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NIDA Language and Communication Journal is the official journal of the Graduate School of Language and Communication, National Institute of Development Administration. The journal is currently published as a periodical, with three issues annually. The English language issues are published in April and August; whilst Thai language issue is published in December. The purpose of this journal is to disseminate information of interest to language and communication scholars, and others interested in related social sciences. The journal presents information on theories, researches, methods, and ideas related to language and communication as well as related interdisciplinary social sciences. The editors welcome a wide range of academic papers, including research articles, review articles, and book reviews.

Editorial

NIDA Journal of Language and Communication is committed to providing a platform for promoting an interdisciplinary recognition of the interplay between language and communication. The scope of this issue is intentionally wide-ranging and embraces a multitude of disciplines. All four articles are set against some of the issues representing the current research interests on language and communication. They also reflect the increasing awareness of multiculturalism as a result of the ASEAN Economic Community integration.

In this issue, two articles discuss alternative techniques of learning English. In her article “*English Code-Mixing and Code Switching in Thai Songs*”, Patrapee Chairat surveys the attitudes of Thai people toward English code-mixing and code-switching in Thai songs. She questions if English code-mixing and code-switching in Thai songs could be an effective pedagogical instrument for learning English. Her findings reveal that a majority of the middle aged participants disagree on the positive attitudes and reasons of people who listen to Thai songs mixing and switching the English language while a majority of the adolescent participants believe that people listening to Thai songs mixing and switching the English language are knowledgeable as well as show good taste and have a high social status. Patrapee, however, cautions that the use of Thai songs which mix and switch the English language could be acceptable as an effective pedagogical instrument for learning the English language if the English words in the songs also show correct English syntax.

Pichanut Kunarawong’s article “*Thai-English Code Mixing and Code Switching in Cosmopolitan Magazine*” examines the different patterns of Thai- English code mixing and code switching in *Cosmopolitan* (Thai edition). Aiming to discover the motivations in using Thai-English code mixing and code switching in the magazine, Pichanut questions if Thai-English code mixing and code switching in the magazine can be an alternative way for Thai students to learn English. Her study shows that English words or sentences were applied to a

Thai context for a range of purposes, for example, to quote somebody, to repeat for clarification, to use euphemisms, etc. Her paper recommends that Thai-English code mixing and code switching are not suitable for teaching English to Thai students because the linguistic features of the English words were distorted when mixed into a Thai language context. Pichanut, nevertheless, concludes that code mixing could be used for teaching examples of incorrect use of the English language to Thai students to improve their communication efficiency.

In their article “*Examining Use of Dialects in Cinema: The Role of Movies in the Spread and the Maintenance of Chinese Dialects*,” Yu-Han Mao and Hugo Yu-Hsiu Lee explore the issue of the use of dialects in films, studying the extent to which films play a role in the distribution and preservation of dialects in contemporary China. Their findings provide answers to the question of the disparity between the relatively powerful and less powerful dialects. They suggest that more powerful Chinese dialects have a larger dialectal speaking population than the less powerful ones and more powerful Chinese dialects are used among and across more functional language-use domains than the less powerful ones.

Aiming to investigate criterion-related validity of self-assessment, Sutthirak Sapsirin examines the relationship between self-assessment ratings of writing ability and writing achievement test performance. Her article “*Self-Assessment of Business English Writing Ability of Thai University Students: Criterion-Related Validity and Gender Differences*” also assesses if there are any differences in self-assessment ratings between male and female students. Her findings show that there is a weak, positive correlation between self-assessment ratings and achievement test scores, while suggesting that both male and female students assessed themselves similarly although females performed significantly better than males on the achievement test.

This issue presents a review of a book offering guidelines and practical advices for students writing an applied linguistics thesis or dissertation. M.L. Jirapa Abhakorn contributes a resourceful review of the book *Writing an Applied Linguistics Thesis or Dissertation: A Guide to Presenting Empirical Research*. This book is authored by John Bitchener, the Professor of Applied Linguistics at the Auckland University of Technology in New Zealand.

Lastly, I would like to extend my sincere gratitude to all our contributors for enriching *NIDA Journal of Language and Communication*.

Kind Regards,

Jaray Singhakowinta, PhD

Editor in Chief

LANGUAGE
COMMUNICATION

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English Code-Mixing and Code-Switching in Thai Songs

Patrapee Chairat

ABSTRACT

This study aims to investigate the attitudes of Thai people toward English code-mixing and code-switching in Thai songs and to find out if English code-mixing and code-switching in Thai songs could be an effective pedagogical instrument for learning the English language. The researcher selected a target population of 50 Thai participants (25 adolescent and 25 middle aged participants) and, by using a questionnaire, surveyed their attitudes towards the mixing and switching of English vocabulary in Thai songs. In addition to the questionnaire, two from the 50 participants were interviewed. One was an adolescent who has a very good knowledge of English and the other was a middle aged participant with almost no knowledge of English.

The findings show that a majority of the middle aged participants disagree on the positive attitudes and reasons of people who listen to Thai songs which mix and switch the English language while a majority of the adolescent participants believe that some people who listen to Thai songs which mix and switch the English language are knowledgeable as well as show good taste and have a high social status. On the other hand, both the adolescent and middle aged group agree that some Thai songs which mix and switch the English language sound annoying and are inconsistent in conveying the meaning of the lyrics. Both groups also agree that Thai songs which mix and switch the English language may help listeners to enhance their knowledge of the English language. When interviewed individually, the participant who is very good in the English language tended to emphasize only the English competency of the listeners; while the participant who does not have any knowledge of the English language tended to emphasize the listeners' liking of the lyrics, the meaning and the melody of the songs. However, the use, as a pedagogical instrument, of Thai songs which mix and switch the English language could open up an additional choice for language learners in English vocabulary learning. Such songs would be acceptable as an effective pedagogical instrument for learning the English language if the English words in the songs also show correct English syntax.

Keywords: code-mixing, code-switching, songs as a pedagogical instrument

บทคัดย่อ

งานวิจัยนี้มุ่งศึกษาทัศนคติของคนไทยต่อการปนภาษาและการสลับภาษาอังกฤษในเพลงไทย และเพื่อค้นหาว่าการปนภาษาและการสลับภาษาอังกฤษในเพลงไทยสามารถใช้เป็นเครื่องมือในการเรียนการสอนภาษาอังกฤษที่มีประสิทธิภาพหรือไม่ ผู้วิจัยเลือกกลุ่มเป้าหมายทั้งสิ้น 50 คน (25 คนเป็นวัยรุ่น และ 25 คนเป็นคนวัยกลางคน) และทำการศึกษาโดยใช้แบบสอบถาม ศึกษาทัศนคติต่อการปนและสลับคำศัพท์ภาษาอังกฤษในเพลงไทย นอกจากนี้แล้ว ยังได้ทำการสัมภาษณ์กลุ่มเป้าหมายจำนวน 2 คน จาก 50 คน หนึ่งในคนเป็นวัยรุ่น ซึ่งมีความรู้ภาษาอังกฤษเป็นอย่างดี และอีกคนเป็นคนวัยกลางคนที่เกือบจะไม่มีความรู้ภาษาอังกฤษเลย

ผลการศึกษาพบว่าส่วนใหญ่ของกลุ่มเป้าหมายวัยกลางคนไม่เห็นด้วยกับทัศนคติเชิงบวกและเหตุผลของคนที่ฟังเพลงภาษาไทยที่ปนและสลับภาษาอังกฤษ ในขณะที่ส่วนใหญ่ของกลุ่มเป้าหมายวัยรุ่นเชื่อว่า คนที่ฟังเพลงไทยที่มีการปนและสลับภาษาอังกฤษเป็นผู้มีความรู้ ยังแสดงถึงรสนิยมที่ดี และมีสถานะทางสังคมสูงอีกด้วย ในทางกลับกัน ทั้งกลุ่มวัยรุ่นและวัยกลางคนเห็นตรงกันว่า เพลงไทยบางเพลงที่ปนและสลับภาษาฟังดูน่ารำคาญ และไม่สามารถส่งความหมายผ่านเนื้อเพลงได้เป็นอันหนึ่งอันเดียวกัน ทั้งสองกลุ่มเห็นตรงกันว่าเพลงไทยที่มีการปนและสลับภาษาอังกฤษอาจช่วยผู้ฟังเพิ่มพูนความรู้ภาษาอังกฤษ เมื่อทำการสัมภาษณ์เป็นรายบุคคล ผู้ให้สัมภาษณ์ที่มีความรู้ภาษาอังกฤษดีมาก มีแนวโน้มที่จะเน้นเฉพาะทักษะทางภาษาอังกฤษของผู้ฟัง ในขณะที่ผู้ให้สัมภาษณ์ที่ไม่มีความรู้ทางภาษาอังกฤษมักจะเน้นเรื่องความชอบเนื้อเพลง ความหมาย และทำนองของผู้ฟัง อย่างไรก็ตาม การใช้เพลงไทยที่มีการปนและสลับภาษาอังกฤษเป็นเครื่องมือในการเรียนการสอน อาจเป็นทางเลือกเพิ่มเติมสำหรับผู้เรียนภาษาโดยเฉพาะการเรียนรู้คำศัพท์ เพลงดังกล่าวอาจเป็นเครื่องมือสำหรับการเรียนการสอนภาษาอังกฤษที่มีประสิทธิภาพได้ถ้าการใช้คำภาษาอังกฤษที่ปรากฏในเพลงเหล่านั้นเป็นไปตามหลักทฤษฎีการเรียนรู้ที่ถูกต้อง

คำสำคัญ: การปนภาษา, การสลับภาษา, เพลงในฐานะของเครื่องมือการเรียนการสอน

INTRODUCTION

Background of the Study

As the worldwide interaction of people has rapidly increased, a common language for international communication has become necessary. The English language has certainly become the most important language, used as a *Lingua Franca* by people all over the world (Yano, 2009). According to Kannaovakun (2001), the influence of the English language affects the mother tongue language of non-native English speaking countries. Thailand is one of these non-native English speaking countries where the English language has been adopted for use in many contexts.

Since 1612, the importance of the English language has been seen when the British came in contact with Thai people (Yiamkamnuan 2010; as cited in Likhithphongsathorn & Sappapan, 2013). Such frequent contact between English and Thai people has been inevitable, even unavoidable, resulting in a ‘code-mixing’ and ‘code-switching’ phenomena. Code-mixing refers the transference of one or more languages to another language within the same sentence (Wardhaugh 1986; as cited in Sangkamarn 2012). On the other hand, code-switching refers to the switching of one or more languages to another language within the same communication event (Sangkamarn, 2012).

There has been substantial interest, among Thai researchers, in the use of English code-mixing and code-switching in the Thai mass media; for example, code-mixing and code-switching in Thai television programs (e.g. Kannaovakun, 2001; Kraithipchoosakul, 2010; Jaihuek, Opra & Dehaboon, 2011), in internet chat rooms (e.g. Yiamkhumnuan, 2010; Yiamkhumnuan, 2011), in Thai health magazines (e.g. Janhom, 2011), in songs (e.g. Sangkamarn, 2012; Likhithphongsathorn & Sappapan, 2013). These earlier studies mostly focused on the characteristics, types of English units, the classification of English units, word classes, phrases, clauses, and sentences used in a Thai context. There were only a few concerns about attitudes toward the English code-mixing and code-switching. This gap offers a challenging direction to further investigation in the attitudes of Thai people toward these phenomena.

As the number instances of English code-mixing and code-switching in Thai songs is significantly increasing and since the attitudes behind this kind of mass media trend have never before been investigated, this study specifically aims to investigate the attitudes of Thai people toward English code-mixing and code-switching in Thai songs. In addition, there are some researchers who suggest that the code-mixing and code-switching phenomena could be

a helpful pedagogical instrument in the study of English as a foreign language (EFL) or in the English as a second language (ESL) classroom (e.g. Boyle, 1997; Moore, 2002; Yao, 2010; Alenezi, 2010; Gomez & Garcia, 2012). On the other hand, according to Ariffin & Husin (2011), the code-mixing and code-switching phenomena could be an ineffective pedagogical instrument. Thus, this study also aims to discern whether or not English code-mixing and code-switching in Thai songs could be an effective pedagogical instrument for learning the English language inside as well as outside the Thai classroom.

Objectives of the Study

The objectives of this study are: (1) to investigate the attitudes of Thai people toward English code-mixing and code-switching in Thai songs and (2) to ascertain if English code-mixing and code-switching in Thai songs could be an effective pedagogical instrument for learning the English language.

Scopes of the Study

The scope of this study has been restricted to the Thai adolescent and middle aged people and their attitudes toward the mixing of English and Thai in Thai songs. The researcher divided the process of data collection into two parts. Firstly, data was collected by using a questionnaire adapted from Kakeaw's (2011) study which investigated attitudes, words and expressions in Thai-English code mixing through current on-line television programs. Secondly, the researcher interviewed the participants in order to find more detailed answers to the following research questions: (1) What are the attitudes of adolescent and middle aged people toward English code-mixing and code-switching in Thai songs? (2) Are there differences in the attitudes of these two groups? If there are differences, what are the differences of attitudes between these two groups? (3) Could English code-mixing and code-switching in Thai songs be an effective pedagogical instrument for learning the English language?

Significance of the Study

This research study will contribute to an understanding of the attitudes of Thai people toward the code-mixing and code-switching phenomena. The findings can be valuable for anyone who is interested in learning the attitudes of Thai people toward English code-mixing and code-switching in Thai songs and the different attitudes between adolescent and middle aged people toward English code-mixing and code-switching in Thai songs. Moreover, the

findings can be useful for foreign language learning in terms of alternative teaching tools. It will also benefit anyone who wants to extend the framework, used in this study, to examine English code-mixing and code-switching in Thai communication contexts.

LITERATURE REVIEW

Definitions of Code-Mixing

Linguists define the meaning of code-mixing in many ways. Muysken (2000; as cited in Yiamkamnuan, 2010, p. 130) purports that code-mixing is “...the embedding of various linguistic units (affixes, words, modifiers, phrases, clauses and sentences) from the two distinct grammatical systems within the same sentence...” Similarly, Wardhaugh (1992; as cited in Janhom, 2011) defines that code-mixing is when a speaker changes from one language to another while communicating and the change must be in a single utterance. Yiamkamnuan (2010) supports that code-mixing is when the topic of the conversation is not changed, but the language used is.

Additionally, Crystal (1997) states that code-mixing is a phenomenon occurring when bilingual speakers talk to each other in the same language and then automatically change to another language within the course of the communication. There is no particular rule for mixing the second code with the first code because it is dependent on the situation (Wardhaugh, 1992; as cited in Janhom, 2011).

Elements of Code-Mixing

Gibbon (1987; as cited in Janhom, 2011, p. 11) mentions that “...code-mixing often thoroughly maintains the features of the core language. When an element from one code is inserted into another, the base code is normally dominant and the speaker uses the second code for some reason.” Yiamkamnuan (2010) supports that speakers mix languages when they cannot think of the words in the original language or when they think that the mixing is suitable to the topic of the conversation.

Code-mixing is composed of the matrix language and the embedded language (Pramojaney & Kitjpoonphol, 2003). Ju (2009) defines that the matrix language (stronger language) refers to the language which plays a more dominant role than the other language; therefore, “the other language” refers to the embedded language (weaker language). Additionally, Myers-Scotton (1993) states that code-mixing is also known as intra-sentential switching.

Categories of Code-Mixing

Kannaovakun (2003) classifies code-mixing into six categories as follows:

- Truncation refers to an English word which is shortened. There are two forms of truncation: retaining the first syllable or the last syllable of the word.
- Hybridization refers to an expression formed from the combination of a word from one language together with a word derived from another language at word level.
- Conversion refers to a change from one lexical category to another.
- Semantic shift refers to a change in the meaning of a word in the original language when it is used in another language.
- Reduplication refers to a repetition of an English word in a sentence.
- Word order shift refers to a change of word order in the second language when mixed in with the first language.

Definitions of Code-Switching

Definitions of code-switching are given by many linguists. Gumperz (1982; as cited in, Nilep, 2006) defines that code-switching refers to “...the juxtaposition within the same speech exchange of passage of speech belonging to two different grammatical systems or subsystems”. Similarly, Bokamba (1989; as cited in Ayeomoni, 2006) defines that “[c]ode-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event...” In other words, code-switching is the switch between two or more languages in the course of a single communicative episode (Heller, 1988; as cited in Pramojaney & Kitjpoonphol, 2003).

Pramojaney and Kitjpoonphol (2003) stated that code-switching occurs when bilinguals change from one language to another during their conversation. They also mentioned that it can occur consciously or unconsciously in the communication between bilinguals.

Types of Code-Switching

Code-switching is classified into three types (Poplack, 1980; as cited in Shogren, 2011) as follows:

- Tag-switching refers to the switching of either a tag phrase or a word, or both, from one language to another language; for example, ‘you know’ and ‘I mean’.

- Intra-sentential switching refers to the switching from one language to another within the same sentence or clause. It can occur in the middle of the sentence and will usually be performed without pause, interruption or hesitation. This category of code-switching requires fluency in both languages because bilinguals need to switch to the rules of syntax of the second language sentence. However, this type of code-switching is also known as code-mixing (Myers-Scotton, 1993).
- Inter-sentential switching refers to the switching from one language to another between sentences. In other words, the whole sentence is produced entirely in one language before switching to another language. This phenomenon is also called “extra-sentential switching”.

Attitudes of People toward Code-Mixing and Code- Switching

Both the positive and negative attitudes of different groups of people toward code-mixing and code-switching have been presented through many research studies. Those holding positive attitudes believe code-mixing and code-switching are acceptable and are considered as common speech used among bilinguals (Ariffin & Husin, 2011). Moreover, the mixing and switching of languages is considered as a resource for effective communication and social group reinforcement (Koziol, 2000; as cited in Ariffin & Husin, 2011).

However, some negative attitudes have been shown as well. Cheng and Butler (1989; as cited in Ariffin & Husin, 2011) state that code-mixing and code-switching can take away the purity of the first language. Grosjean (1982; as cited in Ariffin & Husin, 2011) adds that code-mixing and code-switching are associated with bad manners, language pollution and linguistic incompetence.

According to the attitudes of Thais toward English code-mixing and code-switching, Thadlek (1998; as cited in Pramojaney & Kijpoonphol, 2003) states that a Thai speaker mixing English words within a conversation is considered an educated person. However, some Thai people are afraid that English will dominate the Thai language and consequently depreciate its value as a native language (Kannaovakun, 2001).

Many researchers have commented on the code-mixing and code-switching used in the classroom. According to Arthur & Martin (2006; as cited in Ariffin & Husin, 2011), code-mixing and code-switching is used to simplify students' learning of a second language and to provide bilingual support. Moreover, it helps increase the cooperation of students, their

understanding within the learning process, the development of relationships amongst other students, easier conveyance of ideas, and the accomplishment of the lessons.

However, some linguists say that using code-mixing and code-switching in the classroom may cause learners to have less ability to use the target language or the second language (Ariffin & Husin, 2011). Many teachers hold that some knowledge should only be taught using the target language, not the students' native language. Code-mixing and code-switching, in fact, may make the point of the lesson more confusing for the learners. Indeed, most teachers agree that “[code-mixing and code-switching] should be minimized, if not totally eliminated in classroom instruction.” (Ariffin & Husin, 2011, p.239). They believe that learners should learn the correct structure of the target language.

English Code-Mixing and Code-Switching in Thai Song Lyrics

Likhitphongsathorn and Sappapan (2013) state that the code-mixing and code switching phenomena have begun to emerge in the world of music. In Thai musical culture, many songs contain at least one English word or phrase (Likhitphongsathorn & Sappapan, 2013). However, the code-mixing and code-switching occurring in music is not like the code-mixing and code-switching that occurs naturally in conversation (Babalola & Taiwo, 2009; as cited in Likhitphongsathorn & Sappapan, 2013). The reason is that in music code-mixing and code-switching, the speakers (singers) and listeners do not usually personally know each other, as in general conversation (Sarkars & Siner 2005; as cited in Likhitphongsathorn & Sappapan, 2013). Another reason is that people who use code-mixing or code-switching in their communicative contexts usually are bilingual or multilingual, while the audiences of code-mixing and code-switching songs do not need to be bilingual because the lyrics of a song are public discourse (Davies & Bentahila, 2006). Most Thai people are not bilingual, but some of them are still sometimes part of the audience of songs containing code-mixing and code-switching.

Code-switching in song lyrics is motivated by the spread of mass media which “...provides unprecedented opportunities for people all over the world to be exposed to music originating in cultures other than their own.” (Davies & Bentahila, 2006; as cited in Babalola & Taiwo, 2009). Therefore, code-switching used in song lyrics is considered a stylistic innovation to get into the huge market of popular world music (Babalola & Taiwo, 2009). In the Thai music industry, artists start to mix and switch English in Thai song lyrics in order to keep up with the changes taking place within international culture (Likhitphongsathorn & Sappapan, 2013).

Previous Research Study

Kannaovakun (2001) investigated the characteristics, attitudes, perceptions, and motivations of the mixing of English and Thai in Thai television programs. This study set out to systematically observe and describe the mixing of English with Thai-based discourse, often termed code-mixing, in Thai television programs. A second phase of the study examined the subjective component of this question, namely the attitudes of members of the Thai media audience towards this language mixing, as well as audience perceptions of the impact on and consequences for national culture and identity. However, in the present study, the researcher is concerned with only one objective of this work, the investigation of attitudes toward code-mixing.

The findings show that the use of code-mixing can negatively affect the mother tongue language. Indeed, competence in speaking the Thai language could be reduced. The survey participants suggest that low competence in speaking the Thai language mostly occurs amongst Thai adolescents. The researcher reports that most adolescents use code-mixing because they prefer a Westernized culture. Moreover, frequent use of English code-mixing in the Thai mass media could persuade Thai adolescents that the English language is more important than their own. In addition, the mixing of the English and Thai languages is used by people who have higher education rather than people who have lower education. The researcher adds that code-mixing is generally used by adolescents rather than the middle aged. The findings also indicate that people use code-mixing in their communication in order to get a better understanding of the topic under discussion. Finally, some participants commented that using English code-mixing in their daily context helps them to learn English vocabulary.

METHODOLOGY

Quantitative Technique

The researcher surveyed 50 Thai people by using a questionnaire which was adapted from Jiraporn Kakeaw's (2011) study. The participants were divided into two groups: 25 adolescent participants (13-18 years old) and 25 middle aged participants (30-60 years old). The data were collected from the 1st to 31st October, 2013. Data analysis was made by using the Statistical Package for Social Sciences (SPSS) to calculate the percentage (%), mean (X), and standard deviation (SD).

Qualitative Technique

In addition to the questionnaire, two people from amongst the 50 participants were interviewed. In order to interview these two about various attitudes toward English code-mixing and code-switching in Thai songs, data were recorded from one adolescent participant who has very good English language skill and one middle aged participant who has almost no knowledge of English at all. Their original questionnaire responses were used to guide the interview. The data were collected from the 22nd to 23th December, 2013. The respondent answers are described in the Chapter dealing with the qualitative findings in order to create a better understanding of the attitudes of Thai people toward English code-mixing and code-switching in Thai songs.

QUANTITATIVE FINDINGS

The findings are displayed in the forms of Percentage, Mean, and Standard Deviation of the respondents, as well as the interpretation of the results. The results are listed in the table below.

Table 1: *Knowledge of the English language*

	Not at all	Slightly	Fair	Quite well	Very good
Percentage (%)	2.8	19.8	57.5	15.6	4.2

N =50

As shown in Table 1, most of respondents have knowledge of the English language at a fair level (57.5%), but only a few of the respondents have no knowledge of English language at all (2.8%). 57.5 percent of the respondents have a fair knowledge of the English language, followed by those with a slight knowledge (19.8%), quite well (15.6%), very good (4.2 %), and not at all (2.8%).

However, the respondents have shown the liking and the existence of English code-mixing and code-switching in Thai songs. Moreover, there are both positive and negative attitudes toward those songs.

Table 2: *The liking of English code-mixing and code-switching in Thai songs*

Adolescent (13-18 years old) (N=25)			Middle age (30-60 years old) (N=25)		
X	SD	level	X	SD	level
3.04	0.84	moderate	2.68	0.85	moderate

Table 3: *The existence of English code-mixing and code-switching in Thai songs*

Adolescent (13-18 years old) (N=25)			Middle age (30-60 years old) (N=25)		
X	SD	level	X	SD	level
3.88	0.78	high	3.32	1.22	moderate

Table 2 shows that adolescents moderately like to listen to Thai songs which mix and switch the English language ($X=3.04$). It is higher than the positive attitude of the middle aged to listen to Thai songs which mix and switch the English language which is also at a moderate level ($X=2.68$). Table 3 shows that the adolescents believe that there is a great amount of English code-mixing and code-switching in Thai songs - at the high level ($X=3.88$), while the middle aged believe that there is a great amount of English code-mixing and code-switching in Thai songs - at moderate level ($X=3.32$).

Table 4: *Positive attitudes toward English code-mixing and code-switching in Thai songs*

Positive attitudes	Adolescent (13-18 years old) (N=25)			Middle age (30-60 years old) (N=25)		
	X	SD	level	X	SD	level
1. People who listen to Thai songs which mix and switch the English language have good taste.	3.24	1.33	moderate	2.24	0.78	low
2. People who listen to Thai songs which mix and switch the English language are admirable.	2.16	1.21	low	1.84	0.69	low
3. People who listen to Thai songs which mix and switch the English language have higher education.	2.40	1.12	low	2.04	0.73	low
4. People who listen to Thai songs which mix and switch the English language have high social status.	2.64	1.15	moderate	2.00	0.82	low
5. People who listen to Thai songs which mix and switch the English language are knowledgeable.	2.84	1.31	moderate	2.16	0.85	low
Total	2.66	1.07	moderate	2.06	0.65	low

Table 4 shows five positive attitudes which are described as follows:

- The adolescent moderately believes that people who listen to Thai songs which mix and switch the English language have good taste – at a moderate level ($X=3.24$). It is higher than the belief of the middle aged ($X=2.24$).
- Both the adolescent and the middle aged groups have a low level of belief that people who listen to Thai songs which mix and switch the English language are admirable. The adolescents have a slightly higher belief ($X=2.16$) than the middle aged ($X=1.84$).
- Both the adolescent and the middle aged tend not to believe that people who listen to Thai songs which mix and switch the English language have higher education. The average score of the adolescent is higher ($X=2.40$) than the middle aged ($X=2.04$).
- The adolescents believe that people who listen to Thai songs which mix and switch the English language have a higher social status - at moderate level ($X=2.64$). It is higher than the attitude of the middle aged on this factor ($X=2.00$) which is only at low level.
- The adolescents believe that people who listen to Thai songs which mix and switch the English language are knowledgeable - at moderate level ($X=2.84$) while the belief of middle aged is at low level ($X=2.16$).

According to these findings, the researcher discerned that the level of positive attitudes toward English code-mixing and code-switching in Thai songs amongst the adolescent group is higher than that of the middle aged group. In fact, three out of five positive attitudes clearly show the different levels of agreement: (1) People who listen to Thai songs which mix and switch the English language have good taste; (2) People who listen to Thai songs which mix and switch the English language have a higher social status; and (3) People who listen to Thai songs which mix and switch the English language are knowledgeable. Amongst the three beliefs, the adolescent group tends to agree more than the middle aged group

Table 5: *Negative attitudes toward English code-mixing and code-switching in Thai songs*

Negative attitudes	Adolescent (13-18 years old) (N=25)			Middle aged (30-60 years old) (N=25)		
	X	SD	level	X	SD	level
1. Thai songs which mix and switch the English language sound annoying.	3.28	1.21	moderate	3.04	0.84	moderate
2. Thai songs which mix and switch the English language sound discontinuous in order to convey the meaning of the lyrics.	2.88	1.01	moderate	2.96	0.73	moderate
3. People listen to Thai songs which mix and switch the English language because it is the trend.	2.52	1.29	low	2.40	0.76	low
4. People listen to Thai songs which mix and switch the English language to show that they can speak English.	3.52	0.87	high	2.84	0.90	moderate
5. People listen to Thai songs which mix and switch the English language because they prefer a Westernized culture.	2.96	1.17	moderate	2.56	0.82	low
Total	3.03	0.87	moderate	2.78	0.38	moderate

Table 5 shows five negative attitudes which are described as follows:

- Both the adolescent and the middle aged moderately believe that Thai songs which mix and switch the English language sound annoying. The adolescent has a higher belief ($X=3.28$) than the middle aged ($X=3.04$).
- Both the adolescent and the middle aged moderately believe that Thai songs which mix and switch the English language sound discontinuous in order to convey the meaning of the lyrics. The adolescent has a slightly lower belief ($X=2.88$) than the middle aged ($X=2.96$).

- Both the adolescent and the middle aged tend not to believe that people listen to Thai songs which mix and switch the English language because it is the trend. The average score of the adolescent is higher ($X=2.52$) than the middle aged ($X=2.40$).
- The adolescents believe that people listen to Thai songs which mix and switch the English language to show that they can speak the English language at a high level ($X=3.52$). It is higher than the attitude of the middle aged in this factor ($X=2.84$) which is only at a moderate level.
- The adolescents believe that people listen to Thai songs which mix and switch the English language because they prefer a Westernized culture at moderate level ($X=2.96$), while the belief of the middle aged is at low level ($X=2.56$)

According to the findings, the researcher found that the level of negative attitudes toward English code-mixing and code-switching in Thai songs of the adolescent group is higher than that of the middle aged group. Two out of five negative attitudes clearly show the different levels of agreement: (1) People listen to Thai songs which mix and switch the English language to show that they can speak English; and (2) People listen to Thai songs which mix and switch the English language because they prefer a Westernized culture. The adolescent group agrees more than the middle aged group, in both aspects.

However, the respondents believe that there are both advantages and disadvantages of English code-mixing and code-switching in Thai songs. The advantages have shown in the table below.

Table 6: *Advantages of English code-mixing and code-switching in Thai songs*

Advantages	Adolescent (13-18 years old) (N=25)			Middle aged (30-60 years old) (N=25)		
	X	SD	Level	X	SD	level
1. Thai songs which mix and switch the English language help hearers to enhance their knowledge of English.	3.20	1.04	moderate	3.48	0.92	high
2. Thai songs which mix and switch the English language help hearers to understand the Western culture.	2.44	1.00	low	2.40	0.96	low
Total	2.82	0.85	moderate	2.94	0.82	moderate

Table 6 describes two advantages of English code-mixing and code-switching in Thai songs as follows:

- The adolescents believe that Thai songs which mix and switch the English language help hearers to enhance their knowledge of the English language at moderate level ($X=3.20$) while the belief of the middle aged is at high level ($X=3.48$).
- The adolescents believe that Thai songs which mix and switch the English language help hearers to understand the Western culture at low level ($X=2.44$), which is similar to the attitude of the middle aged group towards this factor ($X=2.40$).

Table 7: *Disadvantages of English code-mixing and code-switching in Thai songs*

Disadvantages	Adolescent (13-18 years old) (N=25)			Middle aged (30-60 years old) (N=25)		
	X	SD	Level	X	SD	level
1. Thai songs which mix and switch the English language weaken Thai writing skill.	3.36	1.32	moderate	3.48	0.92	high
2. Thai songs which mix and switch English language weaken Thai speaking skill.	2.52	1.36	low	2.36	0.99	low
Total	3.42	0.80	high	3.48	0.55	high

As shown in Table 7, two disadvantages of English code-mixing and code-switching in Thai songs are described as follows:

- The adolescents moderately believe that Thai songs which mix and switch the English language weaken Thai writing skills ($X=3.36$), while the middle aged highly believe that Thai songs which mix and switch the English language weaken Thai writing skills ($X=3.48$).
- The adolescent as well as the middle aged groups believe that Thai songs which mix and switch English language weaken Thai speaking skill at low level. The average scores are 2.52 for the adolescent and 2.36 for the middle aged.

QUALITATIVE FINDINGS

As the research findings indicate, there are both differences and similarities in the attitudes toward English code-mixing and code-switching in Thai songs between both the adolescent participant who has very good English language knowledge and the middle aged participant who has no English language knowledge at all.

The differences show, first, that the adolescent participant likes, to a small degree, listening to Thai songs which mix and switch the English language, while the middle aged participant does not like them at all. The adolescent participant said that Thai songs which use only the Thai language sound boring; on the contrary, the middle aged participant prefers listening to those songs that do not use mixing and switching because they are able to efficiently and emotionally convey the meaning of the song.

Second, the adolescent participant strongly believes that people who listen to Thai songs which mix and switch the English language show their good taste while the middle aged participant does not strongly believe this. The adolescent participant mentioned that people who listen to Thai songs which mix and switch the English language look cool and clever because they can understand other languages. However, the middle aged participant stated that anyone is able to listen to such songs. It is possible that a person who listens to Thai songs which mix and switch the English language may or may not have good taste.

Third, the adolescent participant believes that people who listen to Thai songs which mix and switch the English language are admirable; on the other hand, the middle aged participant seems to disagree with this factor. The adolescent participant believes that people who listen to Thai songs which mix and switch the English language could possibly be good

in the English language. He believes that people who are good in English deserve respect from others. On the contrary, the middle aged participant believes that a person who is admirable should be a good person or someone who does good, not a person who listens to Thai songs which mix and switch the English language.

Fourth, the adolescent participant possibly believes that people who listen to Thai songs which mix and switch the English language have received a high education while the middle aged participant disagrees with this factor. The adolescent participant believes that people who have high education like listening to Thai songs which mix and switch the English language rather than others who do not have similar education because more highly educated people could understand the English language better than those who have no education. However, the middle aged participant believes that listening to Thai songs which mix and switch the English language do not do so just because of having a high level of education. Anyone is able to listen to those songs if one likes the melody and lyrics of the songs.

Fifth, the adolescent participant tends to agree that people who listen to Thai songs which mix and switch the English language have higher social status while the middle aged participant disagrees with this. The adolescent participant pointed out that people who have high social status may have more chance to study the English language than people who have a lower social status. He believes that higher status people may be able to understand the English language better than lower status people, thus higher status people may choose to listen to Thai songs which mix and switch English since they know what those English words mean. Conversely, the middle aged participant believes that listening to those mixing songs does not involve social status. People may just like listening to music. It need not be motivated by their wealth, poverty, social status, or work.

Sixth, the adolescent participant strongly agrees that people who listen to Thai songs which mix and switch the English language are knowledgeable; in contrast, the middle aged participant disagrees with this. The adolescent participant strongly believes that people who listen to Thai songs which mix and switch the English language must have knowledge of English in order to be able to understand the meaning of the songs. On the other hand, the middle aged participant believes that listening to Thai songs which mix and switch the English language does not involve being knowledgeable, but it does involve being emotional. The reason why people listen to this kind of song could be because they feel their emotions when they hear the songs or understand the meaning of the lyrics.

Seventh, the adolescent participant disagrees with the opinion that Thai songs which mix and switch English sound annoying while the middle aged participant agrees with it. The adolescent participant pointed out that Thai society is stepping forward and ASEAN is coming; thus, Thais should adapt themselves to new things. Thai songs which mix and switch are examples of new things. They represent modernity and do not sound annoying at all. However, the middle aged participant expressed her feeling that she prefers listening to Thai songs which use only the Thai language because she can listen to them continuously, without being interrupted by other languages.

Last, the adolescent participant believes that Thai songs which mix and switch the English language help listeners to understand Western culture, while the middle aged participant disagrees with this factor. The adolescent participant said that these songs sometimes help him to understand Western culture. On the contrary, the middle aged participant expressed her pessimism about the Thai culture. In her opinion, Thais must understand their own culture and language before learning about Western culture and its language. However, English code-mixing and code-switching in Thai songs is still acceptable since she believes that those English words in the songs mostly do not represent their own culture.

Highlighting the similarities discerned, first is that both the adolescent and the middle aged persons agree that there is a great deal of English code-mixing and code-switching in Thai songs. As well, they both believe that the current era is forward-looking. The adolescent added that the Thai music industry would follow the social values of other countries in order to avoid being old-fashioned.

Second, both the adolescent and the middle aged interviewees agree that Thai songs which mix and switch the English language discontinue conveying the meaning of the lyrics. The adolescent participant said that too many English words mixed and switched in Thai songs could make him get confused because he could not frequently switch between the two languages at the same time. This makes him unable to understand the meaning of the songs. In addition, the middle aged participant said that the English words mixed and switched in the Thai songs could drag the attention of the hearers to pay attention to the foreign words themselves rather than the meaning of the lyrics. In fact, the English words could cause the listeners to waste their time by translating them. The middle aged participant may believe that Thai songs which use only the Thai language are easier to understand.

Third, both the adolescent and the middle age participants agree that people who listen to Thai songs which mix and switch English are doing it because it is the trend. The

adolescent participant added that only some Thais, though not all, listen to Thai songs which mix and switch the English language because it is the trend. He pointed out that this kind of song may stay in the Thai music industry for long time since it is already used in Hip-hop, Folk, and R&B songs. Likewise, the middle aged participant explains that many new Thai songs which mix and switch the English language have been released and broadcasted on television and radio. People may consciously and unconsciously listen to these songs instead of listening exclusively to the Thai songs because only a few of the original Thai songs have been broadcasted.

Fourth, both the adolescent and the middle aged respondents agree that people listen to Thai songs which mix and switch the English language to show that they can speak English. The adolescent participant said that some people may intend to show that they are good in English by listening to this kind of song. The middle aged participant added that some people may have no knowledge of English at all, but they may just pretend that they have by listening or singing the Thai songs which mix and switch the English language.

Fifth, both the adolescent and the middle aged interviewees tend to disagree that people listen to Thai songs which mix and switch the English language because they prefer a Westernized culture. Both interviewees believe that listeners may just listen to the song without preferring a Westernized culture. The adolescent participant added that Thai songs which mix and switch English may be westernized, but not the listeners. Moreover, the middle aged person offered the opinion that the listeners may just want to listen to new and trendy songs without becoming westernized.

Sixth, both the adolescent and middle age respondents agree that Thai songs which mix and switch the English language help listeners to enhance their knowledge of the English language. The adolescent participant affirms that English words or sentences mixed or switched in Thai songs practically help to enhance his knowledge of the English language in his study life. The middle aged participant added that the English words may draw the listeners to pay attention on them. In the case where the listeners do not know the vocabulary, they may struggle to find the meaning of each English word. Therefore, Thai songs which mix and switch English language may help listeners to learn the English language.

Seventh, both the adolescent and the middle aged participants disagree with the belief that Thai songs which mix and switch the English language weaken Thai writing skills. The adolescent participant believes that the listeners would not have worse writing skill just by listening to Thai songs which mix and switch the English language because the listeners may

just listen to the songs without using them in writing. Additionally, the middle aged participant stated that it could be other media which cause worse Thai writing skills, not Thai songs which mix and switch the English language. Within a Thai song which mixes and switches the English language, the Thai language words are generally present in far greater quantity. Thus, the English words would not affect the Thai writing skills of the listeners.

Last, both the adolescent and the middle age participants disagree with the belief that Thai songs which mix and switch the English language weaken Thai speaking skills. The adolescent believes that the English words mixed and switched in Thai songs do not cause worse Thai speaking skills. The middle aged participant supported that speaking English, mixed and switched within the Thai language is acceptable since the listeners could learn the English language by speaking like that. It is also acceptable if the listeners learn the English language while the Thai language is still significantly strong. Furthermore, she believes that Thai songs which mix and switch the English language could increase the courage of the listeners to talk to foreigners, getting confidence from the English vocabulary they have learnt.

DISCUSSION

This study follows three research questions. Based on the findings, the answers to each question are discussed and compared with the previous research studies.

What are the attitudes of adolescent and middle aged people toward English code-mixing and code-switching in Thai songs?

The adolescent group agrees that people who listen to Thai songs which mix and switch the English language show good taste. To explain, most Thai people may lack skill in the English language since English is not an official or second language in Thailand. Thus, the competence of English usage amongst Thai people could be reduced. Because of this, the adolescent group may believe that people who understand English and who listen to Thai songs which mix and switch the English language are more intelligent and show more taste than people who listen to Thai songs which contain only the Thai language. Furthermore, some adolescents who themselves have knowledge of the English language may believe that people who listen to Thai songs which mix and switch the English language are admirable since they could understand the English language better than people who are not good at

English; conversely, some adolescents who are not good in English may disagree with this factor. They may believe that the English language can be found everywhere, in the classroom, in the mass media and so on. Thus, respecting someone could depend on other factors, not solely because that person understands the English language.

In addition, some of the adolescents who have knowledge of the English language may hold the belief that listening to Thai songs which mix and switch the English language requires knowledge of the English language in order to understand the English words or sentences appearing in the songs. However, some other adolescents who are not skilled in the English language may believe that education is not a necessary factor for listening to Thai songs which mix and switch the English language since they may simply listen to these songs for entertainment. Moreover, some of the adolescents may believe that people with a higher social status probably have a higher knowledge of the English language than lower social status people. For this reason, therefore, the higher social status people may choose to listen to Thai songs which mix and switch the English language since they know what the English words in the songs mean. From another perspective, it can be stated that most Thais have a chance to study the English language since English is taught as a basic subject in Thai classrooms. Thus, it is possible that the lower social status people could grow in their understanding of the English language to somewhat the same level as the higher social status people.

The adolescent group believes that people listen to Thai songs which mix and switch the English language because they prefer a Westernized culture. This belief is related to Kannaovakun's (2001) study which reports that adolescents who mostly use code-mixing appear to like a Westernized culture more than their own. Thus, by extension, it can be argued that Thai adolescents may like listening to Thai songs which mix and switch the English language because they may like a Westernized culture more than the Thai culture. Possibly, a Thai adolescent may consciously or unconsciously welcome the Western culture since it is extensively broadcast on all Thai mass media. Thai songs which mix and switch the English language could then be another device which enables the listeners involuntarily to absorb Western culture.

The adolescent group believes that Thai songs which mix and switch the English language help the listeners to enhance their knowledge of the English language. One of the participants supported the view that English words or sentences mixed or switched in Thai songs help the listeners to learn English vocabulary in a practical way. Again, this finding is similar to Kannaovakun's (2001) study which stated that English code-mixing could help

learners with English vocabulary. However, the adolescent group disagrees that Thai songs which mix and switch the English language weaken good Thai speaking skills. In contrast to Kannaovakun's (2001) study, this study found that English code-mixing may in fact weaken Thai adolescents' speaking skills. English words or sentences which are mixed and switched in Thai songs could be regarded as informal English language. Therefore, the adolescents may imitate these songs by mixing the learned English expressions into their Thai conversation.

Regarding the attitudes of the middle aged participants, there was disagreement with the proposition that people who listen to Thai songs which mix and switch the English language show good taste. It could be supposed that language may not be a standard by which to judge people's taste. One's good taste could be evidenced by indicators such as wearing good clothes, driving a nice car and so on, rather than by the listening to Thai songs which mix and switch the English language. The middle aged group also disagreed that people who listen to Thai songs which mix and switch the English language are knowledgeable. One participant, who has no knowledge of English, commented that listening to these songs does not involve being knowledgeable, but it does involve experiencing emotion. It could be assumed that people who do not have knowledge of the English language may believe that English is not significantly important since they lack English language competence. On the other hand, people who have knowledge of the English language may believe that English is significant since they may use or learn English as they listen to such songs. However, some of the middle aged believe that listening to Thai songs which mix and switch the English language may not be associated with any level of education or social status since they believe that listening to these songs may not be motivated by wealth, poverty, social status, education or the occupation of the listeners.

In addition, some of the middle aged participants believe that these songs could help listeners to learn English vocabulary. To explain, the English words may make the listeners pay close attention to them. In the case where the listeners do not know the vocabulary, they may struggle to find the meaning of each English word. At this point, the middle age may believe that this innovation in Thai songs could motivate English self-learning amongst the listeners, adolescents, and language learners. On the other hand, the middle aged group strongly disagreed that Thai songs which mix and switch English help listeners to understand Western culture. During the interview, the middle aged participant pointed out that Thais must understand their own culture and language before learning about Western culture and its languages. The participant may be afraid that English could come to dominate the Thai

language. Additionally, according to Kannaovakun (2001), some Thai people are afraid that the English language will dominate the Thai language and consequently the value of Thai language will depreciate. Thus, the middle aged participants may believe that Thai songs which mix and switch the English language could overshadow the Thai language and culture since a great number of these songs now widely exist.

Are there differences in the attitudes of the two canvassed groups? If so, what are they?

There are substantial differences in the attitudes toward English code-mixing and code-switching in Thai songs between the adolescent group and the middle aged group.

First, the adolescent group agrees that people who listen to such songs which mix and switch the English language show good taste. On the other hand, the middle aged group disagrees with this factor. Second, the adolescent group agrees that people who listen to Thai songs which mix and switch the English language are knowledgeable while the middle aged group strongly disagrees with this. During the interview, the adolescent who has good skill in the English language shared the conviction that having knowledge of English is required in order to be able to understand the meaning of the songs. Conversely, the middle aged person, who has little knowledge of English, may believe that understanding the meaning of the songs depends on the emotions and feelings of the listeners. However, one significant issue about knowledge of the English language should be raised and reviewed. Some people who are very good in English may emphasize the English words and sentences in the songs since they may know the meanings. On the contrary, people who are not good in English may skip through or ignore those English words because they do not understand them. Lastly, both the adolescent and the middle aged group strongly disagreed that Thai songs which mix and switch the English language give help listeners to understand Western culture; on the contrary, however, one adolescent tended to agree with this opinion. This participant may believe that such songs occasionally show aspects of Western culture. It is possible that song listeners could learn something about Western culture from them. However, it should be noted that the English language mixed in the songs is usually confined to a word or a phrase, rarely appearing in full sentence form. Thus, such English used in the songs may not completely clarify anything of much significance regarding Western culture. Hence, Thai songs which mix and switch the English language could be useful for learning about the Western culture if some explanation was also clearly given in the songs.

Could English code-mixing and code-switching in Thai songs be an effective pedagogical instrument for learning the English language?

Some doubt is expressed around whether English code-mixing and code-switching in Thai songs may or may not be an effective pedagogical instrument for learning the English language. As mentioned by Collie and Slater (1987; as cited in Griffiths, 2012), “[songs] are a source of much enjoyment for teacher and learner alike.” Similarly, Griffiths (2012) also posits that a song is “a large component of the entertainment industry” which could create enjoyment and happiness for learners (p. 1138). According to these research findings, the adolescent participants tend to agree that Thai songs which mix and switch the English language could increase the enjoyment of the listeners. Therefore, it is possible that those songs which motivate the listeners to pay more attention could be pedagogical instruments to learn the English language. Moreover, Arthur and Martin (2006; as cited in Ariffin & Husin, 2011) point out that code-mixing and code-switching are used to simplify the learning of a second language. Also, Alenezi (2010) supported that code-switching could make the learners easily understand the lessons (see also in Yao, 2011; Ariffin & Husin, 2011). Thus, it is possible that Thai songs which mix and switch the English language could be a pedagogical instrument which helps the learners to get a better understanding of that language. As detailed in the findings, the adolescent participant affirmed that such songs could practically help the learners to enhance their knowledge of the English language; for example, learning English vocabulary. A middle aged participant also agrees with this opinion. She stated that the English words in the songs may catch the attention of the learners. They may struggle to find the meaning of each English word they do not know. On the other hand, there are some aspects about English code-mixing and code-switching in Thai songs which could hinder it being an effective pedagogical instrument for learning English. Lazer (1993; as cited in Griffiths, 2012) mentions that some songs should not be used in English language learning since the English words which are mixed and switched in the songs may contain non-standard English grammatical patterns. Indeed, the songs’ English words may be informal in tone which is not an appropriate context for learning correct English grammar. Furthermore, according to Ariffin and Husin (2011), learners should study only the target language without mixing or switching with their first language because it may hinder an effective learning of the correct structure of the target language.

However, it is also possible to argue that Thai songs which mix and switch the English language could, in fact, be useful for English language beginners. These novice

learners may need some Thai language to assist in guiding them to understand a particular song's meaning. If they learn from the English songs without mixing or switching with their first language, it may too difficult for them to understand the whole context.

CONCLUSIONS

The English language continues to be used extensively by people all around the world. Thailand is one non-native English speaking country where the English language has been adopted for use in many contexts. The frequent use of the English language in such a Thai context renders almost unavoidable the 'code-mixing' and 'code-switching' phenomena. This study aimed to investigate the attitudes of Thai people toward English code-mixing and code-switching in Thai songs and to find out if such English code-mixing and code-switching could be an effective pedagogical instrument for learning the English language. Both a quantitative and a qualitative technique of research were used in this study. Employing a quantitative technique, the researcher surveyed the attitudes of 50 Thai participants (25 adolescent and 25 middle aged) toward English mixing and switching in Thai songs by using a questionnaire. Following a qualitative technique, two persons were then selected from amongst the 50 Thai participants (one who has very good English language skill and one who has very little knowledge of English) to be interviewed in order to get more in-depth information.

The findings show that the attitudes toward English code-mixing and code-switching in Thai songs of the adolescent and the middle aged groupings reveal both differences and similarities. Most middle aged participants disagree with the positive attitudes held by people who listen to Thai songs which mix and switch the English language, while a majority of the adolescent participants believe that some people who listen to Thai songs which mix and switch the English language are knowledgeable as well as show good taste and have a higher social status. On the other hand, both the adolescent and middle aged groups agree that some Thai songs which mix and switch the English language sound annoying and are inconsistent in conveying the meaning of the lyrics. Both groups also agree that Thai songs which mix and switch the English language may help listeners to enhance their knowledge of the English language.

When interviewed, the participant who is very skilled in English tended to emphasize only the English competency of the listeners. This participant may believe that people who listen to Thai songs which mix and switch the English language are knowledgeable and are

highly educated. To be more precise, as only a relatively few Thais understand the English language, it may follow that people who are good in English are likely to be considered intelligent or a well-educated person. On the other hand, when asked, the participant who does not have any knowledge of the English language pointed out that the level of education or knowledge of the English language of the listeners should not be a factor for listening to Thai songs which mix and switch the English language; in contrast, the song lyrics, its meaning, and its melody should be the deciding factors in listening to those songs.

However, an examination of the effectiveness as a pedagogical instrument of English code-mixing and code-switching in Thai songs reveals that those songs could, indeed, be effective because they may motivate the learners to pay more attention to their learning of the English language and may be helped to gain a better understanding of the English language. On the contrary, English code-mixing and code-switching in Thai songs may not, in fact, be an effective pedagogical instrument because the English vocabulary used in the songs may be informal language which is not proper for the learning of accurate English syntax. In summary, Thai songs which mix and switch the English language could be considered an additional vocabulary learning instrument option for English language learners. Such songs would be accepted as an effective pedagogical instrument for the learning of the English language if the chosen words also represent correct English grammar patterns.

In this study, the key limitation lies in the selected number of participants. The researcher systematically examined the opinions of only 50 people through a survey of a group of 50 participants and an interview of two from among this group. Thus, their attitudes, as reflected in the findings of this study, cannot be generalized to cover the population as a whole. As well, the researcher would like to recommend to readers, researchers, or other scholars who want to extend this study's framework that the investigation should be expanded. In addition, the number of participants for both the survey and the interview should be larger and wider. In this way, the findings can be generalized to cover the attitudes of the public at large.

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Thai-English Code Mixing and Code Switching in Cosmopolitan Magazine

Pichanut Kunarawong

ABSTRACT

A study of Thai-English code mixing and code switching in the Cosmopolitan (“Cosmo”) magazine (Thai edition) aimed: (1) to investigate the different patterns of Thai- English code mixing and code switching in that magazine; (2) to discover the motivations in using Thai-English code mixing and code switching in the magazine; and (3) to discover if Thai-English code mixing and code switching in the magazine can be an alternative way for Thai students to learn English. The entire magazine was used to gain the research data, from the front to the back cover. However, the advertisements published within were not included in the study. The findings of the study reveal that hybridization type code mixing was found at the highest level, followed by truncation, word order shift, conversion, reduplication, and semantic shift respectively. Also, the occurrence of intrasentential code mixing appears to be at its highest when compared with the rest of the nativized features of code mixing and intersentential code switching, but no tag switching is found.

Moreover, the results of the study show that the writers of the magazine applied English words or sentences to a Thai context in order to quote somebody, to repeat for clarification, to fulfill real lexical needs, to use euphemisms, to apply principles of economy, as a convenience to pronounce and to remember, to maintain the feature of the Thai language, to draw the reader’s attention to pictures, to emphasize a key message, to develop meaning, to extend a meaning, to attract the reader’s attention to some specific information, to provide a title for the article, and to express a Western invented concept.

The study also concludes that Thai-English nativized features code mixing are not appropriate for teaching English to Thai students because the linguistic features of the English words were distorted when mixed into a Thai language context. However, code mixing could be applied for teaching examples of incorrect use of the English language; for example, in a comparison with correct usage. Moreover, code mixing at an intrasentential level and intersentential code switching are suitable for Thai students to learn English as English words, phrases, clauses, and sentences have not undergone any modifications. Thus, Thai students could learn how to use the English words correctly which may provide help to the Thai students to improve their communication efficiency.

Keywords: code-mixing, code-switching, magazine, motivation

บทคัดย่อ

การศึกษาการปนและการสลับภาษาในวารสารคอลัมโพลิแทน (คอลัม) ฉบับภาษาไทย มีจุดมุ่งหมายเพื่อ (1) ศึกษารูปแบบที่แตกต่างกันของการปนและสลับภาษาไทย-อังกฤษในวารสารดังกล่าว (2) เพื่อค้นหาแรงจูงใจการปนและการสลับภาษาไทย-อังกฤษในวารสารดังกล่าว (3) เพื่อค้นหว่าการปนและการสลับภาษาไทย-อังกฤษในวารสารสามารถเป็นทางเลือกสำหรับผู้เรียนภาษาอังกฤษคนไทยหรือไม่ ทั้งนี้ได้ทำการศึกษาวารสารทั้งเล่มเพื่อใช้เป็นข้อมูลการวิจัย จากปกหน้าถึงปกหลัง อย่างไรก็ตามไม่ได้ศึกษาโฆษณาที่ปรากฏอยู่ในวารสาร ผลการวิจัยพบว่า การปนภาษาแบบประสมคำอยู่ในลำดับสูงสุด ตามด้วย การตัดคำ การเปลี่ยนการเรียงลำดับคำ การเปลี่ยนหน้าที่คำ การใช้คำซ้ำ และการเปลี่ยนความหมายคำตามลำดับ นอกจากนี้ ยังพบว่า มีการใช้การปนคำภายในประโยคมากที่สุด เมื่อเทียบกับการปนภาษาลักษณะของภาษาแม่อื่นๆ และการปนภาษาระหว่างประโยค แต่ไม่พบการปนภาษาแบบวลี หรือสำนวน

นอกจากนี้ ผลการศึกษาพบว่าผู้เขียนบทความของวารสารดังกล่าวนำเอาคำหรือประโยคภาษาอังกฤษมาใช้ในบริบทไทย เพื่อที่จะอ้างถึงคำพูดของใครสักคน เพื่อกล่าวซ้ำให้มีความชัดเจนมากขึ้น เพื่อเติมเต็มความต้องการด้านคลังศัพท์ เพื่อใช้การเคลื่อนคำ เพื่อประยุกต์ใช้หลักเศรษฐกิจ เพื่อให้หลีกเลี่ยงและจำได้อย่างสะดวกขึ้น เพื่อคงลักษณะทางภาษาไทยเอาไว้เพื่อดึงความสนใจของผู้อ่านต่อภาพ เพื่อย้ำข้อความสำคัญ เพื่อพัฒนาความหมาย เพื่อขยายความหมาย เพื่อดึงความสนใจของผู้อ่านต่อข้อมูลเฉพาะ เพื่อสร้างหัวข้อของบทความ และเพื่อแสดงแนวคิดที่มาจากตะวันตก

การศึกษานี้สรุปว่าไม่เหมาะสมที่จะใช้การปนภาษาไทย-อังกฤษโดยใช้ลักษณะภาษาแม่ ในการสอนภาษาอังกฤษสำหรับผู้เรียนชาวไทย เพราะว่าลักษณะทางภาษาศาสตร์ของคำภาษาอังกฤษถูกบิดเบือนเมื่อมีการปนคำดังกล่าวเข้ากับบริบทไทย อย่างไรก็ตาม การปนคำสามารถใช้ในการสอนตัวอย่างของการใช้ภาษาอังกฤษที่ไม่ถูกต้องได้ ยกตัวอย่างเช่น ในการเปรียบเทียบกับการใช้ที่ถูกต้อง อย่างไรก็ตาม การปนคำในระดับภายในประโยคและการปนศัพท์ระหว่างประโยคมีความเหมาะสมกับผู้เรียนชาวไทยสำหรับเรียนภาษาอังกฤษ เนื่องจากคำ วลี อนุประโยค และประโยค ภาษาอังกฤษเหล่านั้นยังไม่ได้ถูกดัดแปลง ดังนั้นผู้เรียนไทยควรเรียนการใช้คำภาษาอังกฤษอย่างถูกต้อง ซึ่งอาจช่วยผู้เรียนชาวไทยให้ปรับปรุงประสิทธิภาพการสื่อสารได้

คำสำคัญ: การปนภาษา, การสลับภาษา, วารสาร, แรงจูงใจ

INTRODUCTION

Background of the Study

Code mixing and code switching usually happens in a society of bilingual or multilingual speakers when one particular language is more appropriate than another in a special context (Kannaovakun & Gunther, 2003). Also, when there are no exact words in the native language, it is necessary to use words from another language in order to convey more precisely what the speakers wish to say (Wardhaugh, 1992, as cited in Janhom, 2011). Code mixing has been defined variously. One definition is that it is the skill of a speaker to mix one language with another within the same sentence. On the other hand, code switching has been defined as an alternative use of two or more linguistic varieties which are being switched back and forth between sentences. Both code mixing and switching are considered worldwide language phenomena that can be found in various parts of the world (Kachru, 1986, as cited in Kannaovakun & Gunther, 2003). Thailand is included as one of those countries.

English is neither a national language nor an official language in Thailand; however, it is certainly considered the most important foreign language in the country, due to several factors such as international trading and business, industrial expansion, communication technology, as well as because of the influence of Western culture, entertainment, and higher education (Kannaovakun & Gunther, 2003). That are the reasons for new English words continuing to pour into the contemporary Thai language.

At the present time, Thai citizens use English as a language to interact with foreigners, both native and non-native English speakers. Also, English is widely used amongst Thais by their mixing English words with Thai ones, or by switching from Thai to English both intentionally and unintentionally. As consequence, some English words are widely used and recognized by Thai people, for example: sure, happy, care, okay, sexy, date, fashion, update, and party (Kannaovakun & Gunther, 2003). Thus, the contact of the two languages, i.e., English and Thai, is unavoidable and can lead to the “language mixing phenomenon” (Yiamkhamnuan, 2011).

In Thai society, English code mixing and code switching are found in both the spoken and written languages. Accordingly, this researcher chose to examine Thai-English code mixing and code switching evidenced in written documents. Second, this research places particular emphasis on the mixing and switching of Thai-English because of the widespread language mixing phenomena in Thailand. Third, there is only limited study about the use of English code mixing and code switching within the Thai language, particularly in the foreign fashion

magazines which are published in Thailand. Finally, many of the English words used in switching by the magazines can also be applied to Thai daily conversations. This, in turn, can lead to their being widely used and recognized by the general population of Thailand. Hence, such magazines can be considered as one of the more important sources to use in order to investigate the phenomenon of language change, and in particular linguistic changes in the contemporary Thai language.

Objectives of the Study

The purposes of the study are to: (1) to investigate the different patterns of Thai-English code mixing and code switching that is used with the Thai fashion magazine context; (2) to discover the motivations for using Thai-English code mixing and code switching in the magazines instead of using a Thai only code; and (3) to discover if the phenomena of Thai-English code mixing and code switching in the magazines can be an alternative tool for Thai students to learn English.

Scope of the Study

Currently, a number of youth magazines, both domestic and international, can be found displayed in Thai bookshops. These magazines often contain a variety of articles and usually involve Thai-English code mixing and code switching. Therefore, in line with these phenomena, the researcher decided to conduct a study of Thai-English code mixing and code switching by focusing on a particular foreign magazine for women, published and distributed in Thailand. This publication will be referred to as “Cosmo”. In order to achieve the study’s aims, emphasis is placed on English words, phrases, and sentences that are mixed in with Thai sentences and found in columns of the magazine from its front cover to back cover pages.

LITERATURE REVIEW

Definitions of Code Mixing and Code Switching

Code Mixing: Definitions

Code-mixing is the language phenomenon of mixing two or more different codes to create a new code which includes elements of lexical items and the grammatical features of the two languages. These are incorporated into a structurally definable pattern within a single utterance or in the same sentence without changing the topic (Ju, 2009). In other words, code

mixing is an embedding of foreign codes within the native language of the speakers at the level of word and phrase within the same sentence (Bokamba, 1989, as cited in Shogren, 2011). When English words are embedded into the native language of the speakers, they have undergone some modification (Kannaovakun & Gunther, 2003). In other words, the features of the native language remain the same, but the English words, or their status, are changed or distorted, so that they can be blended into the non-native speakers' sentences (Gibbons, 1987, as cited in Janhom, 2011). This is why code mixing often emphasizes a hybridization of two languages: the speaker's native language and English (Muyken, 2000, as cited in Ju, 2009). As a result, when the English language is mixed with the speaker's native language we consider this new English form as nativization or a localized form (Kannaovakun & Gunther, 2003).

Code Switching: Definitions

Code switching has become a common term to describe an alternate usage of language by a bilingual person, engaging more than one language with which to communicate (Scotton, 1993, as cited in Nilep, 2006). In other words, it is a practice of interlocutors within a particular discourse to switch from one code to another which leads to varieties of language (Gumperz, 1982, as cited in Shogren, 2011). Accordingly, code switching emphasizes the switching from one language to another at the level of meaningful clauses and sentences (Muyken, 2000, as cited in Ju, 2009). Moreover, the lexical or grammatical features of the English language remain the same when applied to the non-native speaker's context – because bilinguals will usually have sufficient knowledge in both languages and are capable of using two languages to express a range of meanings.

Theoretical Framework of the Classification of Code Mixing

Kannaovakun and Gunther (2003) and Preechaamornkul (2005) categorized code mixing on the basis of nativized features. This means a change in linguistic feature when a second language comes into contact with the first language. As a result, the second language appears in the new setting (Pandharipande, 2007, as cited in Janhom, 2011). The classifications are listed as follows:

Truncation: an English word that is abbreviated from its complete form. There are two types of truncations:

First, an English word is abbreviated to a shorter form by retaining the first syllable and reducing other following syllables. For example, *Super* is the abbreviation of “supermarket”.

Second, an English word is abbreviated to a shorter form by retaining the ending syllable and reducing the previous syllables. For example, the word “number” is shortened to *ber*.

Hybridization: an example of hybridization is a combination of an English word with a Thai word (Kannaovakun & Gunther, 2003). There are two patterns of hybridization based on the position of an English word as follows:

First, the preceding position: the English word is engaged as a headword and the Thai word is engaged as a modifier. For example, team งาน (teamwork), fan เพลง (fan club).

Second, the following position: the Thai word is employed as a headword and the English word as a modifier. For examples, วัย teen (teenager), รายการ TV (TV program).

Conversion: is defined as when an English word changes from one part of speech to another when it is applied to Thai context. There are four patterns of conversion as follows:

First, an English noun is used to substitute for the position of a verb in the Thai context. For example, “สุดท้าย เรา decision เหลือ 2-3 เรื่อง” (*Finally, we have only 2-3 things to decide*).

Second, an English adjective is used to substitute for the position of a noun in the Thai context. For example, “ขอต้อนรับสู่ OIC รู้เห็น trendy กับ DJ รุ่นใหม่” (*Welcome to the OIC program, you will feel trendy with our new DJ*).

Third, an English adjective is used to substitute for the position of a verb in the Thai context. For example, we say “เพลงนี้เป็นเพลงที่ค่อนข้างจะ sensitive เล็กน้อย” (*This song is a bit sensitive*).

Fourth, an English verb is used to substitute for the position of a noun in the Thai context. For instance, “เพลงนี้ล้อเลียนคน อาจจะมี feel ที่ซี้เล่น” (*This song is going to mimic a person, maybe some teasing feeling will appear*).

Semantic shift: this explains a change in the meaning of an English word when it is used in the Thai context. For example, “you have a good back.” (You have a good supporter). The word back normally means the part of the human body from the shoulders to the hips and here is changed to mean someone who can support you when it is used in a Thai context.

Reduplication: this refers to the use of an English word repeatedly within a Thai sentence. For example, “อยากฝากบอกอะไรกับ fan fan ก่อนปิด break ใหม่นะครับ” (*what do you want to say to your fans before taking a break?*).

Word order shift: this explains a syntactic change or a change in word order when English is applied to a Thai context. For example, “6 มีนาคม tour concert ของวง Taxi ที่ราชบุรี” (*There is a*

concert tour of Taxi band on 6 March at Ratchaburi). The collocation “concert tour” changes to “tour concert”.

Theoretical Framework of the Classification of Code Switching

Shogren (2011) categorized code switching into three main groups based on the nature of the juncture where the code switching takes place in the sentence. The classifications are listed as follows:

Intrasentential code switching: this type of code switching involves a shift from one language to another in the middle of the same sentence or sentence fragment without a change of topic (Cakrawarti, 2011). In other words, the native language and second language are switched back and forth at the level of word and phrase within the same sentence. For example, “Brands รังนกแท้เนื้อทอง Jasmine Aroma และอีกหลากหลายรวมสูตร Brands รังนกแท้เนื้อทองทำสูตรเฉพาะวันแม่ปีนี้เท่านั้น” (Kraithipchoosakul, 2010). However, this type of code switching is similar to code mixing, as described by Kannaovakun and Gunther (2003) and Preechaamornkul (2005). This is an example of a change in syntactic feature when a second language comes into contact with the first language at the level of word and phrase. Therefore, it may be more accurate to categorize this type of language use as code mixing at an intrasentential level.

Intersentential code switching: this type of code switching occurs between sentences, or outside the sentence (Cakrawarti, 2011). In other words, a whole sentence is produced entirely in one language and then the following whole sentence is switched into another language (Scotton, 1993, as cited in Shogren, 2002). For example, “Twelve plus pocket moisture cologne super junior full set collection หอมแบบ Twelve plus” (Kraithipchoosakul, 2010).

Tag-switching: is related to the insertion of a tag or a word phrase (Jalil, 2009). It involves the inclusion of a tag of one language in the utterance or the sentence of an entirely different language, from language B to language A (Kraithipchoosakul, 2010). For example, “you know”, “I mean”, and “right”.

Motivations of Code Mixing and Code Switching

According to Cakrawarti (2011), when code mixing or code switching occurs the motivation, or the reasons, of the speaker is considered as an important factor. There are

several reasons for a bilingual person to mix or switch from their language into another. These are as follows:

To talk about a particular topic

Speakers sometimes prefer to talk about a particular topic in one language rather than another because they feel more comfortable and it is easier to express their emotional feeling in the language that is not their everyday language.

To quote somebody else

Speakers switch from one language to another to quote some expressions, proverbs, well-known words, or what another person has said. For instance, in Indonesia, those well-known figures are mostly from some English-speaking countries. Then, the famous expressions or sayings can be quoted intact in English. However, Li (2000) holds this motivation more as “quotation”.

To emphasize something

When the speakers who are talking in their native language suddenly switch to another, this is because they want to emphasize something. Conversely, they may switch from their second language to their first language.

To interject

Interjection is used for words or expressions which are inserted into a sentence to convey strong emotional feelings, or to gain attention. Again, Li (2000) calls this type of motivation “interjection”. For examples, *Dompetku ketinggalan di taksi! Shit! (I left my wallet in the taxi! Shit!)*.

To repeat for clarification

Speakers sometimes use more than one language to deliver the same message in order to clarify their speech so the listeners can better understand the context. The repetition not only serves to clarify what was said, but also emphasizes the message. Li (2000) also called this type of motivation as “doubling”. For example, “Keep straight, *Sidha jao*” (Keep straight, keep straight).

To express group identity

The ways academic people communicate are obviously distinct from other groups of people because of the use of code switching and code mixing to show group identity.

To soften or strengthen request or command

Mixing and switching from a native language into English can function as a request and it softens any directness in the native language. In addition, it can also strengthen a command

because the speaker may feel more powerful than the listener when he uses a language that nobody else can.

To fulfill real lexical need

Bilingual speakers may want to switch or mix their first language with a second language due to the lack of equivalent lexicon in their first language. Here, the speakers find that it is easier to say a particular word in the second language. However, Li (2000) calls this motivation as “specificity”. For example, the verb “to book” which means to make a reservation for something with no required money or deposit, is more specific in meaning than the closest Cantonese word *deng* which means to make a reservation.

To exclude other people when a comment is intended only for a specific audience

Sometimes people mix or switch from their language to another because they want to communicate to a certain group of people and to avoid interference from certain others in their communication.

Li (2000) who also investigated the motivation of using English code mixing in Hong Kong speech, found several motivations behind code mixing and code switching. Some of the motivations are the same as Cakrawarti (2011) which were mentioned earlier; however, there are three more motivations unique to Li:

Euphemism

Euphemism means using an English word instead of using a word in the first language because the speakers believe that the word in their first language is impolite, inappropriate, or embarrassing to say. For example, Cantonese people use the English word *bra* instead of saying *hug wai* that means something which is used to cover a woman’s breast.

Principle of economy

Speakers sometimes prefer to use an English word because it is shorter than the word’s equivalent in their native language; as well it may express their meaning more efficiently and with less ambiguity. For example, the phrase “check in” has two syllables, but its equivalent in Cantonese contains up to six syllables.

Personal Name

It is common practice among the bilingual speakers to adopt an English name for a particular context. For example, “Teresa ngo dei zing dak leng m leng” (Teresa, *did we make it nicely?*)

RESEARCH METHODOLOGY

Overview of the Study

This research is considered qualitative research since it outlines a detailed description of the different patterns of Thai-English code mixing and code switching that can be found in “Cosmo” magazine. It also explains the motivations behind the magazine’s use of English code mixing and code switching, rather than using only Thai. Finally, the research will provide an answer for Thai-English teachers who are considering using Thai-English code mixing and code switching as an alternative tool to teach English to Thai students. Qualitative research is considered the most appropriate method to meet the goals of this study as each of the research questions needs to be answered in descriptive detail.

Research Questions

According to the mentioned language mixing phenomenon in Thailand, there are three main questions that invite further investigation:

1. What are the patterns of Thai-English code mixing and code switching which can be found in “Cosmo” magazine?
2. What are the motivations for “Cosmo” magazine’s using Thai-English code mixing instead of using a Thai code only?
3. Can the Thai-English code mixing and code switching used in the magazine be applied as an alternative tool to teach English to Thai students?

Research Instrument

The research instrument of this study is a foreign women’s magazine which is published and distributed in Thailand; it will be referred to as “Cosmo”. The particular magazine used was the edition published in the month of September, 2013. It consists of 214 pages and there are many sections in the magazine. “Cosmo” was chosen as the instrument of this study because of its ready availability in numerous bookstores. Secondly, it is representative of the type of magazine that is currently targeted at a vast audience, especially young middleclass women.

Data Collection

The data of this research were collected from the September 2013 “Cosmo” magazine. The study investigates the different patterns of Thai-English code mixing and code switching which can be found in all columns of the magazine from its front cover page to its back cover. However, the table of contents and all the advertisements in the magazine are excluded from the study.

Theoretical Frameworks of Code Mixing and Code Switching

The researcher applied the nativized feature classification frameworks of Kannaovakun and Gunther (2003) and Preechaamornkul (2005) to classify the different patterns of Thai-English code mixing in the magazine. There are six types of code mixing; truncation, hybridization, conversion, semantic shift, reduplication, and word order shift.

The researcher adapted the theoretical frameworks of Shogren (2011) to describe the pattern of Thai-English code mixing at the intrasentential level that appears in magazine, and two types of code switching. There are three classifications as follows: intrasentential code mixing, intersentential code switching, and tag-switching.

Motivations in Using Code Mixing and Code Switching

The researcher adapted the theoretical frameworks of Cakrawarti (2011) and Li (2000) to describe the motivations in using code mixing and code switching in the magazine. However, only some of the motivations are applied to the research and some are excluded because they cannot be found in the context of the magazine.

- | | |
|---|--|
| • to quote somebody else | • to draw the reader’s attention to pictures |
| • to repeat for clarification | • to emphasize a key message |
| • to fulfill real lexical needs | • to develop a meaning |
| • to use euphemisms | • to extend a meaning |
| • to apply principles of economy | • to attract the reader’s attention to some specific information |
| • as a convenience to pronounce and to remember | • to provide a title for the article |
| • to maintain the feature of the Thai language | • to express a Western invented concept |

FINDINGS

Classification of Thai-English Code Mixing

The collected data related to Thai-English code mixing in the magazine was classified according to the classification framework of the nativized features used by Kannaovakun and Gunther (2003) and Preechaamornkul (2005). The nativized features consist of six types: truncation, hybridization, conversion, semantic shift, reduplication, and word order shift. Examples of each nativized feature will be illustrated below.

Hybridization: there are two patterns of hybridization based on the position of the English word:

(1) The English word acts as a headword and the Thai word acts as a modifier, for example:

Table 1: Examples of hybridization: English as a headword

Hybridized word	English words	Code-Mixing in the Text
Scriptภาพยนตร์	Movie script	“ช่วงนี้ฉันและแม่กำลังเขียนสคริปภาพยนตร์ของขั้วญด้วยกันอยู่ค่ะ” (p.49: The Cosmo Interview)
Creamกันแดด	Sun block cream	“หรือไม่ก็ใช้ครีมกันแดดธรรมดาที่ไม่มีสารเคมีแทนก็ได้” (p.72: Beauty Book)

Table 1 illustrates examples of hybridization in which the English words were blended with Thai words to form new words. However, the English headword still retains its former meaning. The position of the English headword is also switched from the first position to the second position of the compound noun. For example, the English word “movie script” is switched to “scriptภาพยนตร์” (Script *movie*).

(2) The English word acts as a modifier and the Thai word acts as a headword. For example:

Table 2: Examples of hybridization: English as a modifier

Hybridized word	English words	Code-Mixing in the Text
นักFootball	Footballer	“เขาเป็นนักฟุตบอล” (p.54: Fun, Fearless Female)
รองเท้าBallet	Ballet shoes	“หรือเราเรียกสั้นๆว่ารองเท้าบัลเลต์” (p.116: Fashion How To)

Table 2 illustrates examples of hybridization where English words were blended with Thai words to form new words, while the English word itself retains its original meaning. Also, the position of the English modifier comes after the Thai headword. For example, the English word “ballet” comes after the Thai word รองเท้า (*Shoes*) and becomes “รองเท้าballet” (ballet *shoes*).

Truncation: there are two types of truncation that appear in this study.

(1) An English word is changed into a shorter form by retaining the beginning syllable and reducing other following syllables. Examples are illustrated in the table below.

Table 3: Examples of truncation code mixing: retaining the beginning syllable

Truncation	Full Word	Code-Mixing in the Text
Spec	Specification	“เป็นคนที่ไม่มีสเปก” (p.50: Fun, Fearless Confessions)
Hi-so	High-society	“แบบไม่เป็นธรรมชาติ พูดจาจีบปากจีบคอ แอ๊บไฮโซ” (p.52: Spotlight in the Office (Guy))

Table 3 shows examples of truncation of an English word by maintaining its beginning syllable and discarding the other following syllables when using the word in a Thai sentence.

(2) An English word is changed into a shorter form by retaining the ending syllable and omitting previous syllables. Examples are illustrated below:

Table 4: Examples of truncation code mixing: retain ending syllable

Truncation	Full Word	Code-Mixing in the Text
Ver	Over	“เคลือบลับมีดวงตาขวนผืนแบบง่ายเวอร์” (the cover page)
Ber	Number	“แต่ถ้าผู้หญิงชอบก็ทิ้งเบอร์ไว้ ถ้าถูกใจเดียวเราโทรกลับไปเอง” (p.149: Love, Lust & Other Stuff)

Table 4 shows examples of the truncation of an English word by maintaining the ending syllable and discarding the previous syllables when it is used with other Thai words in a sentence.

Word order shift: a syntactic change or a change in the word order when English is mixed with Thai. For example:

Table 5: Examples of word order shift in code mixing

Thai word order	English word order	Code-Mixing in the Text
Date online	Online dating	“ฉันรู้ว่าเดทออนไลน์นั้นไม่ใช่เรื่องแปลก” (p.40: Fun, Fearless Confessions)
Party barbeque	Barbeque party	“เรามีปาร์ตี้บาร์บีคิวกันบ่อยๆด้วย” (p.48: The Cosmo Interview)

Table 5 shows examples of word order shift in code mixing. In other words, there was a shift in the order of the English words when they are used in Thai sentences.

Conversion: There are three patterns of conversion characteristics.

(1) An English noun is used as a substitute for a Thai verb. For example:

Table 6: Examples of conversion from English noun to Thai verb in code mixing

Word Original Form	& Its Converted Form	Code-Mixing in the Text
Dinner (noun)	Dinner (verb)	“เขาชวนไปดื่มอะไรกันที่บ้านเขาก่อนออกไปดินเนอร์กัน” (p.38: Fun, Fearless Dating)
Party (noun)	Party (verb)	“แต่ผมปาร์ตี้ทุกอาทิตย์” (p.52: Spotlight in the Office (Guy))

Table 6 shows examples of conversion code mixing. The lexical category of an English noun has been changed to a verb when it is applied in a Thai context.

(2) An English noun is used as a substitute for a Thai adjective. For example:

Table 7: Examples of conversion from English noun to Thai adjective in code mixing

Word Original Form	& Its	Word Conversed Form	& Its	Code-Mixing in the Text
Man (noun)		Man (adjective)		“เขาเป็นนักฟุตบอลทำให้เขาดูเท่และดูแมนดี” (p.54: Fun Fearless Female)
Backpack (noun)		Backpack (adjective)		“เป็นคนชอบเที่ยวโดยเฉพาะเที่ยวแบบแบ็คแพ็คคนเดียว” (p.54: Fun Fearless Female)

Table 7 illustrates examples of conversion code mixing. The lexical category of an English noun has been changed to an adjective when it is applied in a Thai context.

(3) An English adjective is used as a substitute for, and placed in the position of a Thai verb. For example:

Table 8: Examples of conversion from English adjective to Thai verb in code mixing

Word Original Form	& Its	Word Conversed Form	& Its	Code-Mixing in the Text
Romantic (Adjective)		Romantic (Verb)		“คนรักโรแมนติกขึ้น” (p.202: Cosmo Astrologer)

Table 8 presents examples of conversion code mixing. The lexical category of an English adjective has been changed to a verb when it is applied in a Thai context.

Reduplication: the use of an English word repeatedly in a Thai sentence, while the meaning of the reduplicated word is not repeated. Some examples are illustrated below.

Table 9: Examples of reduplication in code mixing

Reduplication	English words	Code-Mixing in the Text
Man man	Man	“ฉันโตมาแบบแมนๆเหมือนจะทอมบอยนิดหน่อย” (p.46: The Cosmo Interview)
Shock shock	Shock	“แล้วต่างคนก็ต่างมองหน้ากันแบบช็อคๆ” (p.52: Spotlight in the Office(Guy))

Table 9 shows the examples of reduplication in English code mixing. It means an English word is used repeatedly within a single Thai sentence.

Semantic shift: a change in the meaning of an English word when it is blended with the Thai language. For example:

Table 10: Examples of semantic shift in code mixing

Semantic shift	English words	Code-Mixing in the Text
Make love	Featuring	“ฟีเจอร้งแบบไหนที่ผู้ชายต้องการ” (p.161: Love, Lust & Other Stuff)
Gossip	Mouth	“และมีเรื่องเด็ดๆ มาเฝ้าทำให้เพื่อนฟังอยู่เรื่อยๆ” (p.214: Cosmo Quiz)

As shown in Table 10, a semantic shift in code mixing means a change in the meaning of an English word when it is applied in a Thai context.

Intrasentential code mixing: this type of English code mixing occurs at the level of word and phrase in the middle of a Thai sentence. Also, the feature or the semantics of the English words or phrases do not change when applied to a Thai context. The examples are illustrated as follows:

Table 11: Examples of intrasentential code mixing

English codes	Code-Switching in the Text
Taxi	“เพราะทั้งฝนตกทั้งหาแท็กซี่ไม่ได้” (p.38: Fun, Fearless Dating)
Hot	“แต่ให้อภัยเพราะเขาก็ดูฮอตใช้ได้” (p.38: Fun, Fearless Dating)
Air cushion	“ Air Cushion กันกระแทกอย่างเพียงพอ” (p.174: Hot & Healthy Fitness Buzz)
Sold out	“อย่าพึ่งหมดหวังกับคำว่า SOLD OUT ” (p.186: You, You, You)

Table 11 illustrates examples of intrasentential code mixing. There is a shift from Thai to English at the word and phrase level in the middle of the Thai sentences without any change in the semantic and grammatical structures. The magazine writers use English terms in their sentences without modifying the original English features (Kannaovakun & Gunther, 2003).

Classification of Thai-English Code Switching

The collected data related to Thai-English code switching in “Cosmo” magazine is arranged according to the classification framework of Shogren (2011). There is only one pattern of code switching: intersentential switching, while tag switching is not found in the data.

Intersentential Switching: this refers to a repeated back and forth style of switching from Thai to English which occurs at the clause or sentence level without any change of topic. Examples are illustrated below.

Table 12: Examples of intersentential code switching

English clause and Code-Switching in the Text sentences

Hello! I'm a “Hello! I'm a shopaholic เราเป็นคนหนึ่งที่ติดการช้อปปิ้งออนไลน์” (p.22: shopaholic From the Editor)

He was brave enough “He Was Brave Enough to Show His Face ผมออกเดทกับสาวคนหนึ่งที่มี สนามกอล์ฟแล้วอยากโชว์ความเก่งให้เธอเห็น” (p.42: Fun, Fearless Confessions) to show his face

Table 12 illustrates examples of intersentential code switching; that is, English and Thai clauses and sentences are switched back and forth.

DISCUSSIONS

The patterns of Thai-English code mixing and code switching

The findings of the study reveal that the use of hybridization where English acts as a modifier and Thai acts as a headword is extremely high compared with the remaining nativized code mixing features. The truncation feature where English words are abbreviated by its first syllable being retained and word order shifted is found to be the second most frequently used feature in the magazine. Also, conversion came third, followed by the use of reduplication. Finally, use of semantic shift was found to be at the lowest level.

The findings show that the majority of intrasentential code mixing usage which is the mixing of English codes at the level of word and phrase in the middle of a Thai sentence appears to be the highest when compared with the rest of the nativized code mixing and intersentential code switching features. Also, intersentential code switching, in which a change of language from Thai to English occurs at a clause or sentence boundary, came in second. However, there was no use of tag switching in the magazine because this usually occurs only in spoken language.

Motivations for the use of Thai-English code mixing and code switching

When bilinguals switch or mix two languages, there might be several motivations for doing this. According to the findings, it is plausible to adapt the conclusions of Cakrawarti

(2011) and Li (2000) to posit the following reasons why the writers of the magazine applied English words or sentences to a Thai context.

Motivations of Hybridization Code Mixing

- *To fulfill real lexical needs*

This language phenomenon happens mostly when writers mix English words with Thai words to fulfill a real lexical need (Cakrawarti, 2011). In other words, there is no exact word in Thai to define the specific concept which the foreign word describes. In this case, Thai speakers may borrow the English lexical which can act as a headword or modifier to describe the particular concept more clearly. Also, Thai speakers blend Thai words with English words to modify the characteristic, qualities or functions of these particular concepts. The magazine writers sometimes apply English words within a Thai context because the English words tend to be more familiar to the people than the Thai, even when there is an equivalent word in Thai (Cakrawarti, 2007).

For example, the word “Creamกันแดด” (*sunblock* cream), the magazine writer uses the English word cream as a headword, and then blends it with the Thai word กันแดด (*sunblock*) which is a modifier. Since there is no such word in Thai which can describe a thick liquid cosmetic that is applied to the skin so the real English lexical is needed. Also, the magazine writers blended the Thai word กันแดด (*sunblock*) along with the English word cream to tell the readers that this cream can protect their skin from the sunlight. Moreover, the English word cream may be familiar to both the magazine writers and the readers since the word is widely used and recognized amongst Thais.

Motivations for Truncation Code Mixing

- *As a convenience to pronounce and to remember*

This language phenomenon happens when the English words are used in Thai sentences and the speakers decide to drop some of the English syllables, so the words would not become redundant. Thus, reducing the syllable: either the beginning or ending of the word, makes it easier and more convenient for Thai speakers to pronounce and remember. As a result, this new form of an English word is accepted by Thai people and is widely used among Thais, although they may not always know the complete and proper word which the shortened English words represent. Nevertheless, this word form is considered meaningless in English.

For example, the words *spec* and *hi-so* are shortened from the English words “specification” and “high-society” by retaining only the beginning syllable of the English words for convenience in writing, pronouncing, and remembering them. The magazine writers probably used these two words in the text because these words are widely used among Thais, although they may not know the full English words.

Motivations for Order Shift Code Mixing

- *To maintain the features of the Thai language*

Order shift code mixing happens when magazine writers most likely apply Thai grammatical rules to an English word or phrase within the context to maintain the Thai language features which the readers will understand. According to the Thai grammatical rule, nouns always come before adjectives, but this rule is not always true in English. In Thai, nouns always comes first to define what the thing is, such as a person, an animal, an object, or a place followed by adjectives to explain its particular characteristics. Moreover, the magazine writer applies this Thai grammatical rule to English compound nouns which means the positions of the two nouns are switched. The noun that is used to define what the thing is comes first, and the other noun that is used to describe the characteristics of the previous noun comes afterwards.

Demonstrating this finding, the magazine writers use the phrase *brand Thai* instead of “Thai brand”. This language phenomenon occurs because the magazine writers probably apply the Thai grammatical rule to the English phrase within the context by putting the head-noun, which is brand, before the modifier, which is Thai. Since the Thai language usually emphasizes what a thing is before adding its characteristics or the quality of the noun, this magazine technique would make the Thai context retain its Thai grammatical feature and provide understanding to the readers.

Motivations for Conversion Code Mixing

- *To help readers visualize what they read*

This language phenomenon occurs when the magazine writers may want to associate the English words with some activity so the readers can visualize the activity while reading about it. Second, according to Li (2000), the writers may prefer to use English words rather than Thai words because they may feel that the English words are spoken more easily and because the words in the longer Thai equivalent expression feel redundant. For example, “เขาชวนไปดื่ม

อะไรกันที่บ้านเขาก่อนออกไปdinnerกัน” (*He asked me to go find something to drink at his house before going out for dinner*). The magazine writer uses the English noun “dinner” as a verb in the context to visualize the event, so that while reading the text the readers can imagine the picture of two or more people eating dinner. The word dinner is easier to say. It has two syllables, while the equivalent Thai word has four syllables; ไปทานข้าวเย็น (*go out to have dinner*).

Motivations for Reduplication Code Mixing

- *To emphasize the key message*

When Thai people want to emphasize something they would repeat the word. Therefore, the writers may repeat the English word to emphasize the word. For example, “ฉันโตมาแบบ Man Man เหมือนจะTomboyนิดหน่อย” (*I was raised like a man, a bit more like a tomboy*). The repeated word *man* emphasizes how this woman was raised.

Motivations for Semantic Shift Code Mixing

Semantic shift refers to a change in the original meaning of the English word when it is applied to a Thai context. According to the findings, there are two types of shifting in meaning. First, the development of meaning and the extension of meaning. The development of meaning refers to the real meaning of an English word which has been changed or distorted to something different when it is used within a Thai context. Second, the extension of meaning could be defined as there is no change in the meaning of an English word, but a new meaning is gained when it is applied in a Thai context.

- *To develop a meaning*

First example, “และมีเรื่องเด็ดๆ มา *mouth* ให้เพื่อนฟังอยู่เรื่อยๆ” (*I always have a good story to gossip with my friends*). The English word “mouth” has undergone a meaning change from the part of the human face surrounded by the lips into gossiping. Also, “featuring แบบไหนที่ผู้ชายต้องการ” (*What kind of sex does a man want*), the word “featuring” which means two or more singers singing together is changed to making love. This language phenomenon may occur because Thai people feel that the equivalent Thai words *นินทา* (*gossip*) and *ร่วมรัก* (*make love*) are impolite and too aggressive. Therefore, Thai people use the English words instead of the Thai by developing new meanings for the English words when they are applied to the Thai context to make their conversation softer and less aggressive.

- *To extend a meaning*

Another example is the extension of meaning of the English word. There is no change in the meaning of the English word, but a new meaning is added when the word is applied in a Thai context. The English word “fan” means someone who admires and is very enthusiastic about a sport, a film star, or a singer. However, the meaning of the word is extended to mean a boyfriend or girlfriend when this word is used in the context of the magazine. Finally, there is no equivalent word in Thai, so the English word fan is adapted to the context. The word is also easy to pronounce and it is widely used and recognized among Thais.

Motivations for Intrasentential Code Mixing

- *To repeat for clarification*

The magazine writers sometimes use both Thai and English words with the intention to clarify the key meaning of the messages to ensure that the readers understand them correctly (Sert, 2004, as cited in Cakrawarti, 2007). For example, “Key Product ผลิตภัณฑ์ขึ้นสำคัญที่ช่วยให้ผิวหน้าของคุณดูเรียบเนียนได้ทันที นั่นก็คือ ครีมรองพื้น” (The key product which can help your facial skin to look smooth is foundation). Also, this motivation can be applied to code switching, for example, “Hello! I’m a shopaholic เราเป็นคนหนึ่งที่ติดการช้อปปิ้งออนไลน์” (Hello, I am a shopaholic. I am addicted to online shopping). Thus, this way can help readers to understand the written English message correctly.

- *To fulfill a real lexical need*

According to Cakrawarti (2007), the magazine writers are found to apply some English words since there is no appropriate word in Thai to convey the exact meaning of the English words, especially in the scientific field. For example, “จากส่วนผสมของ Collagen และ Vitamin C ด้วยนะค้า” (The drink contains collagen and vitamin C). In addition, the magazine writers may use these words which are more readily available in English but **are** lacking in Thai (Skiba, 1997, as cited in Cakrawarti, 2007). For example, “แล้วฝันว่ามีคนบุกรุกมา apartment ของเรา” (I dreamed that someone broke into our apartment).

- *To use euphemisms*

According to Li (2000), in some cases magazine writers are found to apply English words to a particular context even when there are equivalent words in Thai. This may be because the English words sound better than the Thai words, since the use of the Thai words may be impolite, aggressive, and/or too direct. So the magazine writers choose an English word to

minimize the directness sense, and to convey a sense of humor, or to play a joke which can help to create a relaxing atmosphere (Yiamkhamnuan, 2011). For example, “อยากลองมีsexตอนพักกลางวันในออฟฟิศ” (*I want to have sex in the office during the lunch break*).

- *To apply principles of economy*

Magazine writers may prefer to substitute English words for Thai because they may find that some of the Thai words used in an expression sometimes feel redundant, with longer syllables, while the equivalent English word contains fewer syllables so it is easier to say. Therefore, the writers apply those English words to a Thai context even though there are equivalent words in Thai. For example, “หอยเชลล์ตัวอวบsize XLที่บินตรงมาจากญี่ปุ่น” (*These extra large size scallops come from Japan*). The English phrase “size XL” has only three syllables, but the equivalent Thai word has five syllables; ขนาดใหญ่ที่สุด.

- *To attract the reader’s attention to specific information*

The writers of “Cosmo” magazine write mostly in Thai as the target groups are Thai readers. However, some outstanding English phrases are inserted into a certain segment of the Thai utterances possibly to draw the attention of the readers (Cakrawarti, 2007). For example, “ผู้หญิงแบบไหนที่ทำให้ผู้ชายอย่างเจมส์ มาร์ turn on!” (*What kind of girl can turn you on?*) Moreover, this strategy is adapted to Thai-English code switching. For example, “Wash Your Hands First! ก่อนล้างหน้าทุกครั้ง...อย่าลืมล้างมือให้สะอาดนะค่า” (*Don’t forget to wash your hand first before washing your face*).

Motivations for Intersentential Code Mixing

- *To provide the title for the article*

It is possible to assume that the writers of the magazine use Thai-English code switching in the title of the articles because some of the articles may be derived from Western people’s ideas. For example, “5 ways to make a small room look larger.” This English sentence is used as the topic of an article. Therefore, the readers can guess that the article may relate to how to make a small bedroom look larger. Also the editors of the magazine may use this strategy to attract the attention of the readers. However, it would only be effective with readers with some knowledge of English because they might read the heading first to gain some idea about the article before reading it.

- *To express a Western invented concept*

Magazine writers sometimes switch to English sentences because of cultural consistency. In other words, if the writers translate the English sentences into Thai, it may sound strange or unnatural due to different cultural background and ways of thinking. Therefore, the magazine writers may switch from Thai into English to express a Western cultural concept not found in Thai. For example, “Shoes are girls’ best friend”, in this sentence the magazine editors switch from Thai to English as they want to describe the Western concept that shoes are very important to women. Shoes could be woman’s best friend because they can take women everywhere.

- *To quote somebody else*

According to Cakrawarti (2011), the magazine editors switched from Thai to English to quote some proverb or expression. For example, “Inspirations are everywhere” and “Fashion is art, art is fashion”. It could be assumed that these English sentences are used in the magazine without a Thai translation, although they do not sound strange because they are well-known quotations. Also, the word *fashion* and *art* are well known and widely used among Thai people, and the writers may think that English could express modernity better than Thai.

Thai-English code mixing and code switching as an alternative tool to teaching English to Thai students.

All types of nativized code mixing features are inappropriate for teaching English to Thai students because the linguistic features of the English words are distorted when they are connected with Thai words. That is, the linguistic features of English are changed when they are applied to a Thai context, such as a shorter lexical form, a shift in semantics, a change in the lexical category, and a shift in the word order. Thus, the new English form fails to provide international mutual understanding for other native or non-native speakers. Second, the use of Thai-English code mixing is not considered Standard English because it contradicts English grammatical rules. Thus, if Thai students learn English from code mixing it can lead to a deficit in either Thai or English, or an otherwise lack of mastery in both languages due to laziness or sloppy language habits. However, code mixing could be used as a teaching tool to highlight incorrect examples of using the English language when compared with correct ones.

Code mixing at an intrasentential level and intersentential code switching are suitable tools to use with Thai students to learn English as English words, phrases, clauses, and sentences have not undergone any modifications. Therefore, the lexical or grammatical features of the English language remain the same (Kannaovakun & Gunther, 2003). Hence, Thai students could learn how to use the words correctly and be able to apply the English words to their conversation when talking with foreigners. Second, learning English from the correct full word form or at the level of meaningful clauses and sentences may help Thai students to improve their communication efficiency and, at the same time, be able to promote international and mutual understanding. Third, code mixing at an intrasentential level and intersentential code switching can help students to remember English vocabulary and phrases with which they are unfamiliar. Finally, code mixing at an intrasentential level and intersentential code switching can help students to avoid a break in communication when they cannot remember a word in Thai. This can be viewed as providing continuity in the speech flow rather than presenting interference in language.

CONCLUSIONS

A study of Thai-English code mixing and code switching in “Cosmo” magazine was conducted in order to identify the phenomenon of the mixing and the switching of English in a Thai context magazine. The purposes of the study were: (1) to investigate the different patterns of Thai-English code mixing and code switching in “Cosmo” magazine; (2) to discover the motivations for using Thai-English code mixing and code switching in the magazine; and (3) to discover if Thai-English code mixing and code switching in the magazine can be an alternative way for Thai students to learn English. The data were gained from a foreign magazine for women which is published and distributed in Thailand, referred to as “Cosmo.” In this study, the September 2013 edition was used.

Initially, all the English codes from the cover page through to the back page were listed. Then, the nativized feature classification frameworks of Kannaovakun and Gunther (2003) and Preechaamornkul (2005) were employed to classify the different patterns of Thai-English code mixing used in the magazine. The six types of code mixing, namely: truncation, hybridization, conversion, semantic shift, reduplication, and word order shift were engaged. The findings of the study reveal that the highest frequency use of the nativized features was for hybridization. Truncation and word order shift were found to be the second most

frequently used in the magazine, followed by conversion, reduplication, and semantic, respectively.

The researcher also adapted the theoretical frameworks of Shogren (2011) to describe the pattern of Thai-English code mixing at an intrasentential level that appeared in the magazine, and two types of code switching, namely: intersentential code switching and tag-switching. The results of the study show that the majority of intrasentential code mixing use appears to be at its highest when compared with the remainder of the nativized features code mixing and intersentential code switching. Also, intersentential code switching was found to be the second most frequently used. However, there was no tag switching used in the magazine.

Following these findings, the researcher adapted the theoretical frameworks of Cakrawarti (2011) and Li (2000) to describe the motivations discerned in the use of code mixing and code switching in the magazine. The results of the study show numerous possible reasons for the writers of the magazine applying English words or sentences to a Thai context, namely: to quote somebody, to repeat for clarification, to fulfill a real lexical need, to use euphemisms, to apply a principle of economy, for pronunciation convenience and memorization, to maintain the features of the Thai language, to draw the reader's attentions to the graphics, to emphasize a key message, to develop meaning, to extend meaning, to attract the reader's attention, to provide a title for the article, and to express a Western invented concept.

The study also discovered that Thai-English nativized features code mixing are not appropriate for teaching English to Thai students because the linguistic features of the English words were distorted when they came into contact with the Thai language. When this contact occurred, international mutual understanding amongst other native or non-native speakers failed to occur. If Thai students were to try to learn English from the magazine's Thai-English code mixing, they would be viewed as being subject to the problem of language interference, or showing an inadequate ability to learn a second language. This could lead to a deficiency in either Thai or English, or an otherwise lack of mastery in either language due to laziness or sloppy language habits. However, code mixing may be applied in certain teaching contexts; for instance, as examples of incorrect use of the English language and then compared with examples of correct usage.

Code mixing at an intrasentential level and intersentential code switching are suitable for Thai students to learn English because English words, phrases, clauses, and sentences have not undergone any modifications. Hence, the lexical or grammatical features of the English language remain the same (Kannaovakun & Gunther, 2003). Therefore in this context, Thai

students could learn how to use the English words correctly. Second, learning English with experience from a correct word context or at the level of meaningful clauses and sentences may help Thai students to improve their communication efficiency and be able to promote international, mutual understanding, at the same time. Furthermore, code mixing at an intrasentential level and intersentential code switching can help students to remember English vocabulary and phrases with which they are unfamiliar to avoid a break in communication when they cannot remember a Thai word.

Recommendations for Further Studies

Despite the limitation that the data of Thai-English code mixing and switching used for this research was from a foreign fashion magazine for women, the researcher has observed that Thai-English code mixing and code switching occurs in almost all types of magazines, newspapers, advertisements, radio programs, television programs, academic contexts, daily life conversations, speeches, music, and so on. Hence, it would be interesting and valuable to study further how Thai-English code mixing and switching are used in these kinds of communication and to investigate factors influencing the use of English code mixing and switching.

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Examining Use of Dialects in Cinema: The Role of Movies in the Spread and the Maintenance of Chinese Dialects

Yu-Han Mao and Hugo Yu-Hsiu Lee

ABSTRACT

This article addresses the issue of the use of dialects in films, highlighting the extent to which films play a role in the spread and the maintenance of dialects in modern-day China. The researcher adopts a multi-method approach (literature review, interview and observation) to collect and analyze the data. The research findings confirm two positive correlations: the interdependent relationship between the number of the productions of television series (and films) which employ particular Chinese dialects and the distribution of the dialect in question, as well as the number of dialectal speakers and the maintenance of the dialect under investigation.

Keywords: Chinese dialects, Cantonese, Shaan'Xi, language maintenance, dialectal television series, dialectal films

บทคัดย่อ

บทความนี้ศึกษาการใช้ภาษาถิ่นในภาพยนตร์ โดยให้ความสำคัญกับบทบาทของภาพยนตร์ในการเผยแพร่และรักษาภาษาถิ่นในประเทศจีนยุคใหม่ ผู้วิจัยใช้วิธีวิจัยหลายแบบ (การทบทวนวรรณกรรมที่เกี่ยวข้อง การสัมภาษณ์ และการสังเกต) เพื่อรวบรวมข้อมูลในการวิเคราะห์ ผลการวิจัยยืนยันสัมพันธ์ภาพเชิงบวก สองประการ กล่าวคือ ความสัมพันธ์ที่อาศัยซึ่งกันและกันระหว่างจำนวนการผลิตละครชุดทางโทรทัศน์ (และภาพยนตร์) ซึ่งมีการใช้ภาษาถิ่น และความแพร่หลายของภาษาถิ่นดังกล่าว และรวมถึง จำนวนผู้พูดภาษาถิ่น และการอนุรักษ์ภาษาถิ่นดังกล่าว

คำสำคัญ: ภาษาถิ่นจีน, ภาษากวางตุ้ง, ส่านซี, การอนุรักษ์ภาษา, ละครชุดทางโทรทัศน์ที่ใช้ภาษาถิ่น, ภาพยนตร์ที่ใช้ภาษาถิ่น

INTRODUCTION

Definitions and Terminology Utilized in the Present Study

In the multidisciplinary field of language maintenance (henceforth LM), there is a growing concern about the vitality of smaller speech communities and language-user groups. The present study traces the roots of this concern and examines the sustainability status of the more dominant Chinese varieties of speech—also known as Chinese dialects (*fāngyán*)—vis-à-vis less the powerful ones spoken on Mainland China.

Objectives of the Study

An analysis of language variation in the polyglot nation-state of China will help understand the reasons behind LM. The researcher aims to illustrate the role of mass media (major factor) played in the maintenance of the relatively more powerful Chinese dialects (e.g., Cantonese) as well as the less-maintained Chinese dialects (e.g., Shaan’Xi). The specific objectives of the study are as follows: (1) to compare and examine the extent of the Cantonese dialect vis-à-vis the Shaan’Xi dialect, focusing on the role of mass media’s influence on the distribution, spread and maintenance of the two dialects in question; and (2) to identify social variables other than the mass media which also influence the maintenance of the aforementioned dialects. Note that the scope of the present study focuses on media influence in the distribution and the maintenance of Chinese dialects. Despite the key role played by politics on the distribution and the maintenance of Chinese dialects, it is beyond the scope of the present study to address such a correlation.

Background of the Study: Powerful and Less Powerful Chinese Dialects

First and foremost, “power” is defined in terms of the present research context. What is meant by power (e.g., who are the people with the power or who are the ones who receive the power)? In today’s modern society, the concept of power and the manipulation of power are prevalent. Fundamentally, power is a social construct, and one which piques the interest of contemporary scholarship.

An explicit definition of power and how it is related to language can be found in a study titled *Language and Power* (D’amico, Simmons-Mackie & Hawley, 2005) in the text, *Clinical Sociolinguistics*, edited by Martin. J. Ball. According to D’amico et al. (2005), the following interrelated sociological variables, such as social status, social class, social hierarchy and in-group identity, are associated with the concept of power; that is, who has the

power and how s/he manipulates this power. Similarly, among and across human communication and interactions, the underlying social forces are correlated with power and solidarity. As a result, in order to accomplish social action and to navigate the complexity of communication and interactions, one has to understand the power relation in order to function under its tremendous influence and, in turn, to appreciate the power which influences one's language (D'amico et al., 2005).

The article, Language and Power, departs from this aforementioned operational definition of language and power in order to introduce some of the stronger dialects of Mainland China referred to in the proceeding paragraphs. Currently, Mandarin is spoken in Northern and Southwestern China and makes up the largest spoken language variety in Mainland China. It is the official state language and the inter-ethnic *lingua franca* in both the People's Republic of China (PRC) and the Republic of China in Taiwan (ROC). Moreover, it is one of the official state languages of the island state of Singapore.

Furthermore, Yue (*yuèyǔ*), the focal Chinese dialect under study, is spoken in Guangdong, Guangxi, Hong Kong, Macau, parts of Southeast Asia (mainland and insular), as well as amongst overseas Chinese communities with Guangdong ancestry. The term "Cantonese" is commonly used to encompass all the Yue varieties, notwithstanding the fact that they are not mutually intelligible.

The current sub-section provides a selective review of the Cantonese dialect and its use by the Cantonese people. From the numerous studies that examine the maintenance and shifts amongst Chinese dialects, it has emerged that, of all the above-mentioned major Chinese dialect groups and their regional varieties of speech, Cantonese (or Yue) has frequently been called "the most powerful Chinese dialect" by scholars (Xu, 2012). With more than 70,000,000 speakers, the Cantonese community is one of the largest in Mainland China (People's Government of Guangdong Province, 2007). It is believed that no other Chinese dialect parallels the extraordinary standing and achievement of the Cantonese dialect, given the massive number of its speakers and the important role played by the Cantonese speaking community members in the social and economic sectors, particularly in the mass media (in Mainland China, neighboring areas outside Mainland China and abroad).

Notably, the Cantonese dialect is viewed as an inter-ethnic *lingua franca*, engaged by the Cantonese people to communicate with other ethnic groups and vice versa within the Guangdong Province of Mainland China. Additionally, it is spoken by the majority of the population in the neighboring areas of Hong Kong (a *de facto* official language) and Macau (outside Mainland China), and amongst overseas Chinese communities in Southeast Asia

(e.g., Malaysia), the Asia Pacific region (e.g., Australia and New Zealand), North America (e.g., the United States of America and Canada) and Europe (e.g., Germany). Nearly all of these speakers originated from Guangdong Province of Mainland China or are of Guangdong descent. Amongst and across all the above-mentioned Cantonese speech communities, Hong Kong is regarded as the hub of Cantonese culture, inasmuch as its mass media and pop culture has been influential for nearly seventy or more years. For a review Hong Kong's linguistic variation, see Lu (2002).

In addition to the findings of previous and current investigations of the Cantonese speech communities and the language-user groups of Mainland China which can be found in the extant literature, much of the classical sociolinguistic literature on the issue of language maintenance and shift among overseas Cantonese speech communities and language-user groups is reported in Australia, Canada, New Zealand, the United States of America, the United Kingdom, and Southeast Asia. These reviews commonly include an assessment of the status (e.g., economic value) and institutional support (e.g., mass media) given to the promotion of Cantonese speech. For reviews of these reports, see Giles, Bourhis, & Taylor (1977) for the institutional support and language maintenance; Appel and Muysken (1987) for promoting the language by means of mass media; and Wang and Chong (2011) for the extensively cited report on the successful maintenance of the overseas Cantonese speech community in the nation-state of Malaysia. As a complement to previous data, this current study examines in particular the sociological variable known as institutional support, with mass media as the major factor governing the maintenance and shift of the two varieties of speech in question.

Amongst the numerous effects of the implementation of the national language policy and the language-in-education policy in Mainland China is language endangerment. In fact, it has become apparent that ethnic languages and regional varieties of speech are being replaced by the official state language in the nation-state of Mainland China. Specifically, a reexamination of endangered Chinese dialects, based upon the data of Cao (2001), Yang and Xu (2009) and Tang (2010), has found that the Han-Chinese dialect spoken by the nine-family-name fishermen (*jiǔ xìng yú mín*), the local Chinese vernacular of She (*shē huà*) and the Heilongjiang Zhan dialects (*hēi long jiāng zhàn huà*), among others, is extremely endangered.

Among the estimated 3,000 dying dialects (UNESCO, 2006, as cited in Lin, 2011), Shaan'Xi is perceived to be one of the endangered Chinese dialects in spite of its exceptional past. It is a truism that the Shaan'Xi Province of Mainland China is regarded as one of the

cradles of ancient and imperial Chinese civilization, due largely to the fact that it was the renowned ancient capital for 13 dynasties over a period of 1,100 years (from the Zhou to the Tang Dynasties). Despite this, substantial evidence can be marshaled to point out that the Shaan'Xi variety of speech—not only the ethnic language of the Shaan'Xi speech community but also the language used to establish the ancient Chinese civilization—is endangered in the twenty-first century. For an overview of the characteristics of the Shaan'Xi speech community, confer Peng (2013).

It is evident that studies measuring the vitality of ethnic languages encounter difficulties in demonstrating the discrepancies between relatively more powerful codes of communication (e.g., Cantonese) and less dominant ones (e.g., Shaan'Xi). This study aims to contrast these two regional varieties of speech by examining such factors as mass media (e.g., films) and the speaking population that to a greater or lesser extent play a role in the maintenance of the two dialects in question.

Taken together, the objectives of the preceding sub-sections are to sketch out the current status of the Cantonese dialect as one of the strongest Chinese dialect groups in contrast to the less powerful ones, such as the Shaan'Xi dialect. Two later sections (Results and Discussion) will trace their differential conditions and explore some of the factors behind their discrepancies.

LITERATURE REVIEW AND THEORETICAL UNDERPINNING

Language and Society

Public discourse and the social sphere are arenas with never-ending interaction and transaction between languages and the societal models that created them, are created by them, are conditioned by them and are accompanied by them. The relationship between language and society has long been central to research in linguistic anthropology, sociolinguistics, sociology of language, pragmatics and has also informed other fields of studies such as anthropology, history and sociology. This current sub-section introduces the century-long framework for the study of language and society.

Sociolinguistics/Sociology of Language

This sub-section is a straightforward introduction of the history of sociolinguistics. In the course of, approximately, the past 40 years the scholarly study of language in society has been commonly referred to as “sociolinguistics” (Dell Hymes [one of the founding

sociolinguists], as cited in Johnstone and Marcellino, 2010) and/or “sociology of language” (a term coined by Joshua Fishman). Sociolinguists are concerned with the functions and meanings of languages in social life in resistance to Chomskyan structural linguistics (Johnstone & Marcellino, 2010). The basis for such a study of language in societal use lies in the empirical observation that different members of the same speech community speak their native language differently and speech communities in different regions of the same nation-state (or different nation-states) speak regional varieties of speech styles (Vajda, n.d.). It is evident that not everyone from the same speech community and/or language-user group speaks their native language in the same way, just as each individual uses his or her language in a unique way.

Language Maintenance

In contrast to the theories and practices of sociolinguistics reviewed in the subsections above, there is a true scarcity of theoretical, empirical and methodological reflections in the study of the maintenance of dialects and in particular of Chinese dialects. The present much needed study will fill in a gap found within current research around the study of the maintenance of dialects, and in particular the Chinese dialects.

The present study is informed by numerous theories and perspectives. One approach which guides the research is language maintenance (LM). Traditionally, LM is viewed from three different perspectives (Baker & Jones, 1998, pp. 181-185). The inactive preservationist viewpoint seems to maintain the status quo of the variety of speech under consideration instead of the implementation of a measure of language development. By contrast, the evolutionist point of view argues the “survival of the fittest” (more powerful languages will survive, whereas less powerful ones will die out). Lastly, the active conservationist view is regarded as the most proactive among the three, inasmuch as it takes conscious and deliberate language planning efforts to ensure the maintenance of minority languages. It should be noted that the researcher of the current study is in agreement with the conservationist view.

Over the past years, numerous theories (along with experimental facts) have been proposed to account for the phenomenon of LM. Until recently, underlying factors influencing the process of LM are explored and documented in existing literature. The study reported in the present thesis builds on and extends the research line in the area of LM. Researchers have explored several variables that are seen as predictive of LM. The variables in question are of interest to sociolinguistic researchers and include the following: the size of population (Wang & Chong, 2011), the mode of settlement (concentration or scatter) (Wang

& Chong, 2011), enlarging or shrinking the functional domains of the language use (Kim & Starks, 2010), institutional support, similarities between the languages and cultures of the homeland and the country of resettlement, intergroup marriages and exogamous marriages (David & Dealwis, 2011), language attitude (Sallabank, 2013) and language ideology, government-determined language policy and language planning, and family language policy (Hlfeárnáin, 2013).

Despite the fact that previous studies provide a long list of fundamental factors that are involved in determining the extent of LM, few of them address the following factors: (1) the role of mass media (viewed as a major factor) on the LM of dialects or regional varieties of speech; and (2) the number of the dialectal speakers (viewed as a minor factor) of the speech communities and language-user groups on the LM of dialects. This study is concerned with the two above-mentioned factors, aimed at filling the knowledge gap in the current LM literature.

Research on Chinese Dialects

A Scholarly Study of the Cantonese and the Shaan'Xi Dialects

In the early and mid-2000s, a further development in the research on the Cantonese dialect has been the investigation of Cantonese, not only viewed from the perspective of a Chinese dialect alone but also viewing its linguistic affiliation (Hakka-related). In other words, this trend has been an across-linguistic approach to survey both the Cantonese dialect and the Hakka dialect, and their historical (and prehistoric) linguistic relationship. Note that this observation is inferred from BoHui (2010).

Having outlined the history and development of Cantonese research, it is yet too early to ascertain the future development of the research on the Cantonese dialect. In the proceeding sub-section, the author will examine the extent of the early and later development of the study on the Shaan'Xi dialect.

Recently, Chinese scholars (e.g., Wei Jia, 1994) have begun to trace the history and development of the research on the Shaan'Xi dialect. The history and the development of the study on the Shaan'Xi dialect can be divided into two periods: (1) the traditional dialectal period (prior to the Qing Dynasty, 1636-1912); and (2) the descriptive dialectal period (commenced during the Qing Dynasty, 1636-1912).

The historical aspects of the Shaan'Xi dialect have mostly been discussed as its being the official state language, known as “elegant speech” (yǎyán), spoken among and across the imperial government sectors and the official domains during the period before 1046 BC (Wei Jia, 1994).

While the Shaan'Xi dialect was commonly seen as the official state language since 1046 BC, it was not until 202 BC during the Western-Han Dynasty when the Chinese linguist YangXiong (yáng xióng) published the first Chinese dialect book, consisting of an analysis of the Shaan'Xi dialect. Nonetheless, before the dawn of the Qing Dynasty (1636 AD), Chinese linguists failed to systematically analyze the Chinese dialects and, in particular, the Shaan'Xi dialect was researched for the sake of understanding the classical/literary Chinese texts.

Meanwhile, Wei Jia (1994) has also listed some breakthroughs in the study of the Shaan'Xi dialect during the descriptive dialectal period (began during the Qing Dynasty, 1636-1912). During the first phase (1920s-1940s), there was a definite focus on the analysis of the phonology of the Shaan'Xi dialect (Wei Jia). In the second phase (1950s-early 1960s), the focus shifted to the cross-linguistic contrast between the Shaan'Xi dialect and the Mandarin language (Beijing dialect), aimed to promote the teaching and the learning of the official state language, the Mandarin language (Beijing dialect). The third and final phase of recent research on the Shaan'Xi dialect (1979-present) is the most comprehensive. Chinese linguists have not only undertaken the cross-linguistic comparison between the Shaan'Xi dialect and linguistically related dialects, but they also examine the history of its development. Therefore, after 1979, Chinese linguists and researchers have been hoping to link the analysis of the macro and micro-levels of the Shaan'Xi dialect to its linguistic family members and its historical development.

Mass Media in China: Focus on Cinema and Dialectal Films

Having contextualized the study of the Cantonese and the Shaan'Xi dialects in the preceding sub-section, the research scope of the current study is addressed: Chinese dialects in cinema, commonly known as Chinese dialectal films. In recent years, the incorporation of Chinese dialects into Chinese cinema has become prominent. For instance, the Sichuan dialect is used in the movie *Let the bullets fly* (rang zi dan fei, 2010), the Tangshan dialect is used in the movie of *Aftershock* (tang shan Da di zhen, 2010), and the Chongqing dialect, the Qingdao dialect and the Henan dialect are used in the movie *Crazy Stone* (feng kuang de shi tou, 2006).

Below is a brief history of the development of Chinese dialectal films in Mainland China. About 80 years ago, in the 1930s, the sensational Chinese film *White-Golden Dragon* (bai jin long, 1934) was produced (Yao, 2013, p. 7). It is the first Chinese film to use a Chinese dialect (and in particular the Cantonese dialect) in Chinese film history. Co-directed by Xue Juexian and Gao Liheng, this film is about a man and three women and their modern romantic story. A decade later, the Wu dialect was used (to narrate a joke about "Crab, aircraft, floating in the air with eight feet") in the film *The Spring River Flows East* (yi jiang chun shui xiang dong liu, 1947) produced (Yao, 2013).

However, Chinese dialects were not commonly used in Chinese films after 1949 when the Chinese Communist Party took over Mainland China and *the Instructions on the Promotion of Putonghua* document was implemented by the State Council in 1956 (Yao, 2013, p. 7). It was not until 1963 that the Sichuan dialect was used in the Chinese film *Forced Recruitment* (zhua zhuang ding). The plot of this film centers on the Nationalist Party's recruitment of Chinese men into the Republic of China Army, aimed to fight against the Japanese invaders in the Sichuan-speaking and Chongqing-speaking regions of Mainland China (Yao, 2013). It is surprising to know that throughout the film, no actors and actresses spoke the Mandarin (Putonghua) language.

Both during and following the Chinese Cultural Revolution (1966-1976), Chinese dialects were rarely used in Chinese films. For example, the Chinese movies *Yellow Earth* (huang tu di 1985), *The Horse Thief* (dao ma zei, 1988), *The Children's King* (hai zi wang, 1989) and *Red Sorghum* (hong gao liang, 1987) were filmed in Chinese dialect speaking regions where the Mandarin (Putonghua) language was not commonly used. However, Chinese dialects were not used in the production of these films (Yao, 2013, p. 10).

It was not until the early 1990s that Chinese dialects began to be used again in Chinese films (Yao, 2013, p. 10). For instance, the Shaan'Xi dialect was used in the production of *The Story of Qiu Ju* (qiu Ju da guan si, 1992). Moreover, in the late 1990s, a number of different Chinese dialects were used in the production of Chinese films, e.g., the Hebei dialect was used in *Xi Lian* (xi lian, 1996), the Northeastern Mandarin (a regional variety of the Mandarin language) was used in the film *Er Mo* (er mo, 1994), the Shaanxi dialect was used in *The Story of Ermei* (jing zhe, 2004) and, finally, the Henan dialect was used in *The Orphan of Anyang* (an yang ying hai, 2001).

RESEARCH METHODOLOGY

Research Questions

In crafting the Research Questions, the researcher investigated the extent to which mass media promotes the distribution of dialects and maintains the vitality of these dialects. Despite the amount of research projects carried out on the sociolinguistics of dialects and socio-dialectology, in fact, little is known about how the mass media and, in particular, dialectal television series and dialectal films have influenced the distribution, spread and maintenance of the dialects. These enigmas have perplexed and challenged the mind of the researcher of the present study. In light of this, answers to the Research Questions examined below have been pursued:

(1) What are the differences between the relatively more and less powerful Chinese dialects under study with regards to their respective LM situations? (2) What are the social factors (underlying reasons) resulting in such differences? (3) What is the role of mass media in the distribution, spread and maintenance of Chinese dialects (with a focus on the Cantonese and the Shaan'xi dialects, respectively)?

Data Collection and Analysis: Data Sources, Sites, Samples and Instruments

By and large, data collection and data analysis are continuous and simultaneous in the current research design. Collected data are presented in a manner that is intended to be both convincing as actual accounts derived from literature and participants and convincing as analysis data. The data presented in the study are derived from three sources as the researcher adopted a multi-method approach (literature review, interview and observation) to obtain data from a representative sample ($n=155$ participants) of the Shaan'Xi speech communities and language-user groups ($n=50$ families/approximately 130 participants) and the Cantonese speech communities and language-user groups ($n=25$ participants).

A review of literature (n =approximately 50 articles published by referred journals and websites) is another primary research method in the current study. Additionally, interviews and observations are conducted to supplement available information derived from the LM literature. Interviews and observations with Shaan'Xi speech communities and language-user groups and Cantonese speech communities and language-user groups (in Mainland China) were conducted.

Participants were recruited through a personal network and snowball sampling strategy (friends' contacts) of the researcher. It must be acknowledged that the criteria for inclusion of the sample are as follows: Essentially, the problem of the ethnic identities of the sample lies in the fact that both Shaan'Xi and Cantonese are not themselves fully homogeneous. In spite of this, the sample is recruited on the basis of linguistically heterogeneous dialect groups by the self-identification of participants (two speech groups identified as the Shaan'Xi speech community and the Cantonese speech community).

Visits were made to 50 homes to study the vitality of the Shaan'Xi dialect ($n=50$ families/approximately 130 participants). Moreover, interviews were conducted with 25 Cantonese speakers ($n=25$ participants) and these were the primary source of data for the qualitative part of the present study. The participants responded to a semi-structured interview conducted by the researcher during 11 periods from March 2013 to February 2014. The interview questions were based upon protocols developed by Lee (2011).

Furthermore, personal observations of the Shaan'Xi community interactions were made on more than 50 occasions, some located in urban areas (and semi-urban areas) and others in rural areas (and semi-rural areas). In addition to the interviews, the observations provided supplementary data to the interview data.

Further, in addition to collecting data from the literature review, interviews and observations, as noted above, the researcher also collected data from documentary materials in respect to the dialectal television series and their audience ratings, as well as dialectal films and their box office records pertaining to the two Chinese dialects under consideration. For representations of the Cantonese and ShaanXi dialectal films used as data for the present study, please refer to the following four films: the two Cantonese films were *Cold War* (*hán zhàn*) and *A Chinese Ghost Story* (*qiàn nǚ yōu hún*); while the two ShaanXi dialectal films were *Crazy Stone* (*fēng kuáng de shí tou*) and *Gao Xing* (*gāo xìng*), 1995-2012. Multiple and comparative analyses of these four Chinese dialectal films were undertaken.

These four Chinese dialectal films are included in the data of the present study as they better serve the purpose and meet the research scope of the study. The author established two criteria. First, these Chinese dialectal films are not dialectal opera. Chinese dialects have a long-standing history of incorporation into Chinese operas (e.g., Cantonese Opera, Huangmei Opera, to name but two). As well, Hong Kong in particular has been known to incorporate Cantonese Opera into films. For example, the renowned *Butterfly Lovers* (*liang shan bo yu zhu ying tai*, 1954) is one of the most watched operas and it was also the first color cinematic production of the PRC. Nevertheless, despite dialectal opera playing an important role in the

history and the development of Chinese cinema, it is beyond the scope of the current study. Second, the Chinese dialectal films explored were produced in Mainland China and the special administrative area of Hong Kong, excluding the Chinese dialectal films produced in Taiwan (e.g., *Cape No. 7*). The researcher's reason for this exclusion was because of the key aim to compare Cantonese dialectal films with Shaan'Xi dialectal films. Without the inclusion of Cantonese dialectal films produced in Hong Kong, the data for the present study would be incomplete. The particular four dialectal films have also been selected because of their excellent record at the box office. In other words, they each represent the best performance (according to the box office) of Cantonese and Shaan'Xi dialectal films.

Data were analyzed with a careful reading allowing for the classification of recurring themes (and recurring sub-themes), utilizing the following two categories: (1) Research purposes, and (2) Research questions. Once a tentative scheme of categories, major themes and major findings had been derived, the researcher then proceeded to sort the data into categories.

RESEARCH FINDINGS

Responses to the Research Questions

Responses to Research Question 1: What are the differences between the relatively more and less powerful Chinese dialects under study with regards to their respective LM situations?

Viewed from the perspective of the mass media, television series with relatively more powerful Chinese dialects receive higher audience ratings and receive higher revenue from their dialectal films' box offices than the less powerful ones. In addition, comparatively more powerful Chinese dialects are used among and across more functional language-use domains than the less powerful ones. *'I went to see Cold War, because it has a much higher box office review than other films [at that time.]' 'And, Cold War is a Cantonese film, so it is more attractive to viewers than other [dialectal] films.'* These two verbalized vignettes are derived from a set of interviews in which a number of participants on the survey site of Shaan'Xi Province orally expressed their perspectives of box office reviews of various dialectal films. Their viewpoints show that the box office plays a crucial role in influencing potential viewers' choices of dialectal films and the perceived attitude toward Cantonese film is positive (in terms of the film's quality).

Answers to Research Question 2: What are the social factors (underlying reasons) resulting in such differences?

The noted difference lies in the fact that, among other factors (e.g., the economy of dialect-speaking provinces), the relatively more powerful Chinese dialects have a greater number of dialectal speaking populations than the less powerful ones.

In addition to these short answers, the researcher also provides three complementary and detailed answers to Research Questions 1 and 2 by using the following three factors. One is related to the role of mass media in the distribution, spread and maintenance of dialects (major factor), another is concerned with the number of dialectal speakers (minor factor) and the third is the language-use domain (additional factor). The evidence for the three claims is based on empirical data and secondary data (historical documentation and scholarly literature).

Media (major factor)

Prior to sketching the historical, geographical and demographical backgrounds (of the number of dialectal speakers and the language-use domains in the proceeding sub-sections), the study is also designed to shed further light on the relationship between mass media and LM. In the present sub-section, the relationship between the mass media and the Chinese dialects in question is examined. In agreement with Sha (2012), the mass media is found to be one of the most influential factors, among others, in the distribution, spread and maintenance of the more powerful Chinese dialects (e.g., Cantonese). It is a truism that the relatively powerful Chinese dialects (e.g., Cantonese) have a significantly greater number of dialectal speakers compared to their counterparts - less powerful Chinese dialects (e.g., Shaan'Xi). A significant amount of mass media is used to broadcast the Cantonese dialect as a result of its massive speaking population, due largely to the fact that Cantonese speakers are accustomed to watch dialectal films in the Cantonese dialect.

It should be acknowledged that this research uncovered that despite the very large number of ethnic Shaan'Xi in the younger age groups (currently living in Shaan'Xi Province), their language shift to Mandarin is the main factor why they do not support the Shaan'Xi dialectal television series and films. *'Chinese dialects are of interest to me because they are used among and across the mass media such as television series and films.'* *'The reason why I am interested in the Cantonese dialect is because Cantonese-speaking films are screened in the Shaan'Xi Province [where the interviewees reside].'* *'I am particularly interested in Cantonese films [but not other Chinese dialectal films], because the Shaan'Xi*

Province [where I reside] screened many of them in the local movie theaters.' These three responses are derived from a set of interviews in which a number of the participants in the survey site of Shaan'Xi Province verbally narrated their viewpoints about the effect of mass media on their preference of dialectal films.

Number of Speakers (minor factor)

An interview protocol is engaged as one of the measurements to reveal how many dialectal speakers use the two dialects among and across numerous functional linguistic-and-communicative domains. Official demographic websites indicate that no more than half of the total population (37 million speakers) in ShaanXi Province use the ShaanXi dialect (Ding, 2012), whereas Cantonese is the most widely used medium for intra-ethnic communication in Guangdong Province (38 million speakers) (People's Government of Guangdong Province, 2007). More than 98-99 percent of the older age group (aged 70-85) in the research site of Shannxi Province state that they exclusively use the ShannXi dialect. Only (approximately) 20 percent of the middle age group (aged 50-70) of the participants state that they occasionally use some Mandarin. Conversely, ShaanXi is the dominant dialect in the linguistic-and-communicative repertoire for the middle age group (aged 50-70). In sharp contrast, the younger age group (aged 10-30) report that their dominant variety of speech is Mandarin. In some extreme cases, a limited number of participants in their early 20s only understand the ShaanXi dialect (listening comprehension) but have no or little speaking ability (performance) in it. Please see the comment on the younger age group who are undergoing a language shift away from the ShaanXi dialect towards Mandarin in the last paragraph of the preceding sub-section.

Answers to Research Question 3: What is the role of mass media in the distribution, spread and maintenance of Chinese dialects (with a focus on the Cantonese and the Shaan'xi dialects, respectively)?

Relatively more powerful Chinese dialects have a longer history of the development of their mass media sectors than the less powerful ones. Also, it can be demonstrated that the more powerful Chinese dialects have used their respective mass media sectors to produce more dialectal films than the less powerful ones. Furthermore, mass media provides more institutional support to help the distribution, spread and maintenance of the more powerful Chinese dialects than the less powerful ones.

After answering Research Questions 1 and 2 in the preceding sub-sections, a problem immediately arises: historical work and scholarly literature never formally document the view of mass media's alleged role as the underlying reason for the wide dispersal and robust maintenance of the relatively powerful Chinese dialects (notwithstanding the linkage demonstrated by Chen, 2008; Ma, 2006; & Sha, 2012). Therefore, the relationship between mass media and the spread and maintenance of the two Chinese dialects must be taken into consideration. This connection can be elucidated through a comparison of three main themes which are explored in detail: (1) the history of dialectal films; (2) the number of dialectal films being produced; and (3) the box office statistics of dialectal films.

Below are the complementary and detailed answers to Research Question 3. *'The reason why I particularly love to see Cantonese films is because they are massively produced and there are many choices [unlike other dialectal films, I have few choices], such as, horror movies and comedy movies.'* This verbalized vignette is derived from a set of interviews in which numerous participants in the research site of Shaan'Xi Province orally expressed the relationship between the number of the dialectal films manufactured and the choice of genres available for viewers. Cantonese films, on the one hand, have been massively produced. As a result, viewers have more options amongst genres of Cantonese films. Shaan'Xi films, on the other hand, are not produced in great numbers. Thus, viewers have fewer options amongst the genres of Shaan'Xi films [compared to Cantonese films].

CONCLUSION

In summary, the current study provides empirical and statistical answers to the question of the disparity between the relatively powerful and less powerful dialects from an exploration of the sociological factors at work in the role of mass media (more powerful Chinese dialects receive higher audience ratings for their television series and receive higher revenue from their box offices than the less powerful ones), the number of dialectal speakers (more powerful Chinese dialects have a larger dialectal speaking population than the less powerful ones) and the language-use domain (more powerful Chinese dialects are used among and across more functional language-use domains than the less powerful ones)

In addition, the findings of the present research deliver a wealth of hidden evidence on the distribution, spread and maintenance of dialects in public and social discourse (e.g., see the answers to Research Question 3), as follows: (1) the history of dialectal films and

integrated television series (of the dialects under consideration) shows that the more powerful Chinese dialects have a longer history of development in their mass media sectors than the less powerful ones; (2) the number of dialectal films and television series being produced (in the dialects under investigation) demonstrates that the mass media sectors of the more powerful Chinese dialects have a larger number of productions of dialectal television series and dialectal films than the less powerful ones; (3) the box office database/movie box office and audience ratings (of the dialects researched) highlight that the mass media provides more institutional support to help the distribution, spread and maintenance of the more powerful Chinese dialects than the less powerful ones.

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Self-Assessment of Business English Writing Ability of Thai University Students: Criterion-Related Validity and Gender Differences

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ABSTRACT

The use of self-assessment of language ability has received much attention in the field of second/foreign language learning and assessment. However, studies on its validity have yielded contradictory results. In addition, little research has been conducted into the differences between males and females in regards to self-assessment. Therefore, focusing on business English, this study aims to (1) investigate criterion-related validity of self-assessment by examining the relationship between self-assessment ratings of writing ability and writing achievement test performance, and (2) determine whether there are any differences in self-assessment ratings between males and females. The results of the research show that there is a weak, positive correlation between self-assessment ratings and achievement test scores. In addition, it reveals that both male and female students assessed themselves similarly although females performed significantly better than males on the achievement test.

Keywords: self-assessment, writing ability, criterion-related validity, gender differences

บทคัดย่อ

การประเมินตนเองด้านความสามารถทางภาษาได้รับความสนใจเป็นอย่างดีในการเรียนและการประเมินภาษาเป็นภาษาที่สองหรือภาษาต่างประเทศ อย่างไรก็ตาม ผลการศึกษาด้านความตรงของการประเมินตนเองมีผลที่ขัดแย้งกัน นอกจากนี้การศึกษาด้านความแตกต่างระหว่างเพศในการประเมินตนเองยังมีไม่มากนัก ดังนั้นงานวิจัยครั้งนี้ซึ่งมุ่งเน้นที่ภาษาอังกฤษธุรกิจมีวัตถุประสงค์เพื่อ (1) ศึกษาความตรงตามเกณฑ์สัมพัทธ์ของการประเมินตนเองโดยศึกษาความสัมพันธ์ระหว่างการประเมินตนเองด้านความสามารถในการเขียนภาษาอังกฤษธุรกิจกับความสามารถที่วัดโดยแบบทดสอบวัดผลสัมฤทธิ์ด้านการเขียน และ (2) ศึกษาความแตกต่างในการประเมินตนเองระหว่างนักศึกษาชายและหญิง ผลการศึกษพบว่า การประเมินตนเองของนักศึกษาสัมพันธ์กับคะแนนจากแบบทดสอบวัดผลสัมฤทธิ์ที่ระดับต่ำทางบวก และนักศึกษาชายและหญิงประเมินตนเองในระดับใกล้เคียงกัน แม้ว่านักศึกษาหญิงได้คะแนนจากแบบทดสอบวัดผลสัมฤทธิ์สูงกว่านักศึกษาชายอย่างมีนัยสำคัญ

คำสำคัญ: การประเมินตนเอง ความสามารถในการเขียน ความตรงตามเกณฑ์สัมพัทธ์ ความแตกต่างระหว่างเพศ

INTRODUCTION

Self-assessment can be defined as “procedures by which the learners themselves evaluate their language skills and knowledge” (Bailey, 1998, p. 227), and it has been a topic of interest in second/foreign language (SL/FL) learning for quite some time. According to Blanche and Merino (1989), the first studies of self-assessment in language learning were published in 1976, and since then, self-assessment has continued to develop as a distinct field within SL education and testing.

The use of self-assessment (or self-rating, self-appraisal) has continually gained support in regards to language learning. This is at least in part because the application of self-assessment can give learners opportunity to training in evaluating themselves, which can promote learning (Oscarson, 1989). Such involvement in the learning process can help students become more goal-oriented and more active in their language learning, increase their awareness of course content and individual progress, and foster autonomous learning (Brindley, 1989; Green, 2014; Harris, 1997; Oscarson, 1989; Rolfe, 1990).

In addition, belief in the use of self-assessment is deeply rooted in the principle that not only the teacher but also the learner should be involved in evaluation (LeBlanc & Painchaud, 1985; Nunan, 1988). That is, students should be part of the learning cycle which does not only include teaching and learning but also assessment (LeBlanc & Painchaud, 1985). To be more involved in language assessment, students need to be able to self-assess their performance, bringing meaningful input into the assessment process.

As a language testing tool, self-assessment can be beneficial in several respects. For example, using self-assessment instruments can expand the range of assessment in addition to allowing the students to share the assessment burden with the teacher (Oscarson, 1989). Self-assessment can also be useful in examining learner outcomes. In a study by Brantmeier, Vanderplank, and Strube (2012), a self-assessment questionnaire of listening, speaking, reading and writing was found to be a practical measure of Spanish language ability in terms of test administration and grading. Also, it can provide feedback and reduce student and instructor anxiety and affective barriers. In addition to being used in the classroom, self-assessment can also be used in placement testing of SL students. According to LeBlanc and Painchaud (1985), a self-assessment questionnaire of listening and reading abilities which is based on descriptors with six proficiency levels was able to place students just as well as the standardized proficiency tests that had been used. This allows student placement to be made

much simpler and more secure while promoting more student involvement than using a standardized test.

Several studies have investigated criterion-related validity of self-assessment of language ability by comparing them against teacher ratings and proficiency tests. These studies have found self-assessment of language ability to be both valid and accurate. For example, LeBlanc and Painchaud (1985) reported significant correlations between a self-assessment questionnaire and English proficiency tests. The correlations between each part of the self-assessment (Listening, Reading, Speaking and Writing) and the total test scores ranged from .39 to .53, and the correlation between the total scores of the self-assessment and the tests was .53. These results show that students possess the ability to accurately assess their SL ability to a significant degree. The literature review on self-evaluation of foreign language skills by Blanche and Merino (1989) showed that students' self-estimates can be classified as either generally good or very good. Several studies that compared self-assessment with more objective measures of proficiency found Pearson correlation coefficients from .50 to .60. This indicates that "a set of self-assessments (such as answers to a questionnaire) tends to carry about the same weight as any of the various parts (subtests) of a standardized testing instrument" (p. 324). Bachman and Palmer (1989) using factor analyses found that self-rating instruments of communicative language abilities can be both reliable and valid. Ross (1998) conducted a self-assessment meta-analysis of SL proficiency, and for 60 correlations obtained from 10 studies, he found an average correlation of .63 ($p < .0001$), with considerable variation among studies. He concluded that these results, which are in agreement with Blanche and Merino (1989), suggest that "self-assessment typically provides robust concurrent validity with criterion variables" (p. 16).

Other studies of correlation have yielded similar results. Milleret et al. (1991) found that the total self-assessment scores of grammar, communication and cultural knowledge correlated highly with results of oral interviews to assess Portuguese proficiency (.78) and the results of the standardized Portuguese Speaking Test (.75). AlFallay (2004) reported high correlations between self-ratings and teacher ratings of oral presentations of university students in Saudi Arabia. In addition, Brantmeier et al. (2012) reported that correlations between self-assessment ratings and standardized Spanish language ability tests of advanced learners were significant although, as noted by the researchers, the level of the correlation was not substantial (correlations between self-assessment and test of vocabulary, grammar, listening, reading and total scores were .332, .305, .274, .239, and .341, respectively). Ashton (2014) reported positive statistically significant correlations between the learner self-

assessments and tests of reading proficiency in non-European languages (ranging from .59 to .68), as well as between learner self-assessments and teacher assessments (ranging from .59 to .70).

Similar to studies of self-assessment of general language ability, studies of self-assessment of writing ability have shown positive and significant correlations between self-assessment instruments and writing tests or teacher marks. As mentioned previously, LeBlanc and Painchaud (1985) asked students studying French or English as a SL to respond to a “can-do” self-assessment questionnaire before taking a proficiency test. The results regarding writing ability showed that self-assessment of writing correlated significantly with the overall test score of general English proficiency tests ($r = .50$), indicating that students are able to fairly accurately judge their writing ability. Similarly, Ross (1998) conducted a meta-analysis that showed the average correlation between self-assessment of writing skill and the test criterion to be at the moderate level ($r = .53$).

There are, however, several studies that have raised doubts about the validity of self-assessments of writing ability. For example, Janssen-van Dielen (1989) compared two tests of Dutch as a SL: one was developed in a test format and the other was a self-assessment. The researcher found most of the correlation coefficients between self-assessment of writing and test criterion to be low (e.g. $r = .32, .41, .43$), bringing into question the value of self-assessments. Peirce, Swain and Hart (1993) compared self-assessment of writing of students in French immersion programs against a writing test in which they were asked to express their opinion based on a reading passage. Weak correlations between the two measures were found (correlations ranged from $-.01$ to $.25$). In another study, Saito and Fujita (2004) compared self-ratings with ratings of English as a foreign language (EFL) essay writing at one Japanese college. The analysis of self-ratings and teacher ratings showed that the self-ratings had almost no correlation with teacher ratings ($r = .07$). Matsuno (2009) also examined assessments of Japanese university EFL essay writing ability and found that students in this study tended to rate themselves overly harshly. As a result, the researcher concluded that self-assessment was somewhat idiosyncratic and may not be useful in formal assessment.

As we can see, one of the most frequently used types of self-assessment instrument in SL/FL research has been the questionnaire (e.g., AlFalley, 2004; Bachman & Palmer, 1989; de Saint Leger, 2009). In designing a self-assessment questionnaire, Bachman and Palmer (1989) suggested the use of questions that ask respondents to rate the difficulty of using a trait (e.g., “How hard is it for you to organize a speech or piece of writing in English with

several different ideas in it?”). They found this type of question to be more effective than others including the “can-do” type (e.g., “Can you organize a speech or piece of writing in English with several different ideas in it?”). This indicates that students are more aware of the specific types of difficulty they have than of their general abilities. In contrast, Heilenman (1990) cautioned against the use of difficulty items as there is evidence that wording effects can influence student responses to a self-assessment questionnaire. Some students may not pay close enough attention to the wording of the questions which can lead to errors in response. Thus, “can-do” items may be more appropriate in a self-report.

In developing a task in a self-assessment instrument, certain studies have determined that tasks that are more specific and focused can predict placement scores better than more general ones (Strong-Krause, 2000) and can have a stronger relationship to more traditional measurements (Peirce et al., 1993). In addition, it has been recommended that to gain predictive accuracy of criterion skills, self-assessment of language learning achievement should be designed based on specific curricular content (Ross, 1998).

Apart from studies on validity, question type and task, there is a body of literature relating to the effects of individual characteristics on self-assessment, for example, level of student proficiency (e.g., Alderson, 2006; Ashton, 2014; Brantmeier et al., 2012), native language background (e.g., Strong-Krause, 2000), and language anxiety (e.g., MacIntyre, Noels & Clément, 1997). Among the range of variables, however, one that warrants further exploration is gender. As Falchikov (2003) pointed out, “gender effects occur in a wide variety of social and academic situations and there is no reason to exclude them as a possibility in the context of self... assessment” (p. 107). Also, a review of the literature reveals that previous studies which included gender as a factor in relation to SL/FL self-assessment did not explore the issue in any comprehensive fashion. One study which did address this area is Strong-Krause (2000) who investigated the effectiveness of self-assessment in ESL placement. The participants, 81 students, took a placement exam before or after completing self-assessment questionnaires regarding listening, speaking, reading, and writing ability. Multivariate analyses of variance show that there was no statistically significant difference between how males and females rated their ESL ability and how they performed on their placement exam. The study concluded that gender did not have effect on self-assessment ratings.

As we can see, research on the validity of self-assessment of SL/FL writing ability has yielded contradictory results and studies on gender difference have not been extensively conducted. In addition, to date, most studies have focused on general or academic writing,

and few have investigated writing ability in regards to business communication—a particularly important skill for those seeking success in today’s increasingly globalized business world. It would, therefore, be of benefit to further explore criterion-related validity of self-assessment by investigating how self-assessment ratings of business English writing ability correlate with achievement test performance and whether gender difference exists in self-assessment ratings of such ability. The present study therefore addresses the following questions:

1. What is the relationship between self-assessment ratings of business English writing ability and writing achievement test performance?
2. Is there any difference in self-assessment ratings between male and female students?

METHODOLOGY

Participants

Participants were 416 students in the second semester of their second year of studies in a Thai program at the Faculty of Commerce and Accountancy in one of the largest universities in Thailand in academic year 2013. Of these students, 317 (76.2%) were females and 99 (23.8%) were males. Although the number of students in the two gender groups was not equal, it represents the proportion of students in the faculty. The range of age was from 18-22, with the mean being 19.77 (SD = .616).

Instruments

There were two instruments used in this study: the final exam of the Business English Correspondence course and a self-assessment questionnaire of business English correspondence ability. The Business English Correspondence course is a required course for second-year business students, and the final exam consists of four main parts based on the content of the course book¹ covered in the second half of the semester. The test provided prompts which cover various business situations where students need to write an email or informal report (see table 1). There were seven raters who had been teaching the course and marking its achievement tests for at least five years. The raters used a holistic rating scale for each part, except the cloze test for which they agreed on acceptable answers for each blank.

¹ *Writing for the Real World 2: An Introduction to Business Writing* (Bernard, R., & Meehan, A., 2005. Oxford: Oxford University Press)

For the parts which involved two raters, the scores were averaged and added to the scores for the other parts to arrive at the total score (40 points).

Table 1: Final exam format, number of raters and inter-rater reliability

Part	Num ber of raters	Rater	Inter-rater reliability
1. A reminder email (8 points)	1	Rater 1	NA
2. Complaint	1		
2A: A complaint email in a cloze format (3 points)		Rater 2	NA
2B: An email response to the complaint (7 points)		Rater 2	NA
3. Memo & Proposal	2		
3A: A memo in a cloze format (3 points)		Raters 3, 4	NA
3B: A proposal email related to the memo (7 points)		Raters 3, 4	.913*
4. An informal report (12 points)	3		
		Raters 5, 6	.926*
		Raters 5, 7	.942*
		Raters 6, 7	.909*

* significant at $p < .05$

The self-assessment questionnaire consisted of questions about student background e.g., age, major, and gender, as well as 50 items asking students to judge their ability in email and informal business report writing. The items were based on the language functions taught in the lessons. The items appeared in the following format (examples from the section on writing a response to a complaint email):

I can thank the customer who wrote a complaint.

I can refer to the problem and apologize.

I can give an explanation for the problem.

Students were asked to respond to the following items using responses based on a Likert-type five-point scale:

1 ("I cannot do this at all");

- 2 (“I can do this a little.”);
- 3 (“I can do this fairly well.”);
- 4 (“I can do this well.”);
- 5 (“I can do this very well.”).

The score of each item was summed, resulting in total scores between 50 and 250.

After the questionnaire was developed in English and Thai by the researcher, it was given to two course instructors who have had extensive experience in applied linguistics research to validate. The researcher discussed the questionnaire with the instructors after receiving their feedback and revised the questionnaire accordingly.

Procedure

Data used in the analyses were collected from students’ self-assessments and final exam scores. The self-assessment questionnaires were distributed to 16 classes. Students completed the consent form and Thai version of questionnaire in the last session of class before the final exam. They were told that their responses to the questionnaire would be kept confidential and would not affect their grades. Students took approximately 15 minutes to complete the questionnaire. Of 452 questionnaires distributed, there were 416 with complete data which were used for the analyses (Cronbach’s $\alpha = .976$).

Analysis

An exploratory data analysis was conducted to determine if the self-assessment score distribution and final exam score distribution were normally distributed. Results for the Kolmogorov-Smirnov test for normality (Lowie & Seton, 2013) indicated that both distributions deviated significantly from a normal distribution ($D = .076, p < .001$ and $D = .068, p < .001$, respectively). Therefore, non-parametric statistics were used; that is, Spearman’s rank correlation was performed to address the first research question, and the Mann-Whitney U test for the second.

FINDINGS

RQ1 What is the relationship between self-assessment ratings of business English writing ability and writing achievement test performance?

The student achievement scores in the final examination ranged from 16.51 to 38.13 ($Mdn = 32.13$). As for self-assessment ratings, the total scores ranged from 64 to 240 ($Mdn =$

165). The Spearman's rho revealed a weak, positive correlation between the self-assessment ratings and final exam scores ($r_s = .29$, $n = 416$, $p < 0.001$; see figure 1). Squaring the correlation coefficients indicated that 8.41% of the variance in the self-assessment ratings was explained by the final exam scores.

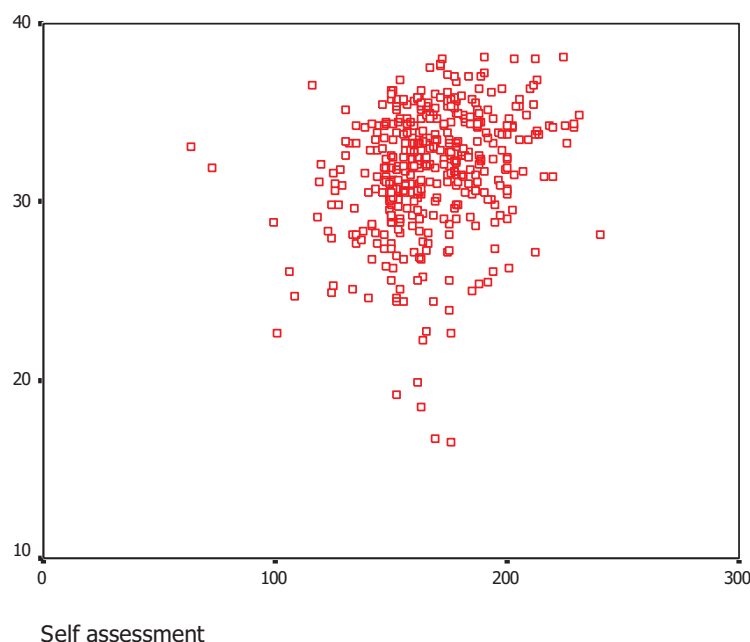


Figure 1. Relationship between final exam scores and self-assessment.

RQ 2 Is there any difference in self-assessment ratings between male and female students?

Before doing an analysis to see whether gender might affect self-assessment ratings, it was necessary to determine whether male and female students performed differently on the final exam. Descriptive statistics showed that female students ($Mdn = 32.75$; mean rank = 228.65) scored higher on the final exam than male students ($Mdn = 30.13$; mean rank = 143.99). Significant differences between groups were found ($U = 9305$, $p < .001$, $r = .30$) and the difference was at the medium level (Cohen, 1988).

Then, the Mann-Whitney test was performed. Table 2 shows that no significant gender differences in self-assessment ratings appeared ($U = 15204$, $p = .641$).

Table 2: Mean ranking in self-assessment ratings of female and male students

	<i>M</i> rank	<i>U</i>	<i>p</i> -value
Group 1 (Female)	210.04	15204	.641
Group 2 (Male)	203.58		

The results from the two analyses of gender difference in the final exam and self-assessments indicated that although females outperformed males on the final exam, there was no significant difference in the way males and females self-assessed their writing ability.

DISCUSSION

This study investigated the criterion-related validity of self-assessment by examining the relationship between self-assessment ratings of business English writing ability and writing achievement test performance as well as the influence of gender on self-assessment ratings. As for the first research question, the findings show that there was a weak, positive correlation between the self-assessment ratings and final exam scores. This indicates that self-assessment is a weak indicator of business English writing ability as tested in the final exam. The correlation being lower than .50 may be interpreted as indicating that the students are not able to accurately assess their own language ability (Oskarsson, 1978 as cited in LeBlanc & Painchaud, 1985).

The findings of this study are consistent with those of Janssen-van Dieten (1989), Peirce et al. (1993) and Saito and Fujita (2004). However, there are several factors which should be taken into consideration in regards to these findings. First, it is possible that students in this study lacked experience in judging their business English writing ability. According to Falchikov and Boud (1989), students in introductory programs may not be able to provide as accurate a self-assessment as those who are in the later years of the programs since the former are less experienced. The business students in the present study were in their second year of the program; therefore, the English courses they had taken previously in their program were two general English courses in the first year and only one course in basic business English writing as required in the previous semester. Also, most students had not had any business-related work experience in which they were required to write different types of emails and reports, which may help explain why they did not have an accurate picture of their business English writing ability.

Another factor influencing results could be the way students interpreted the self-assessment questionnaire. Although both instruments were based on specific curricular content as taught in the course (Ross, 1998), in order to perform well on the final exam, students needed to have a sufficient understanding of the situations described in the prompt. It is possible that when assessing their own ability, students may have relied on their abilities from doing exercises in the past but had not fully considered how to apply their knowledge in

a different situation. Thus, it is possible that if the questionnaire had emphasized that students should assess their writing abilities in light of the different context, the results may have been different.

The findings on the criterion-related validity of the present study's self-assessment questionnaire are contradictory to the findings of a number of previous studies (e.g., LeBlanc & Painchaud, 1985; Ross, 1998). This suggests that more research is needed to explore the usefulness of self-assessment of business English writing ability in the context of language assessment. As the present study employed only quantitative data, it is also recommended that future studies incorporate both qualitative and quantitative data such as interviews to obtain information on the processes involved in students assessing their ability. This may help provide an explanation for the low correlation obtained in the study.

In regards to the second research question, the findings reveal that both male and female students assessed themselves similarly although females performed significantly better than males on the final exam. The results seem to contradict those of Strong-Krause (2000), who found that male and female students were not significantly different in either their test performance or self-assessment ratings, indicating no gender effect.

It should be noted that the results regarding gender difference may be partially explained by the low ability of students in judging their own language ability as reflected in the weak correlation presented above. Also, the results indicate that students' self-assessment ratings did not necessarily reflect actual differences in writing ability. Furthermore, it was not possible for the present study to pinpoint whether male students were overestimating or females were underestimating their ability. Future research is required to investigate this issue. It has been noted that by asking both students and examiners to use similar rating scales to judge the quality of students' writing and providing some training to do so, it is possible to find out to what extent gender bias plays a role in self-assessment (cf. Blackwood, 2013; Langan et al., 2008; Matsuno, 2009; Pallier, 2003).

Another area that is worth investigating is the influence of gender in relation to other variables. As pointed out by AlFallay (2004), self-assessment is influenced by a number of psychological and personality traits. These include proficiency levels (e.g., Ashton, 2014; Brantmeier et al., 2012), anxiety (e.g., AlFallay, 2004; MacIntyre et al., 1997), attitude/motivation (AlFallay, 2004) and so on. It remains unclear whether or to what extent these factors interact with gender and what effect the interplay would have on self-assessment ratings of one's language ability.

In regards to the generalizability of the results reported, *caution must be* exercised due to the following aspects. First, the participants in the present study were Thai undergraduate business students in an EFL context. The data were collected by a self-report questionnaire and an achievement test. In addition, both of the instruments aimed to measure business English correspondence writing ability. Therefore, generalizability of the results should be limited to comparable participants and materials.

CONCLUSION

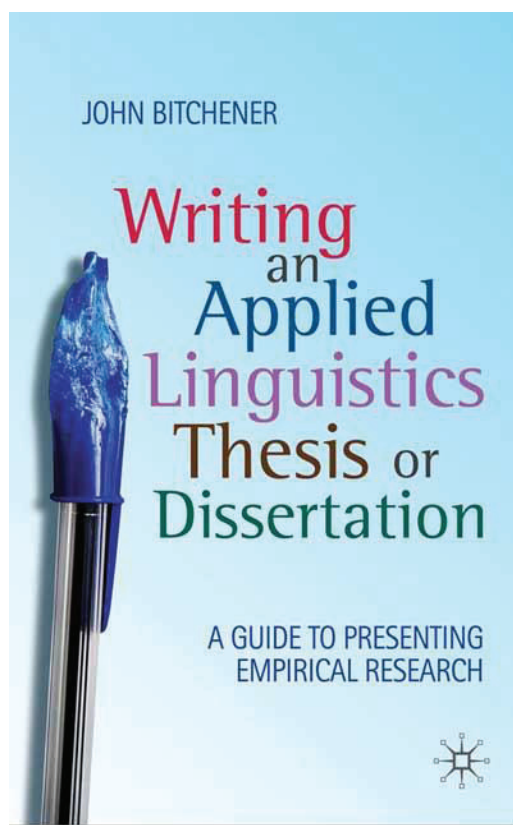
The present study shows that the use of self-assessment in regards to business English writing ability may not be as valid as indicated in other similar studies. Students seem to have difficulty in accurately assessing themselves and factors in addition to the possibility that gender may play a role in the self-assessment process. However, as argued by a number of researchers, the ability to self-assess can play an important role in language learning (Brindley, 1989; Green, 2014; Harris, 1997; Oscarson, 1989; Rolfe, 1990). The fact that self-assessment may involve subjective estimates “does not necessarily invalidate the practice of self-assessment techniques in language testing and evaluation and... self-assessment may be motivated by reasons that go beyond mere evaluation” (Oscarson, 1989, p. 2). In other words, the main benefit of self-assessment may lie in improving the learning process (Janssen-van Dieten, 1989). As stated earlier, further work on the development and factors involving self-assessment is needed. It is clear that such research may well lead to a better understanding of how to maximize the potential of self-assessment for the benefit of language learners.

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Book Review

Bitchener, J. (2009). Writing an Applied Linguistics Thesis or Dissertation: A Guide to Presenting Empirical Research.

Basingstoke: Palgrave Macmillan.

ISBN: 9780230224537

Format: Hardcover (232 pages)

Price: £60.00

M.L. Jirapa Abhakorn

Oftentimes, graduate students are uncertain about how to write a thesis or a dissertation since they lack experience in academic writing. *Writing an Applied Linguistics Thesis or Dissertation* is a practical book which can be used by graduate students particularly in the field of applied linguistics as a guide to develop skills in writing academic research or composing a dissertation. Author of the text, John Bitchener, is well qualified to compose such a work as he serves as professor of Applied Linguistics at the Auckland University of Technology in New Zealand. Augmenting this suitability, from 2004 to 2009 Bitchener was president of the Applied Linguistics Association in New Zealand, during which time he was also editor of the journal, *New Zealand Studies in Applied Linguistics*.

Appearing in a convenient pocketbook size, it was published in 2010. Though the title clearly delineates the book's focus on the area of applied linguistics, the content can be applied to guide researchers in other research disciplines as well. The main target readers of this book are first time research writers, and the training units in higher education that aim to train their students or researchers for research writing tasks. There are eight chapters namely:

background, abstract, introduction, literature review, methodology, results, discussion of results, and conclusion.

Chapter 1 introduces the overview of the book and how each of the following chapters are organized. The following chapters are structured symmetrically, with each chapter organized to represent one part-genre of a research. The author describes each part-genre of a piece of research (i.e. each chapter) in a very straightforward style by explaining its functions, organizations, and key linguistic features. He also applies the genre analysis approach of Swales (1990) to uncover move and sub-move structures in each part-genre of research. For instance, in chapters 2 and 3, the functions of a thesis abstract and introduction are explained, then their move structures are explicated. Take move construction of a thesis literature review presented in chapter 4 as an example, it is structured in three major moves: 1) building an area of relevant research, 2) uncovering research gap, and 3) introducing how the present research will potentially fill the gap. Following this, there is a demonstration of analyzing moves in an authentic master's thesis sample. Furthermore, detailed recommendations regarding English usage are provided, such as in chapters 6 and 7, when suggestions regarding appropriate tense usage and hedging are offered.

Other features of the book, which I found particularly helpful, include a list of frequently asked questions and answers, and some suggestions for further activities and further reading. The list of moves and sub-moves of the part-genre of writing for research provided in the appendix includes essential frameworks of research writing which readers can apply when writing or analyzing a research paper.

In my view the book does contain a few minor drawbacks, chiefly the frameworks of move and sub-move is static: it could be prescriptive rather than descriptive; and it also risks hindering creativity and variety in research writing. If the author provided a larger corpus of research as a resource for analyzing and describing varieties in research structure, it may well contribute more effectively to a fuller development of analytic skills among readers. Perhaps, though, this inclusion of only one single piece of a thesis as a sample has been intentional as the author believes it would serve novice writers sufficiently. Nevertheless, Bitchener has overall provided a great deal of helpful information in *Writing an Applied Linguistics Thesis or Dissertation* that first time researchers will find invaluable in overcoming barriers to their successful pursuit of academic research writing.

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- Papers should not exceed 30 pages (A4 or letter size), exclusive of tables and references.
- All pages must be numbered except the title page.
- Page numbers must be placed at the top of the page in the upper right hand corner.
- The article title and headings must be printed in bold style and placed at the center of the page. Sub-headings should be italicized and positioned at the left margin.
- Manuscripts must be thoroughly checked for errors prior to submission.

Reference Format

All sources cited in the manuscripts must follow the American Psychological Association (APA) guidelines (*Publication Manual of the American Psychological Association, 6th edition*), and must be alphabetically ordered. Purdue University provides a comprehensive on-line source for APA guidelines which can be accessed through its website (<https://owl.english.purdue.edu/owl/resource/560/1>).

In-text citation

Within the text, only brief author-date citations should be made, giving the author's surname, year of publication and page number(s) where relevant. With the exception of Thai language sources, only first name(s) or first name(s) and surname(s) can be cited.

According to Jones (1998), "manuscripts must be properly cited" (p. 199).

Long quotations

Direct quotations that are 40 words, or longer should be placed in a free-standing block of typewritten lines. Start the quotation on a new line, indented 1/2 inch from the left margin without quotation marks.

Rather than simply being a set of relations between the oppressor and the oppressed, says Foucault (1980) in *Power/Knowledge*:

Power must be analyzed as something which circulates, or as something which only functions in the form of a chain.... Power is employed and exercised through a net like organization.... Individuals are the vehicles of power, not its point of application. (p. 89).

Summary or paraphrase

Kojchakorn Sareechantalerk (2008) states in her study of Thailand's feminine beauty discourse that the traditional description of beauty (before 1868 A.D.) can be segregated by class and ethnic distinctions into different sets of rules governing the presentation of attractive bodies and postures that are said to indicate individual class and ethnic identities (p. 26).

Examples of References

Books

Butler, J. (1993). *Bodies that matter: On the discursive limits of sex*. London: Routledge.

Butler, J. (1999). *Gender trouble: Feminism and the subversion of identity* (10th anniversary ed.). London: Routledge. (Original work published 1990)

Articles in Periodicals

Lau, H. H. (2004). The structure of academic journal abstracts written by Taiwanese PhD students. *Taiwan Journal of TESOL*, 1(1), 1-25.

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Articles in Edited Books

Mulvey, L. (1985). Visual pleasure and narrative cinema. In B. Nichols (Ed.), *Movies and methods* (Vol. 2). Berkley: University of California Press.

Tonkiss, F. (1998). Analysing discourse. In C. Seale (Ed.), *Researching society and culture* (pp. 245–260). London: Sage.

Unpublished Theses

Kojchakorn Sareechantalark. (2008). *A discursive study of Thai female beauty: Multidimensional approach* (Unpublished master's thesis). Thammasat University, Bangkok, Thailand. [in Thai]

Notes on Thai Language References

- According to Thai convention, Thai scholars are listed and referred by their first names.
- The romanization of Thai words should follow the Royal Thai general system of Transcription (RTGS), published by the Royal Institute of Thailand (1999). The RTGS, however, does not include diacritics, which phonetically indicate the variation in vowels and tones.

The transliteration of Thai names, preferentially adopted by Thai individuals, for example, Nidhi Auesriwongse, Chetta Puanghut, should not be altered.

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