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Understanding the Synergies Between Malaysian Multilingual Students'
Languages and Literacy Practices In and Out-Of-School: A Multi-Sited
Linguistic Ethnography

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A thesis submitted in October 2018 for PhD examination at
the University of Sussex

*This thesis is dedicated to both my children, Adham and Ariena who sacrificed **many things** so that I could focus on this **one** thing*

Abstract

The languages and literacies that students are engaged with outside their schooling spaces potentially provide both teachers and the students with valuable resources when linked with formal learning. However, these resources are continuously ignored, undervalued and consistently recast as a problem in schools. This research was conducted to understand the connections and disconnections in the languages and literacy practices of Malaysian suburban multilingual students across their school and out-of-school spaces. The study embraces theories of Multiliteracies and Translanguaging within a qualitative multi-sited linguistic ethnography research design. It was conducted continuously in two phases: three months onsite and three months online. The methods of data collection include classroom observations of the students' English and Malay literacy lessons. Innovative ethnographic methods of data collection were also utilized, involving students in a month-long *Bahasa Diary* (Language Diary) project and students' ongoing interactions in a *WhatsApp* group chat from the second month onward. Other supplementary data are post-classroom observation teacher interviews, photographs and some relevant school documents.

The multimodal data collection relies heavily on Information and Communication Technologies (ICT) resulting in a fluid and hybrid data set. ICT is central to the data management and analysis process, enabling a symbiotic relationship between the topic of the research, the researcher, the research participants' data and the manner in which it was analysed and indicating a cyclical dynamic between theory, method and methodology, data and the research findings.

The research suggests that Malaysian students are constantly negotiating a Multimodal Identity in their languages and literacy practices across their school and out-of-school spaces. This includes their Critical Digital Practices, Translanguaging Practices, Global-Localised (Glocal) Practices and School-situated Practices. It also shows how these students' multimodal voices are suppressed in the schooling spaces where literacy lessons are standards driven. On the other hand, when 'open spaces' are created in the *Bahasa Diaries*, the *WhatsApp* group and in some otherwise confined spaces of the school, the voices from the same students are released, heard and even empowered. The research concludes that a flexible Multiliteracies-Translanguaging approach to English language and literacy pedagogy that embraces the students' Multimodal Identity would facilitate meaningful learning in a multilingual setting.

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List of Abbreviations

BM	<i>Bahasa Malaysia (Malay Language)</i>
CEFR	Common European Framework of Reference for Languages
DLP	Dual Language Programme
EIL	English as an International Language
ELF	English as Lingua Franca
ELLS	English Language Learners
ELT	English Language Teaching
ESL	English as a Second Language
EuMS	English as used by Multicultural/lingual Speakers
GCSE	General Certificate of Secondary Education
ICT	Information and Communication Technologies
LEPs	Limited Proficient Students
LOTE	Language other than English
MBMMBI	Empowering <i>Bahasa Malaysia</i> and Strengthening English Language Usage
ME	Malaysian English
ORF	Official Recontextualization Field
PMR	<i>Penilaian Menengah Rendah</i> - The Lower Secondary Evaluation
PRF	Pedagogic Recontextualising Field
SES	Socio Economic Status
SPM	<i>Sijil Pelajaran Malaysia</i> - formerly known in English as the Malaysian Certificate of Education (MCE)
TESL	Teaching English as a Second Language

CHAPTER 1 INTRODUCTION

The limits of my language are the limits of my world – Ludwig Wittgenstein

1.0 INTRODUCTION

This research explores the synergies between the languages and literacy practices of Malaysian Multilingual Suburban students in school and out-of-school contexts. As an English as a Second Language (ESL) teacher for the past ten years, I have taught English in different parts of Malaysia which included schools in urban, suburban and rural settings. Throughout the years, I noticed that students were consistently disengaged, silent, robotic and passive in the classroom. It made me wonder what was going on. Was it my pedagogy, the textbook, the curriculum or the students themselves? This curiosity was the driving force motivating this research as I wanted to understand the reasons behind students' disengagement from the current English Language Teaching (ELT) pedagogy. The current ELT model in Malaysian secondary schools draws on ESL theories with an autonomous view on language and literacy learning where the goals, objectives, teaching materials and activities are set to strictly adhere to a singular, standard, one-fixed way of using language, taught as a set of skills separate from context (Street 2013; Che Musa et al. 2012; Pandian and Baboo 2015). This thesis will use the term 'Standard ESL' when referring to these autonomous views of languages and literacy teaching and learning. On the other hand, literacy scholars in Malaysia reveal that, students' digital world outside their schools greatly differs from the learning conventions in school which concentrate on more traditional forms of literacies (Pandian 2004; Pandian and Baboo 2011; Baboo 2013). However, research in Malaysia still largely focuses on formal classroom contexts compared to students' real-world experiences (Pandian et al. 2013). This sparked my interest to research the out-of-school context.

This introduction chapter provides a brief history of the English language development in Malaysia (Section 1.1) which is pertinent in understanding how this shapes the current languages and literacy ideologies present in this country. This is followed by the statement of problem (Section 1.2) and the aim and scope of this research (Section 1.3). Definition of key terms is presented in Section 1.4 to describe specific words used throughout the thesis. Section 1.5 explains the significance of the study to Malaysia's languages and literacy pedagogy in an attempt to promote equitable access for successful and meaningful learning for Malaysian students. Section 1.6 includes an outline of the chapters in this thesis and concludes this chapter.

1.1 ENGLISH LANGUAGE DEVELOPMENT IN MALAYSIA

When discussing English Language in Malaysia, one cannot ignore the country's long history which has contributed to the country's multicultural society and multifaceted linguistic environment. The status and structure of the English language in Malaysia are also largely influenced by the language policies which have changed numerous times from pre-independence until now. This development can be divided into three main phases that is the Dependent/Exonormative Phase, Liberation and Expansion Phase and the Linguistic Pragmatic Phase (Gill 2002; Omar 2003; Azman 2006).

1.1.1 English in Pre-Independent Malaya (Pre-1957): The Dependent/Exonormative Phase

This stage is prior to 1957 when Malaysia achieved Independence. During this period, English was closely linked to the British and the exonormative model demands the native speaker standard or Received Pronunciation. Gill (2002) states that during this period there was a dependence on the home country from which the language originated. Baskaran (2004) emphasizes that the status of English in the past is very strong as it was the main medium of instruction in schools and the language of administration. This resulted in a few excellently proficient speakers of English following the exonormative norms.

1.1.2 English in Independent Malaysia (1957 – 2001): The Liberation and Expansion Phase

After Malaysia gained independence the feelings of nationalism were high. For this reason, through status planning, *Bahasa Malaysia* (BM) was made to be Malaysia's National language. This gesture could be said to be an act of contestation against the British colonizers. As stated in the Razak Education Committee in 1956, BM would be the official language in the administration and the main medium of instruction in schools henceforth. Gill (2002) states that gradually English was reduced to become a subject which was compulsory to take but not to pass and described only as a second language.

These changes led to a drastic decrease in the amount of English exposure for Malaysians in general. Gill (2002) asserts that the reduction in exposure and the natural fertilisation between the national language, English and other ethnic languages led to changes in the nature and development of English. In fact, English was actively influenced by other languages and it was

then expanded into a few nativized varieties. Malaysia's diverse socio-cultural background and the sociolinguistic matrix led to English in this country developing into a unique hybrid version of the language that represents the identity of Malaysians. This was how Malaysian English (ME) came to be.

1.1.3 Modern Malaysia (21st Century): The Linguistic Pragmatism Phase

The most debated issue in the current phase are questions of national identity and issues of global intelligibility. Globalisation has made English the language of international communication and of knowledge in the fields of science and technology. Gill (2002) stresses that this is the stage where pragmatic concerns need to be addressed together with concerns of nationalism. In order for Malaysia to keep up with the effects of globalisation, Malaysians need to be able to communicate in a language which is globally understood and clear. This was how Malaysia's fourth Prime Minister, Tun Mahathir (also the current Prime Minister since May 2018), redefined the concept of nationalism. He asserted that communicating proficiently in BM alone will only make this nation lose out in the international scene and be left behind. According to Tun Mahathir, in the 21st century, Malaysia needs citizens who can communicate intelligibly in global terms. This is where English as an international language addresses our pragmatic concerns. Gill also asserts the importance of practising linguistic pragmatism and attitudinal change when consolidating the issues of acceptability and appropriateness of using Malaysian English in domestic and international interactions.

These three phases are important to consider when researching about English in Malaysia as these socio-historical aspects influence and shape the status, attitudes and ideologies inherent in this language today.

1.1.4 World Englishes and the Malaysian English

Kachru (1985) challenges the traditional concept and model of Standard English by illustrating the global spread of English through three concentric circles (refer to Figure 1-1) below:

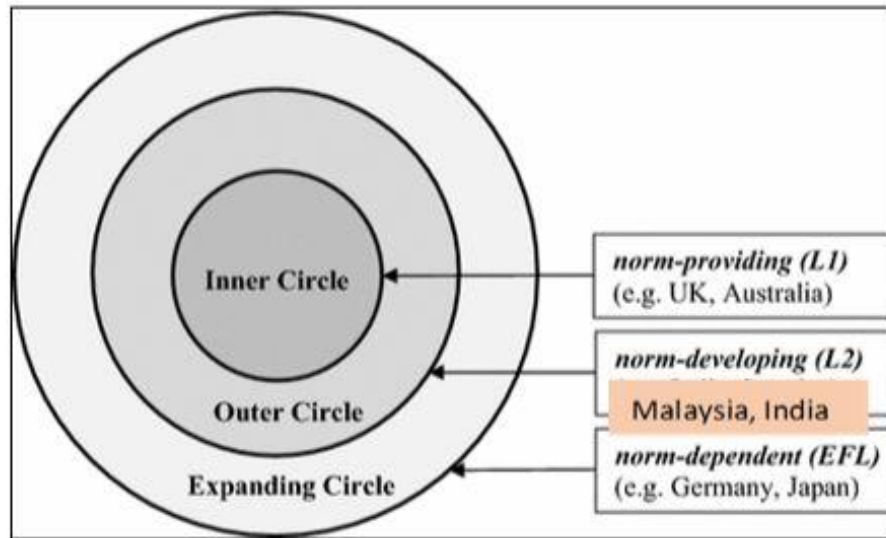


Figure 1-1: Kachru's Concentric Circles of English
Adapted from (Kachru 1985; Kachru 1997)

The Inner Circle includes Native English-speaking countries such as the United Kingdom and Canada. The Outer Circle consists of former colonized nations such as Malaysia and India and the Expanding Circle includes countries where English is a foreign language but becoming more and more important in business and education. Countries belonging to the Expanding Circle include China and Japan (Kachru 1985; Kachru 1997). Hence, the number of non-native speakers of English has well exceeded the number of its native speakers (Kachru 1985). Widdowson (1994) agrees with Kachru and rejects the concept of standard English, stating that native ownership and speakership for this language is a myth.

How English develops in the world is no business whatsoever of native speakers in England, the United States, or anywhere else. They have no say in the matter, no right to intervene or pass judgment. They are irrelevant. The very fact that English is an international language means that no nation can have custody over it. To grant such custody of the language is necessarily to arrest its development and so undermine its international status. It is a matter of considerable pride and satisfaction for native speakers of English that their language is an international means of communication. But the point is that it is only international to the extent that it is not their language. It is not a possession which they lease out to others, while retaining the freehold. Other people actually own it (Widdowson 1994, p.385).

Hodges et al. (2000) add that English curriculum in the 21st century needs to acknowledge the varieties of Englishes and address multilingualism as a growing norm. They coined the term 'interlingualism' to suggest linguistic connections between languages. This is a concept that is similar to the idea of intertextuality and parallel to the notion of translanguaging which will be described further in Section 1.4.

1.1.4.1 Malaysian English (ME)

Gill (2002) explains how the globalization and sociolinguistics matrix in the country has resulted in Malaysia's very own version of the English language. Lee et al. (2010) state that in a vibrant multicultural society like Malaysia, it is inevitable that the vernacular languages find their way into the English language and influence the way English is spoken by Malaysians. In other words, ME is a result of language change that occurs through the contact with other languages in the same speech community.

Many scholars have defined ME in different ways, but they all denote the same idea. Lee (1998) defines ME or Manglish as a distinct variety of the English language which has its own unusual collocations, syntax, vocabulary and its special brand of idioms and metaphors. This is also shared by Pillai (2006) who asserts that ME displays different pronunciation, vocabulary, grammatical and pragmatic features. In another study, Pillai et al. (2006) define ME as having particular linguistic features which include the usage of localised vocabulary, distinct phonological features and intonation patterns and differences of syntactic structures and pragmatic features. Koo (2009, p.6) states that:

ME is a localized diachronic and synchronic variety of English which has evolved from the country's colonial and postcolonial experiences. It is a nativized fusion of the formal, functional and discoursal features of English in interaction with the local Malay, Chinese and Indian languages used within a language context described as polyglossic and where the speech repertoire of its people is 'multilingual'.

All these definitions similarly describe how a sociolinguistic phenomenon transformed colonial English in Malaysia into a hybrid version of our very own.

ME is often perceived as belonging to the colloquial variety spoken by Malaysians. On the contrary, ME comprises different varieties within itself. Platt and Webber (1980) and Baskaran (1994) classify ME in terms of an Acrolect-Mesolect-Basilect cline. The Acrolect or the standard ME follows the native-norms and is the prescribed pedagogical norm necessary for international

communication. The Mesolect is the colloquial variety that is used for intranational communication between Malaysians of different ethnicities. The Basilect, because of its extreme differences from the standard, is almost unintelligible outside of the speech community it is developed.

Additionally, Baskaran (1994; 2005) describes the three sub-varieties as belonging to the ME continuum. He describes the Acrolect as the official, standard and formal ME, the Mesolect as the unofficial, less standard and dialectal ME and the Basilect as the broken, informal and patois ME. Pillai (2006) elaborates that as a continuum, which implies that there is no neat and clear-cut manner to place an ME speaker as distinctively belonging within and between three sub-varieties. In other words, a person can be more or less acrolectal, mesolectal or basilectal depending on a combination of factors. Each sub variety is generally distinguished according to its intelligibility in national and international settings, its contexts for formal and informal use, and its degree of variation from a standard in its linguistic and functional forms in terms of phonology, syntax, lexis and rhetoric.

Which sub-variety of ME should be adopted then? According to Kachru (1997) when it comes to the selection of which language variety, it is dependent on the participant and context. The speakers involved in the interaction and the situation of the interaction will determine which sub-variety is the most suitable. Lee (1998) explains that most Malaysians who have a command of English know how to speak intelligible English and when and how to switch to Manglish. Crystal (2003) states that people who can code-switch and code-mix are in a much more powerful position than people who are monolinguals. They have a dialect in which they can continue to express their national identity and a dialect that can guarantee international intelligibility when they need it. Furthermore, according to Pillai (2006), having more than one variety of ME as well as other language in their repertoire means that the speakers are able to language and style shift according to the demands of particular language contexts, most possibly to their communicative advantage. In short, when selecting a sub-variety, we need to be sensible, sensitive and strike a balance.

Koo (2009) suggests using English as Lingua Franca (ELF) as a cultural commodity. This means to use our own hybrid variety of English to communicate locally or globally. She strongly advocates that multilingual speakers should stop accommodating to the native-speaker standards and insist on being unique and different through our own variety of English (which need not sound

like English from the Inner Circle countries). Koo suggests Malaysians proudly use Malaysian English to communicate as an identity marker and as a cultural commodity.

According to Koo (2009), this act is de-Englishization, an act which gives a multilingual speaker the chance to take power back into his/her hands where language choice is concerned. Instead of looking at multilingualism as a handicap, Koo strongly feels that it should be perceived as a tool of empowerment in enhancing communication between and among each other.

1.1.5 Current ELT Situation in Malaysia

Through the latest Education Blueprint 2013 – 2025, the Ministry of Education Malaysia (2012) launched the policy of ‘Empowering *Bahasa Malaysia* and Strengthening English Language Usage’ (the acronym for this policy in Malay is MBMMBI) from Preschool to Post-Secondary Education. Phan et al. (2013) state that the MBMMBI policy was timely to address issues of English intelligibility as an international language and language of knowledge while maintaining the nations’ cultural identity in the world today.

This Education Blueprint suggested eleven shifts to transform the education system. Shift 2 of the Education Blueprint aims to ensure every child is proficient in BM and English language and is encouraged to learn an additional language. One of the most significant changes made under Shift 2 is to make the English language paper a compulsory pass in the *Sijil Pelajaran Malaysia* (SPM or formerly known in English as MCE or Malaysian Certificate of Education) in 2016. The SPM examination is equivalent to the British General Certificate of Secondary Education (GCSE) and sat by 17-year olds in Malaysia. The English SPM Paper consists of two papers. Paper 1 tests students’ directed and continuous writing skills while Paper 2 tests students’ grammar, vocabulary and reading skills which include summary writing and information transfer questions. Listening skills were a non-existent testing component in 2002. However, under the same initiative of Shift 2, there is now the English Oral SPM component which is a school-based assessment. Students will have a few chances to do this oral test with their English teachers in both Form 4 and 5. One best score is then chosen as their final oral test score for the SPM speaking component. However, this speaking component does not contribute to the overall score of their English SPM paper. This results in a backwash effect when speaking and listening become the weakest skills for students (Vethamani 2014).

At a glance, Under Shift 2, the Malaysia Education Blueprint 2013-2025 encourages multilingualism in Malaysian schools. However, ELT in Malaysia adheres to the Pedagogy of Standards for English Language Teaching where English teachers must demonstrate knowledge and application of second language acquisition and learning in their classroom (Ministry of Education Malaysia ELTC 2011). These ESL theories are based on exonormative colonial beliefs and practices from a western and native speaker standpoint reject multilingual practices and view languages other than English in a deficit manner. Pandian (2002) states that literacy practices in Malaysia principally take place in the classroom as formal practices. According to Fauziah and Nita (2002) these formal practices include putting a high dependency on text-based materials to instil rote and memory learning which focus on grammar and achieving accuracy in written examinations and thus block students' freedom to be creative. This also involves the practice of memorizing facts, sentence structure and model answers. Both teacher and student focus on scoring in examinations in the classroom and thus do not provide much room for students' voice (Pandian and Baboo 2015).

Hazita Azman (2016) adds that as an important second language in the constitution, high competency of English skills is valued. Due to this, a lot of efforts have been made to reform ELT in Malaysia which include the latest MBMMBI policy. However, students' English performance remains inadequate due to an overemphasis on Standard ESL forms in the classroom. Debates on what constitutes an authentic context for English as the target language in a multicultural and multilingual setting continues.

From a post-colonial, post-structural perspective, this is problematic as explained by Bhabha (1994) that although there is always an entertainment and encouragement of cultural diversity, there is always also a corresponding containment of it. A transparent norm constituted and given by the host society or dominant culture says that these other cultures are fine, but one must be able to locate them within one's own grid. What this means is that although there are policies in the Malaysian Education Blueprint 2013 - 2025 that seem to support multilingualism, these policies are very vague in their implementation. This is evident in the Malaysian English curriculum where the syllabus and English teachers themselves still adhere to strict, fixed and didactic forms of standard ESL and continue to hold an autonomous view on languages and literacy practices. In Malaysia's current education system, the implementation of multilingualism is very questionable because English lessons are being conducted following a subtractive bilingual model where influence of the student's L1 are discouraged (Garcia 2009a). One of the efforts made by the Ministry to support the MBMMBI policy was to introduce the

implementation of an optional Dual Language Programme (DLP) for the teaching of Science and Mathematics in selected schools beginning January 2016 (Ministry of Education Malaysia 2015). One of the criteria for schools to implement the DLP is the school must have an overall achievement in BM which is equal to or more than the national average. DLP is intended to support students' mastery of English by increasing students' contact hours with English as the medium of instruction for the teaching of Mathematics and Science instead of BM. In January 2016, 300 primary and secondary schools were selected to run the DLP programme beginning with Year 1 and Form 1 students. Schools that choose the DLP must teach Science and Mathematics in English as the main medium of instruction and schools that do not, continue to teach Mathematics and Science using BM as the main medium of instruction. Combining BM and English in a DLP Mathematics or Science classroom is however not allowed. Although the DLP is a positive move towards implementing and encouraging multilingualism, it is still being conducted in a monolingual and separate manner. In fact, research conducted a year after the implementation of DLP found some DLP teachers resorting to use translation or BM only in their Mathematics and Science classrooms as they faced similar issues and constraints faced by other English teachers when teaching English, due to the mismatch between content, medium of instruction and students' level of proficiency (Jesica and Hamidah 2017). This follows what Garcia (2009a) calls an additive bilingualism model or double monolingualism. The different bilingual models will be elaborated further in Chapter 2 under Bilingual Education in Section 2.4.

In 2013, an English Language Standards and Quality Council was set up to focus on raising the standard of English in Malaysia. The Ministry of Education Malaysia collaborated with Cambridge English and came up with a roadmap for English Language Education Reform in Malaysia spanning 2015 to 2025. The focus of the road map is to shift Malaysia's English Language Education System towards the Common European Framework of Reference for Languages (CEFR). CEFR provides an international standard that focuses on producing learners who can converse well in English. According to Hazita Azman (2016), CEFR as the framework of reference is also an element in the Malaysia Education Blueprint which aims to boost the level of education in the country. The Council of Europe came up with the CEFR for languages as a way to standardise different levels of language exams in different regions.

The Council of Europe (2001) define plurilingualism as the internal ability for all speakers to use and learn, alone or through teaching, more than one language. The ability to use several languages in different levels for definite purposes is defined by the CEFR as:

to use languages for the purposes of communication and to take part in intercultural action, where a person, viewed as a social agent, has proficiency, of varying degrees, in several languages and experience of several cultures (Council of Europe 2001, p.168).

Garcia (2009a) explains that the goal of pedagogy is thus to build plurilingualism as a competence and a value. These aspects are reflected in the Malaysian Education Blueprint 2013-2025 under Shift 2 but as I argued earlier, they are not reflected in its implementation. Additionally, Che Musa et al. (2012) and Pandian and Baboo (2015) claim the Malaysian education system is very exam oriented where teaching to the test is widely practised in ELT pedagogy.

1.1.6 The Malaysian Student

The Department of Statistics Malaysia (2018) reports that the three main ethnic groups in Malaysia comprise of 67.4% Bumiputera (this refers to the Malays and indigenous people), 24.6% Chinese, 7.3% Indians and 0.7% categorized as others. The Malays are the majority ethnic group in the country which constitute 63.1%. The Malaysian student is generally from one of the three main ethnic groups in the country namely the Malays, Chinese and Indian. Students from these three ethnicities can speak the national language BM and the Chinese and Indian students can also speak in their home language – Mandarin and Tamil. However, the type of BM, Mandarin or Tamil these students use is for communicative purposes hence they would usually use the informal versions of the language. These students can also speak English but whether they speak it well or not depends on various factors such as geographical location, family background, socio economic status (SES), attitude and social domains. In the Malaysian context, being able to speak in these different languages means many different things. Malaysian multilinguals are unique because of the varying levels of proficiency they have in the many different languages they speak (Azman 2006). Malaysian multilinguals can be likened to parts in a mosaic. There is no one Malaysian learner but rather multiple types of learners with varying needs (Ramiah et al. 2007). Most Malaysian Multilingual students learn standard English because they have no other choice as it is a compulsory subject in school. Apart from school, they do not have reasons to use standard forms of the language. ELT research in the country has claimed that most Malaysian students have contact with English during English lessons only. The Malaysian ELT over emphasis on Standard ESL and examinations result in students who are described as silent, weak, disengaged and passive as their most comfortable and confident way to speak up would be in a language that is not valued or accepted in English lessons (Koo 2008a;

Che Musa et al. 2012; Ali 2003). Adding to this uniqueness, the Malays are at an advantage because the main medium of instruction in Malaysian national schools is also BM. As for the other ethnicities, fast forward 61 years post-independence, the Chinese and Indian students have acculturated to BM as their national language and can speak it (David et al. 2016; Boo 2017). However, the levels of all these students vary. These complexities add to why it is not so straightforward to describe and profile who Malaysian students are.

1.1.7 1Malaysia

1Malaysia (pronounced one Malaysia) is a concept coined by Malaysia's eighth Prime Minister, Najib Razak. This concept promotes comprehensive acceptance, nationhood and social justice for the country's multiracial citizens. 1Malaysia aims to bring the country's multi-racial, multi-ethnic and multi-religious people together as 'one' to create a united, harmonious, strong and successful nation. One of the suggestions brought forward by this concept, is that different ethnicities in Malaysia be respected and represented through a unitary term known as '*Bangsa Malaysia*' [translated Malaysian race]. According to Azman (2009), from a sociocultural and sociolinguistic perspectives, 1Malaysia seeks for the ethnic identities of each ethnic group be respected and their vernaculars be recognised, while reaffirming the role of the national language for unity and nation building through the acceptance of the near naturalized presence of English in the local environment.

1.2 STATEMENT OF THE PROBLEM

Alptekin (2002) reminds us that native speakership is a linguistic myth because its true meaning is no more than a proficient user of a language. This is an important point to consider on the relevance of the current ELT methods practised today. As teachers, we are faced with students who are multilingual in nature and who use English as an international language to communicate locally and globally. It repositions the autonomy of the teacher and the learner as more and more students use their cultural forms of English in their interactions. Conflict occurs when current ELT methods do not cater for this difference. Much focus is given to the native norms in a world where monolinguals or native speakers are claimed not to exist anymore.

Malaysian ELT classrooms currently use the standard form of British English and ESL based theories in Malaysia's prescribed curriculum and implementation. In addition, Malaysian ELT pedagogy views literacy as an autonomous practice learnt as a set of skills separated from social

practice. The repercussion of this is that none of the students' out-of-school languages and literacy practices are incorporated or acknowledged as valuable resources in pedagogy. In fact, if the students' out-of-school languages and literacy practices are brought into the learning space of school, these informal practices will be viewed as mistakes and signs of deviation from the target language (Yuen 2007). This results in lessons which are disconnected from the students' social realm and thus become irrelevant and dull to the students. There is a clear mismatch between what is asked for in the ELT curriculum, the manner in which it is taught, how it is assessed and how the students learn (Ali 2003). This is worrying as according to Freire (1970) for meaningful learning to occur, there should be a link between word and the world. What happens in the classroom should end up making a difference outside the classroom and vice versa.

Furthermore, students' out-of-school literacy practices use languages which are other than the normative fixed forms of languages taught in schools. These out-of-school languages and literacy practices are largely undervalued and ignored in the schooling context. Koo (2006) claims that the cultural knowledge available in a multilingual learners' non-academic everyday life is an asset and a source when linked or brought back into formal academic learning situations. She further argues that multilingual meaning-makers need to learn the literacies of negotiating their undervalued informal knowledge in relation to formal knowledge which is more recognized in order for them to gain access to a better future. McKinney (2017) asserts that how we understand language will greatly shape how we teach language in schools for students' access to quality education through language.

In addition, the majority of the research conducted by language and literacy scholars argues for the disparity and marginalizing effect of the current literacy situation for minority speakers of English (Garcia and Kleyn 2016; Garcia and Kleifgen 2018). These students are from minority groups using minority forms of home languages which are significantly different than the dominant discourse of the school. In the case of Malaysia, the situation is more unique as the main medium of instruction in schools is BM which is the national language. Although English is taught as a second language in Malaysia, it is only second to BM in importance and not a second language in the applied linguistics definition (Mustafa 2009). Additionally, according to the Department of Statistics Malaysia (2018), Malaysia's urban population makes up 76% of the country's total population of 32.4 million. A lot of ELT-based research in Malaysia is done in rural settings to improve the urban-rural divide to equitable education success. This has resulted in a

dearth of qualitative research documenting teaching and learning from Malaysian urban and suburban settings (Azman 2009; Che Musa et al. 2012).

In the 21st century, ELT pedagogy can no longer focus solely on achieving formal, monolingual, monocultural and standard forms of the English. Specifically, for English literacy pedagogy to be inclusive, it needs to be sensitive to the needs of students who may not speak or communicate in only formal, monolingual and monocultural forms of languages especially in a country like Malaysia.

1.3 AIM AND SCOPE

As depicted in the section above, there are countless issues surrounding ELT and learning in Malaysia. This research aims to understand and describe Malaysian suburban students' languages and literacy practices in school and out-of-school contexts. This aim attempts to theorize how Malaysian Multilingual Suburban students perform their identity through language in both contexts. The relationship between the students' languages and literacy practices in these two contexts is important for this research to address in case it would benefit schools to acknowledge and make links with students' out-of-school languages and literacies in teaching and learning specifically in English classrooms. Furthermore, there is much research conducted on languages and literacy that claims ELT in Malaysia is taught in isolation where content is divorced from context and students' needs (Pandian 2002; Ali 2003). However, these research do not explicitly describe the settings and conditions of these situations in detail. Hence, this thesis also aims to describe, illuminate and map out this disconnect. This research hopes to add to the literature on new and alternative ways for ELT pedagogy in Malaysia to consider especially concerning Malaysian multilingual learners of English.

1.3.1 Research Questions

The aim of this research is addressed through these research questions:

1. What are the languages and literacy practices of Malaysian Multilingual Suburban students in school?
2. What are the languages and literacy practices of Malaysian Multilingual Suburban students out-of-school?

3. What are the connections and disconnections between the languages and literacy practices in these two contexts?
4. How can these understandings benefit language and literacy teaching and learning specifically for English?

1.3.2 Theoretical Framework

This study draws on Multiliteracies theory which is a pedagogic concept that broadens the definition of literacy to include the diversity of cultures and languages in the world and the rapid growth of technology in our meaning-making processes. The New London Group (1996; 2000) claims that due to this, language is changing in our working lives, social lives and in our personal lives. Hence, they propose A Pedagogy of Multiliteracies which includes the Learning by Design framework of knowledge processes to reflect these changes that students now bring with them into learning today.

This study also incorporates Translanguaging theory which is an approach to viewing multilinguals as possessing one linguistic system which includes various features of socially named languages. According to this theory, when multilinguals speak differently with different people or in different contexts, they are actually practising feature selection where they choose or suppress certain features from their language repertoire (Garcia and Kleyn 2016). These two theoretical frameworks will be further elaborated in the following chapter under the Literature Review.

1.4 DEFINITION OF TERMS

This section presents the definitions of key terms used in this research. These key terms are related to the context and aims of this thesis and are important to understand the research questions and theory that has shaped the course of this study. These key terms are also used in the literature review section and in the discussion throughout the thesis.

Synergies: According to the Cambridge Dictionary Online (n.d.) synergy means the combined power of a group of things when they are working together that is greater than the total power achieved by each working separately. In relation to this study, synergies are used to refer to the combined effect of merging, overlapping, including, mixing the students' languages and literacy practices in the schooled and out-of-school spaces.

Literacy Practices: According to The New London Group and scholars from The New Literacy Studies, literacy is defined as ways of meaning making with linguistic activities (reading, writing, listening and speaking) in a communicative landscape. They argue that literacy should be understood as a social practice. Following this definition, reading and writing are not definite things to be acquired but instead are always done with a purpose and in context (The New London Group 1996; Gee 2015).

Multiliteracies: This is a concept that addresses the variability of meaning making in different cultural, social or domain-specific contexts in the increasingly diverse globalized world. Multiliteracies also takes into account the increasingly multimodal nature of meaning making when text is intertwined with the influence of technology (Cope and Kalantzis 2015)

Multimodality: The New London Group (1996, 2000) identified six design elements to describe and explain patterns of meanings. They are Linguistic Design, which deals with oral and written language, Visual Design which deals with still and moving images, Audio Design which deals with music and sound effects, Gestural Design which deals with facial expressions and body language and Spatial Design which deals with layout and organization of object and space. Multimodal Design deals with the application of all modes in dynamic relations.

Translanguaging: Garcia and Kleyn (2016, p.10) define translanguaging as,

...transcending, 'going beyond', the two named languages of bilinguals (English-Spanish, English-Russian, Zapotec-Spanish, etc), or three of trilinguals, or the many of multilinguals, and to think of bilinguals/multilinguals as individuals with a single linguistic system (the inside view) that society (the outside view) calls two or more named languages.

This word is used in this research as a verb to describe how multilinguals exercise their languages. Due to this, this research has coined some uncommon usage of this word such as languaging, translanguaged and translanguagers.

Languages: Translanguaging theory defines the word languages differently from the mainstream definition by looking at languages from the multilingual speaker's point of view. The traditional but popular understanding of languages are referred to by translanguaging theory as 'named

languages' which are socially defined categories like English, Malay, Mandarin, Tamil, etc. However, this theory views a multilingual speaker's languages as one unitary linguistic system unbounded by those socially defined categories. Hence, when languages are used and treated as a singular noun, this refers to Translanguaging theory. The view of languages in plural refers to the popular connotation of the word following second language acquisition definitions.

Bilingual and Multilingual: These terms are used interchangeably across this thesis to refer to students who can communicate in more than one language.

Multi-sited Linguistic Ethnography: An interpretive approach that studies students' use of languages and literacies in both online and offline settings from the students' perspectives in relation to wider social contexts and structures.

Doings and Beings: In this thesis, I use the word 'doing' in reference to Cope and Kalantzis's (2015) book chapter entitled 'The things you do to know: An Introduction to a Pedagogy of Multiliteracies' referring to the students language and literacy actions (doing) in their process to make-meaning and learn. 'Being' is used to refer to student's ways with languages and literacies as a social practice and how students shape their identities through meaningful interactions. Connecting students' ways of languaging with their being is adapted from an article by Che Musa et al. (2012). In short, students' doings refer to their language and literacy actions and students' beings stand for who they are or their identities as they perform languages and literacies.

1.5 SIGNIFICANCE OF THE STUDY

Kachru (1985, p.30) asserts that new paradigms and perspectives for linguistics and pedagogical research are needed to understand the linguistic creativity in multilingual situations across cultures. Alptekin (2002) states that in the 21st century, teaching global English should centre on a pedagogic model that focuses on multilingual context and an awareness of diversity in linguistic variety and cultural behaviours. Alvermann (2008) argues that understanding current research linking adolescents' online literacies and classroom practice directs how adolescent literacy should be taught and researched now and in the future. According to her, online literacy is so embedded in the lives of adolescents that educators cannot turn their backs on the

inevitable. Bulfin and Koutsogiannis (2012) state that understanding how people use literacies beyond schools and in their everyday lives can provide valuable insights for improving formal literacy learning within schools and other institutional settings. Current pedagogy looks at students' alternative ways of doing things in their language expressions and engagement with ICT and popular culture in a negative light and as something separate from formal pedagogy. Research in languages and literacies needs to ask new and different questions in order to make sense of students' language and literacy actions and make the missing connections.

By drawing on the Multiliteracies, Translanguaging, Post-Colonial and Post-Structural theoretical frameworks, this research is significant because it will be able to describe whether current practices in Malaysian ELT and learning are in fact ignoring students' out-of-school languages and literacy practices and empirically show the connections and disconnections that are happening. An intended outcome is to address the kind of pedagogy that would best suit Malaysian students' mosaic characteristics when it comes to their unique sociolinguistic matrix. This outcome would then provide Malaysian ELT with a more effective and realistic way to achieve the Shift 2 initiative under the Malaysia Education Blueprint to embrace multilingualism in schools. Another intended outcome of this is to theorize how Malaysian Multilinguals do their languages and literacy practices from a Multiliteracies and Translanguaging perspective. This will highlight whether teaching Malaysian students using ESL theories is justified in current times. The findings from this research will greatly contribute towards a more inclusive curriculum that is in tandem with pedagogical practices, forms of assessment and one that includes students' personal lives for a more equitable future.

1.6 OVERVIEW OF THESIS

This thesis has a total of six chapters. Chapter 1 presents the introduction and some context for this research. Chapter 2 presents a literature review on languages and literacy perspectives in ELT with a focus on Multiliteracies and Translanguaging theories. This is followed by Chapter 3 which describes the methodology of this research. This thesis has two findings chapters which are Chapters 4 and 5. Chapter 4 illustrates the students' out-of-school languages and literacy practices while Chapter 5 presents the students' languages and literacy practices in school. Chapter 6 which is the final chapter will present the discussion and implication of both Findings chapters and how the understanding of students' languages and literacy practices across both contexts contributes to the body of knowledge on languages and literacy pedagogy practices in

Malaysia. This last chapter also contains the conclusions, limitations and suggestions for future research to consider.

Lastly, the opening quotation, 'The limits of my language are the limits of my world' by Ludwig Wittgenstein will be recapped and explained at the end of Chapter 6 to illuminate how it aptly captures the theme of this thesis.

CHAPTER 2 LITERATURE REVIEW: WHAT ABOUT LANGUAGES AND LITERACIES?

2.0 INTRODUCTION

This chapter provides a thematic review of the main theoretical concepts utilized in this research. The concepts of multiliteracies, language Ideologies, translanguaging, bilingual education, the third space and power and agency are described in the following sections. This chapter also provides an overview of familiar ELT practices and what has already been suggested as alternative practices for subaltern learners of the English language. Since this research focusses on languages and literacy practices, current language and literacy ideologies are also presented.

Languages in meaning-making today are becoming more and more diverse due to globalization (Kachru 1997; Jenkins 2006). However, this language diversity is not included in school practices. Hence, more and more students with non-dominant forms of languages are marginalized by their teachers in school simply because these students are not part of the dominant and legitimate forms of languages valued in schools (Koo and Ken 2006; Garcia 2009a). McKinney (2017) claims that this is the real language problem faced by students globally in a monoglossic school system. She calls for a change in how we conceptualize language and what are considered valid language resources for meaning making as a crucial step in disrupting the reproduction of such inequality.

Traditionally, literacy teaching has confined itself to the forms of written language (The New London Group 1996; 2000; Cope and Kalantzis 2009). However, in the 21st century, new ways of meaning making are ever-increasing as written modes become more and more intertwined with multimodal ways. Kress (2003) states that as the complexity of writing decreases, the complexity of multimodality increases. This means that the same focus the old literacy pedagogy has given to reading and writing must now be addressed to the new complexities of multimodal representation. In other words, new literacies will undeniably result in new ways of teaching and learning. Magaña and Frenkel (2009) assert that our education system must keep pace with this transformation if we are to prepare students for success in this new era.

The following sections will present the main theories embraced in this thesis. The theoretical framework draws on concepts of Multiliteracies, Translanguaging, Third Space, and Power and Agency.

2.1 A PEDAGOGY OF MULTILITERACIES

Cope and Kalantzis (2015) claim that traditional definitions of literacy are anachronistic as they are presented as singular and emphatic. The emphatic part means that there is an insistence that everyone should acquire basic levels of reading and writing proficiency which are fixed and definite. The singular meaning refers to the one single, standard, official form of language which is presented as the only legitimate way to read and write. This narrow definition of literacy is anachronistic for literacy pedagogy in the 21st century because it fails to consider the range of discourses that are circulating globally. The New London Group (1996; 2000) calls for literacy pedagogy to broaden the definition of literacy to firstly include the context of our culturally and linguistically diverse and increasingly globalised societies which results in culturally rich texts. Secondly, literacy pedagogy must also account for the rapid growth of text forms that are linked to information and communications technology (ICT). These include acquiring the skills to understand representational forms in the ICT world such as the relationship between the written word with audio or visuals.

The New London Group (1996) adds that the languages needed to make meaning are radically changing in three realms of our existence: our working lives, our public lives (citizenship), and our personal lives (lifeworlds). Due to this, what students now bring to learning is crucial to be considered by pedagogy. Hence, they propose that through pedagogy, we can initiate a vision that creates in each individual a transformed set of relationships and possibilities for social futures, a vision that is lived in schools - A Pedagogy of Multiliteracies (The New London Group 1996, p.11).

2.1.1 The 'What' of a Pedagogy of Multiliteracies

The New London Group (1996; 2000) suggests viewing curriculum and pedagogy as a design to assist students' meaning-making processes which are rarely static and fixed. They identified six design elements to describe and explain patterns of meanings. They are Linguistic Design, which deals with oral and written language, Visual Design which deals with still and moving images,

Audio Design which deals with music and sound effects, Gestural Design which deals with facial expressions and body language and Spatial Design which deals with layout and organization of object and space. Lastly, is the Multimodal Design which is the most significant as it deals with the application of all modes in dynamic relations.

2.1.2 The 'How' of A Pedagogy of Multiliteracies

According to The New London Group (1996; 2000), any successful theory or pedagogy must be based on views about how the human mind works in society and classrooms. The human mind is assumed by them to be embodied, situated and social. In the original conceptualization, The New London Group (1996) identified a complex integration of four major dimensions for literacy pedagogy which are Situated Practice, Overt Instruction, Critical Framing and Transformed Practice. Kalantzis and Cope (2005) later renamed and reframed these as four knowledge processes or four ways of knowing. Immersion in the Situated Practice becomes *Experiencing*, Overt Instruction becomes *Conceptualising*, Critical Framing becomes *Analysing* and Transformed Practice becomes *Applying*. The description of the original conceptualization of the four dimensions by The New London Group is as shown below:

Situated Practice: Immersion in experience and the utilization of available discourses, including those from the student's lifeworlds and simulations of the relationships to be found in workplaces and public spaces.

Overt Instruction: Systematic, analytic, and conscious understanding. In the case of multiliteracies, this requires the introduction of explicit metalanguages, which describe and interpret the Design elements of different modes of meaning

Critical Framing: Interpreting the social and cultural context of particular Designs of meaning. This involves the students' standing back from what they are studying and viewing it critically in relation to its context.

Transformed Practice: Transfer in meaning-making practice, which puts the transformed meaning to work in other contexts or cultural sites.

(The New London Group 1996, p.25)

Kalantzis and Cope (2000) state that effective overt instruction should be used at times when it can optimally guide students practice through interventions by a teacher that can extend students' existing knowledge and skills. Kalantzis and Cope (2005) explain that during critical framing, students are encouraged to examine and question the hidden structures and functions of represented meanings. According to Kalantzis and Cope (2000), transformed practice aims to transfer and juxtapose meanings to work in new cultural sites. When students redesign multimodal texts it also signals that the students have also been transformed in many ways. Fairclough (2000) asserts that a result of transformed practice in multiliteracies is the production

of a hybrid text where students transfer their meaning-making practices by putting that meaning to work in other contexts.

Cope and Kalantzis (2015) state that effective pedagogy employs ways of knowing that can draw the knower closer to the knowable. It also uses learning contents which have purchase on learners' personal lives and educational experience. It is the process of engaging with the stuff of the world which affirms (belonging) and extends (transformation) the learner's framework of knowing. The four knowledge processes of Experiencing, Conceptualising, Analysing and Applying can be briefly defined in Table 2-1 below:

Situated Practice	Experiencing The Known: personal knowledge, evidence from students everyday lives The New: immersion in new information and experiences
Overt Instruction	Conceptualising By Naming: defining and applying concepts By Theorising: by putting the concepts together that make discipline knowledge
Critical Framing	Analysing Functionally: cause and effect, what things are for Critically: people's purposes, motives, intentions, points of view
Transformed Practice	Applying Appropriately: 'correct' application of knowledge in a typical situation Creatively: innovative application of knowledge, or transfer to a different situation

Table 2-1: Learning by Design – Learning Elements

(Cope and Kalantzis 2015, p.118)

An illustration of these concepts is shown in Figure 2-1 below:

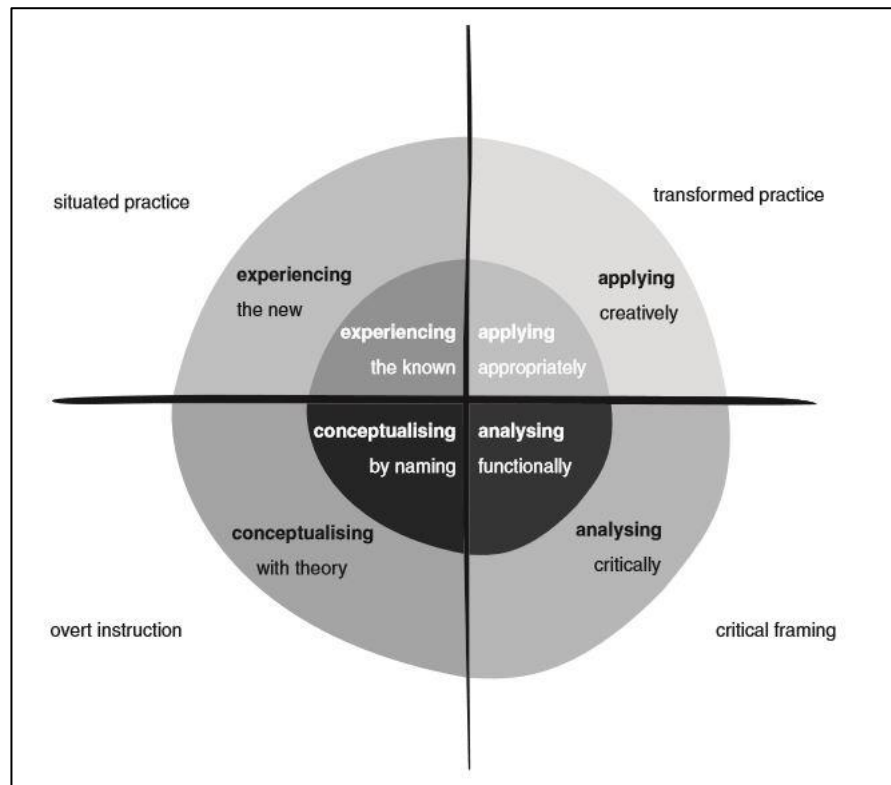


Figure 2-1: Knowledge Processes

(Cope and Kalantzis 2015, p.5)

According to Cope and Kalantzis (2015), *Experiencing the Known* is a Knowledge Process that draws on students' personal life experience, building upon the learning resource of the everyday and the familiar, prior knowledge, personal interest and motivation. *Experiencing the New* is a Knowledge Process in which the student is immersed in an unfamiliar situation or experience either real or virtual. The new is defined from the students' point of view. However, to some extent, the new must have some familiarity and make some sense to the student to pave the way for productive learning. *Conceptualizing by Naming* is a Knowledge Process where the student learns to use abstract and generalize terms, in other words, the students' internal vocabulary as active concept-designers. *Conceptualizing with Theory* is a Knowledge Process where conceptual terms are made easier to understand by relating them to a language of simplification or conveyed in visual forms. *Analyzing Functionally* is a Knowledge Process that requires the student to actively examine objectively the function of any forms of content or represented meaning. This is done when students read and make connections between multiple modes. *Analyzing Critically* is a Knowledge Process that questions human intentions, interests and subjectivities in relation to any piece of content or represented meaning. *Applying*

Appropriately is a Knowledge Process where knowledge is acted upon in the expected way. It is not simply copying or automatically reproducing knowledge but involves some subtle levels of transformation and recreation. Applying Creatively is a Knowledge Process that transforms knowledge and potential to new heights. It involves learners using the new thing they understand and applying that new concept in a different setting.

The strength of Learning by Design lies in the flexible shifts and movements between the different quadrants. According to Cope and Kalantzis (2015) this is what didactic and authentic forms of pedagogy have excluded. Both didactic and authentic pedagogies focused on cognitive-oriented theories. The pedagogy of Multiliteracies as described by the Learning by Design is an epistemological theory of learning. It focuses not only on the things that ends up in our minds but also on our actions - our doings. Learning is a consequence of a series of knowledge actions, using multimodal media to externalize our thinking (Cope and Kalantzis 2015, p.32). Regardless of which terminology is used, the main concept of the Multiliteracies theory is that learning is a process of weaving backwards and forwards across and between different pedagogical shifts of knowledge processes (Luke et al. 2004).

Cope and Kalantzis (2015) critique the inequities brought forward by didactic and authentic forms of pedagogy and propose a reflexive pedagogy. Didactic according to them:

means to be told things rather than to find them out for yourself. It positions the teacher as an authority figure and the student as a beneficiary of the knowledge they convey. It involves the transmission of knowledge from the knowing expert to the as-yet unknowing novice (Cope and Kalantzis 2015, p.7).

Didactic pedagogy can be likened to Freire's (1970) concept of banking education. Authentic pedagogy refers to the practical things one needs to know in this world. This is in line with Dewey's (1938) progressive education which focusses on the whole child instead of the curriculum of the teacher. Cope and Kalantzis (2015) propose a reflexive pedagogy that retains some aspects of both a didactic and authentic pedagogy and at the same time suggests that teachers should be flexible by acknowledging that pedagogy is a range of different things you do to know. They call for literacy teachers to extend their repertoire by reflexively moving between the different knowledge processes. They call this Learning by Design where literacy teachers weave across and between the knowledge processes to focus on the different activity

types and the different kinds of things that learners do to know. The activities depend on the field of subject and the type of students. The Learning by Design pedagogic framework does not prescribe but suggests to the teachers to reflect on the range of activity types during the design process, to supplement existing practice by broadening the range of activity types and to place the sequence carefully. Kalantzis and Cope (2010) place an emphasis on teacher as learning designer and knowledgeable expert rather than their historic role as a curriculum implementer and a conduit of syllabus and textbooks. This view frames the school as a knowledge producing community.

The New London Group (1996; 2000) argue that those who are mostly economically and creatively successful in life are those who are competent to negotiate real differences, code-switching between multiple semiotic systems and hybrid, cross-cultural discourses for varied communication purposes. However, the Pedagogy of Multiliteracies tends to stratify literacies as an unambiguous concept. It does not address the complexities of students who speak diverse forms of languages. When speaking in English, a Malaysian Multilingual for instance is often positioned, marginalized, and judged on the grounds of the language register they choose. As mentioned in Chapter 1, the Malaysian students' languages and literacy practices are presumed to be intersecting and difficult to decipher. This is because there is no one-fixed Malaysian learner and hence there is no one readily fixed-approach which could apply. Although, the Multiliteracies theory acknowledges the diversity of language and culture due to globalization, it does not empirically provide examples on how this pedagogy is applicable in multilingual settings. However, a Pedagogy of Multiliteracies has been shown to work in other settings as shown in the following section.

2.1.3 Studies using Multiliteracies

The following are studies utilizing the Multiliteracies framework in literacy pedagogy which is claimed to be highly successful in engaging students. Kendrick et al. (2009) conducted three separate studies focussing on literacy lessons in Uganda. One utilized drawing, the second photography and the third dramatic performance which were incorporated into literacy lessons. The findings provided an insight into students' world and motivated them to learn English and ultimately improve their proficiency level. When students engage in multimodal projects in which they are encouraged to explore their own familiar worlds – with English as the language of communication – they significantly develop their spoken, written, reading and aural English

language skills. However, Kendrick et al. (2009) did not make connections between the focused language English in comparison to the variety of African Englishes and other African vernacular languages surrounding the students in Uganda.

Similarly, Ganapathy and Kaur (2009) utilized ICT in English lessons in an urban secondary school in Penang, Malaysia. They investigated the perceptions of a group of lower secondary students (13 and 14-year-olds) and their teachers on the use of the Multiliteracy approach in the ESL classroom. They report that students found the English lessons using the Multiliteracies approach to be interesting and motivating. Some of the students also felt that their proficiency levels had improved. The positive responses are evidence that learners are engaged in their learning environment which became interesting and meaningful when it was not confined to prescribed textbooks. However, Ganapathy and Kaur's (2009) study although using the Multiliteracies theory, was still based on Standard ESL norms. Their findings were too idealistic and failed to explain the deeper issues faced by Malaysian multilinguals even in an urban setting.

Lu (2010) conducted a study in USA that shifts the paradigm of writing from print-based instruction to multimodality through an alternative pathway. Middle-grade students (aged between 11-13 years-old) were asked to do a writing task where they were free to use words and pictures as equal signs for writing. This released the students from writing anxiety and they were immediately engaged in their graphic novels. The students became engaged in the writing lesson when writing involved other designs of meaning-making. Writing in the 21st century can mean many different things. This is clearly an indicator for literacy pedagogy to come up with new ways for teaching and learning.

Ramos (2007) developed the FotoDialogo Method to engage a group of marginalised Spanish-speaking Hispanic women to tell their stories in a US inner-city setting. According to him, FotoDialogo is a non-formal education qualitative method using participatory research principles. The researcher designs a set of tools in the form of pictures and storytelling to help people to identify their problems and come up with solutions. Through the multimodality of pictures these Hispanic women were able to release their voices dialogically and successfully about their poor and social economic status without the use of words. This method would be even more powerful if the women produced the pictures themselves through drawing or

photography. Similarly, Zenkov and Harmon (2009) initiated the 'Through the Students' Eyes Project' which uses Photovoice as a method. 100 middle and high school poor at-risk students of diverse backgrounds were enabled to document their reflections using photographs on what they believed were purposes of schooling. This suggests that multimodal photographs are useful for writing pedagogies to consider. It is important to point out that initially, students were challenged by the unrestricted nature of the task to address the questions visually in the school-space. The students were used to mixing modes (images and texts) outside school but when it came to combine the two modes in school activities, they were baffled as it was something their teachers had never done with them. The students were initially unsure how to use what they already knew and used outside their school in a formal context. This disconnect was somehow not further elaborated by Zenkov and Harmon (2009).

These findings provide insights about the nature of effective literacy instructions for diverse youths. Students in these studies revealed that they were empowered and had a voice when literacy lessons, activities and projects used new and unconventional ways. This happened when literacy tasks asked real questions, when instructions began with what they knew and when some form of freedom was allowed. When initiated and guided, the research participants were able to come up with symbolic and metaphorical ideas through their photos and responses. Something other than the traditional and standard ways of teaching English to the Malaysian Multilinguals students will be the key to engage and motivate them. In other words, including more than English per se could be the answer to the disconnections.

Mills (2011) conducted a critical ethnography at a suburban public school in a low SES area in Australia with a group of multi-ethnic students. She sought to understand if a Multiliteracies pedagogy would increase equity to literacies with the students. She observed how the teacher engaged these students in a Claymation movie-making project. At the end of the project, students presented their movies to an audience consisting of the school community and their parents. The teacher created a learning environment where the six groups of students were free to choose a unique educational movie theme. They used combinations of semiotic resources, materials and technologies to convey their message which were motivated by their own interests and an actual audience. An ideal setting was prepared for transformed practice to happen. According to Kalantzis and Cope (2000), the movie design involved transferring and modifying ideas from various contexts to produce a new, creative and hybrid outcome. Unlike

traditional literacy lessons, Mills (2011) elaborates that movie making allowed transformed practice to occur because there was the possibility for commitment of the producers to the message. There was a greater sense of modality because the meaning-making was not predetermined. The written component of the task did not limit what learners could contribute of themselves and their life-world experiences. These students were also part of a culture where visual modes are salient and new technologies have become a resource for their self-production. She found that the type of pedagogy used, the modes, media, spaces, discourse and the structures of power and agency in the classroom, can both prevent and permit students' access to multiliteracies.

Mills (2011) states that it is necessary for students to learn to transmediate between different modes flexibly as multimodal production of text circulates around them. Suhor (1984) coined the term transmediation to mean the translation of content from one sign system into another. It deals with the structure and rules of sign systems and the intertextuality between and within text. In the Claymation movie-making process transmediation was important in order to synchronise and combine multimodal meanings for example when using digital editing software, students needed to ensure that the dialogue matched the scenes in the movie. This shows that transmediation is vital in multimodal design because it requires the redistributing of meaning through the context and expression plane of multiple semiotic structures. Mills (2011) states that access to multiliteracies empowers students who are not monolingual speakers of English. Through multimodality, combining words with other modes became an important resource for meaning-making particularly for these students.

Mills (2005) positions classrooms as multimodal text because classrooms have always consisted of a complex ecology with various social actors, discourses, power relations, cultural artefacts, symbolic systems, architectonic meanings and technologies that make up a multimodal structure. Kress (2000) states that a theory of meaning is needed that is broader than linguistics because the spoken and written word have never been exclusive forms of communication in classrooms and even less so in the out-of-school spaces. Mills (2011) drew on the various funds of experiences students built on from outside of school which were related to their history and communities. Mills (2011) also notes that the degree of transformation demonstrated in the students' multimodal designing reflected the degree of their familiarity with the leading discourses surrounding them.

Most of the studies conducted using the Multiliteracies framework are multimedia based. Projects such as digital story boarding and digital claymation movie, digital Photovoice are some of the examples of the task involved in a Multiliteracies project. These projects seem to embrace the second aspect argued by The New London Group which is to include the rapid evolution of technology and multimodality into literacy pedagogy. The studies described in this section invite the question of whether the Multiliteracies theory can be used in non-ICT based activities.

2.1.4 Reflexive Pluriliteracy

Koo (2006) theorizes and rebrands the Multiliteracies Framework as Reflexive Pluriliteracy by linking linguistic practices and processes with cultures from the perspective of the third space of Malaysian multilingual learners. Reflexive Pluriliteracy is a Post-colonial concept as it firmly upholds this third space standpoint through tolerance, negotiations and accommodation strategies and for multilinguals belonging to in-between and borderline spaces (Bhabha 1994; Koo 2006). This theory also views literacy as a pluralized construct which fits Malaysian multilinguals as their mosaic characteristics are considered against Western language ideologies.

The Reflexive Pluriliteracy framework is aware of the power relations present in standard language forms of particular literacies where hybridity, multiplicity and the mixture of the standard and non-standard forms of the English language are viewed negatively and which as a result marginalize underprivileged multilingual learners. The current Malaysian ELT scenario tends to view this hybridity as interference, transfer, deviations, non-standard and even mistakes (Selinker 1992; Koo 2009). This obsession to teach following native-speaker norms often results in linguicism also known as linguistic imperialism (Phillipson 1992). In the wake of recognizing English as an International Language (EIL), Reflexive Pluriliteracy supports scholars from Outer Circle countries to be the ones defining their own standards of the English language (Baskaran 2002; Jenkins 2006).

Koo's (2009) suggestion for Malaysians to use Malaysian English as a cultural commodity in multilingual settings is an example of Reflexive Pluriliteracy in action. This means to use Malaysia's own hybrid variety of English to communicate locally or globally. Malaysians should proudly use Malaysian English to communicate as an identity marker and as a cultural

commodity. According to Koo (2009) this act is referred to as de-Englishization where multilingual speakers take power back into their hands where language choice is concerned. Instead of looking at multilingualism as a handicap, multilinguals should perceive their language ability as a tool of empowerment in enhancing communication between and among each other.

Additionally, Reflexive Pluriliteracy suggests that we could use a culturally appropriate English that fits the mould of a multilingual student. Koo (2009) calls this English as used by Multicultural/lingual Speakers (EuMS). This way, marginalization of speech communities other than the native varieties of English can be hindered. Without labelling multicultural/lingual learners as non-native users of English, knowledge-making in education can be harnessed by empowering them with their own voices through their own version of hybrid English. Multilingual speakers employ unique strategies when they translate and code-switch in their process to make meaning and in their production of hybrid texts. However, Koo (2010) explains that this hybridity is invisible and undervalued due to the contradictions involved in the fixed view of language learning. This can be solved if teachers are able to see the worth of multilingual learner's hybrid contribution positively and provide the necessary scaffolding needed for these students to enter a future of legitimacy and recognition. According to Koo (2008b, p.239), the Reflexive Pluriliteracy perspective:

encourages learners to engage, design and position the vernacular, the folk, ethnocultural resources that reside from their primary life-worlds (personal spaces) and represented in their mother-tongue or first languages in multimodal forms as resources for the construction of cosmopolitan knowledge as required in the global marketplace.

However, Koo's studies are mostly conducted using Malaysian Multilingual Chinese students from Higher Education contexts. Hence, her findings may differ greatly when applied to secondary school settings. Koo's Reflexive Pluriliteracy Framework also does not empirically show how it can be conducted in Malaysian secondary classrooms. She calls for the use of EuMS but does not explicitly explain how the use of EuMS can be valued in pedagogic situations. Koo also does not explain the complexities that Malaysian multilingual students face when using EuMS in Malaysia's ELT scenario that currently still adheres to and values Standard ESL forms.

Hazita Azman (2006) states that when designing and planning for literacy development programmes and projects, it is pertinent that Malaysian education developers and implementers consider the local cultures of learning, where roles of teachers, students and the

community, and ways of learning and meaning making should be understood and recognized politically, socially and culturally. She suggests viewing ELT not as a second or a foreign language but as an International language recognizing the diverse context of plurilingual speakers making use of English to fulfil their specific purposes. Hence, to minimize the potential of marginalizing multilingual learners, language pedagogy should keep up with the political motto of 'think globally, act locally' by using source culture content in materials. However, Hazita left the suggestion to think globally and act locally hanging without explicit and empirical evidence.

2.2 MONOGLOSSIC, DIAGLOSSIC, HETEROGLOSSIC AND TRANSGLOSSIC LANGUAGE IDEOLOGIES

According to McKinney (2017) monoglossic language ideologies support monolingualism and view standard forms of language as superior. Monoglossic concepts also understand bi/multilingualism as multiple forms of monolingualism, an undesired trait and even a problem especially in formal learning. Garcia (2014) elaborates that language ideologies that view languages as stable, separate linguistic systems as practised in ESL and EFL language programmes are referred to as monoglossic. McKinney (2017), refers to Anglonormativity as the expectation that people will be and should be proficient in English, and are deficient, even deviant if they are not. Anglonormativity beliefs in education further consolidate the idea that normative standards in ELT should be the norm and thus regard multilingualism as a problem for students in schools. ESL theories such as Selinker's (1992) Interlanguage theory which views the use of the students' L1 as mistakes, fossilization errors and interference to the learning of second-language learners is thus an Anglonormativity concept and is obsolete in a multilingual context. In fact, to some extent, the students' home language is an asset when linked with formal second language learning. This can be linked to Bakhtin's (1981) notion of heteroglossia used in literature to refer to a diversity of voices, styles of discourse or points of view in a novel which in the end work symbiotically with each other to bring across the whole meaning of that novel. Similarly, Mills (2005) and McKinney (2017) stretch this concept of heteroglossia to highlight how languages work for a multilingual student using a diverse range of registers, voices, languages, codes etc. that works simultaneously together.

Ferguson (1959) refers to diaglossia as the societal rules on language-use where one variety of a language is used for prestigious occasions whereas the other variety is considered less prestigious and used only in informal gatherings. Bernstein's (2000), Code Theory looks at the

role of language in relation to schooling success. The Code Theory is a diaglossic concept as languages are distinguished by an elaborated or restricted code. Elaborated codes refer to the language used by well educated people in formal settings. The restricted codes refer to the language used by friends and family in informal settings. Bernstein (2000) explains that restricted code is used widely by the working class while the middle class knows when to use the elaborated code. However, Bernstein's (2000) Code Theory does not distinctly explain the issues that arise from shifting between the codes especially concerning multilingual speakers.

Platt and Webber (1980), Baskaran (1994) and Pillai's (2006) description of Malaysian English in the first chapter, is similar to Bernstein's Code Theory. Baskaran's (1994) claim that the basilectal range is only used by low/poor speakers of English is an act of linguisticism in itself. There are various reasons why Malaysians use the different ranges – even the proficient ones. Adding to this, Vethamani (1996) explains that an acrolectal speaker would have the ability to move down the lectal scale and speak using the mesolectal or basilectal level. He also claims that the lectal switch is a unidirectional downward switch which means that the mesolect speaker would be able to switch to the basilect but the basilect speaker would be unable to switch to either the mesolect or the acrolect range (Vethamani 1996, p.11). This description of Malaysian English means that only the acrolectal range which follows the normative forms of British English is the one accepted and preferred in schools.

Bakhtin (1981) uses heteroglossia as a literary concept that describes how authors speak through multiple voices of the characters. These create a unitary and internally consistent dialogic meaning of a novel. Heteroglossia involves dialogic social spaces for multiple perspectives, positioning learners as more than passive listeners. According to Sultana and Dovchin (2017), the 'glossia' of heteroglossia was never a concern with languages but rather on language-use focussing on voices and speech variability. Linking this to language and literacy pedagogy, Mills (2011) extends Bakhtin's concept of heteroglossia as social heteroglossia in Multiliteracies classrooms by naming them dialogic spaces. According to her, Multiliteracy classrooms are dialogic spaces when multi-voiced social interactions in this space are intertextual and interdiscursive. Mills (2011) further explains that didactic and monolingual forms of pedagogy tend to close students' internal discourse and prevent classrooms from becoming a dialogic space. McKinney (2017) defines heteroglossia as the complex simultaneous use of a diverse range of registers, voices, languages or codes in our daily lives. Garcia (2009) explains that translanguaging is a heteroglossic concept as it embraces multilingual speakers'

languages as one unitary system. McKinney (2017) lists new terminologies describing heteroglossic language practices in Table 2-2 below:

Heteroglossic Language Practices	
Polylinguaging	Language users employ whatever linguistic features are at their disposal to achieve their communicative aim as best they can, regardless of how well they know the languages (Jorgensen 2008, p.163).
Metrolingualism	A product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language (Otsuji and Pennycook, 2010, p.240).
Crossing	The use of elements of a language that one does not generally understand and is not generally associated with in one's speech (Rampton 1995).
Urban vernaculars	Languages made up of discourse elements, lexical items and syntactic forms drawn from a number of different languages which the speakers may not have competence in (Makoni et al., 2007, p.34).
Translingualism	A shuttling between languages and a negotiation of diverse linguistic resources for situated construction of meaning. Applied not only to spoken and written words but also semiotic resources (Canagajarah 2013)
Translanguaging	An approach to the use of language, bilingualism and the education of bilinguals that considers the language practices of bilinguals not as two autonomous language systems but as one linguistic repertoire (Garcia and Wei 2014).

Table 2-2: Heteroglossic Language Practices
Adapted from (McKinney 2017, p.24)

Scholars expanded and went beyond Bakhtin's (1981) concept of heteroglossia in their studies with transglossia (García 2013; Garcia 2014; Dovchin et al. 2018). According to Mignolo (2000, p.231) transglossia adds:

a transcultural dimension to include the diverse global society of today. The focus of transglossia is to question and transgress the coloniality of power and knowledge. The objective of transglossia is for the subaltern learner to develop 'an other tongue' that is the necessary condition for 'an other thinking'.

Garcia (2014) argues that in the 21st century, transglossia describes the dynamic communicative system of a stable society that uses various languages that are functional and interconnected. Transglossia refers to the fluid, yet stable language practices of bilinguals and multilingual societies that question traditional descriptions built of national ideologies (Garcia 2014, p.108). Transglossia is a post-colonial concept as it rejects those static structures imposed on

multilinguals. This research draws on a combination of heteroglossic and transglossic approaches to understand the languages surrounding Malaysian students today.

2.3 TRANSLANGUAGING THEORY

Monoglossic and monomodal forms of languages are the ones highly valued and considered the norm. McKinney (2017) stresses that this the real language problem faced by millions of students around the world when the most valuable resource a child brings to formal schooling, language, is consistently being recast as a problem. McKinney asserts that multilingual students need to be considered the norm in language in education policy in order to break the reproduction of inequity and answer the real language problems faced by non-dominant speakers of English today.

2.3.1 Defining Translanguaging

Traditionally, languages have been viewed as something stable, static and having clearly set boundaries. Language is treated as formal or informal, standard or non-standard, dominant or non-dominant in schooling contexts. According to Garcia (2009), the familiar and old view on languages is to think of bilinguals having two separate units of linguistic systems. Bilinguals have two named languages for example English and Spanish, but that is only when seen from the social, outsider or external point of view of the speakers' own linguistic system. However, Garcia transcends the definition of languages by removing the socially set boundaries on languages. This is where the new idea or concept of translanguaging comes in. Hence, translanguaging should be understood as a concept that transcends the two named languages of bilinguals or multilinguals from the individual, insider or internal point of view. This new idea of translanguaging regards multilinguals as individuals with a single unitary linguistic system. Languages is used as a collective noun here to mean a whole unit of languages and hence should carry a singular verb. Garcia (2009a, p.47) states that:

Translanguaging includes but extends what others have called language itself and how one or the other might relate to the way in which a monolingual standard is used and has been described. The concept of translanguaging makes obvious that there are no clear-cut boundaries between the languages of bilinguals. What we have is a languaging continuum that is assessed. It moves the focus from language itself to the users/speakers.

It is important to note that the old and familiar idea of viewing languages does not oppose the views of the new idea. In fact, both views can work hand in hand by knowing how and when to

think in the translanguaging way. According to Garcia and Kleyn (2016), multilinguals have one linguistic system which includes various features of socially named languages. When multilinguals speak differently with different people in different settings, they are actually doing feature selection from their language repertoire. Due to this, Garcia and Kleyn (2016) claim that in a dominant monolingual setting, multilinguals are marginalized as they have to suppress more than half of their language repertoire. Those who speak varieties of languages are the ones who have to accommodate the monolinguals. Hence, an emphatic version of a standard form of English is an imposition on multilingual speakers.

Additionally, Garcia (2009a, p.44) also claims that translanguaging is an approach to bilingualism that is centred, not on languages, as has often been the case, but on the practices of bilinguals that are readily observable. This is epistemologically similar to the Multiliteracies theory where the Knowledge Process under the Learning by Design framework also focusses on the students' doings (students' meaning-making actions). In this sense, Garcia's (2009) version of translanguaging is used as a verb as it focusses on what multilinguals do with languages as an action rather than an abstract concept. Historically, the term translanguaging was coined in Welsh (*trawsieithu*) by Cen Williams (1994). Welsh students were given opportunities to assist their understanding of Welsh and English, by recasting the language of input and output. For example, students read in English and then write in Welsh, or read in Welsh and discuss in English.

Translanguaging differs from code-mixing and code-switching in its definition and epistemological stance. Code-switching and code-mixing are understood and defined by ESL theories as a lapse of recalling a word in English that caused the speaker to lapse back to his/her first language and is largely viewed in a reductive-oriented manner (Garcia 2009a; Garcia and Li Wei 2014). The idea of code-switching assumes that the two languages of bilinguals are two separate monolingual codes that could be used without reference to each other. Garcia (2009a) asserts that translanguaging is not something that those who do not know do. It does not connote ignorance or lacking. Instead, Garcia's translanguaging suggests that bilinguals have one linguistic repertoire from which they select features strategically to communicate effectively. Translanguaging takes the language practices of bilingual people as the norm, and not the language of monolinguals.

The most important language practice of bilinguals now and especially in the future is their ability to use language fluidly, to translanguage in order to make meaning beyond one or two languages. Translanguaging builds the flexibility in language practices that would make students want to try out other language practices, increasing the possibilities of becoming multilingual. Cen William and Garcia's translanguaging has become the basis of bilingual education programmes today.

According to Garcia (2009b), educators in the United States refer to students who speak languages other than English (LOTE) as English Language Learners (ELLs) or as Limited English Proficient students (LEPs). These labels view these students in a deficit way and thus reproduce inequities in their schooling experience. Hence, (Garcia 2009b) proposes calling bilingual students using a more positive and empowering term – emergent bilinguals. She explains:

The term emergent bilinguals refer to the children's potential in developing their bilingualism; it does not suggest a limitation or a problem in comparison to those who speak English.

(Garcia 2009b, p.322)

Translanguaging views emergent bilinguals in a more advantageous position compared to monolinguals as it would be more difficult for monolingual speakers of English to become multilinguals.

2.3.2 Translanguaging as a Pedagogy

According to Garcia and Kleyn (2016), taking up a theory of translanguaging, in which named languages are seen as having social, although not linguistic reality, means that we start to teach bilingual children from a different place. It means that we start from a place that leverages all the features of the children's repertoire, while also showing them when, with whom, where and why to use some features of their repertoire and not others, enabling them to also perform according to the social norms of named languages as used in school (Garcia and Kleyn 2016, p.15).

The translanguaging theory also draws on Bakhtin's (1981) heteroglossic language practices, in which people draw from different voices and discourses that differ greatly from the ways in which named languages, are separately taught in schools (Garcia and Kleyn 2016). Garcia (2009a, p.16) introduced the concept of dynamic bilingualism which extends the notion of additive

bilingualism because it does not simply refer to the addition of a separate set of language features but acknowledges that the linguistic features and practices of bilinguals form a unitary linguistic system that interact in dynamic ways with each other. Li Wei (2011, p.17) proposed the idea of translanguaging space, a social space that can bring together the different dimensions of the multilingual speaker's personal history, experience, context, ideologies, and cognitive and physical capacity into 'one coordinated and meaningful performance. The translanguaging space is similar to Mills' (2011) dialogic space, Flores and García's (2013) linguistic third-space, Garcia and Li Wei's (2014) trans-space and Garcia et al.'s (2015) in between space which are all heteroglossic concepts.

Building on Bhabha's (1994) third space, Flores and García (2013) describe a classroom that transforms the traditional view of languages using translanguaging as a pedagogy as a linguistic third space. Their research focuses on a Chilean-American and an Indian-American who teaches at a secondary school for Latino newcomers learning English. According to Garcia and Wei (2014), trans-space refers to fluid practices that go between and beyond socially constructed language and educational systems to engage diverse students' meaning-making processes. Garcia et al. (2015) describe the positioning of discourse between two languages that are not static anymore or connected to one national identity.

This theory can be transformative for educators when teachers start looking from the student's (insider) point of view. Teachers teach to discover what is in the student's language features that can be enhanced through interactions with others and texts that have different language features. They do not tell students to stop using their own language features or to stop drawing on them for learning. Educators become 'co-learners' instead of simply identifying as teachers who transmit a canon of linguistic knowledge (Garcia and Li Wei 2014).

According to Garcia and Kleyn (2017), educators who take up translanguaging theory do not simply abandon the traditional understanding of language that is external to the child, for they know that in order to succeed academically the bilingual child will have to exclusively use the language features of one or another named language at different times. But educators who leverage translanguaging know that the starting point to develop bilingualism lies in the features of the linguistic repertoire that the child already has available in his or her evolving linguistic

system. This then can be extended through interactions with others and texts with multiple language features.

Garcia and Kleyn (2016, p.20) describe three dimensions of educating bilingual students using the Translanguaging theory. They are instructional pedagogies, assessment and programme types. The first two can be changed when educators take up translanguaging theory. However, for programme types to change, it requires support from curriculum designers and policy makers. Instructional Pedagogies has three parts which are *Teacher Stance*, *Teacher Design* and *Teacher Shifts*. Garcia and Kleyn (2017) explain that *Teacher Stance* is a decision made by teachers who take up translanguaging as their pedagogy. These teachers must first develop a stance that bilingualism is a resource at all times to learn, think, imagine and develop commanding performances in two or more languages. This can be a scaffolding stance where this position is temporary and used as a point of entry to engage students or a transformative stance where the use of the students' entire linguistic repertoire changes the language hierarchies in schools.

The second part of Instructional Pedagogies is *Teacher Design*. Teacher Design requires three elements which include:

- a. Constructing collaborative/cooperative structures to interact with others who share common language.
- b. Collecting varied multilingual and multimodal instructional resources. This ensures that different perspectives are included and that students learn to critically analyse authors' viewpoints.
- c. Using translanguaging pedagogical practices. Translanguaging strategies ensure that students learn to use languages the ways prescribed by schools, while at the same time drawing this capacity from students' use of the full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages.

(Garcia and Kleyn, 2017, p.21-22)

The third part under instructional pedagogies is *Teacher Shifts*. This refers to the teacher's awareness to be flexible to the translanguaging atmosphere that bilingual students' language practices promote. Hence, teachers must be prepared to change the course of instruction to respond to individual students' language repertoire. According to Garcia and Kleyn (2016), each

person's idiolect is unique and personal, because it emerges in interaction with different speakers.

The second dimension for educating bilinguals using the Translanguaging theory is assessment. Garcia and Kleyn (2016) argue that if every assessment is an assessment of language, then the ways in which we conceive of language is extremely important. Translanguaging theory helps teachers to separate students' language skills per se from their use of languages when in engagement with content knowledge. Translanguaging in assessment levels the inequities between bilingual and monolingual students. Focus is no longer on measuring students' specific language performance only. Teachers who follow this theory design formative and summative assessments in which students are given opportunity to show what they know by using their full language repertoire.

The third dimension for a Translanguaging Pedagogy is programme types. ESL can be taught as a pull out, push in, self-standing or structured immersion. Teachers can enhance students' comprehension by tapping on students' home languages. Translanguaging thus offers opportunities to transform these English-medium programmes into multilingual programmes to include linguistic practices that are associated with Languages Other than English (LOTEs) (Garcia and Kleyn 2017, p.26).

In Bilingual Education, the borders of two or more named languages need to be porous. Garcia and Klyen (2017) explains that beyond the permeable borders between the two named languages, translanguaging calls for bilingual education programmes to also construct a space that ties together all the students' language practices, transforming bilingual students into much more than just two languages in one. Wei (2014) calls this instructional space a translanguaging space. This is a space that teachers build over time to ensure that students 'do' language using their full repertoire (Garcia and Kleyn 2017, p.28).

The Translanguaging Framework provides an empowered post-structuralist view of multilingual speakers' ways of doing and being in a very structuralist world by rejecting fixed labels and definitions for socially named languages. Currently in Malaysia, the implementation of bilingual education remains vague as attempts to incorporate bilingualism is still done following an additive or subtractive model of bilingualism. The different types of bilingual education models

are elaborated in the following section. Thus, although Malaysian students are multilinguals, languages are still seen and treated as multiple and separate linguistic systems. Garcia's research contexts and most research covering diversity of languages mainly focused on minority groups such as bilingual Spanish speakers in USA, in a monolingual setting where English is the main medium of instruction. This greatly differs from the context of this research as Malaysia is a multiracial and multicultural country. The Malay students are the majority race in Malaysia with BM as the national language as well as the medium of instruction in schools. Garcia (2009) did refer to David and Govindasamy (2003) and Gill (2004) which looks at Malaysia's linguistic landscape. David and Govindasamy (2003) acknowledge that some ELT classrooms do practice a code-mixed variety of English and Malay but do not explicitly link it with translanguaging as a pedagogy.

Ali (2008) and (Che Musa et al. 2012) describe a strong influence of the use of BM in the teaching and learning of English by both teachers and students due to pressure to perform in exams. Additionally, Hazita Azman (2006, p.112) reports that English teachers in rural schools use translation as a strategy in teaching English as they find it helps the students' understanding. The teachers use BM during English lessons to give classroom management instructions, describe meanings of words and concepts, explain grammatical rules and to motivate students. Hazita Azman (2006) reports from an ESL perspective where the teachers' translation strategies are viewed as signs of lacking or weakness on the students' part. However, from a translanguaging point of view, these teachers were adopting translanguaging as a pedagogy focussing on content delivery using the rural students' entire linguistic repertoire.

Gill (2004) describes Malaysia's attempts to use English as the main medium of instruction for the teaching of Mathematics and Science in 2003. This policy was however reversed in 2009 due to status planning and lack of readiness by both teachers and students. Gill (2004) states that Malaysia was preparing to promote bilingual education to promote English for the Malays. She did not describe or provide an inclusive solution for a bilingual education that would cater for all Malaysians. Hence, although the Malaysian context was included in Garcia's (2009) book, 'Bilingual Education in the 21st Century: A Global Perspective' this context was superficial and does not clearly describe the mosaic characteristics of Malaysian students and the issues they face as multilinguals. As stated in the first chapter, although English is an official second language, this does not necessarily include the meanings which entail what a second language

is in applied linguistic terms. Hence, it would be interesting to find out if Translanguaging has a place in Malaysian classrooms.

Jaspers (2018) reminds us that translanguaging as a pedagogy is less transformative and socially critical as it portrays similarities with monolingual standards that it criticizes. Thus, he proposes some limits to transformative claims of translanguaging by sharing convictions with those controlling school-situated literacies. Translanguaging disagrees on how languages are viewed by traditional definitions but the more discussions about language in schools are advised by what works, the less legitimate translanguaging becomes in the schooling spaces. Garcia and Wei (2014, pp.71–72) states that students need practice in translanguaging as much as they need practice of standard features used for academic purposes. Jaspers (2015) adds that translanguaging is in the end less important than pupils' ability to achieve socially valued academic success if schools continue to disregard these practices. This situation is complicated as it relates to differences in ideology and belief systems on what counts as legitimate forms of languages. Hence, Jaspers (2018) argues that if schools and translanguaging continue to insist on opposite positions, they end up reproducing the inequities rather than transforming. This is a sound reminder for this research when trying to understand the languages and literacy practices of the Malaysian students in their school and out-of-school spaces.

2.3.3 Studies using Translanguaging

Oliver and Nguyen (2017) investigated the Facebook posts of 7 Australian Aboriginal youths aged between 18 to 25-years old over a period of 18 months. Their study found that these aboriginal youths exploit the e-communication tools on Facebook to facilitate their translanguaging practices. These aboriginal youths' translanguaging practices on Facebook demonstrate linguistic creativity and identity construction when they use a form of Aboriginal English from a few aboriginal dialects. They also display choice in their usage of either Standard Australian English or Aboriginal English with different audiences. Over the 18 months, one participant shows an increasing consistency in the correct use of the past tense in his Standard Australian English. Thus, Oliver and Nguyen (2017) claim that the use of Facebook releases these Aboriginal youths' multilingual identities through their translanguaging practices. Hence, Oliver and Nguyen (2017, p.482) support the use of translanguaging pedagogy in schools and call for a pluri-centred perspective of linguistic success that breaks away from a subtractive monolingual form. However, this study focused only on the students' Facebook space and did not provide empirical

ways on how those Facebook translanguaging practices could be used and linked with classroom practice.

Mulvey (2017) conducted a linguistic ethnography at a Japanese heritage language school in United Kingdom to understand the emic perspectives of teachers and students' language practices used for teaching and learning in the classroom. Her research found that the school practices separate bilingualism for English and Japanese as teachers' belief that keeping languages separate helps students to learn the target language. However, one teacher in one of the observed classroom practices intentional translanguaging with the students to engage them resulting in a successful Japanese lesson. Thus, Mulvey (2017) states that intentional translanguaging should be considered by teachers as a different pedagogy for engagement of multilingual students in the classroom.

2.4 BILINGUAL EDUCATION

Garcia (2009a) claims that bilingual education is the only way to teach children in the 21st century as multilingual practices become the norm for most global communities. She proposes an inclusive plural vision for bilingual education by viewing languages using the translanguaging lens. Bilingual education also needs to embrace intricate multilingual and multimodal interactions. Bilingual education by definition, relates to education that uses two or more languages as the medium of instruction in the teaching of content and in language-teaching programmes for both ESL and EFL contexts. However, this definition is not so straightforward or balanced as the connotation of the 'two or more languages'. Garcia states that in the 21st century, it is getting increasingly difficult to differentiate between bilingual education and ESL or EFL teaching programmes. On one end, language-teaching programmes tend to integrate content and language making it look like bilingual education and on the other end, bilingual education is focussing more and more on explicit language instruction and thus resembling language-teaching programmes. The distinguishing factor between these two programmes lies in their goals as shown in the quote below:

“...the broader general goal of bilingual education – the use of two languages to educate generally, meaningfully, equitably, and for the tolerance and appreciation of diversity – and the narrower goal of second or foreign language teaching is to learn an additional language. In educating broadly, bilingual education focuses not only on the acquisition of additional languages, but also on helping students to become global and responsible citizens as they learn to function across cultures and worlds, that is, beyond the cultural

borders in which traditional schooling often operates. In educating equitably, bilingual education focuses on making schooling meaningful and comprehensible for the millions of children whose home languages are different from the dominant language of school and society (Garcia 2009a, p.38)."

Garcia (2009a) presents four models of bilingualism. They are additive, subtractive, recursive and dynamic bilingualism. Additive and subtractive models of bilingualism belong to the traditional view of languages. Garcia (2009a), states that in the subtractive model, students speaks a first language and a second language is then added while subtracting the first language. This model targets the students to only speak in the second language. Figure 2-2 below illustrates subtractive bilingualism:

$$L1 + L2 - L1 \rightarrow L2$$

Figure 2-2: Subtractive Bilingualism
Adapted from Garcia (2009a, p.126)

Subtractive bilingualism is characterized by an increasing loss of linguistic features of the first language. The goal is to achieve monolingualism specifically in the target second language. This adheres to normative views of ESL standards following normative forms. ELT in Malaysia currently adheres to a subtractive bilingualism model.

According to Garcia (2009a), additive bilingualism is when the second language is added to the person's language repertoire and the two are maintained. However, this model still follows a monolingual norm. In other words, additive bilingualism practises double monolingualism. This is illustrated in Figure 2-3 below:

$$L1 + L2 = L1 + L2$$

Figure 2-3: Additive Bilingualism
Adapted from Garcia (2009a, p.127)

Language programmes like the DLP in the teaching of Maths and Science in Malaysia is an example of an additive bilingualism model. Although the options of English or Malay are presented in the language of instructions and in the learning materials, the two languages are never mixed but maintained separately.

The third model is recursive bilingualism. This model applies to language practices of communities where they fall back and forth on their suppressed ancestral language practices that have been reconstituted for new functions in the present and future (Garcia 2009a).

Recursive bilingualism differs from the previous two models as it stems from heteroglossic language practices. Figure 2-4 below demonstrates this:

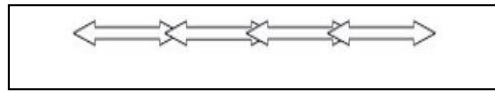


Figure 2-4: Recursive Bilingualism
Adapted from Garcia (2009a, p.128)

The fourth bilingualism model is a more heteroglossic concept of bilingualism where the movements of language practices are multiple, always shifting and adjusting to the multilingual multimodal landscape. Garcia's (2009a) concept of dynamic bilingualism is similar to how the Council of Europe (2001) defines plurilingualism. Dynamic bilingualism is depicted in Figure 2-5 below:

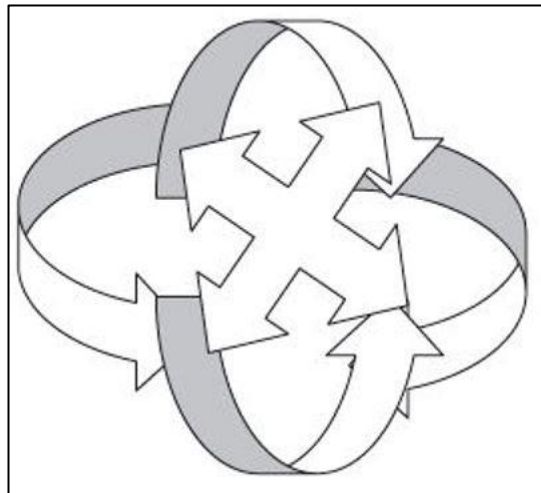


Figure 2-5: Dynamic Bilingualism
Adapted from Garcia (2009a, p. 129)

Garcia (2009a, p.129) explains:

With language interaction taking place on different planes including multimodalities that is different modes of language (visuals as well as print, sound as well as text and so on) as well as multilingualism, it is possible for individuals to engage in multiple complex communicative acts that do not in any way respond to the linear models of bilingualism.

These four bilingualism models make up the types of bilingual education present in the world today. Malaysia's bilingual education currently practices the additive model for example in the implementation of the DLP in the teaching of Mathematics and Science (refer to Section 1.1.5) where the teacher must choose to use either the English language or BM. Figure 2-6 below summarizes the theoretical frameworks of bilingual education present today:

	<i>MONOGLOSSIC IDEOLOGIES</i>		<i>HETEROGLOSSIC IDEOLOGIES</i>	
	<i>Subtractive Bilingual Ed. Theoretical Framework</i>	<i>Additive Bilingual Ed. Theoretical Framework</i>	<i>Recursive Bilingual Ed. Theoretical Framework</i>	<i>Dynamic Bilingual Ed. Theoretical Framework</i>
Language Ideology	Monoglossic	Monoglossic	Heteroglossic	Heteroglossic
Linguistic Goal	Monolingualism	Bilingualism	Bilingualism	Bilingualism
Linguistic Ecology	Language shift	Language addition; Language maintenance for minorities	Language revitalization	Plurilingualism
Bilingualism Orientation	Bilingualism as problem	Bilingualism as enrichment	Bilingualism as right	Bilingualism as resource
Cultural Ecology	Monocultural	Monocultural to bicultural	Bicultural multiplicity	Transcultural
Type of Children	Exclusively minority	Exclusively majority (maintenance and prestigious); Exclusively minority (maintenance)	Mostly non-dominant groups	All

Figure 2-6: Theoretical Frameworks of Bilingual Education

(Garcia 2009a, p.259)

From Figure 2-6 above, (Garcia 2009a) claims that a dynamic bilingual education is suitable for all children as it has a heteroglossic language ideology with bilingualism as the linguistic goal, a plurilingualism linguistic ecology and bilingualism as a transcultural resource.

2.5 THE THIRD SPACE

The third space is a post-colonial concept that breaks away from dictated, colonial and westernized forms of definitions and understandings through the suggestion of alternative positions. Bhabha (1994) defines the third space which enables other positions to emerge. This third space displaces the colonial and indigenous histories that constitute it, and sets up new structures of authority, new political initiatives and gives rise to hybridity. Bhabha argues that the importance of hybridity is that it bears the traces of those feelings and practices which inform it, just like translation, so that hybridity puts together the traces of certain other meanings or discourses. The process of cultural hybridity gives rise to something different, something new and unrecognisable, a new area of negotiation of meaning and representation. Gutiérrez (2008, p.152) defines third space as what was created when teacher and student scripts (the formal and informal) intersect, creating the potential for authentic interaction and a shift in the social organization of learning and what counts as knowledge. It provides new ways of belonging, of thinking, of doing, of meaning making beyond those conventionally dictated to the underprivileged by viewing literacy as a pluralized construct.

Gutiérrez et al. (1999) use third space theory to consider ways in which culturally responsive pedagogical spaces can be forged from a blend of home languages and literacies in school spaces. Third space theory allows us to think about how children's meaning making often lies between school and home. It provides us with an understanding of literacy that is linked to spaces and provides a more embodied understanding of literacy. However, by naming this concept a third space, the numerical term 'third' puts this concept in a hierarchy and affirms its position to belong in a less important space and hence still marginalizes it.

2.5.1 Connecting with Out-of-School Spaces

Norton (2013) conducts qualitative research with five immigrant women from Canada who were learning ESL. She explores these women's exposure to the use of English outside of the classroom. She found that these women needed access to English speaking social networks to improve their English but found that the entry to these social networks was restricted until they had acquired English. Norton (2013) views language learning as an investment which describes the complexities within a learner's motivation to learn a language. Her concept of investment is founded on the conception of identity as multiple, discursively constructed and a site of constant struggle.

Coffin (2009) describes how the lines are blurring in areas of work and play. These blurrings of boundaries allow for languages and literacies to seep into the spaces of work as well as play allowing added exposure to multiple forms of language and literacies. Kupiainen (2013) looks at literacy as a web that is intricate and intersecting. He studies the third space of Finnish students' schooled and out-of-school media practices but refers to the intersecting third space as meeting spaces. He describes the school space as duplicated where both formal and informal learning occurs. This happens because students often bring with them their out-of-school creative media practices into school where they resist traditional one-sided schooling. Kupiainen (2013) states that new learning culture in school thus to some extent depends on teacher-student and student-student relationships to bridge these meeting spaces. This clearly supports the relevance of this current study to look at the connections and disconnections that are present across the school and out-of-school spaces specifically on similar meeting spaces.

Bulfin and Koutsogiannis (2012) conducted two studies in Greece and Australia and found that SES plays a big role in shaping one's literacy practices across home and school. They found that the schooled literacies of students from lower SES are separate from their out-of-school literacy

practices while the students from a privileged background have a far more stretched and balanced portrayal of literacy experience. They also found that participants showed critical and creative negotiations between their schooled literacy practices with their out of school technological experiences. For example, participants turned serious school emails into an instant message/chat. Hence, Bulfin and Koutsogiannis (2012) propose that research takes an eco-social approach to literacy learning where they not only suggest viewing new literacies as placed resources (resources that are useful in one particular place but become useless in another) but there may be a need to also view new literacies as multiply placed (tactical hybrid where students bend and modify the original intent of school authorized practices with their informal ways of being). This is because students come from diverse cultural and linguistic backgrounds, different socioeconomic statuses, and different life experiences which may or may not link across the home-school domains. Bulfin and Koutsogiannis (2012) argue that children's out of school digital literacy practices can be read much more clearly if we also take into account their primary and secondary ways of making meaning. Considering the connection of different SES with literacy practices is useful for this research to address the connections and disconnections that exist. In addition, considering literacy learning as 'placed resources' and 'multiply placed' provides a richer understanding of the Malaysian multilinguals' literacy trajectory. It would be interesting to see in regard to language use whether English is indeed 'useless' outside of school or 'tactically hybridized' in the classrooms.

Sultana and Dovchin (2017) state that students' transglossic practices with popular culture always result in cultural and linguistic jamming. This jamming includes a mixture of repertoires, codes, styles and modalities produced by a combination of various standard and informal linguistic/cultural resources from common multiple combines generic and linguistic/cultural resources from varied sources. Leppänen et al. (2009) state that when adolescents create parodies from popular culture, they use the linguistic and cultural resources available to them which signals that they are not passive recipients of the popular culture elements they are engaged with. This is interesting as many of students are engaged with popular culture in their out-of-school spaces and this engagement is often disregarded as irrelevant and unimportant by formal learning.

Thus, Alvermann (2016a) argues for the importance of studying adolescents' online literacies across out-of-school spaces to break the silence that envelopes these overlooked and undervalued practices in schooling spaces. She stresses that more research is needed to

understand, uncover and untangle adolescents' identities as they move between their online and offline spaces (temporal identities) and between their local and global spaces (geographical identities). Hagood (2016) affirms this by suggesting that literacy pedagogy needs to focus more on students' identities in the now. According to her when classroom activities ask questions such as students' ambitions when they grow up, these activities are filled with unspoken expectations that disregard the present moment. This becomes problematic as these expectations are about identities not yet attained (Hagood 2016, p.204).

According to Pahl and Rowsell (2012), space is an area in which something takes place. It can be real (a classroom) or imagined (a chatroom). Mills (2005) uses the following categories to analyse socially produced spaces – dialogic, bodily, embodied, architectonic and screen spaces. I was drawn to her concept of dialogic space. This refers to the intertextual and interdiscursive nature of social interactional spaces that are characteristically multi-voiced. Again, it draws on Bakhtin's (1981) heteroglossia where the multiple voices of the characters create a unitary and internally consistent dialogic meaning of the novel. The idea of heteroglossia here involves dialogic social spaces for multiple perspectives, positioning learners as more than passive listeners. Mills (2005) describes literacy lessons that involve students listening to the teacher's direct instructions and explanations of grammatical rules, and then quietly completing written exercises from the blackboard into their individual writing books as reflecting a monologue that closes the internal discourses of the students.

2.6 POWER AND AGENCY

As the conceptualization of languages and literacies are ideological it is also important for this research to include discussions on power and agency in this chapter. These concepts combined with the main theoretical frameworks of Multiliteracies and Translanguaging provide a language of description that is useful for this research to understand power relations and agency that occur in the students' schooled and out-of-school spaces. According to Bernstein (2000), Code Theory looks at the underlying rules present in the relay of pedagogic communications in schools. Bernstein (2000) claims that schools are the main place where students shape their own values and worldviews. The school acts as social classifier through the relaying process of curriculum, pedagogy and assessment. The official recontextualization field (ORF) of a school (e.g. the principal and teachers) creates or constructs pedagogic discourse through the school's enactment of curriculum, pedagogy and assessment. The pedagogic recontextualising field (PRF)

refers to the recontextualising field outside of school (e.g. the Ministry of Education, National Curriculum) that dominates and controls the ORF. Bernstein (2000) uses the concepts of classification and framing as a model to highlight the structures present in the curriculum, pedagogy and assessment and its impact on the students' learning. The concept of classification explains the power relations that are present in certain discourses by looking at the degrees of boundary. According to Bernstein (2000, p.99):

Where classification is strong, contents are well insulated from each other by strong boundaries. Where classification is weak, there is reduced insulation between contents, for the boundaries between contents are weak or blurred. Classification thus refers to the degree of boundary maintenance between contents.

Bernstein (2000) further explains that framing refers to the degree of control or boundary teachers and students have over what can or cannot be relayed in pedagogic communication.

Giddens (1984) Theory of Structuration is a social theory of the creation and reproduction of social systems based on the analysis of both structure and agency without giving primacy to either. According to him, agency is the capacity of individuals to act independently and to make their own free choices. The structure versus agency debate may be understood as an issue of socialization against autonomy in determining whether an individual act as a free agent or in a manner dictated by the social structure. He coined the concept of Duality of Structure to explain his structuration theory. The basis of the duality lies in the relationship that agency has with structure. The structure has both the rules (constraints) and resources (enabling qualities).

Giddens (1984) explains that behaviour and structure are interwoven. Social structures are the medium of human activities and the outcome of those same activities. Social structures like those in placed in schools not only control behaviour and conduct but also create the potential for human behaviour. It goes both ways. Restrictions and rules create a behaviour and that same behaviour contributes to shape the restrictions and the rules. Giddens argues that any analysis of power must account for both the power built within in social structures as well as the power built within the actors. Due to this, he claims that power can be intentional, unintentional, constraining or enabling.

Carspecken's (1996) typology of power is useful to describe presence of power in educational settings. He describes four types of power as normative, charm, contractual and coercive. Normative power relates to status alone with no other reasons. For example, the power held by the principal of a school. Charm requires the ability to gain trust and loyalty of others and contractual power is an agreement and understanding made between two parties. Coercive power is the threatening or punishment given by someone superior to instil obedience on a subordinate. For example, a teacher punishing a student for talking too much in the classroom.

McLaren (1993) uses the terms active and passive resistance to describe the agency of individuals who resist structural power. Active resistance is when a student directly engages in confrontation with a teacher whereas passive resistance is when students indirectly avoid following the rules set by the teacher or the school for example, volunteering to help teachers in the staffroom to escape from doing a school-related task that he or she dislikes. McLaren's theory of resistance focuses on the agency of students and gives balance to the inferior position students hold in comparison to teachers within the power structures of schools.

According to Rosenthal and Jacobson (1992) the 'Pygmalion Effect' or the labelling effect describes a concept where higher expectations lead to an increase in performance. This means that students who receive positive feedback are believed to perform well. However, Chang's (2011) case study reveals an anti-Pygmalion effect when students do not react in a clear-cut and straight-forward manner with teacher expectations. According to him, student motivation, interest and achievement are influenced by multiple factors. This is useful for this research especially when observing the languages and literacy practices of the students in the schooling space.

McKinney (2017) states that in language ideologies, power is exercised as domination and the ways in which this is challenged is through students' practices that work to disrupt dominant language power relations whether consciously done or not. McKinney shows how schools are a site of multiple and often competing discourses with dominant discourses shifting in different spaces. Students' languages that resist the imposed monolingual norms and transformative pedagogical approaches provide some hope that the students can exercise agency.

Gee's (2015) work provides a useful way to analyse classroom discourse. According to Gee (2015) Discourse with a capital 'D' refers to socially accepted ways of displaying membership to a social group through words, actions, beliefs, gestures and other representation of self. Gee (2015) also states that Discourse is always ideological as it is closely related to the distribution of social power and hierarchical structures in any society. Gee (2015) states that different categories of discourse (dominant, primary and secondary discourses) are very useful to describe the presence of power and access in schooling and classroom discourse. Dominant discourse refers to the norms for participations that identify one's membership to a dominant group or dominant community of practice. Primary discourse refers to the language patterns and social practices of one's home language and conversations/interactions amongst friends. Secondary discourse refers to the language patterns in more formal contexts such as in school and workplace. Gee's (2015) categories of discourse are useful for this research in trying to understand the issues that is present in the students' schooled and out-of-school discourses.

2.7 CONCEPTUAL FRAMEWORK

The conceptual framework for this research mainly draws on the Multiliteracies and Pluriliteracies as the theoretical lens. When combined, these two theories provide this research with a language of description and more importantly an analytical lens for a more comprehensive approach in trying to understand how Malaysian Multilingual students use languages to learn in and out-of-school. The envisioned conceptual framework is as depicted in Figure 2-1 below:

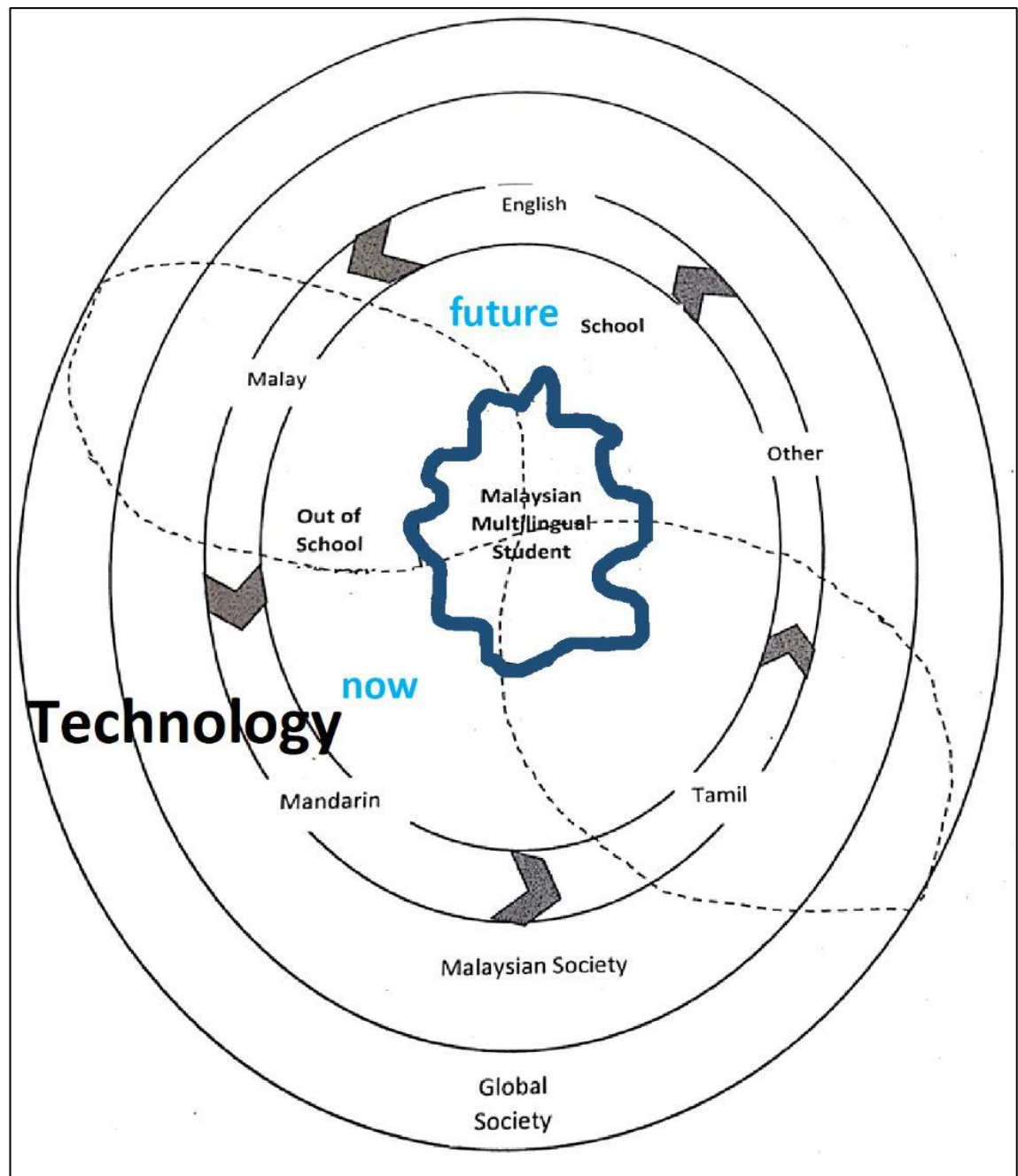


Figure 2-7: Conceptual Framework

This research mainly embraces a Multiliteracies-Translanguaging approach which calls for an epistemological shift in the definitions and understandings of languages and literacy practices (The New London Group 1996; The New London Group 2000; Cope and Kalantzis 2015; Garcia and Kleyn 2016). To understand the students' languages and literacy practices, this research takes the Learning by Design and Translanguaging view to focus on students' actions or what they do with languages to know, learn and make meaning across their schooling and out-of-school contexts. In addition, this research aims to understand the students' doing and being from a third space perspective (Gutiérrez 2008). Figure 2-7 above consists of five overlapping

circles which metaphorically look like layers inside an onion. The Malaysian Multilingual student is visualized to be the inner-most circle. The border of that circle is wavy to indicate the fluid nature of the Malaysian students' doings when it comes to their language usage and identities. The Malaysian Multilingual student is positioned inside the global society, the Malaysian society and the languages that encircle them in their school and out-of-school contexts. The school is a place that prepares the students with skills for their future whereas the students' out-of-school context deals with what they are engaged with in the present. The dotted lines represent the synergies that this research aims to explore and understand as the Malaysian Multilingual students maneuver the many layers of the 'onion' with their language and literacy practices.

2.8 SUMMARY

This chapter discusses the traditional and familiar ideas of languages and literacy practices that take their root from Standard ESL forms promoting monolingual and monomodal ideologies in these related but separate fields of language and literacy studies like TESL, TEFL, Sociolinguistics, Language Policy Studies, Applied Linguistics etc. To sum up, these fields draw on theoretical concepts that continue to look at and understand languages as separate and stable linguistic systems. The familiar idea also holds anachronistic ideas of literacy as fixed ways of reading and writing presented in normative forms of languages which are separate from context. The familiar idea describes languages and literacy practices using terms like L1, L2, foreign language, language interference, code-switching, code-mixing, fossilization errors and refer to socially named languages as English, Spanish, Malay and Arabic. The familiar idea also legitimizes normative forms of languages as the official, one correct way of doing things. From these understandings, binaries, separatism and othering concepts are reproduced like native versus non-native speakers, dominant, secondary versus primary discourses, formal versus informal languages and literacies, autonomous versus vernacular literacies etc. When normative forms of languages are acknowledged and legitimized this way, terms like subaltern learners are used to describe ESL learners indicating the influence of status and power that comes along with this familiar idea.

The new and broader idea of languages and literacies proposed by Multiliteracies and Translanguaging theories calls for a radical epistemological paradigm shift on how we think, understand and approach languages and literacy practices. The new idea describes languages and literacy practices using terms like voice, signs of creativity and innovation, lifeworlds, diversity, feature selection, entire linguistic repertoire, translanguaging, multimodality, subjectivities, meaning-making, inclusivity, transformational etc. Heteroglossic and Transglossic

concepts in translanguaging also reject the deficit-oriented views describing multilinguals as subaltern learners and use a more positive term such as emergent and dynamic multilinguals.

CHAPTER 3 METHODOLOGY: QUALITATIVE MULTI-SITED LINGUISTIC ETHNOGRAPHY

3.0 INTRODUCTION

This chapter provides an overview of the methodology for this research. The previous chapters explained the context of this research and the literature on the Multiliteracies and Translanguaging theories with the aim of understanding if there is a need for Malaysian multilingual students' out-of-school languages and literacies to be linked with teaching and learning with a focus on new alternative ways to approach ELT pedagogy.

Some parts in Chapter 3 are written in the first person to make it more reflexive. This is important in assisting the readers to understand the complexities I went through in my thoughts and decision-making processes as the researcher. This chapter begins with a description of the Research Design in Section 3.1 as I justify why it is a Qualitative Multi-Sited Linguistic Ethnography. This is followed by a discussion of the Research Settings (Section 3.2) and the Research Participants (Section 3.3). Next, the Data Collection Process (Section 3.4) and the Data Analysis (Section 3.5) are presented. My positionality as the researcher is narrated in Section 3.6 under Researcher Positionality followed by a section on Ethics (Section 3.7).

To understand the methods used in the data collection and analysis process described in this chapter, the research questions that guided this research are revisited:

1. What are the languages and literacy practices of Malaysian Multilingual Suburban students in school?
2. What are the languages and literacy practices of Malaysian Multilingual Suburban students out-of-school?
3. What are the connections and disconnections between the languages and literacy practices in these two contexts?
4. How can these understandings benefit language and literacy teaching and learning specifically for English?

3.1 RESEARCH DESIGN

3.1.1 Epistemological and Ontological Stance

According to Tracy (2013), ontology questions the nature of reality. Dunne et al. (2005) describe ontology as the nature of being in relation to how things are in themselves. Ontologically, researchers ask questions about the nature of the social which then relates to the concept of epistemology. Epistemology refers to the nature of our claims to know things and looks at the nature of our knowledge claims and the relationship between the inquirer and the known (Dunne et al. 2005). This thesis questions the ideologies that shape the languages and literacy practices of Malaysian Multilinguals from an Interpretivist-Post-Colonial perspective attuned to Post-Structuralism. I view these positions as epistemological as which perspectives a researcher comes from will determine the direction of the data collection, research analysis and findings which in turn will add to and reshape the ideologies on languages and literacy practices. This is elaborated further under Researcher Positionality in Section 3.6.2.

For an interpretive researcher, knowledge about reality is socially constructed and there are multiple realities and multiple interpretations of a single event (Tracey, 2013). According to Gandhi (1998) post-colonialism is a set of literary theories and approaches to literary analysis concerned with literature written in English and other languages from countries that were once colonized or are still colonies of other countries. Post-colonial theory focusses particularly on resisting how colonizers or the mainstream oppressors dictate the description of identities or how one should do things. This position is done in attempt to reclaim their 'colonized' past through the concepts of othering, resistance, ambivalence, hybridity and a third space (Bhabha 1994; Ashcroft et al. 2007; Gutiérrez 2008).

This study is also attuned to post-structuralism because the post-colonial concepts of resisting colonized impositions is in line with post-structuralism's resistance to static structures. Butler (1990, p.40) defines poststructuralism as:

the rejection of the claims of totality and universality and the presumption of binary structural oppositions that implicitly operate to quell the insistent ambiguity and openness of linguistic and cultural signification.

Through her theory of Performativity, she argues that one's gender and identity are constructed through repetitive performance of that gender and identity not by given socially constructed labels. Butler (1990) claims that gender is performative to the extent it is performed. Post-

structuralists describe identities as being continuously performed and negotiated and thus it has no solidity (Butler 1990; Norton 2013). The way these post-structuralists deconstructed and constructed new meanings for gender and identity is similar to how Garcia and Li Wei (2014) redefined new ways to understand languages. These identities may not be unitary like how translanguaging views languages, but those languages are observed in terms of it being performed and being performed differently. The multi modes in translanguaging are about how those identities are constantly being performed differently. This is how post-structuralism moves beyond being bounded by existing social structures by coming up with different meaning and understandings. Tracey (2013) states that a post-structuralist paradigm is similar to the critical paradigm in linking knowledge to power relations. According to Tracey post-structuralism assumes that people have space for agency and free will. Tracey explains that post-structural scholars argue that understanding power relations is important to answer why some issues are so difficult to solve and why some ideas are valued more compared to others. Due to reality being fixed in certain ways by imposing a standard language for example, alternative ways of viewing the world are often ignored. Hence, post-structuralism sees no single truth and argues that 'truth' is a myth and that there are multiple versions of truths. The goal of a post-structuralist researcher is to highlight common-sense viewpoints, alternative discourses, under-represented issues, unpopular attitudes that are often ignored and thus display multiple viewpoints. Hence, from a post-colonial and post-structural perspective this research aims to highlight the issues surrounding the popular ideologies present in how we view languages and literacy practices and thus display an alternative conceptualization of languages and literacy pedagogy.

Since this research utilizes the Multiliteracies and Translanguaging theories as the main Conceptual Framework, this research views literacy as a plural construct. Languages and literacies are also defined in broader terms which positions the Malaysian Multilingual student in a site of constant struggle. Malaysia is also a post-colonial country that used to be under British rule. The effects of post-colonialism especially in ELT and in the ideologies surrounding languages and literacy in Malaysia are relevant to look at in this research.

I used postcolonialism because Malaysia is a postcolonial country. This perspective also allows me to frame, understand and describe the Malaysian students' languages and literacy practices from an other position and an other premise that is different from the

traditional accepted definitions of languages and literacy. The traditional definitions often follow the Standard ESL views which has westernized roots and understandings. Along with this, I used post-structuralism as this perspective allows me to further disrupt, trouble and deconstruct current understandings of languages and literacies and thus reconstruct new and alternative understandings of these concepts pertinent to this research.

Both these perspectives when combined with the main theoretical frameworks of this research (Multiliteracies and Translanguaging theories), provide an overall critical lens for me as the researcher to analyse, understand, be critical about my data from an alternative angle, and hence make claims on how the students use languages and literacies across their schooled and out-of-school spaces. Multiliteracies and Translanguaging are epistemological because both theories focus on students' literacy and language practices that are observable from an emic perspective. These four epistemological layers sit inside one another as sets of perspectives and provide a multi-layered analytical approach to understand the school and out-of-school contexts from a nonconventional and unique angle. This is illustrated in Figure 3.1 below:

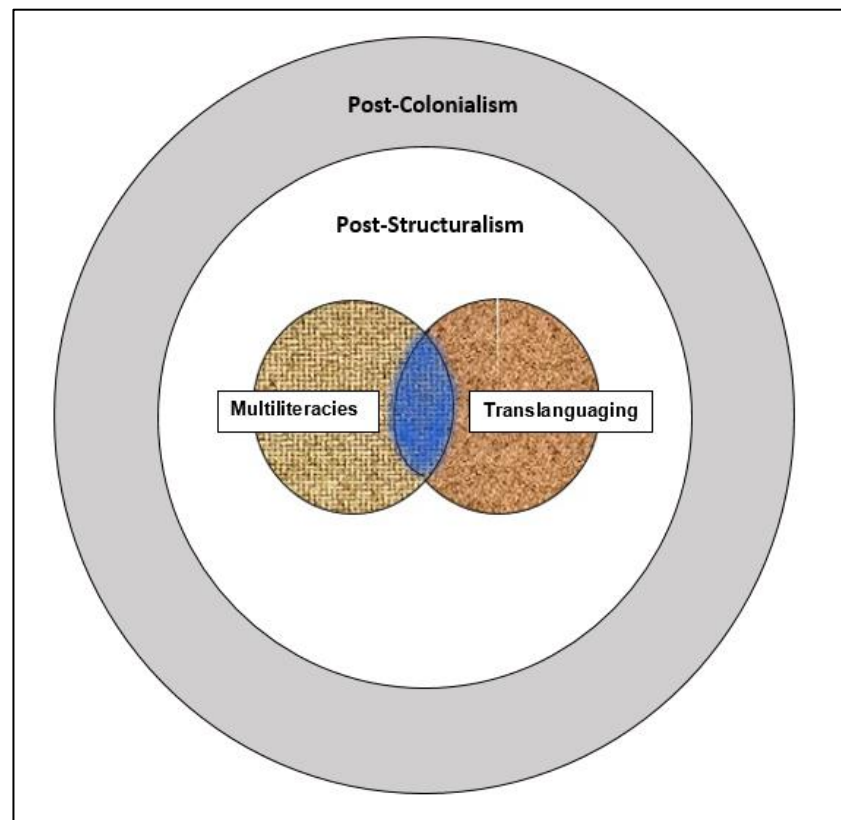


Figure 3-1: Layers of Epistemology Positions

Due to these reasons, this research is positioned within and between the paradigms of Interpretivism - Post-Colonialism - Post-structuralism. These perspectives celebrate cultural and language diversity amongst people, ideas and institutions. According to these paradigms, no one element is privileged or more powerful than that of another. These views are also shared by the Multiliteracies and Translanguaging theories. A detailed description of these two theories can be found in the Literature Review (Chapter 2).

The Interpretivism-Post-Colonialism-Post-Structuralism paradigms intersect to fit this research because not only will they be able to capture the mosaic characteristics of the Malaysian multilingual students, but the paradigms will also enable me to be constantly reflexive of the multiple representations I observed during fieldwork, data analysis and in the ongoing construction and reconstruction of my final narrative about the current pedagogic practices on languages and literacies in Malaysia.

3.1.2 Qualitative Multi-Sited Linguistic Ethnography

According to Flyvbjerg (2006) there are two models for doing social science: Epistemic Social Science or the natural science model and Phronetic Social Science or the reflexive model. This qualitative research falls under the latter where the foundation of thought is value rationality deliberation instead of epistemic rationality. This means that the end goal is not to come up with formulas and solutions but rather to produce an ongoing process of discussion in attempts to understand society. Since, the phenomena under study are human beings, social scientists cannot avoid context. Phronetic social scientists understand that different groups typically have different world views. The primary objective then is to constantly be aware of different perspectives, different interests, that there is no neutral ground and no general principle by which all differences can be resolved. This view which is aligned to Post-colonialism and Post-structuralism provides a way to analyze relations of power and to evaluate their results in relation to specific groups and interests. The goal for qualitative study is problem-driven not methodology-driven (Flyvbjerg 2006). According to Denzin and Lincoln (2005, p.3):

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their

natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.

Giddens (1984) argues that natural sciences' understandings and theorization about the world are made of one-way hermeneutics. In contrast, social sciences are engaged in double hermeneutics where understandings and theorization about a phenomenon happen in a double process of interpretation or constructed both ways. When researching about people for example, social sciences are also interpreting how people think, feel and understand the world in relation to their actions and vice versa. According to Giddens (1984, p.20), the concepts of the social sciences are not produced about an independently constituted subject-matter, which continues regardless of what these concepts are. The findings of the social sciences very often enter constitutively into the world they describe.

In addition, this qualitative research is also an ethnography because of the following factors. Various scholars have defined and described ethnography in many ways. Denzin and Lincoln (2011) describe ethnography as emerging from anthropology and adopted by sociologists, as a qualitative methodology that studies the culture, beliefs, behaviour and social practices of societies which include the researchers as participant observers over a duration of time and data interpretation. Heath (1982) argues that although ethnography does not solely belong to anthropologists, it is important for nonanthropologist-ethnographers to acknowledge and consider the theory-method relationship and to understand the historical roots of ethnography and know the differences between a full-scale ethnography and other forms of ethnographic studies. Critical ethnography, auto-ethnography, performance ethnography, internet ethnography are examples of how the understanding and conceptualization of ethnography has evolved (Naidoo, 2012; Sade-Beck, 2004).

Green and Bloom (1997) assert that ethnography can no longer be viewed as monolithic. According to them, ethnography in education can be conducted in three ways: by '*doing ethnography*', by '*adopting an ethnographic perspective*' and by '*using ethnographic tools*' (Green and Bloom 1997). Green and Bloom (1997, p.183) state that '*doing ethnography*' involves:

the framing, conceptualizing, conducting, interpreting, writing, and reporting associated with a broad, in-depth, and long-term study of a social or cultural group, meeting the criteria for doing ethnography as framed within a discipline or field.

Green and Bloom (1997, p.183) further explain that an '*ethnographic perspective*' means that:

it is possible to take a more focussed approach (do less than a comprehensive ethnography) to study particular aspects of everyday life and cultural practices of a social group. Central to an ethnographic perspective is the use of theories of culture and inquiry practices derived from anthropology or sociology to guide the research.

Finally, Green and Bloom (1997, p.183) define '*using ethnographic tools*' as:

the use of methods and techniques usually associated with fieldwork. These methods may or may not be guided by cultural theories or questions about social life of group members.

The ethnography conducted in this study adopts the '*ethnographic perspective*' described by Green and Bloom (1997) above, where the approach is more focussed - to study the languages and literacy practices of a small group of Malaysian adolescents in one school. The ethnographic approach undertaken by this research is also informed by Walcott (1987), Burroway (2000), Gatson (2011) Jonsson (2012, 2013) and Copland et al. (2015).

It is important to note that should this research be conducted only in the school (onsite phase), the research design would have been a qualitative research '*using ethnographic tools*'. However, the extension of the online phase over the course of 5 months turned this research into an ethnography – specifically a Multi-Sited Linguistic Ethnography. Throughout the 5 months, the WhatsApp space became a naturalistic setting where the students displayed both the school and out-of-school forms of languages and literacies. As the researcher, I was immersed in that same space as a participant-observer as I translanguaged along with the students. This is explained further in Section 3.4.2 where I describe how the 'The Bahasa Diary Project' evolved in detail.

The factor that unites all forms of ethnography is its focus on the description and interpretation of human society and culture (Wolcott 1987). As the sites for my data collection look at the Malaysian Multilingual students' formal and informal context in their offline and online settings, I practise a form of Online Multi-Sited Ethnography. Burroway (2000) explains that the goal in Multi-Sited Ethnography is to situate contexts within a dialogue between theory and the field, and the micro mundane world to the macro systems that structure those worlds. Additionally, Gatson (2011) explains that one engages in this type of online ethnography by either exploring more than one online site, by including both online and offline sites, or building a multilayered narrative that develops the larger social context of a community under study. Hence, the term

‘multi-sited’ covers the domain of this ethnography which aims to understand the languages and literacy practices in an offline and an online setting.

According to Copland et al. (2015, pp.26–27), linguistic ethnography is an interpretive approach which studies the local and immediate actions of actors from their point of view and considers how these interactions are embedded in wider social contexts and structures. Linguistic ethnography views language as communicative action functioning in social contexts in ongoing routines of people’s daily lives. It looks at how language is used by people and what this can tell us about wider social constraints, structures and ideologies. It achieves this by investigating the linguistic sign as a social phenomenon open to interpretation and translation but also predicated on convention, presupposition and previous patterns of social use. Because the sign is the basic unit of meaning, linguistic ethnographers are keen to understand how it is interpreted within its social context. Copland et al. (2015) derive their concept of linguistic ethnography from metatheorists of the field of linguistic anthropology like Dell Hymes, John Gumperz, Erving Goffman, and Frederick Erickson. Hymes (1974) constructs a concept of the Ethnography of SPEAKING which was later known as the Ethnography of Communication. SPEAKING is an acronym for Setting, Participant, Ends, Acts, Keys, Instrumentality, Norms and Genres. Hymes suggests combining ethnography, the description and analysis of culture, with linguistics, the description and analysis of language. Through combining these methods of analysis, important connections between language and culture can be seen where focus shifts from form of language to the use of the language – communicative competence. Gumperz (1982) comes up with Interactional Sociolinguistics which focusses on the social context of every day talk. Goffman's (1967) most significant theoretical contribution was on ‘face’ which he described as the positive image one seeks when communicating depending on the rules and values of the social circle one belongs to. Erickson (2004) describes an approach known as micro ethnography where he examines the larger social issues by focussing on the local ecologies of small communicative behaviour in social interactions. All these metatheorists contributed significantly to how Copland et al. (2015) defined and describe linguistic ethnography. Agha (2005) describes the vital role linguistic ethnographers play today in understanding and describing the linguistic turn in languages as the main tool of communication, knowledge and various social activities in the global world.

Hence, this thesis defines a Multi-Sited Linguistic Ethnography as an interpretive approach that studies students' use of languages and literacies in both online and offline settings from the students' perspectives in relation to wider social contexts and structures. A Multi-Sited Linguistic ethnography fits the aim of this research because it takes into account students' personal lives in their local-global world. In this aspect, linguistic ethnography holds a similar view on languages as the Multiliteracies and Translanguaging theories described in Chapter 2. Multiliteracies views literacies as a social practice through various modes of meaning-making processes and Translanguaging views languages from the language-users'/insiders' vantage point. These views of understanding, embracing and including different points of views in a wider social context and in a more flexible structure are also shared by the Post-colonial and Post-structural epistemological positions held by this research. Methodologically, through a Qualitative Multi-Sited Linguistic Ethnography, I would be able to capture the students' Multiliteracies and Translanguaging practices effectively in and out-of-school.

At the onset, it was quite difficult for me to pin-point the research design as it was not immediately clear what it was that I was trying to understand. From the research questions, I was trying to understand many things. I kept asking myself, what was I zooming into? Was my focus the Suburban Malaysian Multilingual Students, the school context, the out-of-school contexts or the ELT Pedagogy? The student and teacher participants were not briefed on the Multiliteracies or Translanguaging theories explicitly. Hence, it was not a comparison of a before-after study. The Bahasa Diaries and the WhatsApp were my main research tools but they were not utilized as an intervention to improve pedagogic practices and neither were they cyclical in nature. Hence, it was also not Action Research. It was also not an enactment of the Multiliteracies Pedagogy or the Translanguaging Pedagogy by the teachers or by me as the researcher. The research instruments were designed as an accessible way for me to capture and understand their language and literacy practices in and outside of school which had to include their online practices. Hence, the complex and unique nature of my research and how it was conducted resulted in me finding it difficult to label and specifically name the research design at the very start.

On the other hand, a Multi-Sited Linguistic Ethnography allowed me as the researcher to determine what exactly I was trying to research as this methodology provided me with a bird's-eye view of the students' languages and literacy practices across their school and out-of-school

spaces with a focus on ELT Pedagogy without explicitly binding me to a specific unit of analysis. This freedom to explore and understand my research aims and scope was important to me as a languages and literacies ethnographer. A Multi-sited Linguistic Ethnography is an appropriate methodology to capture the linguistic turn, the multilingual turn and the multimodal turn that was present in the languages and literacy practices of the Suburban Malaysian Multilinguals in school and out-of-school.

3.2 RESEARCH SETTINGS

The fieldwork for this research was conducted over a period of six months from June -November of 2015. It has two settings which consist of an onsite and online phase. The onsite phase lasted for three months while the online phase was ongoing over a period of five months. It was planned in such a way due to the tight window of opportunity allowed by my funders to be outside of the United Kingdom for more than three months. The settings in these two phases are as described below.

3.2.1 Onsite Phase - DAR School

The school chosen for the onsite phase of this research is DAR National Secondary School (this is a pseudonym and I will refer to it as DAR School henceforth) which is situated in a suburban area in Selangor, Malaysia. The onsite phase lasted for three months. I chose this school because of its familiarity and geographical convenience. I was an English teacher in this school from 2004 – 2009. This means that I still knew some of the teachers and was familiar with the school set-up and practices. This was important as it would contribute in expediting my acculturation process once I entered the field. The school is also very close to my home which would allow me easy and practical access to the location when collecting my data. This is vital because as mentioned earlier, the window of opportunity for my fieldwork was quite tight.

Additionally, this school is co-educational which means I was able to get involvement from both genders. During the data collection period, there were 1,127 students in the school with 1044 Malay students, 78 Indian students and 5 Chinese students. Although I was not looking at representative sampling from different ethnic groups, these numbers meant that there were undeniably more Malay students taking part compared to the Indian and Chinese students. Most

of the students who go to this school live in one of the largest and oldest Malay villages in the state.

3.2.2 Online Phase - WhatsApp

The Online Phase was initiated as an extension to the Onsite Phase and was created at the end of the first month of fieldwork. Initially I planned to use a Closed Facebook Group for the online phase. However, the students who took part suggested the use of WhatsApp as a smart phone application they were all familiar with. According to Mills (2011, p.60-61), a key difficulty when conducting research involving technology was ensuring students understood the affordances present in the technologies to understand the design possibilities and its constraints. Unlike conventional representation using a pencil, the visibility of the affordances of the mediating technologies for multimodal design was not always apparent. Hence, I was more than happy when all the students preferred to use WhatsApp as to a certain extent, they all understood the affordances present in this application. The original purpose of the online aspect was for me to easily question the students about their Bahasa Diary (Language Diaries) entries which will be further elaborated in the Data Collection Process section of this chapter (refer to Section 3.4). In doing so, the online phase became a space where I could view and participate in their out-of-school literacy practices in an accessible manner. Because the WhatsApp Group was ongoing for 5 months (second month onward), the students' interactions during the online phase became the most observed set of data.

3.3 RESEARCH PARTICIPANTS

3.3.1 4A students

The research participants for this research were chosen through a convenience or opportunistic sampling. According to Tracey (2013), these samples are chosen because they are convenient, easy and financially affordable to access. Dörnyei (2007) describes convenience sampling as those that are easily accessible, geographically strategic, available and voluntary to participate in a given research project. On the first day of fieldwork, I met and briefed the Principal of DAR School about my research. Upon hearing my research aims, the Principal gave me access to Form 4A. There were four Form 4 classes in DAR School. The Form 4 students were streamed based on their *Penilaian Menengah Rendah* (PMR or known in English as Lower Secondary Evaluation) results sat in Form 3. The streaming only took account of the students' PMR grades in Science and Mathematics. Based on this, 4A and 4B were considered the best class under the Science

stream. 4C was an Accounting class and 4D was an Arts Class. The Principal told me that 4A was a good class in terms of their academic results and there was also a good mixture of gender and ethnicity. She was confident I would be able to conduct my research well with this set of 16-year olds. She informed me that the bottom set of classes meant that I may have to deal with lack of cooperation, truancy, disciplinary issues and so on. The Form 3 and Form 5 students were not accessible since these two levels of students would be sitting for their national exams. Hence, when researchers conduct their studies in Malaysian secondary schools, they were usually given Form 1 (13-year-olds), Form 2 (14 -year-olds) or Form 4 (16-year-olds) students.

There were 21 students in Form 4A, and I was aiming to have 10 students. The reason for me to plan for 10 students was because if anything untoward happened where participants withdrew or showed no commitment, I would end up with at least 5 or 6 students. After distributing the research information sheets and briefing the students about my research, 16 of them volunteered to join and signed the research project's consent forms. I accepted and included all of them to avoid issues of exclusion in this research. Out of these 16, 11 were females and 5 were male students. As expected, the Malay students were more represented than the other ethnicities with 14 Malays, 1 Indian and 1 Chinese. Based on the occupation of their parents, these student participants came from low to moderate SES backgrounds. They are multilinguals who could speak both Bahasa Melayu and English interchangeably. All the students in this thesis are given pseudonyms to anonymize their identities. Carol and Shiya spoke an additional language as their home languages were Mandarin and Tamil. None of students stated English or BM as their favourite subjects. Being in a Science stream, most of the favourite subjects they mentioned were Mathematics or Science-based subjects except for Carol who had no preference. According to Carol, the teaching styles of all her teachers were mundane and this made all the subjects uninteresting to her. Syawal said Civic Studies was his favourite as it was the easiest subject compared to the others. These students are familiar with computer technology where a few of them mentioned playing video games, blogging, watching YouTube and online chatting as their favourite past time. Some also quoted reading, drawing and doodling as their hobbies. The breakdown of the students' demographics is as shown in Table 3.1 in the following page:

No	Pseudonyms	Gender	Ethnicity	Favourite Subject	Hobby	Parents' Occupation
1.	Adam	Male	Malay	Mathematics	Playing video games	Mother: Accounting Officer Father: Business Owner
2.	Aizat	Male	Malay	Add Maths	Playing football	Mother: Babysitter (Self-employed) Father: Driver (Private Sector)
3.	Amin	Male	Malay	Physics	Chatting online	Mother: Housewife Father: Bank Clerk (Private Sector)
4.	Carol	Female	Chinese	None	Watching tv and YouTube, reading magazines	Mother: Clerk (Private Sector) Father: Mechanic (Private Sector)
7.	Fatimah	Female	Malay	Mathematics	Watching television and cooking	Mother: School Van Driver Father: Taxi Driver
8.	Haleemah	Female	Malay	Chemstry	Watching, Reading and Drawing Japanese Anime and Manga	Mother: Housewife Father: Clerk (Government Sector)
9.	Hanis	Female	Malay	Add Maths and Physics	Watching Malay Dramas	Mother: ICT Officer (Government Sector) Father: Property Executive (private sector)
10.	Iman	Female	Malay	Biology and Add Maths	Reading novels and writing stories	Mother: Housewife Father: Manager
11.	Khadijah	Female	Malay	Chemistry	Blogging	Mother: Senior Assistant (Government Sector) Father: Land Officer (Government Sector)
12.	Nabilah	Female	Malay	Physics	Reading novels and Blogging	Mother: Kindergarten Teacher (Private sector) Father: Businessman (Private sector)
13.	Nafizah	Female	Malay	Chemistry	Watching movies and listening to music	Mother: Factory worker Father: Food and Beverages Assistant
5.	Sharifah	Female	Malay	Mathematics	Reading Malay novels	Mother: Housewife Father: Bank Officer (Private sector)
6.	Shiya	Female	Indian	Physics and Add Maths		Mother: Housewife Father: Taxi driver
14.	Syawal	Male	Malay	Civics Studies	Video games and football	Father: Baker (Deceased) Mother: Hawker (Retired)
15.	Walimah	Female	Malay	Add Maths	Watching Korean Pop Drama and Doodling	Mother: Part-time cook Father: Office (government sector)
16.	Zulaikha	Female	Malay	Mathematics	Blogging	Mother: Teacher (government sector) Father: Pensioner (government sector)

Table 3-1: Research Participants' Demography

3.3.2 Three Literacy Teachers and a Chemistry Teacher

Initially I only planned to observe the students' English lessons. However, since this research is interested in the students' languages and literacies, I felt that observing their BM classes would also be useful. Linking what happened in the students' English and BM literacy lessons would make this research more dynamic and provide deeper insights into BM as the main medium of instruction in Malaysian schools and how it is related to the students' ELT and learning in any way. It is not common for language research in Malaysia to look at BM and English together. Despite the government's efforts to encourage multilingualism in the latest Education Blueprint – these languages are still conducted using a monoglossic and monolingual approaches where the teaching of English and BM are done in isolation. My approach to look at what is happening in both the BM and English lessons in the schooling space will prove to be an innovative, interesting and important step in my methodology to enrich multilingual research in Malaysia.

Four teachers took part in this research. They are Intan, Rod, Mai and Farid (all pseudonyms). Intan was 4A's English teacher with a degree in Teaching English as a Second Language (TESL) and a Masters in English Language Studies. She has been teaching for more than ten years and was also the Head of the English Language Panel at DAR School. Uniquely, 4A had two BM teachers, Rod and Mai. Both Rod and Mai possess an MA in BM studies and both were recipients of the Ministry's BM teaching specialist award. Rod was the Head of Student Affairs at DAR School and this administration post would often take her away from teaching the 4A students when issues concerning other DAR students arose. Due to this, Rod shared some of her teaching responsibilities with Mai. Rod taught the 4A students BM literature and grammar while Mai focused her pedagogy on writing. Both BM teachers had more than 15 years of teaching experience. Farid is 4A's Chemistry teacher. He has a degree in Chemistry from a local university and had taught this subject for eight years. I did not plan to observe the Chemistry lesson, but the opportunity presented itself when the students suggested I do so. Farid was also the Head of Discipline teacher at DAR School.

3.4 DATA COLLECTION PROCESS

The main research instruments included in the data collection process for this research are classroom observations, a diary project, the WhatsApp interactions and teacher interviews. I begin by describing the trialling process as this step contributed significantly to how I designed the final research instruments.

3.4.1 Trialling the Language(s) and Me Project

To address the research questions, I designed and trialled the ‘Languages and Me Project’ using a journal writing activity (refer to Appendix 3.1) to see if I would be able to capture students’ languages and literacy practices effectively. Since I knew I would be using student participants from a secondary school during fieldwork, I trialled the journal activity with my friends’ children - two teenagers; a 14-year old female student (Amni) and a 16-year old male student (Mike). In the trial, I asked these two teenagers to write in a journal over a period of one week. The process of conducting the trial and the data that I got from these two teenagers, provided valuable insights into my actual research instruments used in this study. It made me reflect on how I worded the instructions. I assumed that the examples and explanations I provided in the journal activity instructions were quite straightforward, and the two teenagers would not have a problem understanding what I wanted them to do. However, both Amni and Mike ended up asking me a lot of questions and needed more guidance and examples. Even the table-template I provided in the project’s instructions turned out to be restrictive and confusing. I also noticed how Amni and Mike produced completely different types of data even though both received the same instructions. Mike explicitly described the languages he used every day and provided reasons for them. Amni on the other hand, wrote in a more relaxed manner about the different things she did over the week which included her thoughts and feelings. In other words, Mike’s writing focused more on the forms of the language he used while Amni’s writing focused on her ability to use the language and Amni’s content provided context and a more in-depth view of her literacy practices.

After reflecting on the trial data sets, I decided to take the table-template out and made a few amendments to the instructions including changing the name of the project to ‘My Bahasa Diary Project’. ‘Bahasa’ means ‘language’ in the Malay language or BM. The word ‘journal’ was problematic as both teenagers understood it to be a formal journal writing activity that they were conditioned to learn in school. I also realized that although my focus was to understand students’ languages and literacy practices, I did not need to make that focus too explicit in my instructions. Initially, the task required them to reflect on the languages they used daily and to provide examples or excerpts. To give the task more context, I planned to use language as an indirect tool as the students freely write about their daily activities. I decided to make it clearer in the amended instructions that the students can use one or more languages to convey their meaning. This way, I can observe the synergies of the languages and literacy practices that students bring with them to school in a more accessible way – via their diary entries. This is elaborated further in the following section.

3.4.2 The Bahasa Diary Project

The 'My Bahasa Diary Project' was designed to help me answer my second research question. After getting access to the 4A students, I began my fieldwork by observing them in their literacy lessons to familiarize them with my presence around the school and in the classroom. At the end of the first month, I distributed the Research Information Sheet (Refer to Appendix 3.2) and the Student Consent Forms (Refer to Appendix 3.3) which explained in detail the nature and objective of my research. After a few days, I collected the consent forms from all 16 students. Right after this, I conducted a face-to-face briefing with these 16 students and distributed the instructions to the Bahasa Diary Project. The instructions to the 'My Bahasa Diary Project' are as shown in Table 3-2 below:

My Bahasa Diary Project
<p>Instructions</p> <p>Describe your daily activities creatively over a period of 1 month. You can use language(s) that you are most comfortable with to convey your meaning. The language(s) you use/choose will represent who you are as a Malaysian student/teenager.</p> <p>Gambarkan aktiviti harian anda secara kreatif selama 1 bulan. Anda digalakkan menggunakan bahasa yang anda rasa paling selesa untuk menyampaikan maksud anda. Bahasa yang kamu pilih/gunakan akan menggambarkan diri kamu sebagai seorang pelajar/remaja Malaysia.</p> <p>Points to remember:</p> <p><u>Describe your daily activities:</u> In your 1st entry write about yourself. Not the usual myself essay but feel free to share aspects about yourself & your life to me. (Bear in mind language should not be a barrier anymore)</p> <p>Your 2nd diary entry onward, you can write about anything you like. This can be something interesting that happened to you, your opinion on something, a personal story a sad incident etc. Feel free to write about ANYTHING you wish ☺</p> <p><u>1 month:</u> This does not mean you have to write 30 diary entries. Write when you can, when you are free and when you have something to share, as often as possible...as long as it is not zero or one entry only okay? Do the best that you can. Doesn't have to be too long. Half a page or 1 page would be okay. Sometimes in one entry you may wish to write longer or have a lot to say...so write away.</p> <p><u>Be creative:</u> No rules. That is why I chose a journal without any lines because I do not want to restrict you in any way. By creativity I mean you can...</p> <ul style="list-style-type: none"> - 'rojak' your language if it makes the meaning/maksud more accurate. I want to tapau this foodlah. - Modify your language. For example, I am (solat-ing) please don't kacau ok? My cookie is (sedap-er) lah. - Language. BM, English, Mandarin, Tamil, secret language, sms language, drawings & images, etc.

Table 3-2: The 'My Bahasa Diary Project' Instructions

The Bahasa Diary Project required the students to write in a diary over a period of one month about whatever they please using languages and text forms that were most comfortable to them. I felt that it was important to provide them with that freedom in order to engage them. Atwell (2015, p.3), found that when a topic is not imposed, dictated or pushed on students, they are able to write. Because they decide, they engage. Because they engage, they experience the volume of sustained, committed practice that leads to growth, stamina and excellence. I provided each student with a diary where the pages had no lines. This was a symbolic gesture on my part to free the students as they use languages and express themselves in the Bahasa Diary.

During the face-to-face project briefing, I informed the students that after completing their Bahasa Diaries, I would be interviewing them about their diary entries via an online setting. Salmon (2010) states that text-based interviews are a good choice when research participants are comfortable with mobile text-based communication and when a written record of the exact interview comments is beneficial. At this stage I was of course assuming digital literacies which included online chatting was a part of their out-of-school literacy practices. Additionally, interviewing the students online, would save me a lot of time from transcribing in comparison to transcribing from audio-recorded interviews. Furthermore, the large sample size (16 students in total) and the nature of the task which required an in-depth analysis of different data sets, prompted me to opt for an online interview with the student participants

I created a closed WhatsApp Group and added the students as participants in it. The students agreed to name the WhatsApp Group as the 'Bahasa and Me Project'. We took a group photo in the classroom and added it as the WhatsApp Group's profile photo. Over the following months (5 months in total), I used elicitation forms of questions to guide the interview with the students about their Bahasa Diary entries. According to Tracy (2013), elicitation questions use various multimodal artefacts to prompt and elicit discussion. Elicitation approaches can spark creativity, moving the students' focus from solely linear forms of information and to consider the visual and material. Additionally, this embodied the process of asking students to reflect on their production of the diaries which provided a more natural response than the one collected through words only. This meant that the interview questions asked in the WhatsApp Group space were not predetermined in advanced. The questions differed between the 16 students as the elicitation questions were based on the students' Bahasa Diary entries respectively. I did

have a general interview protocol in place when I applied for ethical clearance from the university and the government of Malaysia but as expected the actual questions that were asked in the WhatsApp Group Chat were determined by what the students shared in their diaries.

This research utilizes a combination of ethnographic methods of data collection. Creswell (1998) explains that this means that a variety of research techniques are incorporated to gather data. Tracy (2003) explains that researchers who use ethnographic methods tend to engage in participant observation and field interviewing but not necessarily accompanied with long-term immersion in the field. Although I only spent 6 months collecting data in the onsite and online phases, this duration does not make this research less ethnographic. According to Wolcott (1987) ethnography is not the length of time in the field. Time is one of the necessary but not the main requirements of ethnography. During the six months period, I was able to engage in participant observation and field interviewing through the various ethnographic tools designed in this Multi-sited Linguistic Ethnography.

I consider the Bahasa Diaries ethnographic because they provide a safe space for students to express themselves. Jonsson (2013, p.112) describes using diaries as:

...a dialogic research method – by offering the participants a safe space in which they can articulate and reflect on their everyday language practices – can have empowering functions in the lives of the participants.

Creating this safe space is important for students to be able to express themselves with ease especially when I want to understand their language and literacy practices. Diaries are also considered an effective ethnographic tool because as Jonsson (2012) shares:

...the process of writing in itself can be seen as an internal dialogue that takes place in the participant's brain. Moreover, because the students were aware that I was going to read their diaries and use it for research, the activity of writing a diary became dialogic in a wider sense. Not only did the diaries open up and support the dialogue between the students and me, they also enable anyone who reads this research to hear the voices of the students. Thus, the dialogue continues. Finally, the diary interviews offered a dialogic forum (Jonsson 2012, p.264).

This is useful and relevant for this research, as their internal dialogues could be tapped on in the more social chat space of the WhatsApp. According to Cummins et al. (2011, p.3), identity texts refer to the products of students' creative work as they invest their identities in the creation of such texts. Identity texts can be in the form of written, spoken, graphics, audio or a combination

of various multimodal forms. Mills (2011) adds that students build a sense of who they are by creating identity artefacts using multimodal ways and at the same time creating new social spaces. The students' Bahasa Diaries are also useful to be considered as identity text and identity artefacts because it works like a mirror to reflect who these Malaysian students are in their engagement with languages and literacies. Additionally, when diary-based interviews are conducted, students' self-reflection on their own diary entries leads to the creation of rich data. This shifts the positions of the researcher and those being researched as the students' diary entries and their responses in diary-based interviews set the agenda. This provides the research with an emic perspective and makes the interview become more conversational and dialogic (Martin-Jones et al. 2009; Jonsson 2012).

Keogh (2017, p.76) describes how WhatsApp was used as a shared third space of a community of practice where students practised rhizomatic learning and extended what they learnt in the classroom. This group space can lead to effective learner scaffolding, increased learner participation, and the formation of an advantageous community of learners. The WhatsApp Group chat I created on the other hand, functioned as a platform for a diary-based focus group interview. Initially, during the first month, the students' responses were quite stiff and controlled. As the months passed by, the WhatsApp space became more than an online interview setting. More and more the WhatsApp Group evolved to become a naturalistic setting as the students relaxed and used languages to discuss project related matters, school related matters, to be critical and to play with one another. According to Mills (2011) affordances in technology are properties that are compatible with and relevant for people's interactions. When affordances are perceptible, they offer a direct link between senses and potential action; hidden or false affordances may lead to mistakes. Gaver (1991) explains that different media have different abilities to reveal affordances, by reason of their inherent design. The many affordances of this technology allowed for WhatsApp to also become one of my main data sets aside from the students' Bahasa Diaries. What I mean by this is, the WhatsApp Group chat allowed for the students and myself to come into that space – to be online, regardless of time and place. It was a space where I could interact with them even outside of school hours. We can come in and out of the WhatsApp Group chat as we please whenever we are free, as opposed to their schooled spaces where the timing of my observations was determined by their English and BM time-tables. There were probably some levels of researcher manipulation on my part as I provided the students with language and writing flexibility in the project instructions as well as in the multilingual manner I conversed with them in the WhatsApp Group. The WhatsApp Group

Chat was also the students' identity text and their identity artefact as they invest themselves through their interactions in this online space.

In the 21st century, teenagers are already curating their everyday lives on various social platforms like Facebook, Twitter, Instagram and Flickr. This digital practice involves young people in sharing, compiling and designing information across multimodal elements of text and technology. Berriman (2014) highlights four key concerns when using curation as a methodology to research everyday accounts with teenagers on Prezi. These concerns are platform, media literacies, co-curation and audiences. The chosen platform should be straightforward and allowing easy access and navigation. Media literacies require familiarisation with the different affordances and functionalities present in the chosen platform. Co-curation stresses the need for scaffolding in a collaborative space and the audience serves as a driving force as the teenagers compile and curate for a potential audience. The four key concerns are useful for this research especially when handling the WhatsApp platform. What the students share in the Bahasa Diaries and WhatsApp Group to some extent resembles the act of curating and producing digital accounts of their lives. The methodological significance of 'The Bahasa Diary Project' will be elaborated in Chapter 6.

3.4.3 Classroom Observations

In the duration of the onsite phase, I made 21 school visits to DAR School. During the first month, I only conducted classroom observations of the English and BM lessons. The acculturation process was quite short because I conducted this research at a school setting that I was familiar with. This first month was also to familiarize the students and myself with each other's presence. I observed both the English and BM lessons to see if there were any differences or similarities in the pedagogic practices and in the languages used in the teaching and learning of the students. I observed all the lessons in general as a whole with a focus on teacher-student interactions and the classroom dialogue. Comparing the classroom languages in both these lessons would make this research more dynamic as usually research on ELT practices in Malaysia would not look at other subjects and especially not make links with a BM lesson. The English and Malay lessons were observed as many times as possible throughout the onsite phase of this research.

When observing, I would sit at the back of the class while I took classroom observation notes about everything that happened during the lesson using pen and paper. The classroom observation notes functioned as my fieldnotes to remind me of the things that happened during

the school visits and specifically what transpired during the lessons I observed. I also audio recorded the lessons and placed the recorder at the front of the class when the teacher was teaching. When the students had small group discussions, I moved around the class with the recorder and placed it in the small groups to capture the ongoing classroom dialogue. The audio recorded classroom dialogue would then be transcribed and analysed together with the classroom observation notes. The students also suggested I observe their Chemistry lesson. Because this was not included in my initial research plan and since this suggestion came in the last month of the onsite phase, I was only able to observe one Chemistry lesson. I observed the Chemistry lesson in the same manner I observed the English and BM lessons. The breakdown of the classroom observations I conducted in this research during my 21 school visits is illustrated in Table 3-3 below:

English Literacy Lessons Observed	
Date/Duration	Lesson Plan
Observation 1 24/6/15 (80 minutes)	<i>Topic:</i> Poem - The Charge of the Light Brigade by Alfred Lord Tennyson <i>Activity:</i> The students were asked to present the poem creatively in groups. Students were then asked to answer a quiz about the poem. As homework students had to write the moral values learnt.
Observation 2 25/6/15 (40 minutes)	<i>Topic:</i> Summary Writing (Passage: Special People – Down Syndrome) <i>Activity:</i> Students read the passage together with the teacher and discussed the main points for the summary.
Observation 3 30/6/15 (80 minutes)	<i>Topic:</i> SPM Oral Test (Model 2: Individual) <i>Activity:</i> Students presented their oral task individually in front of the class. The audiences were encouraged to ask questions after each presentation
Observation 4 1/7/15 (80 minutes)	<i>Topic:</i> Wired Youth (Writing an Informal Talk/Speech) <i>Activity:</i> Students brainstormed words, phrases on benefits of the internet. They also discussed the benefits of internet in groups and presented these ideas in a mind-map. Students are asked to write an informal speech on the benefits of the internet as homework.
Observation 5 7/7/15 (80 minutes)	<i>Topic:</i> Poem – The Charge of the Light Brigade by Alfred Lord Tennyson <i>Activity:</i> The Discussing the literal and figurative meaning of the poem, Copying and answering questions from a workbook on the literal and figurative meaning of the poem
Observation 6 19/8/15 (80 minutes)	<i>Topic:</i> Short Story – Leaving by M.G. Vassanji <i>Activity:</i> Working in groups to presenting literary elements from the short story using poster-sheets– Plot, Theme, Setting, Point of View and Moral Values in the short story on poster-sheets. Continuation of Oral Test with a few students.
Observation 7 26/8/15 (80 minutes)	<i>Topic:</i> Drama – The Right Thing to Do by Martyn Ford <i>Activity:</i> Students worked in groups to act out selected scenes from the drama. After each scene, the students discussed as a class the moral values. The students were also asked to discuss an alternative ending to the drama as homework.

BM Literacy Lessons Observed	
Date/Duration	Lesson Plan
Observation 1 9/7/15 (80 minutes) Teacher: Mai	<i>Lesson:</i> Unpacking BM writing format <i>Activity:</i> Students read from a sample passage and marked the introduction, the body, the conclusion, the main and supporting points
Observation 2 12/8/15 (80 minutes) Teacher: Rod	<i>Lesson:</i> BM Literature - Short Story: <i>Jaket Kulit Kijang dari Istanbul</i> [Translated: Deer Leather Jacket from Istanbul] <i>Activity:</i> Students worked in pairs to do a worksheet about an excerpt from the short story
Observation 3 13/8/15 (80 minutes) Teacher: Mai	<i>Lesson:</i> Brainstorming Writing points on Patriotism <i>Activity:</i> Students were asked to stand and those who can provide points for the essay topic can sit down. Teacher then discussed the themes issues of patriotism that students can add as an introduction.
Observation 4 19/8/15 (40 minutes) Teacher: Mai	<i>Lesson:</i> Grammar – Sentence connectors <i>Activity:</i> Students were asked to build sentences using sentence connectors on public transportation. Students then took turns to read their sentences in front of the whole class
Observation 5 26/8/15 (40 minutes) Teacher: Rod	<i>Lesson:</i> Summary Writing (Passage: The Importance of Learning a Foreign Language) <i>Activity:</i> Teacher read the passage aloud and discussed the main points in the passage. Teacher provided the students with a summary structure and asked the students to write the summary as homework.
Observation 6 27/8/15 (80 minutes) Teacher: Mai	<i>Lesson:</i> Essay Writing Presentation (Patriotism) <i>Activity:</i> Using the points discussed in a previous lesson, students were asked to present the main points following the essay structure given on a poster-sheet. Students were then asked to use the points in the presentation to write a complete essay as homework.
Chemistry Lesson Observed	
Data/Duration	Lesson Plan
Observation 1 6/8/15 (80 minutes)	<i>Lesson:</i> Revision on Periodic Table of Elements and Electrochemistry <i>Activity:</i> Students worked in pairs to do a set of Chemistry questions and took turn to present and discuss with the whole class.
Total Classroom Observations	
English	7 (520 minutes)
BM	6 (400 minutes)
Chemistry	1 (80 minutes)
TOTAL	14 Classroom Observations (1000 minutes – about 17 hours)

Table 3-3: Frequency of Classroom Observations during the Onsite Phase

3.4.4 Audio-Recorded Teacher Interview

Based on the Classroom Observations and Classroom Observation notes taken, I conducted 5 selected post-classroom observation interviews with the teachers which were audio-recorded. I did not interview the teachers after every lesson I observed. I only interviewed these teacher participants when I had specific questions about certain lessons. When I did conduct these selected post-classroom observation interviews with the teachers, it was done right after class or as soon as they were free to ensure the teachers would still have a fresh memory of the

observed lesson and would be able to reflect optimally. The semi-structured interview questions were also elicitation type questions as the questions would be shaped by the curiosity or doubts I had during my observations which were written down in the classroom observation notes. Parts of the teacher interviews were also open-ended as when there was a relevance or a need that would address my research aim, I would ask questions which were not directly related to the lessons observed. These questions may be about their opinion on language issues, the current education policy and so on. In other words, the interview questions for the teachers were also not predetermined in advance just like the interview questions for the students about their Bahasa Diaries.

The research instruments described above were the main tools for this study. Other research instruments collected which were relevant to the aims and research questions of this research were school related documents such as pages from the students' English and BM literacy exercise books and textbooks, pages from the English and BM syllabus, teachers' lesson plans and researcher's snapshots of the classroom activities and DAR School's surrounding. A flowchart illustrating the data collection process of this research is as shown in Figure 3-1 below:

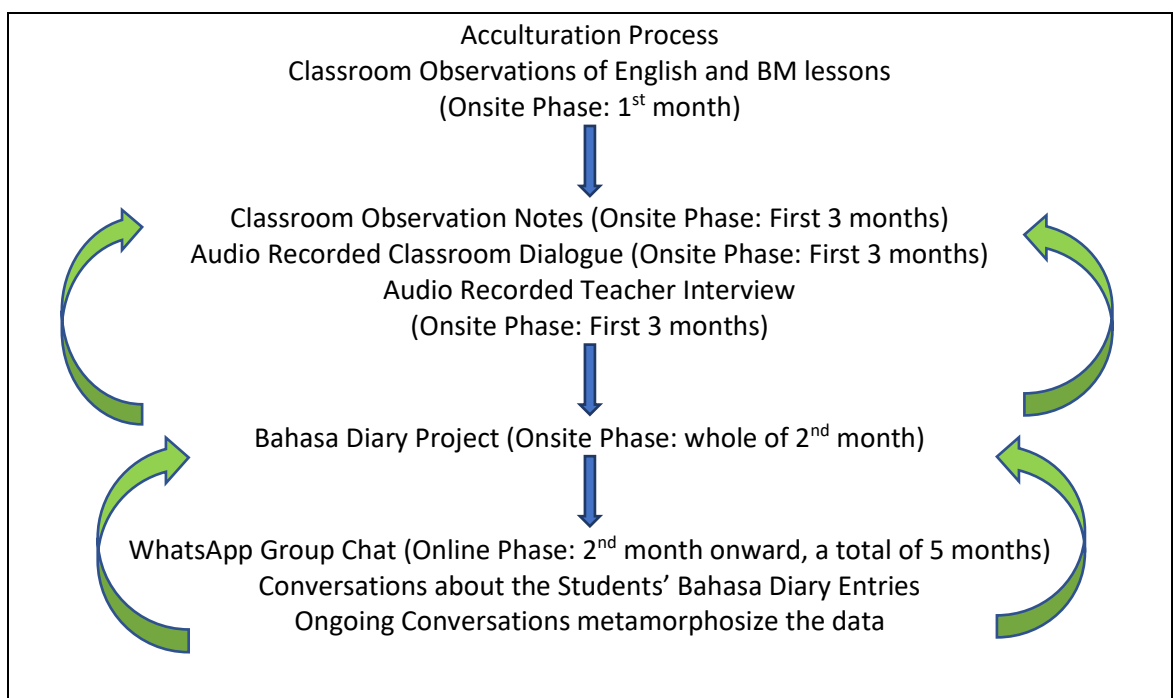


Figure 3-2: Flowchart of Data Collection Process

The blue arrows in Figure 3-1, show how the data was actively generated from the first month in the onsite phase up until the sixth month in the online phase. The green arrows signal the data-flow moving backwards too, indicating that there was an ongoing reflexive process happening for both the research participants and the researcher as the students were asked about their diary entries and the teachers about their classroom practices. This flowchart illustrates an animated flow of data collection process which successfully captured the rich and fluid data of the students' languages and literacy practices as well as the teachers' practices across the schooled and out-of-school spaces. After six months of data collection period, this research came up with these different data sets:

1. 16 sets of the 4A students' Bahasa Diaries (575 scanned pages)
2. Interactions in the WhatsApp Group Chat lasting 5-months (copied and pasted into a Word Document to make 150 pages of multimodal online chat data)
3. 14 Classroom Observations which included Classroom Observation Notes and Transcribed Audio Recorded Classroom Dialogues (7 English lessons, 6 BM lessons and 1 Chemistry lesson)
4. 4 transcribed Audio-Recorded Teacher Interviews
5. School related documents which included pages from the students' English and BM textbooks and exercise books, teachers' lesson plans, the English and BM syllabus
6. Photographs taken by the researcher during the 21 school visits of DAR School surroundings.

3.5 DATA ANALYSIS

The methodology and methods used in this research contributed to the body of knowledge in analysing qualitative multimodal data. The research matrix demonstrating how the different data sets fit into this research is shown in Table 3.4 below:

RESEARCH QUESTIONS	RESEARCH INSTRUMENTS	DATA ANALYSIS
1. What are the languages and literacy practices of Malaysian Multilingual Suburban students in school?	14 Classroom Observations (Classroom Observation Notes + Audio-Recorded Classroom Dialogue) 5 Audio-recorded Teacher Interviews Relevant School Documents	Coding Process Applied Comparing Emerging Themes
2. What are the languages and literacy practices of Malaysian Multilingual Suburban students out-of-school?	16 Bahasa Diaries (575 scanned pages) 150 pages of online chat from the closed WhatsApp Group	Coding Process Applied Comparing Emerging Themes

3. What are the connections and disconnections between the languages and literacy practices in these two contexts?	14 Classroom Observations (Classroom Observation Notes and Audio-Recorded Classroom Dialogue) 5 Audio-Recorded Teacher Interviews 16 Bahasa Diaries (575 scanned pages) 150 pages of online chat from the closed WhatsApp Group	Coding Process Applied Comparing Emerging Themes
4. How can these understandings benefit language and literacy teaching and learning specifically for English?	A continuous inductive and deductive process of linking theories to the answers from Research Questions 1-3	Coding Process Applied Comparing Emerging Themes

Table 3-4: Research Matrix

The different data sets were analysed through a combination of inductive, deductive and abductive approaches using a coding process and then comparing to establish categories, patterns and themes. What this meant was, I began by looking at the different sets from specific conclusions and moved on to broader conclusions (inductive). At the same time, I also applied an abductive approach by looking at anything that stood-out and moved on to explaining them. Hence, I found that while analysing, I was always making links and thinking about the data in relation to theory in multi-directional ways. While thinking about theory, I was also constantly making theoretical connections with the data. As explained by Jackson and Mazzei (2012, p.7):

It is impossible for us to treat our thinking with theory as a full answer because it gets its very identity from what is excluded: we included only a small range of theories, and arrested a specific concept, rather than a body of work, from each theorist.

This quote assisted me to be more flexible in my analysis as I realized that what and how I claimed my findings will always be a partial interpretation of what I included and excluded from the data, theories and my own limited understanding. My aim in this research is not to provide full answers but an interpretation and an understanding of the students' languages and literacy practices in and out-of-school.

I began the analysis process by immersing myself in the data. I read and looked at all the different data sets twice to familiarize myself. I began to code the data using first-level codes during the third and fourth readings. According to Tracy (2013, p.189), first-level coding is a type of code that is descriptive and shows the data's basic content and processes, requires little interpretation and focusses on what is present in the data. I began the first-level coding by focussing on describing what was in the data in a table form using Word document. Table 3.5 below illustrates how I arranged my analysis and coding process of one of the Bahasa Diaries in a table format.

Page	Data Examples	Codes	Text type	Notes/Reflection
P1b	A sunflower with petals falling	Symbolism (feelings) Lifeworld	Drawing	Moving to Sabah Leaving her friends Feeling helpless with the whole situation
P3t	I have a wonderful family maybe	Lifeworld	Writing	A sense of who she is Uncertainty, unsure in the use of 'maybe'
P3m	SpongeBob cartoon character showing a peace sign	Popular Culture	Drawing	
P3m	About me...I was born in KL and raised in Ampang. I was half <u>chinese</u> and half <u>Kadazan</u>	Lifeworld Language Form (informal) (Grammar)	Writing	A sense of who she is Grammar errors and mixed punctuations
P3b	Flowery border and a butterfly	Symbolism	Drawing	
P5t	I'm going to write mostly about friends and crush *heart shape*. The two things that I enjoyed the most. And of course, about my family *heart shape*.	Lifeworld Language Form (informal) (dialogic/monologue)	Writing Drawing	A declaration What is important to her
P5t	Heart shape	Symbolism	Drawing	Related to her friends, crushes and family
P5m	I rarely see my family. Especially Joy <u>bcs</u> he's studying at Seremban until next year's July. ☺	Lifeworld Language Form (informal) (Grammar) (Abbreviation)	Writing Emoticon	Her only sibling is her brother Joy who was studying at a college
P5m	And I only see my mommy and daddy for about 4 hours per day <u>bcs</u> they <u>have to</u> work. ☺ So <u>basically</u> I spend most of my time with friends (7 hours per day) and alone for 12 hours per day.	Lifeworld Language Form (informal) (Abbreviation) (<u>sms</u> language)	Writing Emoticon	Her days are spent and broken into blocks of time: 4 hours only with parents (work) 7 hours with friends (school) 12 hours alone

Table 3-5: Coding analysis of one Bahasa Diary using a conventional table in Word

However, after going through two Bahasa Diaries, I got lost and could not keep up with the first-level codes I produced. The Bahasa Diaries had 575 pages in total and I could not cope with the massive amount of multimodal data presented in the students' diary entries too. Due to this, I opted to use a qualitative analysis software called MAXQDA12. MAXQDA12 is a qualitative and mixed-method software used to help analysis with all kinds of unstructured data. The software can be used to collect, organize, analyse, visualize and publish data. In this research, the MAXQDA12 was used to ease the multimodal data management and coding processes across the different data sets in this research. Using the conventional table in a Word document just could not keep up with sorting the conjunctions and disjunctions of images next to text in the students' diaries and the WhatsApp interactions. And so, the MAXQDA12 was congruent with the online and multimodal data collected which indicates a cyclical multimodal connection from the research methods, data collection to data management and data analysis.

The codes I came up with were influenced by the Multiliteracies-Translanguaging theories, the research questions and research aim. However, the codes were not solely predetermined by the theories as the context and settings described in the literature were not the same. There was an ongoing iterative dialogue between data and theory during the coding process. The first level codes were more descriptive in nature. Some examples of the first-level coding I came up with included Expected school literacies, Unmet expectations, Images, ICT-based texts and Language.

Some of the first-level codes also had sub-codes. The first level code 'Language' for examples, had sub-codes called grammar, direct translation and code-switching. After establishing the first-level codes, I moved on to the second level coding again using inductive, deductive and abductive reasonings. Tracy (2013, p.194) describes second-level coding as codes that explain, theorize and synthesize the data through interpretation which assist the researcher to start identifying patterns and themes. For example, when I engaged more with the literature, the 'code-switching' code became 'translanguaging' as a second-level code because I realized that translanguaging better captured the language doings of the multilingual students. The students were not merely inserting other words aside from English because they could not find the English vocabulary in their register, instead it was a deliberate and natural act on their part to choose from their language repertoire as a combined overall structure. Other second-level codes I used were Normative doings, Out-of-school literacies, Big Deals, Popular Culture, Lifeworlds, and Multimodality. The second-level codes were compared and applied against all the different data sets and from this I looked for emerging categories, patterns and themes. For example, under the second level code – Normative doings, there were sub-codes like grammar, reading, writing, exam-needs, curriculum, engagement, etc. I categorized all these as one finding under 'Normative Doings in Language and Literacy Lessons' (refer to Section 5.1). These categories, patterns and themes then influence the cyclical process of construction, deconstruction and reconstruction of the findings and conclusions chapters of this research (Dunne et al., 2005).

I used the MAXQDA12 to manage, sort and apply the first and second-level codes on the different data sets. Image 3-1 below is the overall interface of the MAXQDA12 Qualitative analysis software.

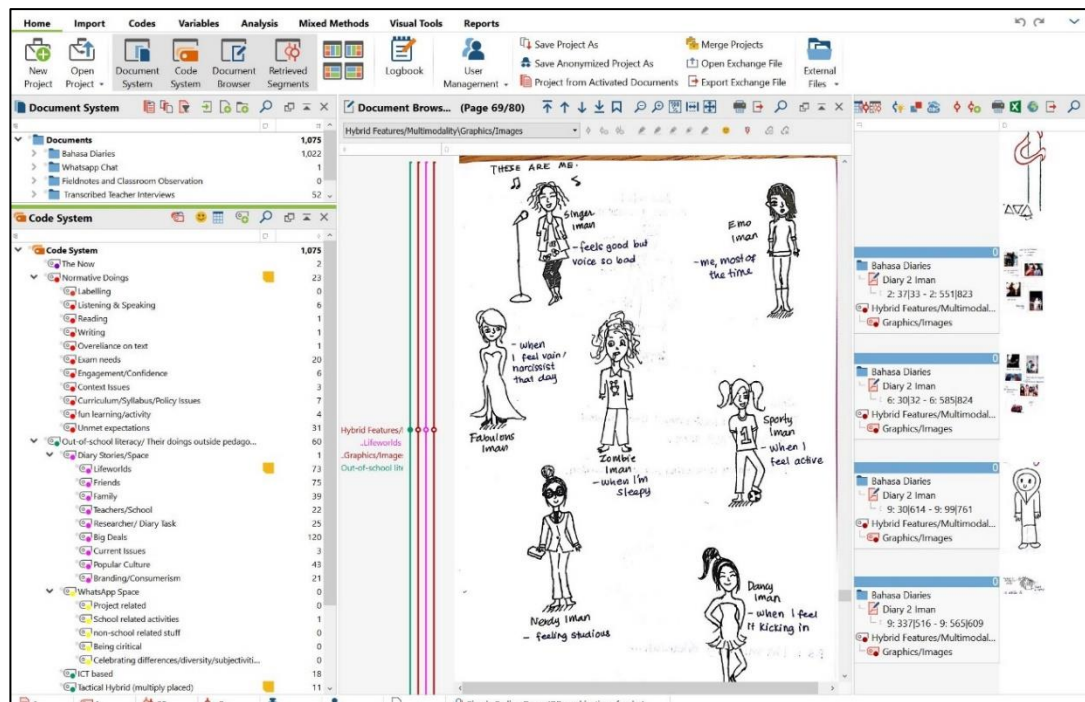


Image 3-1: MAXQDA12 Overall Interface

MAXQDA12 allowed me to organise and view all the data sets easily. From the interface of MAXQDA12, one can view the Document System, the Code System and the Document Browser. Image 3-2 below is a close-up of the MAXQDA12 Document System.

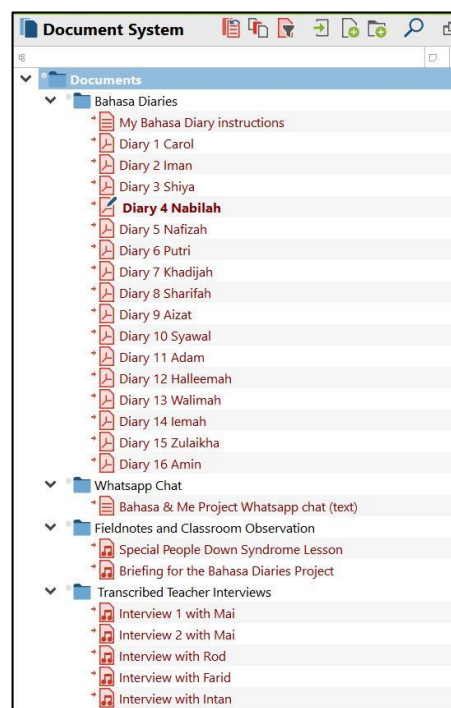


Image 3-2: MAXQDA12 Document System

Unlike the conventional table, the MAXQDA12 Document System allowed me to organize and arrange all the data sets in one place and with ease. All I needed to do was to add the relevant documents from my computer into the MAXQDA12 Document system and I was able to view the Bahasa Diaries, transcribed Teacher Interviews, the transcribed Classroom Dialogues etc. When I click on any of the files in the MAXDA12 Document System, I would be able to view the files in the MAXQDA12 Document Browser as shown in Image 3-3 below:

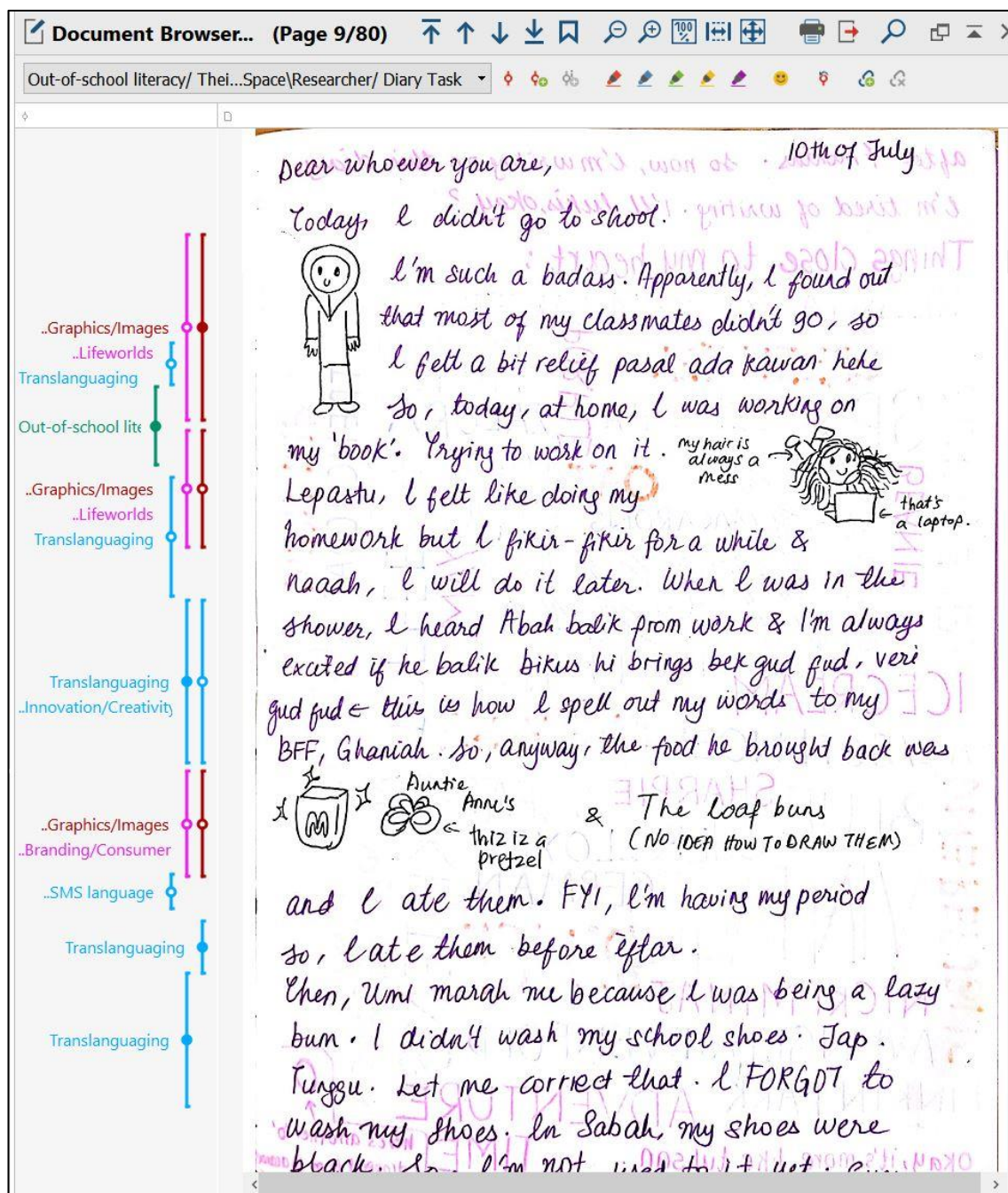


Image 3-3: MAXQDA12 Document Browser

I used the MAXQDA12 Document Browser to read and code the different data sets. Image 3-3 shows a page from one of the Bahasa Diaries that I read and coded. I created the codes using MAXQDA12 Code System as shown in Image 3-4 below:

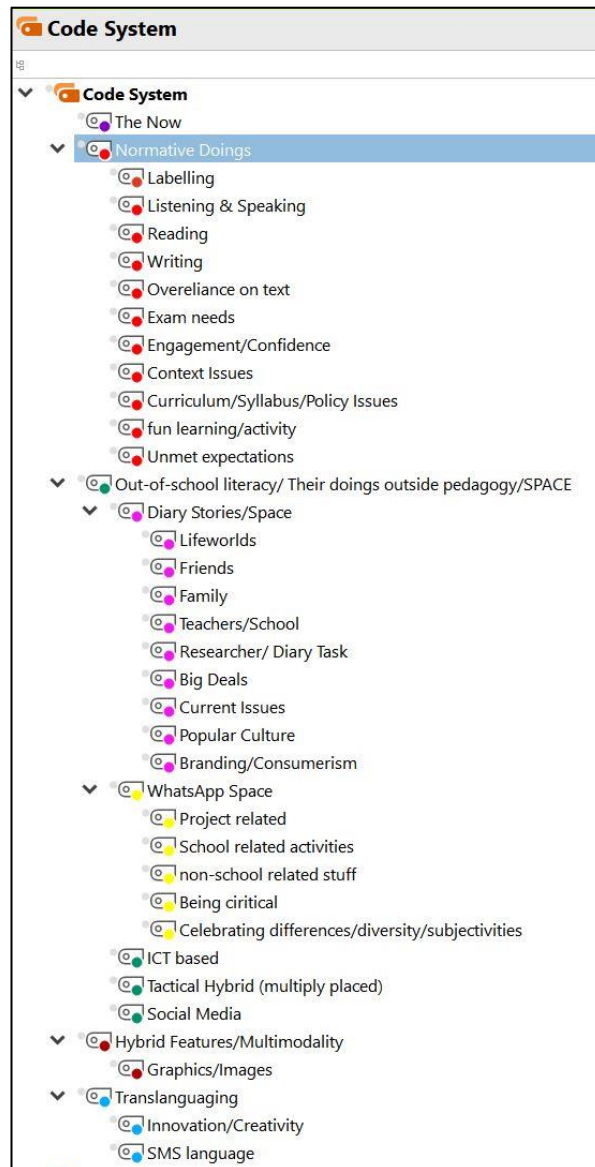


Image 3-4: MAXQDA12 Code System

The MAXQDA12 Code System allowed me to create codes and sub-codes easily. I was also able to use different colours to categorize and differentiate the codes for my analysis. After creating the codes, I just dragged the code to the MAXQDA12 Document Browser and placed it on the data that matched the code. If I wanted to retrieve or view the 'Translanguaging' code for Nabilah's diary for example, I just needed to activate the selected code and diary. This would then open another window called the MAXQDA12 Retrieved Segment. This software also enabled me to view more than one code and data set at a time. This is very useful especially

during the comparing and contrasting process. The MAXQDA12 Retrieved Segment is shown in Image 3-5 below:

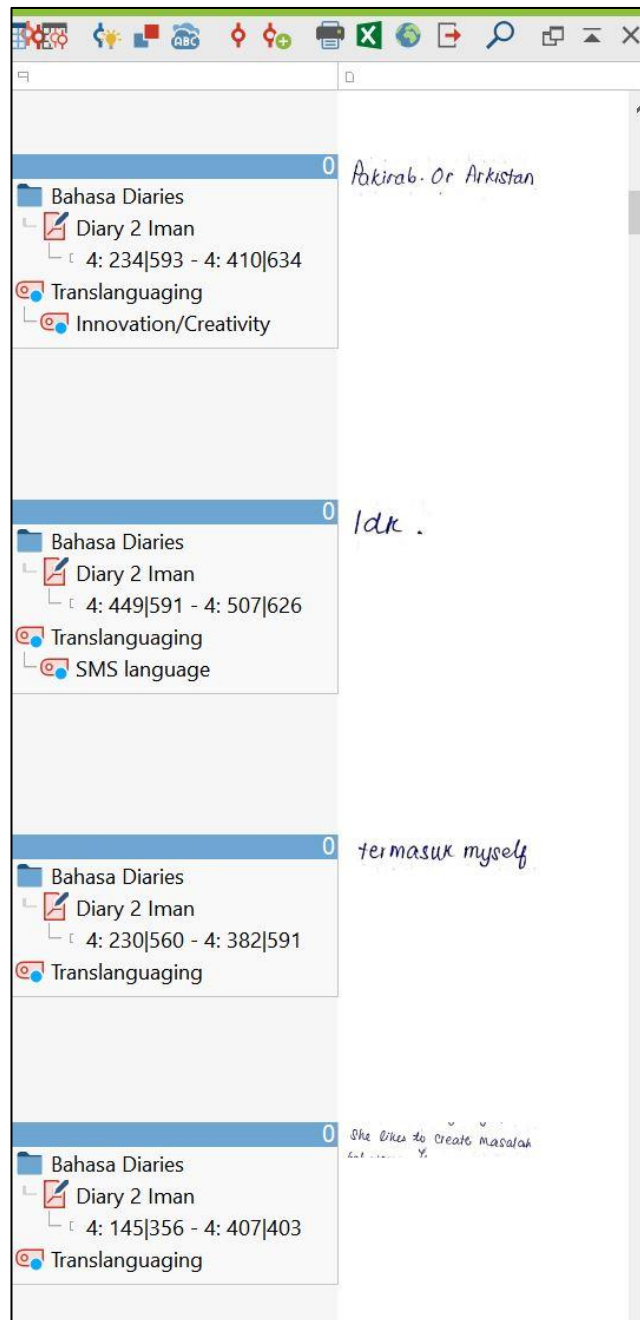


Image 3-5:MAXQDA12 Retrieved Segment

From the MAXQDA12 Retrieved Segment in Image 3-5, I was able to view the data coded under Translanguaging from Iman's diary. As a whole, the MAXQDA12 software assisted me to organize, manage, sort, analyse and code the highly multimodal sets of data for this research easily.

3.6 RESEARCHER POSITIONALITY

This section will present my position as the researcher and reveal the issues, concerns and complexities I faced at different junctures of conducting this research. I will display the thinking process and dilemma I went through in the decision-making processes I faced as the researcher. According to Merriam (2009), positionality or where one stands in relation to another can change over time and researchers may view themselves as both insiders and outsiders at different points in their work. However, I did not go into this research with this awareness. I entered the field with the confidence and assumption that I would not face any issues as an insider since the research setting was familiar to me. I was a female English teacher with 10 years of teaching experience and have taught in different forms and levels at various secondary schools in Malaysia from 2004 – 2009. In addition, I am also a Malay, a Muslim and a Malaysian.

However, as a researcher who was also the main instrument for data collection, I brought several aspects of my identity to my research. According to Hall (1990) we should think of identity as a production, which is never complete, always in process and always constituted within, not outside, representation. In relation to this idea, the way I was brought up, educated, the people I mingle with, the language I use when interacting with everyone throughout my life, my readings and experiences before, during and after conducting this research has shaped and defined who I am. According to Hall (1990), cultural identity is a critical point of deep and significant difference which constitutes what we really are and since history intervened, it shapes us into what we become. I illustrate the critical points that constantly reshape my researcher's positionality in the following sections by describing my language and literacy profile, a battle between my TESL and Multiliteracies-Translanguaging Self, my pre and post-analysis thoughts and some data drama I faced during my fieldwork.

3.6.1 My Language(s) and Literacy Profile

I was born in America while my father was doing his PhD in Microbiology there. I am Malay, and both my parents are also Malay. I was brought up in a middle-class family and stayed in Kuala Lumpur for the first twelve years of my life. I moved to Penang when I was thirteen and stayed there for about six years before I went to further my studies after the Malaysian Certificate Examination (GCE equivalent). My parents are both educated and believed in providing good education for all their children and this has built my own positive view towards education. I suppose that was why I became a teacher. We speak both Malay and English a lot at home. Since

I was in a Convent school during my secondary education, I became friends with a lot of non-Malays and spoke almost hundred percent of English there.

I graduated from the National University of Malaysia with a Bachelor of Education in the Teaching English as a Second Language (TESL) in 1998. This means that I was immersed in the TESL course for six solid years. After acquiring my TESL degree, I was posted as a secondary English teacher in a Methodist High School for boys in 1999. I would teach English as a Second Language from 1999 -2009 in a few different schools and teaching different levels and forms. In short, my TESL teaching career lasted for 10 years before I pursued my MA in English Language Studies in mid-2009.

I am now married to a Malay man and have two children. I speak with my husband and children in both Malay and English and as English teacher, I spoke with the students mostly in English. My last occupation was an English lecturer (post MA) where I trained in-service English teachers nationwide. The training I conducted was of course aligned with the TESL theories I was exposed to all the while. I converse with most of my friends, colleagues and course participants using both English and Malay. In May 2014, I was on a four-year study leave and pursued my PhD in Education studies. These points of deep significance and history constituted what I really am and what I have become. But it did not stop there. The PhD research I conducted would continue to add to my history and transform who I was and will become.

Holmes (1992) states that social factors and social dimensions are basic components in sociolinguistics, they help to describe sociolinguistic variation and if possible, explain why it happens. This includes looking at the users of language, the social setting, the topic and the function of the interaction. This statement clearly explains how my social background plays a crucial role in shaping and defining my cultural horizon of understanding. Although Malay is my home language, due to my job scope, I use English a lot and sometimes I use it more than my Malay. This makes me very comfortable with the language and the tendency for me to use it most of the time seems to always present itself. This language comes and feels natural to me and thus transformed me into an individual who not only speaks the Malay language but also speaks fluent English as well. Hence, my perception towards using English is that it is normal, natural and carries no hidden agendas.

It is important to note that initially, I view myself as an insider to the research participants simply because I am also another Malaysian. However, I realize now that me being a Malay Malaysian was a very small aspect of claiming myself to be an insider. My Malaysian-ness is unique, real and true to me and my participants' Malaysian-ness is unique, real and true to each and every one of them. Hence, I cannot assume that my experiences and my cultural horizon of understanding to be the same with any of the students. In reflection, I guess I would be the privileged few because of my middle-class upbringing and educated family background. At the same time, I need to be aware that not everyone shares the same experience with me. As a researcher, this reflexivity is vital as it helped me unlearn a lot of things that I thought I knew and understood about myself, about my ideas on languages and literacy and about my limitations and restrictions as a researcher. My process of unlearning some aspects which I thought were rock solid concepts in my belief system is elaborated in the next section.

3.6.2 A battle between my TESL and Multiliteracies-Translanguaging Self

When I described my language and literacy profile, it was apparent that as a TESL teacher, I have always believed that language is a clear-cut boundaried system. English language is English language and BM is BM and they remain separate and never shall the two be considered as one. However, I have always felt that somehow the TESL approaches I was trained in did not exactly match my Malaysian students' needs because of their mosaic characteristics as described in Section 1.1.5. Initially, when I was interacting with the students in the WhatsApp Group Chat, I was tempted to correct the students' grammar and spelling when they used SMS language or when they code-switched between the different languages that they knew. This was because I entered this research wearing my TESL teacher hat. I had to constantly remind myself that as a researcher, I needed to be impartial and not allow my own sentiments to shape how I felt, and nor should it influence what my data should look like. It was not easy for me to overlook the students spelling errors at the onset of this research. That is one example of how I needed to learn and unlearn a few things when conducting this study.

My aim at the proposal stage of this research, was to look at Malaysian students' languages in and out-of-school with a focus on ways to improve the students' writings following ESL principles. I did not anticipate that my research would look at both languages and literacies and that my data would branch out into translanguaging. This is what Jackson and Mazzei (2012, p.

4) meant when they categorized the reading-the-data-while-thinking-theory as a moment of plugging in, of entering the assemblage, of making new connections. When I embraced a rhizomatic way of reading, analysing and thinking about the data, along with all the theories I had in my head (from exposure and what I have managed to read), that was when I was able to see beyond a fixed threshold and hence provide new understandings, new conclusions and even new sets of theories.

My discomfort in acknowledging that the main findings were translanguaging is due to me not shifting my epistemological stance – not seeing my data from a new translanguaging perspective. This would be one contributing factor for Malaysian ESL and BM teachers to consider which I elaborated on further in the ‘Pedagogical Contribution Section’ in Chapter 6. Approaching language and literacy lessons using monoglossic ideologies is problematic when dealing with multilingual students as their linguistic repertoire consists of a myriad of socially named languages. In retrospect, when one of the English teachers in DAR School joked that she sometimes had to resort to teaching her students English in BM, I realize now that this fact was not a joke after all. The practice of alternating between English and BM was even done by me when I was an English teacher myself. From an ESL perspective, this practice is frowned upon as uses of language other than English are considered as mistakes, deviations and interference. However, from a Multiliteracies and Translanguaging point of view, using BM and English alternately made so much sense as mentioned by the same theories in Chapter 2. When discussing my data at a qualitative workshop at my university, I felt very uncomfortable when one of the workshop participants suggested I analyse my multimodal diary by marking and focussing on where exactly the students would use a language other than English. The workshop participant used the term ‘code-switch’ to describe this. This was prior to my readings on the translanguaging theory. The workshop participant’s suggestion was done with the idea that the translanguaging practices by the students in the Bahasa Diaries were signs of lacking in the English language. I felt uncomfortable with that suggestion as I knew that focussing on where they ‘code-switched’ was pointless as they do it everywhere throughout their Bahasa Diaries and WhatsApp Group chat. Even before engaging with literature on translanguaging, I already had a hunch that the students’ translanguaging practices were not a sign of lacking or a reduction in their language skills. It required me to put on the translanguaging hat (a radical shift in my own epistemological belief) to fully understand what my data was saying. Hence, which epistemological hat I put on would also determine my position as an insider, outsider or both an insider and outsider. The Multiliteracies-Translanguaging hat, turned out to be the most

important hat I put on in order to really make sense of my role as a language and literacy ethnographer in my research. It was my own road to Damascus moment. The discomfort and uncertainty I had felt when trying to figure out the students' languaging was my TESL-self battling with my Multiliteracies-Translanguaging researcher-self. These shifts in my belief system are epistemological in nature as had I remained with my TESL belief system, the themes in my findings would have been interpreted differently. I was a researcher who came into this research with quite a fixed Standard ESL view on languages but along the way became an Interpretist-Post-Colonial aligned to Post-Structural researcher. None of these perspectives are wrong but these shifts needed to happen for new and alternative perspectives and understandings to emerge. I personally feel that as a researcher in the field of social sciences, being flexible is an important trait to possess. As Dunne et al. (2005) attest when doing social research, very little is actually static.

Throughout conducting this research, I was always juggling the different hats of belief systems in the complicated dichotomy of the insider, outsider, TESL teacher, Multiliteracies-Translanguaging researcher, PhD student, friend, colleague etc. Realizing these different positions, allowed me to be more critical and reflexive in how I approached my analysis and claimed my findings as the researcher. The table below summed up the changes in my epistemological beliefs on languages and literacies.

MY BELIEF SYSTEM BEFORE	RADICAL SHIFT IN MY BELIEF SYSTEM
<ul style="list-style-type: none"> • TESL Teacher • Languages as isolated linguistic systems • Target Language is L2 • Language other than L2 are mistakes, deviations and interference • Literacies learnt as a set of skills separate from context • Multiliteracies as the main framework used to achieve equitable success for students in L2 by relating literacies to social practices and various modes of meaning making processes 	<ul style="list-style-type: none"> • Languages and Literacy Ethnographer • Languages as a unitary system • Target is to achieve dynamic bilingualism • Languages is a continuum of knowledge resource/asset • Literacies linked to social practices and multi-modes of meaning making • Multiliteracies-Translanguaging as an alternative way to approach teaching and learning from the perspective of multilingual students

Table 3-6: The changes in my belief system as the researcher

3.6.3 Post-Fieldwork Thoughts

As mentioned in Section 3.3.1, I planned to have 10 students as the research participants as a safety net but ended up with 16 students which was more than I had anticipated or hoped for. I was pleased and puzzled at the same time. It made me reflect on why the 16 students were very

interested in the project and why all 16 of them remained highly engaged with the Bahasa Diaries and in the WhatsApp Group interaction. Almost all the pages in the 16 Bahasa Diaries were filled with the students' entries. Something about the instructions I used in the 'My Bahasa Diary Project' ignited their interest to write and express. I realized that the flexibility of the students' language choice in the instructions was one the reasons for their engagement.

The same flexibility was also present in the WhatsApp Group interactions. To a large extent, membership of a community whether being an insider, an outsider or both, depends on the common language the members use with one another. My efforts to allow the flexibility of language choice in the 'My Bahasa Diary Project' and to translanguage along with the students in the WhatsApp Group Chat can be seen as my attempt to enter their inside world - to be a part of their group. However, this may be equally true if I do not translanguage myself. As a Malaysian, translanguage is a part of my identity and also a language practice that was second nature to me before this research. I felt that one enabler here was because I was not addressing or approaching them as a teacher. I became an interesting adult for these students when I approached them as a researcher. So, my efforts to use the students' language along with them, was my way to legitimize their translanguage practices, and also my way to enter their space. As they translanguage along with me – acceptance and rapport were built.

I also wondered if there were elements of researcher manipulation on my part for the 16 students to be so engaged with this project. As a researcher, I was not using the students' Bahasa Diaries and WhatsApp as an intervention to improve pedagogy for these students and I was also not their teacher. As mentioned before, I used the Bahasa Diaries as an accessible space for me to understand the students' languages and literacy practices outside of school and the WhatsApp which is an extension of the Bahasa Diaries was also used for the same reason. However, the understanding of the students' languages and literacies across the two spaces will undoubtedly shed light on ways to improve pedagogy. During the course of the five months as I translanguage along with the students in the WhatsApp Group Chat about their Bahasa Diaries, my translanguage act somehow manipulated and to a certain extent shaped into active interventions that extended and utilised the students' existing knowledge and skills. In this regard, I manipulated the methods I used with the flexibility of my own language choice. In some ways this research has similarities to action research but because I was not directly trying to improve teacher and students' practices through an obvious intervention, hence it is not.

Another thing I learned while conducting this research was not to freely make assumptions or prejudgements about the students. When I first introduced myself to the 4A students in the first classroom observation, I thought they would have no problems understanding me as firstly 4A was considered to be the best class for Form 4 in DAR School and the English I used was quite straightforward. However, I was surprised when Intan informed me that upon leaving the classroom, one of the students, Syawal, asked her to explain to him what I had just said. My assumptions that all the students in 4A understood my introduction because I was using simple English was one of the incidents that made me reflect on my own practices as a researcher in the field. I found that I needed to undo my assumptions which would have affected my data collection process. Moving forward, this realization assisted me to consciously and continuously not make any unnecessary assumptions in the field. This has helped me to be more critical and reflexive of my own thinking processes when collecting and analysing the data.

Another instance of how my own assumptions lead to an epiphany was when I decided to include observing the students' BM lessons in this research. I was a little unsure in the beginning as I thought there would be no point for me to observe a BM class as there would not possibly be any relation or connection with what goes on in an English class. I presumed that the students would be proficient, highly engaged, motivated and lively in their BM lesson as for most of the 4A students, BM is their home language and Malaysia's national language. With this in mind and wearing my TESL hat, I decided to observe the students' BM lessons. This decision assisted me to answer my research questions from an angle that I had not planned – the multilingual angle. It expanded my research perspectives, made the research more dynamic and provided insights that would not have been as rich and as deep had I only observed the students' English lessons. It also made me realize that although I am a Malay, I was an outsider when it came to the pedagogy of BM literacy. However, this was one instance that being an outsider provided me with a more critical point of view. This is also true with the observation of the students' Chemistry lesson. However, observing the Chemistry lesson was done upon the students' suggestions. Nonetheless, this also added an extra element to my data where I was able to observe how languages is used in a content related lesson apart from observing language-skills based lessons.

Another major epiphany I had was when I realized that 'translanguaging' was one of the main findings in this research. I began to feel uneasy using the descriptive label 'multilingual' to describe Malaysian students. I felt that because the students' translanguaging was so rampant and intertwined with their identity, it was redundant to call Malaysian students 'multilinguals'

because their translanguaging practices were so obvious and formed a part of who they are as Malaysians. I feel that it should be Malaysian Multilingual students only because it is understood that Malaysians are multilinguals. Hence, as a researcher I decided that the word 'multilinguals' should be slashed out of my thesis at some point especially when it was used as an adjective to describe the students. Epistemologically, coming from a post-structuralist stand, my discomfort with fixed labels and fixed categories to describe the students' languaging practices were apt.

3.6.4 Data Drama

This section presents the incidents I faced whilst managing and analysing the data. The first one covers issues of translation. Because the students translanguaged rampantly throughout their diaries and WhatsApp, I found that I had to translate almost every alternate sentence in the students' responses. This made some of the excerpts quite lengthy because I decided to show the translanguaging data first before the translated version. The students' translanguaging was also erratic and held no fixed pattern. Some of the students' translanguaging neared the standard forms of languages, some fell in the middle with a balanced amount of standard and translanguaging forms and some steered away completely from standard forms and contained more translanguaging rather than standard forms. Hence, some excerpts required more translation compared to others depending on where the excerpts were in the translanguaging spectrum. I solved this problem by displaying excerpts which were too long as appendices.

One other translation issue I faced was when some of the translanguaged words used by the students were difficult to be described using English words. This became problematic to be accurate in my translation for some of these words or phrases. I had to be careful not to change the students' intended meaning in their translanguaged word or phrases. One example would be the suffix '-lah' attached to a lot of Malaysian translanguaging phrases. This word does not have a specific meaning as it depended on the context of the phrase being used. For example, the word 'tiredlah' would mean [I am tired] in English while 'makanlah' means [let's eat or please eat] in English. I had to read the students' excerpts in full to understand the full context. When the students used Mandarin, Tamil, Korean, Japanese and other languages in their Bahasa Diaries, I had to resort to translators who were proficient in those languages to translate them into English. Another example is in the usage of 'x' in SMS language. 'X' can mean no in both English and BM. It could symbolize a kiss and according to the urban dictionary website, depending on context, 'x' it could mean death, a roman number, a type of drugs, a variable in

mathematics, gender identity, etc. The complexities present in the students' translanguaging is unpacked further in Section 4.1.2 in Chapter 4.

As mentioned in the previous section, translanguaging along with the students made me feel like an insider but at the same time, when the students' made a lot of popular culture references in their urban and youth-like languaging, it also made me feel like an outsider as I was not part of their pop culture clique. Although some of the popular culture references were written in English, they were like a foreign language to me. This was because the terms and connotations attached to these references were very unfamiliar to me. When reading the students' Bahasa Diaries and their interactions in the WhatsApp, I found myself learning a lot of new things to keep up. This included constantly referring to the urban dictionary online, listening to their type of music and reading novels that they were engaged in. For example, the phrase 'James Dean daydream look in your eyes' which was scribbled across one of the Bahasa Diary was actually a line from Taylor Swift's song entitled 'Style'. I had to google this fact as it was not obvious to me that it was lyrics from a song.

Next, I also found that anonymizing the students' names to be quite challenging. Changing their names to pseudonyms was problematic as Malaysian names are very bounded to their ethnicity. It was one thing to change the names of the 14 Malay students but for the Chinese and Indian students, I found myself wondering if I should switch to another Chinese or Indian name. It was challenging because even if I gave the Indian student another Indian name for instance, I would not really be anonymizing her because straightaway those who knew about this research and those familiar with the school setting and the 4A students would be able to guess straightaway that I was referring to that one Indian student. The same goes with the Chinese student. Additionally, I also found that it was not easy for me to remember all 16 names against their pseudonyms. Due to this, I decided to anonymize the students' names by switching and jumbling the alphabets in their names.

When managing all the different data sets, I was quite overwhelmed as I did not anticipate analysing 575 pages of Bahasa Diary entries and 150 pages of WhatsApp chat. In addition, I was presented with data that was multimodal and technical in nature. At one point, it did feel like I was wrestling with an octopus trying to organize and manage the raw data into meaningful and analysis ready sets of data. As mentioned in Section 3.5, I resorted to use MAXQDA12 to ease the coding process. This made the managing and analysis so much easier for me. However, I was

still presented with a dilemma when dealing with the multimodal data as I was faced with a lot of technical complexities especially in how I chose to display the data. I had to scan all 575 pages of the diaries and later crop those that I decided to show in this thesis. It was challenging to decide which diary entries to be displayed as all the students' entries were meaningful, relevant and captured the themes of my findings. I also faced a tricky situation when I initially wanted to display the print-screens of the WhatsApp Group Chat. However, the students' names in the chat bubbles and within the chat content could still be seen in the print-screens. Issues of anonymity were a problem if I wanted to display the WhatsApp print-screens as shown in Image 3-6 below:

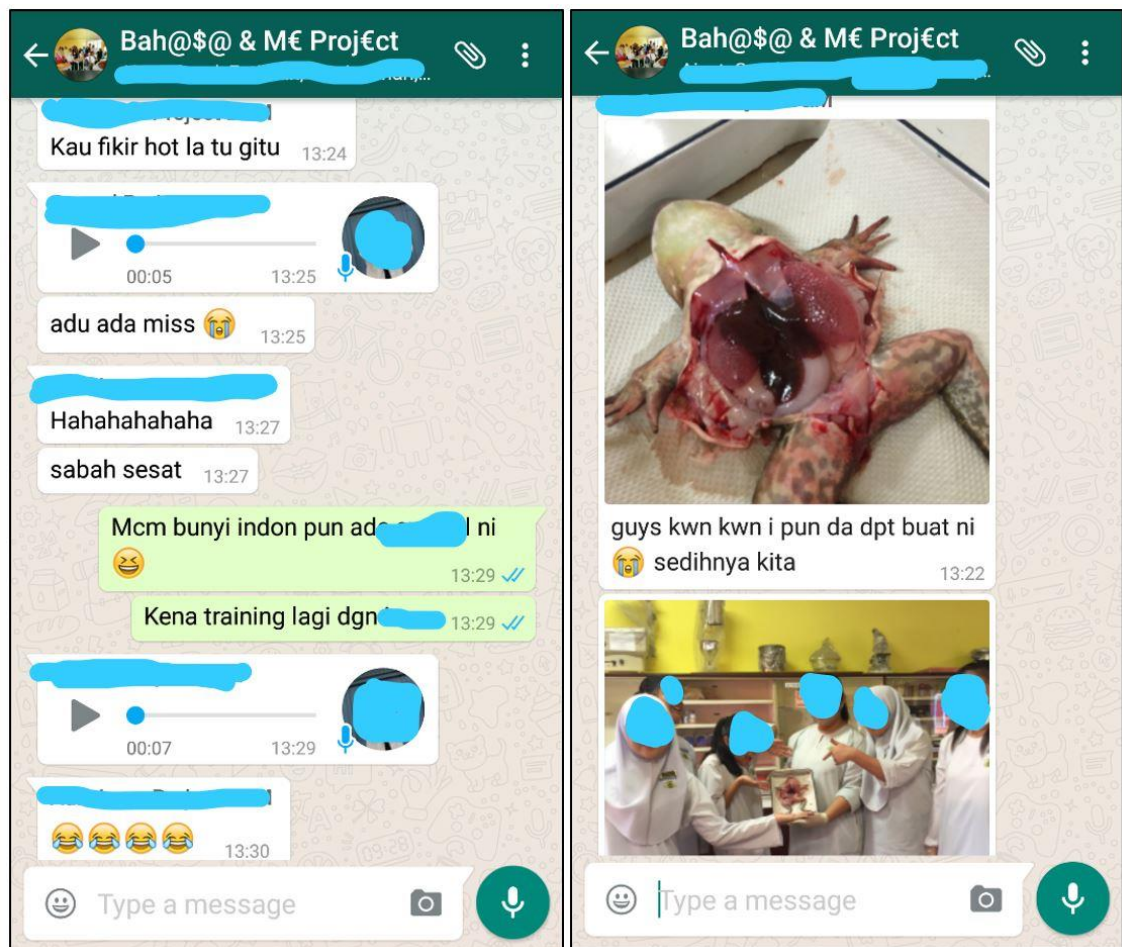


Image 3-6: Print-screen from the the *Bah@sa & M€ Proj€ct* WhatsApp Group

As shown in the Image above, I had to colour-in the students' names, profile picture and some faces as sometimes the students also shared pictures of their friends which were not part of this research. Hence, I decided to copy and paste all the WhatsApp chat onto a Word document and presented the WhatsApp data as excerpts in a dialogue form in the Findings chapters. This would enable me to anonymize the names, hide their profile photos and other unrelated pictures easily.

As the data from the students' Bahasa Diaries and WhatsApp were very multimodal, I found it ontologically challenging to decide on how I should show the data in my Findings chapters. For example, the diary entry on gastric pain was a page filled with scribblings (refer to Section 4.1.1 in Chapter 4). Some of the drawings had written text accompanying them to describe what the illustrations meant. Some, like the picture of a sunflower in Carol's diary entry did not have any accompanying text. However, reading the entry before and after the sunflower image would provide context for the picture. Hence, multimodal data such as images/drawings from the diaries and photos from the WhatsApp group were presented in this thesis in contextual chunks where some text will be accompanied by some graphics and vice versa.

3.7 ETHICS

This section will present the ethical considerations I went through before conducting this research. My ethical decisions were guided by the University of Sussex Ethical Guidelines, The ASA (2011) - Ethical Guidelines for Good Research Practice, and The British Psychological Society (2013) - Ethics Guidelines for Internet-mediated Research. Since the main research participants were 16-year old students, I also referred to the DAR School's code of conduct to safe-guard the students' wellbeing and myself as the researcher against any misconduct or misdemeanour in the students' responses to me in the school and in the online spaces.

3.7.1 Risk Assessment and Safety Concerns

When I applied for ethical clearance from the University of Sussex, the risk assessment categorized the 16-year olds as at-risk students. I feel that the only reason why these students were considered to be at-risk was because they were under 18 years old. This research was interested to understand the students' language use/choices and their literacy practices in and out of school. The Bahasa Diary task was a research tool designed to assist my understanding of the students' literacy practices without invading their privacy. The online aspect was created solely for the purpose of getting accessible data about their language use and literacy practices outside the students' schooling space. I recognized and understood that it would be unethical for me to view in detail the students' personal online spaces. What I could do instead was to replicate that online space through a closed or private online setting.

Hence, the diary task was created for the students to voluntarily share excerpts of their language usage in and out of school. The Bahasa Diary is static in nature whereas the WhatsApp is dialogic and very interactive. The closed WhatsApp Group Chat was created as a safe space for everyone to discuss about the 'My Bahasa Diary Project' without jeopardizing the students' privacy. Even the students' parents had access to this private online group via their children should they wish to know more about what their children were discussing with me. However, I did not face any issues as none of the parents approached me to do this. I also made it clear in the Research Information Sheet (refer to (Appendix 3.2) and during the face-to-face briefing that I was not interested to see their personal social-media accounts or their personal/private walls of their Facebook page as initially, Facebook was the online platform I had planned for. The same rulings and risk assessment in my ethical consideration for Facebook was applied to the WhatsApp Group Chat. To protect the students and myself, no private, direct or any one-to-one messages between the students and me were entertained. All 16 students were clear that all discussions should be made in the closed WhatsApp Group we created. The students were also briefed that I would be guided by the DAR School rules when I observed them in school and in the online space. The students were aware that any form of transgression in the online space like cyber bullying, pornography, discussions of any sensitive and malicious contents, name calling and personal attacks on each other and on any members of the school would not be tolerated. I also clearly indicated to the students the parameters they ought to work within. For example, since they were free to write about anything in their diaries, some of the students' entries may include gossip. Hence, should sharing of personal information about any teaching staff or school members be shared with me, I was prepared to exclude this information or anonymize it as much as possible.

I also took precautions to ensure the safety of the research participants and myself at all times. Although I was a lone researcher who conducted this research in DAR School, I made sure that I was never in an environment where I would be totally alone or secluded. Since the main research participants were 16-year olds (form four students), most of the school visits were conducted during the morning session (between 7.30 – 1.30pm) or during the students' cocurricular activities which would be after the morning session but still within office hours. Since DAR School was a double session school, their operating hours were between 6.30am-6.30pm on weekdays. I also shared my school visits schedule with relevant parties like my supervisors, the school, the research participants and their parents. When I was not conducting school visits, I would be working from my own house which was 15 minutes away from DAR School.

The online space was created as a closed group which meant that the students would be in a safe space away from other strangers. I also ensured that I would never be left alone with the students in this closed online space by appointing and adding a professional third person in the WhatsApp Group Chat. Initially, I wanted to choose one of the students' teachers or the school's counsellor, but I realized that this would trigger confidentiality problems for the students in this research. My supervisors were also not suitable to be this professional third person as they were too close to my research. Hence, I decided on a friend from Malaysia who was an English lecturer and was also doing her PhD at a Malaysian university. I introduced her to the students as my 'critical buddy' and added her into the closed WhatsApp Group Chat. Her function was to be a silent observer and to monitor what goes on in the group chat and flag me should any issues that I may not notice arose. This kept my vulnerabilities in the online space with the students in check.

I did face instances where some student would send me direct messages outside of the WhatsApp Group asking me about what I thought about their own diaries, contents of their friends' diaries and one student even asked if she could see the diary of her secret crush. I handled this by not replying to any of them. Instead I would meet with them face-to-face during one of my school visits or before a classroom observation and reminded them not to message me privately but only in the WhatsApp Group to safeguard them and myself against any unwanted issues. I would address any questions about their diaries openly during this time but not via those direct messages. As for sharing the contents of other diaries, this was only done with the consent of the students. Hence, as I interviewed the students about their diary entries in the WhatsApp Group, other students were allowed to add on and ask about each other's' diary entries too. The research focus, transparency and safety measures I took with the 16-year old research participants in and out-of-school were the reasons why I felt that this research was a low risk research. The ethical clearance I obtained from the University of Sussex concurred.

3.7.2 Informed Consent and Rights of Withdrawal

In separate face-to-face briefings, I used the Research Information Sheet (refer to Appendix 3.2) to detail the nature of the research with the 4A students and their English and BM teachers. Once they had understood the brief, I distributed copies of the consent form for the student participants and the teacher participants. The Research Information Sheet and the Consent Forms were prepared in both English and BM. Since BM is the national language and thus the

common language for all the different ethnicities in Malaysia, there was no need for these documents to be prepared in Tamil or Mandarin. The students and their parents were required to co-sign the Consent Form for Student Participant (refer to Appendix 3.3) and the teachers had to sign the Consent Form for Teacher Participant (refer to Appendix 3.4). I included my contact details in both these documents should any of the parents want to ask me any questions.

In the Consent Form for Student Participant, both the students and their parents had to tick any of the four boxes to indicate which activities they were giving consent to participate in. I requested consent for the students to do the diary activity, to participate in a closed Facebook Group, to be shadowed by me in the school compound, to be shadowed by me at their homes for a day and to be photographed. 16 students and their respective parents consented on all the activities except to be shadowed at their homes. The English, BM and Chemistry teachers also signed their consent forms. The Consent Form for Teacher Participant involved me getting permission to observe their lessons and to conduct audio recorded post-observation classroom observation interviews. The critical buddy I mentioned in the previous section was also given a consent form to sign.

During the briefing session I made clear to the research participants the rights of withdrawal from the research at any point of time. However, they could only do so up until I started to analyse the data. I explained to them that once I had begun analysing, it would no longer be possible for them to do so. The research participants were made aware that there were two types of withdrawal. The first one was total withdrawal along with any form of data. This meant that any data from this person will not be used in the research analysis in any way. The second type of withdrawal is partial withdrawal. Since the fieldwork for this research was for 6 months, I was prepared for any drop-outs or passive participants along the way. If this happened, the participants' data while they were active, would still be part of my data analysis as it was not a total withdrawal. Withdrawal of data from this study would be easy to manage if it is coming from individuals but if the withdrawal involves data collected from within a group, that data would then be mentioned in general. However, none of the research participants in this study withdrew over the course of the data collection period.

At the end of the 6 months data collection period, I provided a debrief session in the private WhatsApp Group notifying the students that the project was coming to an end. I gave the students two weeks notice before I ended and closed the WhatsApp Group. This would allow the students time to detach and exit the online phase of data collection. The students were also free to ask any questions about the project and what they shared in that space should they found the need to do so. I updated the students on how I planned to use and share the data from the WhatsApp Group in my analysis and other research platforms. All these were also mentioned during the first briefing I had with these students.

3.7.3 Issues of Anonymity and Confidentiality

When it comes to issues of anonymity and confidentiality, I complied with Malaysia's Personal Data Protection Act 2010 as well as the Data Protection Act 1998. The identities of all the research participants in this study were kept anonymous at all times. I used pseudonyms when referring to the school and the research participants. The onsite phase of the fieldwork was conducted in Malaysia and thus outside of the European Economic Area. When it comes to storage, all data were collected, analysed, managed and kept by me only in my personal computer which had a secure password. I kept all the data shared by the research participants confidential unless it concerned their safety in any way. When analysing, I only shared excerpts of the data that needed translation for example the diary entries written in Korean, Mandarin or Tamil. I also shared the analysed data with my supervisors during our supervisions and with other academics and PhD colleagues during relevant academic avenues like research-in-progress seminars, qualitative data workshops and research presentations. Again, everything was anonymized as much as possible from those outside this research.

As for the sharing of data, I showed the teacher participants some of the research's main findings in an executive summary. None of the raw data were shared to avoid conflict of confidentiality and anonymity. This sharing was done to get the teachers' opinion and feedback on whether they would consider allowing translanguaging and out-of-school literacies in their own lessons. Hence, the sharing was conducted within the parameters of the research aims and objectives.

3.7.4 Ethical Clearance or Permissions Required

I obtained the required ethical clearance from the University of Sussex's Cross-School Ethics Committee (C-REC) before I conducted the fieldwork. This included sharing my research plans, a detailed data collection procedure, interview protocols and other research instruments, research information sheet, consent forms and other relevant information regarding the nature of my research. It was also a requirement to gain approval and apply for a research pass from the Malaysia's National Economic Planning Unit (EPU) for foreign and Malaysian researchers coming from universities abroad before they could conduct any form of research in the country. EPU required me to share an approved research proposal to understand what my research was all about. In other words, I was cleared for fieldwork by two ethics governance bodies namely by C-REC and EPU.

I had no issues entering the research setting (DAR School) because in Malaysia, as long as EPU had reviewed and approved my research, the Principal was generally satisfied and happy to give permission and cooperation for me to conduct my fieldwork there. This is because the EPU tend to be the main point of reference for allowing researchers to conduct any study at their premises. With the consent letter from EPU, the Principal of DAR School felt safe and reassured. However, the Principal preferred not to sign anything as asking them to sign a form meant they were part of the project. After reading my Research Information Sheet, the principal felt that she was not directly involved in my study and hence did not see the need to sign any consent form. The consent forms I distributed and collected from the four teacher participants and the 16 student participants and their parents were sufficient.

CHAPTER 4 WELCOME TO THE ISLAND OF MISFIT TOYS: MULTIMODAL SELVES ACROSS OUT-OF-SCHOOL SPACES

4.0 INTRODUCTION

In this thesis, there are two chapters that report research findings. Chapter 4 is about the students' out-of-school languages and literacies and Chapter 5 discusses the students' schooled languages and literacies. This chapter is presented first to illustrate the connections and disconnections that are present or missing in the students' formal learning space in Chapter 5. The current chapter explores the students' language and literacy practices by focussing on the analysis of the data from their Bahasa Diaries and WhatsApp Group Chat. One main theme emerged from these out-of-school spaces which is the students' Multimodal Identity.

4.1 MULTIMODAL IDENTITY

The students' Multimodal Identities are observed to be rich, huge and robust across their Bahasa Diary entries and their online interactions on WhatsApp. The students' Multimodal Identities encompass the students' Critical Digital Practices, Translanguaging Practices (which includes school-situated practices) and Global-Localised (Glocal) Practices. This is illustrated in Figure 4-1 below:

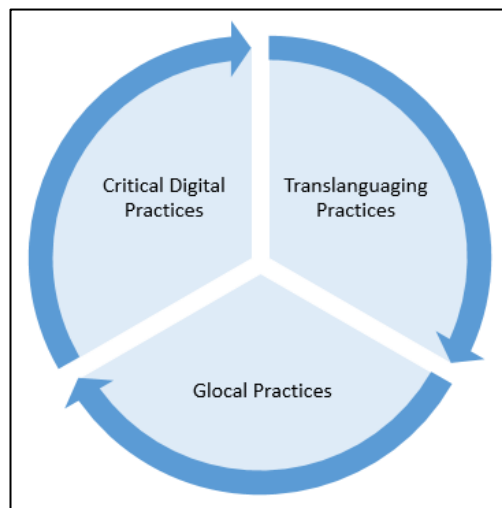


Figure 4-1: Multimodal Identity (Out-of-School)

The following sections in this chapter will unpack this main theme and sub-themes further.

4.1.1 Critical Digital Practices

This section presents the students' Critical Digital Practices which include their multimodal designs and expressions present in their Bahasa Diaries and WhatsApp interactions. Critical and digital literacies are placed together here as under the critical framing/analysing Knowledge Process, students are required to demonstrate their ability to analyse both functionally and critically. The students' languages and literacy practices in their multimodal designs require the same transmediation process which Mills (2011) described as the students read, view, create and mediate between all the different multimodal elements across their diaries and online chat (Mills 2011; Alverman 2008). Multiple levels of this critical digital practice are shown in the following instances. The first excerpt below, demonstrates how the students possess critical digital practices while analysing functionally.

The creation of the Bahasa and Me WhatsApp Group was initiated during a face to face briefing as described in Chapter 3. Since not all the students provided me with their handphone numbers during the briefing, students who had their friends' numbers would share those missing contacts in the group so that I could then add them accordingly. The brief extract below portrays how Nabilah and Zulaikha played an active role in adding their friend's phone numbers into the group.

- Nabilah : *shared contact – Syawalicious 🤖*
 : *shared contact – Amin bajet*
- Researcher : If anyone knows iman's sis hp number do share with me so dat I cld add her in d group k. Carol as well. Thanx!!
- Zulikah : *shared contact – Oja* Tu number phone adik iman 😊 [This is Iman's sister's phone number] *shared contact – Carol yaaapp* Carol
- Nabilah : : *shared contact – Black Chick* Shiya *shared contact – Adam Mustaqim* Adam

Excerpt 4-1: Sharing Contacts
 (Bah@sa & M€ Proj€ct WhatsApp Group)

Both Nabilah and Zulaikha demonstrated digital literacies when they used the affordances of the WhatsApp application to share contacts from their smartphone's contact list. They needed to press the plus sign (for iPhone users) or the paperclip symbol (for Android users) to attach the relevant contacts into the WhatsApp group. This digital savviness is something they have learnt as demonstrated above (Jenkins 2006; Mitra and Dangwal 2010; Keogh 2017). Sharifah also displayed creative multimodal expressions as she transformed the name of the WhatsApp Group, 'Bahasa and Me Project' into her own original generation of a hybrid text (Fairclough, 2000; Koo 2009). Although the group's name followed the project's name from the research

information sheet which was distributed earlier, Sharifah creatively turned it into her very own design:

Notification: Sharifah changed the subject to Bah@sa & M€ Proj€ct

Excerpt 4-2 Notification of Group Name change

(Bah@sa & M€ Proj€ct WhatsApp Group)

Sharifah creatively changed the fonts on the WhatsApp Group's name using a mixture of different symbols to represent alternative alphabets. This is an outcome of transformed practice/applying which combined what she already knew (situated practice/experiencing) into something new and hybrid. What she did was not so straightforward. She had to manoeuvre multiple steps which included going into the WhatsApp application, selecting the right group, knowing where to click to drop a menu-list, clicking on the Group Info button, clicking the right button to change the subject of the group, entering her new 'design' for the group name and lastly pressing ok to confirm the changes. Handling modern artefacts like smartphones and tablets was not something I needed to brief these students on as they are interested to learn through trial and error as they handle these gadgets. From the get-go, the students were engaged and plugged into this project as they took the lead to add their friends into the group and even rename the group to something that suits their designs. It was a rather democratic space too as the changes Sharifah made were not ignored by the other students. The other students were quick to praise Sharifah's initiative to create originality in their WhatsApp Group's name. These included responses of 'super cool', 'cool lah' [translated: Malaysian English for so cool], 'wah' [translated: Malaysian English for wow] and 'Nais nais' [translated: nice] which was spelt using the Malay phoneme. There were also some thumbs up 👍, okays 🙌 and other emojis. Her reply to all these was a smiling queen emoji 👑 indicating how happy and proud she felt. In these few examples, the students have shown how their multimodal expressions are deeply intertwined with their digital ways within the WhatsApp space. It also demonstrated the immediate belonging the students felt in this shared third space to a community of practice (Keogh, 2017).

Another example of the students' Critical Digital Practices of analysing functionally was when Syawal displayed his swift Googling skills to research for information. During one of the conversations in the WhatsApp Group, Syawal asked how he could improve his concentration in his studies as he felt that he was getting too addicted with social media. I asked him if he had heard of the Pomodoro technique which was a time management method. In a blink of an eye,

Syawal googled the technique, choices of Pomodoro apps and shared the screenshots of his search in the WhatsApp group.

(After a few seconds)

Syawal : (Attached Image 4-1)

Menarik cara promotion ni. Eh Pomodoro. I will try to see if this works

🙏👁️ [Translated: This promotion way is so interesting. Opps Pomodoro]

Excerpt 4-3: About Pomodoro

(Bah@sa & M€ Proj€ct WhatsApp Group)

From Excerpt 4-3 and Image 4-1 below, Syawal like most of his classmates in the other excerpts, demonstrated complex levels of digital practices when he googled about the Pomodoro and shared his findings in the WhatsApp group. All I did was asked if he had heard of the technique and off he went getting the answers from the internet. The digital steps needed to do the things he did with his handphone required multiple steps which were not so straightforward. To call him and his friends digital natives would be an understatement.

In this one instance, Syawal's digital practice to search the internet was not conducted blindly. He was fully engaged and committed when he also used his smartphone to search for a suitable Pomodoro application on Google Play which was the official app store for Android phones. Upon understanding what the Pomodoro technique was, he shared the screenshot of the word search along with a screenshot of various Pomodoro applications found on Google Play. Syawal illustrated how students like him are learning today (Keogh, 2017, Oliver and Nguyen, 2017; Alvermann, 2016).

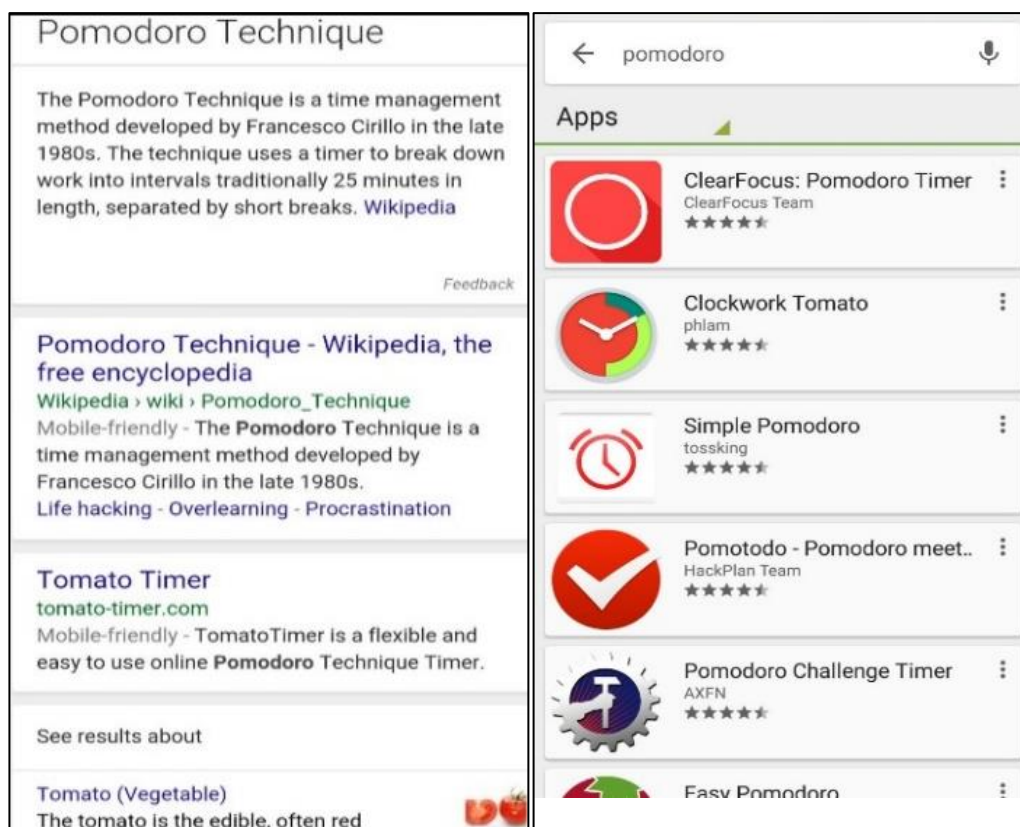


Image 4-1: Pomodoro Word Search and Application
(Bah@sa & M€ Proj€ct WhatsApp Group)

The students' critical digital practices can also be seen in the multimodal expressions in their Bahasa Diaries. The following diary snapshots provide a glimpse of the students' highly multimodal languages and literacy expressions. In Image 4-2 below, Zulaikha's multimodal diary entry described her blog in detail. Zulaikha's diary entry in Image 4-2 is multimodal as she used different coloured pens and pasted a photo of her blog cover and blog address. She described using a template from 'www.blogskins.com' which displayed her critical digital practices to analyse functionally whilst connecting between multimodal elements of the digital platform and the traditional act of writing a diary. This entry also indicated that blogging was one of Zulaikha's out-of-school literacy practices. In one of her Bahasa Diary entries, Zulaikha wrote:

Finally! I'm decorating my blog since last night. Siap sudah. Last time my blog was kind of pinkish. Nampak macam girly sangat (and I hate it). Kali ni I tukar kepada black, grey, white. I got this template from www.blogskins.com. I choosed this template because dia simple je tapi lawa...

[Transtated: Finally! I'm decorating my blog since last night. It's done. Last time my blog was kind of pinkish. Looks very girly (and I hate it). This time I changed it to black, grey, white. I got this template from www.blogskins.com. I chose this template because it is simple but nice...]

Excerpt 4-4: My Blog
(Zulaikha's Bahasa Diary)

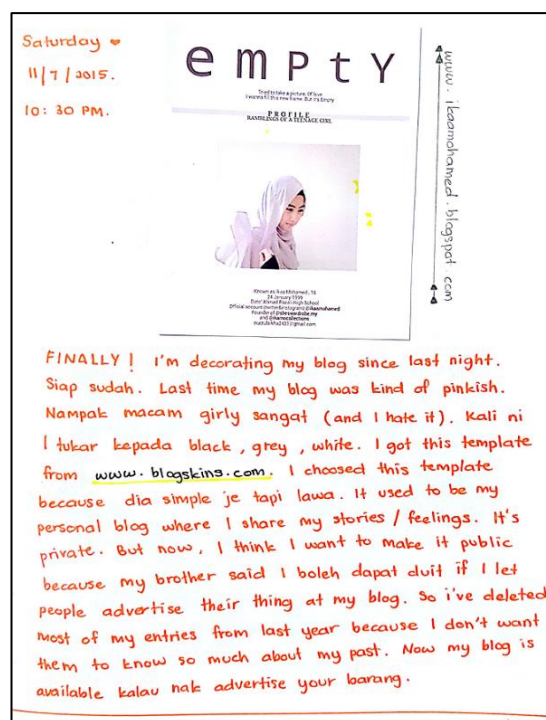


Image 4-2: Blog Cover Entry
(Zulaikha's Bahasa Diary)

Image 4-3 below is a page from Iman's diary which was drawn to represent her favourite things in the form of a wordle. A wordle is a visual illustration of words compiled together which is generated by a web-based tool also called Wordle. Although Iman's wordle is manually drawn using traditional coloured pens, this is still multimodal as it mimics digital semiotic structures. Before the wordle, she wrote:

'I'm tired of writing. I'll lukis [draw] okay? Okay, it's more like tulisan [writing]'

Excerpt 4-5: I like drawing
(Iman's Bahasa Diary)

Here, Iman shared how she thought drawing was a form of writing which signifies how young people are tirelessly editing and remixing multimodal content they find online to share with others and at the same time rewriting their social identities in an effort to become who they say they are (Alvermann, 2008). This multimodal content became a resource for the student's self-reproduction (Mills, 2011) and demonstrated how the Bahasa Diaries activated her freedom to experiment and analyse both functionally and critically with her creative expressions which is a form of critical framing/analysing Knowledge Process (Kalantzis and Cope, 2015). She also displayed transformed practice/applying knowledge processes by shifting between the linguistic and visual modes as her meaning-making resource.



Image 4-3: Wordle of my favourite things
(Iman's Bahasa Diary)

Another example of shifting between modes of multimodal meaning-making is in Nabilah's diary entry illustrated in Image 4-4. She shared how she was suffering from a chronic gastric pain by scribbling dramatically across two pages of her diary. This signals that non-linguistic modes are preferred more than the traditional and linear forms of writing when these students express themselves indicating an alternative pathway of doing things for these students (Lu 2010). The students also demonstrated multimodal creativity when they mimicked digital practices with the linguistic modes in their diaries. On Best Friend Day, Walimah wrote about her group of friends under the hashtag #happyuillahapsday [Happy Illahaps Day] as shown in Image 4-5 below:

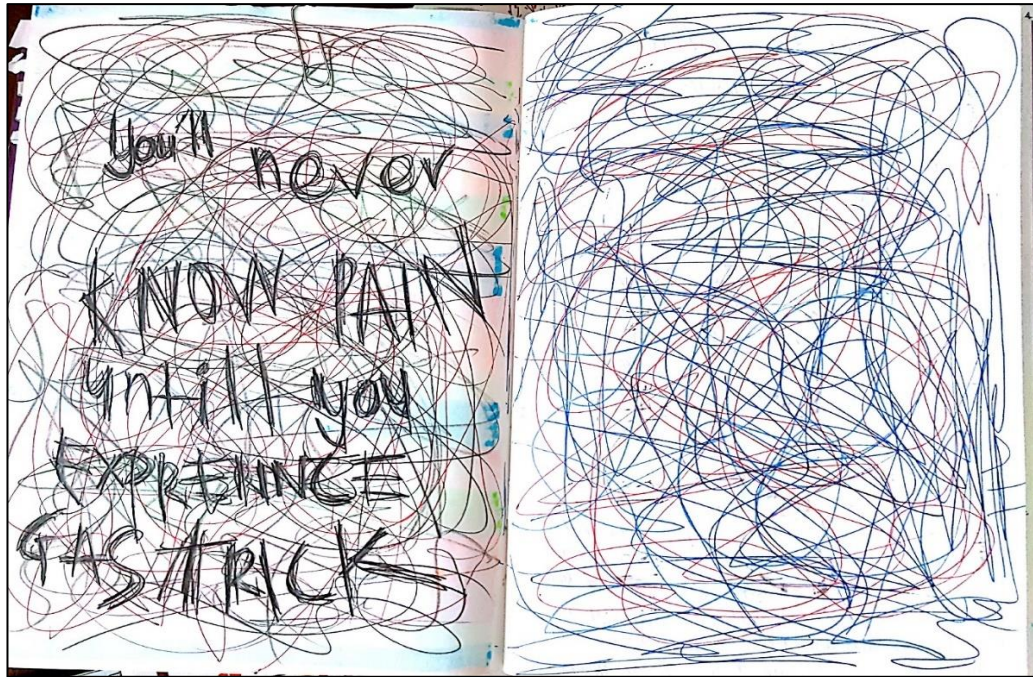


Image 4-4: Gastric pain
(Nabilah's Bahasa Diary)

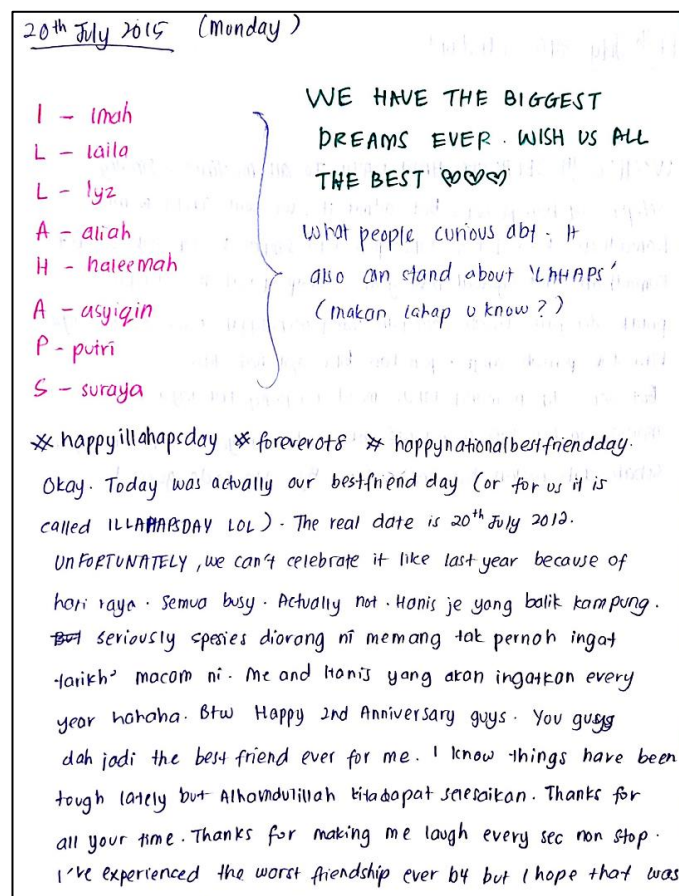


Image 4-5: Best friend Day
(Walimah's Bahasa Diary)

ILLAHAPS is an acronym she and her best friends used to refer to their group name. The acronym represented the first letter of their eight names. It was interesting to see how the digital influence of hashtags also entered Walimah's ways of writing in her diary. This implied how lines are blurring between areas of work and play as the use of hashtags which are popularly used across social media such as Twitter is now also found in traditional writing in the Bahasa Diary (Coffin, 2009). The hand-written hashtag is also a form of transmediation suggesting the translation of content from one sign system into another (Suhor, 1984; Mills, 2011).

Another example of transmediation is when some of the students transformed some of their Bahasa Diary pages into digital looking interfaces. This was done when they manually created attachments and hyperlink pages of their friends' writing within their own diaries. A few students also created intertextual connections when they doodled, added their signatures and even wrote appreciation letters valuing each other's friendships in each other's diaries. Zulaikha demonstrated this intertextuality in Image 4-6 below when she made a photocopy of an appreciation letter she received from Iman and turned it into an attachment in her own diary.

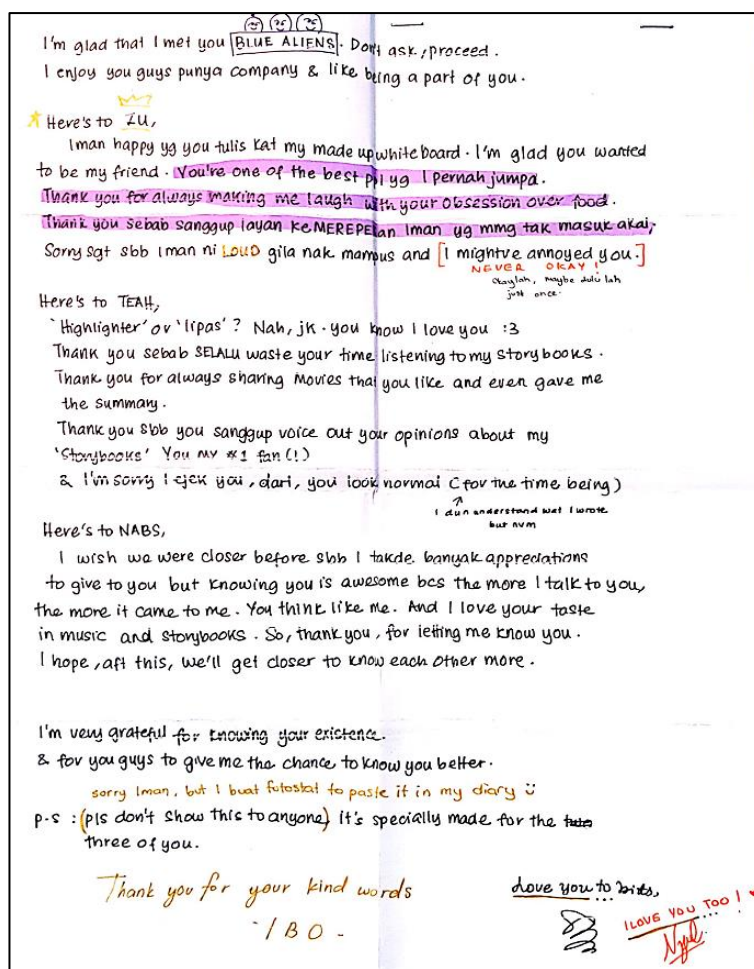


Image 4-6: Attachment - Iman's letter
 (Zulaikha's Bahasa Diary)

In her diary entry, Zulaikha wrote:

“Something special happened today. At school, Iman showed me a friend appreciation letter. Seriously, I tak pernah dapat appreciation letter macam tu. Iman orang yang pertama bagi letter macam tu. I really appreciate it! Thank you, Iman! (heart shape) In the letter, she wrote: Iman happy yg you tulis kat my made up whiteboard. I’m glad you wanted to be my friend.

[Translated: Something special happened today. Seriously, I have never received an appreciation letter like that before. Iman is the first person who gave me a letter like that. I really appreciate it! Thank you, Iman! (heart shape). In the letter she wrote: “I’m happy that you wrote in my made-up whiteboard. I’m glad you wanted to be my friend.]”

Excerpt 4-6: Something special happened today
(Zulaikha’s Bahasa Diary)

There is further evidence of intertextuality when Zulaikha referred to Iman’s letter in her own diary entry as shown in Excerpt 4-6. She also referred to the empty pages in her diary as her ‘made-up whiteboard’ signalling how she designed the diary space into something that fits her purpose. The aim of ‘transformed practice/applying’ is after all to transfer and juxtapose meanings to work in new cultural sites. Walimah’s hand written hashtags and Zulaikha’s attachment and intertextual reference provide empirical evidence of the ways in which learners’ active intervention in the multimodal designing also transform the designers to varying degrees (Kalantzis and Cope, 2000). Students like Walimah should be encouraged to alternate forms and technologies, and to combine and translate meanings between modes (Mills, 2011).

This following example presents opportunities and possibilities of critical Framing/analysing in the students’ critical digital practices. Excerpt 14 below was triggered when I shared with the group, a print screen (Image 4-7) of a Facebook status in a local blog. The status was posted by a Malay woman about a stolen bag containing her father’s medical records and cancer medication. The post which was written in English, was a plea asking the Malaysian public for help to return the bag if found. Due to her language choice – English, this woman was condemned, and her Facebook post went viral.



Image 4-7: A blog on a Viral Facebook Post
 [Blog title translated: This woman was condemned for asking for help in English]
 (Bah@sa & M€ Proj€ct WhatsApp Group)

Some of the public comments which followed the Facebook post included:

“Bukan nak kondem...Nama fb org melayu, mintak tolong guna bahse omputih..Mcamk mane die pegi buat report kat balai ekk? Guna bahse ibunda kita oii...”

[Translated: Not trying to condemn...but your FB name is a Malay person's name and yet you ask for help in white people language..I wonder how she made her report at the police station. Please use our mother tongue...]

“Cakap melayu xleh ke kak? Bkn ku xpaham tp ku menyampah sbb orang melayu speaking lagak terror!”

[Translated: Sis, can't you use Malay? Not that I don't understand but I am annoyed with Malays who act like they are so good.]

“Perdana Menteri jepun and korea pon guna bhasa diorg sndri...”

[Translated: Even the Prime Minister of Japan and Korea use their own language...]

Comments extracted from the Facebook Entry in Image 4-7

After I shared the print screen in the WhatsApp Group, a debate occurred mainly between Khadijah, Iman and Sharifah on issues surrounding language use and linguisticism. Excerpt 4-7 below, depicts the debate that transpired between the students regarding this issue. The contents of the debate signify that these students were not passive consumers and have varying opinions about serious issues portrayed on social media. The contents of the debate largely highlighted and captured the sensitive issues concerning language use which are still happening in Malaysia today.

Khadijah : I'm kind of conflicted. I mean, they're right. She should use bm because some of us are not really fluent in English. But I think that people are taking this language thing too seriously, malaysians are somehow english-phobic i guess? I don't think that she's wrong but it's better to use bm. Hmm for me, i think it's because of our history. You know how the british invaded us and so on. I do think that learning english is important as long as you don't forget your national language because some people tend to abandoned bm when they became fluent in English.

- [Translated: I'm kind of conflicted. I mean, they're right. She should use BM because some of us are not really fluent in English. But I think that people are taking this language thing too seriously. Malaysians or Malays are somehow English-phobic I guess? I don't think that she's wrong but it's better to use BM. Hmm for me, I think it's because of our history. You know how the British invaded us and so on. I do think that learning English is important as long as you don't forget your national language because some people tend to abandon BM when they become fluent in English]
- Iman : Wait, ni dia kena bash sbb shes writing in english? If yes, I really think it is idiotic and narrowminded of them. Her intention was to get assistance. Why are some people so against English? When they see someone speaking English, dorg rasa the person mintapuji. Wake up, what are you people without English? You need English to help represent Malaysia dekat dunia. English kan lingua franca. Wow, tak tau pula, negara luar boleh cakap bm. I find this very embarrassing and I, myself am very embarrassed by our society's response. It shows that they are ignorant to actually help Malaysia. Nah cuba lah kau try cakap BM di Thailand (the closest), dorg pun balas dlm English 'Sorry i dont understand'. Kalau u tak faham apa yg dia ckp jgnlah nak rude sbb u tak faham. She needs help for gods sake.
- [Translated: Wait, this is the one where she was bashed for writing in English? If yes, I really think it is idiotic and narrowminded of them. Her intention was to get assistance. Why are some people so against English? When they see someone speaking English, they feel like the person is seeking attention. Wake up, what are you people without English? You need English to help represent Malaysia to the world. English is the lingua franca. Wow, I never knew that other countries can speak in BM. I find this embarrassing and I myself am very embarrassed by our society's response. It shows that they are ignorant to actually help Malaysia. Why don't you try and speak BM in Thailand (the closest)? They will reply in English 'Sorry I don't understand.' If you don't understand what she is saying, you don't have to be rude. She needs help for god's sake.]

Part of Excerpt 4-7 : To English or not to English

(Bah@sa & M€ Proj€ct WhatsApp Group - refer to Appendix 4-1 to read Excerpt 4-7 in full)

Khadijah responded quite sensibly by stating that she was conflicted on the matter. She displayed social empathy with the woman by providing the pros and cons of using BM vs. English in such situations. Khadijah displayed historical awareness which is a schooled knowledge when she mentioned the fact about British occupancy and how it contributed to negative feelings or English-phobic amongst some Malaysian public towards other Malaysians who used English when they communicate. Although she agreed with Iman that it was narrowminded for the public to bash the Malay woman for using English, she empathised and understood where the harsh comments were coming from and agreed that perhaps the Malay woman should have used BM instead. Her consideration acknowledged the resentment some Malaysians felt about English belonging to a colonized era. After all, according to her '*Bahasa melambangkan jati diri kita*' [Translated: Language symbolizes our national identity]. This is interesting as this slogan as national propaganda has been largely publicized by the national media and used in BM lessons

especially as a popular BM essay topic in schools to promote national unity. What is learnt in school is now being used critically to make sense of a concerning issue in these students' out-of-school space. Khadijah is seen here to be using this slogan critically to debate a language issue in an out-of-school space of the WhatsApp Group Chat.

Khadijah also showed her interest in reading beyond school books when she shared an article on how the Malay dialect spread across Malaya in response to Sharifah's point of language change. This finding suggests that Khadijah's schooled literacies (learning of slogans in BM class) as well as her out-of-school literacy practices (reading of articles) can indeed work in synergy to benefit her ability to be critical in an informal platform. In other words, this finding shows that Khadijah's school-situated literacies enabled and enhanced her critical literacies. This is important as it signifies that these students are engaged with their schooling practices and even extend those practices to include reading informative articles outside of school. This also implies that the assumptions that teachers make in the next chapter, that these students do not read and have no critical opinions, to be inaccurate. Additionally, Khadijah displayed social empathy in her debate with Iman when she added a disclaimer stating that, 'This is just my personal opinion. Don't get upset okay. I'm not hating you or anything. No hard feelings, alright? Let's just have a healthy debate.' It shows how Khadijah was also critical and aware of the social intricacies involved in maintaining decorum in a community of practice even in an online space (Alvermann, 2008).

Moving on to Iman, her approach was more direct where right from the start, she made it clear that she was siding with the woman's language choice – English. She was feeling angry with the public for condemning the woman on such grounds. She was also very emotional in her arguments compared to Khadijah as she felt very strongly about linguisticism. This can be seen when she used words like 'bullshit' and capitalized certain phrases like, 'And IN THIS CASE, who cares if you are English phobic' and 'But Khadijah, it USED TO BE' in some of her responses. According to netiquette rules, using capital letters denotes shouting which in this example, is in context with her mood on the subject matter. This signifies Iman's critical digital practices on how to be in an online setting. Adding to this, Iman's strong statements such as 'it USED to be' and 'we are not colonized anymore' demonstrates her rejection even of post-colonial structures. She represents a Malaysian generation from a double post-colonized era as she resisted definition by a colonial past and a postcolonial present of language and cultural signification. This finding refutes Pandian and Baboo's (2015) claim that Malaysian students are resistant towards learning English because of its status as a colonial language. Suburban Malaysian

students like Iman no longer belong to this argument. These students portrayed that to a certain extent they have been decolonized when they controlled their languaging ways in the Bahasa Diaries and WhatsApp responses. When you control how you do language as illustrated in these students' multimodal expressions, it no longer becomes a language of oppression.

Iman also wrote, *'Ingat tak petikan cikgu maimunah kasi? Mmg kena galakkan utk mempelajari bahasa baru and i dont see anything wrong in applying it in our daily lives'* [Translated: Remember the article Mai gave? Learning a new language should be encouraged and I don't see anything wrong in applying it in our daily lives]. Here, Iman is using or linking a schooled literacy activity (an article given by her BM teacher about learning a new language) with a discussion about language use in the WhatsApp Group. This is another example of the meshing of space between her schooled and out-of-school practices. Iman's schooled literacies from her BM class benefit her out-of-school literacies signifying that schooled literacies are important in promoting critical literacies.

Sharifah on the other hand used the debate between Khadijah and Iman as an opportunity for her to defend the woman and voice out her own critical opinion on language change in the WhatsApp space. Sharifah displayed some levels of critical digital literacy when she shared about the difference between how language is used in the news on television vs. how it is used in casual talk. The students' debate showed a form of 'critical framing/analysing' as they made connections between content of the texts they consumed and the social contexts and purposes of those texts (The New London Group 2000, p.33). When the students debated about language and attitude, language change and quoted things taught in school, they demonstrated what Keogh (2017) described as rhizomatic learning practices. It also indicated that the WhatsApp was an active learning space for them too.

Similarly, from this excerpt, there were instances where these students tended to overgeneralize. One example was when Iman stated that language change happened because of language users' laziness. This is an opportunity for teacher support in the form of 'Critical Framing/Analysing'. The students displayed examples of being critical in this informal space however it still needs facilitating and guidance. The WhatsApp space is observed to provide a lot of opportunities for further critical literacy building to happen as scholars have claimed, students' out-of-school literacies are valuable assets and resources when linked or brought back into formal learning situations (Freire, 1970; Koo, 2006, McKinney, 2017).

As the researcher, I initiated the discussions in Excerpt 4-7 by sharing the print screen with the WhatsApp Group. The concept of Critical Framing comes to mind where students are encouraged to interpret the social context and purpose of designs of meaning. As a researcher, I do not think I am 'encouraging' their thought process in any way here. I look at my function in this particular excerpt merely as a prompter who has prepared a stage (the WhatsApp space) to see how the students would react to different designs of meaning - the viral news. In a way, I was teasing out the role of the teacher and the potential of the students' literacy growth.

It is also worthwhile to note that not all the group members took part in the critical discussion. The social interaction in the WhatsApp group space also mimicked what transpired in their classrooms. Not all students in a classroom setting would participate actively in classroom discussions all the time. Students play different roles from becoming passive listeners, active supporters, active contributors, etc. depending on the context of the classroom task and many other factors. The example from Excerpt 4-7 also demonstrated potential for passive group membership to gain from other active learners because as they read their friends' responses on WhatsApp it may aid their own learning in a lot of ways (Keogh, 2017).

It is important to note that not all students in Malaysia have equal access to a digital culture. The students in this project are from a suburban setting in Kuala Lumpur and thus represent students who are more privileged compared to other settings in the country. The main thing to consider is that these 16 students who are differentiated displayed multiple levels of Critical Digital Practices that contribute to their multimodal identity.

4.1.2 Translanguaging Practices

The students' Multimodal Identity also encompasses their translanguaging practices. This translanguaging practice is evident all over the students' Bahasa Diaries and in their WhatsApp Group responses. The translanguaging example from Fatimah's Bahasa Diary below captures the feelings of the students when they found out that their friend and classmate Carol was moving to Sabah. Almost all the students had a diary entry discussing this breaking news.

"Carol nak pindah :(Carol tiba-tiba je cakap yang dia last bulan ni kat sekolah ni. Awal bulan Sept dia dah nak pindah Sabah. Jauh tu. Alaa kenapa baru nak bagi tahu. Sedihnye :(Kenapa? I'm going to miss her. Hurmm, bila dapat tau tadi, memang menangislah. Carol why you do this.

[Translated: Carol is moving (drawing of sad face) Suddenly, Carol said that this will be her last month in this school. In early September she will be moving to Sabah. That is so far. Oh

no! Why are you only telling this now? So sad (drawing of crying face) Why? I'm going to miss her. Hurmm, when I first found out, I cried. Carol why you do this].”

Excerpt 4-8: Carol is moving to Sabah
(Fatimah's Bahasa Diary)

In Excerpt 4-8, Fatimah translanguaged using a mixture of Malay, English, SMS language and emoji drawings (sad face) as she expressed how sad and shocked she felt about the news. This demonstrates how translanguaging practice has enabled Fatimah and her friends to express and share personal stories that affect them easily.

Shiya who was the closest to Carol in 4A wrote a farewell letter as one of her diary entries. Interestingly, she wrote this in Tamil as shown in Image 4-8. Her translanguaging practices included informal and formal forms of Tamil. Shiya's Tamil ways were activated in her writing as she poured how she felt in her letter for Carol. Shiya displayed her ability to use language fluidly, to translanguage in order to make meaning beyond one or two languages. She demonstrated flexibility in how she did feature selection from her entire linguistic repertoire. She was in control as she decided how she would translanguage across her diary entries as not all of them were written in Tamil. As Garcia (2011) states translanguaging builds the flexibility in language practices that would make students want to try out other language practices, increasing the possibilities of becoming multilingual. Interestingly, Shiya offered to translate the letter she wrote to Carol in English for me (refer to Excerpt 4-9). This highlights how translanguaging in Tamil was a deliberate attempt on her part and not something that those who do not know do.

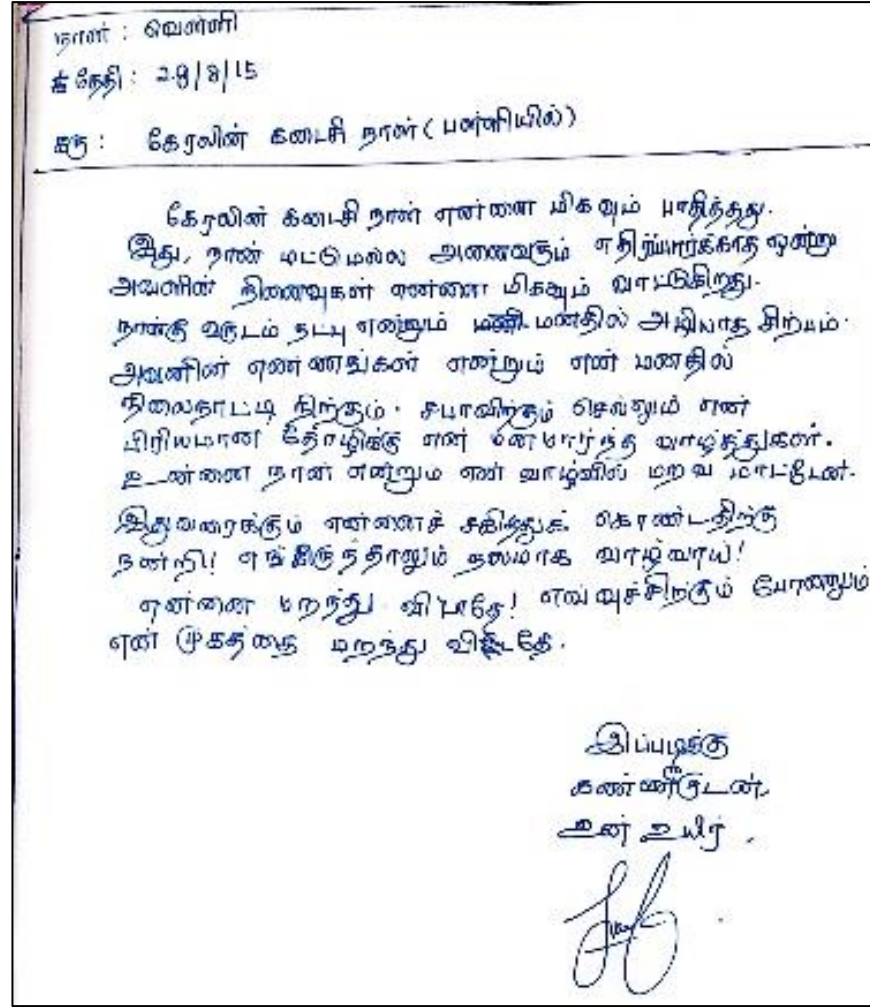


Image 4-8: A letter for Carol
 (Shiya's Bahasa Diary)

[Translated:

Day: Friday

Date: 28.8.15

Subject: Carol's last day (in school)

Carol's last day affected me a lot. This is something not only I but even the others did not expect. This thought is disturbing me very much. Four years of friendship and in my heart, it is all engraved. Her memories will always remain strong in my heart. My best wishes to my friend who is going off to Sabah. I will never forget you in my life. Thank you for tolerating me all this while, where ever you are, you will be well. Do not forget me. Do not forget my face at whichever point of your success.

From
 With tears
 Your Life
 (Shiya's signature)]

Excerpt 4-9: A letter for Carol [translated from Tamil]
 (Shiya's Bahasa Diary)

Shiya's Tamil tranlanguaging does not connote ignorance or lacking in the English language. In fact, when a third-party translator checked her translation, it was quite accurate. Shiya showed how she strategically selected her linguistic features to communicate effectively. Shiya turned

the Bahasa Diary space into a tribute for her friend which signalled her unconstrained experimentation with language and liberated multilingual identity (Oliver and Nguyen, 2017). Her farewell letter which was written in a blend of informal and formal Tamil followed the typical format for letter writing that Shiya was exposed to in school. Her Tamil ways of doings were most times excluded from her schooled ways of doing. Shiya's feature selection of her Tamil ways is in line with the suggestion that students' cultural knowledge and language abilities are important resources in enabling academic engagement and students will engage academically to the extent that instruction affirms their identities and enables them to invest their identities in learning (Cummins, 2006).

Carol's multilingual identity was also liberated when she wrote extensively about her secret crush, 'Shawn' who also happened to be a boy from 4A. Everyone in her class knew about Carol's secret crush except for Shawn. Image 4-9 below illustrated Carol's Mandarin ways of writing intertwined with her English and Malay ways.

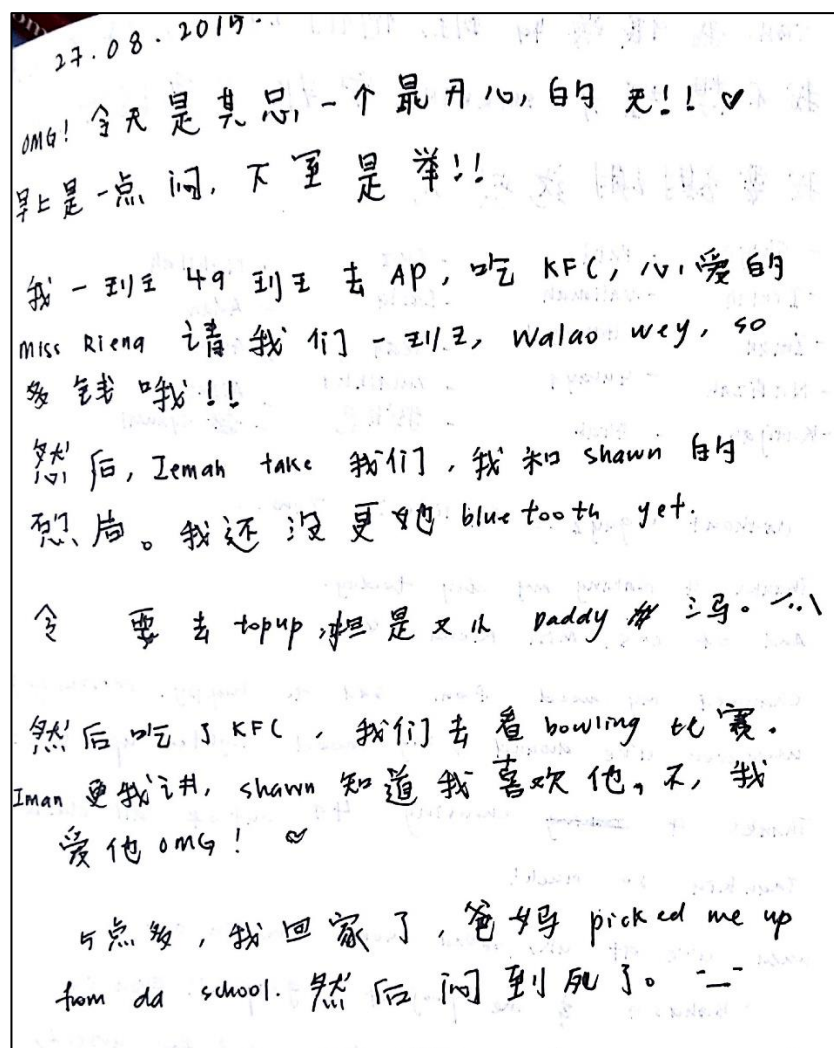


Image 4-9: Shawn
 (Carol's Bahasa Diary)

Carol's entry from Image 4-9 is translated as below:

27.08.2015

OMG today was one of the best day ever! Even though this morning was a little dull, but the afternoon just killed it! We 4A went to AP, eaten KFC with our Miss Riena. She treated us. So generous. After we have eaten, Iemah offered to take pictures of me and Shawn :-)) i havent bluetooth them from her yet. Afterwards, we went bowling. While waiting for the registration to start, Iman suddenly pulled me to somewhere clear and told me 'something' about Shawn. Unfortunately, time went by so fast and my curfew is up. I had to give up bowling and save it for the next time. Before i got to ground floor, I said bye to miss riena and it felt like the saddest bye ever. :-)

Excerpt 4-10: Shawn [translated from Mandarin]
 (Carol's Bahasa Diary)

In Excerpt 4-10, Carol wrote about the appreciation and farewell party I held for the research participants at the end of the onsite fieldwork phase. As she recounted the events on that day, she translanguaged in a mixture of informal and formal Mandarin, informal and formal English, informal and formal Malay and SMS language. She also displayed critical digital literacy and

creative languaging when she used the word 'bluetooth' as a verb. Carol showed how the concepts of multimodality and translanguaging in her written designs were very much a part of her lifeworlds namely her multilingual identity.

The students' identity texts from the WhatsApp Group Chat include them translanguaging about school related matters, some critical thoughts and conversations that display their playful side. Below is an example of how the students are at play in their translanguaging practices:

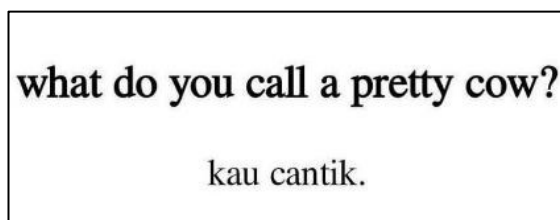


Image 4-10: You are a cow
(Bah@sa & M€ Proj€ct WhatsApp Group)

Image 4-10 above is shared by Zulaikha. It is a joke on wordplay of the English word 'cow' pronounced /kaʊ/ and the Malay pronoun 'kau', also pronounced /kaʊ/ which means 'you'. The photo read, 'What do you call a pretty cow? Kau cantik [translated: Pretty you]. The punchline is on the wordplay because, when translanguaged, cow = you. In other words, Zulaikha was at play with her friends when she insinuated that 'you are a cow'. This photo received a lot of laughing emojis from the other WhatsApp Group members. For the joke to be understood, the students are required to have a good grasp of both English and Malay. Their flexibility to use language in such a way, purposely and deliberately demonstrated a form of dynamic multilingualism (Garcia 2009a). Translanguaging as play is also about the students' identity and how they make a mark in this world and slightly showing off with their language doings. They were at play when they overtly use translanguaging to be seen and heard. The translanguaging joke in Image 4-10 shows the depths to which this form of translanguaging can go. The joke was filled with translanguaging connotation (not denotation) which displayed an insiders' translanguaging practices. The joke would be lost on the students if they do not speak both languages. Hence, the larger point here is, the students are sharpening their wits through using two languages demonstrating how translanguaging is used critically and as a tool for learning for them. Their translanguaging becomes educative through the students' participation in a community of practice.

The students' translanguage examples shown earlier not only describe the students' wide range of linguistic repertoire, the examples also demonstrate a hybrid form of translanguage practice. I call this hybrid translanguage as the students' language doings even transcend heteroglossic concepts and practices as transglossic. Hybrid translanguage extends the definition of translanguage which draws upon a speaker's entire linguistic repertoire to also include multidialectal speakers and multimodal sign systems in the process of communicating and making-meaning. The following examples describe hybrid translanguage as transglossia further.

Carol : mcm x pcye (macam tidak percaya) [translated: Likely not to be believed]

Excerpt 4-11: Hybrid translanguage example 1
(Bah@sa & M€ Proj€ct WhatsApp Group)

In this example, 'x' is [no] in Malay or English depending on the context of the sentence. In this sentence, 'x' is used in Malay which is the SMS form for the Malay word (tidak) which means [not]. Also, in this simple example, there is abbreviation of spelling which followed the SMS language for the standard BM word 'macam' = 'mcm' [translated: likely] followed by an 'x' symbol to mean 'tidak' [translated: no] and 'pcaye' [translated: believed] is abbreviated again following the SMS form. The standard Malay word 'percaya' is spelled 'pcaye' with an 'e' at the end to reflect an informal version of BM following the KL dialect. Carol's hybrid translanguage here consisted of informal forms of Malay and SMS language.

The students' hybrid translanguage practices also demonstrated their creativity in engaging with their whole linguistic and semiotic sign system as shown in Excerpt 4-12 below:

Nabilah : Adam Levine hensem kahkahkah 😄
[Adam Levine is handsome hahaha 😄]
Iman : adam kahwin behati da so sad 😞😞😞
[Adam married Behati already. So sad 😞😞😞]
Nabilah : Tu la Lets krai 🥲 [Yup, let's cry 🥲]
Iman : my dreams crushed to pieces. we couldve kahwined.
[My dreams crushed to pieces. We could have married]

Excerpt 4-12: Adam married Behati
(Bah@sa & M€ Proj€ct WhatsApp Group)

In her hybrid translanguage practices, Nabilah was creative when she used a mixture of informal Malay in the word 'hensem' [translated: handsome] and a laughing emoji. Iman also displayed hybrid translanguage practices when she spelled 'adam' using SMS language by not

capitalizing the first letter and the sad emojis. She also showed creativity when she anglicizes a Malay word by using the past tense 'ed' in the Malay word 'khawined' [translated: married]. It is not only a form of transformed practice/applying in action but also displays the students' heteroglossic and transglossic practices too (The New London Group 2000; Cope and Kalantzis 2015; Garcia 2009a). The students' hybrid translanguaging ways are intertwined with all the forms and functions from the different languages and sign systems in their entire repertoire which clearly deviates from the monoglossic forms they have been exposed to in schools. When the students use SMS spelling by not capitalizing names for example, they are displaying a conscious use of different linguistic functions rather than being 'lazy'. This hybrid translanguaging practices provide students like Nabilah and Iman with a quick access to meaning-making as they draw upon their interlinguistic and cross-linguistic resources (Hodges et al. 2000; Oliver and Nguyen 2017).

Another example of the students' transglossic creative hybrid translanguaging is when friends wrote in Walimah's diary as shown in Excerpt 4-13 below:

"Kasih Sayang
Smile always
You are my support and my bestfriend
Hwaiting!
#2kewl4lyfe"

Excerpt 4-13: #2kewl4lyfe
(Walimah's Bahasa Diary)

The Malay word (kasih sayang) means 'love', (Hwaiting) is a Korean cheer word to show encouragement and the hashtag (2kewl4lyfe) which actually 'too cool for life' is an internet slang used by adolescents. The word 'life' is spelled 'lyfe' to represent the acronym of 'Live Your Fears Every day.' This is again transformed practice/applying in action which displayed the students' creativity when their translanguaging practices are not marked or evaluated. The choice of spelling words following their own way describes these students' transglossic identities as they sometimes reject existing word forms in their efforts to develop an other tongue and an other thinking through the creating of urban slangs and secret languages. The spelling of 'an other' is deliberate to follow Mignolo's (2000) assertion to use new and different meanings/positions. Walimah and her friends demonstrated new designs and new modes of meaning-makings in their ways of writing across as shown in these out-of-school spaces.

The students also demonstrated how their hybrid translanguaging practices enabled them to achieve high levels of engagement (Oliver and Nguyen, 2017; Garcia and Kleyn, 2016). This is illustrated in the Excerpt 4-14 below. Syawal is one of the four Malay boys in 4A who self-proclaimed that he was lazy writer and student. According to him:

“Paling teruk, I ni seorang yang pemalas gila ya Allah tuhan je tau I ni malas macam mana. Buat diari miss ni pon actually malas hm Ha ha! JK. Dari darjah 1 till Form 4 ni malas tu tak hilang-hilang. Dalam setahun berapa kali dah kena denda sebab tak siap homework ha ha. Punca dia jeng! Jeng! Jeng! SOCIAL MEDIA!!! I always main phone and chatting chatting dengan kawan sampai benda lain tak buat hm.”

[Translated: The worst part is I am a very lazy person. Oh Allah, only God knows how lazy I am. I was lazy to even do this diary for you Miss, hm Ha ha! Just Kidding. This laziness I felt from Year 1 up until Form 4 has not gone away. In a year, I have been reprimanded so many times for not completing my homework ha ha. The reason? Jeng! Jeng! Jeng! SOCIAL MEDIA!!! I always play with the phone and chat with friends to the point I ended up not doing anything else. Hm.]

Excerpt 4-14: I am lazy
(Syawal's Bahasa Diary)

In the diaries, the students wrote about themselves, their friends, their family, school related matters, popular culture and multimodal drawings and photographs. I refer to what these students share and write about as their 'Big Deals'. This reluctant writer produced and designed an interesting Bahasa Diary. He began his diary with a cartoon drawing of himself and his entries were mostly written with a high sense of humour as he comfortably shared the Big Deals in his life. He described how he loved playing football as a sport and football computer games too. He loves listening to music and according to him, music was his life. This reluctant writer also wrote about a poignant big deal which clearly was something personal and close to his heart as shown in Images 4-11 below:

On this day in 2008, my dad, Awirson b. Sainan has passed away 😞 I miss him so bad. I miss his smell, his hug, his smile hmm... Masa 2008 I baru darjah 3 kecik lagi. Nak dengar cerita? So masa darjah 3 tu I ada masuk competition "Azan" and I masuk daerah dah masatu. So masa hari yang berkenaan I kena bangun pukul ~~4:30~~ 6:30 untuk get ready and naik bus untuk pergi competition. But pukul 4:30 pagi, abang Ikejut I "Syawal, bangun cepat kita kena pergi hospital, Abah dah tenat" said my brother. I pon bersiap and rush pergi hospital and abang I drive laju gila. Sampai hospital I dengan Abang I lari pergi bilik wad ayah I. Masa I masuk je bilik tu I nampak satu badan sedang berbungkus kain ~~lemp~~ putih and dikelilingi siblings I. I terkejut and I pergi rapat, rupa-rupanya badan yang berbungkus tu ayah I. I ingat lagi I meronta-ronta menangis sebab tak percaya dia dah meninggal dunia. Doktor ckp dia diceraikan selit jantung. I tengok my mum tengah peluk ayah I sambil menangis. I pon peluk dengan erat sebab tak percaya dia dah pergi. So competition tu I tak pergi sebab tu and I disingkerkan sebab tak hadir. Actually I hampir menangis tulis pasal ni haha 😊

Image 4-11: The Reluctant Writer
(Syawal's Bahasa Diary)

The excerpt of what he wrote is as follows:

On this day in 2008, my dad, Awirson b. Sainan has passed away 😞 I miss him so bad. I miss his smell, his hug, his smile hmm...masa 2008 I baru darjah 3 kecik lagi. Nak dengar cerita? So masa darjah 3 tu I ada masuk competition 'Azan' and I masuk daerah dah masatu. So masa hari yang berkenaan I kena bangun pukul 6:30 untuk get ready and naik bus untuk pergi competition. But pukul 4:30 pagi, abang Ikejut I "Syawal, bangun cepat kita kena pergi hospital, Abah dah tenat," said my brother.

[Translated: On this day in 2008, my dad Awirson b. Sainan had passed away 😞 I miss him so bad. I miss his smell, his hug, his smile hmm...in 2008 I was just in Year 3, still small. Want to hear the story? So, when I was in Year 3, I joined this 'Azan' (Muslim's call for prayer) competition and I was the zone representative at the time. So, on that day, I had to wake up at 6:30am to get ready to take a bus to the competition. But, at 4:30am, my brother woke me up, "Syawal, quick wake-up, we have to get to the hospital, Abah (affectionate Malay word for father) is critical," said my brother.]

Part of Excerpt 4-15: I miss my dad
(refer to Appendix 4-2 to read Excerpt 4-15 in full)
(Syawals Bahasa Diary)

The Bahasa Diary task tapped Syawal's situated practice/experiences Knowledge Process and the flexibility to use language in this project enabled this self-proclaimed lazy student/writer to write engagingly and share a Big Deal that was deeply personal. Syawal hybrid translanguaged as he wrote in a mixture of informal and formal Malay, informal and formal English, SMS language, doodles and drawings in his Bahasa Diary. The inclusion of Syawal's whole repertoire engaged his transglossic ways of writing. Syawal's engagement was to some extent manipulated by the project's instruction but the larger point from this is about facilitating disengaged students like him through the inclusion of his experiences and his languages.

Additionally, the students' hybrid translanguaging practices include their written translanguaging forms in their individual Bahasa Diaries and spoken translanguaging forms which were captured in the social virtual space of the WhatsApp Group. Through the technological affordances in the WhatsApp application, the chat can be either in spoken (audio) or written forms. Another example of the students' hybrid translanguaging practices is in Excerpt 4-16 below. In her Bahasa Diary, Zulaikha wrote about her realization that cocurricular activities were important to her schooling.

"During B. Melayu class today, Mai scolded us for not attending cocurriculum last week. Well, out of 20, only 3 of us pergi koko. Yang lain semua balik including me. Mai told us how bad cocu boleh affect peluang untuk sambung belajar nanti. She explained why koko ni penting. Zaman sekarang, dah ramai sangat student yang bijak belaka. So, university pun mestilah pilih yang the best. In order to choose the best, pihak uni akan tengok dekat akademik and kokurikulum. Kalau akademik bagus, tapi koko tak aktif tak boleh juga. Sia-sia je belajar pandai-pandai tapi tak aktif. Yes I admit that i don't really like Mai. But sometimes, I setuju dengan apa yang dia cakap. So starting from next week, I akan datang koko and penuhkan kehadiran sebanyak mungkin. Sebab I nak sambung belajar, I nak masuk university. So I need to be more rajin! InsyaAllah..."

[Translated: In Malay language lesson today, Mai scolded us for not attending cocurriculum last week. Well, out of 20, only 3 of us went for cocurriculum. The rest all went back home including me. Teacher Mia told us how bad cocurriculum can affect our chances of furthering our studies. She explained why cocurriculum is important. Nowadays, too many students are smart. So, university will choose the best. In order to choose the best, university will look at academic and cocurriculum. If academic is good, but cocurriculum is not active that is not okay. It would be a waste to study so hard and not be active. Yes, I admit that I don't like Mai. But sometimes, I agree with what she is saying. So, starting from next week, I will come for cocurriculum and fill up my attendance as much as I can. Because I want to further my studies, I want to enter university. So, I need to be more hardworking! God's willing...]

Excerpt 4-16: Cocu and koko
(Zulaikha's Bahasa Diary)

One simple example to illustrate how hybrid her translanguaging ways were, was to look at the many ways she used the word 'cocurriculum'. In Excerpt 4-16, Zulaikha uses the word in four

different ways - ‘cocurriculum, cocu, koko, and kokurikulum’. This implied that her different choices of words and spellings for ‘cocurriculum’ were intentionally done and more importantly communicates to us that Standard ESL views that these random word choices should be viewed as mistakes and signs of language incompetence to be obsolete. As a matter of fact, ‘cocurriculum, cocu, koko, and kokurikulum’ pointed out Zulaikha’s rich and extensive language repertoire which empowered her to write expressively because she can make use of all the language resources at her disposal and all her language skills are thus reinforced, and her cognitive and literacy abilities improved (Garcia, 2011).

The students also displayed their hybrid translanguaging practices in their individual WhatsApp statuses. Table 4-1 below illustrates this:

WhatsApp Status	
Adam	1: A Walking Dead 2: Maybe I ‘m the one who doesn’t deserve happiness 3: Motivated to be the best 4: I’m sorry
Aizat	Reticent
Amin	لا اله الا الله [Translated: There is no God but Allah]
Carol	Sorry loves, been busy, cant chat much ❤️ [SMS language: can’t]
Fatimah	1: Loading... 2: I wish this year will never end...school life + tuition life...the best part in my life 😊
Haleemah	Available
Hanis	Never look down on anybody
Iman	الله احد [Translated: Allah is One]
Khadijah	Sleep is the only answer
Nabilah	🍂 [Emoji: Leaves falling]
Nafiza	Be cheerful person is awesome
Sharifah	Procrastinating at its best
Shiya	1: Happy birthday mom 🎂 i dun hv yr pic to pose...but it doesn’t mean that i dun love u. i love u so much to the hell 😊 [Happy Birthday mom 🎂 I don’t have your picture to pose...but it doesn’t mean that I don’t love you so much like hell 😊] 2: What will be your reaction if a problematic person asks u “what’s my problem???” 😊 [Translated: What will be your reaction if a problematic person asks you, ‘What’s my problem???’ 😊]
Syawal	hold to unblock [Translated: Hold to unblock]
Walimah	👁️ [Emoji: Peering eyes]
Zulaikha	Take a moment to celebrate the obstacles you’ve overcome 🎉

Table 4-1: Individual WhatsApp statuses of 4A students
(Bah@sa & M€ Proj€ct WhatsApp Group)

The student participants' statuses changed periodically over the five months. Haleemah used, 'Available' which was a generic status option provided by the WhatsApp application throughout the months. The rest of them used unique personal statuses which were a mixture of personalized messages, popular quotes, lines from the Holy Quran, and Emojis. The students' changeable statuses and the manner in which they wrote and set them up on the WhatsApp application were again of their own designs (transformed practice/applying). The student participants also translanguaged hybridly in their statuses using a mixture of English, Malay, Arabic, SMS Language and Emojis in their statuses. This can be seen from Carol, Shiya and Syawal's statuses. A few of them like Nabilah and Walimah used a single Emoji as their statuses to symbolize their mood at the point of time. Their ways of doing in their WhatsApp statuses shows how they invest their hybrid and fluid identities in the creation of these hybrid WhatsApp statuses. Their statuses is also a form of an identity text – a mirror of who they are (Cummins and Early 2011).

The students' hybrid translanguaging also showed no specific of fixed pattern across their Bahasa Diaries or WhatsApp Group Chat. Tables 4-2 and 4-3 below show the breakdown of the translanguaging turn-taking for some interactions captured from the WhatsApp Group.

Sharifah	:	Guys...esk dtg x? Bio ada experiments [Translated: Guys...coming to school tomorrow? There are experiments during Bio] Informal English + Informal Malay + SMS Language + English
Aizat	:	Datanglah [Translated: Please come] Informal Malay
Nabilah	:	*Added 'Lyzz zzzz'* Multimodal Response (digital step - adding a Lyn's new phone number)
Zulaikha	:	Ye datang [Translated: Yes coming] Informal Malay
Sharifah	:	Bwk buku amali Bio n bawang besar. Yg besar tau [Translated: Bring your practical Biology book and large onions] Informal Malay + SMS Language + Informal English + Malay
Aizat	:	Ok Informal English
Zulaikha	:	Alright 🙌 English + Multimodal Response (Emoji)
Researcher	:	What is the bawang for? 😊 [Translated: What is the onion for] English + Malay + Emoji
Sharifah	:	Not sure. Something abt cell [Translated: about] English + SMS Language
Zulaikha	:	Busuk tangan esok [Translated: Smelly hands tomorrow] Informal Malay

Table 4-2: Language turn-taking 1 from Bah@sa & M€ Proj€ct WhatsApp Group

Shiya	:	korang nk jadual baru [Translated: Do you all want the new time-table?]
		Informal Malay + SMS Language
Iman	:	hah?! ada jadual baru? [Translated: Hah?! There is a new timetable?]
		Informal Malay
Shiya	:	ye ade hri tu aizat ade anta kat group kelas kte [Translated: Yes, Aizat sent it to our class group the other day]
		Informal Malay + SMS Language + English
Iman	:	can u send it here nak tgk or pm me [Translated: Can you send it here? I want to see or PM me]
		Informal English + Informal Malay + SMS Language
Shiya	:	i punye trdelete..thats why im asking u all [Translated: I accidentally deleted mine, that is why I am asking from you all]
		Informal English + SMS Language + Informal Malay
Adam	:	*attached an image of the new time-table*
		Multimodal Response (digital step - attaching image of new timetable)
Fatimah	:	*attached an image of the new time-table*
		Multimodal Response (digital step - attaching image of new timetable)
Iman		wow comelnye dua dua skali send 😍 siapa da siap sejarah? [Translated: How cute, the both of you sending to us the timetable at the same time 😍 Who is done with History]
		Informal English + SMS language + Informal Malay + Emoji + SMS Language

Table 4-3: Language turn-taking 2 from Bah@sa & M€ Project WhatsApp Group

These language turn-taking from the two tables indicate that when these students translanguage hybridly, their language of response is not fixed or static between and within the languages. One can translanguage in informal Malay with a mixture of SMS language and get a translanguage response in either informal or formal Malay, SMS language, informal or formal English, an emoji, a multimodal/digital response, silence or a mixture of all. The reasons for this translanguage practices also vary depending on audience and context (Lee et al. 2010; Oliver and Nguyen 2017). As elaborated by Garcia (2014) translanguage belongs to a language continuum that is fluid but stable signifying that there is no one-structure to describe how Malaysian students translanguage. What is recursive in the Malaysian students' translanguage is that they use a mixture of informal or formal Malay, informal or formal English, digital expressions, informal or formal Mandarin, informal or formal Tamil and other informal or formal versions of languages like Arabic, Korean and Japanese as the degrees of boundary for these language practices belong to what Bernstein (1971) calls weak classification. Adding to this, sometimes the students' translanguage would consist of more formal forms of BM than informal. In another situation, the translanguage of the same students will have a more formal version of BM or English and vice versa. The students' hybrid translanguage also have a mixture of dominant, primary and secondary Discourses too as these practices intersect their

communication points in various settings at every communication point of any multilingual's social points or circles. Depending on contexts and the members of the community of practice, the translanguaging continuum is also multi-directional. Because translanguaging takes into account the emic perspectives of the students' languaging, different students will have their own unique and different patterns across the translanguaging continuum. As argued by Garcia and Kley (2016) from the language from the insider's point of view means this is Nabilah's language, Adam's language, Sharifah's language and so on. Thus, hybrid translanguaging becomes a useful tool to assist these students' dynamic meaning-making processes because they no longer need to suppress any parts of their language sources. I would also argue that the students are not translanguaging senselessly all the time either because dynamic multilingualism also takes into account the importance of standard forms of languages that holds more power for these students' success in schooled spaces. This will be elaborated further in the following chapter when I describe these students as Flexible In-betweeners.

The findings in this section demonstrate that the students' translanguaging practices are hybrid as they use it for communication, to share resources, to learn, to express, to be critical, to show off and to play. The students' hybrid translanguaging is done as a social practice. According to the Council of Europe (2001) the CEFR views these practices as a competence. The point here is, translanguaging optimized these students' communicative and literacies by activating their internal dialogisations which leads to social heteroglossia and transglossia.

To recap, the students' hybrid translanguaging illustrates that their languaging practices consist of informal and formal forms of socially named languages, multi-dialects, ICT-influenced language and symbols like SMS spellings and emojis, urban slangs, secret languages, drawings, doodles, photos and images of various forms. The student participants do hybrid translanguaging rampantly in their spoken ways as well as in their writing ways. They also demonstrated that they do it purposefully, critically, playfully and digitally. The assumptions that students translanguage because they lacked in the target language is inaccurate with these Malaysian students. These hybrid translanguaging practices also hugely construct these Malaysian students' Multimodal Identity.

4.1.3 Glocal Practices

This chapter presents the students' local and global languages and literacies which also constitute their overall Multimodal identity. The students' glocal practices consist of their 1Malaysia Practices and their global practices through popular culture.

4.1.3.1 1Malaysia Practices

The students display 1Malaysia Identity as they display varied forms of subjectivities and rewrote their social identities efforts to become who they say they are (Mills, 2011; Alvermann, 2008). Image 4-11 below is a picture of the 4A students in their classroom and Image 4-12 is the other side of them at the KFC and bowling party outside of their school walls.



Image 4-12: 4A students in class
(Bah@sa & M€ Proj€ct WhatsApp Group)

Image 4-12 above shows the 4A students in their school uniform. I took this photo upon their request first month into the onsite phase of this project. Together, the students decided to use it as the Bah@sa & M€ Proj€ct WhatsApp Group profile photo. In Image 4-13 below, outside the school, the students portrayed a more relaxed side of them as they dress freely for the occasion.



Image 4-13: KFC and Bowling Party
(Bah@sa & M€ Proj€ct WhatsApp Group)

How the students looked in Image 4-12 and 4-13 metaphorically reflected their languages and literacy practices across the two different settings. In school, the students are only allowed to wear fixed forms of school uniforms. The students have no say in the matter – just like the standard forms of languages used in schools. At the party outside their schooling space however, the students were free to decide on what to wear which mirrors their languages and literacy practices as there expressed in transglossic ways.



Image 4-14: Baju Kurung
(Bah@sa & M€ Proj€ct WhatsApp Group)

Although the students have no choice in terms of their school uniforms, Image 4-14 above signals a powerful representation of how the 1Malaysia concept is present in their identity construction. While this photo illustrates the students' schooling space, it was taken by Carol who then shared it in the WhatsApp group because she was excited that the five of them wore

the same uniform that day. Hence, this data is presented in this chapter as it represents the students' 1Malaysia practices. The five students in the Image 4-14 above are (from left to right), Shiya, Iman, Nafizah, Carol and Fatimah. They happened to be wearing Malaysia's national costume known as the 'Baju Burung' on one of the days. The Baju Kurung and a white hijab is the designated uniform for the Malay female students. The Ministry of Education Malaysia does not make it compulsory for the hijab to be part of the Malay Muslim female students' uniform. In other words, it is not a school regulation. However, the role of culture and religion are so intertwined in this school that the Malay Muslim students have been accustomed to wearing the Baju Kurung along with their white hijabs. The non-Malay female students on the other hand, can opt to wear a light blue pinafore dress with an inner white shirt as their school uniform. However, more and more non-Malay students in the school can be seen donning the Baju Kurung which culturally belongs to the Malays. This meshing up of cultural clothes by the female non-Malays reflected a positive integration happening which is the heart of what the 1Malaysia concept strived to achieve (Hazita Azman, 2009). In this sense, 1Malaysia is also a multimodal concept as it involves negotiating multiplicity of shared meanings across issues of ethnicities, religion, culture, clothes, food and languages in a multicultural setting. As explained in Chapter 1, 1Malaysia is an inclusive concept that attempts to challenge the socially historical and political view of named races by integrating them all into a unitary Malaysian race. This is similar to the translanguaging and transglossia concepts. Thus, 1Malaysia is also a multimodal concept as shown by these students act of dressing unitedly – wearing the colour black together and the Baju Kurung.

According to Shiya and Carol, they sometimes wear the Baju Kurung as their uniform because:

- Shiya : Owh miss...actually we both plan what to wear everyday. If sometimes we want to pinafore means we will wear it together. It also comfortable wearing baju kurung.
[Translated: Owh Miss...actually we both plan what to wear every day. If sometimes we want to wear pinafore means, we will wear it together. I feel comfortable wearing Baju Kurung].
- Carol : He he I love baju kurung bcs i looked tall and slim (ceh) in them ♥♥ but mostly bcs 90 pcnt of the pupils are muslim so, i dont feel like showing so much skins.
[Translated: He he I love Baju Kurung because I look tall and slim (yeah right) in them ♥♥but mostly because 90 percent of the pupils are Muslims so, I don't feel like showing so much skin.]

Excerpt 4-17: Why we wear the Baju Kurung?
(Bah@sa & M€ Proj€ct WhatsApp Group)

Wearing the Baju Kurung was not imposed on either Shiya or Carol. Both happily planned and decided together on when to wear the pinafore or the Baju Kurung. Image 4-14 and Excerpt 4-17 do provide us with the powerful yet fluid stance Carol and Shiya took as they attempted to fit in with their majority Malay friends in school. Issues of the Muslim, the non-Muslim, the Malay and the non-Malay identities arose here. However, it is not a powerless, helpless or passive form of identity. Neither is it something staged or indoctrinated. Carol and Shiya displayed fluidity in their agency as they decided between the two options of the school uniforms. The choices of clothes are also multimodal for students like Carol and Shiya in their efforts to negotiate their Malaysian identity.

A peaceful form of camaraderie can be seen amongst them in the informal space of their WhatsApp Group which also reflects the 1Malaysia concept (Hazita Azman, 2009). I couldn't help but see the parallels between the school uniforms and the standard forms of language. In the formal space of schooling one must adhere to the normative forms of languages and school uniforms. However, in the students' informal spaces, students are free to translanguage freely and to wear whatever clothing they wish. Clothing even in the schooled space becomes a form of expression for these students. The Baju Kurung was a performance of Shiya and Carol's 1Malaysia practices which represented a part of their selves. As Butler (1990) states one's identity is constructed through repetitive performance of that identity and not by socially constructed labels. Thus, their repetitive acts in languaging and even in dressing construct their hybrid and fluid 1Malaysia practices.

As mentioned earlier, the WhatsApp space was observed over a period of five months. During this time, the students used different images for their individual WhatsApp profile photos which can be viewed from the group. The student could also set up their individual WhatsApp statuses to appear alongside their individual profile photos. Across the five months, the students displayed their creativity and freedom to choose and change profile photos and statuses that best represented them. Image 4-15 illustrated the different images the student participants have used.

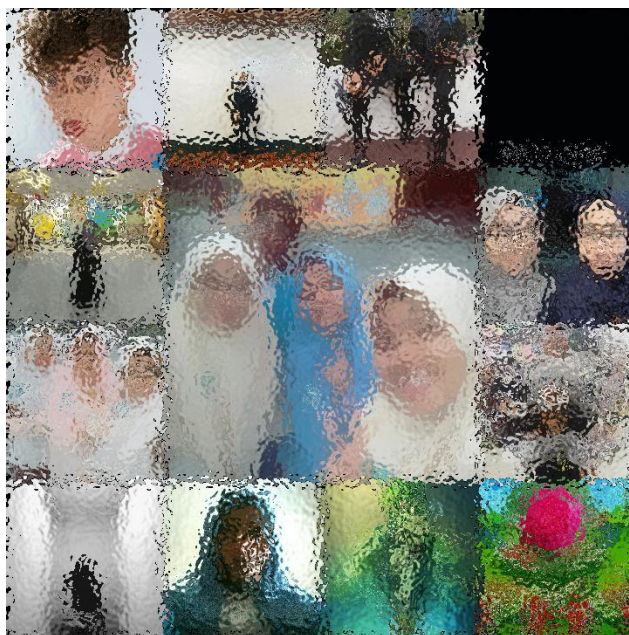


Image 4-15: Individual WhatsApp Profile Photos
(Bah@sa & M€ Project WhatsApp Group)

Image 4-15 is a collage I created using the students' different WhatsApp profile photos over the months. These images included selfies, wefies (a plural form of selfie), photos of family members, friends, pets, favourite soft-toy, celebrities and abstract drawings, etc. Some of the students changed their profile photos a few times across the months while some just stuck to the same ones. The settings of some profile photos also showed these students at the national museum, national library, national gallery and national park. Interestingly, all the wefies were photos of the students with their friends in school. They were at play as they experimented and chose from the wide range of images surrounding them in Malaysia which included national monuments and places of interest in Malaysia. This signifies that their personal lives are very much embedded in their country and vice versa. Using photos of different national monuments as their profile photos presents another side of their literacies which include these 1Malaysia practices. Their 1Malaysia practices through the selection of their individual profile photos signified that an integrated acceptance of nationhood in this multiracial country was to an extent achieved with these set of students.

The students are also observed to practice 1Malaysia practices when they celebrate the different festivities present in multi-ethnic Malaysia. The next five photos were shared by the students in the WhatsApp Group during the Eid ul Adha celebration (Festival of the Sacrifice). This is an Islamic festival celebrated during the last month in the Islamic calendar in Malaysia and the world to remember how Prophet Ibrahim sacrificed his son Prophet Ismail in an act of

obedience to Allah. Muslims believe that during the last moments of the ritual, Allah replaced Prophet Ismail with an animal. Hence every Eid ul Adha, one of the most important practices would be the slaughtering of cows, goats or lambs where the meat will then be distributed to the poor. It was nearing Aid ul Adha and the students greeted each other in the group through images and memes depicting the celebration. Carol shared Image 4-16 which was the silhouette of a man praying and a mosque with the words 'Best Wishes for Eid ul Adha – Allah always be with you'.

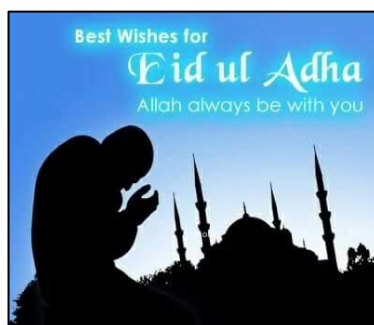


Image 4-16: Eid ul Adha
(Bah@sa & M€ Proj€ct WhatsApp Group)

Carol demonstrated 1Malaysia practices by greeting her Muslim friends using an image that represented an e-greeting card. Her wish signified her appreciation, acceptance, tolerance and respect for her Muslim friends in the group. The other students thanked her and some of them responded with a few Aid ul Adha memes as shown below. The urbandictionary.com defines meme as an image, video, or phrase that becomes popular and spreads rapidly via the internet. Memes are intended to be funny. Image 4-17 below are some Aid ul Adha memes which also demonstrated the students' transglossic practices through the creation of this hybrid text. The far-left meme was shared by Sharifah. It is a photo of a tiger with a translanguaged caption which read, 'Apa tengok2...aku rimau lah bukan lembu...Nak buat korban pg cari lembu lahhhhh...SALAM AID UL ADHA' [Translated: What are you looking at? I am a tiger not a cow. If you want to slaughter for the festival, go and find a cow...HAPPY AID UL LADHA]. What Sharifah shared was immediately matched by Syawal's meme of a dressed-up goat complete with a handbag. The caption on Syawal's meme read 'Lari rumah takut kena korban' [Translated: Running away from home because I don't want to be slaughtered for the festival]. Iman shared the last meme of a cow on top of a roof. The meme's caption which was in English read, 'I am not coming down until next week. You guys have a nice Eid'. Clearly, the funny memes shared by the three of them signalled that Sharifah, Syawal and Iman were at play in this space as they hybrid translanguaged and showed a fun and lighter side of being Muslim teenagers in Malaysia. This is surely a huge

contrast to the narratives circulating globally about Islam and extremism. Through their unique ways of being and doing, the students demonstrated good-will in their 1Malaysia practices of wishing everyone in the group a Happy Eid ul Adha with those funny yet effective memes.



Image 4-17: Eid ul Adha memes
(Bah@sa & M€ Proj€ct WhatsApp Group)

Another significant thing that happened in the WhatsApp Group that displayed the students' 1Malaysia practices happened after Amin shared Image 4-18 below, which was a photo of a cow's head on a banana leaf post-slaughter. Amin shared that the slaughtering ritual was conducted by some of his neighbours in his housing area. After he shared this photo, he realised that Shiya was in the group and immediately apologised by translanguaging '*Alamak sorry Shiya if you terasa*' [Translated: Oh dear, I'm sorry Shiya if you feel offended]. This was because Amin realised that Shiya was a Hindu and Hindus believe that the cow is a sacred animal.



Image 4-18: Cow head
(Bah@sa & M€ Proj€ct WhatsApp Group)

Amin's apology highlighted his multicultural awareness and sensitivity towards Shiya's religious beliefs. He validated Shiya's feelings as a member of their WhatsApp group. This is significant as it highlights how Malaysian students like Amin and Shiya who possess different faiths and cultures are still able to practice decorum, respect, tolerance and understanding through their languages and literacy practices as they exist and co-exist within their shared spaces. Being

sensitive to others is after all the main tenet of the 1Malaysia concept prescribed by the Malaysian government to promote peace, integration and unity in the country.

The students' hybrid translanguaging which includes dialectal practices also contributes to their 1Malaysia Practices. Image 4-19 and 4-20 were shared by Iman and Walimah on separate days.



Image 4-19: Bah

[Photo header translated: The word 'bah' changes meaning following context and intonation]
(Bah@sa & M€ Proj€ct WhatsApp Group)

Image 4-18 shared by Iman is about the Sabah dialect and how the prominent use of the inflection 'bah' changes the meaning and intonation of what was being said. The inflection 'bah' in Sabah dialect can mean many things such as yes, you beware, I am dead, now, that's all and so on. After sharing this photo, Iman who hybrid translanguaged, 'I've been trying to explain to you ppl since forever' [I've been trying to explain to you people since forever]. She was constantly using 'bah' in her spoken ways and had to sometimes explain what she meant. Only Iman and Carol were Sabahans in 4A and every now and then, both will break into their Sabah dialect in the WhatsApp Group. Displaying 1Malaysia practices the other students were observed trying to speak using the Sabahan dialect with both Iman and Carol either in the classroom or in the WhatsApp Group chat. The Sabahans in the classroom were amused with their friend's interest with their dialect and vice versa.

Walimah shared Image 4-20 where this time the photo compared English to the Sabah dialect. The photo had a translanguaged header which read, 'English vs. Sabah Stail' [English vs. Sabah Style]. The word 'stail' was spelled using Malay phonemes to imitate the English word 'style'.

Although Images 4-19 and 4-20 were not designed by Iman and Walimah, the fact that they shared them in the WhatsApp Group turned those photos into new designs of meaning. These student participants displayed an interest in the various languages and dialects surrounding them in Malaysia which demonstrated that their 1Malaysia language practices were not entirely dominated by standard versions of languages. As a matter of fact, the students' 1Malaysia practices across their Bahasa Diaries and WhatsApp Group include embracing multi-dialectal forms which shows their interest in vernacular languages as well as languages other than their own repertoire in Malaysia.

ENGLISH VS SABAH STAIL	
English	Sabah Stail
"Excuse me please"	Sasar Sikit
"I beg your pardon?"	Ah? Apa kau bilang tadi?
"Sure, I will attend your wedding reception!"	Bah
"Son, For the last time I said stop it!"	Anak! Sia kira sampai 3 ah! Satu...
"I am so sorry"	Sori la bah
"For heaven's sake! What on earth are you doing?"	Ko gila kah??!
"I'm afraid I have to say no this time around"	Bah
"Thank you for the compliments"	Ish. Tedaaaaa lah!
"Hey stop it that hurts!"	Babi bah kau ni

Image 4-20: English vs. Sabah style
(Bah@sa & M€ Proj€ct WhatsApp Group)

4.1.3.2 Global Practices through Popular Culture

The following examples demonstrated the students' connection with global forms of popular culture across their out-of-school spaces. Image 4-21 below, is the first page of Nabilah's Bahasa Diary where she wrote the opening phrase, 'Welcome to the Island of Misfit Toys'. When I first analysed Nabilah's diary, I thought nothing of it and assumed that those were her own creative words. However, after reading a few more diaries, I realized that the students made a lot of reference to popular culture in their entries. The Island of Misfit Toys is a reference from the classic 1964 NBC Christmas cartoon Rudolph the Red Nosed Reindeer starring Burl Ives. The island is the place where all the broken or imperfect toys that were not 'good enough' to be delivered by Santa get dropped off and left behind. However, Nabilah did not use that phrase in reference to the classic Christmas cartoon.

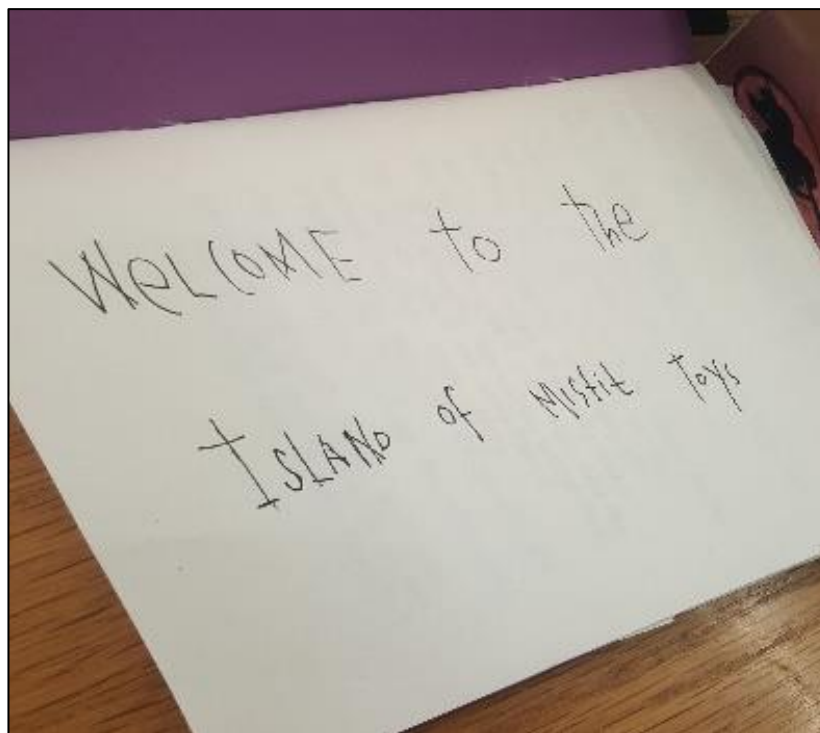


Image 4-21: Welcome to the Island of Misfit Toys
(Nabilah's Bahasa Diary)

Using the WhatsApp Group chat, I asked her what the first page of her diary meant. Below is her response:

- Nabilah : Yes it was from my favorite book the perks of being a wallflower. I cant remember what i wrote in my diary (if i did even mention what my favorite book that time) im sure its the fault in our stars but recently i've been rereading the perks of being a wallflower and its my new favorite book.
[Translated: Yes, it was from my favourite book 'The Perks of Being a Wallflower'. I can't remember what I wrote in my diary (if I did even mention what my favourite book.) That time, I'm sure it's 'The Fault is in our Stars' but recently I have been rereading 'The Perks of Being a Wallflower and it's my new favourite book.]
- Researcher: : And what about that quote Welcome to the Island of Misfit Toys that struck you...to add it in the 1st page of your diary?
- Nabilah : Alsooooo i started my diary with with 'welcome to the island of misfit toys' because in the book it is kinda like a metaphor like welcome to the land of weird people and i just think that it's cool to start that on the first page as i dont know what this diary is going to be. It will probably be weird to you since you dont know me and you're reading all these stuff about me so yeah welcome to the island of misfit toys?????
[Translated: Also, I started my diary with 'Welcome to the Island of Misfit Toys' because in the book it is kind of like a metaphor like 'Welcome to the Land of Weird People' and I just think that it's cool to start that on the first page as I don't know what this diary is going to be. It will probably be weird to you since you don't know me and you're reading all these stuff about me so yeah, 'Welcome to the Island of Misfit Toys?????']

Part of Excerpt 4-18: The Perks of Being a Wallflower
(refer to Appendix 4-3 to read Excerpt 4-18 in full)
(Bah@sa & M€ Proj€ct WhatsApp Group)

Nabilah explained that the phrase from Image 4-20 was an intertextual reference to her favourite novel, 'The Perks of Being a Wallflower' written by American writer Stephen Chbosky. Firstly, Nabilah's reading practices which included Western novels, influenced her ways of writing in her Bahasa Diary. Elements of those popular cultures were reflected in her diary as well as her responses in the WhatsApp Group Chat. This is an example of how the elements of situated practice/experiencing knowledge processes from the 'My Bahasa Diary Project' built on Nabilah's lifeworlds and transformed those popular culture references into new forms of designs. Secondly, Nabilah's justification on using the opening phrase in Excerpt 4-18 indicates that the popular culture reference she made in her diary entry was done selectively and consciously. She explained, '...because in the book it is kinda like a metaphor like welcome to the land of weird people'. She displayed intertextual and metaphorical awareness which goes beyond doings in formal literacy lessons as captured in the following chapter. Alvermann (2016) and Hagood (2016) report that schools reject Nabilah's form of engagement stating that popular culture has no relationship to school learning. Nabilah's immersion in popular culture which includes her favourite novel shaped her identity in the present, which is largely being ignored by schools which are more focused on activities devised for the future and an expectation about identities not yet attained (Hagood 2016; Alvermann 2016b). Students like Nabilah transformed their lives in the now through multiple multimodal representations.

In Image 4-22 below, Nabilah's multimodal entry included her style of presentation where she incorporated coloured pencils, highlighters and pens in her written ways and attached personal photographs of herself and her family. This particular entry which was written mostly in English,

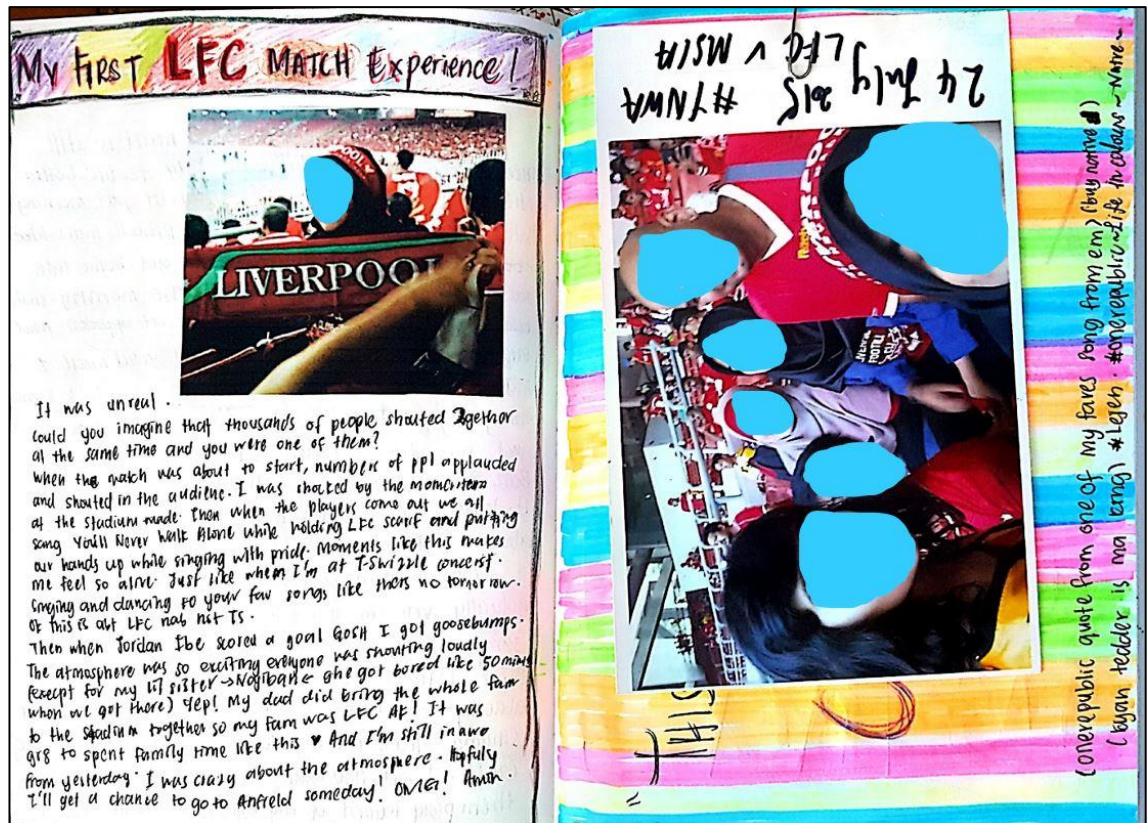


Image 4-22: LFC
(Nabilah's Bahasa Diary)

described her visit to a Liverpool Fan Club game at the national stadium in Malaysia and her wish to watch the game at the Anfield Stadium one day. This revealed how suburban students like Nabilah are privileged and exposed to these international experiences and how her languages and literacies are also connected with her SES where her father's occupation as a businessman contributed to her worldviews and experiences. Her highly multimodal identity texts are embedded with national and international influences which shaped Nabilah's glocalised practices. As claimed by Bulfin and Koutsogiannis (2012), students from privileged backgrounds have a far more stretched and balanced portrayal of literacy experience where students show critical and creative negotiations between their schooled literacy practices with their out of school technological experiences. However, students such as Syawal (father - deceased and mother - retired) who came from a low SES also demonstrated engagement in the task referring to both local and global cultures. Syawal also shared global things like his favourite football computer game 'Adam the Innocent Face' and his favourite song by Wiz Khalifa and Charlie Puth, 'When I see you again'. His references were not lesser in comparison to Nabilah and the other 4A students, he was still demonstrating global forms of practices in his languages and literacies. As Norton (2013) asserts, the construction of identity is multiple, a site of constant struggle and

it is subject to change across time and place. Thus, this data shows that SES does not necessarily contribute towards a straightforward portrayal of literacy experiences for these students.

The next student is Walimah who is also known by her classmates as the Korean Drama Queen as she has such a deep obsession on all forms of Korean popular culture. She loves it so much to the extent she used the internet to teach herself the Korean Hangyu language. Her global Korean practices can be seen throughout her entire Bahasa Diary which also included entries written in Malay, English, SMS Language and Multimodal drawings. Image 4-23 below, is a preview of what Walimah's Bahasa Diary looks like. All the entries in Image 4-23 are written in Hangyu. Walimah translated them all for me when I asked her about them in the WhatsApp group. The first image on the far-left is 'Happy Birthday My Beloved Friend' which she wrote on her best friend's birthday. The second picture is lyrics to a love song entitled 'Promise' by Korean pop group EXO. The third photo are names of her favourite Korean pop groups written side by side in English and Hangyu. In the last photo on the far-right, Walimah writes 'I love you Do Kyungsoo who is a famous Korean pop Idol. Walimah's use of the Hagyu language in her Bahasa Diary is a form of 'Transformed Practice/Applying' (The New London Group, 2000; Kalantzis and Cope, 2010) when she 'transforms existing meanings to design new meanings'. This can be seen in the multimodal ways she writes using different colours and when she translanguage mixing English and Hagyu in the third photo. Walimah's 'transformed practice/applying' displays how her engagement with Korean pop culture influences her language doings to include translanguaging and her resourcefulness to self-learn the language from the internet also points out her savviness with digital literacy. Transformation occurs when students demonstrate that they can transfer their knowledge to work successfully in new contexts (Kalantzis and Cope, 2008).

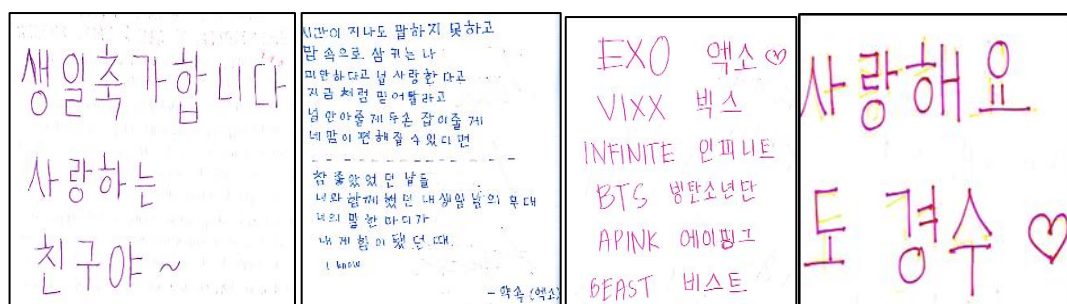


Image 4-233: Korean Hagyu Language
(Walimah's Bahasa Diary)

When I shared Walimah's diary with her teachers - Mai, Rod and Intan, they were really impressed but were clearly unsure how it could benefit formal English and BM literacy lessons. This same uncertainty is what Alvermann (2016) meant when she calls for research to not only makes connections but also to break silences that envelop adolescents' informal literacies. Currently students like Walimah are practising reading and writing global forms of literacies such as Korean language but these practices are not validated and valued. In fact, Walimah was not even practising these global practices in secret of behind closed doors but it is continuously being ignored.

References to global forms of popular culture were also evident in the WhatsApp conversations as depicted below:

- Syawal : Haa, esok kitaorg nak tgk papertown. Date uolss
[Translated: Haa, tomorrow we are going to watch 'Paper Towns'. Date you all]
- Shiya : Tunggg ah wal 😊😊😊enjooyyy....Nabbb...r u free?? G tgk mkr...
[Translated: Just you wait Wal 😊😊😊 enjoy...Nab are you free? Go and watch MKR...]
- Nabilah : Apa sekarang??
[Translated: What now?]
- Syawal : My kitchen rule!!!!
[Translated: My Kitchen Rules!!!!]

Excerpt 4-19: My Kitchen Rules

In Excerpt 4-19, the students' hybrid translanguaged as they shared about latest movies and television shows. Paper Town was a movie playing at the cinema at the time which was an adaptation of the book which was written by John Green. From the WhatsApp Group chat, it is observed that the students liked to watch television in the evenings. It became obvious that they loved to watch My Kitchen Rules (MKR) which was an Australian cooking show. There were many other channels they could choose from but almost all of them stated that MKR was their favourite prime-time show. MKR became a shared interest between them as they excitedly discussed which cooking team they were rooting for. Excerpt 4-19 continued with the students humorously chatting about MasterChef USA and MasterChef Australia which were also famous international reality cooking shows broadcast on the same channel.

References to Paper Town, MKR, Hindi movies, MasterChef USA, MasterChef Australia, revealed how in sync these students were with global forms of popular culture that are circulating around them. It is important to note that the popular culture mentioned by the students is not purely westernized. Engaging the students with global forms of popular culture thus becomes a useful

way to tap on situated practice/experiences to become transformed practice/applying knowledge processes (Kalantzis and Cope 2010; Cope and Kalantzis 2015). Mills (2011) argues that the degree of transformation demonstrated in the students' multimodal designing paralleled their degree of familiarity with the dominant culture - English. However, the students demonstrated a lot of influence from western as well as other forms of global cultures. Hence, this finding extended this notion that the students' multimodal designs parallel not only with the dominant culture but even with global cultures. Their interests in global popular culture also demonstrated the multiplicity of discourses due to globalization the The New London Group (2000) incorporated in the Pedagogy of Multiliteracies. Examples of Korean, Hindi, Arab and Western popular culture were cited throughout the students' Bahasa Diaries and WhatsApp Group conversations. The genre of the students' global popular culture encompasses a wide range from novels, movies, music, drama, cooking shows, documentaries, etc. However, not as much Malaysian popular culture was mentioned. This indicates that their interest in global popular culture is grounded in real-world pattern of experience action and subjective interest (Alvermann 2016a; Sultana and Dovchin 2017).

These students were also performing a globalised adolescence identity made possible by technology. Allowing students to freely express in the 'Bahasa and Me Project' showed their interest in popular culture and ignited the production of creativity and gave students a chance to reflect more deeply on their own emerging interpretive and creative skills (Mills, 2011). As mentioned earlier, when what to write is not dictated and the students have the freedom to choose the topic, they write and share extensively about their big deals – global forms of popular culture being one of them apart from writing about friends and family (Atwell 2015). Alvermann (2016) found that there was no need for research to untangle popular culture from young peoples' literacy practices as adolescents are the ones who would be doing the untangling processes. What research needs to do is to ask different questions. The aim should not be about appropriating those popular cultures but to focus on understanding the connections between popular culture and adolescents. What do these students see as connections when it comes to popular culture? These are important issues to consider because as shown by the students' multiple references to global popular culture, they are not victims or passive recipients of these cultures. They use popular cultures in their languages and literacy practices and transformed them in their multimodal designs across their out-of-school spaces. Schools need to acknowledge the students' transglossic ways as inevitable and important.

The students' connectedness with Global Popular Culture and their 1Malaysia Practices form their Glocal Practices. The students' Glocal Practices is another main element in their overall Multimodal Identities.

4.2 CONCLUSION

Through the lens of Multiliteracies and Translanguaging theories, the student participants are observed to constantly display Critical Digital Practices, Translanguaging Practices which include hybrid forms of languaging and Glocal Practices entangled with their 1Malaysia and Global Popular Culture Practices in their languages, literacy practices and other acts across their schooled and out-of-school spaces. In these out-of-school spaces, these students' languages and literacies are dynamic, creative and critical which in turn shape and constitute the Malaysian students Multimodal Selves. The students' Multimodal Identities are plural even in the schooling spaces. The following chapter will demonstrate how the schooling space shuts down a huge part of this plurality.

New directions in languages and literacy teaching require interrogation as to whether inequities are reproduced, contested and legitimated within the uncharted waters of new pedagogies. Such research must ask questions about whose values, beliefs and interests are served by contemporary literacy pedagogies. The findings presented in this chapter display how the 'Bahasa and Me Project' captured the students' Multimodal Identities by embracing their languages and literacy practices across their out-of-school spaces from the Multiliteracies and Translanguaging perspectives. The different themes and sub-themes suggest that the students' ways of doing and being in their Bahasa Diaries and WhatsApp Group Chat are resources for learning and engagement and have possibilities for improved access when linked with formal learning contexts. As Nabilah referenced in her diary entry, 'Welcome to the Island of Misfit Toys' where I am free to language without conforming to static structures and where my alternative ways of doing and being with languages and literacies are celebrated as resources.

CHAPTER 5 BEING OURSELVES IN SCHOOLING SPACES

5.0 INTRODUCTION

This chapter presents the Malaysian students' and some of their teachers' languages and literacy practices within the schooled spaces. The findings in this chapter generally suggest that students are silent and silenced in their languages and literacy lessons. This is because the school subscribes to a strict usage of Standard ESL forms, has a deficit view of the students' informal forms of languages and literacy practices and promotes an exam-oriented culture. The students' Multimodal Identities appear to be suppressed in their schooling spaces as illustrated in Figure 5-1 below:

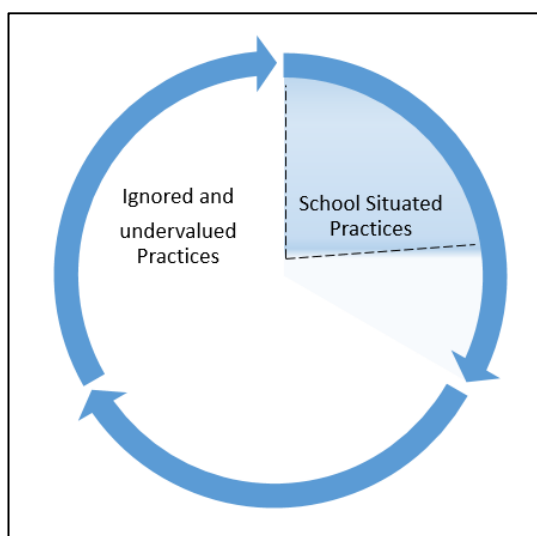


Figure 5-1: Suppressed Multimodal Identity (In school)

As shown in Chapter 4, the 'My Bahasa and Me Project' challenged these deficit views by giving the freedom of language choice to the students. This silencing effect on the students' schooling selves is unpacked further in the following themes which include Normative Doings in Language and Literacy Lessons, Assumptions and Labelling, Schooling Selves as Flexible In-betweeners and Attempts to Transcend Languages and Literacies to demonstrate how students are constantly negotiating their identities in the process of building their school-situated literacies and knowledge.

5.1 NORMATIVE PRACTICES IN LANGUAGE AND LITERACY LESSONS

Reflecting on my 3 months onsite fieldwork experience, I immediately saw that an exam-oriented education system was apparent even from the very first school visit. I was busy

photocopying some relevant documents in the school office when I overheard the Principal calling out to a BM teacher who happened to just walk into the school office. The principal loudly told the BM teacher to give her the names of the Form 3 students who failed in the recent mid-year BM test. She announced that she wanted to cane those students during the next school assembly. The BM teacher nodded and told the Principal that he had drilled them for the test and yet some of them still failed.

A didactic culture of scoring and attaining A's in standard examinations was high on the agenda of DAR School. This revelation of Malaysia's exam oriented education system is not something new as Malaysian ELT and literacy scholars have claimed (Ali 2003; Mustafa 2009; Che Musa et al. 2012).

Ensuring students perform well in examinations is the normative structure clearly set by the school principal of DAR school (Giddens, 1984). The principal's coercive power in reinforcing this exam culture in her school can be seen through her intention to cane the failures because failing in a school examination was an undesired outcome in this school's culture (Carspecken 1996). This display of a rigid structure in the school is a direct result of a performance based education policy which was put in place by the Ministry of Education Malaysia (Pandian and Baboo 2015). As a result, this legitimized form of power on normative forms of assessment is reproduced and trickles down to influence the BM teacher to drill students to achieve the targeted outcome in the Mid-year BM examinations too. However, some of the students still failed despite all the drillings they received. This transmissive form of pedagogy is also a method widely used by the teacher participants I observed in 4A. Transmissive and didactic pedagogies restrict the students' literacy performances and outcomes to formalised, monolingual, monocultural, monomodal, monoglossic and rule-governed forms of language only (Cope and Kalantzis 2015; Garcia 2009a) . It also aims for simple reproduction and regurgitating of facts by the students (Mills 2011, p.128).

Students in the English literacy lessons were observed to be robotic and passive in their classroom participation. Intan relied heavily on the prescribed English textbooks to plan her lessons and almost never swayed from them. This didactic form of pedagogy was also shown by Intan even before I entered her classes. When I first approached her to explain about my research, she was initially worried about being observed. After understanding the aims of my

research, she informed me that she planned to have a few lessons on Listening and Speaking so that the students would be more engaged in communication and conversation. According to Intan, her lessons would otherwise consist of mostly teacher-talk. I reassured her to proceed with her prepared lesson plans and to carry on as usual. Intan's eagerness to change her English lesson plans to fit my research aims signalled how dialoguing with the students was not part of her teaching. In Excerpt 5-1 below, I observed what Intan meant by 'mostly teacher-talk'.

- | | | |
|----------|---|---|
| Intan | : | The Brigade consist of how many soldiers? |
| Students | : | 600 (in unison) |
| Intan | : | So basically, this poem is about? |
| Students | : | War (in unison) |
| Intan | : | They were riding a horse actually, on their horses, so they are moving forward to fight in the battle, okay? In the war. In the second stanza stated by Khadijah just now that...the commander is giving orders, commands or instructions. And the soldiers, they know that the instructions were a mistake. It will lead...er....for them to die. Okay, but aa...what are the characteristics of the soldiers? |
| Students | : | Brave (in unison) |
| Intan | : | They are very brave, what else? Obedient...loyal to their leader so they just follow the instructions, the orders okay? Okay, what happen next in stanza 3 its stated that? They were actually? |
| Syawal | : | Er...surrounded |
| Intan | : | Die or lost in the battle because they have followed the wrong instruction or the orders from their leaders. This is actually the summary of the poem. Ok? |

Excerpt 5-1: Mostly teacher-talk
(Audio Recorded English Classroom Dialogue)

Excerpt 5-1 indicates to a large extent this type of discourse was typical in all of Intan's lessons. This excerpt captured the classroom dialogue on a literature lesson about a poem entitled 'The Charge of the Light Brigade' by Tennyson. Intan's teacher talk dominated the lesson as the students gave one-word answers or phrases to her questions. The students' answers were robotic, factual, uncritical and choral like. The students played a passive role in the classroom where they were only receiving what the teacher provided and responding only when asked. Intan also was observed to ignore students' potential when she did not acknowledge Syawal's individual voluntary answer of 'surrounded'.

In another English lesson, Intan conducted an oral test as part of the speaking component in the English Language SPM (GCSE equivalent) exam. However, the speaking component as described in the first chapter, was assessed separately as a school-based assessment where students were

given a separate oral test certificate prepared by the school. The English SPM paper only assesses the reading and writing skills. The oral test will not contribute to the overall grade of the English Language SPM paper because that was decided by the Examination Syndicate, Ministry of Education Malaysia.

Intan revealed in her interview that the speaking skill is not something the students are formally taught in the classroom. The students were given some time to prepare for their oral test by talking in front of the class for 2 minutes about any topic. They only consulted or referred to Intan about the topics for their oral test. The students were then given arbitrary scores using an impressionistic marking scheme. From my observation of 4A's oral test, the students were not allowed to rely on their prepared text to ensure their presentation and language-use sounded more natural. Ironically, the majority of the students were not actually speaking English naturally as the test intended. Instead, their spoken ways sounded more like reading-aloud because they still ended up reading from a prepared text or verbally regurgitating what they had memorized from the prepared text. Should the students forget a line they would quickly refer to the text and monotonously continue or those not holding their pieces of paper would be pausing awkwardly in front of the class for a very long time. The students were highly dependent on the prepared written text which turned the oral test to become more like a reading test.

The students were reading or memorizing from their prepared texts during the oral test because the secondary discourse expected in a standard oral test restricted the students from using their primary Discourse or their entire cultural and language repertoires as a resource (Gee 2015b; Garcia and Kleyn 2016). Interestingly, this backwash effect on the teaching of speaking and listening skills was happening in both the BM and English literacy lessons. This was affirmed by Intan and Rod in the excerpts below:

- Intan : I suppose their strongest skill is writing...because like as you know our exam, our school...what is that, our education system is exam oriented definitely our focus is writing. That is why they feel a bit inferior in speaking. So, their weakest skill is speaking
- Rod : [Translated from BM] They are weak in verbal skills. Their writing is better than their speaking

Excerpt 5-2: Their writing is better
(Teacher Interview: Intan and Rod)

The structure of a formal examination culture which was recognized by the school principal and teachers, reproduced a serious backwash effect where speaking became a skill that was least or not taught in this school. This demonstrates the Duality of Structure happening in DAR school where the normative and formal rules became a constraining instead of an enabling form of power (Giddens 1984). As the SPM examination only assesses the students in their reading and writing skills, language and literacy lessons become 'sites of reproduction of fixed skills' (Mills 2011, p.128). As a result, students are not able to speak proficiently. From Excerpt 5-2, both teachers are aware of this but from the classroom observations, this awareness did not change or influence their classroom practices. The impression that Malaysian students in urban and suburban school settings have better access to language and literacy is observed to be inaccurate, although a lot of research has proven otherwise, and this example may be an exception for a suburban setting. Nonetheless, this set of Malaysian suburban students are marginalized when their access to oral lessons is taken away. Not only did the dominant discourses of examinations set upon these students disregard their primary Discourses and their entire linguistic repertoire which were enabling qualities, but that same dominant discourse also reduces the students' access to the four language skills to two – reading and writing skills only (Gee 2015).

From the classroom observations of the English literacy lessons, the language skills are mostly taught in isolation separate from social context. When context was included, it only surrounds the topic of the lesson and would be presented and dealt with by the teacher on a surface level or in a mechanical manner. One example of this was Intan's lesson on summary writing. The topic covered in the lesson plan from Image 5-1 is about Special People – Down Syndrome.

<p>LANGUAGE</p> <p>12:30 p.m. 1:10 p.m.</p> <p>4 AMANAH</p> <p>ENGLISH</p>	<p>TOPIC : CHAPTER 5: PECIAL PEOPLE (SUMMARY)</p> <p>LEARNING OUTCOMES :</p> <p>By the end of the lesson pupils should be able to:</p> <ol style="list-style-type: none"> Understand the main ideas of the passage Write a summary in not more than 60 words using all the points discussed. <p>ACTIVITIES :</p> <ol style="list-style-type: none"> Set Induction – Pupils recall the content of the passage learnt on previous lesson. A few pupils are asked to complete the mind map based on the content of the passage read earlier.. Written work (<i>Textbook, page 73</i>) <ul style="list-style-type: none"> Pupils write a summary in not less than 60 words. A Few pupils present their summary in front of the class. <p>TEACHING AIDS : Textbook</p> <p>REFLECTION : 19 pupils were able to write the summary -</p>
--	--

Image 5-1: Intan's Summary Lesson Plan
(School Document)

The students were asked to read and summarize a passage about Down Syndrome. Summary writing is one of the compulsory questions in the SPM English examination. I observed Intan's normative teaching practices when she started the lesson by reading the Down Syndrome passage aloud to the whole class. She then prompted the students to answer a few comprehension questions. The prompter-questions she used acted more as spoon-feeders as she did not wait long for the students to have a chance to answer themselves. More than once, Intan ended up answering the questions herself when the silence stretched too long. She then asked the students to discuss the passage in small groups and the students became livelier during the small group discussions. After discussing the main points, the students were asked to write the summary in their exercise books. While students were doing their summary, Intan attended to students who wanted to consult about their oral test topics.

Intan practised transmissive pedagogy in her one way, expert-to-novice dispensing of knowledge with her students (Ali 2003; Che Musa et al. 2012). She controlled most of the talking in this lesson, even the reading of the entire passage. Although the students had read the Down Syndrome passage before in a previous lesson, they were observed to be very disengaged and distant in their responses. The passage on Down Syndrome did not seem to link with the student participants' situated practice/experiencing knowledge process and their social realities (The New London Group 1996; Cope and Kalantzis 2015). After prompting the students with a few questions and answering most of the questions herself, Intan asked the students to complete a mind-map diagram with the main ideas from the passage. Intan's spoon feeding prompters can be seen in Excerpt 5-3 below:

- | | | |
|----------|---|--|
| Intan | : | What is the title of the passage? |
| Students | : | (inaudible mumblings) ...Special Needs...Down... |
| Intan | : | (in a split second she continued) ...it's about Special People...having special.... needs. It's about Down Syndrome...Ok, what are the information that you have obtained from the passage? Aizat? It's about...yes? |
| Syawal | : | Down Syndrome |
| Intan | : | The definition and meaning of Down Syndrome...what else? It describes what is Down Syndrome. What about the cure of Down Syndrome? Did they find a cure for Down Syndrome? |
| Students | : | No... (in unison) |

Excerpt 5-3: Down's Syndrome summary
(Audio Recorded English Classroom Dialogue)

Intan would prompt her students with questions to help them recall the main ideas of the passage. However, before any of the students could process the questions, she would quickly provide them with the answer. Her spoon-feeding prompters suppressed the students' internal

dialogisation as they were not given enough time and chance to think and answer those questions themselves (Bakhtin 1981). This was also evident in her literature lesson with them. Intan asked the students to work in groups and come up with questions about a poem they were learning. Each group then took turns to ask the questions to other students in the class. Intan's spoon-feeding prompters is also illustrated in the excerpt below:

- Fatimah : (Representative from Group 1) First question is, what does half a league refer to?
- Amin and Adam : (About to discuss the question) Half a league, macam mana ah? Like...like...bukan macam...
[Translated: Half a league, how is that? Like...like...isn't it like...]
- Intan : (After 10 seconds) Just now I already explain that, the soldiers were on...what is that...they are riding?
- Students : Horse (in unison)

Excerpt 5-4: Half a league
(Audio Recorded English Classroom Dialogue)

In Excerpt 5-4, Amin and Adam were about to externalize their internal dialogisations in their attempt to discuss Fatimah's question. However, they were abruptly interrupted by Intan's spoon-feeding prompters after a mere 10 seconds. The classroom's potential to create dialogic spaces where intertextual and interdiscursive nature of social interactions that are characteristically multi-voiced was not possible (Mills 2011, p.78). When internal dialogisation is gone, it cuts away the students' agency to participate in the classroom discourse actively. Intan's spoon-feeding prompters also ignored Amin and Adam's effort to discuss to their full potential using their linguistic, cultural and cognitive resources. Amin and Adam were observed to practice translanguaging to aid learning and discussion of the poem but were not given enough time for it to be a fruitful one.

The students' out-of-school languages or their primary discourses were also largely ignored in the classroom as shown in the excerpt below:

- Researcher : Have you heard Carol or Shiya speaking in their own mother tongue?
- Intan : No. Never.

Excerpt 5-5: Mother tongue
(Teacher Interview: Intan)

Shiya and Carol had to largely suppress their languages and cultural identity when they had to do a lot of feature selection when in school.

Referring to Intan's summary lesson earlier, she asked the students to use a mind-map diagram to form a summary of the Down Syndrome passage in their exercise books. She displayed her teaching to test ways as depicted in the following excerpt:

- Intan : Okay, now copy your completed diagrams...after that, write your summary in not more than...60 words. Please do this in your reading comprehension book. Just combine the main points you have identified and use sentence connectors. As usual. What are the examples of sentence connectors?
- Amin : Other than that?
- Intan : Other than that? Don't use erm...more than one -word sentence connectors. You should use...moreover, next, although...ok? Because you need to write not more than 60 words.

Excerpt 5-6: Other than that
(Audio Recorded English Classroom Dialogue)

Intan's reminder for the students not to use 'more than one-word sequence connectors' was done so that the students could maximize the 60-word limit on main ideas as marks for the summary question in the English SPM exam were based on the number of main ideas mentioned. The students' creativity with their word choices were restricted to minimize the possibilities of making mistakes that steered away from exam standards. This sanction bounded the students' agency to use different designs of meaning via a transformed practice/applying pedagogy.

This was even more prominent in the observed BM literacy lessons where focus was always on drilling the students on the rules, format and structure of different essay questions. Sample essays were always photocopied for the students to paste in their writing exercise books. Consecutive lessons would then focus on unpacking the format and structure of that essay so that it could be repeated and emulated in the next writing task. In other words, students were drilled to replicate the model answers as much as possible making any forms of transformed practice/experiencing impossible to occur. All the literacy lessons observed were conducted in this manner throughout the year which displayed the extent of the teachers' teaching to the test. The excerpt below illustrates this:

- Mai : [Translated from BM] Make sure you use the fixed sentences I taught you for each paragraph. Don't forget, for paragraphs 3, 4 and 5, when you use the sequence connectors, I really really hope you use a different coloured pen ok? Make sure you leave a line after each paragraph and write the sequence connectors with a different coloured pen. This is an exercise. In the examinations, I am not there to help you, you also, won't have any notes for you to refer to. So, remember the sample essays. When you know by heart these sequence connectors it will help you to build the sentences and also assist you in writing about the topic well. Okay?

Excerpt 5-7: Fixed sentences
(Audio Recorded BM Classroom Dialogue)

Mai reminded her students to adhere strictly to the fixed choices of sequence connectors when writing their BM essays. Although this was disconnected from the students' out-of-school lifeworlds, her methods were highly geared to meet the demands of writing to the examination rubrics and were school situated. Memorizing the sequence connectors used in the sample essays was a normalized strategy used in Mai's class to invoke a standard response from the students with the hope of maximizing their writing performance in the examination. In my interview with her, Mai affirmed her strategy to use fixed sentences as an enabling quality for her students as shown below:

“[Translated from BM] It's like that...because if I don't provide them with the sample essay...if I don't...that is how I teach them essay writing. If I don't provide them with the material, points and words...if you expect them to brainstorm ideas, there will be nothing...they will just gape...they are passive. That is why I keep reminding them with the sequence connectors. The sequence connectors are fixed. If you see, it is the same all the time. Because...if I were to keep changing...it will be haywire...don't know what will happen to their BM (laughs)”

Excerpt 5-8: That is how I teach them essay
(Teacher Interview: Mai)

Mai stated that the students' writing will be 'haywire' if they were given different sequence connectors and it will affect their BM exam performance. The BM class was displaying a rigid form of a subtractive bilingualism model where even the usage of the target language – BM was discouraged unless it was prescribed by the teacher. This normative power to control their word choices is also seen in Rod's lessons. She was explaining to me how there were many different BM words for the phrase 'as a conclusion'. One of them is the rarely used word, 'intihar'. This is demonstrated in Excerpt 5-9 below:

“[Translated from BM] 'Intihar' was used before. It also means 'as a conclusion'. It is rarely used because it's better to use something familiar and easier. It would be better to use 'kesimpulan' or 'konklusi' [all these mean = as a conclusion] but some students still want to use 'intihar' and this is discouraged. I told the students don't use this because they might misunderstand what it means and how to spell it.”

Excerpt 5-9: Don't use 'Intihar'
(Teacher Interview: Rod)

Excerpts 5-6 to 5-9 display how the structures of an exam-oriented culture shaped the teachers to use a strategy that constricts the students' freedom and discourages their creative practices in their literacy exercises. The teachers do not seem to trust the students to think and language freely on their own because they fear the students will make mistakes and hence affect their examinations and the school's overall standards. As a result, the students were discouraged from using any creativity with their word choices and thus blocking any development of critical

framing/analysing and transformed practice/applying opportunities. In fact, the teachers provided the students with a fixed and rigid metalanguage for their written examination which closed down any forms of heteroglossia or transglossia practices. Transmissive pedagogies do not encourage higher order thinking skills which include critical thinking. In the 21st century, these skills are needed for students to gain access to social mobility in their future careers. through professional careers. Semantic elements of the English and BM written exercises were restricted so tightly that the learners' designs lacked a diversity of meaning-making and limited the creative transformation of available resources (Mills 2011). However, there is a thin line for balance here as school situated literacies should not be dismissed as unimportant either as this is the pathway for the students to gain academic success which is predetermined by the structures set by the gatekeepers of most formal institutions (Koo 2006). This also highlights issues around Standard ESL and of standards themselves.

When the teachers were asked whether their strict control on essay formats and fixed word choices, were the reasons for students to be disengaged but more expressive in their writings, Mai commented:

“[Translated from BM] If the clues and answers were not given, the students just cannot answer. If we don't spoon-feed them like this, the problem is...the engagement will be even worse”

Excerpt 5-10: Students just cannot answer
(Teacher Interview: Mai)

Mai defended her practices by stating that the students would be in a more disadvantaged position without the teacher's support. The problem is, the support given by the teachers in all the excerpts above is not an overt instruction/conceptualising form of support. The fixed and rigid metalanguage provided does not scaffold the students to new designs of meaning-making as proposed by the New London Group (1996). The teacher-centred transmission merely refers to expert to novice transmission of content when it is supposed to provide explicit information at times when it can mostly usefully guide the learner's practice which will be relevant to their personal and social lives outside of school and in their working lives in the future (Mills 2011, p.20).

The English lessons consist of different skills prescribed by the Secondary School English Language syllabus. English lessons cover the teaching of spelling, vocabulary, sentence building,

reading and comprehension, grammar, summary, essay writing and literature (small L). Students were required to have an English textbook and a set of literature component texts which were collections of short stories, poems and a novel. In DAR School, students were also required to have three sets of exercise books which were labelled as Reading and Comprehension, Writing and Literature for them to do the different written tasks in the classroom or to be taken home as homework.

As for BM, there was also a prescribed BM textbook along with a set of Malay literature component texts. The students were required to have three exercise books which were labelled as Rumusan (Summary), Komsas which is an acronym for Komponen Sastera (Literature Component) and Tatabahasa (Grammar).

From the students' exercise books and classroom observations, it is observed that the students writing in their English and BM literacy lessons were monolingual and monomodal in nature. This differs greatly from their transglossic languages and literacies in their out-of-school spaces as shown in the previous chapter. The students' multimodal identities are significantly being shut down in their schooling spaces. Formal languages and literacy lessons are not encouraging these students to display their multimodal selves and to make full use of multiple modes of representations in their school-based texts. In fact, the students' hybrid translanguaging practices are viewed as mistakes or deviations in the schooling space. This results in their classroom-based designs lacking in diversity of meaning-making and creative transformation. Standard-based activities to prepare students for an exam culture are preferred compared to genuine purpose-based tasks that reflect social contexts beyond the school. The didactic and transmissive forms of pedagogy in DAR school which focused highly on writing practices resulted in the students' literacy exercise books being almost 100% linear focussing on linguistic mode of representation in monomodal and monoglossic forms. This is illustrated in Image 5-2 to 5-4 below.

Kabu	Ejaan	Tarikh
1	Februari ✓	
2	Syawal ✓	
3	Resipi ✓	
4	Kadangkala ✓	
5	Istirahat ✗	istirahat
6	Kerinting ✗	keriting
7	Mi goreng ✓	
8	walau bagaimanapun ✗	walau bagaimanapun
9	Insurans ✓	
10	Ambulans ✓	
11	Mengganggu-gugat ✓	
12	sambil lewa ✗	sambil lewa
13	Bereg ✓	
14	Kontinjen ✓	
15	Juwita ✗	juwita
16	Ungu ✓	
17	Gambar rajah ✓	
18	Redha ✗	reda
19	Mengetengahkan ✓	
20	Mengenepikan ✗	mengetepikan
21	Berkas tua ✗	mergastua
22	Marjerin ✗	majerin
23	workshop ✗	woksyop
24	Rempah ratus ✗	rempas-ratus
25	limau kasturi ✗	limau kerturi

12/25

Image 5-2: BM Spelling
(School Document)

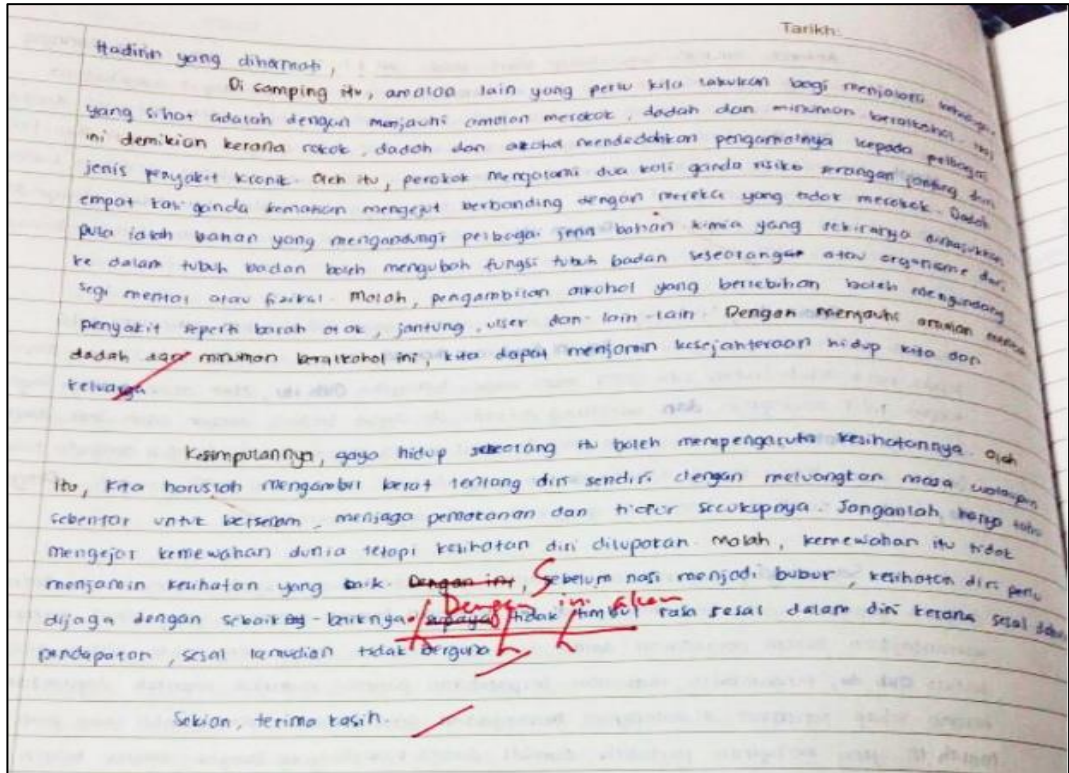


Image 5-3: BM Essay
(School Document)

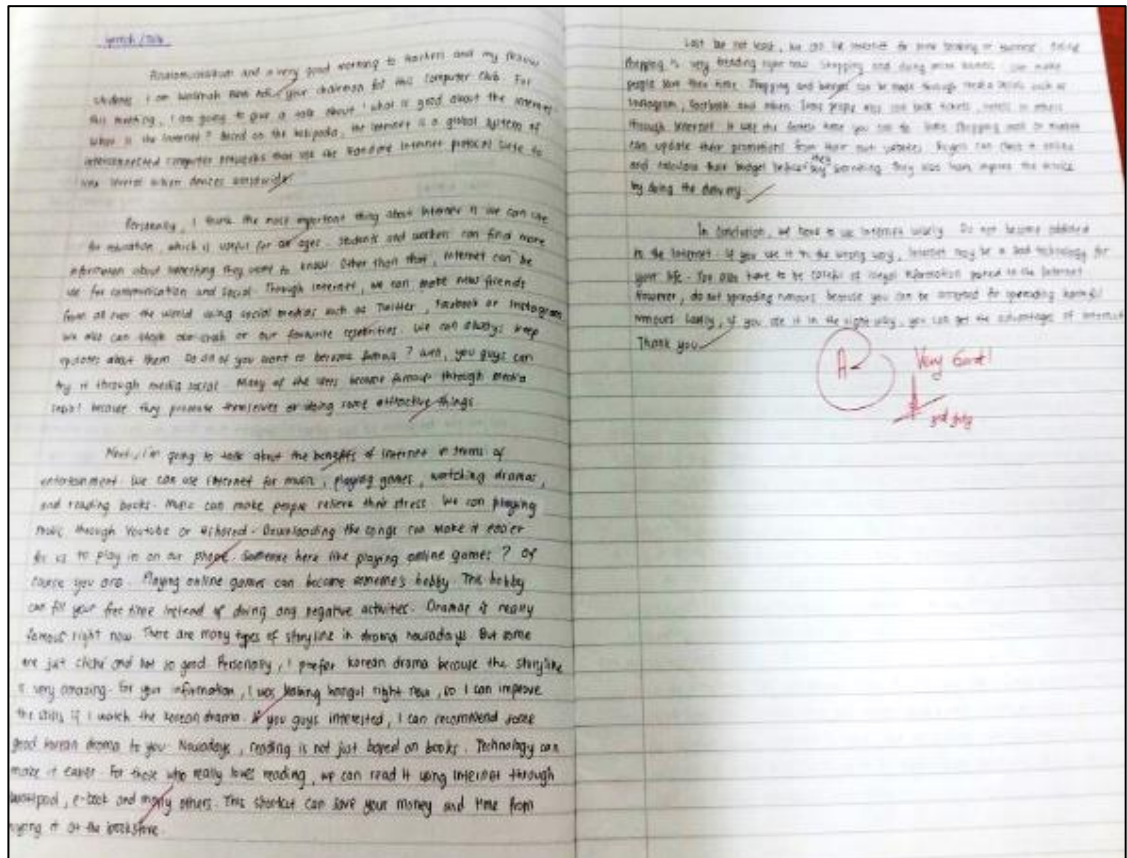


Image 5-4: English Essay
(School Document)

Image 5-2 and 5-3 above, are examples from BM exercise books while Image 5-4 is from an English exercise books. These images depict monomodal forms of writing which are highly valued and practised in schools. However, from their exercise books the students display that they were able to perform the targeted literacy skills geared for school situated contexts. As asserted by Garcia and Wei (2014), students need exposure in translanguaging as much as they need exposures to practices of standard features used in schooling success.

As mentioned earlier, Intan was highly dependent on the English textbook. She used it extensively in her literacy lessons with the 4A students. However, this was not the case for BM as Mai and Rod only utilized the Literature texts during literature lessons. Apart from that, they only used selective materials which directly linked students with examination formats and structures. Mai explained why in Excerpt 5-4 below:

“[Translated from BM] I never use the Malay textbook simply because it does not cater to the examination needs. What is in the textbook is very chunky and separate. Students are weak in writing as they hardly read. The passages in the textbook are not suitable. My suggestion to the curriculum people is they should come up with a reading book that covers exam related topics to inspire students with ideas to write better essays.”

Image 5-5: I never use the Malay textbook
(Teacher Interview: Mai)

Mai adheres to the normative exam-culture of DAR School by rejecting the textbook on grounds that the contents did not match the examination needs. This is an ongoing issue in the Malaysian education system where what is stated in the language and literacy curriculum differs from how it is being taught and how it is being assessed which points to a clear mismatch between policy and practice (Ali 2003).



Image 5-6: Form 4 English Textbook
(School Document)

The English textbook above is colourful and multimodal and differs greatly from the students' monomodal writings in their literacy exercise books in Image 5-4. The BM textbook is also similarly colourful and multimodal. Although the textbook included local contexts with some culturally relevant content, the implementation of the lessons still very much followed the normative didactic ways gearing towards examination needs. The problem of low attainment in literacy for some students then is not that these students fail to grasp decontextualized language but for some of them, language at school is decontextualized. In other words, context may be present in the students' textbook, but teachers still prefer to teach the students language skills divorced from context as they explicitly teach to the test. This is observed across the students' classroom dialogues, their written work, and in how teachers continuously ignore the multimodal contexts present in the textbook. Even when Intan used the textbook, her teaching and classroom activities were geared towards preparing the students for the exams.

The DAR school's website also reproduced the same exam-oriented school structures because it only displayed examinations and curriculum related matters. The content on this website include things such as examination dates, time-table and countdown, past-year questions, school's ranking and achievements throughout the years. This multimodal space unintentionally reproduced and solidified the symptomatic fixed school structures on normative forms of practices by valuing and equating examinations to learning and thus promotes even more the disfranchisement of the students' access to Multiliteracies and Translanguaging practices.

In defence of DAR school and the literacy teachers, the exam-oriented structures embedded in the schools' dominant Discourse can be viewed as an effort to gain linguistic control over the diversity of languages that surrounded Malaysian students locally and globally. Schools need a standard and practical language that can be understood and assessed pragmatically. The tension arises when the students' primary Discourses are completely ignored or disregarded by the school. Striking a balance between the students' standard and non-standard languages and literacy practices is the constant struggle faced by the teachers and the students in the normative space of schooling (Jaspers 2018).

Malaysia's highly performance-based education system also results in a culture of school-ranking where a school that produces a lot of grade A students is judged to be better than a school that does not. This creates the Duality of Structure where the agency of the teachers becomes restricted and constrained from diverting their practices of teaching to test towards teaching to learn (Giddens 1984). Although the students' freedom to choose the topic for their oral tests as mentioned earlier took into account a situated practice/experiences knowledge process, Intan did not practice the overt instruction/conceptualisation knowledge process by providing the student participants with a wide selection of metalanguage and the flexibility needed in their performance for the oral test. In other words, the exam-oriented culture in the DAR school structure snuffed out Intan's agency to become the learning designer to fit her students' needs (Kalantzis and Cope 2010) The students who read or memorized from their prepared text were demonstrating a form of passive resistance by not adhering to the oral test rules (McLaren 1993). This act provided these students with some agency as they tried to take control of their oral test scores (Giddens 1984).

This section clearly demonstrates how the students' schooling selves greatly differed from their multimodal selves in their Bahasa Diaries and WhatsApp Group Chat. In the school, dominant Discourses were valued and appreciated whilst their primary discourses were undervalued and displaced within their classroom walls. Ideally, literacy and language learning should aim to provide access without children having to leave behind or erase their subjectivities (The New London Group 2000). Unintentional forms of normative power constrained the students' languages and literacies to monolingual, monomodal and monoglossic forms as the students had to largely suppress their multilingual resources in their formal learning spaces (Giddens 1984; Carspecken 1996; Koo 2006).

The teachers to a certain extent demonstrate how they are still being colonised by Western and monolingual language ideologies in the pragmatic post-independence phase in their over emphasis of a standard form of English and interestingly also in standard BM. The lessons are very much in the control of the teachers, but they preferred to practise strong categorization and framing in their very visible pedagogies.

5.2 ASSUMPTIONS AND LABELLING

This section discusses how the literacy teachers' normative practices influence how they view the students' schooling selves in a reductive manner. The teachers held assumptions about and labelled their students and in doing so sustained the unequal distribution of certain literacies for certain students (Mills 2011).

The first example was when at the beginning of fieldwork, the Principal suggested I use 4A as my research participants as they were considered the best class. The Principal labelled 4A and the bottom set classes based on the normative performance-based structures in place at DAR school. As mentioned in Chapter 3, the streaming of the Form 4 classes was based on the students' Science and Mathematics PMR grades only. The students were not streamed using results from any other subjects. A month into the onsite phase, some of the 4A students informed me that a few students from the 4B and 4C classes asked them why they were not included in my research. The Principal's assumption that classes aside from 4A would be weak, problematic and demotivated to commit in this research displayed an intricate layer of othering where the 'weaker' classes were continuously being excluded from a teaching and learning

relationship that creates the potential for building learning conditions leading to full and equitable social participation' (The New London Group 1996). This signals that coercive power implicitly maintained students' existing level of access to multiliteracies and alternative ways of learning. This becomes a marginalizing act towards the students (4A and the bottom sets) when it is considered a normal practice by those in authority. Who was included or excluded by the enactment of coercive power was not arbitrary or random; rather it was tied to the power and status of the learners in the context of the dominant culture (Mills 2011). The previous sections have shown that even though 4A was labelled a 'good class', unequal structures were still created when the students were taught and conditioned following a strict didactic and monoglossic approach in their English and BM lessons. Inequitable access to language and literacy learning would be even more apparent in the labelled 'weak' Form 4 classes. This unintentionally contributed to a chain reaction effect that sustained the unequal distribution of multiliteracies for these students. When I asked Rod the criteria for entering 4A, she responded:

“[translated from BM] They will look at the Science and Maths subjects. They don't look at language. But language is actually important too. But for 4A, their language...because they are 4A, they are clever, so their language should not be weak. They have to be hardworking...reading is a must.”

Excerpt 5-11: They don't look at language
(Teacher Interview: Rod)

Rod unintentionally took the 4A students for granted with her assumptions when she kept saying, 'because they are 4A'. As the best class, 4A was expected to display exemplary normative standards in their school subjects and to perform well in their language and literacy lessons. Reading is a required skill to gain access to successful learning. Access to knowledge and cultural capital is discursively situated in relations of power as displayed by Rod's assumptions of the 4A students' expected schooling practices (Mills 2011, p.122)

Rod who was also the Head of Student Affairs at DAR school was observed to constantly miss her lessons with the 4A students. Due to this, she shared the teaching responsibilities with Mai. Mai focused on BM writing and grammar lessons whereas Rod taught the students the literature component. Throughout the three months onsite, I was only able to observe Rod's BM lessons in 4A three times. Since she was the Head of Student Affairs, she needed to attend to any arising issues concerning the students. I noticed 4A missing about 5 lessons of BM with Rod so far. When I asked Intan about this, she said it was the norm in the school that administrators are given

good classes so that even if the teacher missed the class, the students were assumed to be able to cope.

The 4A students were unintentionally being taken for granted by Rod because the assumption that they were a good class caused them to miss out on many BM lessons. The students were somehow conditioned to accept this as the culture of questioning and being critical about their rights was not encouraged in the school. Whenever administrative issues arose, and if the BM lesson happened to be on literature, 4A would be left to fend for themselves. Being labelled a good class in a way and to a certain extent marginalized 4A students' access to school-situated languages and literacies when administrative issues were placed above the students' needs.

However, already in this chapter it has been shown that some of the 4A students were not able to speak well or score high marks in their literacy standard examinations. This contradicted the teachers' labels and assumptions that 4A was a good class and hence could be left to cope with their learning on their own. The students were generally unhappy to miss a lot of lessons with Rod as the excerpt below shows:

Zulaikha : Honestly, I feel it is such a waste because my best friend from 4C has learned a lot more in their BM class compared to me. During exam the other day, I can't recall anymore what I had learned. In fact, Rod did not even enter the class a week before the exam. The morning of the exam, Nabilah and me quickly went to 4B to see their notes. A bit sad but am used to it.

Excerpt 5-12: A bit sad but am used to it
(Bah@sa & M€ Project WhatsApp Group)

The students did not share their frustrations about the BM lessons with Rod. Due to this, Rod was clearly unaware that her administrative post unintentionally restricted her students' access to learning. Zulaikha and Nabilah were at the losing end when their access to prepare for their standard examinations was denied because they come from a good class. They took matters into their own hands by seeking help from the other classes. Ironically the students from the 'best class' resorted to refer to the BM notes from the bottom set classes in order to gain access to their literacy learning.

Unequal distributions of power and access were also reproduced inside the literacy classrooms when teachers continued to identify and call upon the same active students. It was observed

that in both the English and BM lessons, the same students kept volunteering to answer or get called by their teachers (Iman and Carol for example) while the other students remained quiet (did not volunteer) and neither were they called by the teacher to answer. Here, unequal access is reproduced when active students were always noticed and remembered by their teachers. Iman and Carol were considered the insiders to the dominant schooling discourse in their literacy lessons as they were more verbal or vocal in their language and literacy practices in the classroom. The passive students whose primary discourse might not be part of the school's dominant discourse were forgotten, ignored and became almost invisible – even within the walls of the 4A classroom. Intan also reproduced unequal access to language and literacy learning between 4A and the other Form 4 classes as disclosed below:

“With 4A...definitely we will use more interactive kind of activities, in the second class definitely we'll like maybe drilling...so sometimes it depends.”

Excerpt 5-13: Interactive activities vs. drilling
(Teacher Interview: Intan)

According to Intan, she used a more communicative approach with 4A and transmissive forms of pedagogy with the lower classes. However, the previous section has shown this to be untrue as transmissive ways were also applied with the 4A students. Equitable access would require that all students are given the same scaffolding regardless of their ability grouping.

The teachers were also seen to constantly presume the 4A students' ability and potential in the schooling spaces. The teachers' different levels of power dynamics are presented in the excerpts below:

“[Translated from BM] 4C students...they can...they can do it. Something is wrong somewhere. I aaa...eergh...(cries in frustration) Not like....4As sometimes...it's like they are blur like that. These students don't have the information, they don't read. They don't read and don't have the initiative to find information.”

Excerpt 5-14: They don't read
(Teacher Interview: Mai)

Mai's normative power positioned 4C as a better class when they were able to write their BM essays using the format given correctly. She called the 4A students 'blur' when they repeatedly resisted following the strict essay rules and format. Mai claimed that 4A students were not reading which was a required skill to gain access to better writing ideas. 4A was displaying passive resistance through their actions of not writing following the scripted rules (McLaren 1993). This shows an anti-Pygmalion/anti-labelling effect when the students' reaction and

outcomes do not correspond with the teachers' assumptions and labelling (Rosenthal and Jacobson 1992; Chang 2011). When the teachers labelled them as the best class and expected them to cope with the missing lessons, the students either showed no reaction or become silent. The silence was not done because the students were lacking in proficiency but as a sign of passive resistance (McLaren, 1983).

In the next excerpt, Rod labelled gadgets as the main reason for the 4A students to be disengaged in her lesson.

“[Translated from BM] They are always busy with their fingers...with their gadgets. They talk through their gadgets. Too much gadget, they can't voice out their opinion orally anymore and that is why it affects their language”

Excerpt 5-15: Fingers and gadgets
(Teacher Interview: Rod)

Here Rod disregarded technology as an enabling tool to assist her students learning. She blamed the gadgets as the reason for the students to be quiet in her class. Technology which was a huge part of the students' out-of-school practices was undervalued in school spaces. The students were denied access to any forms of multiliteracies and multimodality when their gadgets were excluded from the school's dominant monoglossic, monomodal structures. Next, the students' languages are also labelled in a reductive manner as shown below:

“I notice the librarians, five of them have some inferior to speak in English. Language is a barrier to them. Walimah is one of them. Remember during her presentation...when I asked her a question, she refused to say anything because she is so afraid to voice out her ideas because of the language. I think the language is her problem because when I saw her talking to Teacher Eeda,...she's quite...err...what is that ermm...expressive when she mixed her BM with English.”

Excerpt 5-16: The librarians
(Teacher Interview: Intan)

Intan described a few librarians (some student participants) in 4A as 'inferiors' in English. Intan viewed these librarians from a social view point of languages (Garcia and Kleyn 2016). She was not aware that her students were emergent multilinguals suppressing a large portion of their cultural and linguistic repertoire when they were silent in her lesson. I observed one of the 'librarians', Walimah, translanguaging with a teacher along the school corridor. However, this practice which forms a huge part of Walimah's multimodal identity is not accepted in the classroom especially during teaching and learning. From a translanguaging perspective students

like Walimah are best described as emergent multilinguals or LEPs. These references greatly differ from how Intan has described them. Walimah's multimodal identity which consists of her colourful Korean writings and Korean pop culture as shown in the previous chapter was non-existent in her schooling space.

Students' agency was bounded when the teachers' normative practices influenced how they view their students. Opportunities for active participation were unevenly distributed among group members, with certain roles dominated by some, while actively resisted by others (Mills 2011, p.69) This suggests that even in a good class like 4A, the structures of normative monoglossic standards, reproduce inequities too. The school's practice of ability grouping for English unintentionally contributed to a non-reflexive causal loop that sustained the unequal distribution of certain literacies for certain students (Mills 2009).

5.3 SCHOOLING SELVES AS FLEXIBLE IN-BETWEENERS

This next section illustrates how the 4A students displayed degrees of agency when they resisted the normative structures embedded in their schooling spaces. The previous sections observed the 4A students as robotic and passive in their literacy classroom participation. The teachers claimed that the students were disengaged and silent during their lessons. The classroom observations I conducted also confirmed this. If the students responded or took part in the lessons, their responses would be one-word answers or short phrases. The students' silence was even more obvious in their BM lessons. This was surprising to me because BM is the home language for the majority of Malay students in 4A. Due to this, I assumed that this fact would not hinder the students in being expressive and actively participating in their BM classroom activities. On the contrary the BM lessons were conducted following didactic, transmissive teaching to the test. The teaching of BM as shown in the first section of this chapter also follows the subtractive bilingualism model practised by an ESL pedagogy where inclusion of languages other than BM were discouraged. This contributed to the students' silencing effect as shown in the two previous sections. After observing one of the BM lessons, I asked the students why they were quiet and did not answer even the easy direct questions asked by their BM teachers. I was surprised to find out that the students made a conscious choice to stay silent during the lesson. The 4A teachers assumed that they were in control of the lesson outcomes and how the students reacted. The teachers even attributed the students' silence to attitude problems or a direct

result of not reading enough. However, the students flipped the power balance with their responses to me as shown below:

- Nafizah : I know the answer, but I don't want to say it. Too lazy to stand up and answer because that is the rule.
 Aizat : We just can't be bothered to answer.
 Fatimah : I am too shy
 Walimah : I am not confident to answer, afraid of being wrong.
 Shiya : I know the answer but let the others answer.

Excerpt 5-17: I know the answer, but I don't want to say it
 (Audio Recorded BM Classroom Dialogue)

In their statements to me, the students said they consciously decided to be silent through their passive resistance. Nafizah knew the answer but found the inherent structures built by the teachers in the class demotivating. Aizat collectively said that the whole class just could not be bothered to engage and Shiya was not interested in participating in the classroom discourse thus making way for others. Some students were genuinely silent because there were not confident and shy. The students' silence was symptomatic. My own assumptions that they would be engaged because they were Malays and thus insiders to BM were wrong. BM may be their home language, but the dominant and secondary discourse of the standard/formal form practised in BM literacy lessons were still geared towards preparing the students for school-situated and performance-based writing tasks. It was interesting to note how these constraints and silencing effects were also present in the students' BM classes even though it was part of their dominant culture as Malay insiders. Here, the issue of one correct standard and a heavily exam-oriented school culture contributed to the inequities involved. Hence, the students' familiarity with a Malay dominant language and culture is not a guarantee for the students' success or possibility of action in the classroom.

The students' responses in Excerpt 5-7 also demonstrated a form of passive resistance to sabotage the normative codes circulating their classroom. Mai reproduced normative structures in her literacy lessons and constrained her students' agency when they were required to raise their hands and stand up to answer. However, the students' displayed agency when they decided to resist those normalized structures by remaining quiet – consciously and collectively. When Nafizah said 'I know the answer, but I don't want to say it' she showed that she was not totally helpless to conform to the classroom structures. She and her friends had a choice to follow the rules or to resist them. This means students could still flip the power balance. What is more important is to realize that Mai's coercive power in her lessons alone did not deny

students access, because the learners possessed multiple levels of agency and could act of their own will to avoid those existing rules and structures. When I asked Mai if she would consider allowing the students to answer without raising their hands or standing up, this was her response:

“[translated from BM] But I don’t want that. I want to instil respect and the right way to answer. Those are values. Values...in the class. I want to instill good values.”

Excerpt 5-18: Good values
(Teacher Interview: Mai)

Mai rejected the idea to change the normative structures in her classroom claiming that those structures promoted good values. Another example of how the students portray themselves in their schooling spaces was when they translanguaged in their literacy lessons during small group discussions. When the teachers were teaching in front of the class, it was dominated mostly by teacher-talk. Standard English and BM were used throughout the lesson by the teacher and by the students every now and then when they responded to the teacher. However, responses from the students were mainly one word, or one phrase/short sentences. At this stage, sometimes a few Malay words popped up in the students’ utterances but were used like inserters or fillers such *‘lah, eh, apa tu’* [Translated: This one, opps and what’s this]. The moment the students went into their group discussion-based activities, the students transformed from being silent into a livelier mode. They would discuss with one another using translanguaging in pairs or in their small groups.

The classroom dialogue between the students and the teacher while the teaching was going on was done in Standard English or BM. However, when the teachers asked them to discuss in groups, the 4A students displayed another level of agency when they used their group discussions as a self-created space to translanguange. I refer to these self-created spaces where some levels of the students’ multimodal identities emerge as an open space. The concept of open spaces will be further elaborated in the following chapter. In short, open spaces are spaces where the students’ out-of-school languages and literacies enter their school spaces. Students juggle, survive, adapt and manage the normative doings in their languages and literacy lessons. They displayed agency when they created ‘pockets of open spaces’ in their attempt to make sense of their multimodal identities and the ways they make meaning in their schooling spaces. In schooling spaces, the students’ air-pockets of open spaces were only observed when they moved into their classroom group discussions, in between lesson changes and during recess.

Below is an excerpt of the students' translanguaging practices during a group discussion in one of their English literacy lessons:

- Carol : Easy to promote ourselves (hahaha)
- Zulaikha : What is this? We don't need this
- Syawal : Example, right?
- Zulaikha : The example for this, this this and this?
- Khadijah : No, this one is for this
- Zulaikha : News only?
- Khadijah : Yeah
- Syawal : Kalau buat lagi, kena letak atas ni and then
[If we do again, we put it up here and then]
- Adam : That's why
- Zulaikha : Switch it, News Section okay...like CNN, Al-Jazeera and what else? Berita Harian
[Berita Harian = the name of a prominent Malay newspaper translated to mean Daily News]
- Adam : Buletin Utama [translated as Main Buletin – a National TV News]
- Zulaikha : No haha Berita Harian has a website, BH
- Khadijah : CNN has a website, CNN news
- Zulaikha : Yeah yes, BBC or CNN? I am not sure
- Khadijah : New Straits Times
- Syawal : NST
- Khadijah : Education web?
- Zulaikha : Education Wikipedia
- Khadijah : What else? Kenapa satu jer [Why only one?]
- Syawal : Don't you guys use e-learning?
- Adam, Nahhhhh (in chorus)
- Khadijah [No]
- and Zulaikha
- Khadijah : Technical support is like Yahoo Answer.
- Syawal : Google Translate
- Zulaikha : Itu bukan technical support. Under technical support macam mana ye?
Tanya teacher lah.
[That is not technical support. What do we write under technical support? Let's ask the teacher]
- Khadijah (calls out to teacher) Teacher, if Google Translate boleh kan under technical service?
[Teacher, can Google Translate be under technical service?]

Excerpt 5-19: Discussing technical support
(Audio Recorded English Classroom Dialogue)

In Excerpt 5-19, Intan was teaching the students based on a passage entitled 'Wired Youth' from the textbook. After reading the passage and discussing the main points, she asked the students to work in groups to complete a table about different websites and online services. The students were using standard forms of English in their one-word answers when Intan was teaching. However as soon as they were in their groups to discuss, they switched to translanguaging. The

students become Flexible In-betweeners in their display of agency to switch from using standard forms language to translanguaging and thus take control of their learning and also to make sense of what they are reading and doing in the classroom. These students are translanguaging to aid them cognitively and to create a dialogue amongst themselves. These students are Flexible in-betweeners as they negotiate and accommodate to balance their schooling identities with their out-of-school multimodal identities. The students shifted the normative structures in the classroom during their small group discussions with their translanguaging ways displaying their flexibility to shift their language choice and use accordingly. As soon as Intan called their attention back to the front of the class and to present what they had discussed, the Flexible In-betweeners within the students shifted and accommodated their speaking ways back to follow the dominant and secondary language practices. They shifted and accommodated between the two (talking to teacher and in their group discussions) as if performing a Discursive dance with their languages and literacy practices. The word Discursive is capitalized to follow Gee's (2015) definition of Discourses as socially accepted ways of displaying membership to a social group through words, actions, beliefs, gestures and other representation of self. The Flexible In-betweeners shifting acts were like dancing as they manoeuvred between and through the open spaces in their school.

Another example of these Flexible In-betweeners doing a discursive Discourse dance in the group discussion is in their BM literacy lesson as shown below:

- Sharifah : Kita carik...lepas tu malah ye?
[We find...after that and apart from that right?]
- Carol : Aku rasa yang ni kot...hal yang demikian...what do you think?
[I think it's this one...therefore...what do you think?]
- Sharifah : Oleh itu contoh lah
[Hence, is an example guys]
- Carol : This one?
- Sharifah : Boleh ke? Mana boleh? Macam tak masuk jer?
[Really? I don't think so. It doesn't make sense]
- Carol : Ok so first sekali? Try tengok next paragraph tu. Keadaan kereta dalam keadaan merbahaya.
[Ok so, the first one? Try and see the next paragraph. The condition of the car is in danger]
- Sharifah : Tapi itu macam hanging la ayat tu
[But that sentence is hanging]

Excerpt 5-20: Searching for sentence connectors
(Audio Recorded BM Classroom Dialogue)

In the example above, Mai asked the students to work in pairs to search for all the sentence connectors in a sample essay. Carol and Sharifah activated their Flexible In-betweener selves as they translanguaged using a mixture of formal and informal forms of BM and formal and

informal forms of English. They were not silent anymore as they were able to use their entire cultural and linguistic repertoires as a resource during the discussion (Garcia and Kleyne 2016). The switching on and off of their translanguaging practices was an awareness which the students' learnt and developed as emergent multilinguals who were in the process of becoming dynamic multilinguals. One of the characteristics of becoming dynamic – is to know and be aware of with whom, where, when and why the students could use their overall languages. The students are not translanguaging in hiding or behind the teachers but somehow, they realized that during the small group discussions they were able to freely engage with their entire linguistic repertoire to assist their learning and communicative practices with their peers. The teachers were observed to be aware of this and did not stop the students from translanguaging during their discussion as long as it does not enter their formal practices during classroom presentation, written tasks and in their exam answers. This displays the difficult and perplexing situation for the teachers as well as the students to engage fully in a translanguaging pedagogy. As mentioned earlier, it requires an epistemological shift on the teachers' part to view the students' translanguaging practices as an asset. When a class is dominated by teacher talk, it cuts away opportunities for students' voices to be heard. If dialogic spaces are not created, this contributes to the silencing effects on students. However, when internal dialogisation is activated and shared in a group of practice, this conditions will create social heteroglossia (Mills 2011) . A class that promotes dialogic spaces or open spaces will promote students in being active and engaged. The students were aware of their flexible identities when they suggested I observe them in a different lesson as shown below:

“If you want to see us be ourselves, come see us in the Chemistry lesson.”

Excerpt 5-21: Come see us in Chemistry lesson

(Bah@sa & M€ Proj€ct WhatsApp Group)

The students acknowledged that they were not themselves in the literacy lessons that I observed. They were aware that they had to conform to the dominant forms of discourse in these classes. In the Chemistry lesson, the students were free to translanguage with Farid. He also translanguage with them when explaining certain Chemistry concepts. Farid used a mnemonic in BM to assist the students to remember the Electrochemical Series. The mnemonic was, '*Kalau Nak Khawin Mesti Ada Zakat Fitrah Sebelum Pagi Hari Cuti Awam Ahad*'. [Translated: If you want to get married you must have the money before the morning of a public holiday on Sunday]. The mnemonic made no sense semantically, but all the students were observed to memorize the mnemonic easily and thus remember the Electrochemical Series successfully.

His pedagogic style was more relaxed compared to the teachers in the literacy lessons. For example, he did not put in place strict rulings for students to raise their hands and stand up before they could ask questions or provide an answer. The students were also allowed to interject using BM or English or translinguaging during his teaching at any point when they could not understand something. After observing the students in the Chemistry lesson, I concluded that for the 4A students, 'being themselves' meant being able to draw upon their entire linguistic repertoire in a safe-place where the teacher-student power relations were symbolically more equal. This moves away from a hierarchical structure of classroom organisation where the students' diversities and differences can be acknowledged. This way, the teacher functioned as a facilitator rather than the main source of knowledge and students as mere passive recipients. (Mills 2011, p.81) Adding to this, Chemistry is a lesson that dealt with non-linguistic concepts. As Garcia and Kleyn (2016) describes, translinguaging pedagogy helps teachers to distinguish students' language skills from students' use of language to understand or to learn subject content. Teacher Farid asserts this when he said:

[Translated: from BM]: What is important, the students understand the concept in whatever language. If they understand the concepts, they can do it. If they don't, then it becomes a problem. If they can't understand it, they can't...they can't...I would use language that is simpler, you know? Easier...so they can understand. If the concepts are hard and the language is also hard...that's difficult for them. What is most important is the content. Content is content you know?

Excerpt 5-22: Content is content
(Teacher Interview: Farid)

The students' translinguaging ways in their self-created air-pockets of open spaces displayed a schooling side of them that was powerful and fluid - even within conforming spaces of their school walls. Their Discursive dance which include their translinguaging practices may not always or necessarily be valued in school situated spaces, but the dance displayed a an important point where these students display engagement through their languages and literacy practices which demonstrate that translinguaging is what they do to know (Cope and Kalantzis 2015).

5.4 ATTEMPTS TO TRASCEND LANGUAGE(S) AND LITERACIES

The traditional understandings of languages and literacy and an over emphasis on teaching to the test affects students' access to genuine meaning-making practices of multiliteracies and translinguaging in Malaysian schools. The previous section demonstrates how the teachers mostly shut down students' multimodal identities in the schooling space and view the students'

vernacular doings in a deficit manner. However, research studies in the schooled space also observe that there were some attempts made by the teachers to transcend their languages and literacies in their pedagogic practices. These attempts provide for a hopeful vision for a more dynamic multilingual education in the country. The teachers were seen to be constantly in a struggle to conform to or resist the exam structures in their school and at the same time displaying signs of their teacher agency to make a difference in their teaching practices.

Firstly, the teachers displayed awareness that their practices were too didactic and conformed to the exam-oriented education system. This can be seen in the following excerpt:

“I think the students prefer...they prefer interactive kinds of activity definitely...aa.... communicative kind of approach like for example role-playing, games...they prefer that. They don't really prefer teacher and talk kinds of activity. Because when the teacher uses that kind of technique, definitely they would just listen, and they will not dare to interrupt when the teacher is talking. So, erm...they could not really show their true colours”

Excerpt 5-23: Students' True Colours
(Teacher Interview: Intan)

Intan was aware that her students would prefer a more interactive approach, however her agency as a teacher was bounded by the normative structures embedded in her school and the education system. However, Excerpt 5-23, provides an insight into Intan's agency when she admitted that normative structures and transmissive pedagogies limit her students from being themselves. Rod also shared a similar thought in the excerpt below:

“[Translated from BM] The students are an asset. If we restrict them too much in schooling spaces with all the rules, we have placed them in a box. They need to get out of this box. We should give them more freedom...but a freedom that is facilitated.”

Excerpt 5-24: We have placed them in a box
(Teacher Interview: Intan)

Rod agreed that the rules and sanctions imposed on the students confined the students' potentials. According to her students should 'get out of the box' and be given some degrees of freedom to express themselves within the schooling spaces. However, as teachers they were not entirely free to make a huge difference when they themselves as the ORF are part of those normative structures dictated upon them by the PRF which as Giddens (1984) explain results in a duality of structure in such institutions (Giddens 1984). To some degree, the teachers' awareness motivated them to resist the normative and dominant discourses of conforming to

an exam-culture in the school when they made efforts to transcend their language and literacy pedagogy practices.

One example was when Mai asked the students to work in groups to do paper cuttings from newspapers and magazines and to create poster presentations about BM essay formats. She also turned the presentation into a competition where other groups could give points for each other. Mai utilized some degree of multimodality in her lesson that day when she included poster drawing for the students to present the essay formats. Elements of situated practice/experiencing and transformed practice/applying Knowledge Process were present when students utilized multimodal ways with their meaning-making to come up with a poster. The content of the lesson was still geared towards normative languages and answering a written exam, but the inclusion of paper-cutting and the creation of posters involved other modes of meaning-making which improved the students' access to Multiliteracies.

Intan also displayed some teacher agency when she allowed students to translanguage during group discussions. She was observed to practice a gradual release of authority when she took a step back in her class and allowed the students to discuss freely. This can be seen in the following excerpt:

"I think more towards motivation but as they are in 4A, the first class in form four...definitely I encourage them to use English most of the time except during their group discussion, during the group discussion definitely I give them freedom to use any language that they're comfortable with. But when they present in front of the class of course they need to use proper English. What we teach them should also deal with contents that are closely related to their life

Excerpt 5-25: During group discussion I give them freedom
(Teacher Interview: Intan)

Intan was taking a scaffolding translanguaging stance when she allowed her students to translanguage during their group discussions (Garcia and Kleyn 2016). This means the translanguaging practices are accepted in the periphery of the classroom practices but not entirely adopted. She showed attempts to transcend the boundaries of languages and literacy with weak classification and framing in her classroom which displayed some levels of agency, but she was still conforming to the dominant discourses of the school structure as an ORF when she insisted that the students should present using 'proper English'.

During one drama lesson, Intan was observed to transcend the meaning-making modes in her classroom by balancing between using linguistic and multimodal modes with her students. She asked 4A to work in groups and act out scenes from a drama entitled 'The Right Thing to Do' by Martin Ford. Image 5-8 below illustrates how Carol, Shiya, Nabilah and Aizat worked as a team to act out a scene. This multimodal practice which includes dramatization in the class is not a normal practice in Intan's class but something the students were engaged in and enjoyed doing as they took turns to perform their acts. As soon as all the scenes were dramatized, Intan brought the students attention back to the school-situated practice of writing. Image 5-9 shows the list of questions for discussions which the students had to later then copy and answer in their exercise books.



Image 5-7: The Right Thing to Do – Acting
(Classroom Observation Photo)

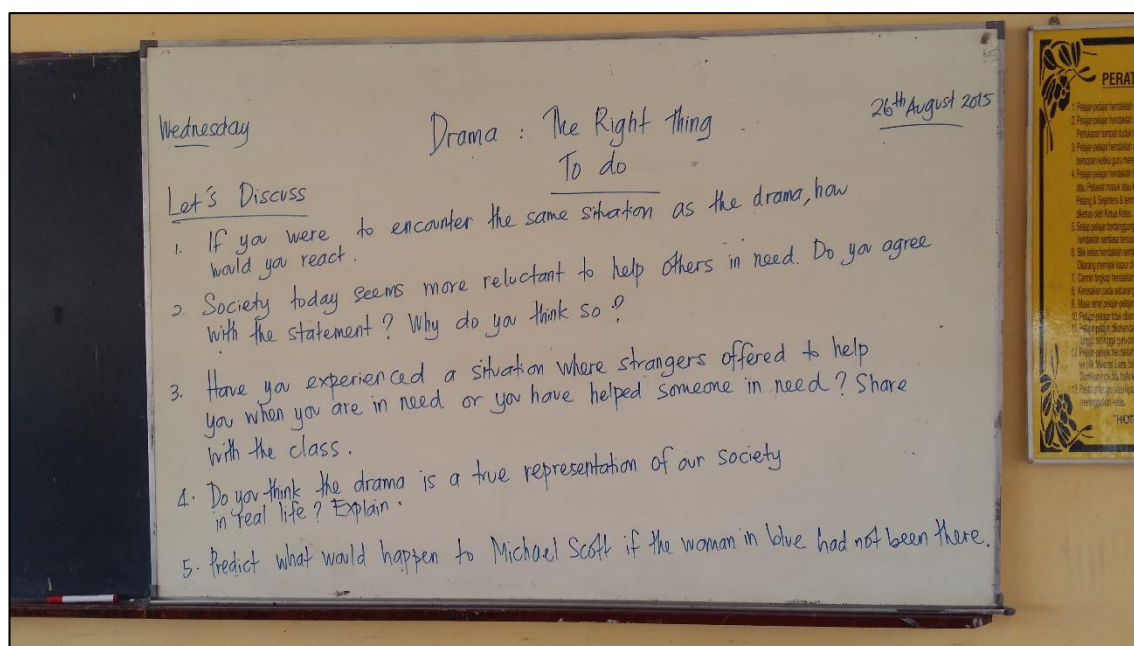


Image 5-8: The Right Thing to Do – Discussion
(Classroom Observation Photo)

When the teachers were teaching whilst indirectly moving away from fixed ways of curriculum, pedagogy and assessment, they were also showing passive resistance to the normative structures in their school. However, these teachers also know that providing these students with school-situated literacies is important. The challenge lies in the negotiations of balance as these teachers made attempts to transcend how they teach language and literacies with the 4A students by the tolerating forms of translanguaging no matter how small and the inclusion of new pedagogies even in the form of enrichment activities.

5.5 CONCLUSION

The schooling space promotes and provides the students with school-situated practices which are important for their success in school and their future lives. However, the students and teachers are observed to be in a struggle as they negotiate the balance between the valued schooled-situated practices and a more dynamic and flexible way to teach, learn and communicate. Literacy teachers in DAR school demonstrated a highly didactic approach in their language and literacy lessons. The 4A students however, provided a hopeful picture when they displayed positive agency with their passive resistance to conform with the embedded normative structures through their deliberate silence and translanguaging practices. The students were the Flexible In-betweeners who flipped the power balance in their literacy lessons with their self-created air-pockets of open spaces to translanguage during small group

discussions. The teachers also showed glimpses of teacher agency and willingness when they deviated a little from the fixed curriculum to include some levels of Multiliteracies and tolerance to translinguaging in their pedagogic practices. The language and literacy practices in schooled spaces became sites of struggle for both students and teachers as it is packed with complicated dilemmas which are difficult but very important for education in Malaysia to consider. School situated literacies are important for the students to develop but it is more about striking that fluid yet stable balance where the students' multimodal selves do not get suppressed in the school. In fact, this chapter has shown that their multimodal selves are made up of their school situated selves too. These considerations and a discussion of larger issues will be dealt with in the following chapter.

CHAPTER 6 CONCLUSIONS AND IMPLICATIONS

6.0 INTRODUCTION

This study set out to understand the languages and literacy practices of Malaysian suburban students in school and out-of-school, the connections and disconnections between the languages and literacy practices across the two contexts and how this understanding benefits languages and literacy teaching and learning. To achieve these goals, a Qualitative Multi-Sited Linguistic Ethnographic approach was utilized to understand the students' languages and literacy actions and their identities (doings and beings) in the 'My Bahasa Diary Project' which included the WhatsApp Group Chat. This final chapter synthesises and interprets findings from the two previous chapters to construct the substantive methodological and pedagogical contributions to knowledge in relation to what counts as legitimate languages and literacy resources for teaching and learning in Malaysia.

6.1 RESEARCH QUESTIONS REVISITED

This first section answers all the four research questions posed in Chapter 1. Based on the findings derived from the analysis of the different data sets, the answers are as shown below:

6.1.1 What are the languages and literacy practices of Malaysian Suburban students in school?

The languages and literacy practices surrounding the students in school are mostly presented as singular, standard, fixed, linear and monomodal forms of English and BM which adhere to the ESL based theories (standard ESL and standard BM). The teachers in the students' English and BM lessons only use standard ESL and BM forms during teacher talk, in the notes and exercises given to the students, during classroom discussions with the students, during the students' classroom presentations and in the students' assessments. Both the English and BM literacy lessons are planned and conducted by the students' teachers to prepare them for a written examination. Due to this, writing becomes the skill that is most taught to the students. For the same reason, writing is also the students' strongest language skill. The students' exercise books are filled with their writings which are almost 100% linear and monomodal. Listening and speaking are the skills least taught as they are tested but the marks do not contribute to the overall score of the students' English or BM exam paper. Listening and speaking then become the weakest skills for these students. The students are also observed to be quiet and silent

during their English and BM lessons. This silence is not because the students are lacking in the language or unable to grasp the lesson but a deliberate act of resistance to the rigid and strict structures imposed on them in the classroom. Their silence is also a result of teacher talk and rigid classroom management and practices by the teachers in the school which gears towards a very exam-oriented culture. The students are disengaged from the lesson and provide one word or short answers when prompted by their teachers. When some students try to participate in the class, teachers are observed to shut them down with their teacher-talk as dialoguing in the classroom is not a normal practice. In the school, students read mainly exam-related materials in the form of textbook passages and workbooks which used standard ESL and BM forms only. However, during small group discussions where the teacher's authority is gradually released and not imposing, the students as Flexible In-betweeners are observed to practice hybrid translanguaging as they communicate with their friends, discuss tasks or questions and to aid their cognitive understanding of content knowledge. None of the students used solely standard forms of English or BM during their small group discussions. Once the teachers call the students' attention back to the front of the class, the students automatically switch back to using standard ESL and BM as they answer their teacher's questions or as they present in front of the class.

6.1.2 What are the languages and literacy practices of Malaysian Suburban students out-of-school?

The languages and literacy practices of the students out-of-school observed in their Bahasa Diaries and their interaction in their WhatsApp Group Chat encompass a wide linguistic repertoire as they do written and spoken forms of hybrid translanguaging in the Bahasa Diaries and in their WhatsApp interactions. The students' hybrid translanguaging outside of school is a mixture of languages that are formal and informal forms of BM, English, Mandarin, Tamil, local Malaysian dialects from different Malaysian states and regions and many foreign languages like French, Arabic, Japanese and Korean. Aside from this, there were examples of digitally influenced SMS languages in the spellings and usage of Emojis in both the Bahasa Diaries and the WhatsApp Group Chat. The students also show instances of self-created secret languages and some urban jargon and slang.

The students' Bahasa Diaries and WhatsApp interactions also display multimodal and digital literacies as they write using hybrid translanguaging forms together with visual modes such as drawings, printed digital photographs, print-screens, selfies, wefies, memes and wordle. The

students also refer to international forms of popular culture from Japan, Korea, Australia and USA in their Bahasa Diary entries. Interestingly, these global popular cultures also include novels, comics, songs and movies signalling that these students listen to and read widely from various genres, languages and cultures apart from standard ESL and BM school-related materials. This signals that the students are linguistically resourceful. The students also show moments of critical digital literacy as they use the technological affordances present in the WhatsApp to be creative, design new meanings and debate over important issues in the WhatsApp Group Chat. All in all, the students actively display all four language skills along with multimodal forms of literacies outside of school.

6.1.3 What are the connections and disconnections of the languages and literacy practices between these two contexts?

The connections and the disconnections of the languages and literacy practices between the school and out-of-school contexts lies in the students themselves and the Duality of Structure that is present in the school. It is easy to assume that these two contexts are different and separate as both contexts display different forms of language in use and literacy practices. In addition, different methods were used in both these contexts and thus would also suggest different outcomes for the connections and disconnections. However, this is not the case as I have explained in Chapter 3 and which I will unpack further in the contribution section. The connections and disconnections are always present, again because of the ongoing presence of a double hermeneutics. The first two research questions cannot be fully addressed without both contexts looking back at each other and the response to this third research questions 3 also draws on the previous two based on the previous two.

The connections

Based on the answers from the first and second research questions, languages and literacy practices from both contexts permeate into one another. Standard ESL and BM forms from the students' school are present in the students' Bahasa Diaries and WhatsApp Group Chat. At the same time, the hybrid and multimodal forms of languages and literacies from the students' out-of-school contexts are also present in the students' classrooms when they do hybrid translanguaging as Flexible-inbetweeners. However, how the two contexts enter and leak into each are not neat clear-cut boundaried halves.

The connecting factor between the two contexts is the students themselves as they are the ones who are spear-heading their out-of-school languages and literacy practices in the school space. Their multimodal selves from out-of-school are also present in school when they become Flexible In-betweeners as they shift and negotiate between being multimodal and being their school-situated selves. They take control of their communication and learning in the classroom when they use standard ESL and BM during the teaching moments with their teachers and use hybrid translanguaging in their small group discussions. Thus, the students are observed to practice hybrid translanguaging and standard ESL and BM across both domains as this doing is part of who they are (their overall Multimodal Selves). This is how they communicate, learn and make meaning. On occasions, the teachers display attempts to transcend the static and rigid structures present in the school by loosening the strong classification and framing of standard ESL and BM forms when they allow (ignore) the students discussing in translanguaging and when they include elements of multimodal modes in their languages and literacy practices in the classrooms.

The disconnection

The disconnection of the languages and the literacy practices between the two contexts can be seen in the school's role in suppressing and ignoring the students' multimodal selves. There is a distinct clash when schools only encourage and value standard ESL and BM forms of languages and literacies in their curriculum and pedagogic practices. There is a static language ideology and a monoglossic and monomodal pedagogy in the school that does not acknowledge students' languages and literacy practices in their out-of-school spaces which ironically also include school-situated knowledge and practices. So, the students are flexible, but the school is rigid and unbending. Added to this, the duality of structure present in school legitimizes the Standard ESL and BM as learning resources and access to schooling success. As a result, schools reproduce the same language problems and inequities when students' entire linguistic system continues to be ignored and possibilities for new pedagogies disregarded.

In Chapter 5, the students are described by their teachers as passive and static whereas the combined findings from both chapters describe the same set of students as dynamic, active and fluid. Because the students' full linguistic repertoire remains disguised, undiscovered, denied and suppressed in schooling spaces, the students are not able to learn, perform and communicate to their full potential. The students only use hybrid translanguaging during their

small group discussions, as they must use Standard ESL and Standard BM in their written works. This is because the entire linguistic repertoire which makes up their multimodal selves is the students' asset, tool and resource for learning and communicating. Thus, the students' school performance becomes reductive.

Adding to this, the strict and rigid use of standard BM was even more evident in the students' BM lessons. When BM lessons focus on instilling accuracy in standard forms of the language and gearing the pedagogy towards examination outcomes, the same inequities happening in the English lessons are reproduced. This indicates that regardless of which language lesson it is, if the focus is only on achieving monoglossic, monomodal and exonormative standards that prevent students from drawing on their entire language continuum, the real language problem of ignoring student's unitary linguistic system will always be present in the schooling space.

6.1.4 How can these understandings benefit language and literacy teaching and learning specifically for English?

The answers to the previous research questions illuminate the paradigm shifts that Malaysian language and literacy teaching and learning ought to consider in order to promote social justice and social equality for the students. The students demonstrate that their out-of-school languages and literacy practices include critical digital practices, hybrid translanguaging practices and glocal practices. These practices are useful and beneficial resources for language and literacy pedagogy to consider as these are the students' way of using languages and literacies to communicate, play and think. And as shown in both Findings chapters, they are the language they learn in and through. Schools should acknowledge that the students' languages and literacy practices outside their schools are the students' norms. When schools understand what counts as languages and literacy practices to these students, and value their out-of-school ways as legitimate resources to communicate and make meaning, this disrupts the reproduction of inequality and the marginalization of language and literacy learners on the grounds of their language choices and literacy practices.

These findings point to a disparity between the students' actual language capabilities and practices with how they are being taught in schools. Currently, Malaysian schools practise a subtractive bilingual model (monolingualism) in their Standard ESL and BM classrooms while schools that adopt the DLP in the teaching of Mathematics and Science practise an additive

bilingual model (double monolingualism). This is a clear mis-match as the findings have shown: these Malaysian students practice a hybrid form of translanguaging or dynamic multilingualism in their communicative, literacy and learning practices. It is important to note that the students' dynamic multilingualism also encompasses school-situated languages and literacies. Therefore, Malaysian schools in suburban settings should consider practising a dynamic bilingual model of education using a Multiliteracies-Translanguaging pedagogic approach even in English lessons (when discussing content) to bridge the gap between the students' schooled and out-of-school languages and literacy practices and more importantly to ensure that Malaysian students can be their Multimodal Selves whether they are in the school or outside. Implementing such a change will surely be challenging and controversial even in Malaysia as it involves a radical epistemological shift in one's language ideologies and beliefs. Even in multicultural Malaysia, implementing such a change will not be unproblematic.

The next section will present the contributions to knowledge for this research. The substantive contribution to knowledge is the Malaysian students' Multimodal Identity and the Open Space concept. The methodological contribution to knowledge is in the conceptualization of the 'My Bahasa Diary Project' and the pedagogical contribution to knowledge is in how a flexible Translanguaging-Multiliteracies approach has been pragmatically demonstrated as something that Malaysian schools and teachers can adopt as a model. These contributions to knowledge are interconnected with one another theoretically and methodologically.

6.2 SUBSTANTIVE CONTRIBUTION TO KNOWLEDGE

One substantive contribution of this research is that the Malaysian students are observed to have a Multimodal Identity. The students' Multimodal Identities are present in their Critical Digital Practices, their Hybrid Translanguaging Practices and in their Glocal Practices as described in Chapter 4. This differs greatly from how these students were described by their teachers in Chapter 4 and from how the current ELT in Malaysia would view them. The students' Multimodal Identity entails a wider definition of the term 'multimodality'.

The Multiliteracies theory described by The New London Group (1996, 2000) in Chapter 2 tends to stratify literacies as an unambiguous concept. Its suggestion is for literacy pedagogy to embrace a multiplicity of discourses which it then breaks into two branches seems to be

inadequate especially when it involves multilingual speakers. The first branch is that literacy pedagogy needs to embrace diversity of culture and languages and the second branch is that literacy pedagogy needs to include and keep up with technology which results in texts becoming more and more constructed using multimodal features. Based on my findings under the theme of Multimodal Identity in Chapter 4, The New London Group's (1996) description of multimodality as belonging to the second branch, separate from language is problematic. In fact, the findings in this research illustrate that the students' multimodal identities encompass both a diversity of cultures and languages as well as diversity in technological affordances and advancement in one same vein. The overall definition of multimodality should be extended to not only encompass the myriad of technology-driven text modes and the diversity of cultures and languages but to also include the languages and literacy practices of multilinguals across formal and informal spaces and contexts. In other words, I extend the definition of multimodality as a concept to reflect multi-modes and hybridity and also concepts that transcend and expand fixed, standard and conforming ideas of language. Translanguaging as a practice should be viewed as a multimodal concept as it transcends the understanding of languages in multiple ways including trans-linguistic resources of multidialectal speakers. The 1Malaysia is a multimodal concept as it promotes comprehensive acceptance, nationhood and integration of the country's multi-cultural and multi-ethnic population. Hence, I am positing the concept of multimodality as a defining and distinctive feature of Malaysian students as an identity marker and as a sign of empowerment.

The students' Multimodal Identities can be seen in a concept I coined as open spaces. Thus, the conceptualization of the open space is also another substantive contribution as it is a space that allows for the students' Multimodal Selves to emerge. The 'My Bahasa Diary Project' demonstrates a Multiliteracies-Translanguaging Pedagogy using collaborative communication opportunities and the use of multilingual and multimodal materials. The way the 'My Bahasa Diary Project' was set up empowered the students to write expressively in their diary entries and respond so engagingly in the WhatsApp Group Chat. The layer of overt instruction/conceptualizing in the 'My Bahasa Diary Project' and in the WhatsApp Group Chat activated an invaluable space for the students to produce such multimodal identity texts. This invaluable space is the open space. This open space draws upon the third space theory of valuing other positions that emerge by blurring and questioning existing categorization of boundaries in culture and identity (Bhabha, 1996). Other concepts that extend the concept of a third space

include Li Wei's (2011) translanguaging space, Flores and García's (2013) linguistic third space, Garcia et al. (2015) in between space, and Garcia and Wei's (2014) the trans-space.

The open space extends all these concepts as an overarching concept where the students' potential for communication and learning is expanded and heightened through access to Multiliteracies and Translanguaging. What this means is that an open space is also a third space, an in-between space and a translanguaging space. The open space in this research champions the students' othered languages and literacies from out-of-school together with the students' standard ESL and BM forms used in the school. The students' ways of being and doing are hybrid and fluid within this open space. In other words, when the students' overall identities are noticed, recognized and valued, this is reflected in the display of their multimodal identity and vice versa. This open space becomes a space where the students seem to be most comfortable, to spark, enliven, free to express and voice out in languages where they are most at ease. This open space works and makes sense to these students because it also makes links with the students' situated practice/experiences by recruiting and building on their entire multimodal linguistic system. It is a space that redefines the traditional definitions of languages and literacies and challenges existing structures of language ideologies. This open space is embracing de-Englishization and recognizing the inequitable quality of Anglonormativity (Koo 2009; McKinney 2017). When the students do hybrid translanguaging in this open space, they also demonstrate a double post-colonial concept as they resist being defined by a colonial past and the post-colonial present. The student' identities as Multimodal Selves and Flexible In-betweeners are fluid and strong in these open spaces as shown in the findings.

However, as illustrated in Chapter 5 under the theme of Normative Doings in Language and Literacy Lesson in Section 5.1, the students' fluid and strong multimodal practices in the open space are somehow shut down by the school. Although there are also air-pockets of open spaces created by the students in their display of agency in their schooled spaces, these are more obvious and vibrant in the students' Bahasa Diaries and WhatsApp Group Chat. The air pockets of open spaces in their school spaces signify that their translanguaging and multiliteracies practices transcends binary concepts just like the third space theory. However, as mentioned in Chapter 2, thinking along the lines of a third-placed space is also problematic as giving it a numerical term (third) puts it in a hierarchy and between binary spaces. The third space theory does break the binary, but that as long as it is conceptualized as belonging to a hierarchy, this space remains to be othered. Additionally, the original conceptualization of third space comes

from a post-colonialist some time ago and in the 21st century, Bhabha's (1994) third space does not fit with how the students are re-enacting post-colonialism now. However, the way Malaysian schools such as DAR School still very much focus on exonormative standard forms of languages, indicates that our languages and literacy pedagogy are still being colonized. The students' out-of-school ways are still othered and ignored in the recolonized space of the school if placed in binary concepts.

The open space I am proposing is not a concept that only transcends the binary of school and out-of-school contexts. Neither is it a concept that is outside and separate from the student. I argue that this open space is not only intrapersonal but also interpersonal and influences and activates the students' beings as Multimodal Selves and Flexible In-betweeners. The open space exists and co-exists within the students because their being (identity) encompasses what they do to know with the languages and literacy skills they already have. It extends the Zone of Proximal Development of a student's potential by tapping on the cultural resources and assets that are emerging within the students (Koo 2006). These cultural resources and assets just need permission, flexibility, understanding, tolerance, affordances and freedom for their dynamic potential doings to appear. Perhaps all it takes for the binary of school versus out-of-school literacies or the formal languages versus informal languages to become one continuous space or continuum is simply a chance, permission and a greenlight for the students to make full use of their available resources.

This open space is also a dialogic space that draws upon notions of heteroglossia that collective voices contribute to the overall meaning-making processes. The internal discourses of students are also encouraged in an open space (Bakhtin, 1982; Mills, 2011). The Bahasa Diaries and the WhatsApp responses are the students' internal dialogizations which create a unit of meaningful interaction – social heteroglossia. Figure 6-1 below illustrates the concept of this open space. The square box is the school where languages and literacy practices adheres to the normative forms and structures. The out-of-school context is in a shape of an explosion to depict the fluid but stable forms of languages and literacy practices. When the students are given permission, flexibility and acknowledgment to draw on the languages from both school and out-of-school spaces, the open spaces within them ignites. Although this permission, flexibility and acknowledgement was carried out in the design of the Bahasa Diaries Project instructions, it also highlights what literacy teachers need to be doing in their classrooms in order to get the most out of the students linguistically and cognitively. In other words, it is a space that can be activated through teachers' acknowledgement, permission and task flexibility. With the claim of

this open space, I am not indicating that other spaces outside it are dysfunctional. Instead, I am claiming that the open space is a synergised area of a combined effect of two or more spaces working as one. When the boundaries of the school and out-of-school contexts are blurred, meshed and combined to work together with the students' Multimodal Identities, the students' Flexible In-betweeners can also emerge where they can practice dynamic multilingualism.

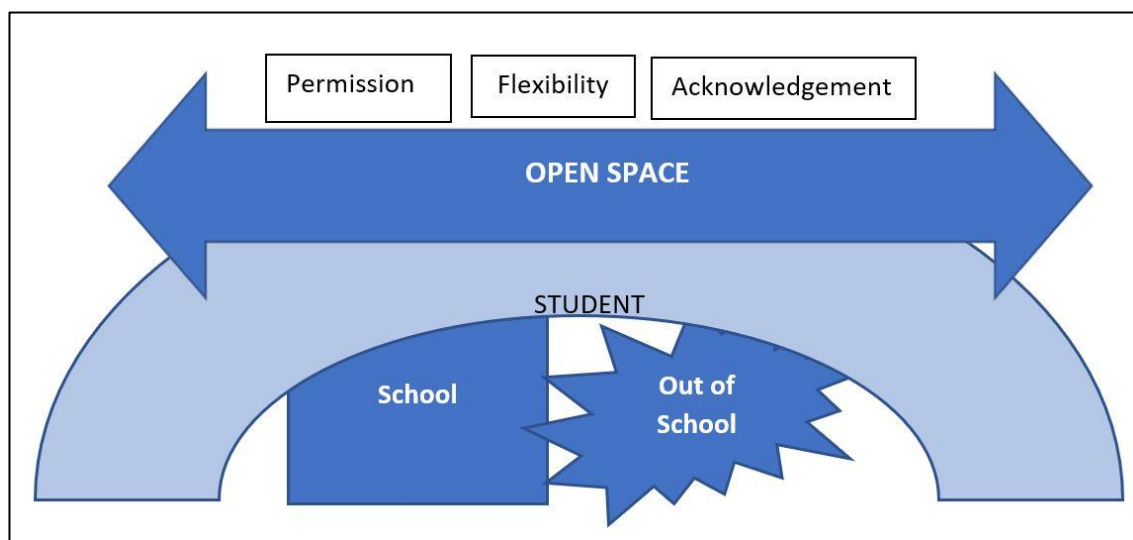


Figure 6-1: The Open space

For the open space to work, links must be made with the students' situated practices/experiencing by using explicit overt instruction/conceptualizing. This way the students have a clear understanding of the metalanguage they can draw from. When the metalanguage of a task draws on the students' entire linguistic repertoire, the open space within the students comes alive, unlocking their internal dialogization and promoting social heteroglossic conditions.

Another concept that contributed towards the students' Multimodal Identity is in their hybrid translanguaging practices. The Translanguaging Framework discussed in Chapter 2 involves the context of minority and at-risk students who must deal with English as the dominant language and the main medium of instruction within countries such as UK and USA. This is not the case with Malaysia and the students in this research. The Malay students (with an exception of Carol and Shiya) were from the majority ethnic group in Malaysia. From the familiar social vantage point on languages, BM, the national language is their first language. For Carol and Shiya, although Chinese and Tamil respectively are considered their home language, BM is also widely spoken by them at home and in school. In addition, the new individual vantage point of the Translanguaging theory looks at languages as one united linguistic system and hence labelling socially named languages as student's 1st, 2nd and 3rd languages becomes problematic in this

research. However, as shown in Chapter 4, the current Translanguaging theory does not include the complexities of being a translanguager in Malaysia as all the students are also multidialectal and can speak various dialects belonging to various socially named languages like English, Malay, Chinese, Tamil, – at the same time. In addition, some of them even know other international languages like Korean, Japanese and Arabic. This research contributes to linguistic theory in profiling the type of translanguaging that Malaysian students do and describes the students' different ways and purposes for translanguaging across their formal and informal spaces. Current translanguaging theory does not make explicit the inclusion of multi-dialect, multi-ethnic, formal and informal forms of languages, multimodal semiotic resources across sign systems and the turn-taking patterns that speakers use to communicate. Hence, the findings in this research extend the definition and description of the translanguaging concept in the usage of a term I coined as hybrid translanguaging.

Hybrid translanguaging, like translanguaging, looks at languages as one unitary system and more by including all the modes of meaning-making students draw on. Hybrid translanguaging describes and explains the students' languages and literacy doings in their small group discussions in the classroom, Bahasa Diary entries and in their WhatsApp Group interactions. According to Garcia (2009a, p.44) translanguaging is an approach to bilingualism that is centred not on languages as has been often the case, but on the practices of bilinguals that are readily observable. Hybrid translanguaging in this aspect extends the description of those practices to also include multi-dialects, multimodal sign systems and urban jargon/slang, secret languages and even school-situated languages when students communicate and make meaning. Additionally, the fact that the Malaysian students' hybrid translanguaging contains a mixture of dominant, primary and secondary discourses across their school and out-of-school contexts demonstrate that these discourses intersect at every communication point in these students' lives. It is redundant to refer to Malaysian students as multilinguals as their hybrid translanguaging practices make that fact too obvious. The denotation of the word multilingual is embedded in my suggested concept of multimodality as an identity marker for Malaysian students.

When the students do hybrid translanguaging in the classroom, it includes a mixture of English and BM which can be both formal and informal. The pattern of the students' hybrid translanguaging in their turn-taking is not fixed contributing to the fluid nature of their

translanguage in use. The students demonstrate agency as they switch from normative forms of language in use in their English and BM lessons to hybrid translanguaging in use when there is permission, affordances and flexibility. Their multimodal selves also include their schooling selves and vice versa.

When the students suppress parts of their linguistic repertoire and use only the standard ESL or BM forms in the classroom, they are actually accommodating to their teachers and to the school culture. They are aware that using their entire linguistic repertoire in the schooling space is not encouraged or valued. This signals their awareness and understanding which they learnt and developed as emergent multilinguals in the process to become dynamic multilinguals. As Flexible-inbetweeners the students display dynamic multilingualism through their Discursive dances by shifting between multiple forms of languages and literacy practices even within the restrictive walls of the school.

The 'My Bahasa Diary Project' provides hopeful instances of the students' languages and literacy practices that resist solely monolingual and monomodal forms of languages and literacies. Although they resist, their hybrid translanguaging also includes and makes use of standard forms of languages and literacies too. The students demonstrate that standard forms of languages used in school work alongside translanguaging with no one practice claiming hegemony over the other. In a way, the students are almost reinventing language and English as they communicate. The students' English becomes disconnected from the postcolonial past, as they recreate and decolonize themselves in the current Malaysian context. It is Malaysian English at the core. The students' hybrid translanguaging becomes almost a language of freedom rather than oppression in those instances.

The students' in their Multimodal Identities also demonstrate their Muslim identities in a positive light with their use of funny memes to celebrate a sacred Muslim festival. The non-Muslim students' (Carol and Shiya) demonstrate 1Malaysia practices that promote respect and social cohesion with their Muslim friends through their choice of wearing the Baju Kurung and also when Amin apologised to Shiya for sharing the photo of the sacrificed cow head. These doings go against all the horrendous narratives circulating the world today about Muslims and Islamophobia. These multi-ethnic, talented, knowledgeable, young Malaysians through their languages and literacy practices in and out-of-school demonstrate how the Muslim identity

forms a part of their Multimodal Identity but more important, they show that being a Muslim mean many different positive things too. The fact that the students can talk about religious matters, adds to the openness of the open spaces.

6.3 METHODOLOGICAL CONTRIBUTION

This section discusses the methodological contributions to knowledge around digital technologies, communications and teaching and learning. Although originally conceived as research methods, both the Bahasa Diaries and the WhatsApp Group were successful because they provided an open space for the students to language. The modelling of translanguaging provided within the instructions of the 'My Bahasa Diary' project opened up this open space.

The WhatsApp Group Chat was created as an extension to the Bahasa Diary Project to interview the students about what they wrote in their Bahasa Diaries. The online aspect of the WhatsApp Group Chat extended the Bahasa Diary to become technologically driven, happening in real time and reflects authentic social practices of communication that are centralized to a globalized economy, using new technological tools of production (Mills, 2011). The Bahasa Diaries were more personal and individualistic in nature whereas the WhatsApp Group Chat was more social and interactive. Elements of digitally mediated textual practices which are significant in new workplaces can be seen in the students' engagement with their Bahasa Diaries and throughout their responses in the WhatsApp Group Chat (The New London Group 1996). The students' designs in the 'My Bahasa Diary Project' allow us to understand and unpack their lifeworlds from the out-of-school perspective focussing on their languages and literacy practices.

The allowances for flexibility in the project's instructions and the technological affordances in the WhatsApp application are noticeable. As mentioned in the Methodology chapter, it was the students who suggested using WhatsApp as the digital platform for me to interview them. The students did not require any additional briefing or explanation on how to use the application before, during or after I created the WhatsApp Group. They were already learning to use WhatsApp to communicate with their friends before this project was conducted. Hence, the WhatsApp's technological affordances were compatible and relevant with the students' ways of meaning-making. When affordances and scaffolding are clear and understood, they provide a direct connection between senses and potential action.

Hence, it can be deduced that, there is a positive connection between the allowances of language flexibility in instructions with the level of affordances in technology and students' level of engagements in a literacy task. When flexibility is given in a multiliteracies-translanguaging based task, those flexibilities then dictate the affordances which in turn determine the level of students' perceptiveness and engagement. This is how the 'My Bahasa Diary Project' extends the concept of the third space. In other words, the instructions of the Bahasa Diary Project which include the WhatsApp transformed to create an emic and naturalistic context where the students could display their Multimodal Identities. As mentioned in Chapter 4, the students' Multimodal Identities include their Critical Digital Practices, and Glocal Practices. Figure 6-3 below demonstrates the relationship between flexibility included in the Bahasa Diaries' instruction, technological affordances available in the WhatsApp Application and the students' engagement in the display of their Multimodal Identity.

Affordances and flexibility go hand in hand to activate the students' Multimodal Identities. This approach produces an outcome based on the level of freedom allowed, in relation to an open space whereas schools produce an outcome based on controlling and shutting down that freedom.

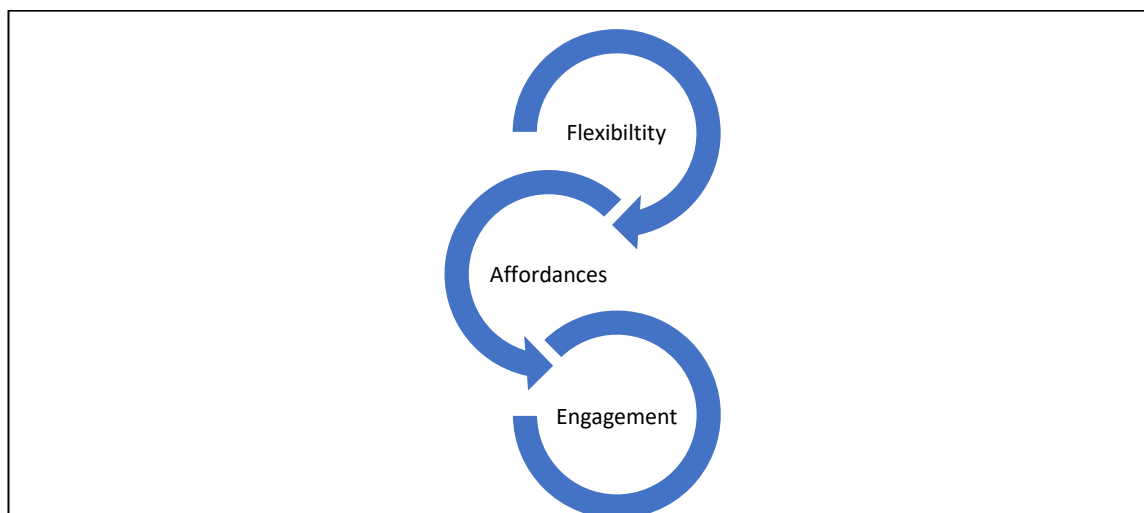


Figure 6-2: Relationship between Flexibility, Affordances and Engagement

There are many factors that contributed to the sustainability of the Bahasa Diary and WhatsApp Group as a project. Effective overt instruction refers to the total active interventions by a teacher that extends and utilises the learners' existing knowledge and skills (Kalantzis and Cope, 2000; Vygotsky, 1978). Although the WhatsApp Group is a space I initially created to interview the

students about their diaries, throughout the six months, this space evolved to also become a learning site for the students. From their multimodal WhatsApp responses, the students not only reflected on and answered my interview questions about their Bahasa Diaries, but also took over the WhatsApp Group Chat and turned it from an intended diary-based focus group interview space into a shared third space community of practice where they could communicate, learn and play (Gutiérrez 2008). As shown in Chapter 4, the online interview space then evolved to demonstrate the students leading their communication, learning and play through their combined languages and literacy doings like a Discursive/ literacy dance and cultural weaving (Li, 2001; Cazden, 2006). In other words, the students were actively conversing and communicating with each other through their hybrid translanguaging practices. So, although the WhatsApp was not intended as a space for the students to become multimedia authors, their digital multimodal designs emerged anyway in the transmediation process because their responses in the flexible space of the WhatsApp Group Chat involved the shifting of meaning through the context and expression continuum of multimodal modes. This shifting of meaning in the WhatsApp Group space is observed as they translanguage with their overall linguistic system which is also shaped by and evolved through social interaction with me as the researcher and with their friends. Methodologically, the WhatsApp space became the out-of-school context that was observable.

Over the five months, the students turned the WhatsApp space to become naturalistic as they communicate and share with each other. The data sets were also mimicking the research aims and focus. In the Bahasa Diaries, the student language using pen and paper. The WhatsApp on the other hand allow for different affordances. Ethnography after all is about naturalistic data collection. Unintentionally, the methods I designed for this Linguistic Ethnography managed to mimic the students' schooled and out-of-school settings through their diaries and WhatsApp Group and that open concept. For example, the conventional table I initially used to organize and analyse the data could not catch up multimodal elements present in those data. I had to resort to using MAXQDA12 which is in itself a multimodal analysis software. Once the multimodal data management process using the software, the conventional Word document proves to be quite useful when putting together the MAXQDA12 codes into meaningful categorical and thematic chunks. The conventional table in Word Document can be symbolically compared to the normative literacies present in school whereas MAXQDA12 represented the multimodal literacies present in the out-of-school space. When combined the students' languages and literacies from both spaces support and benefit each other. This comparison also shows that even within conventional and technological methods, synergies can happen. When

combined, the use of a current and conventional technology eased the multimodal analysis process for me. In a way, this research indicates that when research is driven by technology, it links with concepts of multiliteracies and multimodality. There is a multimodal flow from conceptualization, to the data collection process, to the data management and in the data analysis. This multimodal connection enabled a symbiotic relationship between the researcher, the research topic, the research participants' data and the manner it is being analysed. This suggests a cyclical dynamic between theory-method-methodology-data and the research findings. Additionally, I was a participant observer in the WhatsApp space which evolves to become naturalistic over the months as the students (sort of) forgot about me and communicated with one another. The students just took off and ran with the Bahasa Diaries and the WhatsApp where there was a sense of performativity in their languages and literacies that I managed to capture. Methodologically, this research has shown that Bahasa Diaries and online spaces like WhatsApp can be an invaluable and innovative linguistic ethnographic tool to research students' languages and literacy practices.

Adding on to that, the multimodal nature presented in the conceptualization of the research instruments (My Bahasa Diary Project) produced complex, multimodal and technologically driven data sets. Although the data to a certain extent was manipulated through the instructions, it is no more than how other research manipulates data in a focus group interview. Though the methods used in both research settings are different, they still provide naturalistic conditions. In the school space, the research methods used are quite traditional. The methodological differences in these two setting are almost reflective of the school and out-of-school settings. How I collected data in the school also mimics the schooled literacy practices when I used more traditional methods like classroom observations and interviews whereas in the out-of-school space the use of a WhatsApp Group was more innovative. Even within qualitative research, I created optimal conditions to capture languages and literacy practices. Although I was unable to observe the students out-of-school practices at their homes or be with them in the streets for practical and ethical reasons, I still managed to capture the students' languages and literacies doings and beings in their Bahasa Diaries and WhatsApp. These are appropriate platforms for the students to show-case their languages and the WhatsApp in particular allowed the students' to be reflective of those practices. The WhatsApp transforms to become more than just a tool to conduct a focus group interview as students engage and generate data actively along with me.

The Multiliteracies projects reported in Chapter 2 involve research participants which consist of teachers and students being directly briefed on the 'what' and 'how' of Multiliteracies. That direct intervention results in multimedia or digitally-based projects which involve engaging with multimodal modes of representations and which include but are not limited to encoded words. What is different in the 'My Bahasa Diary Project' is that it is not an enactment of the 'Pedagogy of Multiliteracies'. The students are not briefed on aspects of Multiliteracies as an intervention. It is not an ICT based project to begin with, even though in the Bahasa Diary project instructions, the students are free to make their diaries digital if they wish to do so. Even so, the findings in Chapter 4, show that the non-digital Bahasa Diaries also include but are not limited to the encoded words. The words in the diaries although hand-written, are done in a manner where elements of a hybrid text emerged. After all, the production of new designs and new way of meaning-making is a direct outcome of the transformed practice/application Knowledge Process under Multiliteracies. This indicate that Multiliteracies are present and are evident in the student's daily practices, even in a seemingly traditional diary writing activity. As illustrated in Chapter 4, the students' texts are traditionally written in a combination of different coloured pens and the images are drawn or digitally printed forming multimodal text collages. The Bahasa Diaries are cultural artefacts and identity texts which display collaborative creation of power by the students as they invest their identities and subjectivities in their multimodal products (Cummins and Early, 2011; Pahl and Rowsell, 2012; Keogh, 2017). This creation of power is when the students fully use, express and display their Multimodal Identities across the pages of their Bahasa Diaries. The double hermeneutics is linked to how the Bahasa Diaries Project instructions were designed and worded by the researcher and in the diary's outcome itself. However, this does not undermine the accessible way the Bahasa Diary Project managed to capture the students' identity texts which function like mirrors which reflect the students' often ignored and undervalued identities which consist of their vernacular languages and literacy practices in a positive light.

6.4 PEDAGOGICAL CONTRIBUTION

A postcolonial and post-structural analysis enabled me to make meaning from applying the Multiliteracies and Translanguaging theory to the data sets and thus derive to the substantive conclusions. This is what the Multiliteracies-Translanguaging provides, not just a means to understand what is happening in the out-of-school contexts but also as an approach to in-school teaching and learning. Schools need to provide that open space or the equivalent within the school setting.

The theoretical and methodological aspects of the 'My Bahasa Diary' project contribute to the generation of rich data sets. The diaries and the WhatsApp interactions show how intellectually and cognitively the students are stretched by being able to do hybrid translanguaging and that is the connection that is missing in the current Malaysian literacy pedagogy. My pedagogic claims to knowledge are firstly in the empirical examples I provided which demonstrate that translanguaging is what these students do to communicate and learn. Secondly through those examples I have also demonstrated that a Multiliteracies-Translanguaging approach can be considered as an effective and useful approach in the Malaysian classroom. I have also shown that these students are not subaltern in anyway. As Flexible In-betweeners in the school these students demonstrate that they are emergent multilinguals in the process or are already dynamic multilinguals.

Additionally, as Flexible In-betweeners demonstrating dynamic multilingualism, this finding flips Bernstein's concepts of elaborated and restricted codes. According to Bernstein (2000), the students' hybrid translanguaging belongs to the restricted code used outside school. I argue that these students demonstrate that they are able to use and switch between the elaborated and restricted codes to communicate and aid their learning. This shows that even the restricted codes have value and are widely used amongst educated users of languages. According to the Multiliteracies-Translanguaging perspective, language boundaries, are fluid, never fixed and yet stable. Similarly, this same finding also refutes Baskarans (1987) and Vethamani's (1996) view on the sociolectal range of Malaysian English. According to Baskaran, only proficient speakers use the acrolect range and the less proficient speakers use the basilect range. Vethamani claims that Malaysian English belongs to a unidirectional downward switch where only acrolect or mesolect speakers can move down the lectal continuum to the basilect range whereas basilect speakers would not be able to move up to the mesolect or the acrolect. The findings show that the Flexible-Inbetweeners use hybrid translanguaging that also utilizes Malaysian English's lectal continuum in multi-directional ways. The view of measuring Malaysian students' languages proficiency levels using a yardstick that adheres to normative and exonormative standards only is problematic in current times and goes against the principles of a Multiliteracies-Translanguaging theory. Literacy teachers in Malaysia should in fact be using a Malaysian yardstick that acknowledges Malaysian English and the other languages that forms a Malaysian student's entire linguistic repertoire.

The students are able to be themselves as they practise hybrid translanguaging openly in the Chemistry lesson as shown in Chapter 5. It suggests that translanguaging not only facilitates non-linguistics related subjects like Chemistry, History or Geography but that the translanguaging theory helps teachers separate language-specific performance in the named language from general linguistic performance (Garcia and Kleyn 2016). Translanguaging theory hence assists teachers to view a named language (English or BM) versus the skills separately from viewing the named language versus their content knowledge. This way during meaning-making processes, students can freely use their entire language repertoire to brainstorm, discuss and learn without having to worry about using normative forms. To a certain extent, when students are not allowed to draw on their entire language continuum, they become silent, disengaged and not motivated to participate in the classroom as shown by the students' deliberate silent act in Chapter 5. Separating a focus on language skills or on content knowledge in meaning-making allows for these two performances to be assessed separately by the teachers and thus give freedom for the students to express, communicate and learn without being judged. Furthermore, with practice, the emergent multilingual students develop into dynamic multilinguals and would know when and where they can and cannot translanguage. That is how hybrid translanguaging can significantly contribute to non-linguistics related subjects like Chemistry. All teachers after all, use language to deliver their lessons. Hence, in this sense all teachers regardless of disciplines are language teachers.

In Chapter 5, when Mai assumes and labels students in a deficit-oriented manner for not being able to identify main ideas from an essay sample, what this means is that there is a clash between her familiar language ideologies and the students' practices. From the Translanguaging Theory perspective she is not separating her views of BM language skills with general linguistic performance to discuss the essay content. The students who actually know so much only display a small amount of their languages and literacy practices in the school. This is because not their entire Multimodal Identity is present in the schooling space.

How we conceptualize language has profound consequences for how we teach language in schooling and for children's access to quality education through language. The pedagogical implication is that Malaysian ELT and Malaysian literacy pedagogy could now consider these alternative languages as part of the classroom dialogue for teaching and learning. The main medium of instruction would still be standard forms as this is also very important for the students schooling and future success. However, in terms of learning English as a skill, hybrid

translanguaging can still be useful when the teachers or students use it to understand, learn, argue, and explain important or complex concepts. A dynamic multilingual would be able to present and explain complex concepts easily using standard forms, but an emergent multilingual may not be able to use solely standard forms but can still argue and explain and understand those complex concepts through translanguaging. As dynamic multilinguals these students would be able to distinguish when they should switch to using their languages to learn English in a school-situated manner. However, as mentioned earlier in Chapter 2, for a translanguaging pedagogy to work, language educators must take up a radical paradigm shift – a change in their epistemological stance to view languages as a single linguistic system which includes various features of socially named languages. Teachers must also grasp the different models available in bilingual education. Teachers can opt to hold a translanguaging scaffolding stance for a start or radically embrace a transformative translanguaging stance in their aims to prepare students to achieve dynamic multilingualism. Translanguaging is what the students need to do more in school because it enhances their cognitive understandings of both languages, of classified subjects and otherwise the students are silenced and silent as a form of resistance.

Another implication from the findings chapters is on the role of the school addressing the students' Multimodal Identities in the present. Figure 6.3 below presents the role of the school in dealing with the students' past, present and future. Schools are observed to prepare the students with school-situated practices so that they would be able to enter a more equitable and successful future. In doing so, schools put a lot of emphasis on standard forms and examinations. The students' as Multimodal selves and Flexible In-betweeners, demonstrate their dynamic languages and literacies in the present time.

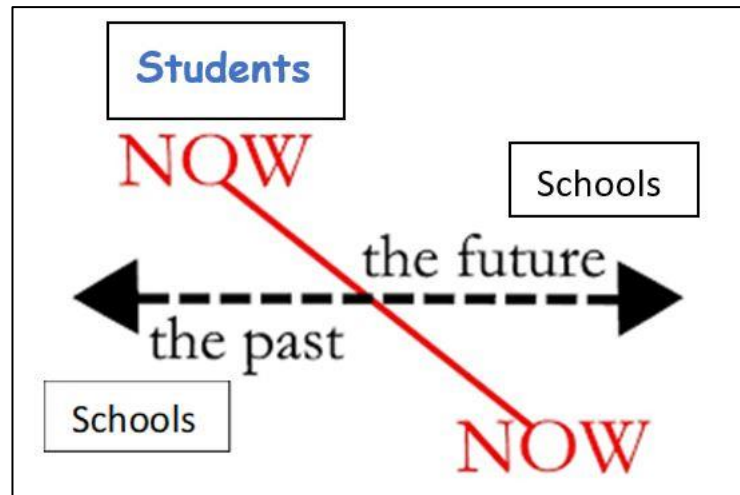


Figure 6-3: School's role in the student's past, present and future

From Figure 6-3, this research shows how the school in a post-colonial era looks at the students' imagined future and ignores how the students are in the present now. A jarring dissonance is suggested by the findings in response to where the school is not grasping onto the now of the students which as shown in Chapter 5 is moving towards a double post-colonial phase. The students' now (in their hybrid translanguaging and multimodal ways) is partly constructed by themselves, in their own engagement together socially, culturally and digitally. Their now may well become their future yet the schools' understanding, or construction of the future is actually placed in the colonial past with the adherence to linear, traditional, singular and standardised concepts of languages and literacies. So, the disjuncture and dissonance become greater as the school and the students move in almost opposite directions. This means that literacy pedagogy and schools generally must pay attention to the students' identities in the now and not so much on an unknown future.

6.5 IMPLICATIONS FOR PRACTICE

The content in the students' Bahasa Diary entries and the content in their hybrid translanguaging interactions in the WhatsApp Group Chat can be potential language learning resources. As demonstrated in Chapter 4, the students wrote expressively about their personal lives, their family, friends, the school and many more. The students also referred extensively to global forms of popular culture from multiple genres. For example, their readings in their out-of-school spaces also include Western and Asian authors of different novels, Japanese Manga, Korean comics and so on. The students' Big Deals are available resources which include stories about their lifeworlds are meaningful learning resources which can function like a meaning or topic

bank that teachers can draw on to use in their own classrooms to engage the students. The topics that can be generated from the students' Big Deals greatly differ from the school-situated content present in their textbooks and exercise books. As the Bahasa Diaries and WhatsApp has shown when the students have some control over the content that they are interested in, they are engaged and invested in their languages and literacy practices as shown by the rich examples in Chapter 4.

The students are also doing a form of transmediation in their hybrid translanguaging as it involves them shifting and weaving between multimodal modes which include their entire language repertoire. The forms and functions in literacy lessons especially in the Malaysian context, should also include more naturalistic examples and materials and not adhering only to one fixed standard form. Literacy tasks must also include colloquial expressions which in the Malaysian context largely involve hybrid translanguaging. Currently hybrid translanguaging is viewed negatively and not accepted as a way for learning or communicating in schools. Hence, the students' lifeworlds are not tapped, so their meaning/topic power banks or funds of knowledge are closed or shut down. We may wonder why students are disengaged and silenced. It is not just the exam orientated system, it is the students' Multimodal Identities being ignored as the students' access to Multiliteracies and Translanguaging are denied and suppressed. Students are unable to link their current designs to make new meanings as they have nothing to fall back on since their resources are not recognized and are considered illegitimate in schooling spaces.

These students' WhatsApp profiles photos and statuses are fluid just like their identities and their language and literacy doings. This is interesting and useful for literacy pedagogy to consider as what these students are doing with the images and their statuses are opportunities for critical framing/analysing to occur. Literacy pedagogy can utilize the students' doings with these images and statuses and teach them about plagiarism, copyrights, ethics and privacy issues. This is one way how both the formal and informal literacy spaces can benefit one another.

For a dynamic multilingualism model of education to work in school, radical shifts in the teachers', parents and curriculum planners need to happen. Thus, an awareness of a Multiliteracies-Translanguaging approach must be included in teacher training (Pre-service and

In-service), curriculum development, teaching materials, assessments and also be promoted to the general public. It is about making all parties involved understand that Malaysian students are emergent multilinguals in the process of becoming dynamic multilinguals. It will indeed be complicated and controversial to suggest this radical change for a Translanguaging-Multiliteracies pedagogy in the Malaysian education system and ELT pedagogy as it would involve quite a lot of disruption in their whole premises about what counts as language and what it takes for Malaysian students to learn.

Teachers can opt to embrace a scaffolding stance, or a transformative stance as suggested by Garcia and Kelyn (2016). That is to apply a weaker classification on languages and literacies in the classroom (Bernstein 2000). In-service, trainer and trainee teachers should be trained on the Multiliteracies-Translanguaging theories. The inclusion of language diversity and culture should be reflected in the national curriculum especially for ELT and BM pedagogy to include a more inclusive approach and philosophy for material development to access students' Multiliteracies and Translanguaging practices. This is indeed an ambitious, challenging and controversial thing to do and the planning and implementation of such a change in Malaysia will not be so straightforward.

The findings in this research provide empirical ways in which the policy of 'Empowering *Bahasa Malaysia* and Strengthening English Language Usage' suggested by the latest Education Blueprint 2013 – 2015 by the Ministry of Education Malaysia can be implemented. Under Shift 2 of the Education Blueprint, this policy aims to ensure every child is proficient in BM and English language and is encouraged to learn an additional language. I have shown from the findings of the 'My Bahasa Diary Project' that embracing a dynamic bilingual model of education in the Malaysian education system will no longer be something only present on paper but something that can be applied and practised pragmatically in the schools. A dynamic bilingual education model would allow for Malaysian students to portray their Multimodal Selves which also include ways that they can empower their standard BM usage and strengthen their standard ESL usage without totally disregarding their resourceful out-of-school language and literacy practices. This will also align with CEFR's vision of plurilingualism to produce students who can use various languages in different levels of proficiencies to communicate and be part of intercultural relations and engage in experience of different cultures.

6.6 LIMITATIONS OF THE RESEARCH

As with all research, there are certain limitations with this study. Firstly, the context of this research is only one school in a suburban setting. Hence, it is important to note that students from other settings might engage with the 'My Bahasa Diary Project' differently. Students in schools from a rural setting for example may have very different forms of connections and disconnections with technology languages and literacy practices. The students from DAR school were chosen for this research by both a purposive and an opportunistic process. According to standardized testing conducted in DAR School, the 16 students were from the best class in Form 4 (16-year olds). It would be interesting to see if students from other forms and age groups from the average, the bottom sets or a mixture of classes would also display similar outcomes in their languages and literacy practices. Gender and ethnicity in this research were also not balanced. Although this research was not interested to look at representative sampling, it would be interesting to see if these variables play a part in influencing the findings in any way.

Another aspect is this research only focused on English and BM literacy lessons and one Chemistry lesson. It would be useful for future Multiliteracies-Translanguaging research to consider observing more non-linguistics related subjects to understand the overall differences of teaching and assessing students' language proficiency (language skills) versus content proficiency (content knowledge). Perhaps a study could be conducted to shadow a classroom and observe all the subjects (linguistics and non-linguistics subjects) learnt in a day, over a period of time. Other language lessons like Mandarin, Tamil, and other language-based class offered in Malaysian schools like French and German would also illuminate the findings in this research further. Other aspects to consider for future research could focus on effective assessment types for translanguagers. One more suggestion would be to do an in-depth study on influences of international forms of languages or minority languages to bridge dynamic multilingualism. Future research could also attempt to distinguish and unpack differences between written and spoken forms of translanguaging. Qualitative research on Malaysian teachers' translanguaging practices is also an area that is under explored.

6.7 CONCLUSION

I conclude this research by returning to the opening quotation presented in Chapter 1. The students in this research have shown that when their Multimodal Identities are suppressed in the schooling space, they are still able to be flexible by translanguaging within the confined spaces of the small group discussions. However, the performance of their languages and literacies are still reduced in comparison to their colourful diaries and their lively WhatsApp interactions. Therefore, the opening quote is apt in saying that 'the limits of my language are the limits of my world' because students in this research have demonstrated that their languages and literacies' potential is so huge and has no limit if they are able to make use of their overall identity and use it as they take their place in Malaysia and the world. However, if their languages and literacy potential continue to be suppressed, consequently, the portrayal of their multimodal selves would never be able to fully emerge.

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Appendix 3-1: Trial Journal Instrument

Language(s) & Me Project: Journal Activity*Instruction:*

Keep a journal for one week.

In this journal you are free to write, type, draw or photograph **the different ways you use language(s)** daily in and out of school.

Language here refers to instances of Malay, English, Chinese, Tamil or others.

Different ways you use language(s) refers to your spoken and written examples in school and outside of school. It can even be the language you use online.

For example:

- ✓ I am so sleepy! zzzzzz
- ✓ Alamak, I'm so hungry. You want to makan here or tapau macha?
- ✓ Dat is gr8! 😊 👍

(n.b. These samples should be those that you **VOLUNTARILY, WILLINGLY, HAPPILY, FREELY want to share with me**)

The table below is just a guide. You are free to decide what you want your journal to look like. You can do it manually or digitally. Last but not least do enjoy yourself 😊

	In School	Out of School
Day 1		
Day 2		
Day 3		
Day 4		
Day 5		
Etc.		

Appendix 3-2: Research Information Sheet

**MY BAHASA DIARY PROJECT INFORMATION SHEET**

I am a PhD in Education student from the School of Education, University of Sussex, Brighton, United Kingdom and funded by the Ministry of Education Malaysia. You are being invited to take part in my PhD research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

This project will be conducted over a period of 6 months. The first three months will be carried out onsite in Malaysia whilst the remaining three months will be done online. You have been invited because I am interested to see how multilingual students like you choose and use your language(s) in and out of school spaces. I will be asking for 10 volunteers to take part in this project at the end of the first month. I will also be interviewing two of your teachers to help me understand what goes on during your English and Malay language lessons. Some benefits of taking part in this project include a better understanding on your part in regard to your daily language choices. I will be looking at the languages (English, Malay, Mandarin, Tamil, etc.) you use:

- in your classroom
- outside of the classroom
- in your informal/online spaces

Informal spaces here refer to your home (with permission of course!) and in a closed, private online setting. I will be creating a closed Facebook group where we will be interacting with each other about language(s) and you over a period of six months. I have chosen Facebook as this interactive social media is something familiar with teenagers nowadays. I will also be asking you to keep a diary where you can write, photograph or draw the different ways you express and make meaning using language(s) over a period of one month. From your diary entries I will then ask you further questions in the same closed Facebook group. For example, I may find it interesting that a Malay student knows a lot of Mandarin words. I will use the closed Facebook group to ask this student further questions to find out more. It may be revealed that this student had a Chinese grandfather or something more fascinating than that.

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. If you decide to participate, you are still free to withdraw at any time and without giving a reason. All information collected from you will be kept strictly confidential. All real names will be changed and substituted with false names. The research data will also be kept safely in my computer which will be locked with a password at all times. A copy of the final report which will be in a form of a doctoral thesis will be kept at the University of Sussex library and a copy will also be given to the Economic Planning Unit Malaysia.

If you have any questions or concerns, please contact me using these details:

Email address: norinamy@gmail.com

Contact number: +60162120007

Thank you

Appendix 3-3: Consent Form for Student Participant

**CONSENT FORM FOR STUDENT PARTICIPANT****PROJECT TITLE:****THE BAHASA DIARY PROJECT****Project Approval
Reference:****ER/NM347/1**

I agree to take part in the above University of Sussex research project. I have had the project explained to me and I have read and understood the Information Sheet, which I may keep for records. I understand that agreeing to take part means that I am willing to:

(Please tick)

- ☐ Do the journal activity
- ☐ Participate in a closed Facebook group created by the researcher
- ☐ Allow the researcher to shadow me in school
- ☐ Allow the researcher to shadow me at home for a day
- ☐ Agree to be photographed and for any images shared in the project be used for research

I understand that any information I provide is confidential, and that no information that I disclose will lead to the identification of any individual in the reports on the project, either by the researcher or by any other party.

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

I consent to the processing of my personal information for the purposes of this research study. I understand that such information will be treated as strictly confidential and handled in accordance with the Data Protection Act 1998.

Student's Consent:

Name: _____

Signature _____

Date: _____

Parent's Consent:

I believe that _____ (name) understands the above project and gives his/her consent voluntarily.

Name:

Signature

Date:

Appendix 3-4: Consent Form for Teacher Participant

**CONSENT FORM FOR TEACHER PARTICIPANT**

PROJECT TITLE: **BAHASA DIARY PROJECT**

**Project Approval
Reference:**

I agree to take part in the above University of Sussex research project. I have had the project explained to me and I have read and understood the Information Sheet, which I may keep for records. I understand that agreeing to take part means that I am willing to:

(Please tick)

- ☐ Be observed by the researcher during my lessons
- ☐ Be interviewed by the researcher post-classroom observations
- ☐ Allow the interview to be audio taped
- ☐ Make myself available for a further interview should that be required

I understand that any information I provide is confidential, and that no information that I disclose will lead to the identification of any individual in the reports on the project, either by the researcher or by any other party.

I understand that I will be given a transcript of data concerning me for my approval before being included in the write up of the research

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

I consent to the processing of my personal information for the purposes of this research study. I understand that such information will be treated as strictly confidential and handled in accordance with the Data Protection Act 1998.

Teacher's Consent:

Name:

Signature

Date:

Appendix 4-1: Excerpt 4-7 in full

To English or not to English (Bah@sa & M€ Proj€ct WhatsApp Group)

- Researcher : *Shared and attached print screen of blog* (Image 3) Ape pendapat you all? [What is your opinion]
- Khadijah : I'm kind of conflicted. I mean, they're right. She should use bm because some of us are not really fluent in English. But I think that people are taking this language thing too seriously, malaysians are somehow english-phobic i guess? I don't think that she's wrong but it's better to use bm. Hmm for me, i think it's because of our history. You know how the british invaded us and so on. I do think that learning english is important as long as you don't forget your national language because some people tend to abandoned bm when they became fluent in English.
[Translated: I'm kind of conflicted. I mean, they're right. She should use BM because some of us are not really fluent in English. But I think that people are taking this language thing too seriously. Malaysians or Malays are somehow English-phobic I guess? I don't think that she's wrong but it's better to use BM. Hmm for me, I think it's because of our history. You know how the British invaded us and so on. I do think that learning English is important as long as you don't forget your national language because some people tend to abandon BM when they become fluent in English]
- Iman : Wait, ni dia kena bash sbb shes writing in english? If yes, I really think it is idiotic and narrowminded of them. Her intention was to get assistance. Why are some people so against English? When they see someone speaking English, dorg rasa the person mintapuji. Wake up, what are you people without English? You need English to help represent Malaysia dekat dunia. English kan lingua franca. Wow, tak tau pula, negara luar boleh cakap bm. I find this very embarrassing and I, myself am very embarrassed by our society's response. It shows that they are ignorant to actually help Malaysia. Nah cuba lah kau try cakap BM di Thailand (the closest), dorg pun balas dlm English 'Sorry i dont understand'. Kalau u tak faham apa yg dia ckp jgnlah nak rude sbb u tak faham. She needs help for gods sake.
[Translated: Wait, this is the one where she was bashed for writing in English? If yes, I really think it is idiotic and narrowminded of them. Her intention was to get assistance. Why are some people so against English? When they see someone speaking English, they feel like the person is seeking attention. Wake up, what are you people without English? You need English to help represent Malaysia to the world. English is the lingua franca. Wow, I never knew that other countries can speak in BM. I find this embarrassing and I myself am very embarrassed by our society's response. It shows that they are ignorant to actually help Malaysia. Why don't you try and speak BM in Thailand (the closest). They will reply in English 'Sorry I don't understand.' If you don't understand what she is saying, you don't have to be rude. She needs help for god's sake.]
- Carol : What did i miss
- Sharifah : Vote for iman!!
- Iman : Yeay 🌸 hahahaha 😊
- Khadijah : Unfortunately I have to disagree with you, Iman. You're right, it's very narrowminded

for them to bash her like that but I could understand why they do that. It's not that they are against English but they are just afraid for how it could make us forget our national language, since Malaysians nowadays often think that speaking BM is very kuno. And to say that we're nothing without English is kind of insulting. English is important but BM is more important. Bahasa melambangkan jati diri kita. If we abandoned our national language, won't we be looked down by others? Don't forget that Bahasa Melayu used to be lingua franca as well and there's actually a lot of foreigners who loves our language, ever watch pertandingan pidato antarabangsa BM? There's a lot of people from luar negara that participate in it. The ones that bash her are rude but we really can't blame them entirely. Like I said, some of us are English-phobic. So it's our job as younger generations to solve this problem. (This is just my personal opinion. Don't get upset okay. I'm not hating you or anything. No hard feelings, alright? Let's just have a healthy debate)

[Translated: Unfortunately, I have to disagree with you, Iman. You're right, it's very narrowminded for them to bash her like that but I could understand why they did that. It's not that they are against English but they are just afraid of how it could make us forget our national language, since Malaysians nowadays often think that speaking in BM is very old-fashioned. And to say that we're nothing without English is kind of insulting. English is important but BM is more important. Language symbolizes our national identity. If we abandon our national language, won't we be looked down by others? Don't forget that Bahasa Melayu used to be lingua franca as well and there's actually a lot of foreigners who loves our language. Have you ever watched the International BM debate competitions? There's a lot of people from overseas that participate in it. The ones that bashed her are rude but we really can't blame them entirely. Like I said, some of us are English-phobic. So, it's our job as the younger generation to solve this problem. (This is just my personal opinion. Don't get upset okay? I'm not hating you or anything. No hard feelings alright? Let's just have a healthy debate)]

- Sharifah : From what I see, BM yg tgh digunakan now is not even real BM. Bnyk bahasa rojak N bahasa rekaan sndiri. At least she used proper Eng
[Translated: From what I see, the BM that is used now is not even real BM. A lot of 'salad language' and self-invented language. At least she used proper English]
- Nabilah : Apa ni panjang nyaa. Nak join. Ringkas kan plz
[Translated: What is all this long discussion? I want to join. Summarize it please]
- Khadijah : Like English, BM has also changed from time to time. Whether it's a good thing or not, it's up to us to decide. But then, I don't think that the people in the US or UK use real English, which is actually very formal like BM or any other language
[Translated: Like English, BM has also changed from time to time. Whether it's a good thing or not, it's up to us to decide. But then, I don't think that the people in US or UK use real English, which is actually very formal like BM or any other languages]
- Sharifah : Eng changed, but not as much as BM. Even the sound of A is different. Like suka become suke. I always wonder how can I teach a foreigner BM when what I teach n what I talk are different. Try comparing Eng used in news and casual talk with BM used in news

- n casual talk. Bagaimana - camne.. I don't think this caused by loghat. Siapa- sape
 [Translated: English changed but not as much as BM. Even the sound of A is different. Like 'suka'(like) becomes 'suke' (like). I always wonder how I can teach a foreigner BM when what I teach and talk are different. Try comparing English used in news and casual talk and BM used in news and casual talk. Bagaimana – camne (translated - how) ...I don't think it is caused by dialect. Siapa – siape (translated - who)]
- Carol : Aby, wheres our popcorns 🤔
 [Translated:Aby,where is our popcorn]
- Nabilah : Gado gado cium [Translated: Fight, fight and kiss]
 Sharifah : See Gaduh become gado
 [Translated: See, 'gaduh' becomes 'gado' (translated - fight)]
- Iman : More to kemalasan? Hahahah
 [Translated:More to laziness? Hahahah]
- Carol : #teamIman! sorry Cat 🐱
 [Translated: #teamIman ! Sorry Cat 🐱]
- Khadijah : As for me, I think that every language will go through that stage where they will evolve and eventually becoming more simple from time to time. Regarding that suka being pronounced as suke, I think I've once read an article that it's the result of the loghat used by johoreans a long time ago which eventually spread across Tanah Melayu (I'll try to look for it and post it here?) English (British) from back then is actually like bm. Very uptight and formal. Just watch their period movies.
 [Translated: As for me, I think that every language will go through that stage where they will evolve and eventually becoming simpler from time to time. Regarding that 'suka' being pronounced as 'suke', I think I've once read an article that it's the result of the slang used by Johoreans a long time ago which eventually spread across Tanah Melayu (Malaya). (I'll try to look for it and post it here?) English (British from back then is actually like BM. Very uptight and formal. Just watch their period movies]
- Iman : I find your statements very weird. I am confident that they are not afraid. They just find pleasure in bashing people who they feel are better than them because that is what they are afraid of; seeing people being better than them. It is insulting, Khadijah, but it's a fact that you have to accept. We are definitely nothing without English if we are to compare ourselves dgn dunia. And this is what it is all about. To represent Malaysia. Anyways, we were born with Bahasa Malaysia as our mother tongue (well, to some people) and mmg mcm mana bnyk languages you tau pun, you will surely go back to your native language. Kalau u tak, thats a different case, itu kau lupa diri. AND IN THIS CASE, pedulilah u english phobic. Don't throw your English - phobic bullshit on her when she just told you her problems. I find it very unacceptable of them to do so. Macam uneducated ppl berckp. Selain bahasa, kan org Malaysia diajar sopan santun, jadi tapislah sikit apa u cakap. And no one forgets that BM used to be a lingua franca. But Khadijah, it USED TO BE. Don't live in the past. Yes, foreigners find our language very interesting and find Malaysia interesting. Don't you think it is very embarrassing of our ignorant people to bash an English speaking Malaysian and not to mention, bukan Malaysians je nampak ni. The whole world. Wont this ruin our reputation as 'sehati sejiwa' thingy and wont this make them think 'oh is this how Malaysians think?'. Kalau ye pun la dorg ni 'afraid' the

woman lupa bahasa dia, as an educated person, they shouldnt have bashed her and shouldve consoled her because shes dealing with a problem. Ni nama dia tak berhati perut. I dont find this matter big, but ingat small minds suka besar besarkan perkara. This is not really about which language should we use. This is more to how our society thinks about languages. Ingat tak petikan yg cikgu maimunah kasi? Mmg kena galakkan utk mempelajari bahasa baru and i dont see anything wrong in applying it in our daily lives.

[Translated: I find your statements very weird. I am confident that they are not afraid. They just find pleasure in bashing people who they feel are better than them because that is what they are afraid of; seeing people being better than them. It is insulting, Khadijah, but it's a fact that you have to accept. We are definitely nothing without English if we are to compare ourselves with the world. And this is what it is all about. To represent Malaysia. Anyway, we were born with Bahasa Malaysia as our mother tongue (well, to some people) and no matter how many languages you know, you will surely go back to your native language. If you don't that's a different case, you forgot who you are. And IN THIS CASE, who cares if you are English phobic. Don't throw your English phobic bullshit on her when she just told you her problems. I find it very unacceptable of them to do so. It feels like uneducated people talking. And no one forgets that BM used to be a lingua franca. But Khadijah, it USED TO BE. Don't live in the past. Yes, foreigners find our language very interesting and find Malaysia interesting. Don't you think it is very embarrassing for our ignorant people to bash an English-speaking Malaysian and not to mention, it can be seen by non-Malaysians too. The whole world. Won't this ruin our reputation as a united thingy and won't this make them think, 'Oh this is how Malaysians think?'. Even if they are afraid that this woman will forget her language, as an educated person, they shouldn't have bashed her and should have consoled her because she was dealing with a problem. This is cruel. I don't find this matter big but do remember that small minds like to exaggerate. This is not really about which language we should use. This is more to how our society thinks about languages. Remember the article Teacher Mai gave? Learning a new language should be encouraged and I don't see anything wrong in applying it in our daily lives.

Appendix 4-2: Excerpt 4-14 in full

I miss my dad (*Syawal's Bahasa Diary*)

On this day in 2008, my dad, Awirson b. Sainan has passed away 😞 I miss him so bad. I miss his smell, his hug, his smile hmm...masa 2008 I baru darjah 3 kecil lagi. Nak dengar cerita? So masa darjah 3 tu I ada masuk competition 'Azan' and I masuk daerah dah masatu. So masa hari yang berkenaan I kena bangun pukul 6:30 untuk get ready and naik bus untuk pergi competition. But pukul 4:30 pagi, abang Ikejut I "Syawal, bangun cepat kita kena pergi hospital, Abah dah tenat" said my brother. I pun bersiap and rush pergi hospital and abang I drive laju gila. Sampai hospital I dengan Abang I lari pergi bilik wad ayah I. Masa I masuk jer bilik tu I Nampak satu badan sedang berbungkus kain putih dan dikelilingi siblings I. I terkejut and I pergi rapat, rupa-rupanya badan yang berbungkus tu ayah I. I ingat lagi I meronta-ronta menangis sebab tak percaya dia dah meninggal dunia. Doktor ckp dia diserang sakit jantung. I tengok my mum tengah peluk ayah I sebab tak percaya dia dah pergi. So competition tu I tak pergi sebab tu and I disingkirkan sebab tak hadir. Actually I hampir menangis tulis pasal ni haha 😊

[Translated: On this day in 2008, my dad Awirson b. Sainan had passed away 😞 I miss him so bad. I miss his smell, his hug, his smile hmm...in 2008 I was just in Year 3, still small. Want to hear the story? So, when I was in Year 3, I joined this 'Azan' (Muslim's call for prayer) competition and I was the zone representative at the time. So, on that day, I had to wake up at 6:30am to get ready to take a bus to the competition. But, at 4:30am, my brother woke me up, "Syawal, quick wake-up, we have to get to the hospital, Abah (affectionate Malay word for father) is critical," said my brother. I got ready and rushed to the hospital and my brother drove so fast. Upon reaching the hospital, my brother and I ran to my father's ward. As I entered the room, I saw a body covered in white cloth and surrounded by my siblings. I went closer and was shocked to find that the wrapped body was my father. I still remember how I cried uncontrollably because I could not believe he had died. The doctor said he had a heart attack. I saw my mum hugging my dad as she also could not believe that he was gone. So, I did not go to the competition and I was disqualified for not being present. Actually, I almost cried writing about this haha 😊]

Appendix 4-3: Excerpt 4-15 in full

The Perks of Being a Wallflower (Bah@sa & M€ Proj€ct WhatsApp Group)

Researcher : Nabilah it was interesting to see how you started your dirary with the 'Welcome to the Island of Misfit Toys'. Where did you get that from?

Nabilah : It was from my favorite book the perks of being a wallflower. I cant remember what i wrote in my diary (if i did even mention what my favorite book that time im sure its the fault in our stars) but recently i've been rereading the perks of being a wallflower and its my new favorite book.

Researcher : Why was it your favourite book?

Nabilah : Perks of being a wallflower has to be one of the books that I could relate to. I read the book in 2013 back then when i was 14 and at that time i can relate to it so mucchh. This book has taught me a lot about life, love and friends. Also i feel like charlie(the character from the book) is like a friend of mine. I read the book and kinda picture like charlie is writing to me. Like hes my friend and he is writing to me about his feelings and all about his life. Another thing i love about this book is how it was written. Though it was written back in the 90s when you read it, you'll get this impression that it was just written recently in a 90s setting. This book was transcend time. And i love the fact that how many time i reread it i'll always have the same feeling i felt when i first read it. When i read it probably in the next 10 years i would still be able to relate to it. Omg I didnt realize i typed this panjang 😊

[Translated: Yes, it was from my favourite book, The Perks of Being a Wallflower. I can't remember what I wrote in my diary (if I did even mention what my favourite book that time. I'm sure it's 'The Fault in Our Stars') but recently I've been rereading 'The Perks of Being a Wallflower and it's my new favourite book. Perks of Being a Wallflower has to be one of the books that I could relate to. I read the book in 2013 back then when I was 14 and at that time, I can relate to it so much. This book has taught me a lot about life, love and friends. Also, I feel like Charlie (the character from the book) is like a friend of mine. I read the book and kind of pictured like Charlie was writing to me. Like he's my friend and he was writing to me about his feelings and all about his life. Another thing I love about this book is how it was written. Though it was written back in the 90s, when you read it, you'll get this impression that it was just written recently in a 90s setting. This book was transcending time. And I love the fact that how many times I reread it, it'll always have the same feeling I felt when I read it. When I read it probably in next 10 years I would still be able to relate to it. Oh my God! I don't realize I typed this long 😊]

Researcher : And what about that quote Welcome to the Island of Misfit Toys that struck you...to add it in the 1st page of your diary?

Nabilah : Alsoooo i started my diary with with 'welcome to the island of misfit toys' because in the book it is kinda like a metaphor like welcome to the land of weird people and i just think that it's cool to start that on the first page as i dont know what this diary is going to be. It will probably be weird to you since you dont know me and you're reading all these stuff about me so yeah welcome to the island of misfit toys????

[Translated: Also, I started my diary with 'Welcome to the Island of Misfit Toys' because in the book it is kind of like a metaphor like 'Welcome to

the Land of Weird People' and I just think that it's cool to start that on the first page as I don't know what this diary is going to be. It will probably be weird to you since you don't know me and you're reading all these stuff about me so yeah, 'Welcome to the Island of Misfit Toys?????']