A case study of the use of Thai words in English-based discourse on Facebook

by the Thai university students in the UK

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Abstract

Computer-mediated communication (CMC) has been widely used as a medium of communication in global and local scales. This study examines the reasons why the Thai university students in the United Kingdom decide to mix Thai words in their English-based discourse on Facebook including the contextual functions of these words and the attitudes of the focus group towards this language phenomenon. In order to elicit the data to support this study, online questionnaire and interview have been conducted to find out the language behaviours and attitudes towards this phenomenon. The real samples texts have also been collected from the Facebook Wall of the focus group in order to reveal the recurring patterns and linguistic features. The CMDA (Computer-Mediated Discourse Analysis) is adopted to analyse the collected data. The results seem to indicate that the constraints of technology play a significant role to shape the language choice of the focus group and there are some unique linguistic features which have been developed by the focus group in order to facilitate CMC. Multilingual CMC is relatively discussed to compare with Thai CMC.

Chapter 1

Introduction

In a single day, about a billion new pieces of content are posted on Facebook. It is the connective tissue for nearly a tenth of the planet. Facebook is now the third largest country on earth and surely has more information about its citizens than any government does.

Time Specials, 2010

Nowadays globalisation caused by the technology advances helps communication among human faster and easier comparing to the communication in the past. People from different part of the world can take a few seconds to access information and communicate to one another via the internet. Social network sites (SNSs) is a 'web-based services' (Ellison and boyd, 2007) that has been developed along with the rapid growth of the internet. During the past fourteen years, several SNSs had been created for different purposes; for example, to maintain the pre-existing relationship or help the users find new connection with strangers owing to their personal purposes and interests. According to Ellison and boyd (2007: X), SNSs...

> *...allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system.*

Some SNSs have become part of users' lifestyle and have millions of users around the world such as MySpace, Facebook, and Bebo. There are some other SNSs for the users who share the same identities based on languages, races, or religions. For example, *CyWorld* is widely used among Korean people whereas the Chinese prefer using *QQ* for networking among their ethnic group. In Thailand, there are several SNSs used among Thai people for networking such as hi5, WindowLive™ Spaces, and Facebook. However, the rapid growth of Facebook in Thailand since 2007 indicates that other SNSs have been marginalised by the increasing number of Thai users and Facebook turns to be the most popular SNS among the Thais. According to the

statistics (from *www.socialbakers.com* until February 2011), there are around 7.8 million Facebook users in Thailand which is in the nineteenth rank in the list of the most Facebook user countries in the world.

Facebook is a Social Network Site which provides multimodal interaction for the users in both synchronous and asynchronous modes of communication. In this study, The Wall, a distinctive feature of Facebook which allows the users to post their contents, upload pictures or video clips, and share the links with their friends, is chosen to be a source for data collection to explore linguistic phenomenon. Unlike other SNSs and virtual community which the users's identity is somewhat anonymous, Facebook revolutionises the online communication by providing the unique features of SNSs which encourage people to be themselves rather than conceal the users' identity. As a result, people can maintain their pre-existing relationship rather than create new friendship with strangers like other typical chat rooms. This enables the users to be themselves since they are surrounded by their friends and acquaintance like face-to-face communication.

As a Facebook user, I notice some interesting language behaviours and linguistic features produced by Facebook users especially the language style used among the Thai students who have studied in English-speaking countries. Based on my casual observation, these people use both Thai and English to communicate with other Thais and some Thai words in Romanisation are found embedded to their English-based texts. It is an interesting phenomenon that Thai people from a monolingual society, that Thai is the only dominant language, decide to communicate with those from the same linguistic and cultural background in foreign language. However, previous research reveals that some Thais with English competence prefer using English to communicate with Thai people due to the unavailability of the Thai alphabet on the devices, the need to 'sharpen their English skills', and the desire to display their English proficiency (Glass, 2009). In order to understand this language phenomenon, some knowledge about language situation in Thailand is provided in the next section.

Sociolinguistic Background in Thailand

Thailand is considered a monolingual society which Thai is national and official language. The Thai script is alphabetical which consists of 44 letters, 21 vowels, and 5 tones with 4 tone markers. 'There are no tenses, verbs, inflexions, agreement between nouns and verbs or nouns

and adjectives' (Moore and Rodchue, 2005). Thailand is considered as a country in the Expanding Circle in Kachru's the Circles of English (1985). As a result, English language is not commonly used by Thai people in daily life. However, there is a trace of language contact between Thai and English since 1851 during the reign of King Rama IV when the country struggled against colonization by Great Britain and France. In order to avoid being colonised like other Southeast Asian countries, westernisation became the strategy adopted by the King to develop the country by learning knowledge and embracing technology from the western world. English was considered necessary as it was a medium of knowledge acquisition. During the early period, learning English was limited to the royal family and upper-class people, therefore, English was seen as language of the elite and the symbol of prestige. English then has become more accessible later in Thai society after being included in the national curriculum as elective and compulsory courses in primary and secondary schools which results in the increasing number of Thai people with English proficiency. At the present time, though English is unlikely to be viewed as the language of the elite anymore, English proficiency is still desirable by majority of Thai people as it can be linked to professional and academic advancement.

Chapter 2

Literature review

Computer-mediated communication

Herring (1996: 1) defines the definition of CMC that computer-mediated communication (CMC) is 'a communication that takes place between human beings via the instrumentality of computers'. Communication technology plays a significant role on shaping the way people communicate. At present CMC is also used to call electronic language. It is widely known that CMC possesses both spoken and written characteristics. It is interesting that texted-based CMC is often referred to by using verbs 'talked', 'said', 'heard' etc. like oral interaction (Herring, 2010: 2). CMC is varying according to different factors, for instance, synchronicity, norm of interaction, code-switching and language choice and can be analyse in micro- (structure, turn-taking) and macro- level (identity, socialisation) (ibid.: 2-4).

2.1 English CMC

English has become the dominant language for electronic communication since the United States has been the world leader in scientific and information technology. Therefore, the information and communication technologies have been developed to suit the use of English language which consists of the Roman alphabet. The spread of technology for communication in daily life among people led to the occurrence of linguistic phenomenon in electronic discourse as Crystal (2003: 424) mentions that 'people learned to adapt their language to cope with the linguistic constraints and opportunities provided by the new technology'.

2.1.1 Texting via mobile phones

Crystal (2003, 2008) studies the language phenomenon found in Short Message Services (SMS) or texting. Due to the small screens and keypads of the mobile phones produced in the earlier period and the limited characters per message, people need to find some strategies to 'save time and energy'(Crystal, 2003: 425) to send their SMS. The Figure 1 below shows the typical appearance of the mobile phone in 2000, Nokia 3310:

Figure 1: Nokia 3310 and the 12-button keypad

The 12-button keypad requires the users to press the button to select the letter. For instance, it takes three keystrokes to access the letter 'r' or even more keystrokes to access some special characters such as punctuation marks. Thus, in order to send the message faster, the principle of economy is adopted in order to shorten the number of keystrokes reinforced by the 'linguistic ingenuity' (Crystal, 2008: 25) and different personalities of the texters developing diverse 'e-norm' (ibid.: 21) for texting which lead to the occurrence of various linguistic features. Six main features of texting are noted by Crystal (2008):

(1) *Pictograms and Logograms* – logograms: the use of letters, numerals, and typographic characters to represent words, part of words i.e. b – be, 2day – today, xxx – kissing; pictograms: the use of visual shapes to represent objects or concepts such as emoticons i.e. :-) 'smile', :-@ 'screaming' or (*o*) 'surprised'

(2) Initialisms – The reduction of words to initial letters for individual words Y 'yes', N 'no'; for compound words GF 'girlfriend'; for words in phrases NP 'no problem', AML 'all my love', for words in ellipsis or whole sentence CMB 'call me back', JK 'just kidding; for words in expostulations OMG 'Oh my God!'

(3) *Omitted letters* – contractions: omitting the letters from the middle usually the vowels i.e. msg 'message', plsed 'please' and clippings: dropping the letters at the end i.e. comin 'coming', hav 'have'

(4) *Nonstandard spellings* – probably representation of informal or regional speech i.e. luv 'love', ya 'you', dunno 'don't know', wotcha 'what are you'

(5) *Shortenings* – the reduction of word length i.e. esp(ecially), max(imum), ack(knowledge)

(6) Genuine novelties – the juxtaposition of the above features i.e. 2bctnd 'to be continued', iowan2bwu 'I only want to be with you', hldmecls 'hold me close'

Texting and synchronous mode of communication on the internet share some features due to the technological limitation. Additionally, Crystal also mentions the mixed opinions expressed towards the new language style: 'fashionable' (2008: 33), problematic, and innovative. There is a claim that texting language can be linked to 'linguistic evils' (ibid.: 151) that might cause improper language usage in formal or academic writing especially among the young generation. Crystal argues that the claim seems to be vastly overestimated as few texting features are detected in academic paper and his assertion is supported by the interview of some British students which indicates their ability to distinguish the use of language for texting and for academic purposes.

2.1.2 The Internet

Crystal (2001) proposes the term 'Netspeak' to describe the Internet language. Due to the fact that the language which is developed from the new mode of communication shares features of both spoken and written language which possess unique linguistic features. Therefore, he calls the Internet language 'third medium' apart from oral and written text. He notes that 'a set of characters on a keyboard determines productive linguistic capacity'. Though Netspeak is facilitated by computers and the network, it can be limited by the alphabets, numerals, and other symbols on the keyboard. Thurlow at el. (2004: 124) states that 'speed' and informality' are prominent features of 'Netlingo'. In addition, due to the difference of language features and contexts, Crystal classifies 'four broad Internet-using situations' which each of them requires different practice for particular situation: *electronic mail (e-mail), chatgroups (synchronous and asynchronous modes), virtual worlds, and World Wide Web (WWW).* Then, in order to describe the features of language of these situations, he compares the properties of speech and writing before discussing the situation one-by-one to make his statement more reliable by the clear explanation. By doing this, the ambiguous nature of different kinds of Netspeak can be understood clearer by the reader that WWW tends to possess the property of writing whereas others are more speech-like than WWW. Another fascinating features of Netspeak Crystal detects is the special use of spelling and punctuation, capitals, spacing, and special symbols for 'emphasis'. For example, 'aaaahhhhhh, hiiiiii, no more!!!!!!!!!!, I SAID NO, the *real* answer etc. He asserts that

> these features are indeed capable of a certain expressiveness, but the range of meaning they signal
> is small, and restricted to gross notions such as extra emphasis, surprise, and puzzlement.

Furthermore, 'smileys or emoticons' e.g. : -), :-o are commonly used in Netspeak due to the lack of non-verbal interactions which are 'so critical in expressing personal opinions and attitudes and in moderating social relationship' (ibid.: 36); however, it is believed to be 'futile' and can lead to misunderstanding by some scholars. Other common characteristics of Netspeak: playful jargon, abbreviations, acronyms, graphology (e.g. bicapitalization, spelling practices, and minimalist punctuation) are also mentioned. Thurlow et al. (2004: 125) also comments that these features make Netspeak 'highly interactive, dynamic and spontaneous' as the users want their communication to be fast, casual and welcoming.

2.2 Multilingual CMC

The spread of communication technology around the world results in multi-language use on CMC. The development of technology makes communication in other languages apart from English possible. The use of multi-languages can be found not only in multilingual societies, but also in some monolingual societies by bilinguals and multilinguals. Interestingly, CMC can form and shape new language habits and linguistic features to suit the electronic mode of communication. On the other hand, CMC is influenced by offline norms and cultures of the interlocutors from different social background (Danet and Herring, 2007: 7). As a result, though the discourse of multilingual CMC shares some features with English CMC such as hybrid characteristics of conversation and written texts, the use of emoticons, and special use of punctuation and unique characters etc., it possesses some features which are quite distinct from English CMC formed by technological constraints, indigenous languages, and sociocultural influence in a particular society.

2.2.1 Romanisation

Due to the fact that the United States has been a leading developer in the internet technology since the beginning, the technologies and devices have been designed for English. *ASCII (American Standard Code for Information Interchange)*, though are based on the Roman alphabet, cannot fully facilitate other languages which use the Roman alphabets because the absence of some special characters, for example, ü *or* ö, in some European languages. Moreover, the languages with non-Roman alphabet have more trouble adopting the technology (ibid: 9). Consequently, the knowledge of English was necessary to access the technology especially for those whose languages were not based on the Roman alphabets. However, though the current technology can support the use of non-English letters for CMC, it is found that many

users still choose to use English or their indigenous languages in Romanisation for electronic communication. There has been research studying the use of the Roman script for transliteration.

Palfreyman and Khalil (2003) examine the use of the Roman alphabet by female Arab university students to write vernacular Arabic in IM (Instant Messaging). Gulf Arabic, vernacular Arabic spoken in Dubai, is written in Romanisation called *'ASCII-ised Arabic (AA)'* to communicate in CMC while *Modern Standard Arabic (MSA),* a version of Classical Arabic, is normally written in the Arabic script and used for formal communication. The focus group reported that typing in the Roman alphabet is easier than in the Arabic script and the Arabic script is unavailable on their devices. The result shows two distinct features of AA: (1) some English letters are used to represent some Arabic sounds, both consonants and vowels. For instance, the sounds /t/ and /s/ are represented by the English letters 't' and 's' and the sounds /a/ and /i:/ by the letter /a/ and /ee/ respectively. In any case, the use of Romanisation is not unusual in the UAE as the street signs and the names of some academic institutions are written in *Common Romanised Arabic (CRA)* and the survey of ZU Dubai students shows that half of the participants use English while a quarter of them use AA to communicate via emails (Palfreyman, 2001). (2) The use of numerals to represent the Arabic letters owing to 'visual resemblance' (Palfreyman and Khalil, 2003). For example, the Arabic letter 'ح' is replaced by '7' in AA such as 'wa7ed' in AA (means 'one' in English) and number '6' represents the Arabic letter 'ط' such as the AA '6arrash' (means 'he sent' in English). The study also shows that AA is not only used in CMC such as in emails and SMSs due to the default setting of English more than the lack of English support, but it also gradually 'use[d] routinely' in written forms in informal offline communication.

The use of Romanisation is also found in Greek CMC known as 'Greeklish'. Tseliga (2007) and Koutsogiannis and Mitsikopoulou (2003) explore the Romanised Greek in micro- and macro-sociolinguistic perspectives. Though the adoption of the Roman alphabet to Greek writing system has been detected before in Greek society for simplicity, it is never regarded as 'a grave threat' until the arrival of CMC (Tseliga, 2007: 117). Like the Romanisation of Gulf Arabic mentioned earlier, the technical constraint has also motivated Greek speakers to communicate in Greeklish in CMC. Tseliga points out the two language styles of Greeklish based on phonetic transliteration and 'visual similarity' which lead to variations in spelling the

Romanised Greek. For example, the word '*Αθήνα*' in the Greek alphabet can be found typed in two variants: (1) *'Athina'* as transliteration based on the sound and (2) *'A8hva'* which uses the similar characters in ASCII to represent the Greek alphabet. The Roman characters '8' and 'h' replace the Greek character 'θ' and ή. The constraints of communication technology not only lead to the use of English, but also the rise of Greeklish in Greek society as 'technological compromise' (ibid.: 137) and innovative language usage influenced by users' creativity and culture though there were some negative opinions showing concerns about the marginalisation of the Greek alphabet by the Roman script. Interestingly, the great concern over the threat of the Roman alphabet aroused by Greeklish usage was officially expressed by the Academy of Athens which led to vigorous discussion on the media. Koutsogiannis and Mitsikopoulou (2003) apply Fairclough's *Critical Discourse Analysis (CDA)* framework to analyse a variety of texts responding to this concern from several newspapers in order to reveal underlying ideologies from the media discourse. The findings present three different opinions of towards the use of Greeklish: (1) *retrospective view* which supports the Academy of Athens and justifies the value of the Greek alphabet over the Latin script by mentioning the significant roles of the Greek alphabet in historical, religious, and cultural aspects and also sees Greeklish as a threat to the Greek alphabet, (2) *prospective view* expressed disagreement on the Academy's statement by criticising the Academy's overstatement and arguing that Greeklish leads to the 'localisation of technology' due to the technological constraints and the arrival of new technology which support the use of the Greek alphabet will relieve the Academy's concern later and (3) *resistive views* which supports 'linguistic diversity' in 'linguistic ecology' (ibid.: 154) sees the possibility of marginalisation and extinction of 'weaker' languages including Greek by globalisation and the dominance of English in CMC. The attitudes towards the adoption of the Roman alphabet still remain controversial not only in Greece but also in the societies where the technological support is inadequate.

2.2.2 Code mixing, code-switching, and language choice in multilingual CMC

According to *Longman Dictionary of Language Teaching and Applied Linguistics (2010: 88-9)*, Code-mixing is...

> A mixing of two codes or languages, usually without a change of topic. This is quite common in bilingual or multilingual communities and is often a mark of solidarity, e.g. between bilingual friends or colleagues in an informal situation...can involve various levels of languages, e.g. phonology, morphology, grammatical structures or lexical items.

Code-switching is...

A change by a speaker (or writer) from one language or language variety to another one.

Additionally, the term code-switching (CS) is sporadically applied as a general term to describe 'the alternative use by bilinguals of two or more languages in the same conversation' (Milroy and Muysken, 1995: 7). CS can be found in speech among bilinguals rather than in written texts. Gumperz (1982) states that 'code-switching provided an additional resource which bilingual systematically exploited to express a range of social and rhetorical meanings' (cited from Chanseawrassamee and Shin, 2009). Dorleijn and Nortier (2009: 127) note that the occurrence of CS in CMC is an 'indication of its informal characters'. Though there is a number of research studying CS in bilingual and multilingual societies, the research in CS in electronic discourse is quite limited. Warschauer, Said and Zohry (2002) study language choice in electronic discourse in Egypt finding that the limitation of technology and the dominance of English in professional and technological environment not only cause the internet users to choose English as a medium of online communication but also adopt the Roman alphabet for transliteration. Furthermore, they also reveal the phenomenon of English-Arabic CS in the CMC. *Egyptian Arabic*, one of the two main Arabic varieties apart from *Classical Arabic*, is found widely typed in Romanisation to communicate in informal contexts in CMC, for example, in informal emails and chatting, and it is also mixed in English-based texts to 'express highly personal content that they could net express well in English'. The Egyptian Arabic in CMC is commonly used for *greetings* 'Salamt' (greetings), 'Ezayek' (How are you?); *sarcasm* 'Ya Fandem!! (Sir); *food and holidays* 'Fanousse Ramadan' (Ramadan lantern); and *religious expressions* 'El hamdoulellah' (Thank God). Due to the fact that diglossia exists in Egyptian society, Classical Arabic is used in 'formal and written' contexts whereas Egyptian Arabic is used in 'informal and spoken' situations. For language and identity perspectives, Warschauer et al. also indicate that the increasing use of English and Egyptian Arabic for online communication in Egypt can facilitate international communication in global scale and promote local identity of Egypt simultaneously; nevertheless, the impact of this change on the status of Classical Arabic remains to be further explored.

Hassan and Hashim (2009) investigate the features of English electronic discourse in Malaysia. Due to the colonised and multilingual background, English is used as 'regional lingua franca'

for online communication among 'English-knowing' Malaysian people from different mother tongue and various levels of English proficiency (ibid.: 39). The sample texts show some CMC features shared with English CMC: the use of abbreviations and acronyms. The code-mixing and code-switching in intrasentential and intersentential levels:

Intrasentential code-switching:

*(1)   My **ta jie** is picking me up.*

*   *eldest sister (Mandarin)*

*(2)   I met this girl and she's **manis.***

*   *sweet (Malay)*

Intersentential code-switching

*(1)   I canot join u guys 2nite. **Wa ai tak chek lah.***

*   *I have to study (Hokkien)*

*(2)   i know he loves me the same... **Cuma kami dua ni***

*   *Just the two of us. (Malay)*

In addition, borrowings and discourse particles are also blended in English-based discourse. Hassan and Hashim point out that 'cultural and religious' words from various languages in Malaysian communities with no English equivalent are embedded to English-based texts, for example, the Malay word 'kampung' (means 'village'), the Tamil word 'macha' (means 'brother') and the Chinese words 'angpow' (means 'red packet' used for giving money as a gift). Discourse particles placed at the end of the sentence of colloquial ethnic languages can be found embedded in English-based texts to facilitate emotional expressions. Each particle functions differently: emphasis, affirmation, interrogation, softening the utterance etc. For example, 'I don't know what to do **bah**' (East Malaysian particle) and 'good **meh**?' (Chinese particle). However, the explanation of the functions of particular particles in the discourse was not mentioned in this study. Hassan and Hashim (ibid: 44) assert the claim made by Tan and Richardson (2006) that this feature [particle] possesses both 'global quality' and '[Malaysian] local origin'. James (2001: 9) claims that Cantonese words embedded 'randomly' to English e-mails by Hong Kong students do not 'pollute' English but integrate 'systematically' to the English-based texts for 'specific identifiable purposes'. He explores English texts produced by Hong Kong students in e-mails and ICQ (a real time chat service) and compares the similar functions of the Cantonese particles with intonation in English which both of them are used to

express moods and attitudes in oral communication. However, the Cantonese final particles are also placed in English-based texts as resulting in 'linguistic hybrid' (ibid.: 11) in CMC. The findings reveal that a particular particle has different functions according to different contexts. For instance, the particle 'la', which is usually used for giving advice, can be used as 'persuasive particle' or 'affirmatory particle' (see more in James, 2001).

2.3 CMC in Thailand

The research on CMC in Thailand has been conducted to explore various aspects of online communication, for instance, the research on virtual community in Thailand was carried out to elicit the establishment and organisation of online communities, observe the users' behaviours and attitudes, and evaluate the effects and success of virtual community (Uparikchatpong, 2009; Maisuwong, 2010). However, the research in language and linguistic discipline in CMC is quite rare. Panyametheekul (2005) presents the differences between language use in online chat rooms and language use in daily speech. The data was collected from well-known internet chat rooms in Thailand: *pantip.com, hunsa.com, ICQ, IRC, and pirch.* The results indicate the purposes for online chatting are to make friends, maintain solidarity, and take pleasure in chatting with other people. It was found that the recurring topics of the conversation are the chatters' background information, daily routines, and romantic relationship. Three patterns of the chatters' relations are detected: one-to-one, one-to-many, and many-to-many relations. Interestingly, though most chatters did not know each other, high degree of friendliness and intimacy can be perceived from the discourse. This characteristic of internet chatrooms is fundamentally different from the norms of offline communication which personal details such as age, relationship status, or external appearance are not easily shared with strangers. The anonymity of identity is likely to induce the chatters to be more expressive than usual in the texts. Panyametheekul presents six recurring patterns found in Thai chatrooms:

(1) **Greetings and departures**: unlike normal greeting in offline communication, the personalities of the chatter are attached in greetings explicitly or implicitly to create first impression and attract other chatters' attention i.e. 'wanna chat with 14 (age) / f (female) /' while no special behaviour is added to departure patterns.

(2) **Addressing**: repeatedly calling the names of specific addressees to avoid ambiguity and confusion.

(3) **Speech style in written texts**: the imitation of speech style to make online chatting most similar to face-to-face interaction by using *multiple alphabets* i.e. ครายยย (whooo?); *baby*

language is used to make the texts lovable and create intimate atmosphere among the interlocutors.

(4) **Shortening:** the omission of some characters in order to type faster due to the rapid flow of the messages in synchronous CMC.

(5) **Emoticons and special characters**: *ASCII Art* is created to facilitate emotional expression i.e. :-) (in a good mood), :-P (playful mood), :-O (being shocked), @^__^@ (big smile), -__-' (being dull); a variety of laughter i.e. อิอิ (eiei), อุอุ (oo-oo), 555 (hahaha laughing, the numeral '5' in Thai is pronounced /ha/)

(6) **Giving an explanation of gestures**: to vividly portray the addresser's action to the addressee i.e. ยื่นกระทิงแดงให้พี่จี้ 'hand you a can of Red Bull'

Due to the focus of this study on Thai-based discourse in synchronous mode of CMC, it cannot adequately represent the language usage and linguistic features occurring in Thai CMC since English is also used as a medium of CMC among some online community of Thai people. Recently Yiamkhamnuan (2011) examines the mixing of Thai in English-based discourse in international and English chat rooms provided by two famous Thai websites: *Sanook and Pantip*. Sixty chat extracts were collected for analysis in order to reveal the categories and functions of the Thai words blended in English-based texts. The findings show:

(1) **Lexical insertion:** *content words* i.e. Thai slangs, swear words, food, and religious and cultural words; *function words* i.e. sentence-final particles

(2) **Word translation**: the shift to Thai (in the Thai script) to explain or clarify what mentioned earlier

(3) **Word quotation:** the repetition of Thai words mentioned in previous turn by other interlocutors

(4) **Word repetition**: the intensification of Thai words by doubling or multiplying particular lexemes i.e. 'mak mak' (means 'very much as the word 'mak' = many/much)

(5) **Special features**: *orthographic representation*: English written in the Thai alphabet and Thai written in the Roman alphabet, *adding English morpheme to Thai word* i.e. mao-ing (the Thai word 'mao' means to get drunk); *stereotypical Thai laughters* i.e. 555 (hahaha, number '5' pronounced /ha/ in Thai), eiei, kak kak

(6) **Switching to the net culture**: the use of *letter elongation* for intensifying the texts i.e. 'toooo coldddd'; the *Thai particles* i.e. 'ka', 'ja'; *capitalisation* to emphasise i.e. 'MAI (means 'not') UNDERSTAND'; *shortening* to reduce the number of keystrokes i.e. the final particle 'krap' became 'krp' after omitting 'a' and also for creative and playful

purpose i.e. 'KKK = Khob Khun Kha' ('Khob Khun' means 'Thank you'; Kha is a polite particle); and the use of *graphic representation* to reduce the number of keystrokes and time to respond and make the chat 'more specialised, attractive, and colourful' (ibid.: 14)
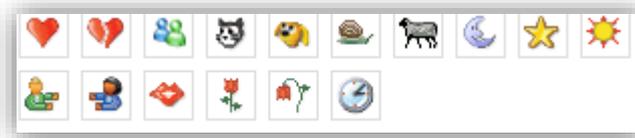
Figure 2: Examples of graphic representation from Window Live™ Messengers

Yiamkhamnuan claims that Thai words blended in English-based instant messages are not only used as communicative strategies by Thai chatters in order to express their attitudes and emotions better, but also 'create shared understanding of the same ethnic group' (ibid.: 8) when the chatters cannot find English equivalent due to time limitation of real-time communication, the chatters' lack of English competence and the difference between Thai and Anglo-American cultures. Moreover, she asserts that these mixed Thai words are used to convey 'root ethnicity', 'construct ethnic bond' among the Thai chatters in virtual word. Although this study can shed some light on the language features found in Thai-English CMC, some part of her findings seems to be based on subjective interpretation especially the chatters' intention and motivation behind this language phenomenon. The preference and motivation of the Thai CMC users in mixing Thai in English-based discourse would be investigate further in this study to find out underlying reasons behind the language behaviour.

Chapter 3
Research Methodology

3.1 Research Questions

The research questions are framed in order to examine the language phenomenon that has been observed earlier in order to find out the reason why the Thai university students in the UK mix some Thai words when they communicate with other Thais in English on Facebook and the functions of the inserted Thai words in English-based texts. Besides, the role of technology in shaping the mode of communication on CMC and the attitudes of the target group towards this phenomenon are to be investigated. Therefore, in order to explore the above issues in in-depth details, the research questions are set as follows:

1. *How do the Thai words mixed in English-based discourse produced by Thai university students in the UK facilitate the communication on Facebook among Thai people?*
2. *Why do the Thai university students in the UK mix some Thai words in English-based discourse?*
3. *In what way do the Thai students in the UK think about this language phenomenon occurring in Facebook?*

3.2 Subject of the study

The Thai university students in the UK are the subject of this study. Most of them are postgraduate students who studied their bachelor degree in Thailand. A few of these postgraduate students gained their first degree from English-speaking countries and some of the subjects are undergraduate students. All of them are Thai-English bilinguals and Thai is their native language. They can be considered English proficient as they are able to pass the entry requirement to study in the UK universities for tertiary education. All participants have been Facebook users for more than one year. Owing to the researcher's intention to study the language phenomenon and behaviour of a specific group, the results of this study cannot be representative of the language used in CMC by Thai people in general.

3.3 Data Collection

(1) Sample collection

The real texts from the Wall of Facebook users produced during the past two years (2010-2011) are collected as the subject of study. The real texts are valuable resources for discourse analysis. According to Rasinger (2010: 58),

> *...how data is collected'* is considered another approach to research design and states that *'language is observed in its natural environment, that is, when it is used by its speakers, and the data we obtain is 'natural' spontaneous speech'*

as this method 'does not allow us to manipulate the variables we are interested in'. All the samples are collected from the Wall of the researcher's friends in Facebook with permissions from the users and the identities of the interlocutors were made anonymous. The Wall, according to the Facebook website (2011), is 'a place to post and share content with your friends' on the profile of the Facebook users. Though Facebook has created several channels for communication in *synchronous mode*: Facebook Chat and *asynchronous mode*: Facebook Messages and the Wall, the Wall has been selected as the only source of sample collecting due to its features and privacy. The accessibility of the Wall is different due to the users' personal preference of privacy setting. Some users allow people who are not in their friend lists to access their profiles and their Walls while some give this permission particularly to those who are in their friend lists. Unlike the Wall, Facebook Chat and Messages are created to serve the communication which the users require more privacy as the users can select specific person/people who they want to communicate with and their messages cannot be read by others whereas what has been posted on the Wall are generally accessible by those in the users' friend lists. Being included in the Facebook friend lists, therefore, provides the researcher accessibility to gather and select some texts from the Wall of the researcher's friends.

The purpose of the sample collection is to find out some linguistic features of the mixing of Thai words in English-based texts and investigate the functions of the Thai lexemes in the English-based discourse. Due to the fact that the subjects of this study have studied in the UK universities, they have both Thais and non-Thais in their friend lists. As a result, the collected samples are selected from the thread which all or almost of the interlocutors are Thai in order to obtain the data which have both Thai and English resource to elicit the functions of Thai words mixed in English-based texts and investigate the factors that influence the participants' code alternation occurring in the same threads on the Wall.

(2) Questionnaires

In order to find 'meaningful answers' to the research questions, questionnaire is designed to elicit the data on the subjects' language usage on Facebook and their attitudes towards the phenomenon of mixing of Thai in English-based discourse on Facebook. According to Rasinger

(2010: 60), 'questionnaires are frequently used to measure people's attitudes to and perception of languages or group or speakers' and it is an 'effective' use to study 'ethnolinguistic vitality' or explore into language use and choice.

There are 20 questions in the questionnaire and they can be responded in three different ways: (1) *Yes/No questions and the frequency questions* to observe the participants' language behaviours on Facebook, (2) *a scale differential* for the participants to specify their answer to a particular statement on a scale between two opposing terms. There are five scales, that is, 1 to 5, representing various options *'strongly agree', 'agree', 'neutral', 'disagree', and 'strongly disagree'* respectively for the participants to choose 'a set of possible answers' so that the researcher can take an 'accurate picture' of the study (Rasinger, 2010: 63) and (3) *The additional details* voluntarily provided by the respondents in some questions. All the answers are coded by the survey website and used as supporting evidence in the current study.

Initially it was planned that the questionnaire would be distributed online by posting the link to complete the questionnaire on the Wall or sending via Facebook messages to the target group who are the Thai university students in the UK. In order to provide reliable results, at least 70 respondents are expected. However, I piloted the questionnaire to 10 of her friends who are the subject of the study to find out whether there were any problems for the target group to understand and answer the provided questions. According to the feedback, most of the respondents informed that they did not understand some questions clearly and needed to read them again which caused them to spend more time completing the questionnaire. In addition, eight of them suggested that the questions should be translated from English to Thai to make them easier to understand and complete since Thai is the subjects' native language. To improve this questionnaire, the same questions were translated into Thai and sent to 10 subjects of the target group which half of them had completed the first version of this questionnaire while the other five never saw this questionnaire before. The feedback from the improved version of the questionnaire was satisfactory as all of the respondents could understand the questions quite well and took less time to complete them. Interestingly, in the first pilot, the subjects of this study informed that they preferred completing the questionnaire in the Thai version to the English.

(3) Interview – Focus-group interview

The interview is chosen to be one of the methods for data collection conducted after the online survey in order to gain in-depth details for the current study. According to Edley and Litosseliti (2010: 156), 'the main benefit of the interviews is that they give us privileged access to a person'. Six of the subjects from five universities in the UK are selected for the interview. Four of the interviewees are studying in business and management field while two of them are doing their master degrees in social sciences discipline. All of the participants are postgraduate students who have completed their bachelor degrees in Thailand and also have been using Facebook for more than one year.

At first, the interview was designed to be conducted along with the experiments. In the experiment, the participants were given a topic to discuss by using English and they were also told to feel free to use or insert Thai anytime they wanted. The experiment was set up on the Wall of Facebook so as to control the environment to be similar to the real situation that the language is produced naturally. In order to guarantee the anonymity to the participants, the privacy setting of this conversation thread was set to be access only by the participants and the writer. The linguistic features occurring in the experiment would be observed by the writer. After the experiment, the participant would be interviewed in order to find out the reasons why they decide to mix Thai words in their utterance in the experiment. However, the participants were quite nervous before and during the experiment because they realised that they were under observation. This causes the conversation was not produced naturally. Moreover, there was a technical problem during the experiment. One of the participants accessed Facebook via her Blackberry and her device temporarily broke down due to too many e-mails sent to notify her for the new feeds causing her Blackberry cease to function. As a result, this participant was absent from the conversation and the rest of the participants kept talking about her absence instead of the given topic. Besides, the turn of the comments in the thread are quite confusing as the Wall of Facebook is created for asynchronous mode of communication but the experiment was conducted in synchronous way which caused the participants could not follow the discussion and respond to the earlier comments in real time as they wished. For instance, the participant A wanted to respond to the participant B's comment which was the last comment at that time, after A posted her comment, she found out that there were some new comments had been posted before hers which changed the direction of conversation to talk about something else. When the experiment finished, it was found that the whole thread apparently lacked coherence. It is far from from the definition of the word 'thread' as *Cambridge Advanced Learner's Dictionary* defines 'thread' as 'a connected group of pieces of writing on the Internet,

where people are talking about a particular subject'. The experiment, therefore, was excluded from this study due to its limitation to represent the natural characteristics of the discourse and the incompatibility of the mode of communication between the experiment and the feature of the Wall. Consequently, the interview is applied to replace the experiment in order to investigate these issues as follows:

- **The language behaviour**: to examine when and why the interviewees start to use English to communicate with other Thais, the reasons they mix Thai in English-based texts, how this behaviour develop
- **The factors that influence their code choice and code-mixing:** do the contexts, situations, devices, or the interlocutors affect their decision to choose a particular language?
- **The attitudes towards this phenomenon**: what does each interviewee think about this phenomenon? is it the proper use of language? Does it threaten or marginalise the indigenous language?

The design of the interview questions were based on the questionnaire conducted earlier in order to examine some issues in more details to find out whether the interviewees share some patterns of the language behaviours, or have the opinions in the same way or not. As mentioned before, this study investigates the phenomenon that happens in a particular group of Thai people, it is unlikely to represent the language usage of overall Thais.

3.4 Analytical method

The CMDA (Computer-Mediated Discourse Analysis) Approach developed by Herring (2004) is adapted to use in this study as a framework to investigate linguistic phenomenon, language behaviours and attitudes of the target group. CMDA is a sub-discipline of CMC which is developed to examine online discourse so as to find out how the technology affects language behaviours in the new mode of communication which people make a verbal communication by 'typ[ing] on the keyboard and read[ing] as text on the computer screen' (Herring, 2004: 1). According to Herring (ibid : 4), there are three theoretical assumptions of CMDA as follows:

(1) Discourse exhibits recurrent patterns

(2) Discourse involves speaker choices

(3) Computer-mediated discourse may be, but is not inevitably, shaped by the technological features of computer-mediated communication systems

For (1) and (2), CMDA shares the theoretical assumptions with discourse analysis. The recurrent patterns in discourse will be identified by observation in order to find out whether these linguistic patterns can represent some 'reliable generalisation' of the language phenomenon or not. The study of the speaker choices can shed some light on both linguistic and non-linguistic phenomena from cognitive (Chafe, 1994) and social (Sacks, 1984) aspects. Apart from the first two assumptions, Herring also includes (3) which has made CMDA distinct from linguistic discourse analysis by examining how CMC technologies have an effects on communication via them (Herring, 2004: 4). According to Herring (ibid.: 16-17), these five discourse paradigms, that is, Text Analysis, Conversation Analysis, Pragmatics, Interactional Sociolinguistics, and Critical Discourse Analysis, are called on to for CMDA research to give theoretical framework to analyse the discourse. However, the methods of CMDA can be 're-organised' to the 'four domains of language plus participation' (ibid.: 16) to explore the language phenomenon occurring in a particular group of people in order to reveal the underlying reasons of this phenomenon.

Structure	Typography, Romanised Thai, syntactic structure, characteristics of the mixed Thai lexemes
Meaning	Meaning of the inserted Thai words and utterances
Interaction	Communication through electronic devices, synchronicity, participants, language choice and language alternation in threads on Facebook
Social behaviour	Appropriateness, politeness, respect, and intimacy in Thai culture

***Participation is not included to analyse the data in this study as it relates to descriptive statistics which concentrates on the number of messages and the message and thread length and interprets them to identify underlying power, influence, engagement, roles, and hierarchy in the discourse (ibid.: 18). This kind of data are not collected for this study.

Language-focused content analysis is a CMDA fundamental methodological approach (ibid: 4). Therefore, the samples of the real texts are collected in order to investigate the language phenomenon. According to Kitzinger (1995) cite from Edley and Litosseliti (2010: 168), 'homogeneous, like-minded individuals from the same gendered, ethnic, sexual, economic, or cultural background' are criterion for selecting participants to focus group research.

Chapter 4

Results and Analysis

This chapter is divided into two parts. In Part 1, the results of the survey and interview are exhibited to illustrate the language behaviours of the participants in CMC and the reasons for mixing Thai words in English-based texts and also the attitudes towards this language phenomenon. In Part 2, the main features and functions of Thai words mixed in English-based texts are presented with examples to demonstrate how these Thai words use with some contextual clues.

Part 1: Results and Analysis of Questionnaire and Interview
Questionnaire

There are 101 survey respondents and the results were calculated into percentage. All respondents reported that they had communicated with other Thais in English on Facebook and 98% of them used to insert some Thai words in English-based texts which indicates the spread of this language phenomenon among the Thai students in the UK. There are some interesting findings as follows:

The communicative devices and language choice

The survey shows that half of the respondents (50.5%) often use Thai to communicate on Facebook with other Thais if the Thai fonts are available on their devices. Almost a quarter (23.8%) reported that they 'sometimes' posted their messages in Thai. However, this result is incompatible with the pie chart below 70.3% of the respondents reported that they always chose English to post their message on the Wall though their devices can support the Thai alphabets. This can imply the participants' inconsistency of language choice in CMC which might be influenced by various factors.

Do you always post your message on Facebook in English no matter the Thai alphabet is available or not on the PC or mobile phone?

70.3 %

29.7 %

Yes
No
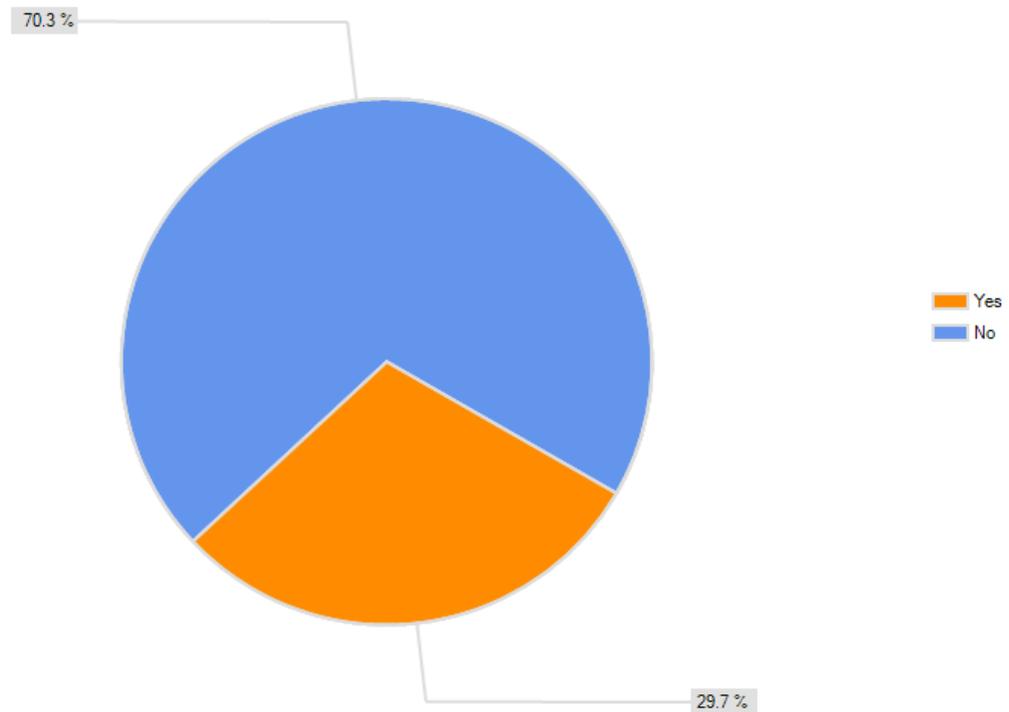
Figure 1

According to the previous research on multilingual CMC (Warschauer et al, 2002; Koutsogiannis and Mitsikopoulou, 2003; Tseliga, 2007), it was found that typing in the Roman script, no matter in English or in Romanised indigenous languages, are preferred by the interlocutors for various reasons. The chart below shows that more than half of the respondents accept ('agree' 36.6% and 'strongly agree' 21.9%) that typing in the English letters requires less time and effort than typing in the Thai letters. On the other hand, 20.8% of the respondents gave 'neutral' answer while another 20.8% show disagreement on this statement.

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How strongly do you agree or disagree that typing in English on Facebook need less time and effort than typing in Thai?

- Strongly agree: 21.8 %
- Agree: 36.6 %
- Neutral: 20.8 %
- Disagree: 15.8 %
- Strongly disagree: 5.0 %

Figure 2

The reasons for mixing Thai lexemes in English-based discourse

As 98% of the respondents stated that they used to mix Thai words in English-based texts. The figure below demonstrates the results of mixing Thai in the English-based texts for various reasons as follows:

Reasons of mixing Thai lexemes in English-based texts	Opinions				
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
(1) To fulfil the addresser's emotions	45.5%	41.6%	4.0%	5.0%	4.0%
(2) To make the texts more speech-like	24.8%	52.5%	11.9%	7.9%	3.0%
(3) To show respect and intimacy to the addressee	20.8%	56.4%	17.8%	3.0%	2.0%
(4) Inability to find English words to replace Thai words due to cultural difference	30.7%	53.5%	5.0%	8.9%	2.0%
(5) To make sure the addressee understand the messages	19.8%	36.6%	21.8%	19.8%	2.0%
(6) The addresser's English deficiency	9.9%	48.5%	22.8%	12.9%	5.9%

Figure 3: The reason of mixing Thai words in English-based discourse (See the charts in Appendix)

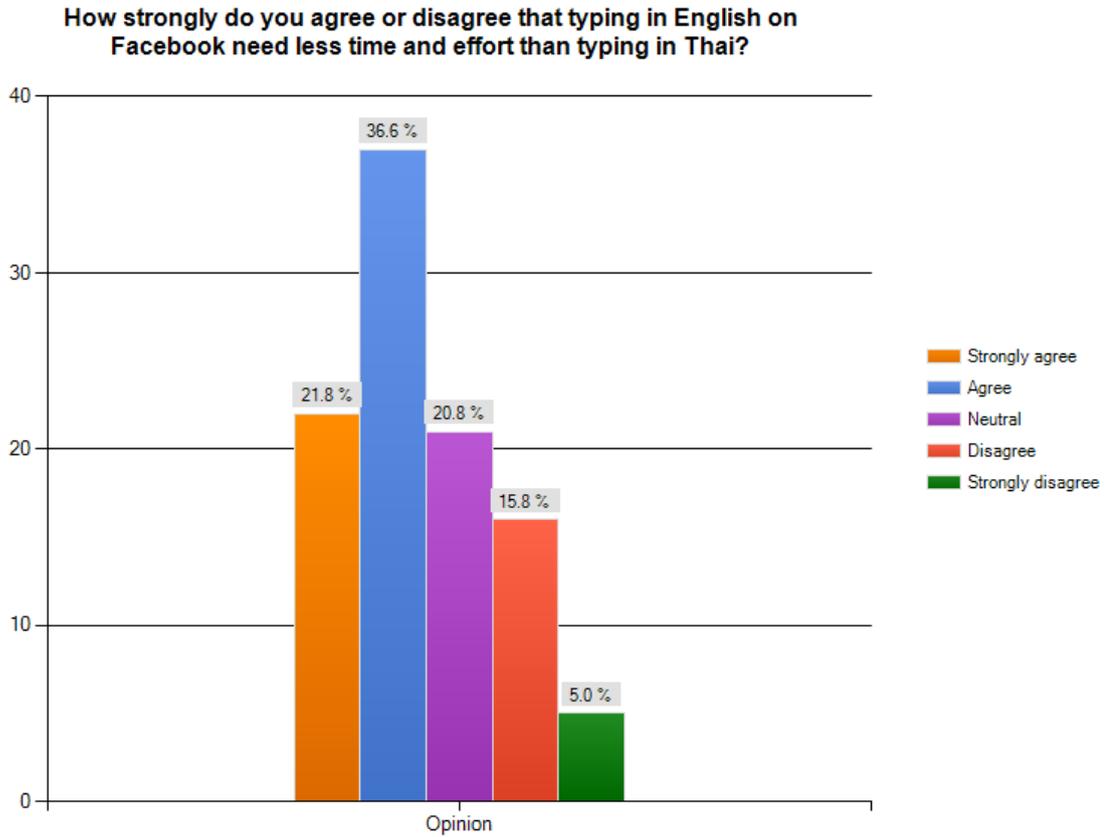The results reveal that all of the reasons mentioned above motivate the participants to mix Thai in English-based texts for various degrees. The most important reason seems to be facilitating emotional expression shown by the agreement from 87.1% of the respondents and only 9% disagree with this reason. More than 70% of the respondents agree that they blended Thai words in order to make the texts similar to speech and also to show respect and intimacy to the addressees. It can be implied that these three reasons are associated with the limitation of non-verbal perception in CMC which causes the informants to find a way to express their feelings and follow the social norms spontaneously. Therefore, mixing native language seems to compensate this drawback. On the other hand, the other three reasons (4)-(6) to mix Thai words are related to the concern about intelligibility. The difference of Thai and Anglo-American cultures leads to the difficulty of finding English equivalent which results in the insertion of

Thai instead. This reason is supported by 84.2% of the respondents. To ensure understanding among the interlocutors makes 56.4% agreement while considerable number of the respondents expresses 'neutral' opinion at 21.8% and another 21.8% disagreement. This trend is consistent with the proportion of opinions towards the reason of English incompetence that around half of the respondents express their agreement whereas 20% shows neutral opinions and the other 20% disagreement. For the reason (5) and (6), the distribution of opinions probably reflects the varying degree of English proficiency that result in different motivation for code-mixing.

Code choice and Code alternation

The findings demonstrate that the language used in earlier comments influences the addressers' language choice to post the following comments. According to Figure 4, 59.4% of the respondents agree with this statement (40.6% 'agree'. 18.8% 'strongly agree') while 22.8% and 17.9% expressed 'neutral' opinion and disagreement respectively. The result from Figure 4 is consistent with the result shown in Figure 5 that 53.4% of the respondents agree that they tend to use the same language which are mostly used the previous comments to post their messages. This Additionally, the consistent trend of both Figure 1 and Figure 2 can be apparently seen from the five scales of opinions. (The percentage of five scales in Figure X is almost in direct proportion to those in Figure 5.)

Figure 4

You tend to use the same language which is used by most people in the topic of the tread or in the earlier comments.
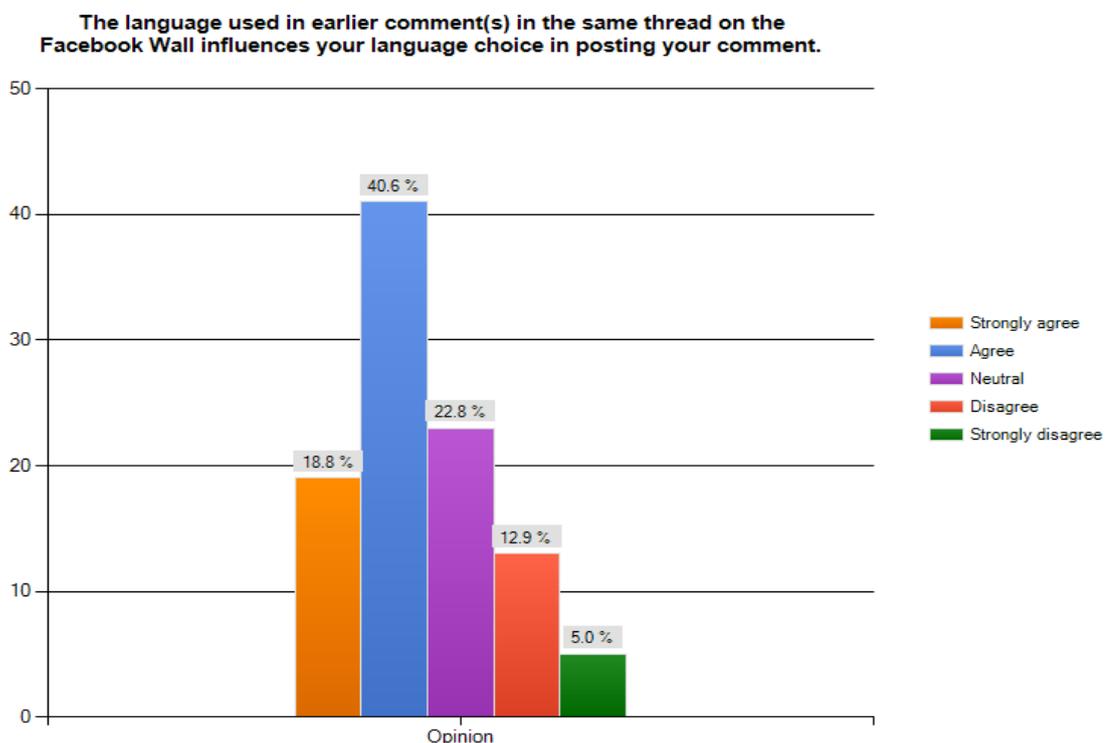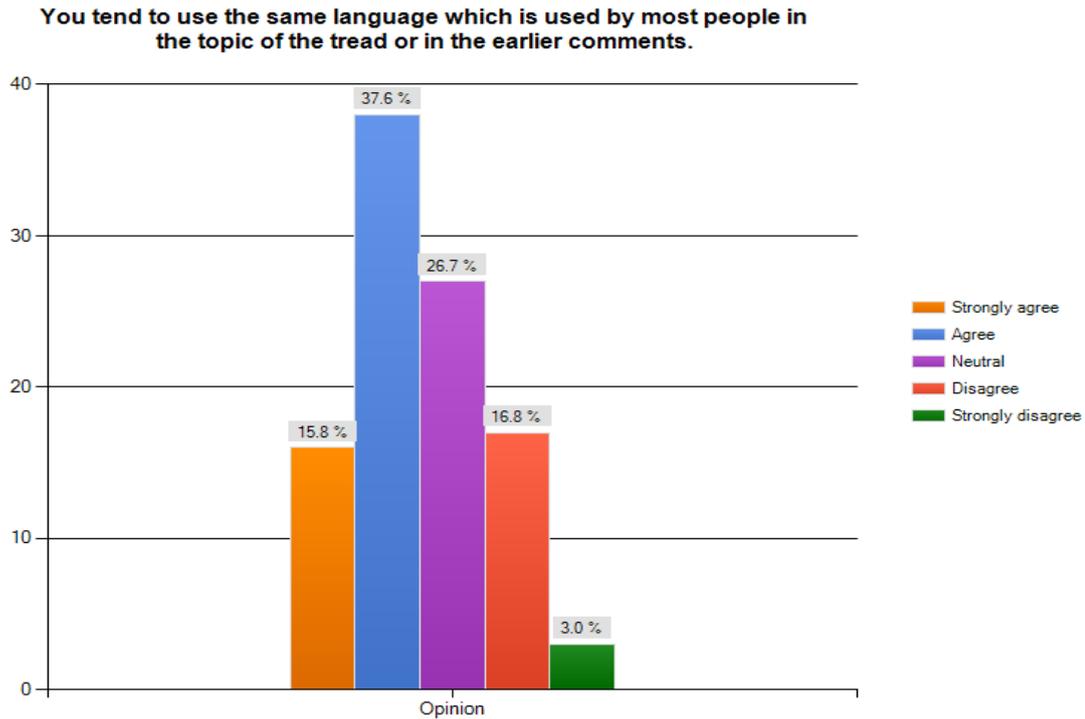
Figure 5

Besides, the considerable proportion of the respondents (33.7% 'strongly agree' and 48.5% 'agree') is reported that they shift from English to Thai when they need to explain or describe thing that is quite complicated or give in-depth details. The findings are consistent with Auer's (1988) *model of bilingual conversation: participant- vs. discourse-related language alternation.* Participant-related language alternation can be affected by 'imbalanced bilingual competence' (ibid.: 195) and individual language preference whereas language alternation ,used as 'contextualisation strategies' (Gumperz, 1982) i.e. the change of topics or contexts, relates to discourse-related type. The co-participants and the contexts of conversation have impacted on the code alternation on Facebook of the Thai university students in UK.

The attitudes towards this phenomenon

In Figure 6, the proportions of agreement and 'neutral' opinions are slightly different as follows:

Do you agree or disagree that the use of English to communicate among Thai people via Social Network Sites(SNSs), texting, or other digital means by mixing some Thai in it is an appropriate way to maintain fast and convenient communication in the globalised world.
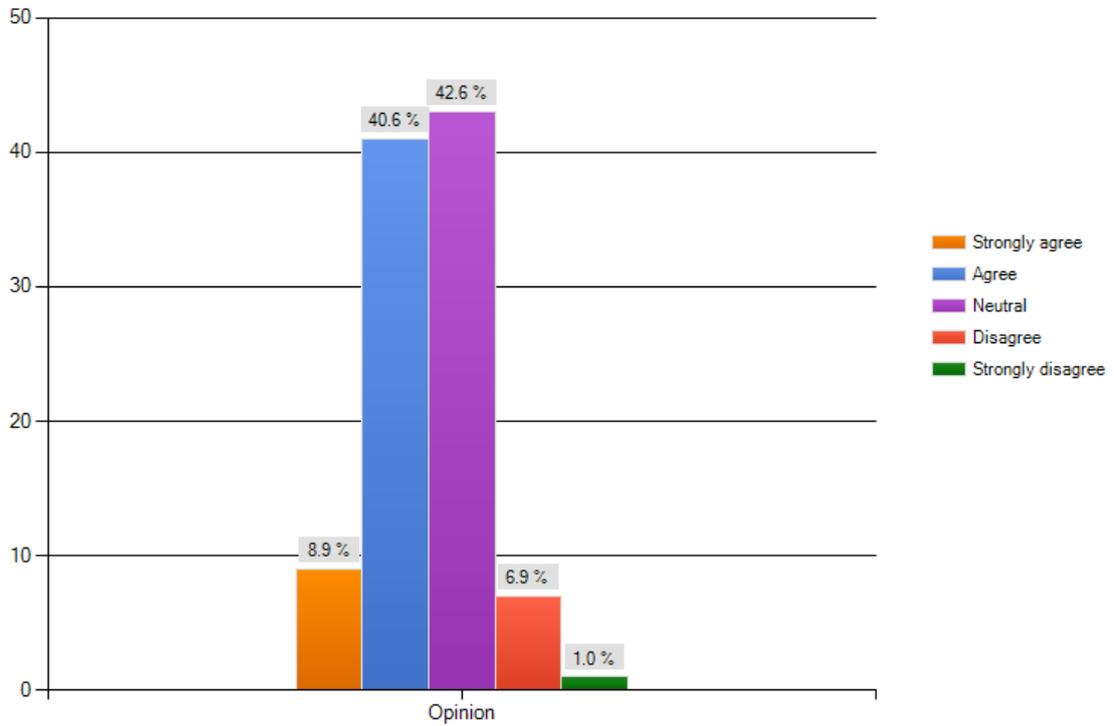
Figure 6

The percentage of agreement is 49.5% (40.8% 'agree', 8.9% 'strongly agree') while 42.6% represents 'neutral' opinions. Apparently, most of the respondents do not show disagreement that mixing some Thai words in English CMC makes appropriate communication in term of convenience and speediness. Nevertheless, it can't be implied that the participants believe this language style is suitable according to the similar porportion of agreement and neutral opinions.

The mixing of Thai in English-based discourse is a language style that can imply the identity of the user as a modern well-educated Thai with English proficiency.
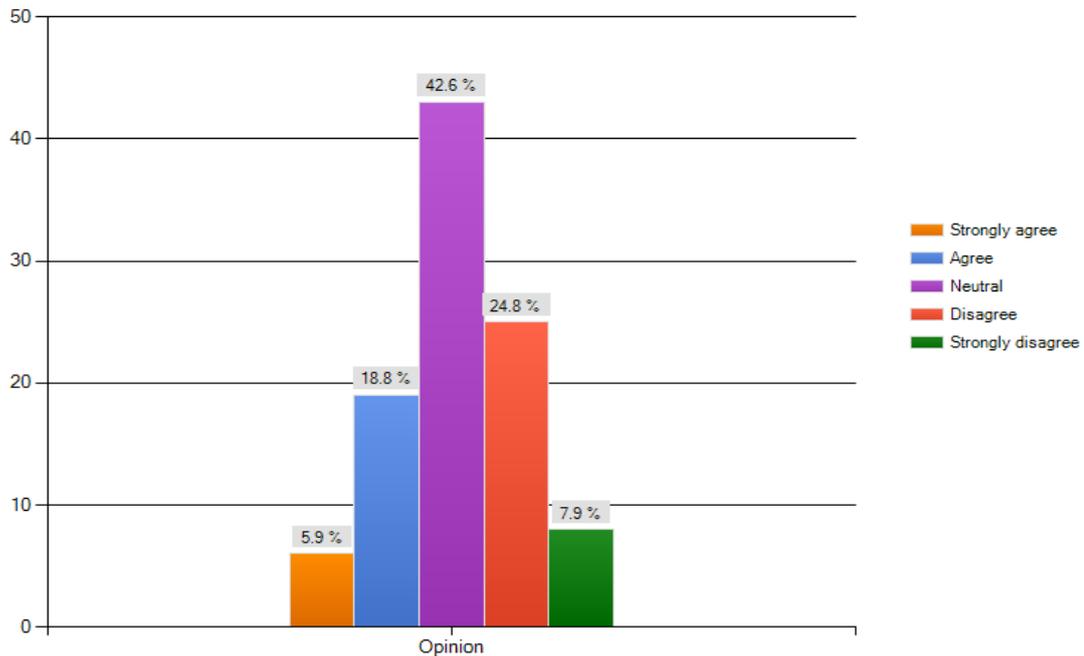
Figure 7

For language and identity perspective, Figure 7 illustrates the neutral opinion shown by majority of the respondents (42.6%) followed by disagreement (32.7%) to the statement that this language style can be linked to the identity of 'modern well-educated Thais with English proficiency'. However, the percentage of disagreement does not show significant difference with the agreement percentage (24.7%). Though the figure reflects the mixed attitudes towards the identity issue, the neutral opinion does not give any clues for the relation between language use and identity. This issue will be further explored in the interview.

The attitudes of the respondents towards the phenomenon of mixing Thai in English-based discourse are shown in Figure 8 below. The questionnaire result indicates the majority of the focus group tends to have positive feeling towards the mixing of Thai in English-based discourse. The adjectives 'suitable' (49 responses), 'positive' (39 responses) and 'creative' (36 responses) are chosen more considerably than the negative adjective 'destructive' and 'bizarre' (34 responses, both).

In your opinion, which adjective(s) can be used to describe the phenomenon of mixing Thai in English-based discourse among other Thais on Facebook? (You can choose more than one choice)

Figure 8

Interview Results

In order to find out more comprehensive details concerning the motivations of mixing Thai in English-based discourse, and the attitudes towards this phenomenon, the interview was conducted and transcribed (see Appendix). The findings related to the study were summarised in Table X and categorised as supporting evidence to the questionnaire results as follows.

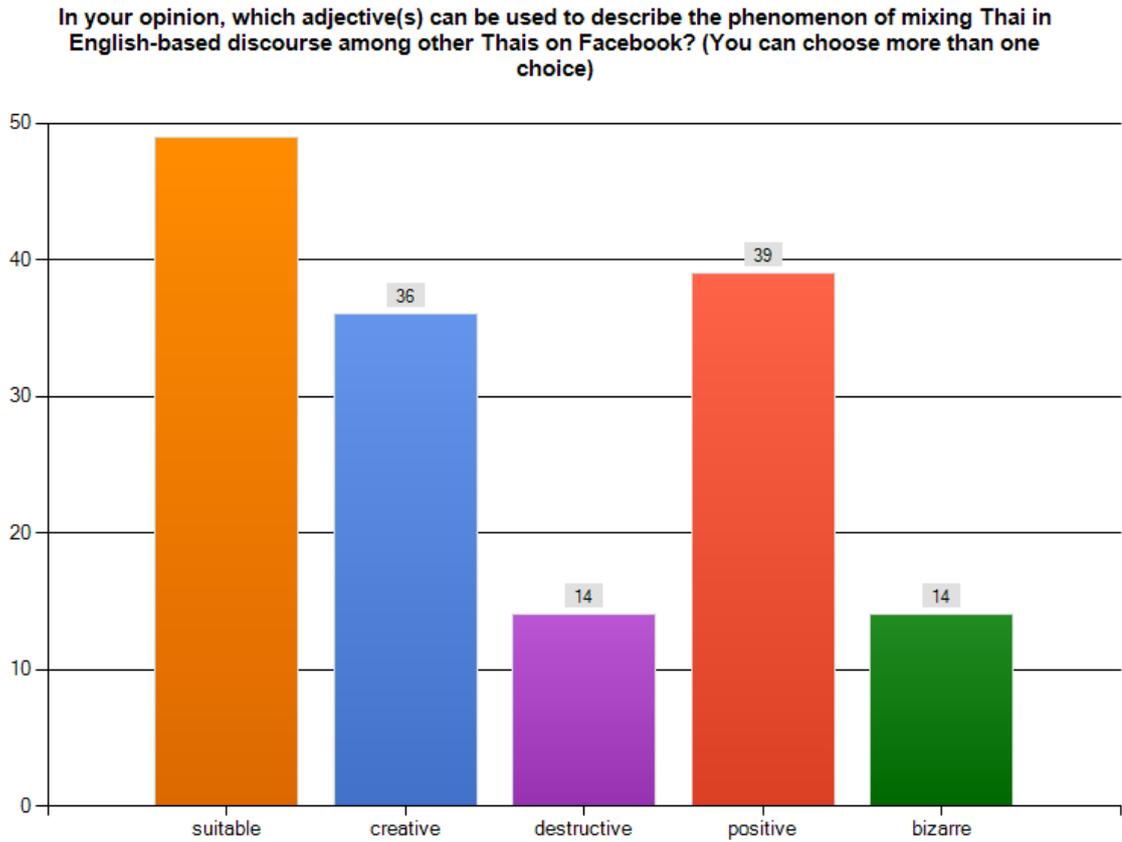| 1. Reasons for using English to communicate with other Thais	• Typing in English is 'easier', 'faster', and 'more convenient' on electronic devices • Unavailability of the Thai fonts on the devices • Inclusion or exclusion the interlocutors • To sharpen or polish up English skills • Imitation of friends or acquaintances' English usage
2. Reasons for mixing Thai in English-based discourse	• The lack of effort to find English expressions • No English equivalent for some Thai words • To show politeness, respect, and intimacy to the Thai addressees • To express emotions and feeling explicitly • To soften the utterance • To make the messages in English easier and clearer to understand for other Thais • The addresser's English deficiency
3. Thai words usually mixed by the interviewees	• Sentence-final particles • Thai culturally-specific words with no English equivalent • Jargon and slang • A variety of laughing and exclamation – 555(hahaha), eiei, huhu etc. • Other Thai basic words or expressions widely used in SNSs (Social Network Sites)
4. Attitudes towards the mixing of Thai in English-based discourse on Facebook in terms of 'proper' language usage	• All participants do not consider this phenomenon in term of appropriateness due to the high level of informality on Facebook but effective communication
5. English usage in CMC and the status of Thai language	• None of the interviewees believes Thai is threatened by using English in CMC as Thai is still widely used as the only major language of communication among most Thai people especially for oral communication.

Figure 9

2.1 Reasons of using English to communicate with other Thai on Facebook

Though the objective of this study is to investigate the phenomenon of mixing Thai in English-based discourse, the reasons why the focus group uses English to communicate is worth examining as communicating in English among the subjects of the study who are Thai-English bilingual results in mixing Thai in English discourse. According to the interview, the all interviewees state that typing in English is 'easier' than in Thai and the devices used to access

Facebook plays a significant role on their language choice. The devices can be divided into two categories as follows:

Computer

Personal computers (PCs) and laptops are used by the participants to access Facebook. Most of the interviewees reported that they could type and read the Thai script from their computers. However, English is predominantly set as a default language on their computers, therefore, they need to change the language to Thai if they want to type in Thai. As a result, some interviewees decide to type in English or the Romanised native language claiming that they are 'too lazy' to shift the language from English to Thai. Some of the interviewees said that typing in English is faster and requires less effort than typing in Thai as the number of the Thai consonants has nearly doubled to the English letters.

Figure 10 : English-Thai keyboard layout from
http://download.oracle.com/docs/cd/E19253-01/817-2521/asian.supported.locales-246/index.html

From Figure 10, for the Thai keyboard layout, one key represents two Thai characters (consonants, vowels, tone markers, numerals or other special characters). As a result, the users need to press the 'shift' key in order to type the characters which are on the top row of the keys. In contrast, the users can type their messages in the Roman alphabet without pressing 'shift key' except when they want to insert other special characters which are on the top row.

Mobile phone

Mobile phones are frequently used to access Facebook as well as computers because it allows the participants to access Facebook anytime if the service providers provide internet access to the mobile users. Most interviewees informed that ...'QWERTY phone'

Figure 11: Blackberry™ Curve8900 Thai Keyboard from:

http://www.barbablackberry.com/index.php?lay=show&ac=cat_show_pro_detail&cid=3875&pid=115281

 Figure 12: The standard 12-key telephone keypad from

http://www.yorku.ca/mack/uist01.html

2.2 Reasons of mixing Thai

'I started mixing them[Thai] as this version [mixing Thai in English texts] is easier than using only English in the whole message (.) and they can convey my thoughts and feeling better than English words' (Interview 5)

'...mixing Thai is good though, it makes the English message easier to understand' (Interview 3)

'I feel nothing when I swear in English. Thai swear words can represent my feeling and emotions better than English. It's like when something pisses me off. English-native speakers might say 'Oh shit' but for me 'Oh shit' is nothing but a common word, too common I guess. So I prefer using Thai swear words since they are stronger and can emotionally satisfy me' (Interview 3)

'I just wanna show my respect ... you know in Thai society there's seniority and the younger are supposed to show respect in various ways including using final particles' (Interview 2)

'when we talk to other Thais it's more polite if you use the final particles (.) sometimes when we ask for help it's more polite ... the speech might sound hmm abrupt, a request sentence may change to an imperative (without final particles) ...' (Interview 4)

'it's easy to think of basic English vocabulary bit some English words are quite umm you know more difficult. My English is not that good... thinking in Thai then translate my thought to English is quite complicated' (Interview 2)

A variety of reasons for mixing Thai words in English-based discourse was reported by the interviewees. Lack of effort to translate the Thai words into English can be linked to the convenient reason and low degree of formality in Facebook as mixing Thai can reduce time consuming in informal communication which the issue of proper language use is not taken seriously. Emotional achievement is also found inducing the subjects to mix Thai as people tend to express their emotional better in their native language. Cultural conformity is mentioned by the interviewees for motivating them to mix Thai in their English-based texts in order to express politeness, respect, or intimacy. Hudson (1996, 25) states that

> each language has a distinctive symbolic value for people who use it regularly because of its link to particular kinds of people or kinds of situation

According to Hudson, the mixing of Thai words can help the Thai students in the UK maintain Thai norms in CMC as they do in face-to-face communication with other Thais. Without blending some Thai words, the users might violate the cultural norms of communication with people from the same ethnic group. Some Thai words are embedded to English-based sentence due to the inability to find English equivalent probably caused by cultural difference and the users' English incompetence. In this case, mixing Thai can help avoid communication breakdown and make their messages easier to understand among Thai people when they communicate to each other in other language apart from their mother tongue. To soften the

utterance is also the reason mentioned by an interviewee. He suggests that adding the final particles can 'soften' the sentence especially when asking for a favour. As some Thais say that English language is more direct than Thai, it can be assumed that adding some Thai when communicating with other Thais can adjust English-based texts to be more Thai style that can convey metalanguage functions which can be perceived by those who shared the same cultural background.

2.3 Attitudes towards this phenomenon

> *'Facebook is private...I feel it's private space for friends to talk, share, or discuss something. It's rather casual so it doesn't matter how we use the language' (Interview 1)*

> *'I'm not saying that I encourage the mixing. I just get familiar with it because we are friends so I don't consider whether it is appropriate or not' (Interview 2)*

> *'I never think it's improper but I can't say it's proper either...Facebook is used to communicate among friends. We don't need to think a lot how to use the language properly...we don't need to use just one language if we can use more' (Interview 3)*

> *'personally I don't like Romanised Thai...but for me successful communication is priority. We can use both language in the same message if they can facilitate the communication' (Interview4)*

> *'...Facebook is just a channel of communication. No need to make it formal. For formal context we will select only one language anyway...if it's quite informal, mixing another language is acceptable' (Interview 5)*

> *'I think it's normal because communication on Facebook is quite informal. Successful communication is the main purpose' (Interview 6)*

According to the interview results, all of the interviewees do not consider English-Thai code-mixing from the aspect of proper language use due to the informal mode of communication that Facebook offers. Furthermore, the achievement of communication is the major concern rather than appropriateness. This indicates that the degree of formality and the co-participants in conversation play an important role to determine the suitability of communication. Therefore, code-mixing on Facebook can be viewed as acceptable or even tolerable.

Part 2: Analysis of linguistic features

1. Final particles

The final particles are the most dominant features in this study since they can be found in most of the collected samples. Like final particles from other languages, the Thai final particles 'have little or no meanings' (Cambridge Advanced Learner's Dictionary, 3rd edition). Nonetheless, their main function is 'to reveal the speaker's attitude, mood, emotion, and knowledge

concerning the subject being discussed' and 'identify the relationship between the speaker(s) and the addressee(s)' (Peyasantiwong, 1981: 2-3). Due to a variety of final particles found in the sample, they are divided into three categories according to Peyasantiwong (1981):

1.1 Status particles

The status particles can be divided to polite particles and non-polite particles as follows:

(1) Polite particles

Polite particles are used to mark politeness in the conversation. The use of polite particles is regarded as 'a valuable social grace in Thailand' (ibid.: 34). They can convey formality and intimacy between the interlocutors. In addition, the gender of the speakers can be detected from the choice of polite particles. Generally, 'ka' and 'ja' are used by females while 'krub' is used by males. However, the usage can be switched owing to particular context and addressee. For example, male speakers sometimes use the final particles 'ka' or 'ja' with little girls or young women to convey their tenderness. On the other hand, 'krub' can be used by women which gives a sense of playfulness to the conversation. There is some slight difference between the use of 'ka' and 'ja' by female addressers. The younger use 'ka' when they talk to the older or people with higher status not only to mark politeness but also to show their respect. On the other hand, the elder might to use 'ka' or not with the younger. The omission of the polite particles by the elder when talking to the younger is not considered bad manner. If 'ka' is used among female peers, it can mark formality. Unlike 'ka', 'ja' is normally used in more informal context. The older tend to use 'ja' rather than 'ka' when they talk to the younger. Women use 'ja' when they have a conversation with their peers to make their speech 'pleasant to ear' (ibid.: 34). Conversely, the absence of 'ja' in the conversation among close friends does not reflect insolence but implies intimate relation. Unlike 'ka' and 'ja', 'krub' is simply used by male addressers with all ages to both males and females. The younger use 'krub' to mark politeness to all addressees and also to show respect to the elder. Similarly, the omission of 'krub' by the elder while having a conversation with the younger is not considered impoliteness. The findings show variant spellings of 'ka' (ka/kha) and 'krub'(krub/krab/kub/kap) while 'ja' does not have any variants.

Example 1

Jane posts on Fon's wall:
*P fon, we gonna go to have jap +chinese buffet in Leamington spa this Wednesday, will you join us **ka**? plz come come naaa (particle).... long time no see you. Mizzmisss ♥*

[Sis Fon, we're going to have Japanese and Chinese food in Leamington spa this Wednesday. Will you join us? Please come...long time no see you. Miss Miss]

Fon: *okay **ja**. lunch or dinner **ja**?*

        [Okay. Lunch or dinner?]

Jane: *dinner **ka**....*

        [Dinner]

Fon: *dai(okay) **ja**. see u then na ^ ^*

        [Okay. See you then. ^ ^]

From Example 1, two polite particles 'ka' and 'ja' appear in the conversation. Therefore, the gender of both interlocutors can be detected as female. 'Ka' is only use by Jane whereas Fon only uses 'ja' in her messages. The Roman alphabet 'P' is the transcription of Thai phoneme /pee/ (literally means elder brother or sister) is widely used as a title to address the older in English CMC in Thai speech community. The title 'P' in 'P'Fon' indicates that Fon is older than Jane. Jane, therefore, uses the particle 'ka' to show her respect to Fon who is the elder while Fon uses 'ja' to mark politeness and express good-natured banter back to Jane.

(2) Non-polite particles: wa, voy

These two final particles are used more by men than women. Peyasantiwong (1981) mentions that Thai people have shared understanding about the use of the final particle 'wa' and 'woy' for they are used among the speakers with lower education and the speakers in rural area use them more 'freely' than those who live in urban community to show anger or dissatisfaction and the use in this context is not regarded as a rude manner. However, 'wa' and 'voy' can be used among peer group with the same sex especially among boys and men which indicates high level of intimacy for in-group member.

Example 2

*Dan: bored **wa**. let's go to b'ham, mann.*

*   Particle   Birmingham*

*   [I'm bored. Let's go to Birmingham, man]*

Poon: When?

*Dan: this sat, ok   pao   **wa**?*

*   particle   particle*

*   [This Saturday, okay?]*

Poon: I cant. gotta play football with classmates in the afternoon

The non-polite particle 'wa' in Example 2 which is used by Dan and Poon conveys their close relationship. Thai people can spot their intimacy immediately that both interlocutors are not just acquaintence from the particle 'wa'. The findings also reveal that non-polite particles 'wa' and 'voy' are also used by female addressers which indicate great intimacy between the interlocutors.

Example 3

*Jan: I booked the flight to Moscow on 23rd Sep-25th Sep **ja** (polite particle). Mark might join but i will go for sure. So bad that you can't come but we can make it somewhere else **ja** (polite particle).*

Best: that time i'll lunla (= have fun) in Europe la (mood particle) lol (laugh out loud) in case Mark cant join, will u go there alone?

Jan: Yes. I definitely go :)

*Best: dangerous na (mood particle) **voy** (non-polite particle)*

*   [It's dangerous]*

In Example 3, both polite particle 'ja' and non-polite particle 'voy' are used in the conversation between female interlocutors. Jan, the first interlocutor, uses the polite particle 'ja' in order to express her amiability to the addressee 'Best' in informal context. The intimacy between the two interlocutors cannot be precisely identified at first. However, in the last line, the use of non-polite particle 'voy' does not only indicate their close friendship but also the addresser's feeling of dissatisfaction to Jan's decision.

1.2 Question particles: (chai/dai) mai, ror/lor, (chai) pao/pa, nai)

According to Peyasantiwong (1981: 53), question particles are placed at the end of the statement in order to form the question which demands yes/no type answer. For example:

Thai sentence in Romanisation	baan	nee	suay
English translation	house	this	beautiful [This house is beautiful]
Insert a question particle at the end of the sentence to form the interrogative sentence.			
Thai sentence in Romanisation	baan	nee	suay **mai**
English translation	Is this house beautiful?		

These question particles can be used alone or in compound question markers with positive or negative particles. Polite particles and mood particles can be added .... due to the limitation of Roman alphabet, mai (the question particle pronounced in rising tone) and mai (the negative particle pronounced in falling tone) can be confusing to non-Thai. They are pronounced differently as there is tone in Thai language, different tone makes different meaning. However, Thai-native speakers can understand the choice of addresser and no trouble.

- **Mai**: This question particle can be use alone by adding it to the end of declarative statement to change it to interrogative statement which is illustrated above. Sometimes 'mai' appears with positive particle 'chai' (it means 'yes') forming a compound question marker *'chai mai'* (means 'is it right?') to ask the addressee whether the sentence is true or not or to ask for confirmation if the addresser is not 'fully sure' about some information (ibid.: 57-8) or with modal verb 'dai' (means 'can') to ask the permission or request something from the addressee.

Example 4

Pai: *Really!!! So happy ka. At CTW **chai mai** ka? Tmr diew pai lei. ^^*

         [Really!!! I'm so happy. at CTW, isn't it?   I'll go tomorrow]

Bam: *Chai   laew   kon   Kon   yer   makk - -"*

         Yes/right Particle Particle   People   many   very

         [Yes, it is.   There're so many people]

Pai: *Which floor ka? ^^*

         [Which floor? ^^]

Bam: *7th kab:))   enjoy na haa~*

         [7th (floor) :)) wish you enjoy]

('kab' is a polite particles typically used by males; 'na' is a mood particle; 'haa' is a polite particles typically used by males)

From Example 4, the compound question marker 'chai mai' is used by Pai to form a question sentence in order to ask for confirmation of the meeting place from Bam as she is not sure where they would meet the next day. The second question is formed to request information. The determiner 'Which' is used in the question to ask for the limited set of answers. Therefore, it is unnecessary to add the question particles to the second question. Interestingly, the female addresser 'Bam' uses the polite particles 'kab' and 'haa' which are generally used by boys and men to create the sense of playfulness to the conversation.

Example 5

Ploy: *Waan ja can u send me the pic again **dai mai (question particle)** ja (polite particle). I lost it when I move to new house ar (mood particle) ja. Sorry na ja (mood and polite particles) :(*

 [Waan, can you please send me the picture again, can't you? I lost it when I moved to the new house. I'm sorry]

Waan: *No prob [problem] ka, P ploy (P pronounced /pee/ is a Thai title to mark the elder conveying respect)*

 [No problem, Sis(ter) Ploy.]

From Example 5, Ploy inserts the compound question marker 'dai mai' at the end of the sentence to request Waan to send her the picture again. Though the English modal verb 'can' is embedded at the beginning of the sentence to mark interrogation, the speaker chooses to add the Thai question particle again at the end of the sentence to make this sentence more speech-like in Thai. Besides, the polite particles 'ja' and 'ka' are also used by both interlocutors indicating that both addressers are females who have a conversation in a polite way.

- **Ror/lor**

'Ror' and 'lor' are phonological variants of the question particle 'ruu' (หรือ). Like other question particles, 'ruu' is placed at the end of the statement to change from declarative sentence to interrogative. 'Ruu' is mostly used in more formal context and in written language while 'lor' and 'ror' are commonly found in speech especially among the younger generation and in informal written language such as in personal letter and e-mails, internet chat rooms, Social Network Sites (SNSs).

Example 6

Mew: not in the mood to upload the pics tonite. - -'

        [I'm not in the mood to upload the pictures tonight - -']

Kaew: 555   jinggg   ka!

        Hahaha   true   particle

        [Hahaha that's true]

Mew: maybe tmr na ja. i need some mourning period.

                Particle

        [maybe I upload them tomorrow. I need some mourning period.]

*Bam: Awww. Arsenal lost **lor**?   Na song saan   jing jing.   But did u hv fun **pao?***

        Oh   particle   poor   true/real   particle

        [Oh. Did arsenal lose? Poor you. But did you have fun?]

Mew: fun makkkkk. Arsenal's fans are funny and energetic sud sud.

        Fun   very   totally

        [I had lots of fun. Arsenal's fans are totally funny and energetic]

        a bit upset but still enjoyed cursing ManU 555

        [I was a bit upset but still enjoyed cursing ManU hahaha]

There are two question particles 'lor' and 'pao' in this extract which their primary function is to mark interrogative sentence. For the sentence 'Arsenal lost **lor**?', the addresser's intention is to ask the football result whether Arsenal Football Club won or lost by using both question mark (?) and the question particle 'lor' to mark her question without using English auxiliary verb. On the other hand, in the second question 'did you have fun **pao**?', though the auxiliary verb 'did' is used to modify the verb 'have' to form an interrogative statement, the question particle 'pao' is still remained at the end of the sentence to mark question. The speaker probably uses the particle 'lor' in her Thai speech regularly and this language habit is transferred to her electronic messages which displayboth spoken and written characteristics.

- **Pao/pa**

The question particles 'pao' and 'pa' originate from the negative particle pronounced 'plao' which means 'no' or 'not'. Initially the negative particle 'plao' is placed behind the question particle 'ruu' in order to form the compound question marker **'ruu plao'** (means 'or not?') which has similar function to question tag in English (ibid.: 59). However, for oral interaction in informal context, 'ruu plao' become 'ruu pao', 'pao' or 'pa' by the speakers especially those who are younger generation as 'pao' and 'pa' need less phonological effort to pronounce than 'ruu plao'. Then the use of these variants 'pao' and 'pa' are transferred to be used in written form in electronic languages in both Thai and English.

Example 7

Kwan: คิดถึงพี่แยมนะคะ

      [I miss you]

Yam: *reeb   klub   diiii*

      hurry   back   particle

      [Why don't you come back soon?]

Kwan: *mai yark klub lei ar   wanna stay here longer a ka , P'Yam.*

      Not want back particle   particle

      [I don't want to come back. I wanna stay here longer, P'Yam]

Yam: *Yak   stay with someone **rue pao** jaa   ;p*

      Want stay with someone particle particle emoticon

      [Do you want to stay with someone? :p]

Kwan: *gor   mee   mai kee kon   tee   kwan   yark   stay duay a na*

      Particle have   not   people who speaker's name want   stay with particle

      [There are not many people who I want to stay with]

From Example 7, the compound question marker **'rue pao'** is placed at the end of the sentence in order to make the interrogative statement. The speaker Yam teases Kwan for not coming back by asking her whether she wanted to stay there with someone special rather than coming back to the UK. The use of emoticon ';p' following this sentence reinforces the speaker's intention is to joke about the addressee's reason not to come back.

1.3 Mood particles

Thai speakers use mood particles to show their feeling, emotion, and attitude during conversation. In addition, they can be used by the speaker to make a suggestion, give a command, or soften the utterance (Piyasantiwong, 1981: 95). Like other final particles, mood particles are regularly used in speech than in written texts. Though they do not have specific meanings nor syntactic functions, Thai-native speakers always add them to their speech. Unlike polite particles, the use of the mood particles is not restricted by the age and gender. Besides, they can be found with other mood particles or status particles.

- **la and a**

The particle 'la' is widely used in modern Thai and some Thai scholars claim that it is derived from the word 'laew' by the process of reduction (ibid., 98). which means ''already' or 'finished' or can be used as a final particle. However, Thai speakers in younger generation tend to use **'a'**, a reduction form of the particle 'la'. From the sample texts demonstrate that the particle 'a' occurs more frequently than the particle 'la' and can also appear in different spelling variants: a, ar, or ah. Generally, the particle 'la' is broadly used among Thai speakers for reminding, giving advice, or confirming. In contrast, it can be used to soften the utterance. In Example 8, the particle 'la' is added to the end of the sentence to wish the addressee 'Rose' success in the examination. The particle 'la' in Thai has similar function to the Cantonese paramuthetic particle 'a' (James, 2001: 13) which is used for encouraging or consoling.

Example 8

*Kong: Good luck for tomorrow **la.,** :)*

Lee: Tomorrow   mee   rai   ror   ka? :)

*   Tomorrow   have   what   particle   particle*

*   [what's up tomorrow?]*

Rose: I'll have an exam ja T T

*Lee: orrr+...   choke dee   kaaa... ^^*

*   Exclamation   Good luck   particle*

*   [Oh!!! (I see) Good luck (for the exam)]*

- **na**

From the collected sample, the mood particle 'na' is frequently used in English discourse by the target group. It can be used alone or followed by the status particles, both polite and non-polite. The mood particle 'na' is used to 'make declarative statements and imperative mood milder and more gentle' (Peyasantiwong, 1981: 133). Besides, the particle 'na' is also used for invitation, suggestion, or mild insistence (ibid.: 142). In Example 9, the mood particle 'na' is used to soften the conversation and implicitly emphasise 'the presentation of information' like the particle 'wor' in Cantonese (James, 2001: 13)

Example 9

*Prang: congratulation **na** ja (particle)...didn't see u leay nia (particle)*

*   [Congratulations... I didn't see (meet) you.]*

Ploy: Khob khun ka p'prang :) see u when u go back la gun na ka. ..

*   [Thank you, P'Prang :) I'll see you when you go back.]*

The particle 'na' can also be used to give reasons or make an excuse for the speaker's action or opinion in casual conversation (ibid.: 122) and is sometimes used to make a request or persuade

addressee in informal context. Like 'la', the mood particle 'na' is occasionally pronounced with glottal stop and become 'a' in the speech.

Example 10

*Ploy: Waan ja can u send me the pic again dai **mai** (question particle) **ja** (polite particle). I lost it when I move to new house **ar** (mood particle) **ja**. Sorry **na** ja (mood and polite particles) :(*

*   [Waan, can you please send me the picture again, can't you? I lost it when I moved to the new house. I'm sorry]*

*Waan: No prob [problem] **ka**, P ploy (P pronounced /pee/ is a Thai title to mark the elder conveying respect)*

*   [No problem, Sis(ter) Ploy.]*

Example 10 shows a variety of the use of the final particles in a thread of the Wall. The use of the question particle 'mai' in this extract has been discussed in the question particles. There are two mood particles found in this extract, that is, **'ar'** and **'na'**. The mood particle 'na' which follows the English adjective 'sorry' is probably from the Thai way of saying sorry in Thai 'Kor-tode na' (I'm sorry) because the omission of the subject and verb 'I'm' in 'I'm sorry' in English can imply that the speaker intends to make an apology in Thai style. 'Kor-tode' means 'sorry' while 'na' is commonly used in making an excuse or in to soften the utterance. The speaker choose to use the polite particle **'ja'** so as to show politeness and make her text 'more pleasant' to read for the addressee. Therefore, 'kor-tode na ja' and 'kor-tode na ka' are the polite way to make an apology for Thai females.

- **Loey**

The mood particle 'loey' appears in various spellings such as 'lei', leay' or 'leoy' due to the difficulty in transcribing the Thai vowels with no counterpart in English by using English letters. This particle is used in the sentence which encourages the addressee to do something. On the other hand, it is also used in negative sentence which 'urge or even beg' the addressee not to do something (ibid.: 156-8). Besides, the addresser use the particle 'loey' to emphasise his/her comment (ibid.: 160). In Example 11 below, the addresser 'Prang' added the mood particle 'leay' to the sentence '[I] didn't see u **leay**' in order to emphasise that they have not meet each other for a while.

Example 11

*Prang: congratulation na ja (particle)...didn't see u **leay** (particle) nia (demonstrative- this)*

[Congratulations... I didn't see (meet) you.]

Ploy: Khob khun ka p'prang :) see u when u go back la gun na ka. ..

[Thank you, P'Prang :) I'll see you when you go back.]

The high frequency of the Thai final particles found in English-based texts can indicate the transferred language habit in speech to the written texts. Therefore, it can imply the participants' intention to make their written texts close to face-to-face interaction. The polite particles seem to appear most frequently in the samples, alone and combined with question particles or mood particles in order to serve as sociolinguistic tools to communicate among Thai-English bilinguals in CMC, the new mode of communication.

2. Lexical insertion

The collected samples also show that there are many Thai lexical items inserted in English-based sentences. For this feature, English syntax is used as a fundamental structure and a Thai lexeme is inserted to replace a particular English word mostly from the same word class. The sample texts reveal that there are two types of Thai lexical items inserted into English-based sentences. (1) Thai lexemes which are related to Thai culture as the users cannot find the English terms to replace some Thai words due to cultural difference. Therefore, typing these words in Romanised Thai or Thai alphabets becomes an alternative way to facilitate the communication among the target group. Another type of Thai lexemes inserted in English-based messages is common Thai words, slangs, or jargons which are embedded to the English-based sentences for various reasons.

Example 12

Irene: *P'Jane ka i wanna meet u and London gang <u>mak</u> ka. miss your **kaeng-som** sud sud*

        [Sis(ter) Jane, I want to meet you and your London gang. I miss your 'spicy curry' so much]

Jimmy: *i'll **<u>jad-hnak</u>** for them the last week of my stay here for sure. :)))))*

        [I'll prepare myself for this very big meals the last week of my stay here for sure.]

Irene: *they are worth eating ka lol*

        [They are worth eating lol(laugh out loud)]

Example 13 (The user gives an explanation to the photo)

Best: *my mom recipe **keang som** >w< + **salmon radprik** + **numprik gap<u>i</u>** + **kung pad tua** +**<u>kai palow</u>** + **<u>gaiteriyaki</u>***

Example 14

Kade: *I'll go to **tam boon** tmr at forest hermitage temple na ka, if anyone wanna join, plz let me know na Sorn, Prae, May, and Ton.*
        [I'll go to make merit tomorrow at forest hermitage temple, if anyone wanna join, please let me know, Sorn, Prae, May, and Ton.]

The use of Romanised Thai 'kaeng-som' in Example 12 and 'keang som'; 'salmon radprik', 'numprik gapi', 'kung pad tua', 'kai palow', and 'gaiteriyaki' in Example 13 and 'tam boon' in Example 14 is an example words of Thai food which are not translated into English. The difference between Anglo-American and Thai culture plays a significant role for code choice since this food does not exist in Anglo-American culture and it requires extra effort to translate them into English. In this case, the Romanised Thai words are inserted instead of English

equivalent to facilitate the communication by filling the cultural gap between two different cultures in order to avoid communication breakdown among the Thai interlucutors who do not only have the same mother tongue but also share the same cultural background. The list below shows the translation in English:

Kaeng-som	sour soup made of tamarind paste (Thai-English Dictionary)
Salmon radprik	salmon topped with spicy sauce
Numprik gapi	chilli sauce made of shrimp paste(gapi) and garlic
Kung pad tua	stir-fried long beans with prawns(kung)
Kai palow	boiled eggs(kai) in dark soup seasoned with Chinese five-spices
Gaiteriyaki	stir-fried chicken(gai) in teriyaki sauce
Tam boon	to make merit

From the English translation, those with some English knowledge are able to understand the meanings of these Thai words and have some understanding of the Thai food and religious practices; nevertheless, the translation version can cause misunderstanding to Thai-native speakers because they need to translate these words in English version back to Thai so as to match the concept of Thai food in their mind which sometimes can be confusing and cause communication breakdown. For instance, there are several kinds of Thai curry. It is possible that some Thai speakers cannot figure out what kind of curry mentioned in English version. As a result, using Romanised Thai to communicate among other Thais for cultural-specific terms is probably a better alternative to reduce the problems in communication. Moreover, the version of English translation is longer than Romanised Thai. It can be implied that the addressers need to put some special effort to translate these Thai cultural terms if they want to type their whole messages in English. This reason can be supported by the questionnaire result that more than 57.5% of the respondents agree that typing in the Roman alphabet requires less time and effort than typing in the Thai alphabet. Furthermore, according to the interview, most interviewees states that achievement of communication is priority. Therefore, the insertion of Thai words in Romanisation is acceptable as long as they can facilitate the communication.

Another type of Thai insertion is the Thai words which are commonly used in Thai speech. From Example 12, 'jad hnak' is a Thai expression that is currently used now in Thailand for the past recent years which means 'to do your utmost'. For this context, the addresser intends

to eat Thai food as much as he can during the final week of his stay in Thailand. Besides, in line 1 of Example 12, the Thai adverb 'mak' and 'sud sud' which mean 'very much' in English are embedded into English sentences to modify the verb 'meet' and 'miss' respectively. These two adverbs are commonly used in Thai daily speech and probably cause the trouble. The addresser possibly decides to use Thai instead of English to make her text more like Thai speech when she communicates with other Thais though some English expressions can be easily produced and understood by non-English native speakers. This features can be support by the questionnaire result that 77.3% of the respondents agree that mixing some Thai words in English-based texts in order to make the written texts more speech-like. A number of Thai jargons written in Romanised Thai are also inserted into the English-based sentences.

Example 15

Koi: *I booked the flight to Yangon on 23rd Sep-25th Sep ja. Kong might join but i will go for sure. So bad that you can't come but we can make it somewhere else ja.*

   [I booked the flight to Yangon on 23rd Sep-25th Sep. Kong might join but i will go for sure. So bad that you can't come but we can make it somewhere else.]

Dew: *that time i'll **lunla** in Europe la lol in case Kong cant join, will u go there alone?*

   *[that time i'll **have fun** in Europe lol (laugh out loud) in case Kong can't join, will you go there alone?]*

Koi: *Yes. I definitely go :)*

   [Yes I will definitely go :)]

Dew: *dangerous na voy. (particle)*

   [It's dangerous]

.

Example 16

*Ann :   Wow,,,u look so **baew** in this pic. O.o*

*[Wow,,,u look so **naive** in this pic. O.o]*

*Yok: 555 not that **baew** rok ja (particle). just the big eyes (a kind of contact lens) a. (particle)*

*[hahaha I'm not that **naive**. I just wear the big eyes (contact lens)]*

Ann: i gonna buy ones.

[I gonna buy ones]

In Extract 15 and 16, the Thai jargons 'lunla'(enjoy) and 'baew'(naive) are embedded into English syntactic structure. These two jargons are widely used in speech among younger generation of Thais. They do not only make the message more speech-like, but also create a sense of playfulness to the message than using English words 'enjoy' and 'naive'.

3. English words embedded to Thai syntactic structure

Unlike other features that Thai words are embedded in English-based sentence, English words are embedded into Thai syntactic structure which is mostly typed in the Romanised Thai. In Example 17, the participant 'Nui' types the whole Thai sentences 'Mai yorm ma a!!!!!' and 'Koi ni sai mai dee' in Romanisation without embedding any English words. However, Nui decides to add the English words 'forget' and 'friend' in the last sentence. Due to the contextual meaning, it can be assumed that the speaker 'Nui' typed the Thai sentences in the Roman alphabet in order to tease her friend for leaving her in order to date another guy. The laughing 'Hahaha' at the end of her message conveys the sense of playfulness and confirms the intention of the addresser that she does not blame her friend for being 'a bad girl' but tease about her boyfriend.

.

Example 17

Nui :   Eating Yum Mama at Thai Elephant :D miss the time we were freshy mak mak !!

[I'm eating Yum Mama (spicy noodle salad) at Thai Elephant. [I] miss the time when we were freshy so much !!]

Koi :   อยากกินบ้าง

[I wanna eat it, too]

*Nui: Mai **yom ma a** !!!!! **Koi ni sai mai dee. Mee fan laew forget friends**. Hahaha*

***[you decided not to come !!!!! You(Koi) are such a bad girl. (You) go out with your boyfriend and forget us**. Hahaha]*

In Example 17, there is code alternation from English-based text to Thai-based text. The first participant posts on her Wall in English with a few inserted Thai words 'Yum Mama' (spicy noodle salad) and 'mak mak' (very much) in English-based sentence. However, after her friend 'Koi' made a comment in Thai sentence typed in the Thai alphabet, Nui decided to shift the base language from English to Thai but she still typed in the Roman alphabet as in the previous comment. It can be implied that Koi's language choice influences language choice made my Nui. This language behaviour is consistent with the questionnaire result and some of the interviewees' opinions that the language use in the previous comment can affect the code choice to post the comment in the same thread.

4. Other features

4.1 Reduplication

Reduplication is a 'repetition of a base lexeme with or without changing the shape of the base' (Noss, 1964:71). In Thai language, a variety of reduplication can be found in both speech and written texts. For this study, only simple reduplication without changing base form is mentioned. In Thai, reduplication in speech is to repeat the base lexeme twice whereas in the written texts, the special Thai character 'ๆ' is placed behind the base lexeme to signal the repetition, for example, 'มากๆ' (มาก pronounced /mak/, means 'very') can be read as 'mak mak'. The fundamental functions of the reduplicated lexeme are 'modifier or adverb' (ibid.: 73). To

be more precise, reduplication of singular nouns functions as pluralisation while reduplication of adjectives or adverbs functions as comparatives. The table below illustrates some reduplication found in the collected samples:

	mak (a lot, very)	mak mak (enormously)
(1) Comparative	jing (true)	jing jing (really)
	sud/sood (extreme, top)	sud sud/sood sood (extremely)
	bao (soft, light)	bao bao (lightly, quietly)
	zap (savoury, spicy)	zap zap (fairly spicy)
(2) Pluralisation	dek (child)	dek dek (children)
	fan (English word)	fan fan (fan club)
	nong (a younger brother/sister; younger person)	nong nong (group of younger people)

Example 18

Ann: 555 she's my first friend @ Bath loey na

[Hahaha she's my first friend at Bath (University)]

*Ooh: 55 destiny **jing jing***

[Haha it's really destiny.]

In Example 18, the reduplication 'jing jing' (means 'really' or 'truly') is embedded not only to modify the sentence but also emphasise that the addresser was amazed to know this information. It is possible that the addresser 'Ooh' chose to use the Thai expression 'jing jing' instead of the English word 'really' because 'jing jing' is commonly used in Thai daily speech and she may use this expression regularly and unconsciously though 'really' is a basic word in English which is not beyond the addresser's English knowledge or she might intend to make her English texts

more Thai when communicating with those from the same ethnic linguistic background. All in all, it is difficult to identify the addresser's underlying motivation behind language behaviours.

4.2 Onomatopoeia and Exclamation

Onomatopoeia is another feature found in the sample texts produced by the focus group of this study. A variety of laughing and exclamation in Thai style is used by the target group not only to show their state of mind but also affability and playfulness in their conversation.

555 (hahaha)	A typical sound of laughing (numeral '5' is pronounced /ha/ in Thai)
eiei	a sound of soft laughing
huhu	a sound of soft laughing
greed/greez	a scream of fright, surprise or excitement
ho	short form of 'Oho' - an onomatopoeia which is similar to Wow! or Oh! In English; an exclamation Gosh!, Oh!
cher	an exclamation indicating contempt (Thai-English Dictionary, Library Edition)
aow	an exclamation expressing surprise when something different from what expected earlier
oi	an onomatopoeia expressing pain (similar to 'ouch' in English)

Example 19

Fo: *Super yummy chicken from p pang!!*

    [Super yummy chicken from Sis(ter) Pang]

Oil: ***Hoooo****, P'Pang nee (demonstrative) has developed **mak makkkk**. Your bf must b proud
    na nee (particle) ..**eiei***

    *[**Wow**, P'Pang has **significantly** developed your (cooking) skills. Your boyfriend must be
    proud (of you)... **eiei***

<u>*Fo:*</u>   *aroi (delicious) maxx (maximum)!!! I ate 3 chickens in a roll !!!*

    [They are absolutely delicious!!! I ate 3 chickens in a roll !!!]

<u>*Oil:*</u>   ***Hoooo****...ta-kla mak mak a...**eiei**. I'm sooo bored a, Fo. Nothing to do a*

    *[**Ohhh**...you're so greedy ...**eiei**. I'm sooo bored, Fo. Nothing to do]*

<u>*Pang:*</u> *อบได้หนังกรอบมากวันนี้ **อิอิ** :D*

    *[The chicken's skins are so crispy today **eiei** :D]*

Oil: ***Mae mae*...****improved sud sud a...**eiei***

    **mae mae = an onomatopoeia from the sound of surprise or blame from Thai-English
    Dictionary (Library Edition)*

    *[Mae mae... you're totally improved...**eiei**]*

<u>*Mon:*</u>   *wanna try mak coz my chicken were suck mak yesterday **5555***

    *[I wanna try (them) so much because my chickens were very suck yesterday **hahahaha**]*

Example 19 demonstrates various kinds of laughing and exclamation. The word 'Ho' addressed
by the participant 'Oil' twice convey different feeling. The first 'Ho' is addressed by Oil to
compliment Pang's cooking skills making it more similar to English exclamation 'wow' which
is used to 'show surprise and sometimes pleasure' (Cambridge Advanced Learner's Dictionary,
3rd Edition). In contrast, 'Ho' addressed by the same participant 'Oil' conveys different sense
indicating by the Thai word 'ta-kla' which means 'greedy'. According to the context, this 'Ho'
is close to the English exclamation 'Oh' showing surprise rather than 'wow' which has more
positive meaning. Two types of laughing 'eiei' and 'haha' are used in the text. The participant
'Oil' embeds 'eiei' in every turn of her conversation though her messages are not involved with
any funny stories. It can be implied that the soft laughing 'eiei' is used by the Thai participants

in order to create relaxed and friendly atmosphere in communication. '5555' (hahahaha) is another type of laughing found in this example typed by using numeral instead of alphabet since the Thai pronunciation of the numeral '5' corresponds to the laughing sound /ha/. As a result, the repetition of the numeral '5' is used to represent this kind of laughter. 'Haha' is the most universal of all Thai laughing found in Thai-English CMC which is shared by other languages. According to *Longman Dictionary of Contemporary English* (2009), 'haha' is used to 'represent a shout of laughter' in writing. In this example, 'haha' is used by the participant 'Mon' to indicate the hilarity about the chicken she cooked on the previous day. The use of laughing in CMC by the focus group not only to express amusement, but also to show friendliness and create welcoming atmosphere among the co-participants.

4.3 Language alternation

Language alternation can be detected within the same thread of conversation on the Wall when a participant decides to shift to another language for some reason. This feature can be explained by Auer's (1988) model of bilingual conversation: *discourse- vs. participant- related language alternation*. Participant-related code-switching involves 'imbalanced bilingual competence' and participant's preference whereas discourse-related code-switching relates to the change in context of conversation. From Example 20 below, all participants in this thread use English as their language choice though there are some Romanised Thai words blended in the sentences in line 1 to line 8. However, the participant G joins the conversation and chooses Thai as his code-choice to post 2 comments in a row in line 9 and 10. This influences both speakers C and E to shift from English to Thai to post their following comments in line 11 and 12. According to Auer's model, the shift of the language from English to Thai by the participants C and E can probably explain discourse-related code-alternation due to the change of the language in the same thread of conversation motivate. However, the underlying reason behind the code-switching can be ambiguous because we cannot exactly tell the participant G's English skills. If the participants C and E consider G's English skills are significantly lower than their skills, participant-related code-switching is likely their motivation for language alternation.

Example 20

1   C: P D, reeb reeb glub ma na kaaaa. We miss u!

     [Sis(ter) D, please come back soon. We miss you!]

2   E: Okie ka

     [Okay]

3   B: u r always in na ja, N'C. Can't wait to see u. Long time no see mak. @N'D miss u too 6
4   ja. we should meet up again in Birmingham ner ^ ^

      [you're always in, Sis(ter) C. Can't wait to see you. Long time no see. @N'D: I miss
     your too. we should meet up again in Birmingham ^ ^]

5   C: i'll be back on 24 May, and this time... for good ka... whenever u all are meeting, i'm
6   definitely in ka ^_____^

      [I'll be back on 24 may, and this time... for good ...whenever you all are meeting, i'm
     definitely in ^_____^]

7   D: any weekend is fine with me ka. can't wait to c u all again soon!! ^^

     [any weekend is fine with me. Can't wait to see you all again soon!! ^^]

8   F: ^^ miss you all too naa .. P' H

      [I miss you all too ...P'H]

9   G: *โหยๆๆๆ ไปกินไม่ชวน ๆ ๆ ๆ*

     [Ohohohoh you don't invite meeee]

10   G: *ตั้งแต่แก๊งนี้กลับลอนดอนไป... ผมก็ไม่ได้กินข้าวนอกบ้านอีกเลย~**กระซิก~*
     *กระซิก** ~~*

     [Since you were back to London... I haven't eat out again **Thai sound of crying**]

11   C: *น่าสงสารเจงๆ ;)*

     [Poor you poor you ;)]

12   E: *ประหยัดไงน้อง G อิอิ*

  [So you can save some money eiei** (Soft laughing in Thai)

Chapter 5

Discussion of Findings

According to the findings analysed within the framework of Herring's CMDA, the technological constraints seem to be the main reason influencing the Thai university students in the UK to use English as a medium of communication to communicate with other Thais on Facebook apart from the Thai language. Conversely, these technological constraints allow the focus group who is Thai-English bilingual to benefit from this style of communication by using the knowledge of both languages to facilitate the communication.

The results of the current study demonstrate that the focus group mixes Thai words in English-based texts since they can express emotions and feeling better in their mother tongue. For example, the Thai words 'kreng-jai', mentioned by most of the interviewees, seems to be challenging to find the counterpart in English as this word conveys consideration, humble feeling and unwillingness to interrupt or cause somebody trouble. As a result, some Thai emotion words are mixed in English-based texts in the Romanised forms without translation. This result corresponds to the findings revealed by Warschauer et at. (2002) on the code choice of young professionals in Egypt who usually use English and Egyptian Arabic in Romanisation as medium of online communication that they choose to mix Egyptian Arabic words to express 'highly personal content' that they are unable to express well in English. In addition, there is research in bilingualism shows that some languages have 'emotions that are absent in English' i.e. the Korean word 'uulhada' (means sadness/loneliness/depression) (Schmidt-Atzert & Park, 1999 cited from Pavlenko (2005). This can indicate the cultural gap in term of language difference. Another reason for mixing Thai is the difference between Thai and Anglo-American culture especially words concerning Thai food and religious practices. Translation to English might cause misunderstanding among those who shared the same native language and cultural background. This finding is similar to the previous research about lexical borrowing in Malaysian English by Imm (2009). In his paper, Chinese words related to 'local objects and cultural constructs' with 'no English pre-existing words' (ibid.: 466) are blended into English-based discourse. It is interesting for the use of English for intranational purpose among those whose English is not their first language. Inserting some indigenous words can function as communicative strategy to facilitate the communication among people from the same mother tongue. This notion can also be supported by Lan's (2000) findings that code-mixing can be

used as s strategies to 'add colour to the message and/or fill the language gap'. This can also explain the replacing of unknown English words by Thai due to the informant's inadequate English competence.

Based on the observation and the findings, the Thai final particles frequently occur in the English-based texts collected on the Wall of the focus group. Interestingly, the final particles do not exist in English but they are added to the English-based CMC by those whose native languages have the final particles when they communicate with people from the same ethnic group. The results of current study shows that the Thai students in the UK insert the Thai final particles in Romanisation to their English-based discourse not only to express politeness, respect, and intimacy, but also to soften the utterance and express attitudes and emotions. The finding is consistent with the previous research conducted by James (2001) to study the use of Cantonese particles in English e-mails of the Hong Kong students. Owing to linguistic resources deriving from both languages, 'linguistic hybrid' is generated by 'Cantonese modal and aspectual particles' to express mood and attitude are embedded in English-based sentences (ibid.: 11). Furthermore, Wong (2004: 790) claims in his research in the particles used in Singapore English that the particles could be viewed as 'an expression of cultural value' because it relates to '[Singapore] cultural value and norms of interpretation'. The spread of English around the world, though signifies the globalisation and modernisation in those countries, it can lead to the localisation of English affected by the indigenous cultures

Comparing linguistic features found in this study with the research conducted by Yiamkhamnuan (2011) to study the linguistic feature of the mixing of Thai in English-based chat. The findings of both studies share several features: the use of Thai in Romanisation, the insertion of Thai culturally-oriented words and jargon, the use of Thai final particles, and a variety of laughters, however, the linguistic features found in Yiamkhamnuan's research show more varieties in term of playfulness and creativity. Furthermore, it is also found that Thai-English code-switching also occurred more frequently in the chat rooms than on Facebook. A possible explanation for this discrepancy is that the different mode of communication can initiates different language behaviours. According to Herring (2010), asynchronous mode of CMC, though possess some speech-like characteristics, is more similar to written texts than synchronous mode of CMC since the CMC users can have some time to 'edit' the texts before sending. Communicating on the Wall of Facebook is asynchronous CMC which allows the users to have time to create and post their contents on the Wall. When there is no time limit for asynchronous mode of communication, strategies to reduce time consuming during

communication are hardly used which probably result in fewer number of 'NetSpeak' linguistic features found in the Facebook discourse than the synchronous mode of CMC. Nonetheless, the differences between these two studies can be influenced by other possible factors such as the participants. As the extracts of Yiamkhamnuan's study were collected from participants from various background and some are probably non-Thai due to some degree of anonymity in the chat rooms, while the focus group of the current research were limited to the Thai university students in the UK. This probably results in more linguistic features produced by those from different age, educational, or professional background. Besides, for the issue of language and identity, Yiamkhamnuan (2011: 14) asserts that

> it was clear that the chatter would code-mix primary to facilitate communication and to construct their ethnic identities in this virtual speech-like world

The survey and interview results in this study are consistent with Yiamkhamnuan's claim in that the mixed Thai words support communication as they can fill the gap of the unknown English words due to English deficiency and no English equivalent due to cultural difference. However, the point that code-mixing is 'primary' adopted in order to 'construct their ethnic identities' is such a big claim. According to the interview results, it seems that the 'primary' function of mixing Thai words in English-based texts is only for communicative purposes and the addresser's satisfaction in emotional expression rather than to create or consolidate Thai identity. However, it cannot be presumed that the Thai identity and ideology is not expressed by the participants because they are abstract and can be attached to the language usage implicitly and unconsciously. Therefore, in order to explore the issue of language and identity, Critical Discourse Analysis (CDA) can be applied to find out the relationship and ideology of language and identity.

The positive attitudes towards the mixing of Thai words in English-based texts are shown in the findings. It is reported by the interviewees that using English to communicate in CMC among Thai people is not considered a threat to Thai language which is always used as a medium of face-to-face communication. This result is consistent with Herring (2010: 6) in that face-to-face conversation is not likely to be harmed but remains 'primary' as people have learnt to communicate in this mode before CMC at the early age. However, this leads to the question whether CMC endangers the written texts in offline communication or not. There is conservable concern in the widespread use of Greeklish (Greek typed in Romanisation) in CMC as the 'thin

end of the wedge' that need to protect from 'foreign invasion' (Koutsogiannis and Mitsikopoulou, 2003) from the conservative Greek scholars and the press for the Greek alphabet might be substituted by the Roman script due to the typing convenience. However, Tseliga (2007) notes that the situation has been overestimated and offers compromise to view Greeklish as 'marginal digraphia' which coexist with the Greek alphabet in Greek CMC.

Chapter 6

Conclusion

6.1 Summary of the findings

This study has been conducted in order to explore the language phenomenon of mixing Thai words into English-based texts on the Wall of Facebook of the Thai students in the UK. The findings shows that the focus group mix Thai words in their English-based discourse for emotional satisfaction in conversation as they can express their emotions and feeling better in their native language. Inability to find English equivalent owing to the cultural difference and inadequate English competence motivate the Thai students in the UK to insert Thai words in order to fill the gap of the unknown English words. Besides, the desire to show politeness, respect, and intimacy and also to make the written texts more speed-like motivate this group of Thai people to blend Thai in their English-based discourse. Due to the fact that most of Thai words mixed in English based-text is in the Romanised form causing by the technological constraints, for example, some devices cannot support Thai fonts. Some of the interviewees reported that they bought their devices in the UK resulting in the absence of the Thai alphabet on the keypads or keyboards of the device. Interestingly, it was reported by the survey and interview that the focus group prefers typing in English rather than Thai as typing in English is easier, faster, and more convenient than typing in the Thai alphabet. The samples of texts collected from the Wall of the participants reveal some distinctive features and functions of the Thai words mixed in English-based text. Three categories of the sentence-final particles possess different functions in the sentences. The status particles can convey the politeness and intimacy through the use of polite and non-polite particles, the question particles are added to change declarative sentence to interrogative and some patterns of question particles function similar to a question tag such as 'chai mai'. Mood particles, though hardly have meanings, can convey the addresser's moods and attitudes in the conversation. Thai insertion facilitates the communication by replacing unknown English words with Thai in English-based sentence such as Thai food and cultural practices or the unknown English words due to the addresser's inadequate English knowledge. Conversely, Thai is found used as base language for English insertion. This feature makes the written texts most speech-like comparing to other features. This feature is sometimes used to convey the sense of playfulness among the Thai co-

participants in the message thread. Besides, there are some other unique features found in the samples. The use of different kinds of laughters and onomatopoeia to create the friendly and relaxed atmosphere in communication can also be noticed from the samples. Finally, the Thai university students in the UK expressed mixed attitudes towards this phenomenon. Majority of the opinions shows their positive attitude rather than negative ones as 'suitable' is the term most chosen by the respondents followed by 'positive' and 'creative'; on the other hand, the adjectives 'destructive' and 'bizarre' are also chosen by some respondents. The positive opinions towards this language phenomenon, supported by the interview results, can be concluded that mixing Thai in English-based discourse is 'suitable' in informal contexts of CMC as it allows the users to type the base language in English which makes a faster communication, and the mixed Thai can help convey emotions and social norms in Thai cultures and compensate the gap of the unknown English words in the texts.

6.2 Recommendation

Though this research is limited to study the language usage and behaviours of the Thai university students in the UK, a small speech community which cannot represent the language use in Thai CMC in general, the similar language phenomenon can also be detected in some other Thai speech community, for instance, among Thai students who study aboard or Thai university students in Thailand with some degree of English knowledge. Hopefully, this study can shed some light on the language phenomenon in Thai society which has been developed by Thai-English bilinguals. There is clearly need for further research to investigate the categories of the Thai words mixed in English-based messages in the aspect of in-depth functions. For instance, the functions of each sentence-final particles and the frequency of their occurrence in specific contexts in order to find out whether the occurrence of the final particles is predictable or systematic not. The scope of the study could be expanded in term of corpus and the variety of the subject of the study in order to find out what kinds of Thai words are frequently mixed in the English-based discourse in CMC and the underlying reasons that motivate the users to mix. Besides, the study of language behaviours in CMC of Thai bilinguals from different age groups, gender, and speech community can also be conducted in order to examine the situation of language change in Thailand which is reinforced by the communication technology.

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Appendix 1

Questionnaire Charts

Have you ever used English to communicate with other Thais on Facebook?

100.0 %

Yes
No
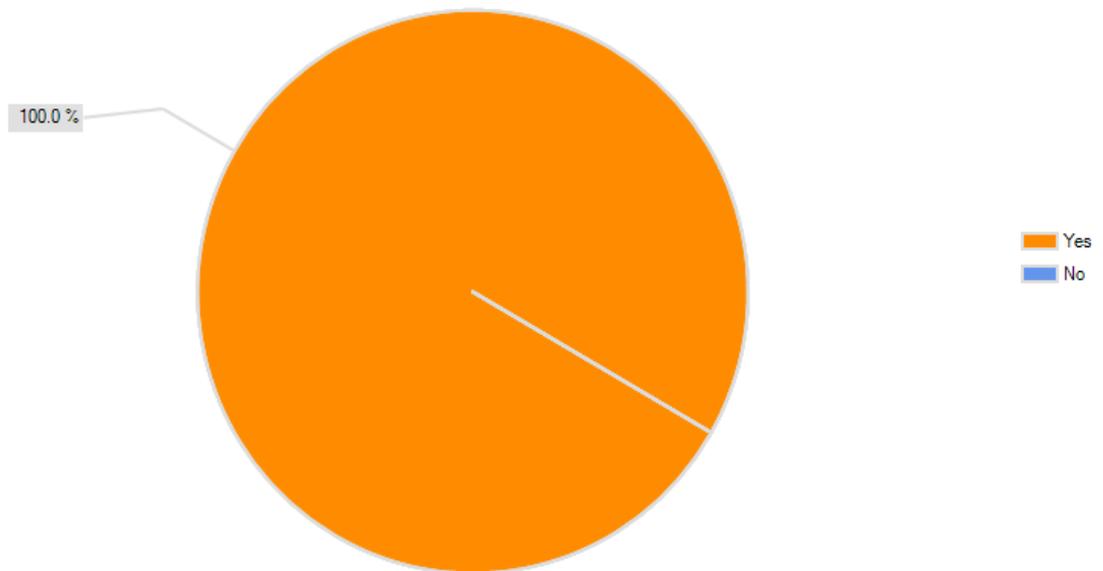
If you use English to communicate with other Thais on Facebook, have you ever inserted any Thai lexical units in English-based text?

98.0 %

2.0 %

Yes
No
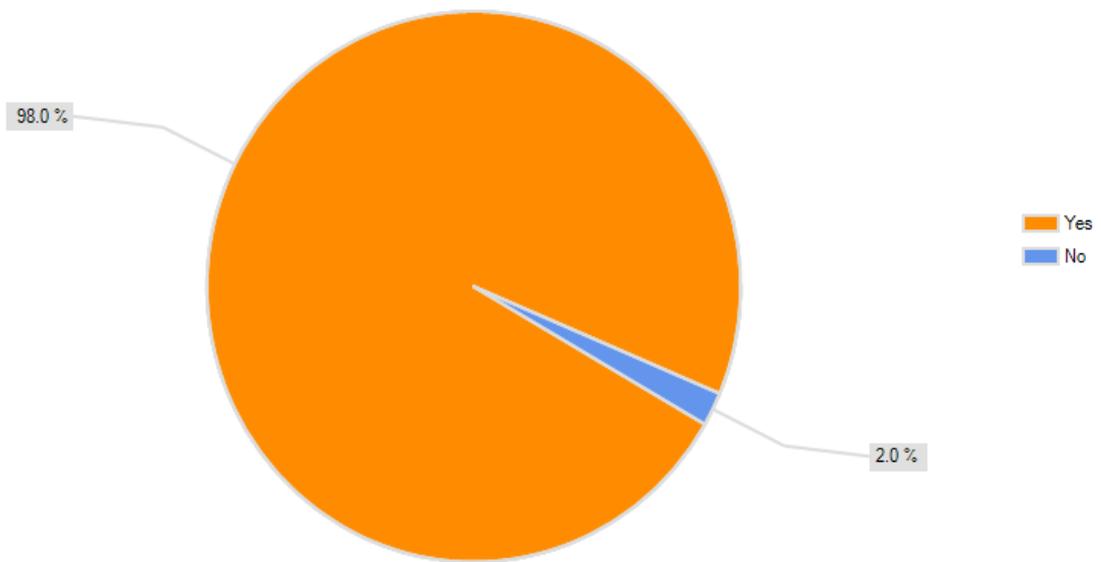
How often do you post on Facebook in Thai if the Thai alphabet is available on the keyboard of your PC or mobile phone?
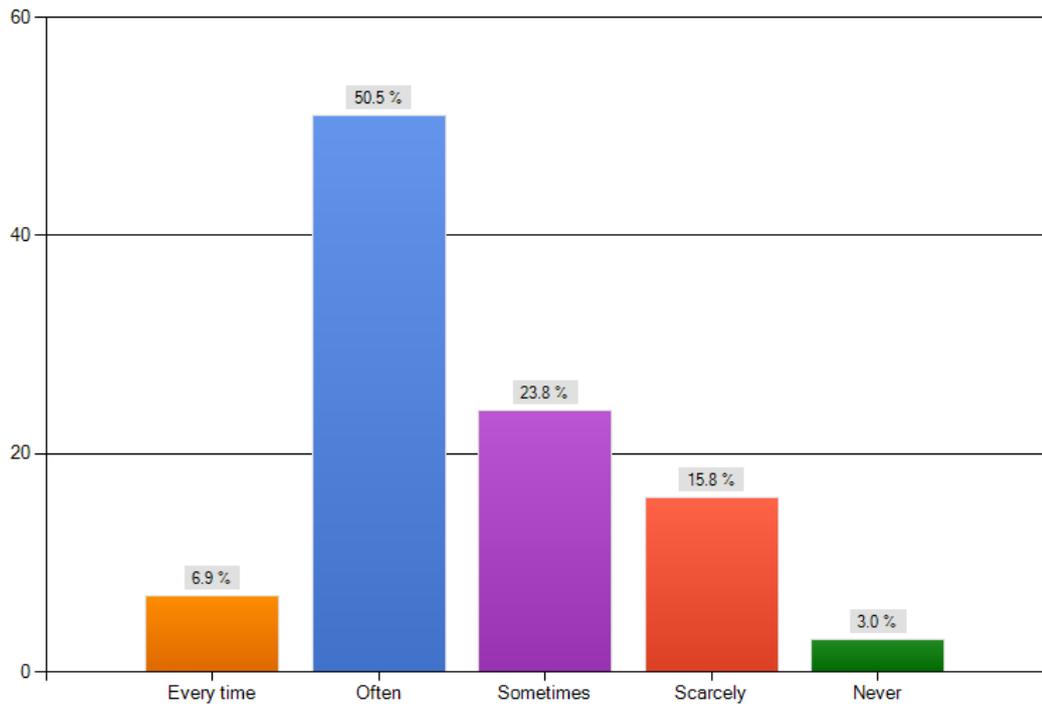
Do you always post your message on Facebook in English no matter the Thai alphabet is available or not on the PC or mobile phone?

70.3 %

29.7 %

Yes
No
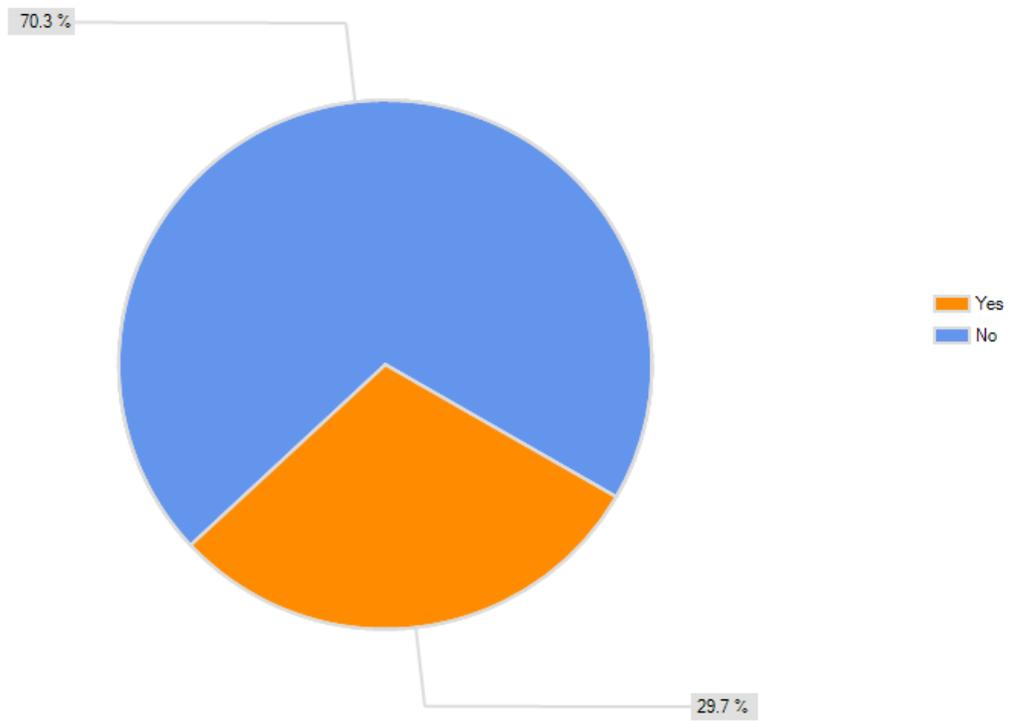
How strongly do you agree or disagree that typing in English on Facebook need less time and effort than typing in Thai?
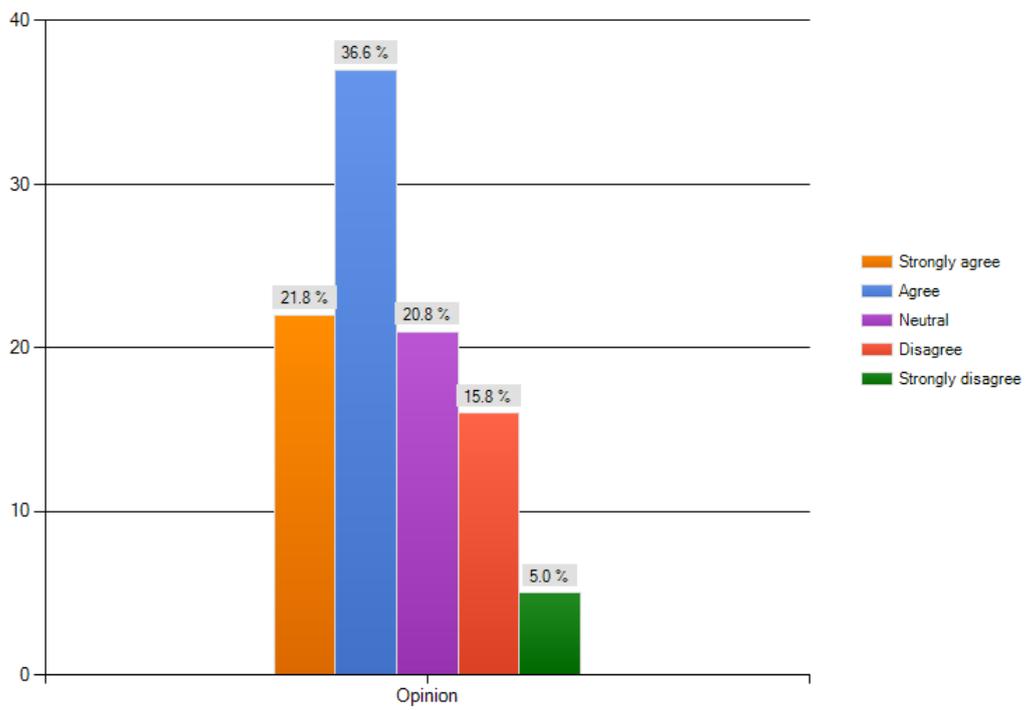
You choose to insert some Thai in your English-based text to make sure that the recipient(s) will understand your message.
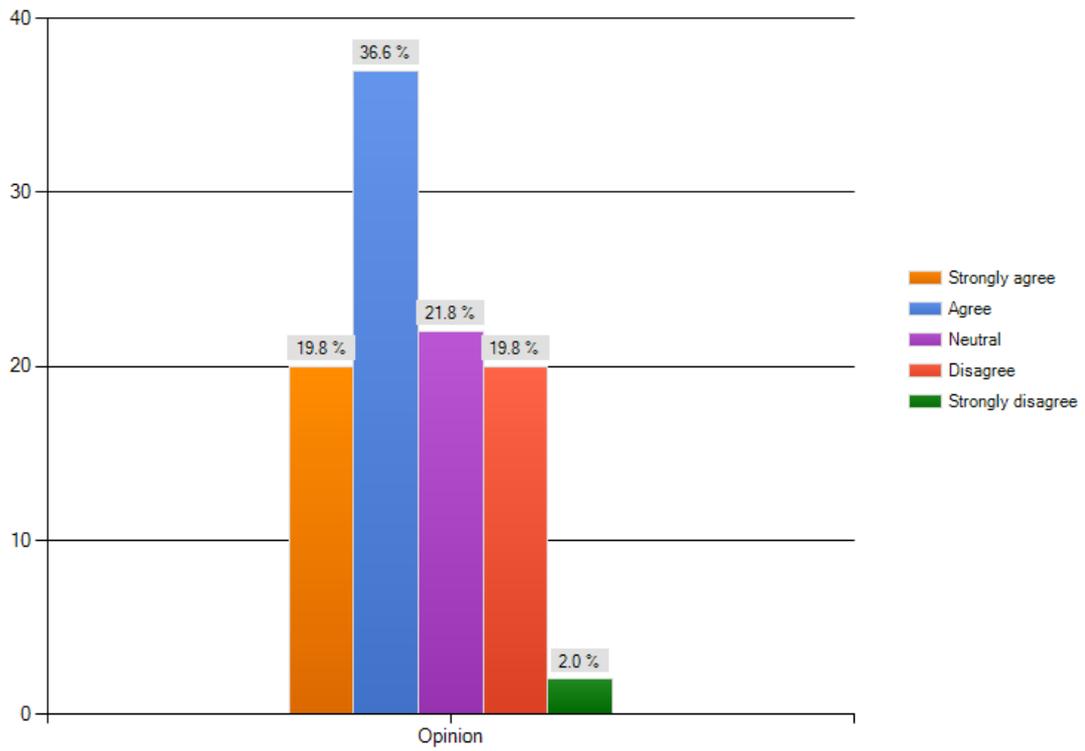
You choose to insert some Thai in your English-based text to make it more similar to Thai speech when you communicate with particular people in face -to-face communication.
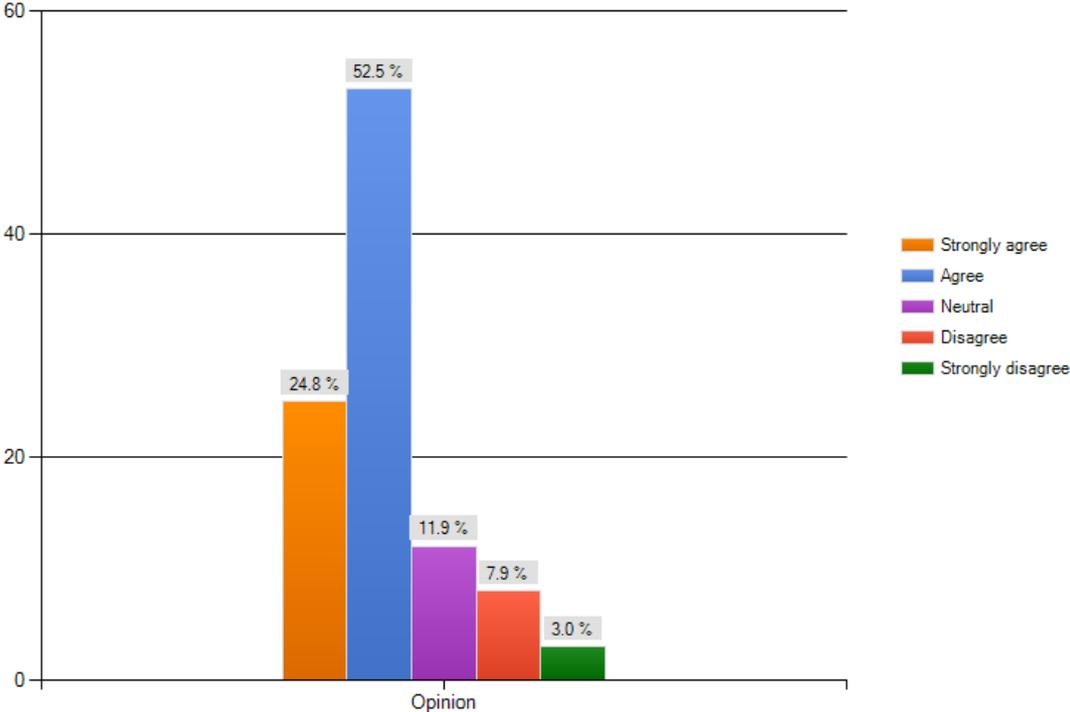
From question 7, this language behaviour can convey the relationship, familiarity, or respect among the interlocutors.
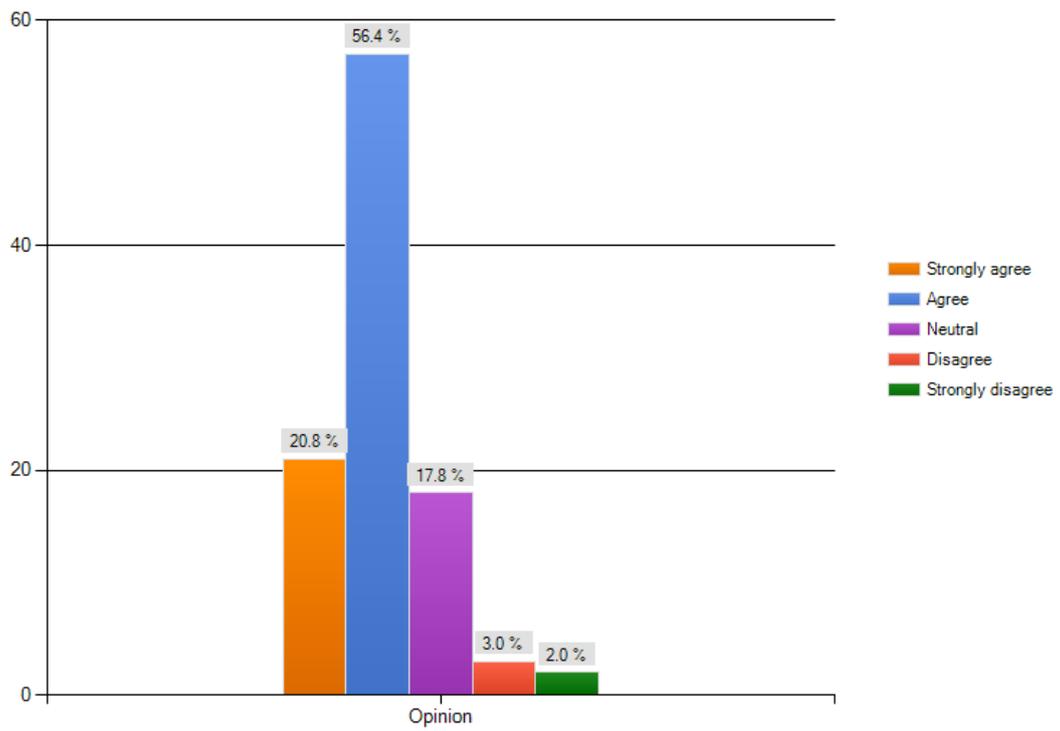
How strongly do you agree or disagree with using only English to communicate on Facebook without mixing any Thai lexical units in your message can make the conversation too formal and/or alienate yourself from the recipient(s)?

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree
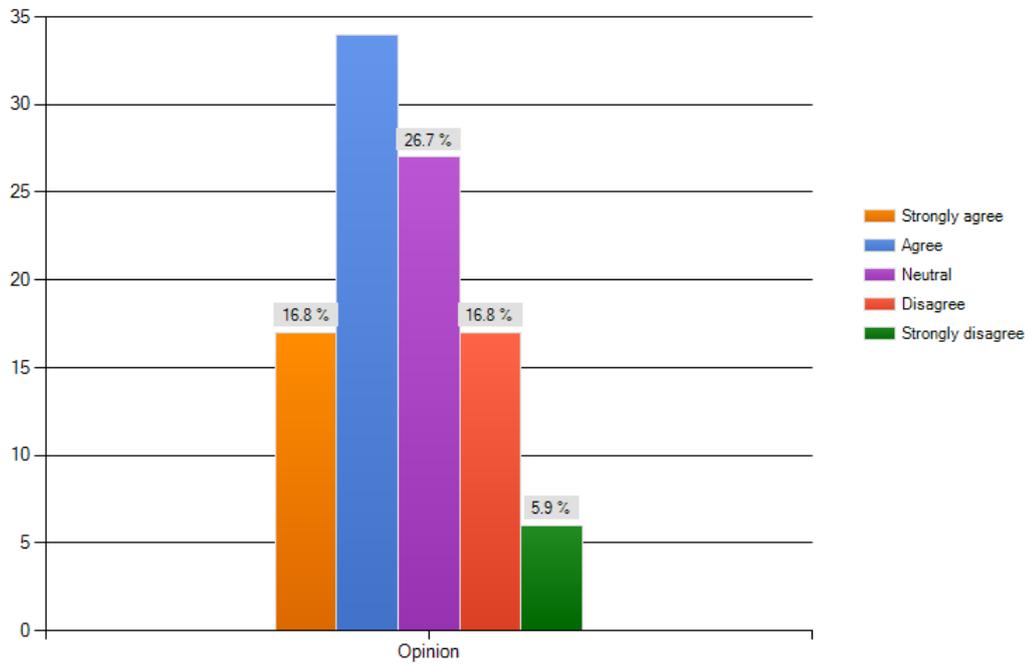
You think that you cannot replace some Thai lexical units related to Thai tradition or religious practice with English words due to the difference between Thai and British/American culture.

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

Values: 30.7 % (Strongly agree), 53.5 % (Agree), 5.0 % (Neutral), 8.9 % (Disagree), 2.0 % (Strongly disagree)

X-axis: Opinion
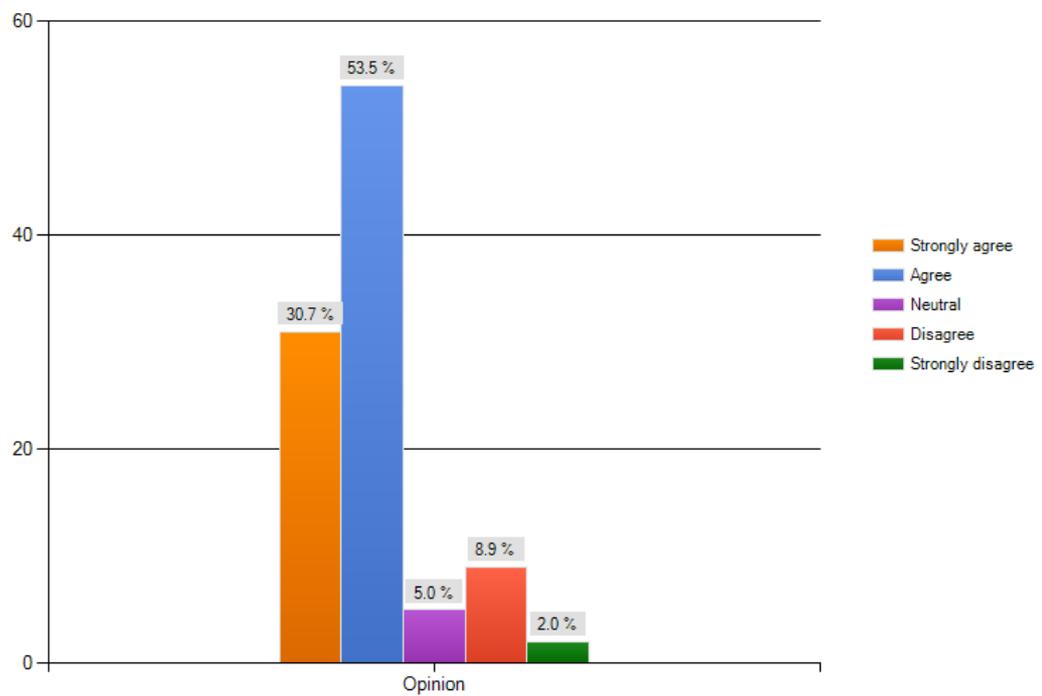
You mix some Thai words in English-based text because sometimes you cannot find the right or appropriate English words due to your English deficiency.

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

Values shown: 9.9 %, 22.8 %, 12.9 %, 5.9 %

X-axis: Opinion
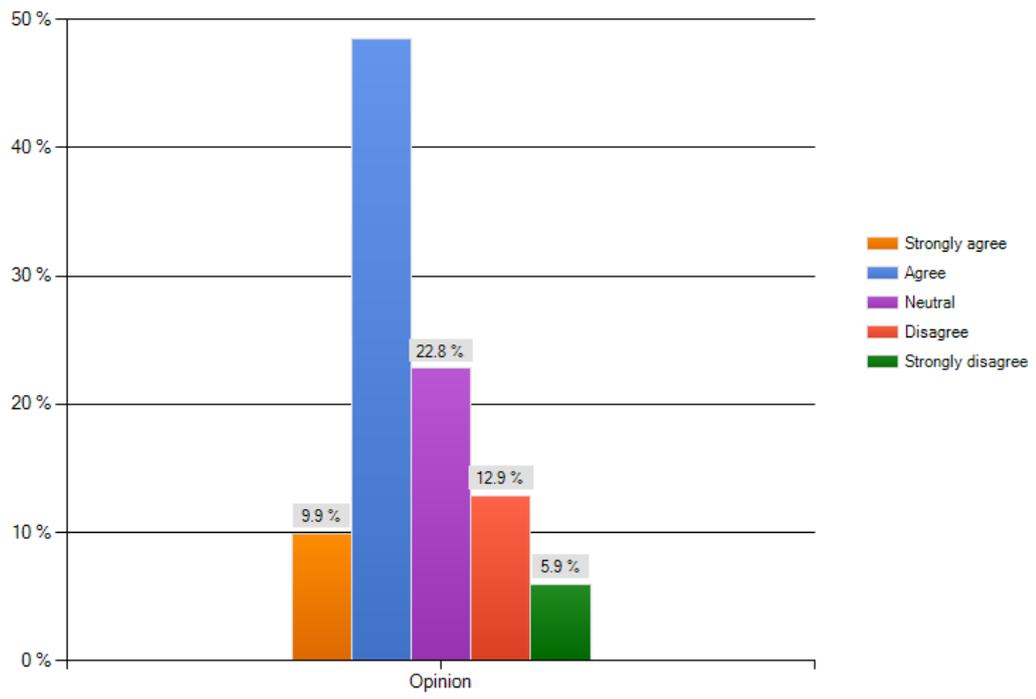
You sometimes choose to use Thai words instead of English in English-based discourse because Thai words can display your feeling and emotion better than English.
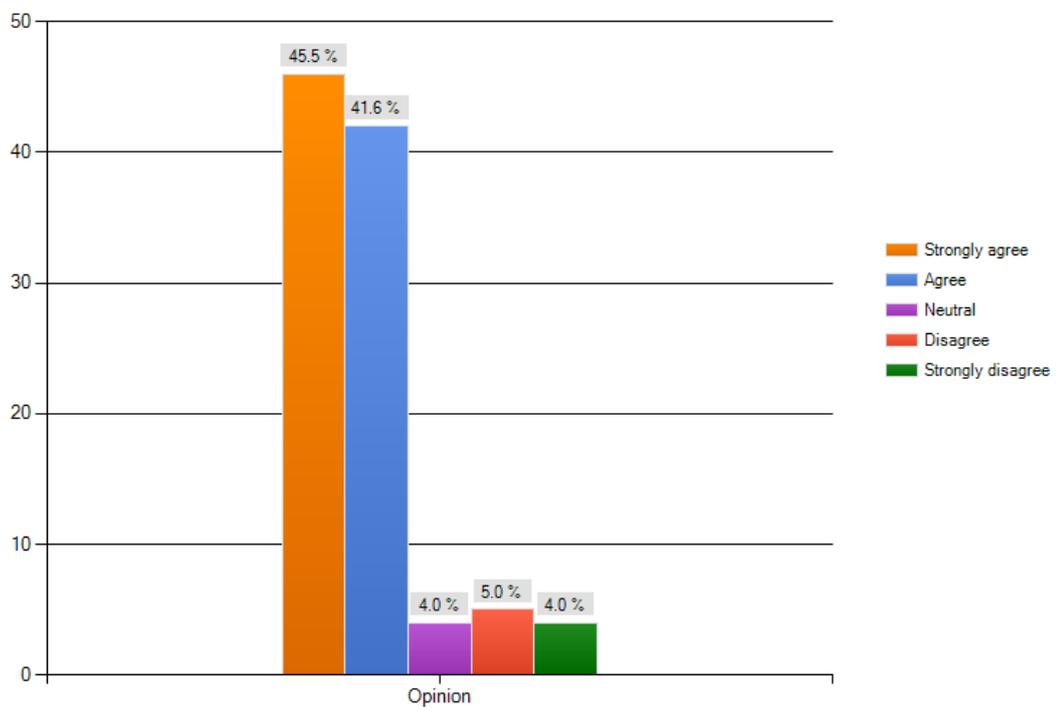
The language used in earlier comment(s) in the same thread on the Facebook Wall influences your language choice in posting your comment.
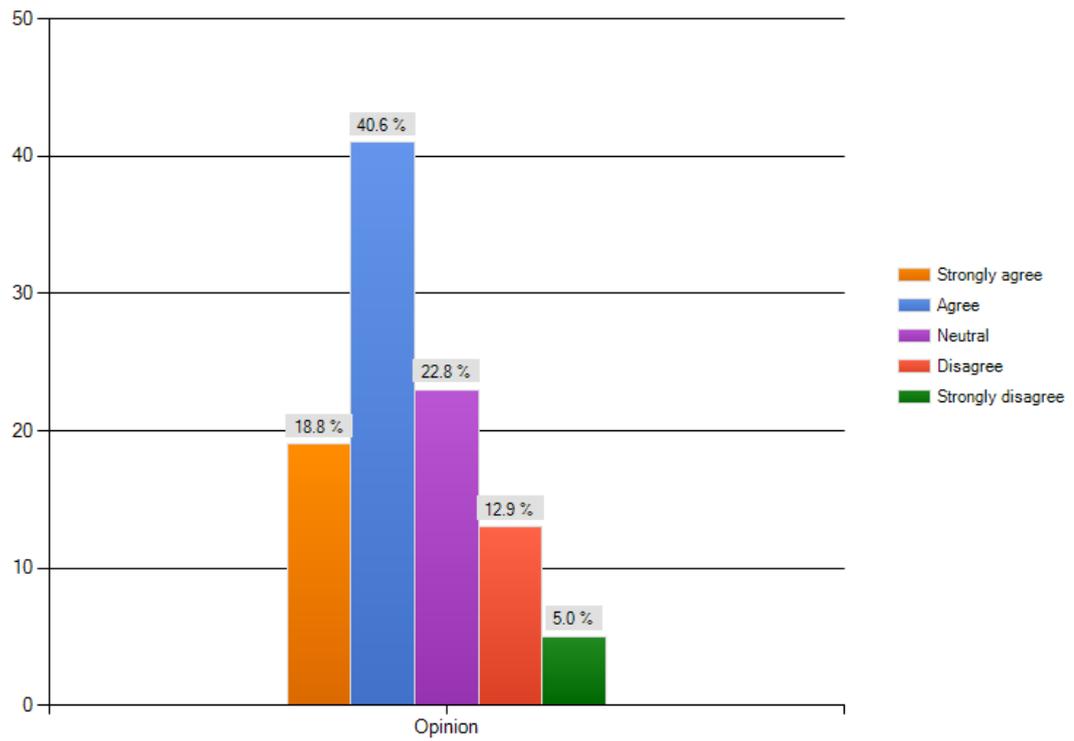
Strongly agree: 18.8 %
Agree: 40.6 %
Neutral: 22.8 %
Disagree: 12.9 %
Strongly disagree: 5.0 %

Opinion

You tend to use the same language which is used by most people in the topic of the tread or in the earlier comments.

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

Values shown: 15.8 %, 37.6 %, 26.7 %, 16.8 %, 3.0 %

X-axis: Opinion
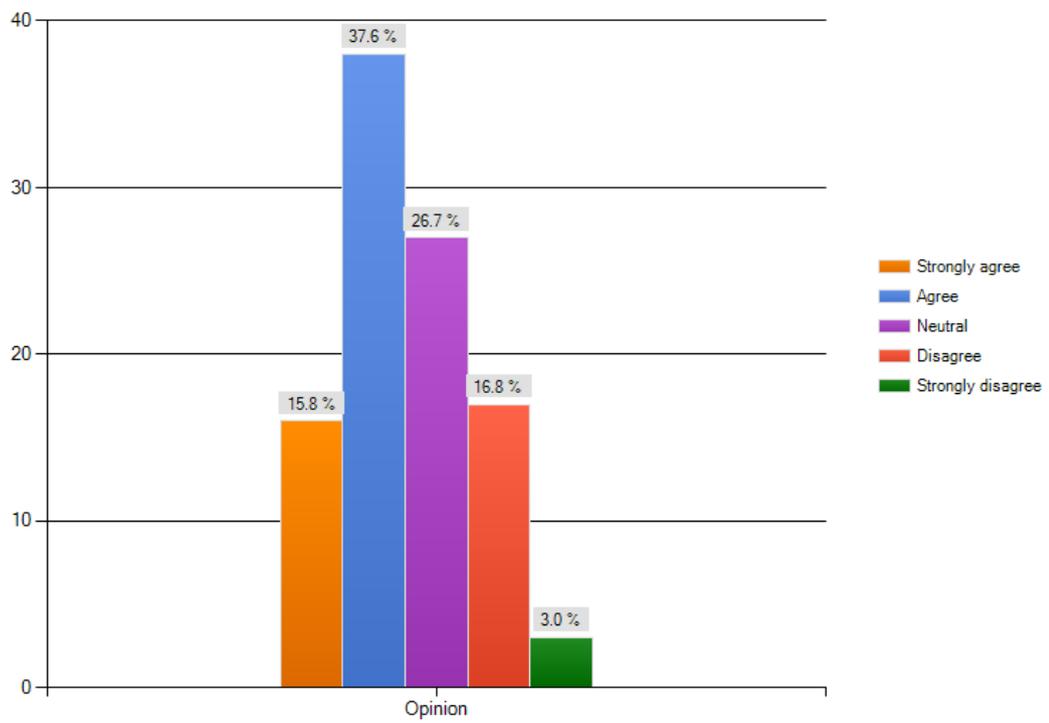
You tend to shift from English to Thai when you want to explain something complicated and/or to give further details to other Thais on Facebook.
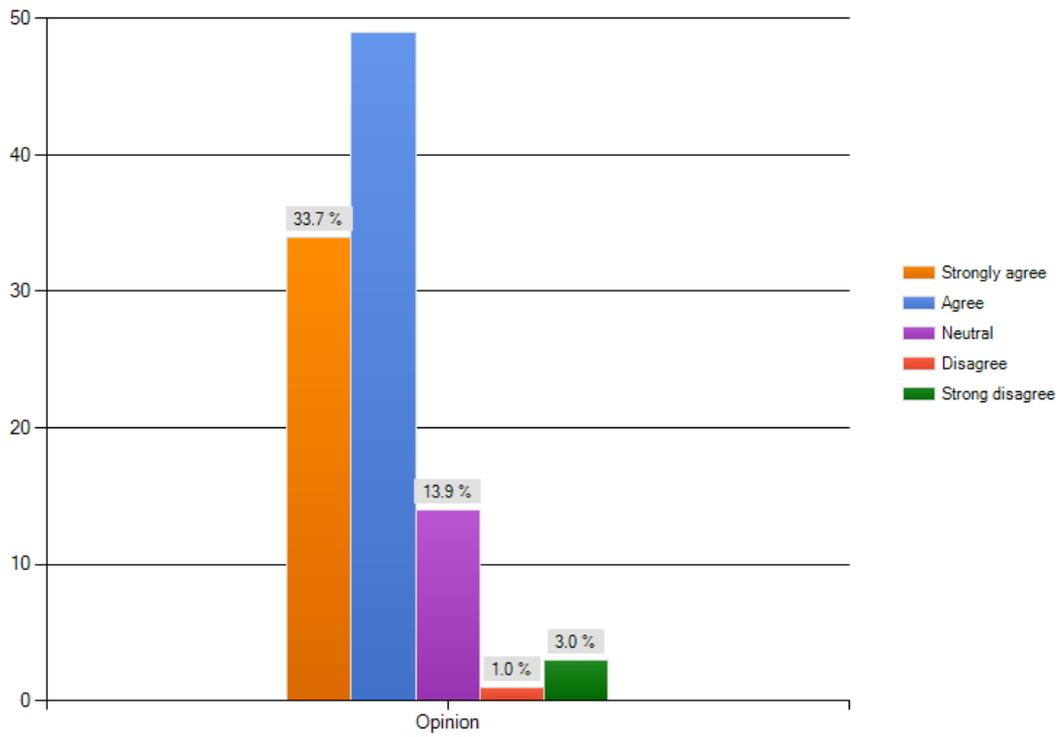
Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strong disagree

Values shown: 33.7 %, 13.9 %, 1.0 %, 3.0 %

X-axis: Opinion

The mixing of Thai in English-based discourse is a language style that can imply the identity of the user as a modern well-educated Thai with English proficiency.

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

Values shown on chart (Opinion):
- Strongly agree: 5.9 %
- Agree: 18.8 %
- Neutral: 42.6 %
- Disagree: 24.8 %
- Strongly disagree: 7.9 %
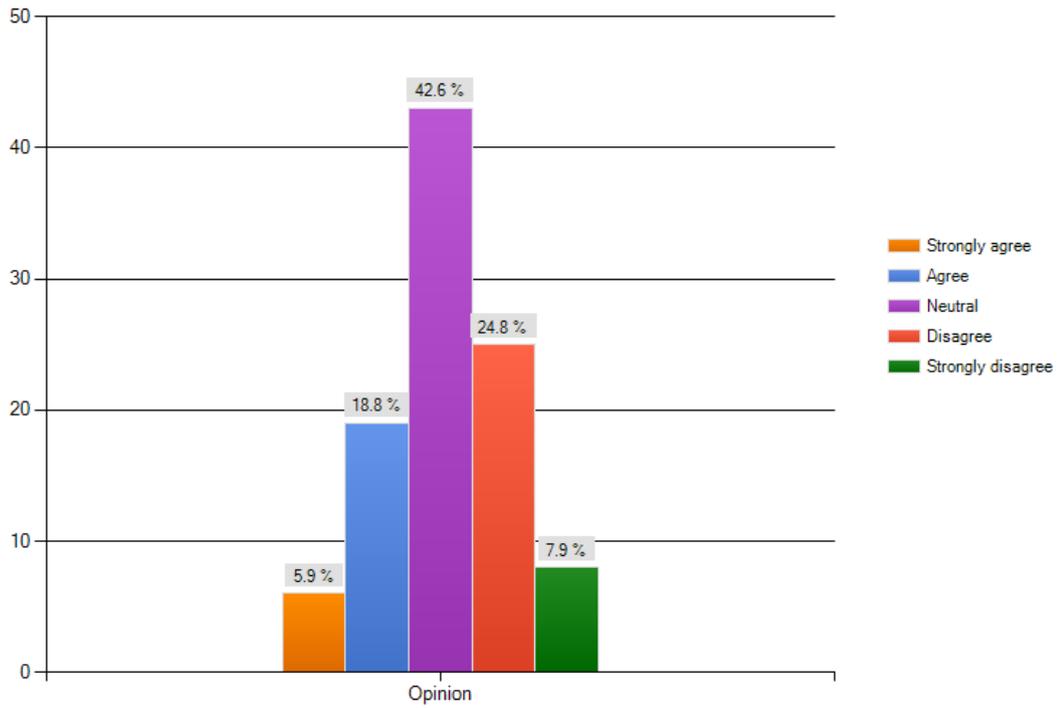
Did you develop the language behaviour of mixing Thai in English-based discourse because of seeing your friends and other people around you did it?
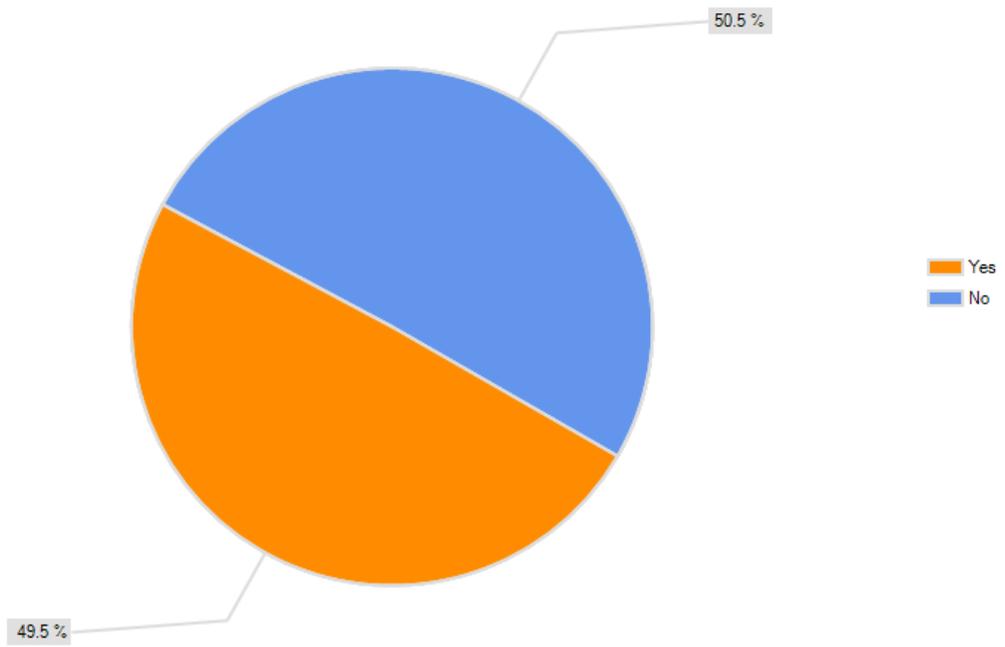
50.5 %

49.5 %

Yes
No

Do you agree or disagree that the use of English to communicate among Thai people via Social Network Sites(SNSs), texting, or other digital means by mixing some Thai in it is an appropriate way to maintain fast and convenient communication in the globalised world.

Legend:
- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

Values:
- Strongly agree: 8.9 %
- Agree: 40.6 %
- Neutral: 42.6 %
- Disagree: 6.9 %
- Strongly disagree: 1.0 %

X-axis: Opinion
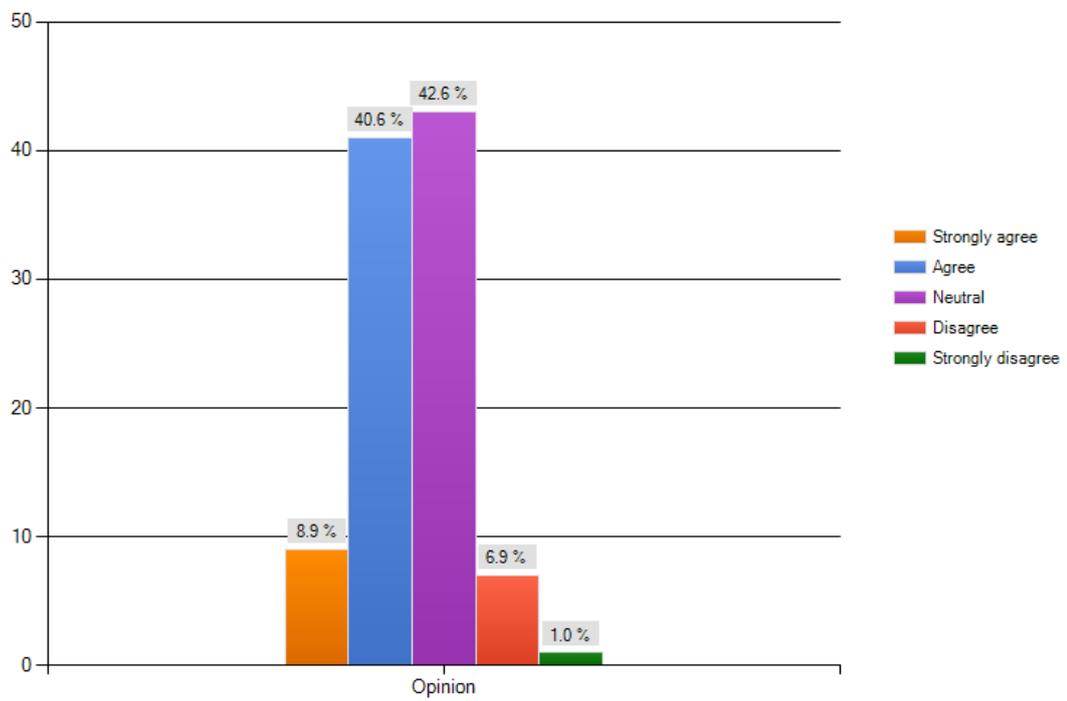
In monolingual society, in Thailand for example, encouraging people to communicate in English on the internet such as IRC (Internet Relay Chat) or Social Network Sites (SNSs) is an interesting way to practice English nowadays.
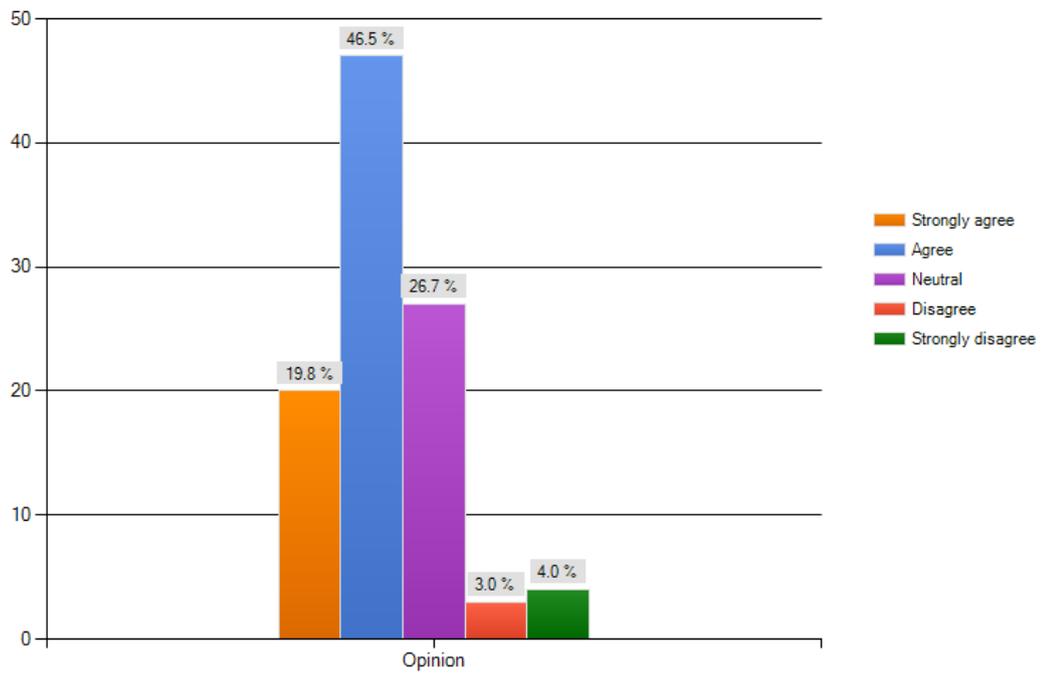
In your opinion, which adjective(s) can be used to describe the phenomenon of mixing Thai in English-based discourse among other Thais on Facebook? (You can choose more than one choice)
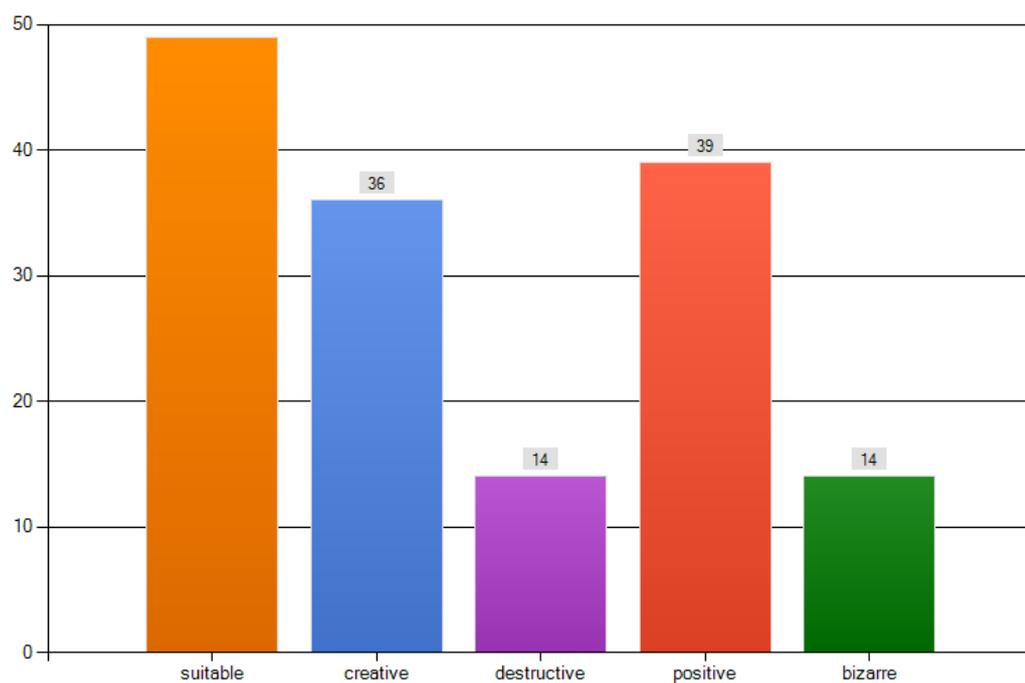
Appendix 2

Interview transcription

Conventions

Q = Interviewer

I = Interviewee

Hhh = Laughing

(.), (..) = Pause

Interview 1

1 **Q:** How long have you been using facebook?

2 I: Around 4 years but I use it more since I came to study in the UK.

3 Q: What languages have you ever used to post on Facebook Wall?

4 I: Thai (.) English (.) other foreign languages sometimes like Italian

5 Q: Okay If you post on Facebook Wall in English, have you ever inserted any Thai lexical
6   items?

7 I: mmm...have I ever umm...I probably did

8 Q: When you post on Facebook Wall, what device is normally used to post your message? Like
9   computer? Mobile phone?

10 I: I mostly use computer to post my message.

11 Q: Do the devices that you use to post on Facebook Wall support Thai alphabet? For example,
12   you can read or type in Thai on your device or not.

13 I: There are Thai alphabet on the keyboard of my computer but my mobile doesn't have any.

14 Q: What brand is your mobile phone?

15 I: I use iPhone but I never set the programme for using Thai on iPhone hhh.

16 Q: How?

17 I: I mean you can set the language you prefer to use on your phone but I think it's
18   inconvenient to switch the language between Thai and English. I'm too lazy to do that .
19   that's why I use only English on my mobile for texting and facebooking.

20 Q: Does the device you use affect your language choice when you post on Facebook?

21 I: Yes, it does. Like I said, I only use English on mobile. (.) For PC, it depends on my mood
22   maybe hhh. For example, when I can't find the right/proper English expressions, I will type
23   it in Romanised Thai instead.

24 Q: Is there any other factor that influences your language choice apart from the device?

25 I: Umm ... how?

26 Q: Like (.) the people you communicate with (.) or the topics, degree of formality of the topic
27   sth like that. Do it affect how you mix Thai in the English-based discourse?

28 I: Mmmm... yeah ...both people and the context. If my addressee is like (.) mmm... The way I
29   and my friends have been communicating on Facebook at the beginning formed the
30   pattern we communicate now. For example, if we keep posting on each other's Wall in

31   English at the first place by mixing some Thai lexemes, now I usually communicate with this
32   friend in the same way. And what next?

33 I: The topic

34 Q: Yes yes if the topic is quite complicated that may require specific English word and it
35   doesn't come across to my mind when I'm trying to find one then I will use Thai. It's like
36   when you're talking about something with other Thais and your emotion runs wild. Only
37   Thai language can emotionally fulfil the conversation. Something like that.

38 I: You said you sometimes mix Thai in English-based text when you post on Facebook Wall.
39   What are the factors that impact you decision?

40 Q: Mixing Thai... it's like speech somehow (.) like if we communicate to other Thais in
41   grammatical/standard English, it could make that conversation a bit abrupt and less
42   welcome than usual like 'na ja' is a cute expression that makes English-based text more
43   pleasant when communicating among Thai people. We don't have to use it when we talk
44   with Non-Thais as it's normal not using it. Like posting 'I will go' with foreigners but 'I will
45   go na ja' with Thais sth like that.

46 I: Apart from the final particles, is there any other kind of Thai words used in English-based
47   discourse?

48 Q: Thai words (.) do you mean other Romanised Thai? Mmm. Some Thais words that do not
49   match any English words like 'Kreng-jai' I often use it with my friends and mmm...today I
50   just talked with my friend on Facebook Wall and she said she was afraid that the doctor
51   might 'daa'(scold) her in Romanised Thai. It was a bit odd but I can understand her.

52 I: Alternatively, there are some English expressions that can replace 'daa', aren't there? What
53   is your opinion about this?

54 Q: Actually 'Daa' in this context doesn't mean real scolding. It's like my friend was going to
55   see her dermatologist and he always complained that she had missed the appointment
56   several times. He just nagged her because in order to cure her effectively, she needs to see
57   him regularly. In this context, the meaning of 'daa' is softened and I totally understand that
58   the doctor didn't really scold her.... he had a good intention. If I were her, I might use the
59   same expression but type in Thai alphabet maybe

60   Can you communicate with other Thais on Facebook in English without using any Thai
61   expressions?

62 I: (.) I can (.) I mean I mean mmm. Do you mean I can do that or not in term of my English
63   proficiency?

64: Q: I mean in case you post on Facebook Wall in English with your Thai friends, can you use
65   the same style of language as when you communicate with your foreign friends? I mean
66   without any Thai words during interaction.

67 I: Mmm (..) For me I can (.)

68   Q: Mmm (.) you can talk with other Thai without inserting Thai words

69   I: Yes but I prefer mixing a few of them. It's better

70   Q: According to my research on the selected text from the Facebook Wall. I found that each
71   individual sometimes has a particular pattern when communicating with a specific person.
72   For example, apart from the final particles, some of them tend to insert more Romanised
73   Thai with their close friends. For you, does the level of intimacy influence the degree of
74   Thai insertion?

75   I: Mmm (.) it's difficult to explain. Let me think (.) mmm... I don't think it[intimacy]affects
76   how I insert Thai words. For me if I reckon that sometimes posting in Romanised Thai is
77   difficult to understand. Some spelling of Romanised Thai are difficult to understand. In such
78   case I will shift to Thai alphabet instead.

79   Q: Have you ever had trouble understanding Romanised Thai on Facebook?

80   I: Sometimes. I think for some Romanised Thai which are not familiar or commonly used on
81   Facebook I need to spend more time to read them. For example, 'Peung' [bee in English]
82   which is the name of my close friend. I was like what.... you know

83   Q: You mean some romanised Thai words which require more than one English vowels for
84   spelling are difficult to understand sometimes.

85   I: Yes and also some Thai technical (i.e.culturally-specific) terms which are typed in Thai
86   Romanisation. Unlike some basic expression such as 'Pai kan mai?' [Do you wanna go?]
87   ,which we usually speak in everyday life, they are not confusing. Sometimes I can't help
88   thinking why don't they just type those words in Thai alphabet or in English words. Just
89   only one language. hhhh

90   Q: Have you got any trouble spelling when you type in Romanised Thai? For example, how to
91   spell Thai lexemes by using Roman characters. Which is the suitable English vowel to
92   represent a particular sound in Thai word? Can your addressee understand your spelling?

93   I: mmm... yes sometimes for example 'khan' has a variant spelling. We can use /u/ :
94   'khun/kun' or even spell 'gun' which also has a meaning in English plus Thai words which
95   need to use more than one English vowel to spell can be puzzling as well

96   Q: How long have you been mixing Thai in English-based text?

97   I: How long mmm (.) quite long for me

98   Q: How long have you been using English to communicate with other Thais on electronic
99   device?

100   I: For very long time.

101   Q: On which device, PC or mobile?

102	I:	Mobile first. I always text my friends in English because typing in Thai is more arduous
103		than typing in English. Can you imagine the buttons of mobile phone? Oh we need to
104		press them so many times for a single word when using Thai alphabet. It's tiring. And on
105		MSN messenger I typed in English but not often

106	Q:	Comparing your language behaviour before you came to study in the UK and now, have
107	I:	it changed? I mean since you have lived in the UK which is English-speaking country, do
108	Q:	you use English to post on Facebook Wall more often

109	I:	I didn't facebook much before I came to the UK. I always facebook since I study here. Of
110		course, in the UK I post facebook in English more. Sometimes on Facebook Wall I wanna
111		share message with my foreign friends but I still use Thai when I talk to some of my Thai
112		friends on Facebook. It depends.

| 113 | Q: | Do you consider mixing some Thai words in English-based discourse a 'proper' language |
| 114 | | use? |

115	I:	Mmm (.) whether it is proper use or not (.) it's okay in case using among friends but in
116		semi-formal context for example when I sent my customer an e-mail actually it wasn't that
117		formal I never use the final particles like 'ka' or 'ja' though she usually used them in the e-
118		mail that she sent to me. I never use them I use only English. I feel it's more appropriate.

| 119 | Q: | More professional? |

| 120 | I: | Yes yes... sth like that but among friends it's fine. |

| 121 | Q: | Do you think whether it is more proper or not to communicate on Facebook in one |
| 122 | | language? Either Thai or English. |

123	I:	Mmmm depends. Facebook is private it is personal space that we can post anything but
124		sometimes I post err yes I hardly post status on the Wall err actually I do it sometimes I
125		mean sometimes I mix Thai in my message mm (.) mmm I feel it's private space for
126		friends to talk, to share or discuss something. It's rather casual so it doesn't matter how
127		we use the language.

| 128 | Q: | What is the advantage of mixing some Thai lexical items in English-based discourse? |

129	I:	Advantage mmm...maybe mixing helps soften the conversation from my opinion mmm
130		(.) and maybe there are some culturally-specific words in Thai that cannot be easily
131		replaced by English words such as 'kreng-jai' [inserting some Thai] may facilitate
132		understanding.

| 133 | Q: | What about disadvantage? Do you think there are some disadvantages of mixing Thai in |
| 134 | | English-based text? |

135	I:	(..) any disadvantages? (.) mmm actually it's a matter of personal preference, however,
136		from my point of view this style of language can cause a vague use of language. Hhh
137		basically using one language is supposed to be more appropriate than mixing both
138		languages in a conversation. Like if you prefer using Thai to English, just use only Thai

139		while keep talking all in English if you favour English. It's somewhat of non-standard
140		usage err it's like (.) mmm technology is like something new/modern that people use it's
141		it's a trend of language use in the society I think it should (.) I mean that people who post
142		in Thai err Romanised Thai if they can't find the proper expression in English they just
143		replace it with Thai then they can find/search for that proper English words later..it's a
144		good things that they can learn English by themselves. On the other hand, if learning
145		English via communicating in English is not their consideration
146	I:	For Thailand, most Thai people have learned English for many years but many of them
147		are unable to communicative in English. Communicating with other Thais in English via
148		CMC or SMS can give Thai people an opportunity to practice English (change to an
149		alternative)
150	Q:	Probably but it should be in real English not the mixed one that is widely used among
151		Thai in CMC
152	I:	DO you mean for those who want to practice English, avoid using Thai may be more
153		useful for them?
154	Q:	Yes use only English and for some unknown English words they can search for that word
155		later. It might be effective it's more useful something like that or they might post in Thai
156	I:	to ask others to tell her the right English word hhhh
157	Q:	Do you think the use of English-based text in social network sites or other CMC by Thai
158		people devalue or marginalise Thai language
159	I:	Mmm (..) marginalise or not (.) to me Thai language is not devalued it's like it is a mode of
160		communication it' s like at present (.) mmm if we use social network sites a lot our posts
161		is what we are willing to say in face-to-face interaction it might lead to vague language
162		usage

Interview 2

1 Q: How long have you been using Facebook?

2 I: Around (..) around (.) one year one and a half year. I started using Facebook many years ago
3   like others because I offended joining social network sites because my brother use Facebook
4   in order to play games and he became addicted to them and when I was an undergraduate

5   students a lot of my friends had used Facebook   (.) most of them play Pet Society, Farmville
6   something like that mmm I wasn't interested in this stuff but (.) I decided to join Facebook
7   I came to study in the UK mmm to get to know other people who was going to the same
8   university

9 Q: What languages have you used to post on the Facebook Wall?

10 I: Thai, English, Japanese

11 Q: Japanese ↑

12 I: Yes I have some Japanese friends and I can speak mmm a bit Japanese so sometimes I
13   communicate with them in Japanese but (.) err in Romanised Japanese because I don't
14   know how to shift to Japanese in my laptop.

15 Q: So I mean for foreign languages you used on Facebook, English is used more than Japanese
16   isn't it?

17 I: Yes much more

18 Q: What devices are used to access Facebook?

19 I: Computer and BB [Blackberry] mm and Iphone if there's wireless

20 Q: Okay then do the devices you are using affect your language choice to post on the Facebook
Wall?

21 I: Yes they are

22 Q: How?

23 I: If I use computer, I can type in Thai   (.)   and (.) especially if I access the Facebook sites

24 Q: mmm

25 I: and Thai is the default language at that time I will post my message in Thai (.) on the other
26   hand if English is default language err I might not shift to Thai just type in English because
27   I'm too lazy to do that hhhh so I may type in Romanised Thai instead but for Blackberry (.) I
28   cant type in Thai

29 Q: Did you bought it here (in the UK)?

30 I: Yes so there're no Thai characters on the keyboard (.) I can read Thai though but can't type
31   in Thai

32 Q: What about Iphone?

33 I: Iphone (.) I can type in both Thai and English

34 Q: You bought it from Thailand, didn't you?

35 I: Yes from Thailand

36 Q: Why do you use English to communicate with other Thai on Facebook?

37 I: This question is quite difficult (..) do you mean English English or Romanised Thai?

38 Q: For this question I mean English English

39 I: mmmm sometimes I can't find any Thai words at that moment

40 Q: But you are Thai, aren't you? so...

41 I: I mean for example typing 'i'm fine' or 'fine ka(ka = Thai final particle)' in English is easier
42   than 'Sabuy dee mai' [means 'I'm fine] in Thai and since I came here I can type in English
43   much faster

44 Q: How come?

45 I: Because of my 5000 word essays my school had assigned hhhh. They made me type in
46   English faster because I needed to submit them before the deadline (.) you know now I can
47   type in English faster than in Thai

48 Q: Wow it's a benefit of working under pressure hhh studying in English-speaking country
49   English is used as a medium of instruction and discussion in class and writing your
50   assignment in English you have been pushed to improve English skills (..) well then (.) how
51   long have you been communicating in English with other Thais? I mean err by any means

52 I: I'm not sure (.) err I used Nokia many years ago. It was difficult to type in Thai there were
53   just 12 buttons I think   it's kinda limitation of technology. It's like for example to type a
54   Thai character I need to press the button three times mmm so typing in English is easier for
55   me

56 Q: Did you start mixing Thai in English-based text at that time or later?

57 I: I'd mixed Thai since the beginning mostly in Romanised Thai like final particles 'ka'

58 Q: What about other word class of Thai? Apart from final particle, have you ever inserted any
59   other kinds of Thai words?

60 I: mmm (.) yes I (.) I inserted Thai when I couldn't find English words and (.) sometimes I just
61   type whole sentence in Romanised Thai I'm too lazy to shift to Thai fonts and also too lazy
62   to think in English hhhh. I'm too lazy hhhh. I'm too lazy to change the fonts I'm too lazy to

62   think in English so I typed Thai in Romanisation (.) but sometimes It's not easy for me to
63   type(.) for some Thai vowels like the sound /ua/ in Thai words for example /ruang/ [means
64   story] or the sound /eang/ in the word /reang/ [means 'to place in order'] I have no idea
65   how to spell them in Romanisation

66 Q: And do you have any trouble understanding (.) the Romanised Thai typed by others?

67 I: YESSSSS LOTS OF PROBLEMS hhhh

68 Q: hhh how?

69 I: I try to read it but end up I fail to understand I mean to match those Romanised Thai words
70   with all Thai words I can imagine. Hhhh. Like I said I started using Romanised Thai much
71   later than my friends as they started using it in Blackberry earlier than me and that time
72   when I used Iphone I hardly typed in Romanised Thai except the final particle 'ka' something
73   like that but I used Blackberry since I came to the UK and began to type more in Romanised
74   Thai because I can't type in Thai in this Blackberry (.) I have problem how to spell some Thai
75   in Romanisation and also don't understand the Romanised Thai typed by others. I have to
76   take more time trying to understand for example a kind of Thai food 'moo[pork]-paen[sheet]'
77   and 'Koonchiang' [Sweet sausage] which one of my friends typed on my Facebook Wall. I
78   think they are difficult to read and understand

79 Q: So what do you do to deal with this problem?

80 I: Normally I try my best to understand them (.) in case I fail I will ask my friend who type
81   them later what they want to say or ask someone around me

82 Q: I see (.) then I'd like to know WHY you mixed some Thai in English-based discourse when
83   you post on the Facebook Wall?

84 I: Do you mean Thai typed in Thai alphabet or Romanised Thai?

85 Q: Both

86: I: I can't find some English words at the time I post on the Wall (.) the most important reason I
87   think I'm too lazy

88 Q: Does it need more effort for you to find the right English words?

89 I: mmm (.) It's easy to think of basic English vocabulary but some English words which are
90   quite (.) mmm you know more difficult My English is not that good so I can't use it fluently
91   like some other Thais. I can perfectly understand English messages posted on the Facebook
92   Wall by my friends but I just can't. Thinking in Thai then translate my thought to English is
93   quite complicated (.) but (.) if an English expression just pops in my mind (.) like 'I'm fine' (..)
94   I can type in English spontaneously

95 Q: You said your laziness to shift the language to Thai hhhh is the main factor that makes you
96   type in English and insert some Romanised Thai

97   I: [but some Thai word can't be replaced by

98   English such as 'krengjai' so I have to write it in Thai. There are no English words which have

99   close meaning to 'krengjai' so I type 'I krengjai you' [to other Thais] once when I

100   communicate with foreigners and I felt 'krengjai' it was like oh there's no English expression

101   to show this action or feeling as they will never understand if I use 'krengjai' but the Thais

102   know. Maybe it's about culture hhhh..

103 Q: Can you communicate with other Thais in English without mixing or inserting any Thai

104   words? I mean the same English you use when you communicate with foreingers without

105   any Thai

106   I: Oh IT'S SO DIFFICULT because I always mix some Thai words when I was communicate

107   with Thai people in English especially final particle 'ka'

108 Q: Why do you always mix 'ka' in your English-based text? because there're no final particles in

109   English and the Thai final particles do not have any meanings. Communicating in English can

110   be perfectly understood without using the Thai final particles

111   I: Thai people mmm (.) it's Thai culture. We always use them for example when I'm talking to

112   you I use P [a title placed before name to call a person who is older than you] as a title

113   before your name to show respect but there's no such thing in English culture so I think it's

114   about culture

115 Q: So that's why you usually use the final particles like 'ka', 'ja' mmm in case you communicate

116   with me in English on Facebook (.) without using these [final]particles for example you

117   asked me 'Do you wanna go to London with me?' without adding the final particle 'ka' this

118   sentence is complete in itself and I can perfectly understand it. However you still place it at

119   the end of the sentence 'Do you wanna go to London with me ka?', don't you?

120   I: Yes (.) I just want to show you my respect you know in Thai society there's err hi hi

121   ...hierarchy↑ arr (.) what is it called I'm not sure

122 Q: Order↑ (.) seniority ↑

123   I: Yes yes seniority and the younger are supposed to show respect in various ways including

124   using final particles I just feel I should use them when I talk to the people who are older

125   than me I always use them in my speech so I use them in my messages on Facebook. My

126   messages posted on Facebook are the same as the way I talk

127 Q: Well I see then (.) comparing your language behaviour before and after you came to the UK

128   Do you post on the facebook Wall in English more often than when you lived in Thailand?

129 I: Yes I think so

130 Q: Why?

131 I: I post In English because sometimes I don't want my mom to understand my message hhhh

132   she just added me on Facebook you know she doesn't know English (.) so I post in English

133   mmm (.) and I've got many foreign friends here my classmates so if I want to share my

134   messages with them I'll will post in English but (.) on the other hand if I don't want

135   foreingers to understand my message like when I'm angry or upset foreigners andwant to
136   show my anger on my Wall I will post Romanised Thai hhhh so even Google translator
137   can't help them hhh if I type Thai in Thai alphabets they can use Google Translator and get
138   what I post

139 Q: hhh (.) and do the addressee affect your choice to use more English? You studied in Thai
140   programme for bachelor degree and not many students from your school are proficient in
141   English (.) of course you're exceptional and you could pass the language requirement to
142   apply for postgraduate study in the UK so here you have met people who are your equals
143   in term of English skills (.) Do you use English to communicate with other Thais more as
144   you know they can understand your message in English

145 I: Yes I think their English skills are better than mine   hhhh well many of them also bought
146   their mobile phones here [UK] so they can't type in Thai like me and some of them can't
147   read Thai fonts so I use English more because Thai people around me communicate in
148   English whereas most of my friends in Thailand always post and give a comment on
149   Facebook in Thai

150 Q: Do you consider the mixing of Thai in English-based discourse on Facebook a 'PROPER'
151   language use

152 I: NO (..)

153 Q: Why do you think it is not proper and how?

154 I: I'm quite conservative hhhh ironically I myself always mix Thai in English anyway I think
155   we are THAI we should communicate with other Thais in Thai by any mediums if we can (.)
156   though communicating on Facebook among friends is quite informal and no need to
157   concern about the proper use but for some page on Facebook such as politician or public
158   figures' pages I think we should use the language appropriately (.) well it's like to show
159   them our respect because we are just ordinary and they are important people

160 Q: What do you mean the PROPER USE for this context? Do you mean using both proper
161   Thai or English? should the addresser select just one language between Thai or English
162   and use it properly without any mixing?

163 I: Yes it's inappropriate to post 'I chob[like] this one so much' but if you communicate with
164   you friends and mix Thai in English-based text it's okay I'm not saying that I encourage the
165   mixing I just get familair with it because we are friends so I don't consider whether it is
166   appropriate or not we just want our communication to be successful that's all

167 Q: Well I see (.) and then (.) some Thai scholars claim that the mixing of Thai and English both
168   Thai in English-based text and English in Thai-based discourse is not the PROPER USE of
169   language (.) quite destructive (.) do you think the use of one language without mixing
170   should be promoted or not to support the proper use of language?

171 I: I can't say I support using only one language without mixing (.) like I said some Thai words
172   can't be replaced by English words due to the different of culture such as 'krengjai' and

173   some English words can't be replaced by Thai words either so mixing is necessary

174   sometimes (.) mmm maybe we can use quotation marks to hightlight these words which

175   are inserted I think it might help in case we cannot avoid borrowing

176   Q: Are there any advantages and disadvantages of mixing some Thais in English-based texts

177   on Facebook? Let's start with advantages

178   I: Advantages (.) mmm adding the final particles is good as it helps expressing respect in

179   Thai culture (.) and another one is mixing Thai can compensate for some words which

180   don't exist in English mmm (.) and for me it also helps a lot when I can't find English

181   expression and can't type in Thai on my mobile phone as I have to type in English fonts

182   and inserting romanised Thai helps my Thai friends understand my messages.

183   Q: What about the disadvantages

184   I: it's difficult to read and understand. The spelling of Romanised Thai is quite confusing for

185   me sometimes there are no perfect match between Thai and English vowels for Thai in

186   Romanisation and each people spell a particular word differently like the word 'green' in

187   English has spelling variants in Thai like /keaw/, /kiaw/, or /kiew/

188   Q: So it's about individual choice of spelling which is different and confuse you sometimes

189   I: yes something like that and sometimes mixing Thai in Thai alphabet can cause trouble

190   reading for some devices don't support Thai fonts. Inserting Thai written in Thai alphabets

191   is not readable on some mobile phones or computers one of my friends can't read Thai

192   fonts from her Blackberry so she can't read any posts in the Thai alphabets on Facebook if

193   she accesses Facebook via her mobile phone

194   Q: In Thailand which is a monolingual society mmm I mean Thai is used as the only major

195   language to communicate among Thais and Thai people have learnt English for many

196   years as a compulsory course since primary or secondary schools and most of them

197   can't communicate in English (.) in the globalised world nowadays do you think promoting

198   using English to communicate among Thai people on Social Network Sites like Facebook is

199   an alternative to practice English or not

200   I: NO I don't think it helps

201   Q: Why not?

202   I: I think it might be English in Thai style if it is produced by Thai you know probably full of

203   Thai insertion probably (..) and even they write in English they know that their

204   addressee is Thai, not foreigner so like I said it's probably 'THAI ENGLISH' instead of

205   standard English used by English-native speakers though there's a rule which doesn't

204   allow mixing Thai

205   Q: In term of opportunity (.)if Thai people practice English more, though with other Thais,

206   do you think they can use English more fluently or not

207 I: I think it's not about fluency. For me, Thai people who post on Facebook in English are
208 relatively good at English you know if their English is bad, they cannot post their message
209 English [(..)   and those whose English skills are not good mostly lack confidence to use

210 Q: [Hmm

211 I: English (.) I think these people still use Thai as they always do I don't think promoting to
212 use English among Thai in order to practice English would be successful. I believe Thais
213 probably not cooperate due to the lack of confidence in their English skills.

214 Q: So from your point of view generally Thai people who post in English are quite good at
215 English and also confident in their skills at the same time, aren't they?

216 I: Yes they are and from my experience (.) in contrast those who are not that good at English
217 hardly post in English they use only Thai

218 Q: Do you think if English is used more as a medium of communication among Thai people on
219 Social Network Sites, it threatens or marginalises Thai language or not

220 I: Threaten?

221 Q: Like (.) is it possible that Thai people think English is more pretigious or superior to Thai
222 and overlook Thai which lower the status of Thai language in Thai society

223 I: (..) Mm no (.) for me I still use Thai properly at my best and using English more doesn't
224 worsen my Thai skills at all and (.) for academic purpose, people still need to use proper
225 language (..)

226 Q: So it's about appropriateness of language use according to a particular context

227 I: Yes (.) and people you interact with I think

228 Q: Here comes the last question (.) does the language use in the earlier posts in the same
229 thread on the Facebook Wall influence your language choice to post your comment? For
230 example, if most comments are posted in English, will you decide to use English like
231 them? or if most of the comments are post in Thai, will you post in Thai like them?

232 I: For me, I tend to post in the Thai if the earlier posts are written in Thai arr I mean (.) if I
233 can but if (.) the earlier posts are in English I mmm (.) I MIGHT use English like them but (.)
234 I think the posts in English affect my language choice less than the post in Thai

235 Q: Why?

236 I: (.) because (..) in case I access Facebook through my PC (..) it's easier to think in Thai
237 (.)and then type in Thai both in theThai alphabets and in Romanisation

238 Q: How?

239 I: For example if you ask me in Thai 'สบายดีไหม' [means 'how are you?'] and I reply 'I'm fine'
240 hhh it's quite funny and weird hhhh I feel that I should answer you in Thai "สบายดีค่ะ"

241   [means 'I'm fine' in English] you know I think it's quite bold to answer in English when

242   other people talk to you in Thai

243 Q: Is it about the uniformity or membership of a speech community? For example you

244   follow the group norm such as language choice or style in order to show that you are

245   part of the group.

246 I: Not for me (.) I don't follow them mostly my language choice depends on my feeling at

247   that time that I may want to use Thai or English. Well I can't exactly tell.

Interview 3

1   Q: How long have you been using Facebook?

2   I: (.) Hmmm a:round 3 to 4 years I think around 3-4 years since 2008 (.) probably

3   Q: 2008 hmm (.) then what languages do you use to communicate on Facebook

4   I: English, Thai, Chinese

5   Q: English, Thai, Chinese (.) then apart from Thai (.) which language do you use to
6   communicate on Facebook more often between English and Chinese?

7   I: Thai

8   Q: No No No I mean APART FROM THAI

9   I: OH I SEE ENGLISH OF COURSE hhhhhh [please continue

10 Q: [hhhhh   generally when you access
11   Facebook (.) what device do you use to access Facebook

12 I: My mobile phone

13 Q: What about computer? Do you facebook via computer?

14 I: Hardly it takes much time for my PC to access Facebook I think there's something wrong
15   with it (.) I tried to log on but failed I don't know why

16 Q: Do you have the same problem when you log on to other websites?

17 I: I can log on to many websites like news, entertainment, gmail but I can't log on to social
18   network sites like Facebook and hi5

19 Q: Okay I see What brand is your mobile phone

20 I: Blackberry

21 Q: Do the devices you use to access Facebook affect your language choice to post on the
22   Facebook Wall

23 I: No

24 Q: How? Can you type in Thai from your Blackberry?

25 I: Yes

26 Q: So you can read and type in Thai from your Blackberry

27 I: Ye:s

28 Q: You said your mobile phone support Thai fonts (.) why do you communicate with other
29   Thais in English on Facebook

30 I: Arr I'm lazy to shift to Thai fonts hhhh I can answer easily

31 Q: How long have you been using English to communicate with other Thais? And what device
32   was used at the first time?

33 I: Very long time since I was in junior high school like (.) hmm happy birthday or happy new
34   year hhhhh anyway I bought my first mobile in 2001 mmm maybe that time I began
35   texting my Thai friends in English for example (.) ummm to set or confirm the meeting
36   something like that

37 Q: so now you use your Blackberry for texting and facebooking, don't you?

38 I: Yes mostly but (.) I use iphone sometimes but I hardly facebook via iphone as I buy internet
39   package for Blackberry monthly and it's unlimited that's why I mostly use Blackberry

40 Q: Okay (.) then when you communicate with other Thais on Facebook (.) have you ever
41   inserted any Thai words in your English-based discourse in Thai alphabets or Romanised
42   Thai

43 I: Definitely for example HBD มีความสุขมากๆ (means 'I wish you lots of happiness')

44 Q: Why do you mix this Thai sentence to this birthday wish as it has the same meaning as HBD

45 I: hhhhh...I have no idea what to write (.) HBD is short obviously so I need to add something
46   to make it longer I think it's like Thai style to say happy birthday. I think many people do the
47   same way as I do 'HBD มีความสุขมากๆ' or 'HBD Mee kwam suk mak mak' in Romanised Thai
48   it's kinda cliché (.) or 'HBD wish you all the best' it's easy and simple

49 Q: Is there other kinds of Thai words that you mix in your English-based text

50 I: Mmm words like 'ja', 'ka' I don't know what they are called

51 Q: Final particles

52 I: That's it and I often use Thai swear words instead of English

53 Q: Why?

54 I: I feel nothing when I swear in English Thai swear words can represent my feeling and
55   emotions better than English it's like when something pisses me off (.) English-speakers
56   might say 'Oh shit' but (.) for me 'shit' is nothing but a common word too common I guess
57   so I prefer using Thai swear words since they are stronger and can emotionally satisfy me

58 Q: Maybe swear words in the first language can fulfil the addressers' emotion better than in
59   swear words in second or foreign language (.) mm so is there any other kind of Thai words
60   you insert?

61 I: Probably not That's all (.) normally if I post Facebook in English I don't insert much Thai 62 only the final particles and swear words

63 Q: Now you mix some Thai words in English-based text. I was wondering that you started
64   mixing Thai words since you communicate with other Thais in English or began mixing
65   them later

66 I: I have started mixing Thai words for a few years

67 Q: Can you tell me why? Because you could communicate in English with other Thais without
68   using them at the first place why do you decide to use them now?

69 I: Because I saw my friends did so I followed them

70 Q: umm umm that's why you started your mixing habit

71 I: I'm not sure why I mix them (.) hmm I didn't mix many years ago (.) but I think mixing Thai
72   is good though it makes the English messages easier to understand

73 Q: Is there any other reasons why you decide to mix Thai words in your English-based texts?

74 I: Hmmm let me think (..) I don't know some English words like (.) I can't figure it out when I
75   am making my comment in English so I just insert Thai word instead

76 Q: What kinds of English words that you can't figure out

77 I: Feeling (.) emotions

78 Q: Can you give me some examples?

79 I: 'Krengjai' I don't think any English words can be used to represent this feeling (.) so I need
80   to write 'krengjai but (.) but I think most Thai words can be translated to English so I
81   usually post my messages in English

82 Q: There are two kinds of Thai words mixed in English-based messages, that is, Thai in
83   Romanisation and Thai typed in Thai alphabets (.) of course you can understand those
84   written in Thai alphabet but (.) for Romanised Thai do you have trouble understanding
85   them as a Thai words can have various spelling due to different addressers' choice

86 I: Yes I do (.)

87 Q: Yes (.) how

88 I: I can't read those Romanised Thai sometimes I have no idea how to pronounce them
89   from the spellings and match these sounds to the Thai words I know (.) many Thai vowels
90   which don't match any English vowels cause me much trouble like the sound /reu/in Thai
91   [means 'or' in English] each people spell it differently like 'ruu' or 'rue' something like that

92 Q: What do you do when you don't understand Romanised Thai? How do you deal with this
93   problem?

94 I: I won't give any comments after them

95 Q: Really?

96 I: Yes I just keep quiet hhhh I'm afraid that I might post something that is irrelevant to the
97   earlier posts due to misunderstanding

98 Q: You won't ask them, will you?

99 I: No

100 Q: Okay (.) then on the other hand do you have problem typing in Romanised Thai for
101   example how to spell them

102 I: Hmm No if I have no idea how to spell the Romanised Thai, I will use English words instead

103 Q: Can you communicate with other Thais on Facebook without mixing any Thai words (.) in
104   the same way you communicate with foreigners

105 I: I can

106 Q: So why do you still mix Thai in English-based texts now

107 I: As English words can't be used to represent my true feeling they can't reach my feeling at
108   the extreme degree like Thai words do

109 Q: Comparing your language behaviour before and after you came to the UK (..) do you use
110   English to communicate with other Thais more or less after staying in the UK

111 I: I don't think it changes now I still use English at the same way like I always did when I was
112   in Thailand

113 Q: Why (.)now you are living in English-speaking country and surrounded by foreigners you
114   have foreign friends and you have to use English in class (.) don't they affect you to
115   communicate with Thai people in English more?

116 I: Such a tough question I don't know mmm (.) maybe I use more

117 Q: Is it about your English skills which have developed since you came here so you decide to
118   use more English

119 I: It's not about the skills I have developed (.) there are not many Thais in my city so I mostly
120   communicate with foreigners I don't have any Thai friends from the same faculty I think
121   I prefer communicating to other Thais in Thai because we are Thai why not using our own
122   language (.) it's weird you know if a Thai whose Thai is his or her mother tongue claim that
124   he/she can't use Thai to express himself/herself   by the way sometimes I'm just too lazy to
125   shift the language from English to Thai on my mobile that's the main reason

126 Q: Do you think mixing Thai in English-based messages on Facebook can be considered a
127   'proper use of language'

128   I: What do you mean the proper use of language

129   Q: For example (.) when you see the English messages posted by Thais with some Thai
130   insertion (.) do you think this style is a proper language use or not

131   I: (.) hmm I never think it's not proper but (.) I can't say it's proper

132   Q: Can you clarify (.)

133   I: Facebook is used to communicate among friends (.) we don't need to think much how to
134   use language properly

135   Q: Some Thai scholars claim that the mixing of Thai in English-based discourse and the mixing
136   of English in Thai-based discourse is quite (.) inappropriate(.) if so (.) should we select just
137   one language to communicate and use it properly to promote the use of standard
138   language (.) for example use only Thai or English to post without mixing and insertion

139   I: I'm not conservative I don't care what those scholars think about language conservation
140   they have a right to express their opinion I think we don't need to use just one language if
141   we are able to use more Oh you asked me what kind of Thai words I insert in English text
142   it's 555 (hahaha – 5 is pronounced 'ha' in Thai and 555 is widely used to represent
143   laughing) to show that I'm laughing when reading something hilarious

144   Q: Why do you use '555' instead of 'hahaha'

145   I: Because it's easier to type number 5 just press (the button) three times and I've got my
146   laughing but (.) for typing 'hahaha' it requires double effort

147   Q: Are there any advantages and disadvantages of mixing Thai words in English-based texts
148   let's start from the advantages

149   I: it's convenient and (.) fast and easy to understand

150   Q: Are there any other advantages?

151   I: (..) No

152   Q: Okay what about disadvantages (.) for you

153   I: (.) None hhhh

154   Q: None. really? Not even one?

155   I: To be honest I can't see any disadvantages (.) can you show me some maybe from other
156   people you interviewed

157   Q: One of them said some Romanised Thai words that are inserted are difficult to read
158   especially for sentence level for example 'kin khao yang?' [means have you had dinner?]

159   I: I got their point you know (.) though the Thai Romanisation from your example seems
160   hard to read (.) it needs less effort to type than the version typed in English alphabets (.)

161   Obviously the Romanised Thai version is shorter which means you just press fewer
162   buttons than typing the English version (.) I believe most people select the choice which
163   needs less effort and more convenient

164 Q: Okay then(.) does the language use in the earlier comments in the same thread influence
165   your language choice for example if most of the comments are posted in English, will you
166   post in English like them? or if most of them are posted in Thai, will you use the same
167   language as they use

168 I: Whatever language that is more convenient to be used at that time

169 Q: For example if most of the comments are posted in English (.) which language will you
170   select (.) between Thai and English

171 I: Whatever (.) I will post my comments in Thai if it's more convenient to type in Thai

172 Q: So the language used in the earlier comments doesn't influence your language choice,
173   does it?

174 I: No not at all (.) scarcely

175 Q: As Thailand is a monolingual society (.) do you think promoting Thai people to practice
176   English by communicating with other Thais in English in social network sites like Facebook
177   or IM (instant message) can help them practice English skills for most of them don't have
178   many opportunities to use English in daily life

179 I: It helps I think (.) if they use English more often, they won't forget the vocabulary they
180   have learnt in school

181 Q: If Thai people whose English skills are below average and they decide to write to one
182   another in English (.) for this case (.) it's probable that English produced by them may
183   have some grammatical errors or Thai insertion and it might be considered nonstandard
184   English or English in Thai style (.) without correction (.) the mistake made by them can be
185   fossilised (.) so do you have any suggestion to deal with this problem?

186 I: If the people they communicate with have good knowledge of English, they can help
187   correct the mistake mmm (.) maybe recommend them to use dictionaries to search for the
188   vocabulary (.) a friend of mine who mm (.) not good at English she uses Blackberry once
189   while she was chatting via Blackberry Messenger (BBM) she asked me some unknown
190   English words and I helped her so (.) I think communicating in English the learners can read
191   more English it's the way to learn English indirectly (.) if they don't know the meaning of
192   some words they can ask others and gain new knowledge

193 Q: For the purpose of language learning (.) do you think inserting some Thai should be
194   allowed or not in case they can't find English words

195 I: For this purpose (.) I don't think Thai insertion should be allowed it shouldn't be allowed at
196   all as it makes ungrammatical English when Thai people put them (Thai words or
197   expressions) in sentence order

198 Q: If so (.) can you recommend some solution if they cannot find any Thai and are not
199   allowed to use Thai

200 I: it's difficult to answer mmm (.) maybe using dictionary instead of use Thai words but if
201   finally they can't find one (.) maybe using some Thai cannot be avoided (.)the Thai words
202   which are inserted can be put in the punctuation marks such as in quotation marks or
203   asterisks

204 Q: Do you think the use of English among Thai people in online social network, SMS, or
205   instant message threaten or marginalise the Thai language

206   I: No I don't think English threaten Thai (.) I can still use proper Thai which is suitable for
207   a particular situation however (.) for the younger generation such as teenagers I think
208   Thai is threatened somehow (.) so does English they don't use Thai and English correctly
209   and properly even for academic purpose (.) maybe it's nature of teenagers

210 Q: Okay then (.) thank you very much for your time

Interview 4

1 Q: How long have you used Facebook (.) or since when did you start facebooking

2   I: I signed up Facebook two years ago but I regularly use Facebook around one year

3 Q: What language do you use to communicate on Facebook

4   I: Only Thai and English (.) just two languages

5 Q: You use Thai with Thai, don't you? and English [with

6   I: [Not exactly mostly I use English because I
7   want to share my messages with my foreign friends mmm but for Thai if I don't want my
8   foreign friends to know hhh something like that

9 Q: hhh okay I see (.) well what device do you use to access Facebook for example computer,
10   mobile

11 I: Oh computer, ipad, iphone

12 Q: Computer, ipad, iphone hmm three devices and (.) are they support Thai fonts? Can you
13   read or type in the Thai alphabets?

14 I: Yes I can

15 Q: From every device?

16 I: Yes

17 Q: From the devices you use (.) do they affect your language choice to post on Facebook?

18   I: I don't really get your question

19 Q: For example if you access Facebook via iphone (.) does iphone itself influence your
20   decision to use Thai or English to post you message (.)

21 I: Okay I see (.) yes the devices affect my choice (.) English is always my first choice to post
22   on Facebook because it's easier to type in English

23 Q: Yes

24 I: If I access Facebook via ipad or iphone (.) for typing in Thai there are so many alphabets
25   and I sometimes I can't find some alphabets the devices because there're too many

26 Q: What about accessing via computer

27 I: Computer I use both languages it depends that I want to share the message with my
28   foreign friends or not

29 Q: Then generally (.) how do you communicate in English with other Thais?

30 I: At work as I worked for a multinational company before studying in the UK there's a rule
31   that every employee has to communicate with each other in English though we all are Thai
32   for example in the e-mails or business letters something like that

33 Q: And for more formal situations like texting mostly do you text to your Thai friends in Thai
34   or English

35 I: English hhh

36 Q: [hhh That's fine no worries it's common

37 I: Yes for me it's more convenient

38 Q: Then why do you use English to communicate with other Thais on Facebook

39 I: It's easier to type in English than in Thai

40 Q: How

41 I: Typing in Thai needs to combine many alphabets for a word so it needs more process to
42   produce just a word or sentence comparing to typing in English

43 Q: When you communicate with Thai people on Facebook (.) have you ever mix Thai in your
44   English-based messages

45 I: Yes yes 'krup', 'na', ja' (all are final particles) I always use them I like them somehow

46 Q: Is there any other kind of Thai words you insert in English-based discourse?

47 I: Apart from those particles I hardly insert any Thai words

48 Q: How long have you mixed Thai words in English-based messages

49 I: ((silent))

50 Q: I mean you mixed Thai since you had started communicating with other Thais in English
51   or you started doing it later

52 I: I'm not sure I think (.) I have done it for a long time

53 Q: Why do you add these Thai final articles like 'na', 'krup' at the end of English sentence

54 I: I feel they make the sentence more polite   (.) [something like that if having a

55 Q: [polite

56 I: conversation with Thai people

57 Q: Is there any other reason for using them?

58 I: Maybe the culture (..) communication in Thai style

59	Q:	There are two forms of Thai words found inserted in English-based messages (.) in
60		Thai alphabets and in Romanisation or we usually call it Thai karaoke (.) Have you got
61		trouble understanding Romanised Thai (.) Are they readable for you?
62	I:	Sometimes I really have no idea how to read them hhhh these karaoke words
63	Q:	So how can you deal with this problem?
64	I:	I read the whole thread, every comment and try to find what they are talking about. it
65		gives me some clue to guess the words which I don't understand (.) Thai in Romanisation
66		can be PUZZLING
67	Q:	On the other hand do you have trouble when you produce Romanised Thai (.) like (.) how
68		to spell a particular word for example
69	I:	I hardly have this problem as I don't type Thai in Romanisation much (.) I try my best to
70		make the communication successful (.) if I need to type in Romanised Thai I will put /-/
71		or leave spaces between syllables to make it easier to understand for the addressee
72		because some Romanised Thai words produced by some people are so difficult to
73		understand because the addresser doesn't leave any spaces or put some dashes to mark
74		each syllable
75	Q:	Yes yes it helps the addressee recognise the syllables easily and understand the word (.)
76		then (.)Can you communicate with other Thais in English without inserting any Thai (.)
77		even the final particles not even one (.) can you do that?
78	I:	Of course I can hhhhh
79	Q:	Then why do you still mix them hhhhh
80	I:	I don't know I just feel like mixing them especially the final particles 'ja', 'na'
81	Q:	You said they make the sentence more polite↑
82	I:	Yes when we talk to other Thai it's more polite if you use the final particles (.) sometimes
83		when we ask for help it's more polite (.) if you don't add 'krup' or 'ka' (both of them are
84		polite particles) the sentence might sound hmm abrupt a request sentence may change
85		to an imperative [(.) it's about culture like (.) 'na ja' it softens the mood of
86	Q:	[Yes yes
87	I:	the sentence
88	Q:	Then comparing your language behaviour before and after coming to the UK (.) Do you
89		communicate in English on Facebook more often since you came here
90	I:	Yes I feel I have to use English more than when I was in Thailand
91	Q:	Why do you feel that way

92   I: hhhhh I force myself to communicate in English more often in order to get familiar with it
93   I had to push myself harder to come to study in the UK and here I am (.) Now I'm living in
94   English-speaking country and I try to practice English as much as I can

95   Q: So you also use Facebook to practice your English

96   I: Yes and I have lots of foreign friends though some of them are not English-native
97   speakers I need to use English with them anyway as the only lingual franca (.) it may be
98   impolite if I keep communicating on Facebook in Thai all time it's like they are excluded
99   and I don't care them

100 Q: Okay I see your point then (.) Do you consider the mixing of Thai in English-based
101   discourse are 'proper' use of language

102 I: Hmm I think in case of the final particles they don't interfere or change the meaning of
103   the sentence I'm cool with that (.) personally I don't like Romanised Thai (.) I'm like (.) is it
104   Thai or not something like that

105 Q: hmm mm (.) some Thai scholars have negative comment towards the mixing of Thai in
106   English-based discourse or English in Thai-based discourse (.) they've claimed that it's
107   destructive of language usage (.) thus do you think we should choose only one language
108   either Thai or English without mixing the other language?

109 I: For me successful communication is priority we can use both languages in the same
110   message if they can facilitate the communication (.) especially for slang or jargon
111   sometimes it's hard to translate and maintain the original sense of the word

112 Q: Do you think are there any advantages or disadvantages of the mixing of Thai in English-
113   based texts (.) let's start from advantages

114 I: First we need to accept the truth that some Thai words cannot be translated or replaced
115   by appropriate English words for example 'krengjai' I have no idea if it can match any
116   English words I don't think there is (.) hmm it's acceptable for this kind of Romanised Thai
117   but I don't think it's appropriate if there are too many Romanised Thai words To be short
118   some Thai words can convey the meaning better than English words (.) for Thai people

119 Q: What about disadvantages

120 I: The disadvantages it's like (.) I feel that the mixing of Thai words may hinder the
121   improvement of Thais' English skills as these people decide to use English why don't they
122   try to use it at their best (.) I mean try not to insert Thai words for they know Thai very well
123   as their mother tongue maybe they could use dictionary to find the words

124 Q: Then as you know Thailand is a monolingual society which Thai is the only dominant
125   language (.) most Thais have learned English for many years some since primary school
126   and some since secondary school but they remain English incompetent (.) do you think
127   promoting Thai people to practice English by communicating with other Thais in English
128   on social network sites such as Facebook or instant messages or SMS is an alternative way
129   to practice English as they don't have many opportunities to use English in daily life

130 I: I think it helps [Thai people to practice English] you know when Blackberry was introduced
131   in Thailand the device didn't support the Thai fonts at that time so some Thai people
132   especially those who were fluent in English and those who were keen to practice English
133   used English to communicate on Blackberry Messenger (.) when they had used English
134   more often they would get familiar to English and could improve their [English] skills

135 Q: For those who want to practice English via digital media (.) do you think Thai insertion
136   should be allowed or not when communicating in English

137 I: Inserting some Thai words can be allowed sometimes if the addressers can't find any
138   English expressions

139 Q: Could you illustrate the benefit of Thai insertion in case of English language practice

140 I: It facilitates the communication in term of understanding and (.) it helps the learner
141   realise what is the point to improve

142 Q: The last question (.)if Thai people communicate with other Thais in English more via digital
143   medium such as social network, instant messages, or even SMS (.) by doing this do you
144   think whether English threaten or marginalise Thai or not

145 I: I don't think Thai is threatened as Thai people still use Thai as the first language to
146   communicate with other Thais especially for face-to-face interaction everyday (.) though
147   they use English more on social network sites English is still not used as a medium of oral
148   communication among most Thais we still talk to our Thai colleagues in Thai at work and
149   to Thai friends when we hang out

Interview 5

1   Q: How long have you been using Facebook

2   I: Around one and a half years a few months before I came to the UK

3   Q: What language do you use to communicate on Facebook

4   I: English and Thai (.) mostly I post in English because it's difficult to press the buttons on my
5   mobile (.) hmm but if I use my PC [personal computer] it depends on the language used by
6   my friends in the earlier comments (.)   if they use Thai I will use Thai too (.)

7   Q: Hmm hmm

8   I: if they use Romanised Thai I will use the same as they do

9   Q: Okay you said you access Facebook via your PC and mobile phone (.) Can both of them
10   support Thai fonts I mean (.) you can read and type in Thai fonts on your devices or not

11 I: I can read and type in Thai fonts on my computer. my mobile can read Thai but (.)there
12   are no Thai fonts on the keyboard of my Blackberry

13 Q: So though there are no Thai alphabets shown on the keyboard, you can still type in Thai
14   because you are able to remember the pattern of Thai keyboard, aren't you?

15 I: Yes I do but I'm too lazy to type in Thai fonts because I can't exactly remember all Thai
16   alphabets on the keyboard of my mobile and sometimes I need to press the buttons three
17   times in order to get the alphabet I want to use so (.) I prefer typing in the Roman alphabets
18   to the Thai alphabets as it's faster to type in the Roman alphabets in English or Romanised
19   Thai (.) there are just twenty-four alphabets for English language (.) much fewer than the
20   number of Thai alphabets

21 Q: Yes yes

22 I: But it's not different if I use PC

23 Q: So do the devices you use affect your language choice to communicate on Facebook

24 I: Yes

25 Q: How

26 I: For PC I can use both Thai and English it's not different I feel comfortable to type in Thai
27   and English but for mobile I prefer using English to Thai because it's easier to type in English

28 Q: Yes (.) then can you tell me what medium you use to communicate in English with other
29   Thais

30 I: I only use written English with other Thais (.) I hardly (.) speak English with other Thais

31 Q: What about texting (.) Do you text your friends in Thai or English?

32   I: English just because it's harder to type in Thai

33   Q: Then back to Facebook again (.) why do you communicate with other Thais on Facebook in
34   English

35   I: Why I communicate in English hmm (.)

36   Q: Yes

37   I: It's convenient (.) I mean it's easy to type and my friends can understand it (.) we don't use
38   that formal English they are quite basic English words (.) however, for some friends I will use
39   Thai (.) in Thai alphabet because they might not understand if I use English

40   Q: If you communicate with other Thai in English on Facebook (.) have you ever mixed some
41   Thai? I mean both Romanised Thai and Thai written in the Thai alphabets

42   I: Yes only Romanised Thai I never mix Thai in Thai alphabets

43   Q: You said you usually add the final articles to your English sentences (.) Is there any other
44   kind of Thai words you insert

45   I: Some verbs like 'wing-len' [means 'to run and play' (Thai-English Dictionary (Library
46   Edition))]

47   Q: Your pardon? 'wing-len'

48   I: Yes we use this word in our group its meaning is like 'to go out' something like that (.) we
49   just prefer using this Romanised Thai to English words due to emotional achievement (.) or
50   'lunla' [means 'to have fun] we think they are more cute than English

51   Q: Well I see (.) then how long have you mixed Thai words in English-based texts (.) I mean you
52   started using it since you began using English with other Thais or you started doing it later

53   I: At first I mixed just some but not many now I mixed them more

54   Q: Why do you mix more Thai words now

55   I: I had used quite formal English to communicate with other Thai at the beginning (.) then I
56   saw my friends and many people used Romanised Thai so then I started mixing them as this
57   version is easier than using only English in the whole message (.) and they can convey my
58   thoughts and feeling better than English words yes (.) it's like hmm I communicate with
59   Thais not foreigners for example if I communicate with my Singaporean friend I will use
60   more standard English without mixing Thai it depends on the people I'm communicating
61   with

62   Q: According to the sample data collected from the Facebook Wall (.) there are two forms of
63   Thai words mixed in English-based discourse (.) Thai written in Thai alphabets and Thai in
64   Romanisation (.) Do you have any problems typing Romanised Thai yourself or
65   understanding Romanised Thai produced by others

66   I: Yes I do

67   Q: Can you give me some example?

68   I: Sometimes I want to type in Romanised Thai but I don't know how to spell it so I have to
69   use English words instead hhh and sometimes I can't read the Romanised Thai produced
70   by my friends hhhh

71   Q: How can you deal with this problem

72   I: I try to look for a clue maybe from other sentences in the text hopefully I can figure it out
73   (.) finally if I have no idea what it means I will ask my friend who types it you know some
74   Romanised Thai words are too advanced for me I'm not an expert in karaoke language hhh

75   Q: Can you communicate with other Thais on Facebook without mixing any Thai words (.)
76   even the final particles such as 'na ja' can you do that?

77   I: Actually I can but (.) I don't think I need to avoid using them (.) to be honest as I'm
78   communicating with Thai people they can understand Thai in Romanisation anyway and (.)
79   the Romanised-Thai words I produce are commonly used among Thai people who mix
80   Romanised Thai in English-based messages. They are quite basic Thai words which can be
81   easily spelt in Romanisation

82   Q: Comparing your language behaviour before and after living in the UK (.) since you came
83   here (.) do you use English to communicate with Thai people on Facebook more

84   I: Hmmm (..) yes I think so (.) and the longer I stay here, the more Romanised Thai I mix (.)
85   like I said I use Facebook more often since I came here and now I insert more Thai

86   Q: Yes you told me because you saw the Romanised Thai is widely used so you just use it
87   more like other and (.) and you're cool with that?

88   I: Yes (.) I imitate others' language behaviour. I saw many people mix some Thai and
89   everyone seems cool with that. Maybe it's easier mode of communication (.) it's like
90   at first I didn't know the language style used on Facebook among a particular group of Thai
91   people (.) so I thought I should use Standard English if I wanted to type in English (.) then
92   after seeing people didn't stick with the rules of Standard English while they were
93   communicating with other Thais on Facebook I just (.) do the same way as it's easier (.)
94   hmm (.) we don't need to use English in its Standard version. It's not our main purpose.
95   To understand the message we have sent is more important

96   Q: You might hear that some Thai scholars have negative opinions toward the mixing of Thai
97   in English-based texts or English in Thai-based texts. (.) What do you think? Do you think
98   whether we should promote using only one language to communicate without mixing any
99   other language or not (.) in order to use language PROPERLY

100 I: For me Facebook is just a channel of communication. No need to make it formal (.) For
101   formal context we will select only one language anyway. It depends on particular mode

102   of communication. If it's quite informal, mixing another language is acceptable. I think the

103   users can distinguish the different degrees of formality of a particular context.

104 Q: Are they any advantages or disadvantages of mixing some Thai words in English-based

105   texts? Let's start from the advantages

106 I: Hmm (.) we can maintain the use of some Thai expressions which can't be replaced by

107   English words

108 Q: Can you give me some example?

109 I: For example (.) hmm (..) errr (..) let me think hhh

110 Q: hhh sure please take your time

111 I: Umm (.) feeling and mental condition like 'krengjai' something like that (.) it's like we can't

112   find the right word in English for 'krengjai' err maybe there are some English words which

113   their meanings are close to Thai words but (.) it can't satisfy the Thai users in term of

114   emotion I think (.) and 'su su' ['su' means 'to fight'] it is a Thai expression to encourage

115   and cheer up others. I always use it to cheer up my friends to get through difficult time. I

116   think it's similar to an English expression 'Go Go' but 'Go Go' to me it's like I'm cheering an

117   athlete hhh it relates to sports, you know, I just want to encourage them to study for the

118   exam, not a race

119 Q: What about the disadvantages

120 I: It can cause misunderstanding (.) Once my friend misunderstood the Romanised Thai I

121   had typed. The word 'payayam' [means 'to make an effort'] but my friend thought I wrote

122   the word 'payayom' [means 'the messenger of death'] to her and she asked me why I

123   cursed her that way (.) This misunderstanding is understandable though for the spellings

124   are very similar

125 Q: Why didn't you use 'try' or (.) maybe 'make an effort' instead of 'payayam'?

126 I: I don't know. It just poped up in my mind so I used it (.) since then I try to avoid using

127   Romanised Thai words which are not widely used

128 Q: Then in Thailand which is a monolingual society (.) Most Thai people have learnt English

129   for many years but they end up being English incompetent (.) Do you think promoting

130   Thai people to communicate with other Thais in English could be an alternative to

131   practice English or not? Due to the fact that Thai people don't have many opportunities

132   to use English in everyday life

133 I: Well I'm not sure (.) because people sometimes add Romanised Thai to their English-

134   based text when communicating via social network sites or SMS (.) for those whose

135   English skills are not quite good (.) they probably don't know when they make some

136   mistakes

137 Q: Umm I see

138	I:	And their mistakes won't be corrected (.) for example when I communicate with Thai
139		people on Facebook I sometimes don't use the past tense it's kinda (.) I simplify the
140		English usage. It happens in the same way as when some [Thai] people text to other Thais
141		we just want to make the communication simple.

142	Q:	For Thai people who want to practice English by communicating with other Thai in English
143		on digital medium such as social networks or instant messages, do you think whether they
144		should be allowed to insert some Thai words to replace the English words or expressions
145		that they don't know

146	I:	To practice English hmm (.)I don't think the insertion should be allowed (.) because they
147		probably don't learn anything new but inserting some Thai words is all right if they just
148		want to communicate with other Thai, regardless of English practice

| 149 | Q: | Do you have any suggestions in case they don't know particular English words but still |
| 150 | | want to practice English |

151	I:	Maybe encourage them to use the English word which the meaning is quite close
152		though it doesn't exactly mean the same and they might add the Thai word they intend to
153		use in parenthesis in order to avoid Thai insertion (.) It will be better if they have
154		conversation with those who are English proficient so that they can help correct the
155		mistakes

156	Q:	If Thai people use English to communicate with Thai people more on digital medium, do
157		you think Thai language is threatened or marginalised by the increasing use of English
158		among Thais?

159	I:	Probably not actually many Thais still use Thai to communicate. One of my friends was
160		going to by a Blackberry mobile she said it sounded easy to chat with her friends so I
161		suggested her to try using my Blackberry. When she saw it she asked me why there were
162		no Thai alphabets on the keyboard then I said I bought it from the UK and generally I
163		didn't type in Thai alphabets via my Blackberry so she said she probably buy the one with
164		Thai fonts on the keyboard because she never chat with her Thai friends in English (.)
165		Some Thai people don't communicate in English. That's why I don't think English threaten
166		Thai. English is not used widely in Thailand. It is used in some particular groups (..)

| 167 | Q: | From your experience, what group of Thai people use English to communicate with |
| 168 | | other Thais |

169	I:	People in my generation (she is 25) Thai postgraduate students and undergraduate
170		students who study aboard and in Thailand. The girl I mentioned she's in high school. She
171		doesn't use English with other Thais. Neither do her friends. Several of my friends type in
172		Thai in MSN messenger when we chat but I respond them in English because it's faster for
173		me to type in English alphabet. If I type in Thai, it will be too slow to respond them while
174		chatting. They can type in Thai SO FAST and their messages continue pop up very fast on
175		the monitor hhhh

176 Q: You respond them in English because you know they can understand you anyway, don't
177   you? So the people who you're communicating with play a significant role to your
178   language choice as you probably don't use English if you are not sure the addressee will
179   understand you or not.

180 I: Yes I expect that they can understand my messages in English and Romanised Thai (.) but
181   for those who I'm not sure I will try to communicate with them in Thai.

Interview 6

1 Q: How long have you used Facebook?

2 I: I started using it since I was a junior hmm around three years

3 Q: What language do you use to communicate on Facebook?

4 I: English, Thai, and sometimes Spanish. Actually I use Spanish just for playfulness once in a
5   while. I use English to communicate with both foreigners and Thais especially with my
6   friends from the same major when I was an undergraduate student because English was
7   my major so it's common to communicate in English among us. Because we studied English
8   for the whole day so sometimes we can't find some Thai expressions because English
9   words just poped up in my head before Thai which is my mother tongue.

10 Q: What about Spanish? Whom do you communicate with in Spanish?

11 I: My friends from Spanish major. I took two courses of Spanish as my optional courses.
12   That's why I know some Spanish. Spanish was used for gossip hhhh as we don't want
13   other people to know what we were talking about but now the Google Translate is so
14   well-known. People can use it to translate our messages in Spanish so we stopped
15   gossiping in Spanish on Facebook. I know only basic Spanish and use some easy Spanish
16   words sometimes when I communicate with my friends who can speak Spanish.

17 Q: What device do you use to access Facebook?

18 I: Only computer because my mobile phone can't connect to the internet. But sometimes I
19   access Facebook from my friend's Blackberry and of course I type in English because it's
20   easier. For Blackberry mobile, the buttons on the keyboard are so small. It's quite
21   inconvenient to shift to another language and it's also faster typing in English.

22 Q: Does your laptop support Thai fonts? I mean whether you can read or type in Thai on
23   your laptop or not.

24 I: Yes. I bought it from Thailand.

25 Q: Normally what device do you use to communicating with other Thais in English?

26 I: Mobile phone. I text in English but we talk in Thai and computer when I use Skype or
27   Facebook.

28 Q: Why do you communicate with other Thais in English on Facebook?

29 I: Sometimes I think English is easier to use and I'm sure my friends can understand it. It
30   depends on who I'm communicating with. If I have conversation with my family, I will use
31   Thai as normally we don't use English to communicate with each other. (.) But for my
32   friends majoring in English, I use both Thai and English to communicate with them.
33   Sometimes the language they use to communicate with me impact my language choice. If
34   they use English to me, I will respond them in English as well.

35   Q: Is there any other reason why you communicate with Thais in English on Facebook?

36   I: It's sort of the way I remind myself to use English properly owing to different situations.
37   If we don't use English, we might forget and lose our fluency so using some English, even
38   with other Thais, more often is the way to polish up my English skills as a language student
39   like me. Something like that.

40   Q: When you communicate with Thai people on Facebook, have you ever inserted any Thai
41   words in your English-based discourse?

42   I: Yes. I use final particles and some Romanised Thai. If they use Romanised Thai with me, I
43   will respond them in Romanised Thai as well. Generally I use only the final particles. I
44   hardly use Romanised Thai. Adding Romanised Thai at the end of the sentence especially
45   when talking to those who are older than me. They may think I'm not polite. But for those
46   who understand that there's no need to use the Thai final particles in English text such as
47   language students, I probably not adding any Thai words including the particles.

48   Q: There are two forms of Thai words found inserted in English-based discourse, Thai typed
49   in the Thai alphabets and Thai in Romanisation. Do you have trouble understanding the
50   Romanised Thai?

51   I: Yes, sometimes. One of my friends. Her English skills are exceptional. Once she just
52   posted in English on her Facebook Wall. Everything was in English and I could perfectly
53   understand her message until the last sentence 'I'm hode'[means 'fierce']. I had no idea
54   what 'hode' meant and thought it was an English word which I'd never seen before so I
55   tried to look for its meaning from a dictionary but couldn't find it. Then I asked her what it
56   meant and she told me it was a Thai word. Romanised Thai can be puzzling. It's not easy to
57   transcribe some Thai words by using the Roman alphabets as some Thai vowels don't exist
58   in English and there's no official agreement for transcription. The same word spelt
59   differently can cause problem in understanding.

60   Q: Do you have trouble to spell Thai in Romanisation?

61   I: Yes mostly I have some problem to spell proper nouns, for example, 'Chathuchak' [the
62   name of a place in Thailand] some people use 'ch' but some use 'j' making it 'Jathuchak'
63   or 'Jatujak' or for common conversational speech, it can be a problem if a long sentence
64   is typed in Romanised English making it's difficult to read. I think inserting some of them
65   in English-based sentence is all right but you know if they just want to type in the Roman
66   alphabet for their convenience, why don't they just type in English sentence and insert a
67   few Thai words in Romanisation.

68   Q: Can you communicate in English with other Thais on Facebook without mixing any Thai
69   words?

70   I: I can but (.) sometimes I spontaneously mix them when I communicate with other Thais or
71   even foreigners. It depends on the way we communicate to each other. If we usually use
72   English without mixing Thai, I won't mix any Thai on the other hand, if we always mix
73   some Romanised Thai in English-based messages, I will do the same as usual. Well (.)

74   sometimes I'm just too lazy to shift the language. When I'm chatting with more than two
75   people at the same times in separate windows, I prefer using the same language I use with
76   the person in earlier turn.

77 Q: Comparing your language behaviour before and after coming to the UK, now do you
78   communicate with other Thai in English on Facebook more since you came to the UK?

79 I: No, maybe less I think. I communicate with other Thais in English quite a lot before I study
80   in the UK because English was my major and in our major, using English to communicate
81   with each other is common. Though now I'm living in the UK I still keep posting in both
82   Thai and English on Facebook the same way I did when I was in Thailand because we are
83   still Thai. Though we are living in the UK, there's no need to use English to communicate
84   among Thais. It's kinda weird sometimes.

85 Q: Do you think mixing someThai words in English-based discourse on Facebook can be
86   considered the 'proper use' of language?

87 I: I think it's normal because communication on Facebook is quite informal. Successful
88   communication is the main purpose. If we communicating with our friends, we don't need
89   to consider if it is proper or not but if we communicating with those who are older or
90   respectable people such as our teachers, we need to show them some respect. By the
91   way, it depends on specific people whether they mind or not if we use this language style
92   with them. Basically, though Facebook is quite casual but it's still public space one way
93   or another, just try not to be rude by using coarse language.

94 Q: You might hear that some Thai scholar claims that the mixing of English in Thai-based text
95   or Thai in English-based text is not creative use of language but quite destructive.
96   According to their opinions, do you think we should use only one language either Thai or
97   English to communicate on Facebook?

98 I: Umm I don't think this mixing phenomenon has a bad influence on both Thai and English
100   Language use is sort of personal thing. It doesn't ruin languages. If we want a person to
101   use language properly, they should be guided since they are young in order to know the
102   proper use of language due to different contexts and situation. Personally I thought
103   code-mixing occurred for a long time, the social network sites just reveal this
104   phenomenon so they [some Thai scholars]may be ..you know quite shocked hhhh as they
105   might not expect the phenomenon would be that widespread

106 Q; Are there any advantages or disadvantages of the mixing of Thai words in English-based
107   discourse on Facebook?

108 I: For advantages, Thai words may help convey clearer meanings better than English. For
109   example, 'งอน' (pronounced /ngaun/; means 'being petulent' from Thai-English Library
110   Edition). It's a Thai way. There's no such thing in English can replace this Thai word and
111   remain the same sense. (.) And 'krengjai'. We especially as language students know this
112   word cause trouble for translation from Thai to English. We need to slightly deviate from
113   the original meaning. In case I want to use this word on Facebook, I will type it in

114   Romanised Thai instead of trying to find the English word as all Thais can understand it 115 anyway.

116   Q: What about disadvantages?

117   I: Thai words typed in the Thai alphabets don't cause any problems but Romanised Thai can
118   cause some misunderstanding or communication breakdown. The long Thai sentence
119   typed in Romanisation instead of the Thai alphabet can be puzzling. I don't think it will
120   cause strong or negative impact on Thai or English language.

121   Q: As you know Thailand is a monolingual society with Thai as a dominant language. Most
122   Thai people have learnt English since primary or secondary school but they remain English
123   incompetent. Due to the recent advances in communication technology, do you think
124   promoting Thai people to communicate with other Thais in English on social network sites
125   such as Facebook, IM (Instant messages), or SMS can be an alternative to practice English?
126   Due to the fact that Thai people don't have many opportunities to use English in daily life.

127   I: I think it's a good thing. Having interaction in English can help Thai people improve their
128   English skills and get familiar to English. when I was young, my English teacher suggested
129   us to write our diary in English in order to develop English skills. From practicing English by
130   communicating on Facebook, the learners can get input in English from the other side and
131   can produce output in English at the same time. And it will be better if they have some
132   foreign friends in social network to practice English with especillay those who are
133   proficient in English. Social network can be a channel for English learning in a global scale.

134   Q: So you believe practice English with foreigners can be more effective than with Thais,
135   don't you?

136   I: I mean in case of English practice among Thais, if both of them are not English
137   competent, it may not be helpful. They might acquire language   For me if I communicate
138   with those whose skills are better than mine, I can learn something from them, for
139   example, an expression used in a particular context. We can learn from the language
140   produced by those who are good at English notice how to use English naturally. And it's
141   about confidence, getting familiar with English can help the learners boost their   142 confidence to use the language and also develop their fluency

143   Q: In order to practice English, do you think Thai insertion should be allowed or not when
144   the learner can't find some English expressions?

145   I: I don't think it should be allowed as the structures of English and Thai sentences are
146   different. Inserting some Thai sometimes interferes the English syntax. Many people think
147   in Thai sentence and translate it to English. And they use Thai words to replace the English
148   words they don't know. By doing this, it's hard to gain fluency. I think they should avoid
149   inserting Thai words as much as they can and in case they try their best but still have no
150   idea, they might use Thai words instead.

151   Q: If Thai people decide to communicate with other Thais in English more on digital medium,
152   do you think Thai language is threatened or marginalised or not?

153 I: I don't think so.

154 Q: How?

155 I: We have been spoken Thai since we were born hhh and it's our first language so I think
156   we will never lose our Thai fluency and we still know how to speak and write Thai
157   properly in different contexts. I think for those who may not use Thai properly, it's
158   possible that they might not intend to use it properly, not because they lack skills.

159 Q: In some countries, there's an issue that English has threatened the status of indigenous
160   languages in many ways, for example, English becomes language of the elite or prestige,
161   Do you think we are facing the same situation?

162 I: I think English was language of the elite in Thailand in the past. However, now many Thai
163   people are English competent and can use their language capacity to make a living for
164   example working with multinational companies. It doesn't mean English proficiency can
165   signify high social status anymore. It's about how to gain benefit from knowing English.

Appendix 3

Example of the collected from Facebook

(1)

A: @P'C: wanna meet u and Bath gang class of 2010 mak ka. miss your kaeng-som sud sud

B: i'll jad-hnak for them the last week of my stay here for sure. :)))))

A: they are worth eating ka though high calories lol

(2)

A: Next time come join us naja B^^

B: wanna see everybody jung ♥

A: dai ka, P'A. i'll come back to Thailand from May 25 to June 12. maybe we can meet up na ka :)

C: Pai duey dai mai ka p B? :D hahaaaa

A: Let's hold welcome home party for B kan dee mai jaaaa? ;)))

D: Oat Okie ka!!

C: P D, reeb reeb glub ma na kaaaa. We miss u!

E: Okie ka

B: u r always in na ja, N'C. Can't wait to see u. Long time no see mak. @N'D miss u too ja. we should meet up again in England ner ^ ^

C: i'll be back on 24 May, and this time... for good ka... whenever u all are meeting, i'm definitely in ka ^_____^

D: t any weekend is fine with me ka. can't wait to c u all again soon!! ^^

F: ^^ miss you all too naa .. P' H

G: โหยๆๆๆ ไปกินไม่ชวน ๆ ๆ ๆ

G: ตั้งแต่แก๊งนี้กลับไทยไป ... ผมก็ไม่ได้กินข้าวนอกบ้านอีกเลย ~กระซิก ~กระซิก ~~

C: น่าสงสารเจงๆ รีบๆกลับมาเลยพี่ G ;)

E: ประหยัดไงน้องG อิอิ รีบกลับมาเร็วๆก๊าบ

C: ปล. เมนูใหม่เลยพี่ G ปลาหมึกผัดเผ็ด กร๊ากกก :D

(3)

A: Now i know what i cant really live without. An iphone (with plenty of games) and its charger.. Lol ^^ thank u, Steve Jobs!!

B: For me, it's car charger laew la

A: becos u r addicted to angry bird chai mai??? :P i know na! haha

B: That is Best, not me!!!

A: gor hen play talord yesterday... B)

B: Only yesterday jing2

A: haha ja jaa... believe laew!

B: ;)

---

(4)

A: Finally dai eat laew,.... My most favourite yum mama at the Campus :))

A: Miss old life at college gun mai took kon? :D miss the time we were freshy mak mak!!

B: คิดถึงงง อยากกินบ้าง

A: Mai yorm ma a!!!!! B ni sai mai dee. Mee fan laew forget friends. Hahaha

C: ไปกินไกลถึง Campus เลยหรอ มีความตั้งใจสูงจริงๆ

A: ฮาๆ ไปเจอหลานรหัสค่ะ กินเป็นผลพลอยได้ๆ อิอิ ^^ ว่าแต่คุณทนายมาแอบเล่น fb ได้ไงคะเนี่ย ลูกความไปไหนเอ่ยยยยย

D: ลอนสวยยยยย ไม่แก่น้า หนูหน้าเด็ก >< ทำสีด้วยป่าวจ๊ะ :DDD

F: อย่ามาทำให้อิจฉา!นะเทอ

G: 555 อร่อยหายอยากเลย

H: i ♥ ur new hair style! suay jungggg

E: โอ้ย H อะ 5555 อยากกินบ้างงงง

A: @ p'D: that obvious loey lor ka? I didnt do colour this time, but dunno why it becomes super red after permed ><" greeeddd.

   @F: mai yorm pai eng a!!! Cher!

G: แต่ทีหลัง อย่าให้ H สั่ง เด็ดขาด

(5)

A: **SOS.. Even my dreams are about eating！！！(∩-∩;)**

○

B: What is SOS stand from?

A: Save our souls, i guess. ;)

B: แต่งมากจร้า

C: 55555 narak jing jing n'B+ ^^" hew+ hew+ in ur dreams

D: mai chai 'Save Our Stomach' lor my sis???? ^^

A: Errrrr. Kid dai ngai!! (our=mine and urs pa ja?) Haha. :D

___

k

(6)

A: ยุนน่าร้ากกก ♥

B: Tiffany gub SoHyun narak kwa ... :P eiei

A: cute took kon loeyyyy

(7)

A: Really!!! So happy ka. At CTW chai mai ka? Tmr diew pai lei. ^^

B: Chai laew kaa. Kon yer makk - -"

A: : Which floor ka? ^^

B: : 7th kab :)) enjoy na haa~

A:: okie ka!!

B: Try siew long pao si ka p' C.. Very famous ;)

(8)

A: **My super long holidays will end tomorrow••• NOOOOOOOOO！！(Т＿Т）"**
B: Why la ka

C: t lol

A: I will start my internship ka - -"

D: time to wake up at 6:30!!

A: 55555 poor zhuzhu :'(

B: 5555555555555555555555555555

C: Je je is soooooooo bad > <"

B: j huhu don't care. I just want sb to feel like me

(9)

N'C Yesterday, today and tmr I have to work ah

C: Be in tired mode laew weang

D: Omg!!! Poor polar bear - -" what abt tuesday ans the rest of the week?

E: I think still lots of work to do ah khun nong

C: last Thurs I get back home at 21 mung T_____T

D: Greeeeeedddddddd!!! >_____<" this is too much!!!!

D: Greeeeeedddddddd!!! >_____<" this is too much!!!!

E: Sat 11 - 22

E: today 14 -21 wanna go back to study laew but no money

E: T_____T

(10)

D: T_T " yark take another msc toooooo!

E: wanna go study hospitality in Switzerland ah eiei โหมดเพ้อเจ้อ

D: Hahaha. I wanna study arai gor dai. If can start from bachelor's ja dee mak o(^▽^)o

E: hahaha Doctorial loey ja dai 3 years ngai

D: Norn rew rew na ka khun je, so u will have energy for tmr!!! ^3^ jub jub!

E: actually bachelor also many years

D: Afraid of thesis si !! Disser is already enuf! - -"

E: huhu

(11)

A: I have the older one in brown la ja. Ma len' tee baan rao si! Haha :P

B: บ้านอยู่ใกล้ๆจะไปเล่นเลย

C: 55 i knew ^^

B: 1ในหมาในฝันเลยนะนี่ ส่วนอันดับ1คือบางแก้ว 555+

- A: Bangkaew mai dee na ter. My grandma's got 2. One of them is so terrible, bit my grandma twice laew!

  B: แต่มันน่ารักออก

(12)

- A: My right arm is tired as well. ><" If u haven't mentioned , I thought its bcos of my sleeping position na nia. Haha. .. Wai pai play gun eek naaaa :D

  B: ไปฝึกปรือกัน จนหมุนได้ ติ้วๆ กันไปเลย ^^

  C: nha sanook na nie! ^^ len geng young ja?

  B: Yang loey ja. Need u to go with me to practise next time!! Lol :P

(13)

  A: คนซ้ายสวยและหล่อกว่าคนขวานะเนี่ย

  B: Mai jinggg!! The other way round mak kwa na haa~

(14)

  A: Namcha :)
  ○

  B: แล้วน้ำตาลอะจ๊ะ คิดถึง น่ารักทั้งบ้านเลย

  A: Namtarn is gone laew a ja :'(.. Miss her so much!

(15)
  A: insomnia!! T_T

   B: Pen arai ka kun A? Miss u wa

  C: เราตรงข้ามกับเทอเล้ย อยากหลับตลอดเวลา

  A: Dee ork. I slept only 3hrs last night :(its getting worse and worse each day, and I wonder if I will be ok with no sleep at all in the future.. - -"

  A: Don't know a Un.. Once I wake up in the middle of the night, I can't go back to sleep again :(:(

  B: โห ไม่ดีนะนี่ ถ้าติดต่อกันเปนอาทิดเราว่าควรไปหาหมอนะ ต้องทำใจให้ผ่อนคลายนะ สวดมนก่อน นอน อาจดีขึ้น

A: Jaa. Will see na. Thx for ur advice na B ;)

B: May b u hungry. shoud eat sth b4 u go bed na fruit or stm bao bao :)

D: stop thinkin si ja dai slep

A: dai think arai gor mai lub a ter .. T_T"

D: aow...deep down mai sa bai jai rai pow?

A: Mai mee a ter.. Just trouble sleeping. .. Big biggg trouble recently :(

B: hope u get a good sleep tonite na,or go for lots of korean series la gun

(16)

A: **heal me with your love........ please.... anybody......**

B: Ohh hi

C: hug hug >.<

A: <3kee <3tatae

B: ♥♥ you naaaa, moo bok :))

A: ♥ moonaam too! :)

C: ♥ A

A: Haha ♥ C too! ;)

D: U r healed dear by the love of someone greater than I am :)

A: Like who, may I ask? :D

E: God through Jesus christ our Lord and Saviour

F: E. That's the only healer I know. If He healed me, He can do the same for u love..;)

A: I see. How can I forget him. Thanks for reminding me.. :)

F: Hug Hug~

A: Panda! I miss u!! I'm in serious trouble now. Really miss the time I was still in the UK :'(

F: What happened?

(17)

A: how can I stop crying?

B: *hug hug*

C: pen rai?? jai yen yen>>

D: เป็นไรไปอ่ะคุณน้อง อย่าร้องไห้ไปเลยนะก๊าบ

E: เกิดไรขึ้น เปนไรมากป่าว

F: เกิดไรขึ้นๆๆๆ กอดๆๆๆ

G: Pai yaowarat kun !,,

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(18)

A: congratzz na kub p b :) i went there in the afternoon to take photos didnt c u lery :(anw good luck na kub!!!!!

C: congratulation na ja...didn't see u leay nia

B: Khob khun ka p'pooh :) see u when u go back la gun na ka. ..

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(19)

A: All the best!!   mee fam sook mak mak kaa
  B: thank u ja A.. how r u? come to study this year pao ja nia? how's the midterm going ? difficult?

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(20)

A: . You know this year's stat exam has no written part laew...only multiple choices. But the thing is there're only 12 questions (2.5% per question out of the 100% whole-semester marks)!!!

B: haha.. hope everything is alright for u na ja, u can do it! A su! su! (i already passed la.. at first i thought i will die for sure haha) .. anything just ask me dai talord na ^^ ... stat is not that difficult (i can ensure u this. here

A: yeah i understand now why grad people mai yom tum ngan saak tee..you deserve at least half a year off!!! claim happy life back!!!!

A: Thk u for your kind help as alwys na ja, i alrdy nominated you la but not sure if it's too late, i dont know

B: haha. A, the time i was studying in first semester, i thought it's tough as well. But as time went on, I realized that first semester was just a piece of cake. You will see the real thing in next semester... hahahhaaa.. Su ! Su ! la gun na ja ;) ..

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(21)

A: HELLO how r u ja??

 B: Fine ja. Hope u r the same.
Ps. I'm back laew na :)

C: กลับมาแล้วทำงานเลยปะเนี่ย?? B ใช้เบอร์เดิมป่าวอะ??

B: No no no, still haven't looked for a job yet. Haha. I will use the same number till I'm old a nut, no need to ask ;) hope u r happy na. Take care~

A: 555 dd mai tong reeb rok not fun.. How about ur bf la?? Happy gun d pa?

B: of course! haha .. u?

C: I'm ok.. Wai pai taew gun mai dai jer gun narn makkkkkkkk 555 good nite na ja :)

(22)

A: happy :D ♥
o   B: so jealous 5555+

A: itcha gor glub ma rewww!! Hehe

(23)

A: N'B... Already Arrived kaaa? Pen ngai bangggg. Haapy to b home paooo >.< Take care na kaaa :))) See u in Nov naaa

A: Yay!!!! Glad to hear that r u back home safe and sound na jaa :) Today I went shopping with P'C ma lae, enjoy mak mak eiei.. Anyway, good to be home nerrrr.. jealous laew nia. I plan to go back sooner la nia hahaha.. Oh!! I'm watching "My fair lady" yuu lae eiei^^ Super like พระรอง ♥ so cuteee ๕๕๕๕. Thx for Korean drama na jaaa.. See u and take care na jaaa :)

B: n hehe.. good to hear that u enjoy the time there ja.. becos if i were u, i will be super bored loey! let me know when u r coming back na ja. laew pai eat out gun!! :))

(24)

A: How's your momentum going laew ja hehehe

B: abt to die ka p'A .. no mood to do.. i havent finished my portfolio yet loey .. T^T"

B: how's urs ka??

A: I'm super lazy ar n'A :((watch youtube almost all the time.
anyway, susu nerr~ (seng makkkkk)

B: Su su duay gun na ka.. Fight fight fight!!! :))

(25)

A: on da way back to edin after several weeks in ldn,, kinda miss the weather there, miss room, miss tian tian, miss friends and esp miss wo de bao zi :D !!!~~

B: เหออๆๆ คิดถึงอากาศที่นี่จิงๆเหรอ

C: Pls keep your eyes on da trains going down to LDN. F is now on one of them :) If you're sick of the train and wanna talk to someone, add Bong in your BB. He's desperate to talk to anyone on BB. Have a safe trip back to the burgh and see ya soon!

B: ฮ่าๆๆๆ ถ้าเจอก็โบกมือทักพี่ F ด้วยนะคะ

A: n Added and am talking to him right now~ haha .. We just missed ka, I'm on the way back, he's going there :P See u ka p C! ;)

A: Ps. P B, I can't read thai now, so no idea what u r saying~ haha sorry na ka :P .. Mai dai jer p B naan mak,, hope u r doing fine naaa ;)

B: al rite ka n'A.....look forward to meet u here naka

A: ^^ kaa,, let's eat out sometimes naa,, really long time no see u ka~

C: Or come to help me grill meat! The next BBQ will come soon na dek dek :)

A: Pai pai paiiiiii :D hehe~ u can also use my meat (moo+) to grill na ka~ haha

B: pai dauyyyyy.....

E: Looking for the next one ka P'nok ^^

(26)

A: a lang karn dinner!!!

B: Where have you been ka?

A: lib or my room ka. how bout europe ja?

C: braeeeeeeeeeeeee

B: my trip was very great ka. Btw, i wanna have noodle ar p dao, please cook for me nakaaaaa

A: okay ja. tell me when la kan but not tmr coz i might have dinner with my flatmates la. N'D is leaving.