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**UNIVERSITY OF SOUTHAMPTON**

FACULTY OF HUMANITIES

**Thais' writing in English on Facebook: Language choice and  
perceptions of multilingual writing**

by

**Thitichaya Sonkaew**

Thesis for the degree of Philosophy

March, 2018



UNIVERSITY OF SOUTHAMPTON

## **ABSTRACT**

FACULTY OF HUMANITIES

Modern Languages

Thesis for the degree of Doctor of Philosophy

### **THAIS' WRITING IN ENGLISH ON FACEBOOK: LANGUAGE CHOICE AND PERCEPTIONS OF MULTILINGUAL WRITING**

Thitichaya Sonkaew

Facebook provides immense space where not only is the environment multilingual but the users are also multilingual. This is linked to the latest way of thinking in ELF where multilingual users generate 'English as a Multilingua Franca (Jenkins, 2015). Facebook users have not only increased the use of English but are also increasingly creative in their use of English. In public or semi-public spaces in Facebook walls, the posts might be read by multiple audiences with multiple linguistic and cultural backgrounds.

This qualitative research focuses on 10 Thai multilingual Facebook users, who reside in Thailand, and other countries. The study aims at examining Thais' writing on Facebook, revealing language choice and the influences behind the use of their choice and various perceptions of writing in English and other languages.

A 3-month Facebook corpus and 2 rounds of interviews reveal that communication on Facebook is complex, fluid, context dependent and adaptable with different audiences. The participants tended to use all the choices from their full ranges of linguistic repertoires with blurred boundaries between languages. This is known as translanguaging, a more recent concept of code-switching and goes beyond code-switching. With affordances provided by Facebook, it has shaped communication in a more complex way than face to face. The affordances allow Facebook users to create their semi-public communication and play with multimodal features such as photos, videos, emoticons with or without written texts.

A number of different scripts and the use of different languages with multimodality are commonly found. Diverse choice of languages includes switching between English, Thai and other languages. Separate sections of different languages and

switching between languages and scripts in the same chunks are also common practice. Several participants have added Thai value by putting Thai particles in their English conversations, using numeral 555 referring to sound of laughing, and using Thai Romanisation known as karaoke language. Such choices are chosen with purposes including the target audience, convenience, communicative clarity, creativity, English competence, identity and technology issues.

There were various perceptions of writing in English on Facebook. Writing in English was viewed as part of the everyday life of most Thai participants, although they presented different degrees of feeling comfortable or less comfortable writing in English with certain groups of Facebook Friends. Perceptions of Thais' writing in English to other Thais were context dependent. This practice can be perceived as positive, neutral and negative, and the majority of participants did not show a preference for a particular version of mainstream English to be used on Facebook. Although many of them were aware of being watched by other Thais for their ability to write grammatical English on Facebook, they understood that the main purpose of writing in English was for successful communication. They considered themselves legitimate users of English on Facebook.

The original contribution of this study is that there are few studies in relation to multilingual practice and multimodal practice on social network sites. This study can open up new research areas and add new knowledge about a linguistic phenomenon at a particular time. The study suggests accommodation strategies in online writing which can support the existing studies of accommodation strategies in ELF research in different settings and channels. The study will benefit researchers who would like to generate greater understanding of multilingual writing on Facebook.

English has penetrated social network sites, not only as a lingua franca among speakers who have linguistic and cultural differences, but also among Thais who share their mother tongue. In terms of English language teaching, teachers can encourage their students to use Facebook to learn and practice writing in English, and make them aware that there are variations of English. To communicate successfully in writing, accommodation strategies should be prioritized, rather than an excessive focus on grammar. It appears that focusing on grammar can lead to social pressure when Thais are aware of their grammar being watched. This can impede the opportunity for them to use English for fear of losing face. As Facebook can be an additional channel to learn and practice English, Thais should change

their attitude of watching the grammar used by other Thais' Facebook Friends, and they should be encouraged to use English without feeling embarrassed.



# Table of Contents

Table of Contents.....	i
Table of Tables.....	ix
Academic Thesis: Declaration Of Authorship.....	xi
Acknowledgements.....	xii
Abbreviations.....	xiii
<b>Chapter 1 Introduction.....</b>	<b>1</b>
1.1 Introduction: Globalisation and the role of English.....	1
1.2 Development of the study and research questions.....	3
1.3 Structure of the study.....	7
<b>Chapter 2 Computer-mediated Communication (CMC).....</b>	<b>11</b>
2.1 Introduction.....	11
2.2 CMC: General overview.....	11
2.3 Modes of CMC.....	12
2.4 Languages online and linguistic features of CMC.....	14
2.5 CMC and CMD.....	17
2.6 Code-switching in CMC.....	19
2.7 Identity via CMC.....	22
2.8 Social network sites (SNSs) and Facebook.....	25
2.8.1 Facebook.....	28
2.8.2 Communities on Facebook.....	30
2.9 Multimodality on Facebook.....	31
2.10 Conclusion.....	32
<b>Chapter 3 Global Englishes, Language Ideology and Standard English Ideology.....</b>	<b>35</b>
3.1 Introduction.....	35
3.2 Global Englishes.....	35
3.2.1 English as a lingua franca (ELF).....	36
3.2.1.1 Communities of Practice.....	39

3.2.2	Asian Englishes .....	41
3.2.3	English in Thailand .....	42
3.2.3.1	Brief history of English in Thailand .....	42
3.2.3.2	Categorisation of English in Thailand .....	43
3.2.3.3	The roles of English in Thailand .....	44
3.3	Language Ideology and Standard English ideology .....	49
3.3.1	Language ideology .....	49
3.3.2	Language ideology and English language ideology in Thai contexts .....	51
3.3.3	Standard English language ideology .....	53
3.3.4	A critique of standard language ideology .....	54
3.3.5	Conclusion .....	55
<b>Chapter 4 Translanguaging and Code-switching .....</b>		<b>57</b>
4.1	Introduction .....	57
4.2	Translanguaging .....	57
4.2.1	Translanguaging and code-switching .....	59
4.2.2	Translanguaging space .....	60
4.3	Code-switching and code-mixing .....	61
4.4	Distinction between code-switching and other contact phenomena... ..	62
4.5	Code-switching framework in CMC .....	63
4.5.1	Code-switching in CMC .....	63
4.5.2	Studies associated with code-switching in computer-mediated environments .....	65
4.6	Code-switching in sociolinguistics .....	69
4.7	Code-switching in ELF .....	72
4.8	Conclusion .....	75
<b>Chapter 5 Research Methodology .....</b>		<b>77</b>
5.1	Introduction .....	77
5.2	Research questions .....	77
5.3	Research design .....	78

5.3.1	Settings and researcher’s role .....	80
5.3.2	Sampling and participants.....	82
5.4	Data collection instruments .....	85
5.4.1	Facebook corpus.....	85
5.4.2	Interviews .....	86
5.4.2.1	Interview procedure .....	88
5.4.2.2	Piloting for interviews .....	89
5.5	Reliability and trustworthiness.....	91
5.6	Limitations of the study.....	94
5.7	Ethical information .....	94
5.8	Conclusion .....	95
<b>Chapter 6</b>	<b>Facebook corpus.....</b>	<b>97</b>
6.1	Introduction .....	97
6.2	Background of the participants .....	97
6.3	Facebook corpus in this study.....	100
6.4	Facebook corpus analysis .....	101
6.5	Findings .....	102
6.6	Language choices .....	102
6.6.1	Code-switching .....	102
6.6.1.1	Code-switching in Facebook status updates.....	103
Example 1:	Tum .....	107
Example 2:	Nim .....	107
Example 3:	Bank .....	107
Example 4:	Baifern.....	108
Example 5:	Thana.....	109
Example 6:	Mali .....	110
Example 7:	Nan .....	110
Example 8:	Mali .....	110
Example 9:	Nim .....	111
Example 10:	Nan .....	112
Example 11:	Dao .....	112

6.6.1.2	Code-switching from Facebook comments .....	113
	Example 12: Tum .....	116
	Example 13: Nan .....	116
	Example 14: Nim .....	117
	Example 15: Ann .....	117
	Example 16: Baifern .....	118
	Example 17: Tum .....	119
	Example 18: Bank .....	119
<b>Chapter 7 Multimodality and Translanguaging.....</b>		<b>121</b>
7.1	Introduction.....	121
7.1.1	Analytical framework for multimodality in this study.....	121
7.1.2	Inventory of salient features and topics .....	123
7.1.3	In-depth analysis of content and stylistic features .....	123
7.1.4	The analytical framework created by mixing two of Pauwels’ stages .....	124
7.1.5	Examples of using multimodality on Facebook in terms of salient features and stylistic features.....	130
	Example 1 Nim: Use of photo and photo album accompanied with written text plus activity function.....	130
	Example 2 Thana: Use of a photo accompanied with written text with emoticons and stickers .....	132
	Example 3 Dao: Use of photo and texts from sharing links .....	133
	Example 4 Beau: Use of a photo accompanied with stickers and tagging with someone .....	135
	Example 5 Ann: Use of a photo accompanied by written text that has emoticon insertion .....	137
	Example 6 Mali: Use of a photo accompanied by written text with activity function (feeling...) and hashtags.....	138
	Example 7 Thana: Use of video and written text .....	139
	Example 8 Bank: Use of written text with an emoticon .....	140
	Example 9 Mali: Use of sticker .....	141
	Example 10 Bank: Use of texts and picture .....	142
7.2	Translanguaging.....	143

7.2.1	Approach to analysing translanguaging.....	143
7.2.2	Examples of translanguaging .....	144
	Example 11 Dao: Translanguaging related to personal history and Identity .....	144
	Example 12 Dao: Translanguaging related to personal history, experience, and environment, attitude, belief and identity. ....	144
	Example 13 Tum: Translanguaging related to personal history and identity .....	146
	Examples 14 Mali: Translanguaging related to personal history, experience, environment and belief.....	148
7.3	Conclusion .....	149
<b>Chapter 8</b>	<b>Interview data analysis and findings.....</b>	<b>151</b>
8.1	Introduction .....	151
8.2	Interview data analysis procedure .....	151
8.3	Coding procedure.....	152
	8.3.1 Combination of deductive and inductive coding and analysis .....	153
8.4	The reasons for the participants writing in Thai and in English ...	154
	8.4.1 Findings .....	162
	8.4.1.1 Target audience and including a specific audience (Tar) .....	162
	8.4.1.2 Excluding some audiences (Excl) .....	164
	8.4.1.3 English as a lingua franca (ELF).....	166
	8.4.1.4 Identity issues (ID) .....	167
	8.4.1.5 Technology issues (Tech) .....	171
	8.4.1.6 Learning perspective (LNP) .....	173
	8.4.1.7 English proficiency (EP) .....	174
	8.4.1.8 Keeping to the language choice used earlier by interlocutors (KTL) .....	174
	8.4.1.9 Translanguaging (TLG).....	175

8.4.1.10	Person (s) tagged (Tag).....	176
8.4.1.11	More precise, accurate and direct meaning in English (DIR).....	177
8.5	Thais' perceptions of their writing in English and other languages to other Thais, to native speakers of English, and to non-native speakers of English from other countries.....	179
8.5.1	Findings.....	184
8.5.1.1	Perceptions on writing to different groups of Facebook Friends in English (PER).....	184
8.5.1.2	Perceptions or feelings when writing to other Thais in English (PERT).....	185
8.5.1.3	Perceptions or feelings when writing in English to native speakers of English (PERNS).....	186
8.5.1.4	Perceptions or feelings when writing in English to non-native speakers of English (PERNNS).....	187
8.5.1.5	Positive perceptions of other Thais writing in English on Facebook (+ PERONS).....	188
8.5.1.6	Neutral perceptions of other Thais writing in English on Facebook (0 PERONS).....	188
8.5.1.7	Negative perceptions of other Thais writing in English on Facebook (- PERONS).....	189
8.5.1.8	Differences of English used for the three groups .....	190
8.5.1.9	With which Thai people is it appropriate to use English (TUO) .....	191
8.5.1.10	With which Thai people is it not appropriate to use English (TUNO) .....	191
8.5.1.11	Reasons why other Thais write in English on Facebook (ROTHER) .....	192
8.5.1.12	Perceptions of other Thais watching grammar (PERGr) .....	193
8.5.1.13	Perceptions or feelings about other Thais when seeing them write in English on Facebook (PERself).....	194
8.5.1.14	Perceptions of using Karaoke language (PERka).....	195

8.5.1.15	Perceptions of English as a more prestigious/ superior language (PERptg) .....	196
8.5.1.16	Perceptions of using English that does not conform to standard norms (PERnstd) .....	196
8.5.1.17	Perceptions of preferable English used on Facebook (PERpE) .....	197
8.5.1.18	Perceptions of preferable English used by Thais on Facebook .....	198
8.5.1.19	Perceptions of similarities and differences between writing in two languages (PER2L) .....	199
8.5.1.20	Perceptions of distance when using different languages (PERdt).....	200
8.5.1.21	Perception of English as being part of them (PBE).....	201
8.5.1.22	Perceptions of writing in other languages other than Thai and English in Facebook (PEROL).....	202
8.6	Conclusion .....	203
<b>Chapter 9 Conclusion .....</b>		<b>209</b>
9.1	Introduction .....	209
9.2	Research rationale .....	209
9.3	Research questions, research methodology and brief findings....	210
9.4	Research limitations .....	215
9.5	Suggestions for future research .....	216
9.6	Implications and contributions.....	216
<b>Appendix A : Participant information sheet.....</b>		<b>219</b>
<b>Appendix B : Research protocol.....</b>		<b>223</b>
<b>Appendix C : Risk assessment form.....</b>		<b>229</b>
<b>Appendix D : Student research project ethics checklist .....</b>		<b>231</b>
<b>Appendix E : Guideline interviews and examples of interviews questions.....</b>		<b>233</b>
<b>Appendix F : Consent form.....</b>		<b>235</b>
<b>Appendix G : Interview transcripts .....</b>		<b>236</b>

<b>Appendix H : Examples of observation summary of Facebook wall posts and examples of reflexive record .....</b>	<b>271</b>
<b>Appendix I: Participants information and numbers of their status updates and comments for 3 month- period .....</b>	<b>279</b>
<b>Appendix J: Transcription conventions .....</b>	<b>283</b>
<b>Bibliography.....</b>	<b>284</b>

# Table of Tables

Table 1	Code-switching codes for status updates .....	104
Table 2	Code-switching codes for Facebook comments .....	114
Table 3	Salient features for Facebook status updates .....	125
Table 4	Salient features for Facebook comments .....	128
Table 5	Content coding for question two: themes, sub-themes, codes, sub-codes and code descriptions .....	155
Table 6	Quantitative analysis of coding category for reasons for the participants writing in English and in Thai and other languages	161
Table 7	Content coding for question three: themes, sub-themes, codes, sub-codes and code descriptions .....	179



# Academic Thesis: Declaration Of Authorship

I, THITICHAYA SONKAEW, declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

Title of thesis: Thais' writing in English on Facebook: Language choice and perceptions of multilingual writing

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission.

8. Signed: .....

Date: .....

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# Abbreviations

ASEAN	the Association of Southeast Asian Nations
CMC	computer mediated communication
CMD	computer mediated discourse
CMDA	computer mediated discourse analysis
CS	code-switching
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ENL	English as a native language
ERGO	Ethics and Research Governance Office
ESL	English as a second language
L1	first language
NS	native speaker(s)
NNS	non-native speaker(s)
SNSs	social network sites
TLG	translanguaging
WE	World Englishes



# Chapter 1 Introduction

## 1.1 Introduction: Globalisation and the role of English

Globalisation brings many changes to different aspects of the world and reinforces social change (Scholte, 2005). One of the most visible effects of the globalisation process comes from the tremendous diffusion of the Internet and the spread of English as a global language. This has also resulted in the prominent role of English as the most dominant language of communication online, and a commonly shared lingua franca of communication in an interconnected globalised world (Vettorel, 2014).

English has gained much popularity across the world, and the growth of English use has become significant in many domains (Graddol, 2006). The spread of English globally has influenced not only language, but also cultures in different parts of the world. People from different countries, and with different mother tongues, increasingly use English to communicate among themselves. This makes the number of non-native speakers of English outnumber native speakers (Graddol, 2006; Jenkins, 2006; Seidlhofer, 2011). The use of English then seems to have no national boundaries, and this leads to 'global Englishes' (Jenkins, 2014a). Within the term global Englishes, which includes all the variations of English used in the world, English as a lingua franca (ELF) is a growing area that focuses and reflects the reality that a number of users from non-English speaking countries use English to communicate among themselves, rather than native speakers of English (ibid., 5). One perspective of ELF is that the English used by non-native speakers is unlike the English native speakers use to communicate. Such uses of English can be considered successful if the deviation from native speech does not impede communication (Seidlhofer, 2004). What is significant for ELF is the communication strategies that speakers use to be successful communicators in a world where English is used as an international lingua franca (Jenkins, 2014a, Jenkins et al., 2011).

Thailand, a country in Southeast Asia, is the context from where the research participants originate and some of them still lived in Thailand while the study was conducted. English also plays a crucial role in Thailand, as in other parts of the world although the context of English in Thailand as a non-colonial country is

## Chapter 1

different from other Asian countries that have been colonised (Baker, 2012, Darasawang, 2007, Kirkpatrick, 2010, McKenzie et al., 2016, Methitham, 2009).

English is widely used nowadays and Thai people encounter English in a variety of ways. For example, in education, English is a compulsory subject starting from primary schools up to university level. It is the most crucial foreign language, and it is taught extensively (Baker, 2015b). English is stated by the Thai government to be one of the most important factors to enable the Thai people to deal with globalisation from the rest of the world (Wiriyaichitra, 2002). However, teaching English in Thailand does not seem to be compatible with globalisation, where it is used among multilingual and multicultural speakers, as there is a native speaker ideological domination in English language teaching (Na Ayuthaya and Sitthitikul, 2016).

A number of efforts have been made in Thai educational systems to improve Thai students' English proficiency. This has affected other areas, such as the entertainment field, which has had to respond to the need to improve English. On TV, there have been increasing 'edutainment' programmes that teach English in an entertaining way, such as Chris Delivery, English Room, and English Breakfast. On the radio, there are radio stations that broadcast songs in English. Since Thailand is one of the main tourist attractions of the world, there are a large number of tourists visiting Thailand from different parts of the world. Recent statistics (2012-2016) from the Department of Tourism of Thailand report that more than twenty million tourists visit Thailand each year (The Department of Tourism, 2017). In major cities, the opportunity to use English is great; mainly English is used as a lingua franca among Thai people to communicate with tourists. Various signs are available both in Thai and English in major tourist cities such as Bangkok, Phuket and Pattaya. According to Foley (2005), English has played a crucial role in Thai society, but English in Thailand is not evenly spread. English is mainly used in the tourism industry, industrial investment and business, but it is not widely used outside these areas. Thai people expose to the arrival of people from all around the world with different varieties of English, both native and non-native.

The need for English by Thais is influenced by both internal and external factors. Not only Thais would like to learn English to create their language capital, but they are also externally affected by globalisation for the need of English. The study of Methitham (2009) shows that English is seen as a vehicle for internationalisation, modernisation, and a key to access advanced knowledge and resources for some Thai people. These positive attitudes, and the number of benefits of English,

demonstrate the importance of English to Thais. Additionally, Thailand is a member of the ASEAN community where English is an important instrument to compete with other ASEAN members (Chongkittavorn, 2014, p.xiii). The English used among Thais who participated in this study might also be influenced by the awareness of improving English to create their language capital.

## 1.2 Development of the study and research questions

As outlined in the previous section, English is considered to be an international lingua franca (Jenkins, 2014a, Jenkins et al., 2011). Thai people also have more opportunities to be exposed to English because of technological advancement and especially social network sites that connect the world. Nowadays, English is widely used on social network sites, particularly Facebook, which is the leading global social network site (Golder et al., 2007). It has a huge impact on people's interaction in this era (Seargeant, 2012), including Thais.

English is necessary for the Thai context in general, and there is a need for Thai people to improve their English skills because English has become a valuable commodity in business and education. In order to respond to these needs, there are many Facebook pages aimed at teaching English to Thais, such as อาจารย์ อัดัม which translates as Teacher Adam, and English Today (เรียนภาษาอังกฤษวันละคำ). These Facebook pages have gained a number of Facebook LIKES from their followers. Facebook is the most common computer-mediated communication (CMC) (see 2.8.1) among Thai users. In 2016, there were 34 million Facebook users in the country (Leesa-Nguansuk, 2015), which has a total population of approximately 65 million people (OfficialStatisticsThailand, 2016). The radical development of modern digital technologies enables users to gain more access to social network sites, particularly Facebook. It is accessible provided that users have a computer, smart phones or other mobile devices with an Internet connection. Facebook provides a combination of different modes that users can employ to manage their communication. The multimodal features that enable users to take advantage of different types of communication, all of which are accessible via the same platform, results in an increasing number of Facebook users. Communication on Facebook has been integrated in many routines of life (Seargeant and Tagg, 2014; Sangiamchit, 2018).

## Chapter 1

Communication on Facebook is an alternative method of communication that has gained popularity in this era. This has led to studies related to Facebook. Language choice on Facebook and perceptions of using different choices are issues that have captured the researcher's interest. Similar studies have been conducted throughout the world (see research such as Androutsopoulos, 2014; Bukhari et al., 2015; Halim and Maros, 2004), but little research has been undertaken focusing on Thais (Exceptions being Tagg and Seargeant, 2012; Sangiamchit, 2018; Seargeant et al., 2012).

The starting point of this study was the researcher's personal experience as an active Facebook user for almost a decade. Attention was drawn to the interesting language choices made by Thais. Although the majority of Thai Facebook users write in Thai on Facebook, English is also widely used. Many Thais use English to communicate with their Facebook connections who are non-Thai. This is because English is the commonly shared lingua franca of communication online. On Facebook, it is noticeable that English is no longer simply a means of communication between Thais and non-Thais. English is also used among Thai Facebook users who share the same mother tongue, who commonly use English in their Facebook posts. Occasionally, Thai Romanisation (karaoke Thai) and Thai scripts along with other code choices, such as code-switching or code mixing can also be found in use, in various ways. These are some examples of Thais' writing on Facebook from the study's Facebook corpus.

*Pi Lek, you were tagged in the original poem, [REDACTED]. So, I will tag you too nakha.*

1. This one is primarily in English with a Thai female polite marker 'nakha' and also the 'Pi' which identifies that this person mentioned is older.

*อือิ เต้าต๋อไปจะมี six pack ล่ะ 555'*

*[Translation: lol let's see I will have six pack 555 (laughing)]*

2. This one is a mix of Thai and English words. It's a Thai script with the use of English in the middle of it, and 555 which in Thai represents the sound of laughing at the end.

*We are [REDACTED] alumni kha, Aj. Bobby.*

3. This post is another example of Thai and English with a Thai polite marker 'kha' and Aj which is an abbreviation of Ajaan meaning teacher in Thai.

ถึงแล้วบอกด้วยนะ *Take care ja*

4. This is a mix of Thai phrase meaning ‘let me know when you arrive, and English phrase ‘take care’, and Thai final particle to show intimacy and endearment ‘ja’.

วันนี้วันวาเลนไทน์นะยูวัวร์ แต่ไอ ต้องปั่นการบ้านส่งอาทิตย์หน้าละ

ต้องแสดงความรักกับหนังสือ, ทฤษฎี, และ การบ้าน สិនะ รักมาก บอกเลย

*[Translation: Today is Valentine’s day, you know. But I have to do my homework. I have to present my love to books, theories and homework. Love them I’m serious.]*

5. The final example is a pure Thai written language with two English words ‘you’ and ‘I’ in English written in Thai ‘ยูวัวร์’ and ‘ไอ’.

This phenomenon is very interesting, because it demonstrates creativity and playfulness with the language choice in the writer’s linguistic repertoire. The way Thai people use language has changed tremendously from the past. The changes that are noticed by the researcher include the following. Firstly, English tends to play a significant role on Facebook among Thai users. In addition, there is a great deal of code-switching with creativities in using languages in various ways, and this seems to be a common writing practice presented on Facebook. Hence, this study aims to understand this phenomenon more deeply in systematic ways in terms of the language choice. It also seeks to discover the reasons why the studied participants make such choices and their perceptions of writing in English and other languages in the multimodal setting on Facebook.

As the use of English on Facebook by Thais has not yet been well-researched, this has influenced and motivated the researcher to study this area. The researcher believes that the topic chosen for a PhD should partly originate from the researcher’s own interest and experiences because this will provide inspiration and the commitment necessary to explore the answers over a considerable amount of time (Pennstate College o Health and Human Development, 2017). This could be one of the most vital factors for success. Furthermore, there still remains much to investigate about code alternation on CMC, which is a young field in which little work has been conducted (Bullock and Toribio, 2009). It is particularly the case in Thai contexts, which still need further research to explain this language phenomenon.

## Chapter 1

This study adopted a qualitative approach with the aim of providing an in-depth and interpreted understanding of the phenomenon of interest, according to the participants' experiences, perspectives and background (Snap and Spencer, 2013). With the original focus on English used on Facebook by Thais to other Thais, the study aimed to explore the variety of language choices and linguistic features accompanied with multimodal features across language boundaries used by ten Thai Facebook users over a three-month period. The Thai participants in this study were culturally and linguistically Thai and have Thai nationals and they resided in four different countries at the time of study including Thailand, the UK, the US and Denmark.

The study explored how their choices were used and the reasons why they were made. It also investigated the participants' perceptions of multilingual writing in English to different groups in their Facebook contact and follower lists. In addition, it gathered insights into their perceptions of writing in English and other languages on Facebook. This included perceptions of the different choices that were used by the participants on their wall posts and their typical language choices.

With a background of these guiding notions, this study investigated the following research questions:

### 1. How do the Thais in this study use English and other languages on Facebook?

The first question dealt with the actual analysis of what the participants wrote on Facebook. It sought to identify the typical and different language choices that they used and examined the salient features related to multimodality. This was accompanied by the multimodal resources provided on Facebook. The question was primarily based on the observations of their Facebook use, which formed a corpus of data over a three-month period.

### 2. What are the reasons why the participants write in English, in Thai and in other languages?

The second question aimed to bring out their reasons for making different language choices on their posts. The answers to this question were gained from two rounds of interviews and additional examples on their Facebook walls, which asked them to reflect on their writing in order to gain insights into the reasons behind the choices.

### 3. What are Thais' perceptions of their writing in English and other languages?

3. A) to other Thais?
3. B) to native speakers of English?
3. C) to non-native speakers of English from other countries?

The last question sought to reveal the participants' perceptions of English and other languages to three groups. Two rounds of semi-structured interviews along with extracts from Facebook corpus of individual participants were employed to answer this question.

### 1.3 Structure of the study

This study is presented in the following chapters:

**Chapter 1** provides an introduction to globalisation and the role of English. It then moves on to the development of the study and research questions. The chapter ends with an outline of the organisation of the individual chapters of this study.

**Chapter 2** is the review of related literature covering computer-mediated communication (CMC), which includes a general overview of CMC, modes of CMC, linguistic features of CMC, and an introduction to computer-mediated discourse (CMD), which is one of the frameworks of this study, social network sites, code-switching in CMC, identity via CMC and multimodality. This is followed by a summary of the chapter.

**Chapter 3** focuses on global Englishes, and English as a lingua franca which is a fast-growing field under global Englishes. An overview of Asian Englishes and English in Thailand with related studies are also included. The chapter then addresses language ideology and English language ideology, with the process of standardisation and problematic issues.

**Chapter 4** covers the overall concepts of translanguaging and code-switching. The first part of the chapter introduces concept of translanguaging, which is related to code-switching, but is more holistic and wider than code-switching. The chapter also consists of a presentation of the idea of translanguaging space. The second part of the chapter includes code mixing that can be used interchangeably with code-switching and can also refer to different language practices. Distinctions between code-switching and other contact phenomena are examined. Then it goes

## Chapter 1

further to include code-switching in different perspectives such as in CMC, social linguistics and ELF.

**Chapter 5** discusses the research methodology. It presents the research questions of this study, and provides a short explanation of the research design and why the qualitative paradigm is most appropriate for this research. This includes settings, sampling and participants. The data collection instruments: Facebook corpus and interviews are explained. Following this, reliability and trustworthiness, limitations of the study and ethical information are discussed.

**Chapter 6** offers findings and discussions from the analysis of the data collected over a three-month period in the form of the Facebook corpus. It firstly provides the background of the participants. Then, it explains the Facebook corpus assembled for this study. The chapter includes the analytical practice and the findings of the study. The findings demonstrate the variations of choice. Translanguaging, code-switching and multimodality are the main themes discussed. This also involves the visual features that Facebook enables Facebook users to employ. The chapter provides many examples from the participants' Facebook posts.

**Chapter 7** contains two sections which discuss multimodality and translanguaging. First, it presents the first part of the analytical frameworks for multimodality utilised in the study, including an explanation of the inventory of salient features and an in-depth analysis of content and stylistic features, and the mixed analytical framework utilising two stages of Pauwels' (2012) framework. Then, it gives examples to illustrate multimodality uses on Facebook. The second part of the chapter is related to translanguaging. This includes the approaches used to analyse translanguaging on Facebook. Examples of translanguaging use by the participants are presented. Then, the chapter ends with conclusions and discussions.

**Chapter 8** discusses the findings from the two rounds of interviews. It aims to answer research questions 2 and 3. The chapter begins with an introduction and the interview data analysis procedure. This is followed by the findings in relation to question 2, which reveal the reasons for the participants writing in Thai, in English and other languages. Various reasons for choosing different language choices are identified. The common reasons given by them are related to their target audience, widening their audience and technology issues. The chapter moves on to answer question 3, which is related to the participants' perceptions of writing in English and other languages to other Thais, to native speakers of English,

and to non-native speakers of English from other countries. The participants show their views and perceptions about those aspects in interesting ways. The findings are explored in line with other research studies. The chapter again ends with a conclusion.

**Chapter 9** offers a summary and conclusion of this thesis. It firstly presents a brief rationale of the study and returns to the research questions. Then, it gives a summary of the answers to the research questions. The chapter moves on to a brief synopsis of the research methodology and major findings. The chapter ends with a discussion of the research's limitations, future research suggestions, research contributions and implications.



# Chapter 2 Computer-mediated Communication (CMC)

## 2.1 Introduction

Since the arrival of computers and the Internet, a new method of communication has emerged as the widespread use of the Internet has changed how people communicate. People around the world can connect with each other with ease and at low cost. Apart from face-to-face communication or traditional methods such as telephone, letters, or fax, nowadays there are a greater number of communication options. A large number of people choose to communicate through the Internet; this is known as 'computer-mediated communication' (henceforth CMC). The first recorded exchange of prototype emails took place in the early 1960s, and it has been popular since the mid-1990s when personal computers became ubiquitous (Tagg, 2015b, Thurlow et al., 2004, p. 251).

This chapter examines several aspects related to CMC and this research project. Firstly, it gives a general overview of CMC and its definition. Secondly, it outlines modes of CMC, followed by an examination of other means of communication and related factors. The chapter then moves on to address the linguistic features found on CMC, CMC text types, and subsequently, social network sites are discussed. Finally, the chapter concludes with a review of identity on CMC, code-switching, multimodality and multimodality features in CMC environment in Facebook.

## 2.2 CMC: General overview

CMC is interdisciplinary and there have been useful contributions by scholars from various fields, such as media studies, computer sciences, education, linguistics and sociology. As a result, its applications have become wider. The focus of CMC is on the extent to which people bring or do not bring existing ways of communication to the new technologies in communication. Therefore, CMC is studied in order to ascertain if and how communication is different when

## Chapter 2

it is mediated by the Internet (Thurlow et al., 2004). Studies also attempt to discover similarities shared by other types of communication compared with CMC (Tagg, 2015b).

In general, CMC is related to a large set of functions in which computers are employed to support human communication. Scholars have provided many different definitions of CMC, both broad and narrow in scope. At its narrowest, CMC is defined as computer applications for direct human-to-human communication, which includes email, interactive 'chat' systems and group conferencing systems. On the other hand, to define CMC broadly, it can encompass virtually all types of computer use (Berge and Collins, 1995). Another classic definition is proposed by Herring (1996). For Herring, CMC is simply defined as, "communication that takes place between human beings via the instrumentality of computers". For all of the definitions mentioned earlier, it seems that computers are an important factor since the communication is related to computers. However, at present, it is sensible to include mini-computers in CMC, such as communication via applications on smartphones or tablets, which are widely used by many people. In 2004, Thurlow et al. mentioned that CMC in practice is usually concerned more specifically with human interpersonal communication on, about, and through the Internet and web. This creates a virtual community that brings individuals together online. According to Seargeant and Tagg (2014), there are different kinds of online community. For example, online affiliations that orient around shared interests, shared social variables, hashtag communities, the extension of pre-existing offline social networks and node-oriented networks where people come together through their mutual friendship with a particular user.

This study employs the narrow definition of CMC, which is the use of computer applications facilitating communications related to humans only. More specifically, it focuses on the social network site on Facebook that provides a common platform for CMC (see 2.8 for more details).

### **2.3 Modes of CMC**

CMC modes can be synchronous, asynchronous or mixed. To distinguish the synchronous from asynchronous modes, according to (Kiesler et al., 1984),

synchronicity requires the sender and the recipient to be logged on at the same time. The messages are ephemeral, scrolling up and off participants' computer screens when new messages replace them. Real-time chat is an example of this mode. In contrast, asynchronicity relates to systems that do not require users to be logged on simultaneously in order to send and receive messages. Email is an example of this second type of mode. Another distinction is proposed by Romiszowski and Mason (1996), who state that synchronous communication has to be real-time, such as face-to-face communication, telephone conversation, lectures, and chat rooms. Asynchronous communication, on the other hand, refers to a delay in time between sending a message and when the message is read, such as email, letter, fax and other offline communication. It could be said that CMC can fall into both categories. At present, there are several CMC systems that combine the two modes. For example, a combination of wall posting, emailing, messaging, and chat room including voice calls and video calls. This combination is found on Facebook, the largest social network site (see more details in 2.8). While wall posting can be regarded as asynchronous, as the response to wall posting is delayed, other features such as the Facebook chatroom are synchronous. In the asynchronous Facebook modes, users can interact with communication messages to post, send, reply and edit their messages at different times. In the synchronous mode, two or more Facebook users can communicate in real time, such as text messages, Facebook voice calls or video calls (Androutsopoulos, 2006, Herring, 2010).

Modes of CMC have a powerful influence on the structural complexity of the text. Herring (2001) states that because synchronous modes happen simultaneously, the unplanned speech that reflects cognitive constraints on real-time language coding results in a reduction of linguistic complexity compared to asynchronous modes. Hence, more stranded prepositions, fewer compliments and shorter words are found in this synchronous mode. The asynchronous mode, however, allows more time for users to construct and edit messages. As a result, more complexity can be found in asynchronous text, such as emails, blogs, and discussion boards. Nevertheless, the complexity can vary according to social situation factors which determine formality levels.

## 2.4 Languages online and linguistic features of CMC

The Internet allows users to communicate worldwide using languages of their own choice. However, the distribution of languages available online is not even. Tagg (2015a), shows that it is dominated by English language websites and a few other major languages such as Japanese and German. Among the different languages in use, English is the most dominant language online for various reasons. As mentioned earlier, English has a global status as an international lingua franca (Jenkins, 2014a, Jenkins et al., 2011). This is partly because English has a crucial role as an official and unofficial language in most countries. The dominance of English online is also a result of technological factors that affect language choice online. First, the standard language initially used on the Internet was the ASCII character set, which was based on English (Palme and Pargman, 2009). In some cases, languages do not have supported scripts, so other languages, including English are commonly written. There are also occasions where a language is written up in Roman script. However, it is not always possible to access all of the language's characters, such as the Spanish ñ and Swedish ö. Other languages such as Chinese or Arabic that have traditional script are neither possible to be written occasionally. One of the solutions for the users of these languages is to switch to English for international communication. In addition, due to economic factors, speakers of minority languages have a tendency not to have Internet access or digital literacy skills and this prevents them from using the Internet as a way to promote minority languages (Tagg, 2015a).

The Internet is also a significant factor in language change (Thurlow et al., 2004). The influence of the Internet on a living language has caught linguists' attention. The Internet has created the universal information net that is called 'cyberspace'. Cybersurfers, netizens, nerds, netties, netters, and netheads are terms used to denote people who use online communication. Regular users are known as 'webies', new users 'newbies', and the language used to communicate on the Net is called 'netspeak' Some other common terms to describe the language used in cyberspace include weblish, netlingo, tech-speak, e-talk, geek-speak and wired-style (Crystal, 2006, Gridchin and Nazaryan, 2006, Thurlow et al., 2004).

CMC is generally perceived as conversation although it is in a written form. Many words used to explain CMC activities have resulted from this perception. Thus, instead of 'wrote' or 'type', users tend to use 'said' and 'talk'. Because of these contributions of CMC, and its effects in shaping language as it is seen today, a number of words have been created and adapted. CMC language is distinctive and full of non-standard features that is not resulted from users lacking of knowledge, but they are purposely used. (Herring, 2001). Although a large number of web pages are in standard forms, including emails (Thurlow et al., 2004), non-standard features are commonly seen in CMC. In the early years of the Internet, wired style or Internet language was thought to be harmful to written languages. However, it was subsequently found that the wired style is dynamic, innovative and rule-averse (Thurlow et al., 2004). In this view, Internet users do not lack knowledge of standard language forms nor is this an indication of insufficient education. Language users purposely make their own choices to use languages that suit them. However, the linguistic features used on the Internet might lead to negative judgements as some features deviate from standard language ideology (see 3.3.1). That the Internet users deliberately make these choices could be a result of economising on typing effort, imitating spoken languages and expressing individuals 'creativity' (Herring, 2001). For instance, users employ Roman letters because their pronunciation corresponds with the target phoneme or use letters according to their placement on a computer keyboard (Tagg, 2015b). Such creativity draws on a range of semiotic resources to produce new communicative practices (Seargeant and Tagg, 2011 p. 503). In addition, many Internet users use strategies for shortening the message forms. Nonstandard forms are seen as typical for CMC. (Crystal, 2001) mentions that language for CMC or Internet language is 'written speech' or it is to 'write the way people talk'. Likewise, Davis and Brewer (1997) explain that "electronic discourse is writing that very often reads as if it were being spoken". Thus, this language of the Internet generates features that Internet participants never used before the arrival of the Internet. Significantly, this leads to a linguistic variability where the features replicate oral communication rather than written communication. Another variable that reflects orality is found in the structure of unplanned speech such as information length, lexical density and the degree of syntactic integration (Crystal, 2006).

## Chapter 2

According to Crystal (2001; 2006) and Thurlow (2004), there are several characteristics of language use in CMC. The two scholars explain the linguistic characteristics accompanied with examples as follows:

1. Acronyms are not reserved for words or short phrases, but it is possible for sentence length.

- GTG for "Got to go".
- CID for "Consider it done."
- CIO for "Check it out."
- WDYS for "What did you say?"

2. Punctuation and spelling are employed in exaggerated ways, and using spacing, capitals, and special symbols for emphasis such as repeated letters (hiiiiii), and the following range of emphatic conventions. Here are examples:

- the \*real\* answer: word or phrase is emphasised by putting asterisks.
- W H Y N O T: used for "why not" with letter spacing for loud and clear.
- I SAID NO: all capitals are used for shouting.

3. Users, particularly young users, have introduced many non-standard spellings such as fone for phone and kool for cool, and the substitution of a lower-case o by a zero as in d00dz for dudes.

4. Netspeak lacks the facial gestures, expressions, and conventions of body posture and distance. Because of this, emoticons or smileys for expressing positive and negative attitudes and feelings are created and employed.

5. There has been the creation of a new genre of abbreviated forms such as, lol for laugh out loud, tttt for to tell the truth, and 4e for forever.

6. Individual words can be minimised; for example, F2F for 'face to face', THX or TX for 'thanks', IRL for 'in real life', WE for whatever, and PLS for 'please'.

7. Plural -s can be substituted by -z has such as gamez, serialz, and downloadz.

8. Unusual use of combined punctuation marks; for instance, repeated use of hyphens (---), repeated commas (,,,), and a large number of dots (.....).

9. Punctuation is more likely to be reduced in most situations and in some emails and chat exchanges is absent.

10. The 'k' is employed as an emphatic prefix such as k-awesome, and k-k-all-right and k-kook.

11. The signs of characters or character combinations are used as to express shades of meaning such as sure/, \so.

12. There is non-standard spelling, for instance, kay for It's OK, and yep and nop for yes and no.

13. Accuracy in spelling and typing is less of a concern.

14. Words are compounded and blended such as weblish, netiquette and shareware.

The use of language in CMC or internet language presented above shows the ability of users to adapt the computer medium to their expressive needs purposively for communication such as simplifying the language, economising letters in words and other ways of playing with words. However, some scholars take the view that the spread of the Internet could be a threat to standard varieties of language, since there has been a concern, particularly in popular media, that younger generations will lose the ability to write and spell correctly (Thurlow et al., 2004). It could be argued that non-standard spelling or ill-formed spelling is an option that is used on purpose for reasons such as saving keystrokes, reducing time to speed-up typing or trying to be fashionable (Crystal, 2006; Thurlow et al., 2004). In this study, these purposive uses of languages and perceptions of such uses are identified.

## **2.5 CMC and CMD**

Research in CMC related to the languages used in online environments was originally interested in the distinction between synchronous and asynchronous modes of digital communication as an important point for linguistic description (Herring et al., 2013). This interest gained attention in the 1990s (Androutsopoulos, 2006) when the Internet began to play a greater role in

## Chapter 2

people's lives (Tagg, 2015b). After documenting many linguistic features of CMC, a number of studies have revealed that the distinctions between synchronous and asynchronous modes have shifted. The shift of attention in CMC has been to the socially situated discourses in which these features are embedded. The move from the language of CMC to computer-mediated discourse has crucial implications for the theory and methodology of CMC research from a sociolinguistic viewpoint (Androutsopoulos, 2006). This is known as computer-mediated discourse (henceforth CMD).

The interdisciplinary study of CMC, which is a specific area that focuses on language and language use in environments of computer network, utilises discourse analysis methods for addressing that focus. Herring (2001) provides a definition of the term 'computer-mediated discourse' as the communication that is produced when human beings come in contact with one another by transmitting messages through networked computers. The linguistic properties in this method of communication can vary according to the type of messaging system that is employed and the social and cultural context that embeds particular instances of use.

CMD is the most relevant to this study as social factors tend to account for the communication used by the participants. It was chosen to be the framework for a better understanding of the use of languages on Facebook in this research. CMD focuses on language and language use in computer networked environments, and methods of discourse analysis are used for addressing that focus (Herring, 2001, p.612). CMD can be employed to describe the characteristics of communication and find social factors related to the context or situation of communication including information about the participants, their reasons for communicating, their relationships to one another, the language types they use to communicate, and what they are communicating about (Herring, 2007). Hence, applying CMD was appropriate to answer the study's research questions as characteristics of language choice is one of the foci. Social factors that influence the use of choices was another significant point, as well as the reasons behind the use of such choices.

## 2.6 Code-switching in CMC

Current studies on CMC have shifted from the measuring and surveying of the use of particular languages to an interest in specific multilingual practices of Internet users, the motivation behind their choices and the functions and meaning these have for them in their particular online contexts (Leppänen and Peuronen, 2012). Code-switching is a common practice of CMC users for their online interactions, particularly in social network sites that could be public or semi-public and with multiple audiences who might share or might not share their first languages (see 4.5.1). Code-switching in CMC can also be employed to signal identities. In a study by Tsiplakou (2009), Greek users in a CMC environment switched English, standard Greek and regional varieties to create a highly literate group identity.

Code-switching in online contexts and code-switching in spoken language share some similarities and differences. According to Tagg (2015b), these two types of language switches are similar in terms of reasons for using the switches; constructing identity, expressing emotions, showing alignment with other people and as a resource for structuring talk. However, code-switching in CMC differs from spoken code-switching. For one thing, in communication via CMC, such as in social network sites, networked audiences have affected the use of code-switching, such as using English to widen the audience in addition to using first languages. In addition, the difference between CMC and spoken communication is that interaction online provides users with the ability to create more multilingual discourse than they might do in face-to-face interaction due to affordances in CMC, such as making use of translation services and online dictionaries, and enabling them to add photos and videos and 'like' other sites. Affordances in online communication refers to the possibilities and potential constraints provided by social network sites that shape communication. It is the users' interpretations of the possibilities offered by enhanced technology related to their own technical competence and communicative intent (Lee, 2007, p. 226-227). Moreover, code-switching in CMC is influenced by other factors, such as the number of users who are involved in the context, types of topics, participant

## Chapter 2

characteristics, relationship of interlocutors, text types, publicity and attitudes towards CMC (Tagg, 2015b, p. 133-137).

A number of examples of studies related to code-switching in CMC, which present core features related to this study, are discussed in this section. The first study conducted in by Halim and Maros (2014) on code-switching investigated the occurrences of code-switching on Facebook. It analysed a one-year corpus of 439 status updates written by five bilingual Malaysian teachers. The study shows that the switching between Malay and English that the participants employed on Facebook was due to addressee specification, to serve as quotations, message qualification, reiteration, checking, clarification, emphasis, availability, to indicate emotions, free switching functions, and for principles of economy. This study is similar in part to this study, which is also interested in the reasons for language choice in the participants' linguistic repertoire. Some of the findings of Halim and Maros (2014) are applicable to this study.

The next study was also conducted in the Malaysian context by Bukhari et al. (2015). They studied the occurrences of code mixing with the insertion of English morphemes into Malay lexical items on Facebook. Code mixing and code-switching can be used interchangeably to refer to the same phenomenon of language alternation (see 4.3). However, Bukhari et al. (2015) study makes distinctions between the two and prefers code mixing rather than code-switching, as the utterances chosen for the study were below clause level. 80 postings on Facebook status updates in a one-year period by students from universities in Malaysia were analysed. The findings reveal that the morpheme insertions in different posts were employed for various reasons. It also shows that code-switching occurred for different functions, such as to amplify and emphasise a point where one language lacks capability. For instance, continuous tense morphemes do not exist in Malay verbs, therefore the English -ing was inserted to express feeling or emotion. Code mixing was also used to address a different audience when the participants intended to address people coming from various linguistic backgrounds, to distinguish whom they would like to address and what should be communicated. The findings also suggested that the code-switching the participants used is regarded as an innovation. For example, the participants creatively inserted and mixed the English verb

morphemes into Malay lexical items. The mixing of the languages did not result from the participants' low proficiency. However, this phenomenon was used to creatively adapt the use of English in daily and informal conversations, whilst maintaining a close relationship with their native language.

The final study conducted by Tagg and Seargeant (2012) has particular relevance to the context of this study as it was interested in the language practice of Thais from a social network site. However, their study not only obtained data from Facebook, but also from MSN. It investigated how a group of English-speaking Thai nationals played with the two languages and writing systems through practices of code and script switching. A set of 40 exchanges via Facebook and MSN were analysed. The study found that the participants played with the two writing systems in order to create their co-construction of an online community and a shared identity, as well as performing identities as modern, internationally-oriented Thais.

The common themes of the studies above are that they have examined code-switching focusing on Facebook groups of Asian participants, and have shown that code-switching used in online settings is people's choices of multiple languages to convey their messages for different purposes. Participants in the studies tended to consider the repertoire of their audience and were capable themselves of communicating with audiences from different backgrounds in a creative way. Functions of code-switching on social network sites are the focus of the above studies; however, my study has extended the scope of these studies. This present study is more complex, as it utilises more aspects in looking at code-switching and also other multilingual practice on social network sites. It not only includes code-switching from a traditional perspective, but also makes code-switching a central part of the wider perspective called translanguaging (see 4.2). Multimodality and the perceptions of different groups of people using code-switching including English and other languages were also added.

Although the studies of Halim and Maros (2014) and Bukhari et al. (2015) were conducted over a long period of time, only written posts on status updates were selected and analysed. My study is different from these, because it also includes code-switching in posts from Facebook comments in addition to Facebook status

## Chapter 2

updates. Moreover, not only were written texts collected, but other multimodal features were also included. This brings more dimensions into the study and yields greater understanding of the full range of communication in multilingual settings, which are complex and go beyond written languages. Even though my study only recruited participants from one nationality (Thai), which was the same as the first two studies based on Malay participants, the Thai participants in my study did not only live in one country, but resided in different countries. This could generate more interesting data in which their environments and multicultural exposure in different countries could affect their language choice. Compared with the study of Bukhari et al. (2015), my current study does not focus on the grammar perspective by looking at morpheme insertion for tenses and aspects. In this present study, adapting English with the mother tongue in informal contexts on Facebook is not considered as lacking English proficiency. However, identifying this practice of creativity is similar and relevant.

Compared with the study of Tagg and Seargeant (2012), this present study has similarities to their study, because the focus is on Thai multilingual speakers' communication on social network sites. It is also similar to their study in terms of considering a variety of features of internet communication, not just code-switching in written texts. Nevertheless, this study employed more participants from various locations using different and wider perspectives when looking at code-switching and multilingual practice on Facebook, including translanguaging, ELF, CMC and multimodality.

### **2.7 Identity via CMC**

Data gained from CMC is useful for the study of identities as “the Internet is a site for the productive construction of new hybrid identities...” (Sinclair and Cunningham, 2000). The Internet also provides spaces of communication where identity and meaning are constructed, reimagined and debated (Mandaville, 2003). Online communication and information technology are more likely to shape identity processes in meaningful ways, so it is worth considering the identity implications of social media practices along with the role of CMC. In recent years, social network sites (more details will be provided in the next section) have become crucial, as they offer new ways for people to connect with each other. They also provide new opportunities for sharing self-representation

and other activities that are important for identity formation and expression (Ellison and Boyd, 2013).

Identities on social network sites are presented differently from face-to-face communication as they involve writing oneself into being. Users can choose how much of themselves to show and to how many people at any one time. Although the potential audience for a profile is very large, it is generally restricted based on the user's choice of who they allow to see it. On social network sites, users perform predominantly through the written word instead of speaking, although the words they use can be like spoken language. Identity construction in such an environment is related to visual resources that include typography, orthography and combining different scripts creatively (Seargeant and Tagg, 2014). In particular, with the ongoing combination of multimedia affordances available on social media, users tend to use visual semiotic resources such as photos, moving images, or still images for their self-representation (Androutsopoulos, 2010). In terms of potential audience for self-representation, Seargeant and Tagg (2014) point out that users develop strategies to distinguish between different strands of their potential audience to present themselves in a way that targets particular individuals and groups. They also employ those strategies to exclude others. The same scholars highlight that self-representation online has more complexity and involves more nuanced processes than face-to-face or one-to-one communication. Such representation on social media is also still a relative novelty as norms of interaction online are not yet stable.

Although Facebook is a crucial online community that has millions of users worldwide, studies of Facebook relating to language use and identity are few, particularly in the context where English is used by Thais who reside in different settings. There have only been a few previous studies related to Thais using languages on CMC and identity representation and construction. For instance, a study of Tagg and Seargeant (2012) explored the bilingual practices of an English-speaking Thai national community on Facebook and MSN using discourse analysis of informal conversation exchanges. It examines how those Thais draw on semiotic resources and play with the Thai and English including code-switching and script switching as well as orthographic variation. There are

## Chapter 2

interesting findings related to identity, showing that the participants play with the two languages so as to represent themselves as young modern international Thais experiencing two cultures.

Another study was carried out by Glass (2009), which examined Thais writing in English by English major graduates across electronic and non-electronic genres drawing on surveys and interviews. This study focuses on the English writing habits of those graduates and their opportunity to use English, as well as reasons for using English for both Thais and other nationalities. Glass's (2009) study is not directly related to identity, but for one thing that Glass mentioned in his study to support the study of Watkhaolarm (2005, p. 155) could present a problematic idea about the current use of English associated with identity as the study claims that "English is not infused in the Thai identity". My study addresses this point, and will argue on this issue with supporting data, as outlined in Chapter 8.

English language and other language choices on Facebook are the focus of this study, to establish how identity is presented in CMC contexts. Users have the choice to provide very little basic or truthful information to the opposite extent, whereby they greatly embellish their details. However, if they are not truthful in their profile, it is very easy for this to be revealed and challenged and this could become embarrassing (Sergeant and Tagg, 2014). Online interactions on Facebook provide an opportunity for new identity construction, where people can write whatever they want and choose any languages they prefer. Thus, they can attempt to create any identity that pleases them (Wilson and Peterson, 2002), although, as already noted, this may not always be successful. In addition, this study will also explore whether identity creation is one of the underlying reasons for language choices and uses. This will extend the existing knowledge and contribute to the field of CMC associated with identity on Facebook.

The framework of identity appropriate to this study is that proposed by Bucholtz and Hall (2005). This framework is used to analyse identity which is produced in linguistic interaction. This study demonstrates that identity is produced while the participants interact with their networking contacts mainly via writing on their Facebook walls. This framework draws on five principles. Firstly, instead of being considered as the source of linguistic and other semiotic practices, identity is the product. Thus, identity is a social and cultural, rather than

primarily internal psychological, phenomenon. Secondly, identities encompass macro-level demographic categories, temporary and interactional specific stances and participant roles, and local, ethnographically emergent cultural positions. Thirdly, identities may be linguistically indexed through labels, styles, implications, stances, or linguistic systems and structures. Identities are also constructed through the relationships between others and self, and affected by things in common, things that differ, as well as how honest the relationships are and how they conform to social rules or norms. This includes similarity and difference; artifice and genuineness; and delinquency and authority. Finally, identity may be affected or built by what the person wants, their goals, what they do, how they interact or treat others, and also by their habits which may be conscious or unconscious, and in part an outcome of larger ideological processes and structures. These principles can be seen and defined by examination of interactions in a variety of forms. This framework is explained briefly here, due to limited space and as it is not the main focus of the study.

## **2.8 Social network sites (SNSs) and Facebook**

Social network sites are a recent feature that plays a major role in digital communication and communities. They are a new phenomenon that allows users to meet strangers and enables them to articulate and be visible in their social network. Social network sites are a system which allow users to create a profile and decide who the audience is who can view them. The tools allow the user to limit the audience to different parts of the profile either public or semi-public. The scope of the SNSs allowing communication are generally limited to users of the system (Boyd and Ellison, 2008). The same scholars also further explain that the two terms 'social network site' and 'social networking sites' are different. While the first one is used to describe the phenomenon mentioned earlier, the latter term appears in public discourse. However, both terms are often used interchangeably. This study uses the first term, social network sites, instead of social networking sites, because of the emphasis and scope as sensibly explained by these two scholars. The term 'networking' emphasises relationship initiation, often among strangers. 'Social network sites', however, does not focus on allowing people to meet strangers, but is to enable users to articulate and

## Chapter 2

make visible their social networks. For the term 'social network sites', the idea is that users are not necessarily 'networking' or looking to meet new people. They are primarily communicating with those who are already a part of their extended social network. Hence, the term 'social networks sites' is more appropriate in this context to emphasise` the articulated social network as a critical organising feature of these sites.

Social network sites are an extension of real life, as they are virtually a list of contacts that is supplemented by other people's contact lists, although these are a subset, and maybe even possibly a superset, of a user's contacts. The constitution of connections varies widely and could range from close family to someone the user met once with whom they shared something tenuous in common. Social network 'Friends' could be part of this short list, such as family, close friends, school friends, work colleagues or someone with whom they share a common interest. From now on, Facebook Friend with capitalisation will be employed to differentiate the term from friends in general. This is to follow Boyd and Ellison (2008) who propose that the articulated list of Friends on SNSs is to be capitalised for distinguishing it from the colloquial term 'friends'. If a user's contacts list in their mobile phone were compared with their Friends list, it is likely that their social network connections are far more numerous than their phone contacts. Acquiring more Friends has become a target that some users will strive to attain, as having lots of connections or friends looks good. Although the majority of social network site Friends could not be considered actual friends (Ellison and Boyd, 2013).

Social network sites also make a huge impact on people's interactions in modern society (Seargeant et al., 2012). They provide great opportunities for people to experience other cultures without time, space and distance. People from different linguistic and cultural backgrounds can interact, share thoughts, and construct knowledge (Sangiamchit, 2018). Social network sites are a genre of social media (Ellison and Boyd, 2013). This refers to "online community spaces where users create profiles and then establish and exploit openly-traversable links with networks of other users such as Facebook Friends" (Seargeant et al., 2012). Similarly, Ellison and Boyd (2013), mention that in social network sites users can share various media including text types, photos, and videos. This

leads to productive exchanges from extended networks such as having Friends in their connections and later extends to Friends of Friends .

Social network site can be categorised as part of Web 2.0. According to O'reilly (2005), in particular, Web 2.0 involves participatory information sharing, an ethic of collaboration, user-generated content, and the use of the web as a social platform. In addition, this term could include the kinds of sites that manifest those uses; for example, social network sites, wikis, blogs, and media-sharing sites. The notion of Web 2.0 is controversial, because it could be seen as merely a marketing buzzword, or a meme, which is an idea passed electronically from one Internet user to another, rather than a true revolution in web content and use, as its proponents claim. Later, O'reilly (2005) illustrated the dichotomy between Web 2.0 and what he retroactively called Web 1.0 with a comparison between the two in the following example:

For Web 1.0: *Personal websites, Publishing, Britannica online, Content management systems, and Directories (Taxonomies)*

For Web 2.0: *Blogging, Participation, Wikipedia, Wikis, Syndication, and Tagging (Folksonomies)*

Herring (2013) provides a redefinition of Web 2.0 as:

Web-based platforms that emerged as popular in the first decade of the 21st century, and that incorporate user-generated content and social interaction, often alongside or in response to structures and/or (multimedia) content provided by the sites themselves (p. 1).

This study employs this definition of Web 2.0 platforms to that Facebook users can create what they would like to include on their own Facebook walls and decide on interacting with anyone on their contact list. With the affordances provided by Facebook, they can play with multimodal features and decide who they would like to share their information and content with.

Communication on social network sites creates CMD which falls under an umbrella term of CMC (Herring, 2007). As mentioned earlier, the focus of CMD is narrower and has a more specific focus on language and language use. It uses discourse analysis methods to address that focus. That people communicate

## Chapter 2

using social network sites is not neutral, since this always comes with social expectation, conviviality, and meaningful connection with others. It might also be accompanied by support and empathy (Park, 2010). That multilingual users interact with each other on their connection generate to a specific communicative dynamic community where people interact and manage relationships on social network sites.

### 2.8.1 Facebook

Well-known examples of social network sites include MySpace, Facebook, and QQ. Among them, Facebook is the most powerful at present, as the statistics below illustrate. Facebook is considered to be the leading global social network site (Golder et al., 2007). According to Moreau (2016), the top five leading social network sites include Facebook, Twitter, LinkedIn, Google+ and YouTube, respectively. Facebook is a dominant presence and is popular and widely used because of its appealing design and social benefits. It is a site where users connect to each other to express their feelings, update statuses, and share their social and political views in a fast economical way. It is considered to be the largest online social network site nowadays (Kirschner and Karpinski, 2010). As of March 2015, Facebook has more than 936 million active Facebook users on an average day, an increase of 17% year-over-year (PRNewswire, 2015).

Facebook provides multimodal features that enable users to create their communication publicly or privately, and synchronously or asynchronously, in their own way. This is in line with Seargeant et al. (2012) who mention that the multimodal features significantly affect the way that users construct their online communication. Facebook has been subjected to much recent debate within the educational community (Selwyn, 2009), although it does not play a major role in academic uses, rather it is more frequently used for social purposes (Madge et al., 2009). In common with the features of SNS described above, Facebook users are able to create profiles, personalise these and link with their network of Friends. They can incorporate the newsfeed feature into their social interactions and assume that their posts will be accessible by any of their Friends. They can also manage their privacy settings to restrict their audience. Facebook Friends tend to involve people with whom they have existing offline relationships, rather than people whom they meet online (Boyd, 2008, Boyd and Ellison, 2008).

A number of features are available on Facebook, and these options are updated from time to time to introduce new features. However, the basic options to communicate on Facebook include the Facebook status update, which are short messages that resemble broadcasts. These appear in Friends' newsfeeds and Friends can make comments on them (Boyd and Marwick, 2011). Status updates might be directly or indirectly targeted at particular groups or individuals. Facebook users who post messages on their status updates tend to use various strategies to target their addressees. For instance, the posters use a particular language choice according to their target audience linguistic repertoires. They may also use a vocative or words that address a particular person or group. Facebook also provides conversational thread developed from a status update known as comments. Comments can be directed to the initial posters on status updates or another commenter involved in the thread. Apart from the strategies for targeting audience like language choice or a vocative, Facebook commenters tend to have separate comments targeting at different addressees (Tagg and Seargeant, 2014). Options available on Facebook can be public or private. Public posts include public messages shown on the user's Facebook wall, a page within an individual user's profile where their recent activities are listed. This has been presented since 2011 in the form of a 'timeline'. Private posts are those private messages sent to people's inboxes (Boyd and Marwick, 2011). This current study is interested in full range of communication forms, particularly language choice appearing on the participants Facebook walls. In this study, all the participants set their walls semi-public. It means that only their Facebook Friends or Friends of Friends in their contact lists can see and participate in their communication on their walls.

The individuals' Facebook wall is the platform where the studied participants communicate, and, hence, of focus in this study is communication through written channels. Communication on Facebook involves speech, like many other interactions online. However, it lacks the paralinguistic features and gestures of face-to-face interactions, so Facebook provides graphic resources, such as emoticons, in compensation to facilitate intimate and interpersonal communication functions (Androutsopoulos, 2013a, Seargeant and Tagg, 2014). In addition to the earlier text types (see 2.4), Facebook users also make use of

## Chapter 2

graphic features and other multimodal features of their own choice. Apart from those affordances, Tagg and Seargeant (2014) explain that Facebook users are able to create symbols to address posts, such as tagging someone using @ often to draw the attention of the individual who is notified of the post by Facebook. They can also use a variety of strategies for audience design. Those strategies include:

- Content of post: topic; degree to which content can be described as public or private
- Style: level of formality; degree of vagueness or explication, and language choice including script and dialect choice and switches between them
- Direct address strategies: use of the @ sign, photo tagging or post tagging, and use of groups or lists
- Other structural affordances: dividing messages into separate posts

Facebook is relevant to this study because a large number of Thais are currently using Facebook. In 2015, there were 34 million regular users of Facebook in Thailand, and the country has the most social network users in Southeast Asia (Leesa-Nguansuk, 2015). Additionally, Facebook is global, so it creates opportunities for non-English speakers, such as Thais, to use English to communicate with people who are native and non-native speakers of English, in accordance with the focus of the study.

### **2.8.2 Communities on Facebook**

Communities on Facebook which is semi-public platform is dispersed and diffused. According to Boyd and Ellison (2008), participants in such communities tend to meet face to face before, and become connected online. Later they extend their network although some participants meet online. Unlike communities of practice that participants have joint enterprise or come together around shared interest (see 3.2.1.1), communities on Facebook are multilingual communities that users construct and address different groups within the semi-public space. Additionally, the interactions on Facebook tend to be oriented around social interactions rather than around topics of interest (Tagg and Seargeant, 2014). In terms of the link of participants on Facebook, it is loose because they do not necessary have direct interactions and can leave the community anytime with ease. In such a dynamic multilingual online

environment, according to Tagg and Seargeant (2014), there are 3 crucial elements involved. The elements include a form of audience design as presented in the above section (2.8.1), issues around language choice (see 2.4, 2.6, and 2.7), and the translocal communities. The notion of translocal communities is to describe how meanings are negotiated and locally defined when varied local practices and values are brought together. In Facebook communities, the audience is multiple, but it is not possible to be assured of audience who will read posts and respond to the posts (Boyd and Marwick, 2011). Audience design such as tagging plays an important part in maintaining relationship of the participants. It can give a sense of communities to include those who share interactional history (Tagg and Seargeant, 2014).

## **2.9 Multimodality on Facebook**

Communication that is made up of different systems creating meaning, such as writing, speaking, and visuals, is known as 'multimodality'. This affects the creation of texts by combining more varieties of modes, and different semiotic modes to generate the integral parts of meaning-making (Dooly and Hauck, 2012, p.2, Hampel and Hauck, 2006, p.5). From a multimodal perspective, Jewitt (2009) describes how every mode has been shaped through cultural, historical, and social uses to determine social functions. Language is considered only one mode that nests among a multimodal assemblage of modes. The individual modes in a multimodal assemblage are employed to realise different communicative works and users orchestrate meaning through their selection and configuration of modes. Hence, the interaction between modes is crucial in the creation of meaning.

Facebook is classified as a multimodality because it involves a full range of communication forms for communication and representation. It not only involves language, but also includes other aspects such as images, photos and videos (Jewitt, 2009). There are further reasons why communication on Facebook is considered multimodal. Apart from language that is part of a multimodal ensemble, people use images and non-verbal forms to communicate. Sounds and movements are also examples of modes (Jewitt, 2014b). Thurlow and

## Chapter 2

Mroczek (2011) highlight the other modes available on Facebook. According to the two scholars, Facebook clearly demonstrates multimodality which is indicated as a quintessential Web 2.0 application. This is because Facebook allows users to post various types of multimedia content, such as web addresses, photos, and videos.

Multimodality provides a new way of communicating that combines more varieties of modes than were available prior to the advent of social media. Communication on Facebook provides multimodal environments that no longer include merely written language use (Dooly and Hauck, 2012, p.139). To understand communicative practices, particularly a language, regardless of a mixture of other languages or without considering different modes, is no longer feasible, because the emergence of meaning is complex and integrated with other languages and modes (Sultana, 2016). In this study, there are various multimodal features that can be used to make meaning to communicate with the audience on Facebook. For example, Facebook users not only use written languages, but also other modes such as stickers, emoticons, photos and videos. Thus, Facebook is multimodal and the communication occurs in a multimodal environment. Sangiamchit (2018) notes that the result of having a variety of optional methods available for users makes technical affordances increasingly fluid. This allows users' practices, expectations, and social norms to co-evolve together with technical features and social interaction opportunities.

### **2.10 Conclusion**

Communication via technology, such as the computer and the Internet, termed CMC, has played an important role in this era and is very common nowadays. It interests scholars in various fields to study its properties and effects. Whether it is defined broadly or narrowly, it has to deal with computer network systems. CMC is divided into two modes: real-time synchronous and delayed time asynchronous. Some communication systems can combine both modes such as communication on Facebook. The two modes produce different effects on the structural complexity of language used on CMC, since synchronicity or unplanned speech allows less time for users to deliberately use the language compared to planned speech, such as the asynchronicity seen in formal email. However, the degree of formality depends on different social situations.

At this time, social network sites have come to be a part of a number of CMC methods used to keep in touch with others and obtain updates. They allow users who are from different linguistic backgrounds and those who are from different cultural backgrounds to interact, share thoughts, and construct knowledge. Social network sites are contextualised under the context of Web 2.0. Facebook is the world's leading social network site at present. It combines multiple modes and covers a full range of communication forms in which users can employ a variety of multimedia content like web links, photos, moving and still images, videos, alongside their written texts. With the multimodal features and affordances available on Facebook, communication practices, expectations, and social norms have co-evolved with the technological improvements and provide people with more interaction opportunities. The majority of Facebook users take advantage of the platform for social reasons, and it has less significant roles in education. However, it has gained increasing attention from scholars. Studies of the practices found in CMC, such as on Facebook, where there are multiple audiences, have found code-switching to be a common theme. There are reasons for the use of code-switching, such as to widen the audience, to include potential audience, to construct identity, and to express emotions. Code-switching on CMC and spoken interaction share similarities and differences. CMC has affordances that allow users to create more multilingual discourse and generate more creativity.

In terms of identity in CMC, the Internet plays a significant role in providing a space to create a new hybrid identity, and identity can be constructed and negotiated. Identity presented online is different from face-to-face communication related to visual resources that include typography, orthography and combining different scripts. The presentation is through written words accompanied with multimodal features and affordances. This study partly explores how Facebook provides space to create identity and debates this by examining the languages that the participants use on Facebook and their views about making different language choices among different groups, including related social factors. This is an important avenue of study in relation to the Thai context on Facebook, because studying identity through language choice online remains largely un-researched, and requires further explanation. The

## Chapter 2

construction and presentation of identity on Facebook are different from other channels such as face-to-face communication. This is partly due to the affordances available on Facebook and its multiple audiences.

## **Chapter 3 Global Englishes, Language Ideology and Standard English Ideology**

### **3.1 Introduction**

As English is directly related to this research, this chapter firstly examines the concept of global Englishes and emphasises English as a lingua franca. It then moves on to examine Asian Englishes and English in Thailand, including consideration of the importance of English to Thai people. Following this, language ideology and English language ideology are addressed, before examining the more specific context of language ideology in the Thai context to highlight how Thais perceive languages and what they believe about languages. The chapter ends with an examination of standard English language ideology, standard language criticism, and a summary of the chapter.

### **3.2 Global Englishes**

English has spread globally and has had an unprecedented level of influence that contributes across languages and cultures in different parts of the world. 'Global Englishes' could be said to be an umbrella term that covers all kinds of English(es). The use of English worldwide on a large scale includes different paradigms, such as English as a lingua franca (ELF), English as an international language (EIL), and World Englishes (WE). These terms share some similarities, but are different in terms of perspectives, foci and emphasis. For instance, WE focuses on bounded or fixed varieties in the Outer Circle, such as Indian English, Singaporean English, Chinese English, and the description of their features. In contrast, ELF focuses on the fluidity and variability of English practices, and studies processes rather than features. ELF describes possible global characteristics of English produced by speakers who have different mother tongues worldwide (Jenkins, 2007, Seidlhofer, 2011).

These paradigms overlap, although there are quite important differences (Cogo and Dewey, 2012). ELF's definitions and its significance will be explained in more

## Chapter 3

detail in the next section. In the field of WE, the classification of concentric circles of English by Kachru is influential. WE categorises English(es) into three circles: the Inner Circle, the Outer Circle and the Expanding Circle, according to Kachruvian circles. The three circles represent how English has spread, how the acquisition is patterned and how English has functioned as it travelled from Britain to different settings. Travelling to English Native Language countries is regarded as the Inner Circle, while to ESL (English as a second language) countries is known as the Outer Circle, and to EFL (English as a foreign language) countries is considered the Expanding Circle (Kachru, 1985). However, the concentric circles can be problematic (see 3.2.3.2). This study will problematise and discuss this issue.

### **3.2.1 English as a lingua franca (ELF)**

English as a lingua franca (ELF) has grown considerably (Seidlhofer, 2004) and has been a thriving field of research in the past two decades (Archibald et al., 2011). In part, this is a result of the fact that speakers of ELF considerably outnumber those who are native English speakers, or even those who use English as a second language and foreign language. Moreover, those who initially learn English as a foreign language often use English as a lingua franca in practice (Jenkins, 2006). ELF is also regarded as the most extensive contemporary use of English worldwide (Seidlhofer, 2001). ELF use has become the fastest-growing, but until recently, least recognised function of English in the world (Jenkins, 2007, Seidlhofer, 2001). ELF focuses on the language's hybridity and mutable nature (Cogo and Dewey, 2012). As mentioned earlier, ELF is part of the Global Englishes paradigm, and there are a number of studies researching ELF. The term 'ELF' can be roughly be defined as contact languages that are used by speakers who do not share their first languages (Jenkins et al., 2011). The majority of ELF research focuses on interactions between speakers from Expanding Circles (Jenkins, 2009). Another definition proposed by Jenkins et al. (2011) is "any contact languages spoken by speakers who have different first languages".

Recently, Jenkins (2015) proposed a view of ELF that is positioned within multilingualism in which multilingual uses generate "English as a Multilingua Franca. With its explanation of multilingual communication, English is available

as a contact language of choice, but it is not necessarily chosen. English is known to anyone present in the multilingual communication settings, and the languages chosen is potentially in the mix” (p. 73–74). This concurs with this study, as Facebook provides an immense space where, not only the environment is multilingual, but the users are also multilingual. In public or semi-public spaces on Facebook walls, the posts might be read by multiple audiences. Although English is not necessarily used all the time, Facebook users make a choice to present their creativity that has increased the use of English. In this study, whether or not the interlocutors share their first language they are all included, since apart from the first group of participants who are Thais that communicate in English with other Thai Facebook Friends, the second group who are from the Inner Circle and the third group who are from the Expanding Circle, do not share their first languages with the main participants of the study.

English that is used by NNS and deviated from the standard norm does not seem to impede communication. The ELF perspective does not consider non-native speakers of English to be English language learners. However, they are English users who are considered skilled and successful communicators (Jenkins et al., 2011). Hence, ELF can be seen as a language for communication, because it is a practical instrument to make oneself understood in international communication among those who do not share their own L1. According to Mortensen (2010), ELF interactions are assumed to be intercultural, multilingual and dynamic.

The most significant cooperative strategy that underlines ELF communication is accommodation strategy. This is the process whereby speakers usually unconsciously alter their speech and their non-verbal behaviours, and fine-tune those properties to make their communication to be more accessible, and also more acceptable to each other (Jenkins, 2005b, Seidlhofer, 2005b). According to Jenkins (2011), accommodation strategy has emerged as the single most important pragmatic skill in ELF communication. Accommodation strategy is considered to have various functions. For example, they are used to enhance mutual understanding, to project linguacultural identities, to contribute positive effects at the interpersonal level of talk which is to create a feeling of shared satisfaction, to express solidarity and to establish rapport (Kalocsai, 2011). Accommodation strategy is used extensively and skilfully for affective reasons

## Chapter 3

and to ensure comprehensibility. ELF speakers prioritise communicative effectiveness rather than correctness (Jenkins, 2011).

Another area of interest for ELF researchers are the attempts to explore frequent and systematic linguistic forms used among speakers who use English as a lingua franca that are different from the forms used by speakers from the Inner Circle and Outer Circle. It is interesting that linguistic deviation from a standard norm by speakers who use English as a lingua franca is not seen as generating difficulty in communication. For example, the ELF research project conducted by Seidlhofer (2004) on the VOICE corpus. There have been many features that speakers who use English as a lingua franca employ which differ from the use of English by native speakers, but do not cause communication problems. Such features include the lack of the third person singular-s, pluralisation of uncountable nouns, and adding prepositions which do not occur in native speakers' English.

This study expected to see some interesting features of English used by Thai Facebook users that were different from those used by native speakers of English. To be successful speakers who use English as a lingua franca, they made use of communication strategies. For instance, they tried to accommodate one another, such as sentence simplification or code-switching; this point will be discussed later in section 4.7. However, the difficulty in ELF communication can be native speakers' uses of aspects such as phrasal verbs, idioms and metaphors, which could be problematic and lead to communication breakdown (Pitzl, 2009). In this study, it was useful to focus on forms and the strategies used by the participants to communicate with speakers who use English as a lingua franca in their online communication, including what kind of English(es) the participants found problematic and those that do not impede communication in order to contribute to the existing literature in ELF.

As mentioned earlier, linguistic deviation from a standard norm by speakers who use English as a lingua franca does not cause difficulty in communication, so this should not be seen as a problem in international communication. However, there have been some recent studies of the attitudes towards ELF that have yielded both negative and positive results, such as in an academic context from students (Timmis, 2002) and teachers (Jenkins, 2005a, Murray, 2003). At this point, the participants were expected to reflect themselves on their use of

English as a lingua franca and whether they found it positive or negative. This is explored and explained in terms of CMC context which could be influenced by various social factors as the Thai participants resided in different countries (see 6.2).

### 3.2.1.1 **Communities of Practice**

A number of ELF research studies have examined communities of practice (e.g. Baker, 2015a, Ehrenreich, 2009, 2018, Kalocsai, 2011, Kalocsai, 2013, Seidlhofer, 2007, 2011). The notion of communities of practice according to Seidlhofer (2007, 2011) is considered an alternative to speech communities. This scholar explains that traditionally, the term 'communities' has been understood in a local and physical sense which conveys an expectation of social cohesion. Members learn to belong to a particular community, and socialisation of participants in such communities could lead to its values and beliefs. The idea of such communities which are based purely on local contacts and physical space is known as speech communities. According to the interactions of participants in speech communities, it can be said that the link between people in speech communities with shared territory is very strong.

However, over the last few decades, the notion of communities has significantly changed and expanded. Nowadays, countless interaction networks do not depend on physical proximity. It is noticeable that there are a number of interactions in which participants interact from different locations. For instance, communication via chat rooms of young people where they interact with people from all over the world. Thus, communication takes place beyond traditional communities and this necessitates a lingua franca for wider networking. Such worldwide communications mostly occur via ELF. The same scholar further comments that many ELF users have more channels to communicate than in direct conversations, including email and Skype. This also happens on some occasions when they are in the same physical space. This makes discourse community in the modern world complex, and tends to capture a common communicative purpose. This is in line with Baker (2015a) who agrees that a community of practice is considered a useful notion to understand the construction of communities in ELF research, even though often in a

## Chapter 3

considerably modified and looser form to that originally conceived. The notion of communities of practice in ELF research tends to be used to explain the kinds of dynamic and temporary communities that ELF users may form and identify with, but which they share the three criteria of Wenger (1998), to a greater or lesser degree (p.92-94).

To clarify communities of practice which originate from social learning theory and proposed by Wenger (1998), the term refers to groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly. There are three important components of communities of practice: a shared repertoire of negotiable resources, a joint enterprise and mutual engagement in shared practices. To better understand the three crucial components, Langman (2003) elaborates that a shared repertoire of negotiable resources consists of linguistic routines, ways of talking, ways of doing things, specialised terminology, stories, jokes, concepts, instruments, physical artefacts and costumes (p. 83). For the remaining two components, joint enterprise includes members' shared goals and the practice involved in achieving them, and mutual engagement refers to shared practices as regular interactions (p.188). Wenger et al. (2002) and Lave and Wenger (1991) take the view that communities of practice exist everywhere in every aspect of human life. Most people will be familiar with the experience of belonging to a community of practice, and one can belong to a number of communities, such as at home, at work, at school and for hobbies. They can be core members of some communities or occasional participants in others. It is fair to say that the link between people in communities of practice is quite strong, but less strong than in speech communities.

Regarding communities on Facebook (see 2.8.2), which is the focus of my study, these are not considered to be either speech communities or communities of practice. The reason why they are not speech communities is because of the different levels of connection. The link between people in Facebook communities is looser than communities of practice and much looser than in speech communities. Facebook users only have a connection on the social network site, but they can leave and remove themselves from the Facebook communities easily, although some Facebook users are strongly connected. Additionally, communities on Facebook are not considered to be speech communities

because Facebook users are not dependent on being in the same geographical locations or interacting face-to-face. Moreover, the communities on Facebook is very multilingual and the mismatch between geographically settings can be commonly found. For example, Thai language is used by people outside Thailand.

In terms of communities of practice, communities on Facebook are different from communities of practice in the way that Facebook participants with the same connections might or might not have a mutual enterprise or shared goal. They also might not share the practice of regular interactions as the participants in communities of practice do.

### **3.2.2 Asian Englishes**

English has played a significant role in Asian countries as it is used as a language for contact with other regional languages, or a language of cultural transmission. In some former colonial countries, such as Hong Kong, Singapore, Malaysia and the Philippines, the use of English resulted from colonial history. Localised forms of English exist throughout Asia, and it has become almost commonplace to refer to those forms as Hong Kong English, Singapore English, Malaysian English and Philippine English (Bolton, 2008). Others, such as China, Korea, and Japan, use English as a link to global means of communication, but countries such as Thailand and Taiwan have adopted English mainly in international and inter-ethnic communication. Although there are various responses to English across Asia, Asian countries have adopted English to some extent as a language of popular culture, such as by means of film, music, fashion, television, magazines, and cyberspace (Lee and Moody, 2011).

The concentric circles of Englishes in Asia can be presented in this way. Greater Asia, New Zealand and Australia are included in the Inner Circle where English is primarily used as a first language. The countries of the Philippines, Singapore and India are represented in the Outer Circle, where English functions as an institutionalised additional language. The Expanding Circle includes Thailand, Taiwan, China and Korea, where English is used primarily as a foreign language (Bolton, 2008, Kachru, 2005). However, from an ELF perspective, this

## Chapter 3

characterisation is problematic. The problems with the concentric circles are discussed (see 3.2.3.2).

English in Asia is also considered to be a lingua franca (Baker, 2009, Kachru, 2005, Kirkpatrick, 2008). Additionally, there are several languages that are used worldwide in this region, such as Arabic, Chinese and Hindi-Urdu, but the use of these languages is merely within concentrated geographical areas. Hence, speakers of these languages use and learn English as a language for international communication to accompany these languages (Baker, 2009).

Furthermore, English is used as an official lingua franca in the Association of South East Asian Nations (ASEAN) English is used as an official lingua franca in the Association of South East Asian Nations (ASEAN) (see also 3.2.3.3) and ASEAN + 3 including Japan, South Korea and China (Baker, 2012). ASEAN is a community of immense linguistic and cultural diversity as within its territory, more than 1000 languages are spoken (Kirkpatrick, 2010). ELF is believed to enable aspects of global culture to transnationally flow through television, films, music and the Internet (Evison and White, 2011). The increase and large scale of the use of English as a lingua franca in Asia lead to the interest in researching how speakers of ELF express themselves and their local contexts through English in Asia (Baker, 2011b). This study is another that tries to investigate this issue by examining how Thai Facebook users bring their cultures and identities through ELF as communication that is not culturally neutral (Baker, 2011b).

### **3.2.3 English in Thailand**

This section firstly begins by examining how English arrived in Thailand, which is different from its neighbouring countries in the same region. It then provides some categorisations of English using the concentric circle model of Kachru and explains how this is problematic. It finally draws a conclusion on the role of English in Thailand.

#### **3.2.3.1 Brief history of English in Thailand**

Thailand is a country in Southeast Asia where English is used as a foreign language. The history of English in Thailand is comparatively short, because Thailand is the only non-colonised country in the ASEAN group unlike many other countries in this region, such as Malaysia, Singapore and Burma, that were

colonised by British or other European powers (Baker, 2012, Kirkpatrick, 2010, Methitham, 2009). As the context in Thailand is unique because it has never been a colony, the use of English in Thailand is an interesting field of study.

English arrived in Thailand in the 18th century during the colonisation of Southeast Asia. As mentioned earlier, English did not come to Thailand through a colonial power. However, it came as a result of the awareness of the importance of modernisation for Thailand. Because of this, English was introduced and technologies were adopted. In addition, Western and English learning was encouraged in order to succeed in global and regional competition (Kirkpatrick, 2010). English was first employed by higher court officials and administrators. It later became a part of education, but was still limited to a certain group of Thais, such as diplomats, royalty and courtiers. In 1924, English was introduced to Thai formal education and it was no longer restricted to the particular groups mentioned earlier. Since then, all Thai students in formal education are required to learn English (Darasawang and Todd, 2012). Starting in 1996, English became a compulsory subject for all students from the first grade onwards, and in 2006 it was included in the national entrance examination for admission to public university (Darasawang, 2007, Darasawang and Todd, 2012, Glass, 2009).

### 3.2.3.2 Categorisation of English in Thailand

Thailand is generally described as using English within the Expanding Circle according to Kachruvian perspectives (Bolton, 2008, Kachru, 2005). As mentioned before (see 3.2.2), the Expanding Circle includes countries in which English is used primarily as a foreign language, and Thailand is such a case. According to the assumption of Kachru, in the circle of English comprising the Expanding Circle, speakers are seen as norm-dependent where they are not given the right to their own variety of English. On the other hand, in the Inner Circle, the use of English is considered to be norm-providing since the speakers possess their own variety of English, while the Outer Circle is seen as norm-developing because speakers are in the process of developing their own varieties (Kachru, 1985). From the ELF perspective, this characterisation is problematic in several aspects.

## Chapter 3

Baker (2009) highlights the following drawbacks and confusion as follows. Firstly, the traditional division between English as a native language (ENL), English as a second language (ESL) and English as a foreign language (EFL) in the three circles is problematic. The norm-providing which is claimed to exist in the Inner Circle marginalises countries in the Outer and Expanding Circles and prevents them from developing their own varieties of other countries' norms. In reality, those two circles might be developing their own norms. Next, it was proposed by Kachru (2005) that countries in the Outer Circle may be norm-providing for the Expanding Circle in Asia. This idea fails to account for the possibility that countries in the Expanding Circle could also develop their own norms. Furthermore, the model of geographically-based English identities can be doubtful. This is because of the dynamic way that speakers of English move between contexts. For speakers of the three circles, their communication can occur in any of the three regions. This suggests that communication norms may not conform to those of the region in which the speakers find themselves. For instance, communication between international students in Australia might not follow Australian English norms. Therefore, the concentric circle model is simplistic and too prescriptive, and it fails to reflect the fluidity and complexity of English that transcends geographical boundaries (p.17). A study of Baker (2011b) also supports the previous one. In Baker's study, that was conducted in Thailand, speakers who use English as a lingua franca use English as much as a part of their linguistic identity. Their uses of English are like any speakers from the Outer Circle. Hence, this could blur the distinction between the Expanding Circle and the Outer Circle.

### 3.2.3.3 The roles of English in Thailand

English is the second most frequently spoken language in Thailand, while Thai is the only official and national language with a number of dialects spoken throughout the country (Ethnologue, 2015). At present, English is frequently used in business and the tourism industry since tourism is a crucial factor supporting the Thai economy (Litchford, 2011). This is in line with Foley (2005), who points out that English in Thailand is mainly used in certain domains, such as the tourism industry, tertiary education and Internet communication. However, it seems that English is not evenly spread and has extensive penetration only in those areas and in large cities, not throughout the entire country. This is

supported by the study of Draper (2012) that examined English in a rural village in the north east of Thailand and revealed that there was little English penetration in this rural area.

Darasawang et al. (2015) explain that teaching English in Thailand has been formally described as a foreign language. English has been dominated by traditional approaches and teacher-centred classrooms. It is commonly taught by explaining English grammar in Thai. The English content that is taught and learnt is conveyed using elements of phonology, grammar and vocabulary to construct a language through the conscious understanding of the rules behind the elements. Although more recently there has been an attempt to introduce innovations into English education and promote learner centredness and other forms of independent learning, prescribed set teaching techniques are hard to change.

As mentioned earlier, English is formally described as a foreign language. This implies native-like proficiency, but in practice, it seems contradictory. This is because, in general, English is employed as an additional language to communicate with those non-native speakers domestically and internationally. The study of Trakulkasemsuk (2016) examining educated Thai users of English reveals that authentic use of English in Thailand is not to communicate with native speakers of English, but is based on the role of global communication. Thais, in her study, tended to use English in their daily life, both professionally and personally, with foreigners who were not native speakers of English. Hence, it does not seem necessary for Thai people who learn English to achieve native standard. Although in reality, English does not seem to be used with native speakers by Thais, native speakers' norms and usages are preferable. This is especially so in the educational realm. The research undertaken by Anchimbe (2013) and Takahashi (2012), characterise Thailand as having a native-speaker fever in English language teaching. Foley (2007) calls this phenomenon 'the native speaker syndrome'. Outside the Thai educational realm, English is also predominantly used with non-native speakers. For instance, in the tourism industries, Baker (2015a) reports that the majority of tourists are not native English speakers, but non-native speakers from East Asian countries and from the ASEAN community.

## Chapter 3

The following section provides more understanding about the ASEAN community as it is a significant factor that re-enforces the Thais' use of English. The ASEAN community was established to create mutual benefits for its ten member states. These include Indonesia, Malaysia, Philippines, Singapore, Thailand, Brunei Darussalam, Viet Nam, Lao PDR, Myanmar and Cambodia. ASEAN is structured for the purposes of cooperation and involves security, economics, and socio-cultural factors, with the security pillar later being expanded to include political cooperation (Human Rights in ASEAN, 2017). Thailand is a founder member of the ASEAN community, and English is used as the official working language (Baker, 2012). Recently, in 2015, according to the Association of Southeast Asian Nations (2017), the establishment of the ASEAN Economic Community known as the AEC, which consists of the ten ASEAN countries including Thailand, has transformed the ASEAN region into an area of economic cooperation so that investors and workers can operate anywhere in the ten countries. The collaboration aims to remove the economic borders between the member states. The whole region has been transformed into 'the single ASEAN' market. Because of the collaboration, workforce, goods, services, investment and capital in the community can flow freely. It has led to a major change in the regional economic integration agenda in ASEAN and offers opportunities in the form of a huge market of US\$ 2.6 trillion and over 622 million people.

As a part of the ASEAN group and the ACE collaboration, Thailand has been an active part of this community. It has been agreed that English is used as the language for business in the community (WallstreetEnglish, 2015). A large budget was allocated to improve students' English proficiency, and government officials are also urged to sharpen their English language skills. This is to respond to the need to use English as an official lingua franca in this co-operative community. Hence, the awareness of improving English has been raised as English is the most important instrument to compete and cooperate with other ASEAN members (Chongkittavorn, 2014). These factors mean that it is possible that the use of English among Thais in the study has been influenced by this awareness.

English also plays a crucial role in many other aspects of Thai life through pop culture. English is presented in entertainment programmes such as, TV, film and music including in other types of media and advertisements. Apart from Korean

or Japanese languages and cultures that Thai people enjoy, those from Western countries such as the US and UK are also very influential on Thais. It is apparent that a number of English songs are available on Thai TV programmes and radios. English-language movies are also popular among Thais, especially movies from Hollywood. English is also widely used in domestic, imported and exported products including advertising on media such as radio, TV and billboards. English is available everywhere in the major cities as noticeable signs are written both in Thai and English. It is interesting that there have been more TV programmes that aim to teach English at various levels and forms, such as the popular edutainment programmes 'Chris Delivery' and 'English Breakfast'. The hosts of both programmes are mixed-race and half Thai. They can speak both Thai and English very well and code switch to teach English in an entertaining way. The shows' guests include celebrities and well-known Thais who speak English at an intermediate to advanced level.

It should be noted that the need for English in Thailand does not only come from the influence of western countries, a number of Thais are self-motivated to learn English and would like to be proficient in English for their career opportunities and advancement, so English has become a valuable commodity in business and education. This is supported by the study of Methitham (2009) who found that some Thai people would like to develop their English as it is considered to be a vehicle for internationalisation, modernisation, and a key to accessing advanced knowledge and resources. Another study by Subphadoongchone (2011) generated similar results in terms of the benefits of English for accessing knowledge and advancement. This researcher investigated Thai science students' experience of writing their master's dissertation in English at a Thai university. The study reported that the participants preferred writing their dissertation in English even though it was more demanding. They perceived that this could help them to improve their English knowledge and help them to achieve their future professional and academic goals.

However, Foley (2005) points out that although English is crucial because it is used in various domains, for example, as a workable language of international organisations and conferences, entertainment products, economic affairs and trade, tourism and international safety. Nevertheless, it was not required in every

## Chapter 3

Thai's personal life, such as people from remote areas, especially the older generation, who are rarely exposed to English and do not depend on technology. In terms of the role of English and its problems, Wiriyaichitra (2002) states that English development in Thailand is far behind other countries. This is due to several teaching obstacles, for example, teachers' heavy workloads, large classes, and lack of opportunities to use English in daily life.

In relation to employability, in Methitham (2009) study, native speakers from the West were more preferable for teaching English, so they have better job opportunities than Thai teachers. Thus, English in Thailand is rather important, as in many other developing countries, even though it is not used by people at all levels, especially those in the rural areas. This is also reported in the study of Draper (2012) which aimed to investigate community language experiences, attitudes, perceptions and usage of English in a remote community in north-eastern Thailand. This study reveals that participants had positive attitudes towards English, but the majority found themselves incompetent in English and had little experience of the language. Apart from the academic realm where English is a compulsory subject for young respondents, English is not a useful language for the rest of this community. It is apparent that English in Thailand is very uneven and it is not universally important in some Thai contexts.

Thailand has faced several challenges in employing this language, particularly in teaching and learning. Thai education tends to pay much attention to the use of English as it is now a compulsory subject for all Thai students starting from the beginning of their primary school. English is considered to be a major factor for job opportunities, as it creates linguistic capital. The Thai style of English was placed at a lower level than native English. Methitham (2009) study comparing native and Thai English reveals that the status of English is international, professional, and right. However, Thai English is considered to be "old-fashioned, lack of shades and clumsy". This seems to be biased to place Thai English use in a secondary status. However, Thai English should not be blamed, but should be perceived positively. In the view of experts in the field of English as a lingua franca (ELF), English is fluid, flexible, hybrid and deeply intercultural (Dewey, 2007). Thus, all kinds of English should be accepted when used in their own right. Also, a positive attitude towards their own English can be found when users see that ELF enhances rather than denies their future success in a

globalised world (Jenkins et al., 2011). The role of the English used in Thailand as a lingua franca is to connect Thailand intellectually, commercially, and culturally with other Asian countries, and also the rest of the world (Baker, 2011b). This point is the situation of the study participants who use ELF to connect with their Facebook Friends who are Thai and non-Thai.

### **3.3 Language Ideology and Standard English ideology**

The concepts of language ideology, how and why this ideology is presented in different contexts, English language ideology, standard English language ideology and standardisation are covered in this section. The section concludes with a summary of crucial points.

#### **3.3.1 Language ideology**

Thoughts and beliefs about language are known as language ideology. This is a phenomenon that has gained much academic and popular attention (Jenkins, 2007, Kroskrity, 2004) and has greatly influenced communicative and social practice. In order to have a deeper understanding of 'ideology', a number of experts have defined this term in various ways. For instance, O'sullivan et al. (1994), state that ideology can be defined as any knowledge that is posed as natural or generally applicable, especially when its social origins are suppressed. In this view, these experts see ideology as the practice of reproducing social relations of inequality within the sphere of signification and discourse (p. 139-140). For ideology in the area of language, Wolfram and Schilling-Estes (2005) define language ideology as unquestioned, ingrained beliefs about the way the world is and the way it has to be regarding language, which is reflected in actual language practice. For instance, ideology is reflected in the way people talk, the language choice they use, what they say about language, or even policies about languages. Another scholar, Errington (2001), views language ideology as "the situated, partial, and interested character of conceptions and uses of language". This definition hints that the attempts to rationalise language usage have been partially successful and context-bound (p. 10). For Kroskrity (2000), language ideology includes five important features which are the multiplicity of ideologies, awareness of speakers, groups or individuals' interests, mediating functions of

## Chapter 3

ideologies and involvement in identity construction. For this expert, ideology is a bridge that links language users with their social experience and linguistic resources. The resources constitute linguistic and discursive forms as indexicality tied to features of their social experience. In terms of ideology representation, the same scholar suggests some concepts that language ideology represents. For example, it represents the perception of language and discourse constructed in a particular social or cultural group's interest. Ideology is constructed in the interest of a specific social and cultural group, and it is ingrained in the vested interests of dominant groups and their social-economic power. Fairclough (2003) views that ideology represents aspects of the world that can be shown to contribute to establish, maintain, and change social power, exploitation, and domination.

'Language ideology' or beliefs about language is crucial for language policy and management. Ideology processes. For instance, language policy and language planning are used to maintain the inequality of power relationships between majority and minority groups of language users. This could be the main reason concealed in the ideology to construct and maintain forms of power. Ideology affects values and statuses assigned to named varieties, languages, and also features (Spolsky, 2009). Ideology is also known as a promoter of one language at the cost of another language, and it is also understood as a political-economic weapon in the service of oppressive forces, such as imperialism, colony and class. According to this notion, ideological frameworks can be used to support inequity such as discrimination, prejudice, and beliefs about what is right, normal, or proper (Pennycook, 1999, p.331).

In the field of English as a lingua franca (ELF), which was presented earlier, it is claimed that the ownership of English has already passed to non-native speakers because the majority who use English nowadays are no longer native speakers. However non-native speakers across the globe are the main users of English. Regarding standard language ideology, ELF, for many, is considered to be a decline in standards (Jenkins, 2007). Similarly, Seidlhofer (2011) claims that the role of English has changed to be used as a global lingua franca. This scholar highlights that standard language ideology that claims English as the property of native speakers is not tenable. The idea of 'standard language ideology' by

imposing language uniformity or a belief that only the standard variety is the legitimate one is unrealistic.

Discarding the standard ideology and native speakerness seems to be a difficult challenge among users of English. Jenkins (2014a) undertook research on standard ideology. It shows a contradiction as the majority of participants in the study preferred the idea of ELF, but considered that the best English was still native or native-like English. Thus, it could be said that standard ideology and native English have been deeply rooted in people's social experiences, so it is difficult to change and abandon this ideology.

### **3.3.2 Language ideology and English language ideology in Thai contexts**

When English travels from its origins to other countries, it is not neutral, but it carries with it linguistic powers and prestigious status. Pennycook (1994) has noticed this phenomenon and points out that English has pervasively spread across the globe and has been fostered as an international prestigious brand worldwide. English in Thailand now not only symbolises the modern world for most Thais, but also has symbolic power (Rappa and Wee, 2006). For example, in education contexts in Thailand, Thai teachers of English are more likely to understand the contexts better than native English teachers, but it is native speakers of English from the West who are preferred to teach English. Native speakers' English is perceived to be better than non-natives. Those native speakers also have better job opportunities than Thai teachers (Methitham, 2009). Native speakers, in this case, have political and economic power that rationalises inequality by viewing their language as superior and their linguistic practices as ideal (Kroskrity, 2009). The language ideology allows native speakers of English to have more economic powers in terms of linguistic capital.

It seems that the English language ideology at Thai university level also conforms to standard ideology and the preference for native speakers. Thais take the view that the English used by native speakers is considered standard. For example, the study of Methitham, (2009), explores the perceptions prevalent in the discourse community of English teachers in Thailand regarding the role of

## Chapter 3

English and English language teaching in higher education. According to this study, the participants who were professionals saw themselves as inferior to native speakers. Moreover, they perceived that they were peripheral in their profession, and they tended to trust judgements made by the native speakers of English. For those Thai professionals, native speakers are seen to be experts in English which is their target language.

The ideology not only causes one language to be more or less prestigious than another or other languages, but this idea also applies within a language where there are other varieties of the same language. Again, the Thai language is a clear example. In Thailand, variations of language is sensitive to Thai social values. Apart from standard Thai, there are other varieties and dialects that are used in different parts of the country. It is only standard Thai, known as central Thai or Bangkok Thai, which has gained the most linguistic power. Standard Thai has the highest status and is considered to be the most prestigious variety (Prasithrathsint (1997) while other varieties of Thai are stigmatised. Thus, it is likely that Thai speakers who speak dialects tend to switch to standard Thai in public to avoid the stigmatisation of their own dialects. Due to this factor, this present study was curious to discover if the participants had similar attitudes to English with one variety being viewed as more prestigious.

In fact, language ideology is complex and involves many underlying factors. This includes social, political, and historical factors. Non-standard language could be more preferable than standard language in some circumstances. This is because non-standard version of language can function as a marker of group identity and express group solidarity (Edwards, 2013). This might be the case in the Thai context, where it is noticeable that the English used by Thai people on Facebook varies according to their background of using English.

Additionally, the types of English used occasionally include a mix of Thai words and Thai Romanisation. It is possible that those Thai Facebook users are trying to maintain their identity through such language choice. This can be supported by the study of Seargeant et al. (2012), which is particularly relevant to this study. It explores the bilingual practices of an English-speaking Thai national community on a social network site, Facebook, and an instant messaging service, MSN. This study reveals that one reason why Thai speakers use English in their

own way is because it can represent their identity, as well as excluding outsiders from their contexts.

### **3.3.3 Standard English language ideology**

There are a number of varieties of English. However, those varieties spoken by native speakers of English from either Britain or America are generally considered to be the most prestigious, while other varieties are not. The ideology which gives privilege to a particular kind of English over others is obviously present.

Within the use of English in different settings, the ideology of standard English is an issue that cannot be denied. For a long while, there have been attempts to maintain the idea of a standard English in various ways. This is because standard English is seen to be superior and more prestigious than other varieties of English (Garrett et al., 2003). Standard English is an instrument used to marginalise other users of English as foreign and to legitimise native speakers of English (Seidlhofer, 2011). It is a reasonable conclusion that this instrument is an important instrument to maintain the power of those who have gained prestige. For example, in Thailand, Buripakdi (2008) investigated the underlying ideological assumptions for the positions that Thai professional writers take towards their English and Thai English. It shows that the ideology of standard English is the case where Thai English is positioned and described as lower and secondary when compared with what is believed to be standard English.

According to Seidlhofer (2011), the ideology of standard English is a particular ideology because English has spread globally and it plays a role as an international lingua franca around the globe. The term 'standard ideology' is attributed to a standard language that is claimed as the property of its native speakers. Thus, the standard ideology of English is used to promote standard English as a powerful global language. However, the terms 'standard English ideology' and 'standard language ideology' are not the same, because the use of English is not restricted to English-speaking countries, but it is also used internationally. Hence, the claims of those who prefer the idea that one uniform English should be employed throughout the world, not only for native speakers,

## Chapter 3

seems to be unrealistic. As demonstrated earlier, there are varieties of English and English is not uniform. English is no longer the property of those native speakers. However, non-native speakers are legitimately able to use English in their own right to achieve effective communication.

### **3.3.4 A critique of standard language ideology**

To promote a standard English ideology, standardisation seems to be crucial for standard language ideology. According to Milroy and Milroy (1999), speaking more abstractly of standardisation is considered to be 'ideology'. The ideology of standardisation is the attempt to maintain the notion of a standard language in the public mind. Both the ideologies of standard language and standardisation are problematic. This present study focuses only on English language, which is the language of interest in this study. English is said to be a world language that is predominantly ideology-led, and it is profoundly political (Sergeant, 2008). Although the idea of language standardisation that requires prescriptivism and uniformity of language has long been promoted, this ideology is somehow biased and is not valid in the context of this study. Many ideological issues have been raised in different contexts. Milroy and Milroy (1999) suggest that a particular language or variety should not be considered better than others. One reason is because an individual variety has its own grammar and its own way of using the language effectively. Furthermore, some varieties that are stigmatised might actually contain useful grammar, such as the plural marker for 'you' and 'yous' in the Northern Irish variety of English.

Because written and spoken languages have different features and functions, the prescriptive ideology has been successful in generating standardisation in writing, but it is less successful in speaking. It can be said that standardisation can be applied to writing but not speech. Then, non-standard forms of speech are not simplified or incorrect versions of the standard. On the other hand, they are legitimate varieties with their own structure and history. In addition, maintaining standard language seems impossible (Milroy and Milroy, 1999) although there have been attempts to maintain the idea of standard language and protect languages from change. This is not in the nature of language. In reality, preventing languages from change is impossible and not valid, unless the idea is applied to dead languages such as Latin.

Like Milroy and Milroy, Seidlhofer (2011) was interested in describing standard English ideology. This scholar sees some problems in what is called 'standard English'. First, the standard form of English itself is difficult to define. Methitham (2009) and Clark and Paran (2007) have similar views about its definitions which are difficult to specify. There is no clear definition because the hegemonic ideology is hidden in the term itself. In reality, there is no single monochrome standard type of English used merely by English native speakers. Furthermore, the issues of native and non-native create more difficulty. For example, setting a standard is a challenge, as a standard version of English appears to refer to English as a native language. Moreover, standard English does not include all the languages of all native speakers, but is more likely to refer to a small subset of languages spoken by educated native speakers. Thus, among the variations of English, it is problematic to judge exactly which English varieties should be standard. It is even more difficult for non-native speakers of English who are not exposed to English in their daily life, or those who communicate with a variety of English speakers and versions of English. Thailand is an example. It is unlikely for Thais to choose to follow only one standard English. Instead, they tend to combine the various types of English they have experienced, according to their language repertoire. All of the participants of this study have grown up in Thailand. Their experiences in Thailand might affect their perceptions of language ideologies. Some language ideologies, including standard English ideology, were expected to be present when the participants were asked to reflect upon how they use English on Facebook, as well as how they perceive English used by other Thais, non-native speakers of English, and native speakers of English.

### **3.3.5 Conclusion**

This chapter has presented the concept of global Englishes that covers the use of English worldwide and its paradigms. It examined the crucial aspects of English as a lingua franca (ELF). ELF was a subject of focus because the context of this study was the participants' use of English to communicate with their interlocutors who were either Thais or non-Thais on Facebook. Given the ideas about the context and the status of English in Asia, this chapter also examined

## Chapter 3

the significant roles of English in this region. This included the categorisation of English in different countries and how English has spread in Asia. The chapter then examined the context of Thailand from where the studied participants originate. It explained how English arrived in Thailand, and how this was different from other Asian countries that were colonised by European powers. This factor makes English in Thai contexts particularly interesting. Additionally, it presented how English is used in Thai contexts and how it is generally categorised in the Expanding Circle with some critiques of this model of categorisation.

The chapter also highlighted other important aspects of using English: language ideology and standard ideology. Definitions of language ideology and standard ideology were provided in order to generate greater understanding of the terms. The discussion also included how the ideology works and why it is employed, especially in terms of the underlying reasons. Language ideology is present in all contexts and the question of what is standard seems to be problematic. Specifically, language ideology in Thailand was discussed, together with some examples of studies that reveal English language ideologies in Thai contexts that could influence the participants, as such ideology is deeply rooted. As English is the language investigated by this study, standard English ideologies were discussed. However, the word 'standard' is unrealistic, as English is now used internationally, rather than simply confined to English-speaking countries. This chapter also highlighted the challenges of what is called standardisation. The study is linked to English language ideology and demonstrates how the ideology has influenced the perceptions and use of language by the participants in their global communications with their Facebook Friends.

# Chapter 4 Translanguaging and Code-switching

## 4.1 Introduction

This chapter commences with descriptions of the two crucial aspects of this study: translanguaging and code-switching. Firstly, it examines a recent concept related to code-switching known as translanguaging. This chapter highlights the relationship between translanguaging and code-switching and their dichotomy. It is fair to say that translanguaging and code-switching are not separate things. Code-switching is considered to be a central part of translanguaging, and translanguaging is a wider conceptual framework than code-switching. Following to this, the chapter moves on to understanding the concept of code-switching more fully. This includes an explanation of code-mixing and other contact phenomena, such as mixed language and diglossia. The chapter delineates and discusses code-switching in the context of this study, including from the perspective of CMC sociolinguistics and ELF. Relevant theories, paradigms and previous studies in these fields are provided. Finally, the chapter ends with a conclusion.

## 4.2 Translanguaging

Translanguaging is a recent concept that is found in the field of bilingualism and education (e.g. Garcia, 2009, Lewis et al., 2012, Merrill et al., 2009). Translanguaging in pedagogy approaches highlight the benefits of drawing on children's full linguistic repertoires. The aim is to facilitate them to learn, as competence not only includes discrete competencies for individual language. It is also a multicompetence that symbiotically functions for the different languages presented in an individual's repertoire (Canagarajah, 2011b). In another field, such as in the context of CMC, the exploration of this concept is still needed. Hence, this study would like to fill the gap by studying translanguaging practice out of an educational context, focusing on translanguaging practice on Facebook by Thai Facebook users. This is a new aspect to be explored. The concept of translanguaging is directly related to this study because language choice and its functions is one of its main focuses and the participants are able to make use of languages they have in their repertoire with their Thai Friends and non-Thai Friends.

## Chapter 4

It is also to explore the concept of translinguaging in which the boundary between languages appears to be permeable, and the extent to which this can be applied in the online context.

The definitions of translinguaging are provided to facilitate a better understanding of the concept. Translinguaging has been defined differently by many scholars. For example, Garcia (2009), states that it is the act that is performed by bilinguals, to access different linguistic features or different modes of what are represented as autonomous languages in favour of minimising communicative potential (p. 140). Baker (2011a) also defines translinguaging as, “the meaning making process, shaping experiences, gaining understanding and knowledge through the use of two languages” (p. 288). Lewis et al. (2012) further explain that the two languages are employed in a dynamic and functionally integrated manner to organise and mediate mental processes in understanding, speaking, learning and literacy (p.1). For these scholars, translinguaging involves function rather than form, effective communication, cognitive activity and production of language. In addition, these scholars seem to treat translinguaging in the context of bilingual speakers making use of two languages, rather than multilingual practice. Scholars who view translinguaging as the use of resources in multilingual speakers’ repertoires include the following experts. Canagarajah (2011a) provides the definition of translinguaging as, “the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system” (p.401). Translinguaging for Wei (2011) is defined as,

Going between different linguistic structures and systems, including different modalities and going beyond them. It includes the full range of linguistic performances of multilingual language users for purposes that transcend the combination of structures, the alternation between systems, the transmission of information and the representation of values, identities and relationships (p. 1223).

The idea behind translinguaging, according to Wei (2015), is a dynamic process of knowledge building and meaning making that employs multiple cognitive, linguistic, semiotic and symbolic resources. Wei’s concept of translinguaging is most relevant to this study because, in online contexts, the participants tend to generate meaning to communicate on Facebook by using all the resources available for them in a more fluid and complex manner than code-switching without necessarily making conscious decisions (Tagg, 2015c).

### 4.2.1 Translanguaging and code-switching

It is important to clarify the relationship between translanguaging and code-switching, since both ideas are used in this study. Translanguaging is a wider concept than code-switching, and it is more holistic than code-switching. It can be said that code-switching is a central part of translanguaging. The term languaging is considered a holistic process in which users achieve understanding, make sense, communicate, and shape their knowledge and experience through language (Merrill et al., 2009). Translanguaging and code-switching can be related and differentiated from one another. For example, Cogo (2012), points out that translanguaging includes code-switching, but goes beyond it (p. 289). Translanguaging does not focus on the use of different languages. It is, however, focused on how different features are taken up and employed (Tagg, 2015c). In this sense, translanguaging is related to understanding and analysing language in use. Signs and actions that are used and the reference of the signs are more critical than which language is mainly used (Creese and Blackledge, 2014). Translanguaging in multilingual practice is more fluid than the concept of code-switching. This suggests that avoiding established analytical constructs is needed in linguistic analysis and to proceed from a descriptive basis that is deeply embedded in actual usage (Blommaert and Rampton, 2016). In terms of language boundary, García and Wei (2013) explain that translanguaging does not simply shift or shuttle between two languages. It is, however, the speakers' construction and use of original and complex interrelated discursive practices which cannot be easily assigned to one or another traditional definition of a language but that make up the speakers' complete language repertoire (ibid., p. 22). Translanguaging goes beyond two languages (ibid., p. 20). Translanguaging is seen as new language practices making visible the complexity of language exchanges among people with different backgrounds of histories and understanding (ibid., p.23). Unlike code-switching, translanguaging is not concerned with individual words or sentences to distinguish one language from another. It does not refer to two separate languages (ibid., p. 21).

Translanguaging is applicable as the concepts of code-switching can be problematic at times. For instance, speakers are often unaware that they are code-switching. In fact, they often tend to use more than one language without a conscious process. The concept of code-switching also assumes the unproblematic existence of language separation and language isolation. In reality, the boundaries

between languages are not clear, according to the histories of many languages that are in contact, such as English and French (Tagg, 2015c). Tagg (2005c), points out that there are a number of French words used in English, and it is sometimes difficult to separate one from another at the present time. The separation between languages seems to be merely an attempt at standardisation and codification of the nation's language use. The boundaries are also not clear because of the increase in global circulation of languages. In Thai contexts which is the focus of this study, the Thai language has had a similar experience, because the language has long been influenced by other languages, such as Sanskrit, Khmer and Chinese. In a globalised world, many other languages have influenced and been embedded in the Thai language. In particular, English has penetrated the Thai language as it is used as a lingua franca for Thai people in many different contexts (see 3.2.3.3). Because of this, it can sometimes be problematic to identify the boundaries between the languages involved. To apply the concept of translanguaging in addition to code-switching seems practical. Cogo (2018) views that translanguaging perspective sees languages in a flexible and dynamic way, unlike static switching of languages. Translanguaging also emphasises the permeability of languages and include all multilingual resources. Thus, to explain complex linguistic phenomena, such as in this study where the context of Facebook is multimodal and multilingual, translanguaging is a suitable framework.

### **4.2.2 Translanguaging space**

Another idea that can approach the context of Facebook is translanguaging space or a space for multilingualism. According to Wei (2011), translanguaging space is a space for the act of translanguaging. It is also a space created through translanguaging, which embraces the concepts of creativity and criticality that are fundamental but previously under-explored dimensions of multilingual practices. Translanguaging space has its own transformative power because it is forever ongoing, and combines and generates new identities, values and practices. Wei (2015) explains that translanguaging creates a space for multilingual users to bring together different dimensions of their personal history, experience, and environment, their attitudes, beliefs and ideology, their cognitive and physical capacity into one coordinated and meaningful performance. He further explains that it is a space where subjectivities and ideologies are constituted and re-constructed. In this study, the practice of participants' translanguaging on Facebook was expected to generate creativity and yield new identities, value and

practice as well as the construction of ideologies through the language choices they used.

### 4.3 Code-switching and code-mixing

To understand code-switching, which is a central part of translanguaging, more clearly, this section provides an explanation and discussion of code-switching and the related term code-mixing, which can refer to the same phenomenon on some occasions. Code-switching and code-mixing have gained attention from different research studies and from different points of view (Klimpfinger, 2009). Code-switching and code-mixing are common linguistic practices among bilingual and multilingual people (Androutsopoulos, 2013a). The definitions of code-switching and code mixing vary. The earliest definition of code-switching dates back to 1955 when Weinreich (cited in Redouane, 2005) defined bilingual people as individuals who switch from one language to another according to appropriate changes in the speech situation. Another classic definition was proposed by Grosjean (1982), who defines code-switching, as the alternate use of two or more languages in the same utterance or conversation. Occasionally, code-switching is synonymous with code mixing, as Clyne (1991) mentioned that the code-switching and code mixing can be used interchangeably. Both terms refer to the same phenomena where the codes are employed when the speakers stop using language A and use language B instead. In the view of Romaine (1995), code-switching can be used to include both inter-sentential switching and intra-sentential switching, regardless of the place where the alternation occurs. However, for other experts, there is a distinction between code-switching and code-mixing. For example, Wei (1999) refers code-switching to an occurrence of code alternation at or above clause level, while code-mixing occurs below clause level. Since there are various definitions of code-switching, this study does not make a distinction between the terms, as this is not the main focus of the study. Rather, the related idea of 'translanguaging' is more appropriate to the study and is introduced earlier in this chapter (see 4.2).

Many researchers agree that code-switching tends to be used as the norm rather than the exception in the bilingual speech mode. Studies show that code-switching is a rule-governed phenomenon (Barredo, 1997). Reasons for code-switching include creating a group marker, as well as generating solidarity (Toribio and Bullock, 2009). Code-switching may also serve as a strategy of neutrality or as a means of finding out what language is most appropriate or acceptable in a

## Chapter 4

particular situation (Barredo, 1997). Others may switch in order to introduce another idea or to specify an addressee (Appel and Muysken, 2006).

In relation to factors that might affect the use of code-switching, Romaine (1995) suggests that the attitude of the participants is relevant. Romaine's study of some Spanish/English bilingual communities observed favourable attitudes to switching. This led to an increase in the use of switching as a marker of ethnic identity. The study of Kyuchukov (2006) adds that prestige or the status of speakers have an effect on code alternation. It was found that in Bulgaria, Turkish is the most prestigious language among trilingual Muslim Roms who speak Turkish, Romani and Bulgarian, so those speakers tend to switch to Turkish, rather than other languages in their repertoire, in order to appear prestigious.

There are various ways to investigate code-switching which depend on the purposes and perspectives of the researcher. Each particular approach has its own views in understanding code-switching. Toribio and Bullock (2009) explain the three major strands in studying code-switching: the structural approach, the psycholinguistic approach and the sociolinguistic approach. Other scholars identified and categorised ways to study code-switching differently. For Toribio and Bullock (2009), the first strand, the structural approach, focuses on what code-switching can reveal about languages at all levels. This includes phonology, lexicon, syntax, morphology and semantics. The second approach, related to psycholinguistics, tries to investigate code-switching to generate a better understanding of the cognitive mechanisms that underlie bilingual perception, production and cognition. The sociolinguistic approach, however, is concerned with social factors that promote or hinder code-switching. This approach views code-switching as affording insights into social constructs; for example, prestige and power. This study adopts this approach to discover how social factors influence language switches among the participants in different settings when interacting with others who are both Thai and non-Thai on Facebook.

### 4.4 Distinction between code-switching and other contact phenomena

It is necessary to generate transparency among code-switching and other language phenomena that might cause misunderstanding. To distinguish code-switching from other kinds of contact phenomena, Poplack (2001) points out that it is not clear-cut. For example, insertional code-switching can be equal to borrowing. Nevertheless, borrowing is used to describe various forms, ranging from the transfer of structural features to entire clauses. Lexical borrowing is typically

related to the morphological and phonological integration of an individual lexeme. In terms of unassimilated loan words, the same scholar explains that these could occur spontaneously in bilingual speech, but the boundary between these contact forms and structural criteria is still blurred. This is either widespread or recurrent, and necessarily requires a certain level of bilingual competence. To distinguish loan words from single word code-switching is not conceptually challenging. However, it is methodologically difficult, particularly in the context in which they give no apparent indication of language membership. Because of this, Myers-Scotton (1993) indicates that borrowing or loan words and code-switching fall along a continuum.

Code-switching should not be confused with mixed languages. According to Muysken et al. (1996), mixed languages refers to contact varieties which derive from diverse genetic sources and have different structures from the original languages. Mixed languages are not intelligible for monolingual speakers of those generic languages. This is in contrast to code-switching that does not constitute a composite or hybrid system. Within contact linguistics, the origins of mixed languages and whether code-switching lies at their source is still debatable. Furthermore, code-switching is distinct from diglossia. This can be described as a community where languages or varieties have different functions in a particular setting. For example, in Paraguay, Spanish is used in official and institutional contexts while Guarani is used in informal contexts. The choice of language to be used in diglossic settings is not free because the selection is determined by community norms. Unlike diglossia, code-switching is optional to be employed by individual speakers (Muysken et al., 1996). Hence, this study is not interested in other contact languages. It focuses only on code-switching between Thai, English and other languages.

## **4.5 Code-switching framework in CMC**

This section covers code-switching in CMC. This is followed by examples of studies associated with code-switching in online contexts conducted in diverse places and includes how these studies are related to the present study.

### **4.5.1 Code-switching in CMC**

Current studies on CMC have shifted from the measuring and surveying of the use of particular languages to an interest in specific multilingual practices of Internet

## Chapter 4

users, the motivation behind their choices and the functions and meaning these have for them, in particular, the online contexts in which they are involved (Leppänen and Peuronen, 2012). Code-switching happens in daily life, not only in the real world, but also in the virtual world (Friedrich and de Figueiredo, 2016, p. 43). It is a common practice that CMC users use code-switching for their online interactions (Tsiplakou, 2009), including in social network sites such as Facebook.

This study focuses on Facebook, which consists of a community that is not a physical entity. The participants interact for different purposes, such as connecting with friends, sharing of information or updating news. The online community of Facebook can be public or semi-public and involve multiple audiences who might or might not share their first languages. The addressees can be explicitly addressed or not addressed. Code-switching in Facebook is also a common phenomenon as it is a tool to enhance interactions (Halim and Maros, 2014). This practice is normal among multilingual speakers in multilingual environments. Moradi (2014) points out that code-switching is a phenomenon that appears in multilingual communities, and communication on Facebook is considered to be multilingual (p. 17). Furthermore, not only is the medium multilingual, but Facebook users are also multilingual (Lee, 2011, p.119). Although not all Facebook users in different contexts are multilingual, in this study the participants can be considered multilingual as they have a multilingual background. They currently live or used to live abroad, and interact with people from different language backgrounds. Code-switching in online contexts and code-switching in spoken language share some similarities and differences. According to Tagg (2015), the two types of language switches are similar in terms of the reasons for using the switches; constructing identity, expressing emotions, showing alignment with other people and as a resource for structuring talk. However, code-switching occurring in CMC differs from spoken code-switching as follows. Firstly, in communication via CMC, such as social network sites, networked audiences have used code-switching, for example, using English to widen their audience, in addition to using first languages. An example of a study examining code-switching observed Greek users switching between English, standard Greek and regional varieties to create a group identity as highly literate (Tagg, 2015, p. 134). In addition, the difference between CMC and spoken communication is that interaction online provides users with the ability to create more multilingual discourse than they might do in face-to-face interaction, because of affordances in CMC, such as making use of translation services and online dictionaries, and enabling them to add photos and videos. Affordances in online communication also allow users to be more creative by using visual graphic

resources (Seargeant and Tagg, 2011). Code-switching on Facebook according to Kamnoetsin (2014) is used by Thai users who have close interpersonal relationships. Thai Facebook users employ common practice including the use of final particles 'khup' for male speakers, or 'kha' for female speakers, are added at the end of English sentences to show politeness. Number 5 pronounced 'ha' in Thai to represent laughter 'hahaha' by writing 555 is commonly used (p.83-84). For the use of 555 by Thais, Seargeant and Tagg (2011) explain that the numerals 555 is used for the sound of laughing by Thais. Thai users in their study of language choice in CMC environment did not use it when Thai script is not an option. However, they use it to generate indexical value as creating interpersonal meaning. Although English can be an option, transliteration of Roman alphabets tends to be used when Thai users would like to write in Thai, but Thai script is not available. However, there are occasions where Thai users switch between languages and scripts with the purposes of convenience or laziness, communicative clarity or the need to avoid ambiguity, and creativity by exploiting the formal or connotative affordances of different codes and scripts. For instance, the word 'laew' in Thai is inserted in English sentence meaning 'already' in English but shorter when writing. They also use the word 'aroi' meaning delicious but composed of fewer letters in English.

#### **4.5.2 Studies associated with code-switching in computer-mediated environments**

A growing number of studies have been conducted in diverse places related to code-switching in CMC. Examples of the research that could inform this study include the study of Halim and Maros (2014) which focuses on code-switching occurrences on Facebook. It analysed a one-year corpus of Facebook updates written by five bilingual Malaysian teachers. The study shows that the switching between Malay and English that the participants employed on Facebook was related to addressees, quotations, message qualification, reiteration, checking, clarification, emphasis, availability, indicating emotions, free switching functions, and the principle of economy. It suggests that code-switching should be considered a functional sociolinguistic or communicative tool that adds a new lively dimension to both spoken and written communication in multicultural communities. This study is similar to the present study in terms of finding reasons for language choice in the participants' linguistic repertoire. This is useful for this study. For instance,

## Chapter 4

the reasons found in Halim and Maros' study could support the present study's findings or discuss results not found in this study.

The next study was also conducted in a Malaysian context by Bukhari et al. (2015). It was interested in language alternations between Malay and English grammar display and the occurrences of code-mixing by the insertion of English morphemes into Malay lexical items on Facebook. In the present study, code-mixing and code-switching can be used interchangeably to refer to the same phenomenon of language alternation. However, this study makes a distinction between the two and prefers code-mixing rather than code-switching, as the utterances chosen for the study are below clause level. Eighty postings by students from universities in Malaysia were analysed. The findings reveal the absence of plural nouns and a continuous tense in Malay and English grammar display. In addition, the most significant reason for using code alternation among the participants was to amplify and emphasise a point. Additionally, code-mixing by the insertion of English morphemes into Malay lexical items was proposed to be an innovation of English language usage in Malaysia. Although the present study does not pay attention to grammar display, the findings of the Malaysian study in terms of reasons for alternating the two languages could account for code-switching in the present study in the same online environment.

In another study of code-switching related to CMC, Tagg and Seargeant (2012) not only obtained data from Facebook, but also from MSN. The study investigated how a group of English-speaking Thai nationals play with the two languages and writing systems through practices of code and script switching. A set of 40 exchanges via Facebook and MSN were analysed. The study found that the Thais played with the two writing systems in order to create their co-construction of an online community and a shared identity, as well as performing identities as modern, internationally-oriented Thais.

In Europe, Androutsopoulos (2013b) conducted a case study of networked multilingual practices on Facebook focusing on code-switching online. The study focused on the participants' linguistic repertoire on Facebook including language choice and code-switching patterns in their contributions to Facebook wall events. The researcher observed the activity of a group of German-Greek school students, who have Greek origins but are living in Germany, and conducted a 90-minute group interview. The findings revealed the unpredictability of language choices. The researcher suggests that the networked multilingualism in the study was based on a wide stratified repertoire, individualised and shaped by genre. For instance,

the shared repertoire of the participants was German, Greek, and English and a little of other languages. German and Greek were preferred, and other languages were chosen depending on particular individuals, thematic occasions and genres. Using online observation of wall posts as well as interview data, this research study is similar to the present study in terms of research tools. In addition, the concept of networked multilingualism and the finding of this study can support the present study.

Another study conducted in Europe in the Facebook environment was carried out by De Bres and Belling (2014). This study was interested in written languages used in a multilingual Facebook group based in Luxembourg across three periods from 2011 to 2012. The group was created for the cost-free exchange of consumer goods among Facebook users of diverse nationalities living in Luxembourg. It was found that across the three periods, there was a shift from predominantly English language practices to a balance between English and Luxembourgish, and finally a dominance of Luxembourgish. Although this study focused more on language policy, a change of code-switching practice was revealed. In the first period, English was the most frequently used language. The participants also often switched from Luxembourgish to German, French, or English, depending on their interlocutors' languages. In the second period, when there were more members, the majority used either entirely English or entirely Luxembourgish. In this period, there were a small number of users who code-switched from English to Luxembourgish. For the last period, with the highest number of members, the switching between two languages dropped. The majority tended to use Luxembourgish entirely, and a small number of members used English entirely. The focus of this study was not code-switching, as it had a distinct contribution to language policy and language ideology in the online context. However, it contributes to the present study in terms of understanding the language ideology of Facebook users that leads to language choice and code-switching practices.

In addition, there are other studies researching language choice in CMC in other online channels, such as in online discussion forums and emails. Jaworska's (2014) study was interested in language alternation in the largest German-speaking forum for German expatriates living in the UK. The researcher adopted a qualitative approach of Computer-Mediated Discourse Analysis (CMDA) to investigate digital code plays, functions of playful language alternation, as well as the status of a particular variety and intensity of code-switching. Code play occurs when speakers

## Chapter 4

employ linguistic and other resources for playful alternations of the two codes. Code plays are caused by online collaboration and are related to manipulation and distortion of linguistic material, whereas code-switching focuses on insertions from one code to another. A discussion forum was observed, and three threads with a total of 179 posts were analysed. The study revealed that the codes found in the exchanges were mostly English and German. The features of code plays that were used most frequently were consciously employed to distort or manipulate the two codes. The most striking form of code play is the form that translated English proverbs, idioms or other colloquial expressions directly into German. The forum users rejected the purist attitude that the use of Anglicism could be seen as a threat to the German language and identity. However, it represented their creativity and criticality. Moreover, code plays were also seen to create a translanguaging virtual space (see 4.2). This study is interesting and can contribute to networked multilingualism and practices related to translanguaging, which are important aspects of the present research's focus on Facebook contexts.

Tsiplakou (2009) employed mixed methods to examine two native Greek speakers' attitudes towards code-switching in email and a corpus-based study to explore actual linguistic practices. In this study, questionnaires, brief informal interviews and participant observation were used as research tools. The study claims that language alternation in emails by native speakers of Greek is a facet of the performative construction of an 'online' communicative identity. The study shows that in code-switching between Greek and English, approximately 20% of the total words used were written in English. In terms of expressions of effect and evaluative comments, English was mostly employed. However, for the transmission of factual/referential information, Greek was retained. Apart from these findings, the practice of code-switching was established and accepted. Similar to the study of Jaworska (2014) and the study of Tsiplakou (2009), which were mentioned earlier, the participants did not view the spread of English when using English, or the switch between English and Greek, as a manifestation of linguistic and cultural imperialism, or as a threat to the Greek language. The degree of code-switching is associated with naturalistic acquisition and the frequent use of English at home and contact with English. Although this study did not focus on code choice on Facebook as in the present study, it is a good example of evidence in terms of attitudes towards code-switching in other channels of CMC.

## 4.6 Code-switching in sociolinguistics

This section begins by providing an outline of several code-switching aspects from a sociolinguistic framework. In studying code-switching, of all the approaches available, sociolinguistics is the most varied because it is interested in a multiplicity of linguistic external factors, such as identity, age, class, gender, social network, community norm, and attitude (Toribio and Bullock, 2009). Similarly, Gumperz and Cook-Gumperz (2005) mention that in sociolinguistics, the main focus is on functions of code-switching which studies how cultural and situational specific beliefs, values and norms, or linguistic ideologies, affect speakers' choice of different variables. There are three influential frameworks in the study of code-switching in sociolinguistics. These include the markedness model introduced by Carol Myers-Scotton; the situational and metaphorical code-switching model of Gumperz (1982); and the conversation-analytic model developed from Gumperz (1982) introduced by Auer in 1998 (Hinrichs, 2006).

Gumperz and Cook-Gumperz (2005) also explain that the markedness model, introduced by Carol Myers-Scotton (1993), focuses on the social motivation of code-switching and distinguishes between 'unmarked' (conventional) and 'marked' (unexpected) uses of language. Code-switching can be considered as the unmarked choice when linguistic choices are expected in the speech community and determined by the social context and situational factors outside the content of particular communication. The model is a well-known and generally accepted premise in relevant sociolinguistic and ethnographic work for code-switching (Tsiplakou, 2009, p. 364). It is indexical of social negotiations (ibid, p. 369) and sheds light on speakers' socio-psychological motivation when engaging in code-switching (DiMaio et al., 2011). Myers-Scotton (1993), indicates that the markedness model could explain all types of code-switching and social motivations. The use of both unmarked and marked choices also explains how linguistic systems are structured.

Myers-Scotton (1993) further explains that the key word to describe making an unmarked choice is 'expected'. It is the least conscious attention to code-switching, and generally simpler than the marked choice. The speakers' acceptance of the role of the community members' relationships accounts for this switching. Unmarked code-switching occurs more frequently than marked when certain conditions, such as the proficiency of the language users and informal interactions, are involved.

## Chapter 4

Unmarked code-switching seems to be universal as it happens in both bi- and multilingualism. Therefore, the phenomenon could be applicable to this study, as the participants reside in different parts of the world and interact online globally.

All switches in unmarked code-switching carry the communicative intention. The unmarked choice is predicted by various factors, for instance, it is safer to use an unmarked choice. Occasionally, speakers weigh the potential costs and rewards when making choices, generally unconsciously. The unmarked code-switching also focuses on structural features including alternating sentences and intra-sentential switching. An example of unmarked intra-sentential switching is taken from an excerpt of a conversation of participants from different ethnic groups in Africa. Swahili is the matrix language (dominant language) of this conversation with English italicised.

K: Ujue watu wengine ni *funny* sana. *Wa-na-claim* ati mishahara yao iko *low* sana. Tena wanasema eti hawapewi *housing allowance*.

You know, some people are very *funny*. They are *claiming* that their salaries are very *low*. They also say---eh---they are not given *house allowances*.

Myers-Scotton (1993, p. 118)

In the above example, the constituents are made up of morphemes from both Swahili and English, as in *Wa-na-claim* ati mishahara yao iko *low* sana (*They are claiming that their salaries are very low*).

On the contrary, the marked choice is less expected because speakers put aside any premises that are based on social norms, and this leads to special effects. The marked choice can be used to call attention to those who make such choices and demonstrate creativity. This could account for writing creativity in a social network context on Facebook, where Facebook users tend to be creative with their choices. Marked switching can also indicate emotions such as affection or anger, exclusion, authority or superior educational status. This could explain the situations of writing on Facebook where the audience can be addressed, not addressed, specified or multiple. It is possible that people who code-switch might like to negotiate particular aspects leading to particular outcomes, such as using English to indicate authority or educational background. Using the marked choices, as in using unmarked choices, the speakers decide if the rewards are great enough to make such choices.

An example of using marked code-switching to demonstrate authority below is an excerpt taken from a conversation of five Luyia men in Kenya about setting up a business. Lwidakho is the unmarked choice and English is italicised.

1<sup>st</sup> member: Ah, tsefu tsivili? Yezo ni tsinyishi muno. Unyala khuva nu murialo kurio nivi?

Ah two thousand? That's too much. Who can afford that much?

CHAIRMAN: Mumanye khwenya mapesa manyisi.

'You know we need a lot of money.' (Switches to English) *Two thousand shillings should be a minimum. Anyone who can't contribute four hundred shillings shouldn't be part of this group. He should get out.*

Myers-Scotton (1993, p. 134-135)

The switch to English in this example conveys authority to the comment of the chairman as the use of English in this context is associated with the persons' authority.

The data gained from this study could yield the result of making a marked choice to demonstrate authority, and other previous explanations for marked switching, such as calling attention, demonstrating creativity, indicating emotions and superior education.

Apart from the markedness model, Hinrichs (2006) highlighted the second concept proposed by Gumperz in 1982. This focuses on the distinction between situational and metaphorical code-switching, the functions of conversational code-switching and the notion of code-switching as a contextualisation. This basically sees languages in a bilingual environment as inevitably expressing meanings of either informality, solidarity, or compassion. It also makes a distinction between 'we code' and 'they code'. The term 'we code' expresses a set of attitudes such as personal, subjectivity or involvement, while the term 'they code' expresses a set of opposite attitudes such as objective, distanced or detached. Although the use of language on Facebook is not considered in a bilingual environment like the model of Gumperz, code-switching in the multilingual environment of Facebook is also expected to be contextualised. The meaning of such switching suggests similar properties like informality, solidarity, and compassion.

The third concept was introduced by Auer later in 1998. This conversation-analytic framework was developed from Gumperz's (1982) ideas. It includes the syntactic distinction between inter-sentential and intra-sentential code-switching, pragmatic concepts like face, politeness and interpersonal alignment. Auer's framework also looks at how language choice reflects powers and inequality, and possibilities in which conversational code-switching is indicative of, and is shaped by, local and global contexts. This research examining code-switching on Facebook adopts the pragmatic concepts mentioned in this model. Face, politeness, and interpersonal alignment play important roles in code-switching. This is assumed to be shaped by the local and global contexts of the participants' Facebook connection.

### 4.7 Code-switching in ELF

ELF research has received more interest and has grown considerably in recent decades. Code-switching is another aspect that has attracted ELF researchers (e.g. Cogo and Dewey, 2012, Klimpfinger, 2007, 2009, Pietikäinen, 2014). As seen in the previous section, in bilingual research, code-switching, code-mixing and borrowing are distinguished. However, the distinction of the three terms is not to focus on analysing code alternation in ELF contexts. Code-switching from an ELF perspective is interested in the multiple functions of code-switching that enrich communication for the diverse linguacultural backgrounds of ELF users. It is considered resourceful to enhance communication rather than being interpreted as the ignorance of ELF users (Jenkins, 2014b). Proficient ELF users, as skilled communicators, innovate in English by using their multilingual repertoire to create their own preferred forms. The code-switching, in the view of Jenkins (2011), served to promote solidarity with their interlocutors and project their cultural identities. According to Klimpfinger (2009), code-switching is employed by speakers who use English as a lingua franca to direct their speech to a specific addressee to integrate him/her in the conversation as well as to introduce another idea. Code-switching also functions as signalling cultures and appealing for assistance (Klimpfinger, 2009). Similarly Jenkins (2013), states that code-switching is a method that ELF users might employ to project their identities, or to signal solidarity with their interlocutors, such as switching to an interlocutor's first language. ELF users might code-switch to prioritise communicative effectiveness over correctness. They might also code-switch to introduce their own cultural norms. By using code-switching, speakers who use English as a lingua franca find it is more appropriate to discuss particular topics (Appel and Muysken, 2006). Code-switching as a language choice in the ELF perspective is never neutral. Baker (2015a) points out that

communication which includes ELF and intercultural communication always has participants, purposes, contexts and language choices. All of these involve negotiation and power relationships.

The study of Pölzl and Seidlhofer (2006) analysed code-switching among speakers who use English as a lingua franca, and reveal that these users do not necessarily adopt the cultures of native English speakers. ELF communication is more successful and effective once the users know the code to communicate across cultures. Romaine (2000) points out that, “there is increasing evidence to indicate that this mixed mode of speaking serves important functions in the communities where it is used and that is not random”. In such a way, there is room for researchers to investigate and discover more about code-switching in ELF communication. Cogo (2009) conducted a case study on a group of teachers of modern languages in an institution of higher education to investigate the use of code-switching using an accommodation framework in ELF pragmatics. She pointed out that speakers who use English as a lingua franca encounter the challenge of managing what is different in communication as the speakers are from different linguistic and cultural backgrounds. It was found that code-switching and other repetitions, such as accommodation strategies, are used in order to adapt speech for communicative purposes, to enhance efficiency and cooperation in communication. Speakers who use English as a lingua franca also employ these pragmatic strategies to signal affiliation to their multilingual community. Based on previous research, Cogo (2009) argues that not only have speakers who use English as a lingua franca been found to deal with potentially problematic situations carefully and appropriately, but they also use pragmatic strategies to enhance their communication. The findings of this research reveal that code-switching is not used in a way that is seen as linguistic deficiency in bilingual or multilingual speakers, but it is testimony to the creativity of speakers who use English as a lingua franca, who use language effectively, drawing on their multilingual and multicultural repertoire. The following excerpt is an example from this study.

(Anna: L1 Italian, Karen: L1 German; Daniela: L1 Italian)

- 1 ANNA:               you've got a very nice bag
- 2 KAREN:             bought in China ... maybe fifty p
- 3 ANNA:             really? ... gosh it's really nice
- 4 DANIELA:         =bella=

## Chapter 4

- 5 ANNA: =nice=  
6 KAREN =I don't know how long it takes until  
it's ...broken ... but I still

(Cogo, 2009, p.266-267)

Based on the extract above, Cogo (2009) explains that code-switching 'bella' may signal the speaker's Italianness and get the other speakers' approval by using an expression shared in their repertoire and widespread in their multilingual world. In this study, the scholar also distinguished three different pragmatic functions for code-switching. First, code-switching is used as an extra tool for communication, and it gives the possibility to express greater nuances. Then, code-switching serves to ensure understanding beyond cultural differences, and it also serves to achieve greater efficiency in conversation. Moreover, code-switching can be used to signal solidarity and membership of a group.

In a more recent research study by the same scholar, Cogo (2012) investigated the super-diversity of a Business English as a lingua Franca (BELF) context of a small IT company in London. The languages spoken by the staff were various: English, German, French, and Portuguese, at different levels of proficiency, and their clients were mostly located in Europe. English in this context was used as a lingua franca. Various linguistic resources played a crucial role in the company practices. The study included code-switching, but went beyond this with the idea of 'translanguaging' (See 4.2). The findings revealed that the company's practices were highly multilingual. Code-switching was chosen for selecting their addressees and including and excluding them. The code-switching was also employed to make meaning stronger and was probably meant to clarify any confusion.

The study of Klimpfinger (2009) is another study focusing on the functions of code-switching in ELF. The data consisted of eight workshops and working group discussions from a conference, twelve hours of naturally-occurring conversations in total. The working group discussions were later incorporated into VOICE - the Vienna-Oxford International Corpus of English. In this typology of code-switching functions, the researcher drew from the frameworks of bilingual research, and research on communication strategies and identity. According to her findings, code-switching in ELF has four different functions: specifying an addressee, introducing another idea, appealing for assistance, and signalling cultures. One switch most often serves several functions. By specifying an addressee through

code-switching, the speakers directed their speech to one specific addressee in a group of speakers. When introducing another idea, the motivation for code-switching is that another language is more appropriate to discuss the particular subject. Unlike the other categories, the examples of this category consist of a translation of the switch, a paraphrase, or an attempt at them. Appeal for assistance functions as a communicative strategy to enhance the effectiveness of communication. Klimpfinger (2009) argues that appealing for assistance would be more frequent in goal-oriented conversations. She also contends that the speakers signal cultures in two distinct ways. Firstly, they make use of emblematic switches, that is, they code switch for pause fillers, exclamations, or function words to implicitly give a linguistic emblem of this culture. Secondly, in order to explicitly refer to concepts associated with a specific culture, such as a name of a city or a greeting. She concludes that code-switching is an effective feature of ELF and that speakers who use English as a lingua franca resort to more than two languages in a most creative way to apply certain communication strategies, to fulfil different discourse functions, and to communicate their multilingual identity. In this researcher's view, code-switching constitutes an integral part of discourse practices in ELF communication. For example, the participants introduce an idea and signal membership where the exploration of an idea leads to the deployment of various lingua-cultural resources.

With regard to the studies of code-switching in ELF mentioned above, the present study takes aspects of ELF into consideration, as the communication on Facebook among the participants could be categorised as English as a lingua franca. For example, their reasons to code-switch, in what context they code-switch, and how code-switching could facilitate their communication are included. These previous studies have informed the present study to pay attention to code-switching, as a resource used by the participants who use English as a lingua franca in a multimodal environment, rather than as a deficiency. In addition, this study also focuses on the communicative functions of code-switching from an ELF perspective.

## **4.8 Conclusion**

This chapter has covered two important part of this present study which are translanguaging and code-switching. The concept and background of translanguaging was introduced with various definitions and purposes of translanguaging and how it differs from code-switching. It also discussed major

## Chapter 4

problems related to the concepts of code-switching and why translanguaging can be used in addition to code-switching to explain linguistic phenomena in multilingual settings. The chapter also included translanguaging space, which is a space for the act of translanguaging, and is created through translanguaging. This space embraced the concepts of creativity and criticality that are fundamental, but previously under-explored, dimensions of multilingual practices (Wei, 2011). Moving on to a central part of translanguaging, the chapter described the nature of code-switching from different perspectives.

Regarding code-switching, this chapter consisted of differentiation between different language choices related to code-switching, such as code-mixing, mixed language and diglossia. The chapter also provided the different frameworks used in researching code-switching. For example, in relation to sociolinguistics, there are three main frameworks: the markedness model introduced by Carol Myers-Scotton; Gumperz' model introduced in 1982 which focuses on the distinction between situational and metaphorical code-switching, the functions of conversational code-switching and the notion of code-switching as a contextualisation; and the conversation-analytic framework developed from Gumperz (1982), which was introduced by Auer in 1998. Although there is a syntactic distinction between inter-sentential and intra-sentential code-switching, the term code-switching refers to all levels of switching in this study. The chapter examined code-switching in the growing field of ELF. Examples of code-switching in ELF were presented and linked to the current study. Online communication, involving a number of people, is a multilingual environment and the speakers involved are considered to be multilingual.

Apart from that, the chapter has covered code-switching in CMC followed by examples of studies associated with code-switching in online contexts conducted in diverse places and related to the present study. The results of translanguaging and code-switching obtained from the observation of the ten Facebook users should inform this research which seeks to investigate and bridges knowledge gap of translanguaging and code-switching. For instance, there is a lack of studies of translanguaging and code-switching on social network sites, especially in ELF and among Thais.

## Chapter 5 Research Methodology

### 5.1 Introduction

This study is qualitative research undertaken to generate a greater understanding of a social phenomenon on a social network site. It investigates the medium of writing and multimodal features on Facebook by Thais, particularly those who tend to write their posts in English. The data obtained in this study is based on two research tools: corpus of Facebook posts and two rounds of interviews with ten Thai Facebook users based in Thailand and overseas countries.

The chapter begins by providing an overview of the study's research questions. Following to this, an explanation of the research design, which highlights the rationale for using a qualitative paradigm to explore the phenomenon of the study was provided. Subsequently, explanations of the research settings, sampling and researcher's role and studied participants will be addressed, respectively. This is followed by a discussion of the data collection instruments, which includes the Facebook corpus and interviews that were developed from a pilot study. Then reliability, trustworthiness and discussions of limitations of this study will be given, before the chapter ends with ethical information in relation to the study and conclusion.

### 5.2 Research questions

This study aims to examine Thais' writing on Facebook. This includes their language choices, perceptions of writing in English and the identities presented when using languages on Facebook. It intends to answer the following three key questions and three sub-questions by examining Facebook posts and interviews with the participants as follows:

1. How do the Thais in this study use English and other languages on Facebook?
2. What are the reasons why the participants write in English, in Thai and in other languages?

## Chapter 5

3. What are Thais' perceptions of their writing in English and other languages?

3. A) to other Thais?

3. B) to native speakers of English?

3. C) to non-native speakers of English from other countries?

### 5.3 Research design

Since the broad aim of qualitative inquiry is to better understand certain aspects of the lived world (Richards, 2003, p.10), this method suits the ultimate goal of this study which is to better understand the practice of using languages and multilingual practice on Facebook and the participants' views towards such languages. A qualitative paradigm was considered to be the most appropriate for this study, in order to obtain rich and deep descriptions of the data, and to answer the research questions that guide the study. One characteristic of qualitative work is that it enables an understanding of a social phenomenon and the acts that influence the enactment of that phenomenon (Hatch, 2002). In this case, the phenomenon under investigation is the language used to write on social network sites. Writing on Facebook is a social practice that is influenced by a number of social factors, another characteristic suitable for this qualitative study.

Additionally, this phenomenon should be deeply understood, so it needs to be explained using rich and deep descriptions developed by the qualitative paradigm. Apart from gaining data from Facebook corpus given by the participants, the individual participants were also able to share their experiences and views of their use of language subjectively, in diverse ways, through the interviews, which were a qualitative instrument (see 5.4.2).

Furthermore, the language used on Facebook is a natural human communication phenomenon, the study of which matches well with the qualitative paradigm. Moreover, attempting to make sense of how languages are used on Facebook and how people perceive such languages is also appropriate for this type of research method. According to Denzin and Lincoln (2011), qualitative research comprises a set of interpretative and material practices used in order to make the world visible. In this sense, things are studied in their natural settings and

researchers try to make sense of, or interpret the phenomena according to the meanings that people bring to them (p. 3).

An alternative to qualitative research is quantitative research. There are several reasons why the quantitative method was not chosen. Firstly, the epistemological assumptions applied to the research view the world as subjective. On the contrary, the fundamental views of quantitative researchers often consider the world to be realist or positivist, which is an opposing view (Muijs, 2011, p.3). The truth sought in the context of this study is not supposed to be measured objectively, as in the view of quantitative researchers. In the context of this study, about language use on Facebook which relates to many social factors, the researcher believes that the findings are produced and influenced by the beliefs of the researcher and social climate at the time the research is conducted (ibid., p.4).

Another reason why the quantitative method is less suitable for this study is due to the nature of the study's research questions. According to Brannen (2005), a research method should be determined by the research questions and the researcher should consider what kind of knowledge they seek to generate (p. 7). Considering the three research questions in this study (see 5.2), the quantitative paradigm is not appropriate. It is incompatible because this study is not suitable for the use of numerical data with the statistics-based methods of quantitative research to explain a particular phenomenon or particular questions (Muijs, 2011, p.1). Additionally, this research does not aim for generalisation, representation or numbers. Rather, it looks at close analysis of specific features of behaviours (Richards et al., 2012, p.32). In this context, the focus is the specific features of behaviours by individual participants in an online context.

Hence, for all the reasons mentioned above, qualitative methods are to serve the purpose of this study best. The qualitative methods will help to gain an insight into the participants' reasons for, and perceptions of, writing in English and other language choices, as well as the construction of the identity presented through their writing. Therefore, it is considered the best approach for answering the research questions.

### 5.3.1 Settings and researcher's role

The study was conducted in a three-month period via the online environment on one of the world's leading social network sites, Facebook. Written texts including surrounding features such as photos, videos, emoticons and links were collected from the participants' status updates and comments on Facebook. The participants were Thais residing in different countries, namely Thailand, the US, the UK and Denmark. Various settings were selected to generate more interesting information. More details of the participants will be provided in the later in section 5.3.2.

The participants were interviewed twice. The second-round of interviews were supplemented because they were used for follow-up questions, and to check the consistency of the answers from the first-round of interviews. In addition, the second-round interviews allowed the participants to reflect on their thoughts collected from their posts in the past three months. The three-month period of data collection was appropriate, although additional time was previously considered if the data set was not sufficient. It was fortunate that no extension time was needed. This is because there was sufficient data from the posts and the data gained over the three-month time period to answer all the research questions and perform the analysis. Hence, the data was considered to be saturated, as there were repeated patterns. According to Fusch and Ness (2015), data saturation is reached when information is enough to replicate the study. The data is also considered saturated when it is not possible to obtain additional new information, in addition to the fact that further coding is no longer feasible.

The participants had a choice of communication, either audio calls or video calls via Facebook, Skype, or mobile phones, based on their preference. Accordingly, only two channels of communication were chosen: Skype and Facebook. However, for some interviews which experienced technical problems in terms of quality of the Internet signal, telephone calls were also used.

During the data collection period, the researcher was based in Southampton, UK, the researcher's place of study. The relationship between the researcher and the participants was just having a connection on Facebook. During the data collection period, the researcher examined the interactions and language practices of the participants on a daily basis. Gradually, the posts were collected

and stored in MS Word files, with some note making. However, the researcher did not engage in the participants' Facebook conversations. It was anticipated that this would enable the researcher to gain as much natural data as possible, demonstrating the participants' usual communications, without the researcher present. As the researcher did not want to contaminate the data, the researcher did not respond to any posts or click any 'LIKES' during the collection period. Thus, the researcher's position in the study was that of an observer. According to Robson (2011), this kind of participation in this situation seeks to be an unnoticed part of the group being studied (p. 319). This is to avoid the participants to realise that they were being observed. On this assumption, the benefits of being an observer were adopted from this role. However, that the participants know they are being observed might lead to their change of behaviour or respond in a specific manner known as Hawthorne effect (Walker, 2005).

Nevertheless, being a pure observer or pure outsider in this study does not seem applicable. This is because the researcher still has a connection as a Facebook Friend of the participants in research setting. Although the researcher tried to be invisible by not interacting with the participants' activities on their walls during the time for data collection, that the participants realise being observed could be possible. The researcher can only be aware of this and minimise the possible risk. In addition, the two rounds of the interviews which are partly aimed at bringing back the participants memories of their practice on Facebook and perceptions on their/ others' language choices could also make the participants aware of being observed. For such involvement, the role of the researcher is considered 'insider researcher' (Robinson, 2002).

There are many advantages and disadvantages of being in this role. Positive impacts of research insider role include that researchers have in-depth insights of knowledge about the studied contexts that outsiders do not. This can increase the validity of the research in the way that researcher's inside knowledge add richness. Regarding this, researchers also have to show their criticality of their own work and understand a range of perspectives. The involvement of the research participants could also lead to distortion of the result of the study and the relationship of the participants could have negative impacts on their

## Chapter 5

behaviour such as changing their behaviour during the study. This is in line with Costley et al. (2010), who point out that the researcher shares the background of the participants could make the study subjective. However, subjectivity is another common feature on qualitative research. The same scholars suggest another advantage of being insider researcher which is that participants feel more comfortable and talk more honestly and openly with researchers who they are more familiar with. In terms of familiarity, one can argue this point and view it negatively because this cannot guarantee honesty and openness of subjects. Additionally, the researchers have a tendency to colour their study by their subjectivities (Costley et al., 2010, Tedlock, 2003). Hence, the researcher is aware of the possible negative influence, so it is necessary to balance the researcher's role in my study in terms of the researcher's relationship. The researcher did this by recruiting the participants who are the researcher's Facebook Friends but do not have close connections and those who are the Friends of Facebook Friends to avoid the overly negative impact on the participants' behaviour and researcher's bias.

### 5.3.2 Sampling and participants

The study used non-probability or non-random samples. The participants were drawn using purposive sampling. According to Dörnyei (2007), purposive sampling has, "a sampling plan that describes the sampling parameters and should line up with the purposes of the study" (p. 126). Apart from that, feasibility issues such as time, respondent availability and money need to be taken into account. In the view of Creswell (2007), this method can ensure that participants have been experiencing or had experienced the central phenomenon. In this study, the central phenomenon is Thai Facebook users from different settings. As this study mainly focuses on the use of languages, particularly English and Thai, all of the participants must have Thai as their mother tongue and also mainly or partly write in English on Facebook. Some of the researcher's Facebook Friends identified participants that tended to write in English on Facebook. Such sampling parameters fit the aims of this study, as stated in research questions (see 5.2). After making a connection with the potential participants on Facebook, they were contacted via Facebook message to participate in the study. Those who agreed to participate later received

documents related to the research study including participant information sheet (see appendix A) and consent form (see appendix F).

This study originally recruited 15 participants who met the criteria that had been set. Out of the 15 participants, 3 were used as pilot study participants and the remaining 12 were actual participants. However, 2 participants were removed from the study, as one did not write in English during the data collection period, and the other was not active on Facebook. Finally, there were a total of 10 participants for the main study. Although the sample size of 10 participants was small, it generated sufficient information for this study. According to Lawrence (1997), in qualitative research normally the researchers rarely determine the sample size in advance, and knowledge about a sample taken from a larger group or population is limited. What is more important is the relevance to the research topic rather than representativeness. The ten participants in the main study provided rich detailed information for the study, as the data both from the Facebook corpus and interviews was sufficient to yield sufficient information for the analysis. They also covered the aspects on which the researcher sought knowledge and were able to answer the three research questions. This led to what is known as 'data saturation'. The data is saturated when the researcher is unable to obtain any more information (Bernard and Bernard, 2012).

The participants were carefully chosen to be relevant to the topic and of various ages, genders, settings, occupations, educational backgrounds, and experience. This will be presented in the next section. All met the criteria of this study mentioned earlier. All participants were selected from the researcher's Facebook Friends list or were connections of some Facebook Friends of the participants. To avoid subjectivity issues and bias, as noted above, none of the participants was the researcher's close friends or best friends. Some of them only had a connection on Facebook, and others were just connected on Facebook after being told that they had suitable qualifications that fitted this study. To provide more interesting views and aspects to the study, the chosen participants resided, not only in Thailand, but also overseas in England, the US, and Denmark. Different settings and different cultural backgrounds of the participants can generate different perspectives or perceptions of the use of English and other language choices, particularly the use of languages to construct their identity

## Chapter 5

(see 8.4.1.4). It was fortunate that none of the participants withdrew from the study during its progress. All voluntarily participated.

In the pilot study, there were two female participants and one male participant who were on the researcher's Facebook contact list. Two of them, male and female, were students pursuing a PhD in UK universities and the other female was a government official working in a university in Thailand. For the main study, the actual ten participants were both from the researcher's Facebook Friends and Friends of these Friends. In total, out of ten participants, seven were female and three were male. They were from different settings and had different backgrounds as follows:

- Two participants lived in Thailand. One worked as a government administrative officer while the other worked as an English personal tutor and is married to a non-Thai. Both of them had experienced living abroad.
- Three of the participants resided in America; one was a housewife who had lived in America for ten years, while the other two were PhD students. The two PhD students were sponsored by the Thai government. One was majoring in English literature and in her second year of study and the other was on her fourth year in Plant Breeding and Plant Genetics.
- Two of the participants lived in Denmark for five years. They first went to Denmark as au pairs, living as part of a host family. They had worked in childcare and shared some housework. Later, the two participants married Danish men and now work there.
- Three participants lived in the UK. Two of them were undergraduate students, one in Economics and the other in Engineering. The first participant was funded by the Thai government for a one-year exchange programme in a UK high school before he entered university, while another went to an international school in Thailand before moving to a UK university. The third participant was a PhD student in Computer Science and Information Systems who had been in England for nearly four years (see also 6.2 and Appendix I).

## 5.4 Data collection instruments

In order to obtain the data over a period of three months to answer questions stated in 5.2, two methods were utilised in this study: collection of a Facebook corpus and two rounds of semi-structured interviews.

### 5.4.1 Facebook corpus

After the participants agreed on participating in the study, the researcher started to formally observe and collect data from the participants' Facebook posts for Facebook corpus. The starting dates and end dates for collection of individual's Facebook posts varied according to the day that the participants returned their consent forms to the researcher. All the texts and multimodal features made by the participants appearing on their wall posts were collected. In total, there are 825 pieces of texts including other multimodal features. They are divided into 330 status updates and 495 comments (see Appendix I). The status updates and the comments are semi-public as all the participants set their Facebook privacy to share these with their Facebook Friends on their connection only.

The status update is a feature that allows Facebook users to discuss their thoughts. The texts from status updates can be any written texts such as captions for photos, for music videos or for sharing information from websites. Text in comments included any written texts and exchanging messages under status updates or Friends' published posts or shares on the participants' Facebook walls. This also includes other multimodal features such as emoticons or stickers and photos (see Multimodality on Facebook section 2.9).

All conversations related to the messages to which the participants were responding were collected. These were used for the second-round interviews, when the participants had the opportunity to see their previous posts and provide their thoughts on the language choices, to explain why and how they made such choices to respond to their interlocutors in their contacts. Some texts written by the participants' contacts who were involved in the conversations were also collected. This was just to show the responding relationships. However, the main focus was on the parts of language choice made by the participants. Facebook posts were also used for observation and for further investigation in

## Chapter 5

the interviews. According to Robson (2011), this is to promote cross-checking between what the participants say and what they actually do. In addition, it is considered triangulation of sources (see also confirmability section 5.5).

Previous studies that are related to English used on Facebook using Facebook posts for data collection include Dabrowska (2013) study. It explored the phenomenon of code-switching, its function and its typology in Polish and Hindi Facebook users' posts. All messages that were at least partly written in English and put up on the walls of the participants were collected. The collection comprised 300 texts written by ten Polish (150 posts) and ten Hindus (150 posts). Another study was conducted by Kong et al. (2015). It examined Facebook language choice of multilingual Chinese and Korean students studying in the United States. In the study, apart from a scenario-based survey online and semi-structured interviews, a set of their Facebook posts from status updates, comments, and shares were randomly chosen. The posts consisted of two posts in L1, two posts in English, and two posts containing both languages. According to these previous studies, the researcher has adapted some criteria of choosing participants from them to suit the current study (see 5.3.2).

### 5.4.2 Interviews

Apart from the Facebook corpus, two rounds of interviews were also chosen as a second tool for collecting data. Interviews were selected because they were able to provide the researcher with an opportunity to listen to the participants' views and experiences (Harding, 2013) and to understand experiences and reconstructions of events in which the researcher did not participate (Rubin and Rubin, 2011). Interviews also "allow researchers to investigate phenomena that are not directly observable" (Mackey and Gass, 2013, p. 173). This is relevant to this present study because observing the participants' Facebook wall alone is insufficient to understand their language choices and practices. Complementing the interviews by having the participants express their thoughts and views enables the researcher to generate deep understanding of the situations and contexts more fully. An interview is a typical example of qualitative research, with the transcribed recordings analysed using content analysis (Dörnyei, 2007). In this study, one approach for analysing the data gained from the interviews is content analysis (see 8.3.1).

There are several types of interviews; these are often divided into three group types according to the degree of structure; unstructured, semi-structured and structured (Dörnyei, 2007, Richards, 2003). Among the three, the semi-structured interview seemed to best suit this study, rather than structured or unstructured interviews. Semi-structured interviews are used when the interviewers have a clear picture of what is to be explored, so the interview can be prepared like structured interview but semi-structured also allows the interviewer to develop flexible directions when new ideas emerge. Because of its flexibility, for both the researcher and participants, semi-structured interviews can generate different aspects of the same topic that might emerge through a sequence of different interview questions. This creates a natural flow to a specific purpose (Richards, 2009, p. 186). This study, with its specific purpose being to uncover the participants' views of the use of languages on Facebook, was able to find emerging ideas from the participants to bring about more interesting, unexpected points so that the researcher could discover more. Furthermore, based on the three main research questions (see 5.2), semi-structured interviews were the most appropriate because they provided the researcher with some structure and guidance, and the analysis was easier as there were a number of topics on which the individual participants commented (Dörnyei, 2007).

With regard to successful communication in the interviews, according to Berg and Lune (2012), this must be understandable and clear. The language used has to be at the level or language of the respondents (p. 123). Considering this point, in this study, the interviews were conducted in Thai as it was the participants' mother tongue. The researcher asked the participants what language they preferred to use for the interviews before conducting the actual interviews. Their first language, Thai, was preferable for all of them. This also ensured effective communication. Occasionally, code-switching between Thai and English was also employed, as the participants were more familiar with some English words that are commonly used, convey better meaning and are easier to understand than Thai. For example, the English words referring to features and functions of Facebook such as inbox, wall, comment, post. The Facebook vocabulary words seemed to be more normal and understandable in English than when they were converted to Thai according to the pilot participants. Using this language choice

## Chapter 5

in the actual interviews ensured the interviews went smoothly and the participants did not generate any confusion with the word choices selected. The researcher also tried to ensure the participants were not stressed by being friendly and relaxed with them.

### 5.4.2.1 Interview procedure

Once the participants agreed to participate in the study by signing the consent forms and returned it to the researcher electronically, their Facebook posts were immediately collected. Additionally, detailed interview guides were prepared based on the research questions.

Schedules of the interviews were arranged to suit the participants' convenience. The researcher and participants discussed the appropriate date and time for the first interviews. An individual interview lasted approximately 30–45 minutes depending on the participants' availability. According to Richards (2003), participants tend to feel tired after an hour of interview, so less than 60 minute-interviews seems to be appropriate for individual interviews for this study.

The first-round interview was conducted at the beginning of the data collection process between mid-January 2015 and February 2015 after the first-round pilot interviews and making some minor changes such as changing word choices and language structures. Each interview began with some personal information about the participants related to educational background, experience in using English and current use of English in their daily life and on Facebook. This also included their perceptions of using languages on Facebook, particularly English and Thai as they are two main languages that the participants use.

The second-round interviews took place approximately three months after the first-round interviews were conducted. The participants were contacted via Facebook messaging to ask for their availability and willingness to participate in the second interviews. The actual interview stage was also conducted after the second-round pilot interviews were completed in order to confirm suitability, reliability and validity of the interviews. The second-round interviews were conducted with follow-up questions, as some actual practices on their Facebook contradicted what the participants had said in the first-round interview. For example, some participants said that they kept to the same languages that were used by their previous interlocutors. However, there were some cases that did not match this statement and needed explanation and clarification.

Also, there were some interesting points raised by the participants, and after transcribing the first-round interviews, those points seemed to be worth exploring more deeply. According to Richards (2003), if something has been raised or there is a subtle indication that more discovery is required on a topic, later the interviewers could decide to follow it up if the points occur when the transcript is studied (p. 56).

The second-round interviews were conducted with supporting samples from the participants' Facebook corpus collected in the previous three months. Individual participants had opportunities to look back on their posts and comments. This was partly for the participants to clarify some contradictory and unclear points. The samples were also used for the participants to reflect on their practices and their reasons behind language choice in different situations on Facebook.

In the first and the second-round interviews, the researcher followed a list of pre-prepared questions as a guide (see Appendix E for guideline interviews and examples of interviews questions). However, the researcher also had to follow up on relevant comments made by the interviewees (Lankshear and Knobel, 2004). This included questions asking for the participants' general background information, their underlying reasons to write in English to Thais, their language choices including their perceptions and intentions behind the use of those language choices, perceptions and feelings when they write in English to other people, and when other people write in English. Each individual second-round interview lasted approximately 30–40 minutes depending on the details and lengths of answers from the participants.

The interviews were recorded using two recorders (HT Recorder for iPad and Cube Recorder RC11). Another recorder on an iPhone was also available in case one of the recorders sustained technical problems. The iPhone was also used when needed, such as when an Internet connection with the participant was lost.

#### 5.4.2.2 **Piloting for interviews**

Before administering the actual interviews, a pilot study was conducted as this is an essential process. According to (Dörnyei, 2007), pilot studies can identify potential difficulties and minimise the danger that flawed data might be collected (p. 48). Furthermore, Murray (2009) highlights that pilot studies

## Chapter 5

provide researchers with an opportunity to test and revise their methods and procedure of data collection (p. 50). In qualitative interviews, minor changes were made to the interview guide as the interviews progressed. In the pilot study, there were two female participants and one male participant who had similar characteristics as the participants of the main study (see 5.3.2). In this study, both first-round and second-round interviews were piloted. The first-round pilot interviews were conducted at the beginning of January 2015. Approximately three months later, the second-round pilot interviews took place.

The three-month-gap between the two pilot interviews was consistent with the timing of the actual interviews. At the end of the 2<sup>nd</sup> round of interviews, the pilot participants were asked to reflect upon the interviews and informed the researcher of their experience of both interviews and being observed on their Facebook walls. They were encouraged to report any benefits and drawbacks of the interviews including any elements and questions that could be invasive and uncomfortable (Sampson, 2004). The three pilot participants did not show negative feedback on their interviews for being asked any invasive questions that they were uncomfortable to answer although several questions that the researcher used to ask them could be confusing in terms of word choice and language structures. However, those misleading questions were later improved. The experience of sharing their Facebook walls to be observed seems to be positive for the pilot participants to take part in the research. The participants showed their satisfaction to share their experience and thank for the opportunity to participate in the study which allowed them to reflect on what they did on their Facebook more deeply. The data gained from the pilot study was used for mock data analysis. Both Facebook corpus and interview data were tested to find themes and coding, so that the researcher could have rough idea on the actual ones. The pilot study resulted in modification of research questions to be asked in the actual interviews according to the reflection of the pilot participants and the evaluation of the researcher. Mainly, it was to improve unclear questions and change of word choice. Additionally, following the researcher's discussion of the pilot study with the supervisor, the researcher was advised to include deeper questions and suggested to push the participants to answer the questions more, and encourage them to provide longer answers.

## 5.5 Reliability and trustworthiness

Reliability and trustworthiness are crucial components for a researcher to take into consideration. In terms of reliability, the researcher must try not to be biased. This can be achieved by not imposing personal bias and allowing participants to share their experience freely (Dörnyei, 2007, p. 141). Another way to promote reliability in a study is through the research instrument: interviews. The interviews were carefully designed by making use of information gained reading material such as academic texts and literature reviews in relation to this study. In the 2<sup>nd</sup> round interviews, the interviews were also influenced by data gained from the participants own responses in Facebook. In addition, the supervisor was also consulted. Many useful pieces of advice were given by the supervisor that helped to shape and reshape the interview questions. This helped to increase the instrument's reliability and trustworthiness, as the supervisor was an experienced researcher. Hence, advice from such an expert can, to some extent, assure the suitability of interviews in order to increase their validity as a research instrument. For example, there was advice from the supervisor for improving the questions to be better linked with the research subject matter (Keats, 1999). The supervisor also suggested techniques to cope with the participants who provided brief answers by having them expand their answers further. To gain deeper information from them, the participants needed to be encouraged to explain their thoughts in more detail. Furthermore, the interviews were piloted before actual use of the instrument. Facebook posts on the pilot participants were also observed for pilot study to form a pilot Facebook corpus. The researcher collected data on their Facebook walls regularly on a daily basis and jotted down and make comments and summary on their language choice. This way was also applied in the actual study. The data on Facebook walls was tested for analysing language practice and language choice on Facebook. The pilot study informed the researcher about areas that could be changed. Piloting is another way to increase the validity of the instrument. According to Keats (1999), a pilot study is employed for a reliability check.

With regard to trustworthiness, this research was carefully designed to take trustworthy practices into consideration. Trustworthiness (ibid) can be defined as “a set of standards that demonstrates that a research study has been

## Chapter 5

conducted competently and ethically". Trustworthiness for Lincoln and Guba (2013) shares similar ideas in its definition. The two scholars refer to trustworthiness as the quality of an inquiry that suggests the research process can be trusted. This includes trusted findings and interpretations gained from a systematic process. For them, trustworthiness consists of four criteria as follows:

1. **Credibility:** This is to establish confidence in the findings and interpretations of a research study. The findings and interpretations of this study are credible because it utilised prolonged engagement and persistent observation. The data also has to be collected over a significant period of time. The three-month observation of Facebook wall posts and daily observation of the participants' wall posts was sufficient to generate adequate data to answer all the research questions, plus gather useful additional emergent data. Additionally, observation is a research instrument to cross-check the analysis of other data resources to promote credibility. This is because what people they say they do might be different from people actually do (Robson, 2011). In this study, the data gained from observation on the participants' Facebook walls can be used to compare and contrast with perception-based data that were collected from the two rounds of interviews. Moreover, the study utilised various theories or concepts to shed light on the topic of interest.

2. **Transferability:** In the conventional inquiry, generalisability entails that the findings will be applicable in different contexts if the correct measures are taken. However, generalisability is not the aim of qualitative research. Those who would like to apply the findings and interpretations determine the applicability of the findings and interpretations. This refers to the transferability which is possible through detailed descriptions so that the readers can decide if the findings could apply to their contexts. To enhance transferability in this research, the researcher tried to provide sufficient contextual descriptions for readers to decide if it could transfer to their contexts. For instance, a rich description of the participants, their background and their standpoints.

3. **Dependability:** This refers to the findings and interpretations determined by the result of a consistent and dependable process. To promote dependability for positivism, the internal process was consistent and should generate the same results when replicated in the same conditions. However, this idea can be problematic in qualitative research as in this study. (Shento, 2004). Lincoln and

Guba (1985) emphasise the close ties between credibility and dependability, and argue that a demonstration of the former goes some distance to ensuring the latter in practice. This could be achieved through the use of overlapping methods. In this study, Facebook corpus was observed followed by two rounds of interviews. The dependability issue can be addressed more directly as Shento (2004) points out that the processes within the study should be reported in detail to enable future researcher studies to repeat the work although it may not necessarily yield the same results. Because of this, the research design may be viewed as a sample model and in-depth coverage could allow readers to assess the extent to which proper research practices have been followed. This is to enable readers of the research report in developing a thorough understanding of methods and effectiveness. Hence, this study takes this suggestion to promote dependability into consideration by covering sections that include the research design and its implementation, in addition to the operational detail of how data was gathered. It also addresses the minutiae of what has been done in the field in the three literature chapters (see Chapter 2, Chapter 3, Chapter 4) and reflective appraisal of study (see 9.6).

4. **Confirmability:** This is to ensure that the findings and interpretations are gained from a dependable process of inquiry, in addition to data collection. Partly for confirmability, this research employed triangulation of sources. Triangulation or cross-checking of data was not only used to promote credibility as mentioned earlier, it can also be used to increase confirmability by using different sources. Facebook posts and the two rounds of interviews were used to triangulate one another. During the data observation, there were also observation summary and reflexive records of reflections and thoughts about the collected data (see appendix H). The progress and obstacles of the study were also recorded. The idea of triangulation is to collect information from various sources with various techniques to confirm findings. This is because it can be questionable, biased and weak to gather data through one technique (Zohrabi, 2013). In addition, the thesis chapters provide a clear explanation of the research process, along with supported documents in the appendices to promote confirmability. It should be noted that the four concepts above correspond to the equivalent four criteria of positivism known as 1. Internal

validity, 2 External validity, 3. Reliability and 4. Objectivity (Lincoln and Guba, 1985, Lincoln and Guba, 2013).

## **5.6 Limitations of the study**

As this study is based on a qualitative approach, the results cannot be generalised to other populations. In part, this is because the sample size of 10 participants was small. This drawback seems to be the most significant limitation of this study (Richards, 2003). However, this is the nature of qualitative research, which does not pay attention to representativeness and numbers (see also the above section 5.5 on transferability). Qualitative research performs a close analysis of specific features of behaviours (Richards et al., 2012, p. 32). Another limitation of this study is that the interviews were conducted via Skype or Facebook video calls. This generated technical problems when communicating online, such as delays or dropped calls. Even though the researcher tried to minimise this problem by choosing locations with a high-quality internet signal for the interviews, occasionally the participants had problems with their internet connection. This problem was out of the researcher's control. In addition, being an insider in this study, by sharing the backgrounds of the participants could make the study quite subjective.

## **5.7 Ethical information**

This study faced a number of ethical issues. First, as the study involved human research participants, ethical approval via the ERGO system was a requirement of the University of Southampton. It was necessary to obtain sponsorship and insurance before the research commenced. The researcher had to provide information about the research to determine the level of risk involved in the study and the level of scrutiny the study was to receive the Ethics and Research Governance Online: ERGO. Upon receiving ethical approval, data collection was carried out by collecting Facebook posts of the participants and conducting online interviews with the participants as a method to explore the qualitative data in this study.

The next ethical issue was related to consent. Before conducting the research, the potential participants were given as much information as they might need before making a decision to participate in the study (Bryman et al., 2008).

According to Christians (2003), it is the right of research subjects to be informed about the study in which they will be involved. They have to voluntarily agree to participate and their agreement has to be based on full and open information (p. 217). This study took these necessary conditions into consideration when dealing with the participants. After explaining the research and consequences for joining the study to some of them verbally via Skype and others in the form of texts via Facebook messaging, as much information as the participants requested was given. The information given to the potential participants helped them to decide whether or not to participate in the study. They were given sufficient time to think about joining the study without pressure. Those who agreed to participate were sent several forms related to the research via either email or Facebook messaging (see Appendix A, and Appendix F). The forms included participant information sheets which provided the participants with a brief overview of the study and detailed information on the research project, in accordance with the institutional guidelines of the sponsor university, and the consent form.

Only the participants who agreed voluntarily to participate in the study were chosen. The consent form allowed the researcher to collect their posts on their Facebook walls, and conduct the interview via Facebook video calls. The participants in this study were assured of confidentiality, anonymity, and non-traceability. The issues of confidentiality and privacy are crucial for ethical research, as it is a primary safeguard against unwanted exposure. Personal data must be secured and can only be made public in the form of anonymity (Christians, 2003, p.218, Wiles et al., 2006). The participants also had the right to withdraw from the study at any stage. In addition, before any of the samples drawn from Facebook posts on Facebook walls were used in the study, permission was requested.

## **5.8 Conclusion**

Several methodological issues have been examined and discussed in this chapter. The chapter started by stating the four research questions and three sub-research questions. This was followed by an explanation of the research design and the rationale for choosing a qualitative methodological approach for

## Chapter 5

the study. As Richards (2003) stated, a qualitative inquiry is to better understand certain aspects of the lived world (p.10), a qualitative approach seemed to be the most appropriate method to better understand the use of language choices on Facebook by Thais and their views towards using such languages. The use of computer-mediated communication (CMC) by Thai Facebook users from various settings, including Thailand, the US, the UK and Denmark made this study more interesting. Also, the number of participants, at ten, who voluntarily participated in the main study yielded sufficient data for the study, because they provided the answers to the four research questions.

Utilising a Facebook corpus of 825 texts accompanied with multimodal features and two rounds of interviews, this study covered a three-month period for data collection. The researcher did not become involved with the participants' Facebook posts whilst the data was collected, so the participants were less aware of being observed or studied. The interviews were conducted online, Skype or Facebook calls, and in several cases by telephone when the Internet signal was not stable. The interviews were conducted at the participants' convenience, and were all recorded.

Every study has limitations. As this study was qualitative research it cannot be generalised. In addition, as the participants preferred to be interviewed online via Skype or Facebook calls, technical problems from their Internet connections were not controllable. In a few cases, telephone calls were substituted when such a problem occurred. As there were limitations to this study, the researcher tried to ensure that it was reliable and trustworthy, by methods such as increasing the instruments' reliability and trustworthiness by careful design, conducting pilot studies, following suggestions from the supervisor and ensuring that it was ethical. For ethical issues, data collection was conducted in accordance with Ethics and Research Governance Online: ERGO (See Appendices A-F which are part of ERGO).

## Chapter 6 Facebook corpus

### 6.1 Introduction

This chapter presents the findings and discussions from the analysis of the Facebook corpus collected from the participants' Facebook walls over three months. The corpus for written language is the main focus of this chapter to examine the patterns and the use of written language choice thoroughly, and Facebook corpus on multimodality will be presented separately in the next chapter. This chapter starts by setting out the background of the participants, examines the Facebook corpus collected for the study, and then conducts a practical analysis. The findings of the study are then presented, divided into code-switching, translanguaging, and multimodality including the visual features of Facebook that enable Facebook users to employ them. The chapter concludes with a summary.

### 6.2 Background of the participants

The sample group comprised ten participants: seven females and three males. The age of the participants ranged from 19 to 60. In terms of the participants' overseas experience, all of them had experienced living abroad. At the time of data collection, five were students studying in England and America, three were housewives living abroad: one in America and two in Denmark, and two resided in Thailand but had previously worked in America.

Regarding their use of Facebook, all of the participants were considered to be active Facebook users. In this study, active Facebook users are Facebook Friends of the researcher and the Friends of Friends of the researcher who later became the researcher's Friends. Those users regularly posted their status updates and/ or regularly responded to comments appearing on their walls. Additionally, they tended to respond to posts shared on their walls by their Facebook Friends. All of the participants had Facebook Friends who were both Thais and non-Thais, but the majority of their Facebook Friends were Thais. In

## Chapter 6

this study, the names of the participants are all pseudonyms. A brief personal synopsis at the time the data collection was conducted is presented below.

### **1 Mali**

A female participant in her early 30s who has lived in the US for ten years. She holds a bachelor's degree in English from a university in Thailand. She first went to the US to work as an au pair. Later, she did a childhood teaching certificate, married an American, and has two kids. She considers English as a main language in her daily life. She is a very active Facebook user who writes on Facebook on a daily basis and actively responds to her Facebook Friends. The languages she posts are in Thai and English.

### **2. Nim**

A female participant in her mid-30s who is supported by the Thai government in studying for a PhD in Plant Breeding and Plant Genetics in a university in the US. In Thailand, she is a university lecturer. She was in her fourth year of a PhD programme at the time the data was collected. She had previously been to the US for business trips before she has furthered her education in the US. On Facebook, she posts in Thai, English and some Spanish. She has a number of Facebook Friends who are Spanish speakers. She mainly posts in English on Facebook.

### **3. Dao**

A female participant in her early 30s, who is studying for a PhD in English literature in her first year at a US university. Holding a bachelor's degree and masters' degree in English from universities in Thailand, she furthers her education in English literature because she is a Thai university lecturer of English funded by the Thai government. Before going to study in the US, she attended a course in Singapore where English is widely used. She is an active Facebook user who posts in both Thai and English and occasionally in her own dialect, a north-eastern Thai dialect written in Thai.

#### **4. Beau**

A female participant in her early 30s who lives in Denmark. She has a degree in business administration (English programme) from a Thai university and worked as a marketing officer responsible for clients from overseas. She also has experience abroad taking a four-month English course in Canada. She first went to Denmark five years ago as an au pair. Later, she married a Dane, has worked and studied Danish. Even though she does not write a great deal on her Facebook wall, she actively checks Facebook to update news and gets in touch with Facebook Friends. The languages she uses are Thai, English and Danish. She sometimes thinks in English.

#### **5. Ann**

A female participant in her early 30s, she has lived in Denmark for five years. She has a diploma in hospitality and worked in an international hotel chain in Thailand which allowed her to use English with hotel guests. Then she moved to Denmark to work as an au pair and married a Dane. She has studied Danish and works part-time. She checks Facebook almost every day and uses Thai, English and Danish on Facebook.

#### **6. Thana**

A male participant in his 60 living in Thailand as a private tutor of English teaching at home. He has married non-Thai wife and uses English to communicate with his wife. For his educational background, he has a first degree in Engineering from a Thai university, a second degree as an MBA from a university in the US and another second degree in teaching English from a Thai university. Spending some time in America working and studying, he is very fluent in English. On Facebook, he tends to post in English rather than in Thai.

#### **7. Baifern**

A female participant in her mid-30s who is an administrative officer in a ministry in Thailand. She has experience working in the US and for an international company in Thailand. She has a bachelor's degree in social administration and

## Chapter 6

was doing an MBA at a university in Thailand when the data was collected. On Facebook, she posts both in Thai, English and some Spanish. She used to work with Spanish speakers.

### **8. Bank**

A male participant in his early 20s who is a third-year undergraduate student studying in a UK university majoring in Engineering. Before moving to the UK, he went to an international high school in Thailand and then took a foundation year in a UK university and uses English in his daily life. He spent some time in several English speaking countries. Most of his posts in his status updates are in English but some comments are either Thai or English.

### **9. Tum**

A male participant aged of 19, who has just started studying in a UK university. His major is Economics. Before moving to the UK to attend a UK high school and later in a UK university, he had completed high school education at an international school in Thailand. On Facebook, he posts mainly in English, Thai and a north-eastern Thai dialect written in Thai.

### **10. Nan**

A female participant in her late 30s, who is sponsored by the Thai government to pursue a PhD in information systems in a UK university. In Thailand, she is a university lecturer. She is in the third year of a PhD programme. England is the first English speaking country that she has visited. She has some background in Japanese and has previously been to Japan. Apart from her PhD work, she also works part-time in a Thai restaurant. On Facebook, she posts both in Thai and English.

## **6.3 Facebook corpus in this study**

During the three-month data collection period, written pieces on the participants' Facebook walls including status updates and comments were collected. This comprised 825 texts accompanied with other multimodal features that were divided into 330 status updates and 495 comments for analysis along with multimodal features. The main focus of Facebook corpus in

this chapter is written texts, particularly in terms of code-switching although other multimodal features are also presented briefly. Facebook corpus related to multimodality will be presented in more details in the next chapter. The information gained from the wall posts was mainly used to answer research question 1 (How do the Thais in this study use English and other languages on their Facebook?).

On Facebook, an update feature that allows Facebook users to discuss their thoughts is known as a status update. They are multimodal as they can be any texts, captions for photos, stickers, videos and other shared information from websites. The texts in the comments under status updates, or on Friends' published posts or shares on the participants' Facebook walls, are also multimodal, including written texts and exchanging messages related to the messages that the participants are responding to. Facebook posts by the participants' Facebook Friends involved in conversations to which the participants responded were also included to show the response patterns, but the main focus was the participants' posts.

## **6.4 Facebook corpus analysis**

Discourse analysis typically examines how language is used. This was employed in this study to identify how the participants used English, Thai and other languages found on their Facebook walls. The focuses of the analysis were determining the ways in which the participants used English and Thai and other languages along with multimodal features. This enabled the analysis to answer research question 1 (How the Thais in the study use English and other languages on Facebook?).

Discourse analysis was chosen for the analytical framework for several reasons. Although discourse analysis has a very broad meaning (Brendan, 2011, p.166), and is used differently depending on theorists' purposes, it is primarily a study of language use (Hogan, 2013). Hence, it is important to clarify what discourse analysis refers to in this study. Here, it emphasises the formal regularities and patterns in language use that can be discerned (Cameron, 2001). The study also employed discourse analysis according to Potter (2004), who stated that analytic commitment to studying discourse was "tests and talk in social practice ... the

## Chapter 6

focus is ... on language. It is to analyse what people do” (p. 203). The key element from this perspective is talk in social practice and what people do.

This study is interested in what the participants do with the language repertoire they have on Facebook, so their patterns of language choices. For instance, English and Thai use and other emergent patterns, would be the outcome to answer research question 1. To accomplish this, the posts and comments made by the ten participants on their Facebook walls for three months were compiled and analysed. Then, they were coded and categorised into groups, themes, and sub-themes based on research question 1. As the research progressed, the codes were revised and re-organised, using multiple coding. The codes used can be considered as a mixture of deductive and inductive coding (Schreier, 2012). The research questions, theoretical framework, and knowledge gained from the literature reviews were used as part of predetermined codes or deductive codes. In addition, data-driven codes or inductive codes also played an important part in the coding process to answer question 1. The codes and coding scheme are presented in the following sections.

### **6.5 Findings**

This section provides the findings to answer research question 1 which addresses the language choice the participants used on Facebook. According to the literature review and the Facebook corpus analysis related to language choice, the findings are divided into two main sub-sections: code-switching in Facebook status updates and code-switching in Facebook comments

### **6.6 Language choices**

This section deals with language choice related to code-switching. It is divided into the code-switching found in Facebook status updates and those in Facebook comments. The details and examples are presented below.

#### **6.6.1 Code-switching**

Code-switching can be considered synonymously with code-mixing. As mentioned by Clyne (1991), codes are employed when the speakers stop using language A and use language B instead (see 4.3). It can be seen from the

Facebook corpus that the participants employed a number of ways to code mix or code-switch. Code-switching on Facebook can be divided into two parts, because there were some similar and different practices when making a language choice for Facebook status updates and for Facebook comments under status updates, photos or sharing links. For Facebook status updates, in many cases, the participants tended to widen their audience by writing in two or three separate languages in one post. Unlike writing in the comments, participants can refer to a specific audience and do not need to have separate sections, although, there were a number of practices that were the same as in their status updates.

According to Kharkhurin and Wei (2015), code-switching is considered to be a creative act (p. 1). A number of ways to show creativity were found from the data. The findings revealed that the participants employed various ways of writing that showed their creativity, in particular they code-switch and play with the languages. The following sections will present the different methods of creativity demonstrated by the participants on Facebook.

#### **6.6.1.1 Code-switching in Facebook status updates**

Facebook status updates is an update feature that allows Facebook users to share their thoughts. The texts from status updates can be any written texts and other multimodal features including captions for photos, for videos or for sharing information from websites (see 2.8.1). There are a number of code-switching found from the participants' Facebook status updates. The next table shows the codes for code-switching found on their status updates, the definitions of the codes and the numerical counts of the individual language features are included.

**Table 1 Code-switching codes for status updates**

<b>Codes</b>	<b>Definitions of the codes</b>	<b>Total</b>	<b>Total</b>
<b>1 L</b>	<b>Only one language use</b>	<b>149</b>	One language only = 149 counts
E only	English only	120	
E only + EFL	English only plus feeling section in English	12	
OL only	Other language only	1	
TH only	Thai only	14	
TH with Ew nTH	TH with English written in Thai	2	
<b>2 ss</b>	<b>Two separate sections</b>	<b>96</b>	More than one language = 108 counts
E + OL - C	Thai section followed by other language section. Neither conveys the same meaning. The second section is a continuation of the first section.	3	
E + TH + EFL -S	English section followed by Thai section plus feeling in English. Both convey the same meaning	14	
E + TH - C	English section followed by Thai section. Neither conveys the same meaning. The second section is a continuation of the first section	3	
E + TH - D	English section followed by Thai section. Both does not convey the same meaning. The second section has different meaning	1	
E + TH - S	English section followed by Thai section. Both convey the same meaning	40	
E + TH with Ew inTH +	English section followed by Thai section with English written in Thai plus feeling. Both convey the same	5	

Codes	Definitions of the codes	Total	Total
ELF-S	meaning		
E + TH wTH w inE - S	English section followed by Thai section with English written in Thai. Both convey the same meaning	7	
OL + E - D	Other language section followed by English section. Neither conveys the same meaning. The second section has different idea	1	
OL + E - S	Other language section followed by English section. Both convey the same meaning	1	
OL + TH -S	Other language section followed by Thai section. Both convey the same meaning	2	
OL + TH w bE + EFL- S	Other language section followed by Thai with a bit of English section and feeling in English. Both convey the same meaning	1	
TH + E + EFL-S	Thai section followed by English section plus feeling in English. Both convey the same meaning	3	
TH + E - S	Thai section followed by English section. Both convey the same meaning	9	
TH + EFL	Thai followed by feeling in English	2	
TH+ E -+ EFL -C	Thai section followed by English section plus feeling in English. Neither conveys the same meaning	1	
TH+ E -C	Thai section followed by English section. Neither conveys the same meaning	3	

Codes	Definitions of the codes	Total	Total
<b>555</b>	<b>Using number 555 pronounced as hahaha in Thai</b>	<b>4</b>	
E + 555	English and number 555 pronounced as hahaha in Thai	2	
E + TH + 555	English followed by Thai and number 555 pronounced as hahaha in Thai	1	
OL + TH + 555	Other languages followed by Thai and number 555 pronounced as hahaha in Thai	1	
<b>Mix</b>	<b>Mixing of languages</b>	<b>8</b>	
E + TH + OL	A mixture of English, Thai and other language	1	
TH + bE	Thai is prominent and mixed with a bit of English	5	
TH w bE + KRK	Thai with a bit of English section followed by karaoke section	1	
TH with Ew inTH + EFL	TH with English written in Thai and English feeling	1	

Table 1 shows that the most frequent practice for the participants was using English only (120 counts) and the participants tended to use one language only (149 counts). The most common language found was English. This could indicate that the participants tried to widen their audience (see example 1 below). As English is a lingua franca, contact languages are used by speakers who do not share their first languages (Jenkins et al., 2011) in the context of Facebook. Therefore, the Thai participants used English to communicate to their audience who are from multiple language backgrounds. However, using English on a status update is to suit the context of the content when posting and to specify the audience (see example 2 below).

**Example 1: Tum**

6 February · Sheffield · Edited ·

lost in translation @ Bangkok Airport BBC3

— 🏠 watching BBC Three.

This participant would like to inform all of his Facebook Friends who come across his post to watch the programme that he is watching and is interested in. Sharing this information in English only tended to offer the information to his Friends who communicate in English.

**Example 2: Nim**

2 February ·

Who wants sledding? LoL— 🧑🏻🧑🏻🧑🏻 looking for a partner in crime.

This participant chose English for this post because she would like all the Friends who are in her area to enjoy sledding with her. English tended to suit this context best, because this participant lived in the US where English is the main lingua franca, thus all people could understand.

English only plus an emoticon in English was another pattern found in many participants' status updates. The feelings usually come with emoticons to show their feelings to add more emotion to the written words. Bank (below) is an example. The participant used English with feeling option and sharing location at his university in the UK while he expressed disappointment with the eclipse.

**Example 3: Bank**

20 March ·

So no eclipse and the sky is darker than it usually is on an overcast day. How depressing can today get?

— 😞 feeling depressed at [REDACTED]

## Chapter 6

For the second most frequent language use is Thai only (e.g. example 4). It is not surprising that they chose their mother tongue to communicate because all the participants have Thais as the majority in their Facebook contacts. The patterns of Thai with English written in Thai and writing using other languages were found least in this category. This could mean that the two patterns were used for a narrow or specific audience.

### Example 4: Baifern

16 February at 02:41 ·

ไม่เล่นเกมส์ทุกชนิดนะคะ กรุณาอย่าส่งมา รำคาญ!

\* <sup>1</sup>*[Translation: "I don't play any games. Please don't send any Facebook game requests to me. It's annoying!"]*

Baifern (above) posted in Thai only on her status update targeting at her Thai Facebook Friends who tended to send her game requests. Her post was straightforward. There was no multimodality feature included. The word 'game' is originally from English, but Thais have no other choices for this word. It is a borrowed word that has been used by Thais for a long time.

Apart from using one language only, the participants also employed more than one language, as seen from the next category. The difference between using one language only and more than one language is not significant. There are 108 counts for the use of more than one language. It indicates that using more than one language was a common practice among the participants, mixing and switching between two or three languages was also normal for them. Since this section focuses on code-switching, the patterns of the switches are of interest.

When considering the use of more than one language, the participants tended to write in two separate sections, beginning with the language they preferred and switching to another language, possibly with feeling options at the end. The feeling can be put across with emoticons and the language used for

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<sup>1</sup> This is the translation (gloss) by the researcher. The translation maintains the meaning of the original, but it is not a literal translation. When languages other than English are used, the non-English languages will be translated in English. In case of mixing and switching languages, the English words or parts will be kept. The translation will be put in brackets and in italic.

feelings found in this data was English. The two sections may have exactly the same meanings for both languages, similar ideas, different ideas used as a continuation of the first section and completely different ideas. For their posts using different languages and code-switching, the participants usually used photos, sharing links and videos.

It can be seen that when the participants codeswitch, they tended to begin with an English section followed by other languages such as Thai, Danish or Spanish. In total, the two sections beginning with English had 73 counts. Among them, the pattern found most frequently was two separate sections beginning with an English section followed by a Thai section and the two sections convey same or similar ideas or meaning (E + TH - S). There were 40 status updates using this pattern. However, when analysing the details of those who used this pattern, it was found that 35 out of 40 counts for this practice were from one person, Mali, who was very active in posting her status updates. She was the most prolific contributor to this practice. Hence, it cannot be concluded that this pattern was the most preferable of the participants. It should be noted that the analysis structure presented here is mostly from a bottom-up analysis (see examples 5-6 for this pattern).

#### **Example 5: Thana**

Thana shared Vedhika's photo.

31 March at 17:05 ·

Don't drink bottled water left in the car. อย่า ดื่มน้ำขวดที่ทิ้งไว้ในรถ.

*[Translation: "Don't drink bottled water left in the car".]*

Sharing information in the form of a photo stating not to drink bottled water left in the car, this participant began his writing in English but switched to Thai with exactly the same meaning. However, in some posts, such as in example 6 a posting of photos of the participant and her friends having a good time with their children, the participant started posting in English and switched to Thai. Although this language switching does not have the exact same meaning, it

## Chapter 6

could also explain what was happening in the photo with similar ideas but different details.

### Example 6: Mali

31 January · Parkmoor, CA, United States ·

Relaxing Friday

ปาร์ตี้ตามประสานักมีลูกมีหลาน

— with [REDACTED] and 3 others.

*[Translation: “Party for those who have kids.”]*

Quite a number of the status updates had two sections (96 counts). This is one of the strategies for audience design used on social network sites. The strategies range from the very explicit to implicit; direct address strategy, and other structural mechanisms such as in this example of dividing messages into separate posts, style and content of post (Tagg and Seargeant, 2014, p. 167) (see 2.8.1). Apart from Mali (example 6), Nan (example 7) also offers an example of this strategy, but started with Thai and followed by English.

### Example 7: Nan

24 February at 23:16 ·

ดีแต่อ่าน ดีแต่ฟัง ไม่เคยทำตาม แล้วจะมีธรรมะได้อย่างไร Let do it now

*[Translation: “Reading and listening without doing will not lead to Dhamma.”]*

This section was written in Thai and switched to an English section. The sections do not have the same meaning. The second section is a continuation of the first section. This participant shared a link of a Buddhist temple about Buddhist practice in English and Thai. She wrote a caption on the link using code-switching. This shows that she intended to include an audience who are both Thai and non-Thai.

### Example 8: Mali

19 March · Parkmoor, CA, United States ·

เข้านอนตั้งแต่สี่ทุ่ม จะเที่ยงคืนละยังไม่หลับ เบื่อจัง..คิดถึงสุดที่เลิฟ #needmorecoffee”

*[Translation: "Trying to get to sleep since 10 pm. Nearly midnight now so bored... Missing my dearest love #needmorecoffee"]*.

For this status update posted by Mali, it is an example of writing in two separate sections beginning with Thai and followed by English with a hashtag. The two sections have different meaning and do not share the same idea. The final underlined word ‘เฝิฟ’ is an English word written in Thai and it is pronounced as ‘love’ in English. Although there is an exact word ‘รัก’ in Thai that is directly translated for the English word ‘love’, this participant chose the English word ‘love’ written in Thai instead. It is possible that this was a way to play with language, when another language is used to spell a word. The reason for the choice in this context by Mali will be revealed in the interview section (see 8.4.1.2).

Another interesting practice is using the number 555 pronounced as hahaha in Thai. This is interesting because not only was this practice used in the Thai language, but it was also used in English posts. From the data, two participants wrote 555 on their status updates written in English. In example 9 below, the participant shared a funny video with a caption in English and the numeral 555+.

#### **Example 9: Nim**

**Nim** shared Huffington Post UK's video.

14 March · Edited ·

Heyyy, human, it's time to petting me. Do it now! 555+

As the content in the video was funny, the participant wrote a funny reply in English and ended with typical statement expressing laughter by writing ‘555’ as in Thai language the number 5 is pronounced ha. Switching from English to Thai laughter could indicate that the participant did not realise that 555 in this context it is not meant to be Thai or English. This choice, 555, seems ambiguous to be assigned to what language belongs to, Thai or English, in relation to code-switching. Different groups of participants will read this in different ways, Thais will understand it where as other groups will find it nonsensical. Number 555 is

## Chapter 6

understood globally as a value number but for Thais, it can refer to a different thing (sound of laughter). In this research, it was not categorised in English or Thai, but it was assigned to another separate group under the code “555” as shown in table 2. The idea of translanguaging would be a solution to explain this because translanguaging is more holistic than code-switching (see 4.2.1) where speakers use the language in their full repertoires. It is possible that participant might not see the use of English and Thai laughter 555 as two separate languages as the two languages are not easily assigned to one or another traditional definition of a language (García and Wei, 2013, p. 22).

It seems that many participants were able to use different languages freely, regardless of considering in which language they were writing. They can shift among the different languages that they know depending on the words and which languages best suit their context. In the following examples, the mix in language categories is evident.

### Example 10: Nan

7 April at 09:36 · Luton ·

จะปิดอีสเตอร์นานอะไรขนาดนี้ ผมนี้เข้า office ไม่ได้ เข้าใจความรู้สึก homeless เลย

*[Translation: “Easter break is too long. I cannot get into the office, so I do understand how homeless people feel. Tagging two Facebook Friends.”]*

This status update was intended to communicate with Thai Facebook Friends, but there are some English words written in Thai (อีสเตอร์ = Easter) and English words (office and homeless) for code-switching. This switching suggests that the participant found it most appropriate to switch back and forth between the two languages. Again, translanguaging could be the best explanation for this practice in this context. The explanation is provided in 8.4.1.9: Translanguaging.

### Example 11: Dao

13 January ·

เพิ่งจะพูดไปหยกๆเรื่องระวังลื่น black ice

โดนเข้ากับตัวเอง ลื่นไสลด์ ส้มลงอย่างสวยงาม

— feeling oops, I did it again.

*[Translation: “Just mentioned being careful about slippery black ice. Not long after, this happened to me..slip slide..fell down gracefully”.]*

Example 11 is an example of where there is an English word written in Thai (สไลด์ = slide) and this keeps the English word ‘black ice’ in context. This participant started writing in Thai and switched to the English word ‘black ice’. Then, she switched back to Thai using an English word written in Thai ‘สไลด์’ pronounced and equivalent to ‘slide’ in English. It is possible that there is no black ice in Thailand, and the participant cannot find any Thai words that are equivalent to the English word ‘black ice’. Again, for this context, translanguaging seems to account for this practice. It seems that the boundary between the two languages is blurred. This is supported by García (2012), who said that where the speakers use languages, they turn off the boundary lines as if turning off the language-switch function on an iPhone (p.23). Hence, to look at language choice under the idea of translanguaging is another suitable concept to explain the language phenomenon in this study.

#### 6.6.1.2 Code-switching from Facebook comments

As mentioned earlier texts in Facebook comments include any written texts and multimodality features and exchanging messages under status updates or Friends’ published posts or shares on the participants’ Facebook walls (see also Table 4: Salient features for Facebook comments). The findings from the corpus reveals that writing on Facebook status updates and comments share some similarities and differences. The following table shows the codes for code-switching found on the participants’ comments, the definitions of the codes and the numerical counts of the individual language features found. The features shown in the table are presented as discrete elements here, but in practice the features overlap one another.

**Table 2 Code-switching codes for Facebook comments**

<b>Codes</b>	<b>Definitions of the codes</b>	<b>Total</b>
<b>1 L</b>	<b>One language</b>	<b>155</b>
E only	English only	80
OL only	Other language only	8
TH only	Thai only	63
THdl	Thai local dialect written in Thai	4
<b>2 ss</b>	<b>2 sections</b>	<b>8</b>
E + TH - C	English section followed by Thai section. Both does not convey the same meaning. The second section is a continuation of the first section	2
E + TH - D	English section followed by Thai section. Both does not convey the same meaning. The second section has different meaning	2
E + TH - S	English section followed by Thai section. Both convey the same meaning	1
TH + E -S	Thai section followed by English section. Both convey the same meaning	1
TH+ E -C	Thai section followed by English section. Both does not convey the same meaning	1
TH+ E -D	Thai section followed by English section. Both have different ideas	1
<b>Mix</b>	<b>A mixture of languages</b>	<b>36</b>
E + bOL	English is prominent and mixed with a bit of other languages	1
E + bTH	English is prominent and mixed with a bit of Thai	2
E + bTH w inE	English with a bit of Thai writing in English	1
E + OT	A mixture of English and other language in similar amount	1
E + TH - SM	A mixture of English and Thai in similar amount	1
E + TH par	English with Thai final particles such as kha, ja, khrup, na khrup, na ja	8
TH + bE	Thai is prominent and mixed with a bit of English	17

Codes	Definitions of the codes	Total
TH + bTH w inE	Thai with a bit of Thai written in English	1
TH w THdl + bE	Thai with Thai local dialect and a bit of English	1
TH with Ew inTH	TH with English written in Thai	3
<b>555</b>	<b>Using number 555 pronounced as hahaha in Thai</b>	<b>23</b>
E + 555	English and number 555 pronounced as hahaha in Thai	2
E + TH + 555	English followed by Thai and number 555 pronounced as hahaha in Thai	2
KRK + 555	Karaoke language which is Thai Romanisation as in the scripts used in subtitle songs for karaoke followed by number 555 pronounced as hahaha in Thai	1
OL + 555	Other languages followed by number 555 pronounced as hahaha in Thai	1
TH + 555	Thai and number 555 pronounced as hahaha in Thai	14
TH + bTH w inE + 555	TH with a bit of Thai writing in English and number 555 pronounced as hahaha in Thai	1
THdl + 555	Thai local dialect written in Thai and number 555 pronounced as hahaha in Thai	2
<b>KRK</b>	<b>Karaoke language which is Thai Romanisation as in the scripts used in subtitle songs for karaoke</b>	<b>1</b>

From table 2, it is noticeable that the participants tend to stick with one language rather than mixing or switching. It is seen earlier that for status updates, the counts of English only outnumber the counts of Thai only (120 VS 14 counts). However, for the comments, the two practices are not far different (English only = 80 counts VS Thai only = 63 counts). It can be said that in status updates, the audience is larger and multiple, so English that is considered a lingua franca is chosen more than others. Nevertheless, for comments, specific

## Chapter 6

audience tend to be understood or referred to, so English is not necessarily chosen among Thai interlocutors. One emerging choice that is found in the comments is the use of Thai dialect, north eastern Thai or E-san, are employed by two participants who are originally from north eastern Thailand (see example 12).

### Example 12: Tum

**Tum:** [redacted] the sky from the app haha! [redacted] จิ้งซีมันต้องถอน555

*[Translation: "Tum: (Target audience Facebook name 1) the sky from the app haha! (target audience Facebook name 2) Hair of the dog 555.]*

In example 12, the second part of the comment where the specific audience is indicated used the Thai north-eastern dialect known as E-san, ‘จิ้งซีมันต้องถอน555’. Again, this comment used the number 555 to represent the laughter sound hahaha in English. It might be possible that this participant felt closer to the audience when using their dialect to show their identity as an E-san speaker. In comments, it is normal to find that the speakers specify the names of their target audience, as in this comment. From this corpus, it was noted that specifying people’s Facebook names was commonly found (see table 4 for tags). In other comments, although the Facebook names are not mentioned, the target audiences are usually understood.

There were only 8 counts for using two sections separately in Facebook comments unlike in status updates where writing in two sections was found more often. An example of writing in two sections is example 13.

### Example 13: Nan

**Nan:** ถึงแล้วบอกด้วยนะ take care ja

*[Translation: "Nan: Let me know when you arrive take care ja".]*

In example 13, the participant started writing in Thai and switched to English with the final Thai particle ‘ja’ at the end. The two sections do not have the

same meaning or translation from one language to another. The second section is just a continuation of the first section. This is because it is not necessary to repeat the same thing or translate a language to a wider audience. Also, other Facebook Friends who come across the comment might be able to use the translation function to get a rough idea of what was said if they would like to know. However, an inbuilt translation function cannot guarantee an accurate translation (see also 8.4.1.2 for inbuilt translation function issue).

Use of the number 555 was found more frequently in comments rather than in status updates. Mostly, the numbers 555 were used in Thai comments and Thai dialect comments. However, from this corpus, 555 was also used in English comments (see example 14) and Danish comments (see example 15).

#### **Example 14: Nim**

**Nim:** 555++ That's why I said "looking for a partner in crime" LOL

This participant responded in English to a Thai comment written by her Thai Facebook Friend. She used 555 followed by English and ended with LOL. It is possible that 555 is understood by all Thais. She was not concerned about mixing or switching languages, but she made use of all the vocabulary words in her language repertoire. Again, as mentioned earlier when the concept of code-switching can be problematic, translanguaging can explain this practice as well as some of the previous examples (example 9, 10 and 11).

#### **Example 15: Ann**

**Ann:** Det et diet æbletærte , søde Naja Søndergaard bare sjov 5555555

*[Translation: "It is a diet apple pie, sweet (the target audience Facebook name) just fun 5555555"]*

In example 15, 5555555 is used in a comment in Danish. Switching from Danish to Thai laughter in this example and example 14 could be different from the example 12. In this example and example 14, the target audience is not Thai. However, it is possible that the non-Thai interlocutor might have some background knowledge about Thai or have come across Thai laughter 555

## Chapter 6

before. Otherwise, the communication was not successful. Another possibility is mentioned earlier in terms of translanguaging, the participant might use 555 unconsciously from her full language repertoire.

The participants in the study employed a number of mixing and switching back and forth methods in many ways (see Table 2). However, the most frequent switching occurred when writing in Thai was prominent and mixed with English (17 counts) as in example 16.

### Example 16: Baifern

**Baifern:**  เราไปฮานามิตอนเที่ยงกันที่ Ueno Park ค่ะ (มโนล้วนๆ)

11 March at 14:39 · Like · 1

*[Translation: “Baifern: (Target audience’ Facebook name) We went Hanami ((flower viewing)) at noon at Ueno Park kha (I was imaginary)”.]*

In example 16, the participant posted a photo of herself and her friend standing under a flowery tree in Thailand. The tree looked like a cherry blossom tree and made the picture like taken somewhere in Japan. The participant began writing in Thai and switched to Japanese written in Thai (ฮานามิ which is pronounced as Hanami in Japanese meaning flower viewing) and the English ‘Ueno Park’, then switched back to Thai. It seems that some non-Thai words that are the proper nouns are not easy to spell correctly in Thai. This participant wrote the Japanese word ‘Hanami’ in Thai, but she chose to keep the original word Ueno Park as she mentioned later in her interview that it was risky to misspell this word in Thai.

The Thai final particle is another interesting feature that was used by three participants. Thai final particles are used to show respect, endearment or politeness such as ‘kha’, ‘ka’, ‘naka’ ‘khrap’, ‘kub’, ‘krab’ or ‘ja’ which seems to be common when writing in English to other Thais. This pattern is not found in the status updates, but found in some Facebook comments (8 counts).

**Example 17: Tum**

**Tum:** Absobloodylootely! I'll krabbbbbb.

In the above example, the participant responded to a Thai comment written by his senior Thai Facebook Friend. This participant made the English comment more polite by adding the final particle 'krabbbbbb'. This is indicative of the Thai identity, where English without a polite particle seems to be rude when communicating with more senior people. The exaggeration of 'b' in 'krabbbbbb' could suggest an emphasis or the creativity of using language online (see 2.4).

Karaoke Thai which is Thai Romanisation was also found in comments. It is the language that originated in most Thai karaoke videos featuring transcription of subtitled songs for karaoke in which the lyrics of songs are presented on the screen in Romanised Thai. Karaoke Thai is not a codified system of transliteration, and it allows users the freedom to play with the combination of script and language. It does not indicate tones (Person, 2009, Tagg and Seargeant, 2012, Warschauer et al., 2007). The drawback of karaoke Thai seems to be that it does not indicate tones, whereas Thai is a tonal language in which tones determine meaning. In a status update, one participant used English and switched to karaoke language when sharing a web board link about using karaoke among Thais. In the comments, there were two participants who wrote in karaoke language. See example 18.

**Example 18: Bank**

**Bank:** narn2 tee pim arai baab nee 555

19 April at 15:57 · Like · 1

*[Translation: "Bank: Once in a while, I type this way 555"]*

The participant used karaoke language followed by the laughter numbering 555. It is possible that this way of writing is cool among young teenagers. In another case, the possibility is that the writer would like to write in Thai but their

## Chapter 6

keyboard does not allow it. Hence, karaoke language seemed to best suit the context.

Apart from writing languages creatively and purposely in the form of written texts, the participants typically respond with a LIKE, photos, stickers and emoticons. For further details and discussions of multimodality, it will be explained in the next chapter, multimodality and translanguaging.

# Chapter 7 Multimodality and Translanguaging

## 7.1 Introduction

This chapter presents the results of the Facebook corpus and discussions in terms of multimodality and translanguaging, which is a more recent concept related to code-switching. It answers the research questions 1 and 2 which are:

1. How do the Thais in this study use English and other languages on Facebook?
2. What are the reasons why the participants write in English, in Thai and in other languages?

This chapter provides a discussion of the findings related to the two main areas. First, the analytical framework for the Facebook corpus and its justification is outlined. It then moves on to the results, which are presented in two sub-sections; the results found in Facebook status updates and those found in Facebook comments, as these two parts of Facebook are created for different purposes that affect the different use of multimodality features. This includes examples and discussions.

The latter part of the chapter deals with translanguaging. It begins by outlining the approaches to analysing translanguaging. Then, it presents examples of contexts when the participants are considered to be using translanguaging. Finally, the chapter ends with a conclusion.

### 7.1.1 Analytical framework for multimodality in this study

The key concepts within multimodality can be broadly divided into three categories: social semiotic multimodality, multimodal discourse analysis, and multimodal interactional analysis (Jewitt, 2014a, p.31). A key aspect of multimodality is the analysis of language and what is beyond language. Multimodal research looks beyond language to explore a wide range of modes and communication contexts (ibid., p.2). Thus, the suitable framework to

## Chapter 7

analyse the Facebook corpus is related to multimodal frameworks. Kress and Leeuwen are influential in the field of multimodality, but their frameworks seem to be less contemporary and less relevant to this study.

The multimodal framework by Pauwels (2012) was chosen for this study because it is a framework used for social and cultural sources in multimodal contexts on websites. Hence, Facebook data, one of the social network sites, which is multimodal and related to social and cultural factors, can employ this framework. The relevant elements were selected from the different aspects and features of the framework that were most suitable for this study. Elements of Pauwels' (2012) framework were used for top-down analysis. Features were also identified from a bottom-up analysis, as found in the emerging themes or codes. Hence, this study is a mixture of top-down and bottom-up analysis.

The chosen framework is suitable for looking at language practice in multimodal communication on Facebook because the study is intended to yield social perspectives, in which cultures play an important role. According to Pauwels (2012), there are six phases of models for analysing websites including: 1. Preservation of first impressions and reactions, 2. Inventory of salient features and topics, 3. In-depth analysis of content and stylistic features, 4. Embedded point(s) of view or "voice" and implied audience(s) and purposes, 5. Analysis of dynamic information organisation and spatial priming strategies and 6. Contextual analysis, provenance and inference (p.8).

Several useful aspects were chosen from the second and third phase. These include the inventory of salient features and topics and the in-depth analysis of content and stylistic features. These were appropriate for the study because they were able to reflect the actual use of written language inter-woven with other multimodal resources and capture some social and cultural perspectives, while other phases were less relevant for a number of reasons. For example, the fifth phase, analysis of dynamic information organisation and spatial priming strategies, focuses on analysing the structural and navigational options and constraints including layout and design features of websites that are related to cultural references, value systems and aspirations. These are outside the scope of this study. Hence, the fifth phase was not chosen. The following section explains the two chosen phases in more detail.

### **7.1.2 Inventory of salient features and topics**

Several salient elements were taken from the Inventory of salient features and topics to fit the study. This stage primarily concentrates on collecting and categorising present and absent features, and websites' topics in the chosen samples. The analysis examines the multimodality features that the participants adopted to communicate with their Facebook Friends. For example, emoticons and stickers, and photos. Not only to count and to cluster the present salient elements is beneficial, "negative" analysis can also be useful. This pays attention to the items, events or aspects that are "meaningfully absent". Absent topics and features or "omissions" could be as culturally significant as those present in that they may point to implicit values and norms or cultural taboos.

### **7.1.3 In-depth analysis of content and stylistic features**

This phase was employed because it is related to a more in-depth analysis with greater complexity than the previous phase which yields some basic insights. It is intended to examine the potential information which resides in the discrete modes known as intra-modal analysis. Then it looks at the complex forms of interplay between the different modes known as cross-modal analysis. Written signifiers were included in this study. This focuses on analysing potential culturally specific meanings which reside in the implicit and explicit content of the written utterance such as opinions, descriptions, and propositions, as well as in the stylistic features of the written language components and their possible meanings and effects in a broad sense. In terms of style, the analyst could focus on various elements. This includes word register or lexicon, forms of address, gendered statements, use of first person singular or plural or impersonal, temporal orientation, use of metaphors, rhetoric and narrative strategies, humour, connotative meanings, redundancy, use of abbreviations, use of paralanguage such as emoticons, and numerous other language variations and choices that may potentially uncover useful information about the sender(s)' social background, position, intended audience, preferences, beliefs and purposes.

#### **7.1.4 The analytical framework created by mixing two of Pauwels' stages**

The methods adopted from the two phases outlined above enabled the researcher to present the features and attributes on Facebook that the participants used to communicate, quantify them, and perform a negative analysis for absent features that carry meaningful values and norms. Then, further investigation revealed more complex forms or emerging patterns found on Facebook that interplay with creating meaning and might be related to cultural aspects. The salient features adopted from the first phase were the features that were prominent on Facebook and commonly used by the study participants, such as emoticons and stickers, photos and videos. The topics of their writing on Facebook, however, were not included.

From Pauwels' second phase the research adopted the analysis of stylistic features of language parts and their possible meanings and effects. Stylistic features of written language were relevant to the study as Facebook users can create their narrative strategies using affordances available on Facebook to create specific meaning. Stylistic features included written signifiers focusing on analysing potential specific meaning in the written utterances. For example, the participants might use paralanguage such as emoticons for specific meaning. In addition, the language choices that might signal useful information about the writers, such as social background, position, preference, target audience, purposes and beliefs were also taken into account.

The next section outlines the salient features and attributes used by the participants on their status updates and comments. Multimodal features on status updates and comments were divided into different sections for several reasons. First, the two sections were created for different purposes that could affect different uses of different modes. Second, the users had greater freedom to manage the direction of their writing, and widen their target audience on status updates. While on comment sections, they tended to have a more specific audience and interlocutors.

**Table 3 Salient features for Facebook status updates**

Participants	Emoticons and stickers	Photo (s) and *photo album (s)	Videos	Tags	Hashtags (#)
<b>Mali</b>	1	52	9	33	5
<b>Nim</b>	6	11	3	4	1
<b>Dao</b>	-	11	2	10	-
<b>Tum</b>	2	3	2	1	2
<b>Bank</b>	-	17	6	1	8
<b>Nan</b>	3	10	4	7	2
<b>Baifern</b>	-	6	-	4	-
<b>Thana</b>	7	10	4	1	-
<b>Beau</b>	5	3	-	2	1
<b>Ann</b>	20	18	5	9	6
<b>Total</b>	<b>44</b>	<b>141</b>	<b>35</b>	<b>72</b>	<b>25</b>
	<b>317</b>				

*\* One photo album posted is counted as one time.*

The data in the table above clearly shows that the participants used various features along with their written texts in the multimodal environment provided on Facebook. In particular, on Facebook status updates, many useful multimodal functions can be chosen, such as emoticons and stickers, photos, videos, tags and hashtags. The participants made use of those functions as they tended to make their communications more meaningful by adding those functions instead of using merely written languages. They tended to create meaning by using different forms that best suited the moments of their posts on their status updates (Kress and Van Leeuwen, 2001, p.20). According to Walsh (2006),

## Chapter 7

affordances, or what is made possible by the modes employed, have crucial functions in constructing meaning and could create different effects such as humour or fear.

On Facebook status updates, the participants rarely used written languages only to create meaning, but they tended to incorporate different modes and combine different types of multimodality to facilitate their communication. This is supported by Sultana (2016), who mentioned that the meaning does not occur merely in terms of language, but also occurs in a complexity as language combines with various modes. The most frequently used feature employed was photos (141 counts) because photos can provide particular outcomes that the participants would like to generate. Words do not always make literal sense, but photos are able to help them get messages across more effectively. Also, photos can be incorporated with words to enable the context to be understood. It is possible that participants posted photos on Facebook, with or without words, because photos might generate impressions more effectively than words and could reveal supplementary clues about the speaker's personality and social orientations (Van Der Heide et al., 2012). In addition, uploading photos nowadays is convenient and might also represent the personality and preference of the users to show rather than to tell (Eftekhar et al., 2014).

The second most frequently used feature on status updates was stickers and emoticons. The participants used 44 emoticons and stickers. According to Walther and D'Addario (2001), emoticons, smiley faces, or relational icons are created and used to resemble facial expressions and create relational effects (p. 325). In Crystal's (2006) view, they have more functions. This scholar suggests that these typographic symbols are created because online communication lacks the facial expressions, gestures, and conventions of body posture and distance. Due to the online nature of Facebook, stickers, smileys or emoticons can be used to compensate for those missing parts. These symbols are commonly used on Facebook. The emoticons, smileys and stickers that are available on Facebook can be either still or animated. They tend to be used at the end of the caption or after a written section to add the feelings of the poster as the written language alone cannot express as much feeling as the emoticons or stickers.

The least used mode was hashtags. The hashtag (#) was originally used on Twitter, and later spread to Facebook. Hashtags allow users to communicate a

common event or topic, whether or not they are Facebook Friends or follow one another. Using the hashtag, users can search for particular words or phrases, and all posts using the same words with hashtags will appear (Alice R. et al., 2014). Compared with other features, one reason why hashtags were the least used could be that its functions were not necessary for some of the participants to create particular effects in their contexts. For example, three participants, Thana, Baifern and Dao, did not use any hashtags on their status updates. Although hashtags seem to be fashionable and were introduced to Facebook recently, and many other Facebook users use them, hashtags have no role in their writing for additional meaning.

Apart from hashtags, other features that were absent from some participants' status updates included emoticons, stickers and videos. Bank, Baifern and Dao did not use emoticons and stickers on their posts even though Facebook offers many diverse emoticons and stickers. They are additional features that the participants might have been familiar with, but other features that they choose to communicate were sufficient to convey their intended meaning. Only two study participants, Beau and Baifern, did not include videos on their status updates, unlike the other eight participants who tended to share videos of their interests to their connections. Those who included videos seemed to want to share happiness or humour, because the content of the videos they shared was entertaining.

**Table 4 Salient features for Facebook comments**

Participants	Emoticons and stickers	Photo (s) and * photo albums (s)	Videos	Tags or mentioned someone	Hashtags (#)
Mali	5	11	3	43	-
Nim	9	2	-	-	-
Dao	1	11	-	56	-
Tum	3	-	1	7	1
Bank	12	2	-	6	1
Nan	4	1	-	6	-
Baifern	-	-	-	26	-
Thana	10	-	-	-	-
Beau	6	2	-	-	-
Ann	54	1	-	20	-
<b>Total</b>	<b>104</b>	<b>30</b>	<b>4</b>	<b>164</b>	<b>2</b>
	<b>304</b>				

*\* One photo album posted is counted as one time.*

The salient features found on Facebook comments were no different from those on status updates in terms of the combination of various modes to convey meaning and choices of multimodal resources available. However, it can be seen that tagging was used most often (164 counts), followed by emoticons and stickers, and photos, while hashtags were the least used (twice). Tagging allows many people to be involved in one conversation. Tagging or mentioning the name of the person can specify the people with whom the speaker would like to communicate in the same conversation.

The reason why tagging was popular for Facebook comments is that, for a conversation in the comments section, there was usually more than one interlocutor involved. The speakers tended to be more specific by tagging a person's name to make it clear to whom he or she was responding, while on Facebook status updates the audience tended to be broader and more general, unless the names of people were specified. Photos tended to be used less often in Facebook comments than those that appeared on Facebook status updates. One explanation is that written texts only or plus another mode were still the preferable means to answer a comment. Explaining a point with a written text could be more easily understood than using photos for comments.

Another interesting point is that compared with Facebook status updates, emoticons and stickers were used more often in comments than status updates (104 counts in comments; 44 counts in status updates). First, there are more opportunities to respond or write (turns in the conversation) in Facebook comments. Second, the interlocutors could influence the use of emoticons and stickers or encourage others to use those features. Bank, who did not use any emoticons or stickers on his status updates, employed them twelve times on the comment sections to respond to interlocutors who used emoticons.

The least used feature was the hashtag. There were two uses of hashtags in the comment sections, while 25 hashtags were found on status updates. It is possible that conversations on comment sections tend to be more personal and have a specific audience. Since hashtags are designed for communicating common events or topics among Facebooks users who might not be in the same group of connections they have no purpose in comment sections. They possibly employed hashtags to make their writing look more playful or humorous (Zappavigna, 2012, p. 96).

Following these basic insights into the features and attributes used on Facebook, further in-depth analysis is required. The following sections examine the potential information which resides in the discrete modes as well as the complex forms of interplay between the different modes. It also concentrates on written signifiers and potential culturally specific meanings which reside in the implicit and explicit content of the writing. This includes choices that may potentially uncover useful background information about the writers.

## Chapter 7

### 7.1.5 Examples of using multimodality on Facebook in terms of salient features and stylistic features.

The multimodal environment on Facebook allows users to use various functions to facilitate their communication. It can make the texts more meaningful or more attractive. Users create meaning by integrating the different features available in a virtual environment, such as writing, drawing, uploading and downloading photos (Dooly and Hauck, 2012, p.8). The following are typical examples of the status updates in which the participants combined photos with written texts and or other types of multimodality and each illustrates a different aspect of multimodal communication.

#### Example 1 Nim: Use of photo and photo album accompanied with written text plus activity function

**Nim** 🍴feeling hungry at Whole Foods Market (Madison, WI).  
8 February 2015 ·

What color should I try?



The participant, Nim, chose a combination of photo and written caption to post on her status update. Different coloured cauliflowers could be exciting and she would like to discuss her thoughts about this with her Facebook Friends or share with them. Using English communicates with a wider audience and it represents her background as a person living in an English-speaking country, as the photo she presented is a product from where she resides. Facebook users can design their writing as they like. By adding an emoticon that carries a fork and a spoon followed by activity function provided by Facebook 'feeling hungry', the written text is more dimensional. It helps to express her emotions when seeing the

exotic cauliflowers. The writing enables the reader to perceive her feelings while posting this status update. The photo is the best way to capture the reality, as it is clear in giving information without explaining excessive detail.

This is the most meaningful way to communicate a clear picture of what she has found with the audience. The photo caption uses written language to encourage public opinion. Facebook status updates have a function to ask questions from the poster's social network. It tends to be efficient to post such a question accompanied with the photo to support the question. The communication in this status update was successful by combining both a photo and written text to create meaning where various types of multimodal features are available.

**Example 2 Thana: Use of a photo accompanied with written text with emoticons and stickers**



Another example of choosing from the different multimodal features available on Facebook is to choose a photo accompanied with written text and stickers for the status update. As Walsh (2006) mentioned, the use of different modes allows affordances that have different functions to construct meaning and result in different effects. In this status update, English was chosen as a person included in the caption is non-Thai. This could reveal the background of the participant, who is involved with non-Thai speakers, and demonstrated that his intended audience is not only Thai, even though this participant resided in Thailand.

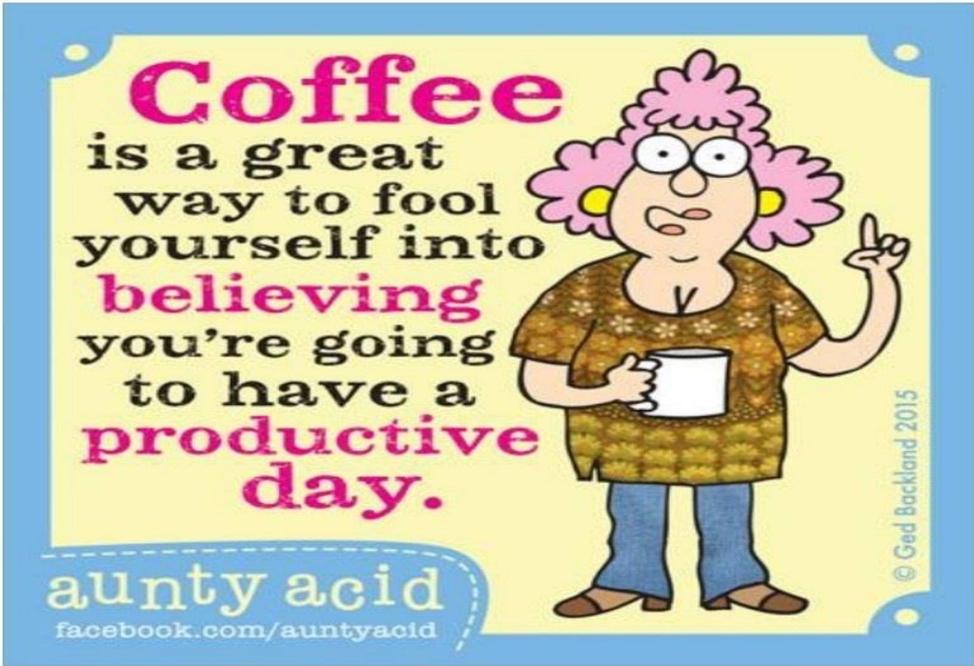
From this status update, it appears that the participant would like to generate humour by posting the photo which shows the many portions of food that he

and the person he mentioned had eaten. Adding a caption of written text to explain what was going on in the photo can be an appropriate choice to add humour to the status update. Most of the stickers at the end of the caption are related to food with the exception of the last one which seems to be random. Even so, this is not prominent when it is put with the related ones. Thus, the status update is more meaningful by combining different multimodal features and meets the participant's intention to communicate successfully. Given the lack of paralinguistic features in online communication, users instead exploit the visual resources of page format, symbols, and images to compensate for the lack of those features to facilitate imitating and interpersonal communicative functions (Androutsopoulos, 2013b, Tagg and Seargeant, 2014). This is an example.

### Example 3 Dao: Use of photo and texts from sharing links

**Dao** shared Aunty Acid's photo.  
9 March 2015 · 🧑

so true, at least for me.



**Aunty Acid** with Kim Rene and 47 others.  
9 March 2015 · 🌐 Like Page

Well whatever helps us through the Monday morning blues... BRING IT ON! ❤️  
#AuntyAcid #Monday #Coffee #Quotes

In this status update, where various multimodal features can be chosen, Dao chose this colourful photo from someone else's Facebook sharing. The photo

## Chapter 7

consists of a drawing and a phrase or motto to share with her Facebook Friends. Then, she added a caption to reflect what she thought about the shared photo. The phrase in the photo attracted her with its similarity to her own behaviour, so she wished to share this with her Facebook Friends. The appealing design of the drawing and the use of different font sizes and colours might catch her Friends' attraction. However, the phrase alone might not be very meaningful unless she writes something to relate it to herself. This could be a reason why the combination of the photo, the motto and the written caption were chosen to communicate with her Facebook connections. In terms of the language chosen, English, this could widen her audience and explains the phrase in English in the photo. As she is an English teacher in Thailand and a PhD student majoring in English literature in the US, using English is likely to be familiar and part of her daily life. Although this participant is familiar with English, both for her career and her study, she did not capitalise the first letter of the sentence. This can be interpreted in two ways. First, carelessness when writing is possible. The other reason is that she does not conform to the written norm of capitalising the first letter. Writing on social network sites seems to be more flexible, as Thurlow (2017) suggests it is not formal and not like writing in emails, business letters, and academic essays. Hence, the writer can be more flexible and this leads to less attention being paid to writing norms.

**Example 4 Beau: Use of a photo accompanied with stickers and tagging with someone**



en tur til zoologisk have i solskinnet

Kamelen nød også vejret 😊

เที่ยวสวนสัตว์ เดินชมพื้อรูอาบแดด ☀️ 😊



\* *[Translation: "A trip to the zoo in the sunshine.*

*The camel also enjoyed the weather (smiley emoticon).*

*Visiting the zoo to see the camel sunbathing (sunny icon and smiley with tongue icon)".]*<sup>2</sup>

---

<sup>2</sup> *This is the translation (gloss) by the researcher. The translation maintains the meaning of the original, but it is not a literal translation. When languages other than English are used, the non-English languages will be translated in English. In case of mixing and switching languages, the English words or parts will be kept. The translation parts will be presented in the brackets [.....] and italic.*

## Chapter 7

Posting a picture when visiting the zoo, Beau wrote a caption to explain the picture. She placed a smiley emoticon at the end of the first written section in Danish and added the sunny icon followed by a smiley with tongue icon at the end of the second written section in Thai. Written texts can lack visual cues such as the facial expressions that are found in face-to-face communication. Without these symbols, the written parts alone might not be able to convey what Beau would like to convey to the audience. However, adding those emoticons made the texts even more meaningful and expressive, and also adding her feelings to show how she felt in that particular moment. The use of Danish and Thai as her language choice suggests her intended audience are Danish and Thai. It represents her language knowledge apart from English and Thai. She also speaks Danish because she resides in Denmark, but she still uses Thai to include her Thai Facebook Friends. A Danish person who was tagged in the post seems to play an important role in the decision of what language to use. According to Tagg and Seargeant (2014), tagging is a direct audience design strategy that is enhanced by the participants' shared interactional history both online and offline. Photo tagging or post tagging in this context is considered a direct address strategy for audience design (p.167).

### Example 5 Ann: Use of a photo accompanied by written text that has emoticon insertion



[*Translation: “Make it by yourself... (2 banana icons) Banana cape cake (cake icon) delicious?? Look at his face (2 smiley with tongue icons)”.*]

*Tastes very good !!]*

In this example, Ann posted two photos with a caption of various emoticons between the chunks of written texts to make the texts more attractive. The banana icons are placed before the word ‘banana’ and the cake icon is after the word ‘cake’. Similar to other participants’ captions on status updates, Ann also added the two smileys with tongue icons at the end of the texts to express playfulness and added information about the person’s facial expression that she mentioned in the picture. By combining three languages in one post; Thai, English and Danish, the participant was able to widen her audience using her linguistic repertoire as a Thai person who knows English and Danish as part of her life. There was also a use of two punctuation marks (??) at the end of the Thai part, ‘อร่อยไหม??’ meaning ‘delicious??’. The use of this question mark twice

## Chapter 7

can signal exaggeration and a stylistic technique of internet language that is commonly found in online communication (Crystal, 2001, 2006).

### Example 6 Mali: Use of a photo accompanied by written text with activity function (feeling...) and hashtags



*[Translation: "She's eating bean sprouts for dessert! #secrettohappybaby*

*I'm eating bean sprouts for dessert #secrettohappybaby"]*

In this status update, Mali posted a photo of a little girl to convey the meaning of what she would like to present to her Facebook connections. The photos are intended to generate humour, as the girl is using her hands to take bean sprouts to eat. This is unusual as bean sprouts are not usually eaten as snacks. The photo could provide background to the audience. However, without a written caption the meaning could be interpreted in different ways and her intention to communicate with the audience could be misinterpreted. For this participant, having bean sprouts for dessert is considered to be unusual, so the photo and the written text can support one another to make the meaning more obvious. In this post, apart from using a photo and written text, the participant also added the activities function (feeling hungry) with the emoticon in front of it and tagged

a person who she would like to include in the post. Tagging was the preferable features used by the participants (72 times). Tagging is a user generated symbols aimed at addressing posts to draw the individuals' attention for those who are notified by Facebook (Tagg and Seargeant, 2014). Tagging like in this example can enable users to mention people who are related to the status updates and to share the status updates in a more meaningful and engaging way.

Adding a hashtag was also a common practice of many participants on their status updates. The hashtags are used to increase the visibility of the posts, and using hashtags is fashionable. In this example, the hashtag is not only fashionable, but can also catch the audience's attention. It is obvious that the participant made use of different modes and features available in the multimodal environment to attract the audience's attention. Mali's language choice was English and Thai to include participants who are Thai and non-Thai, as she lives in the US where English is used as a part of her daily life.

#### Example 7 Thana: Use of video and written text



**Thana**  
10 February 2015 · 2

How safe are your kids?555

ตลก 6 จาก เรียนภาษาอังกฤษ -31 ม.ค. 58  
คำอธิบาย

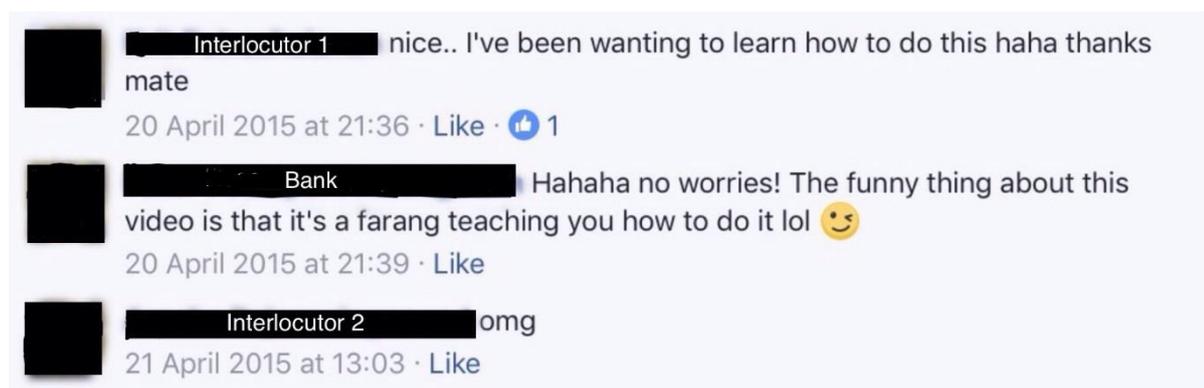
YOUTUBE.COM

This example combined video and written text to communicate with the audience. The content in the humorous video is in Thai about Thai students learning English. Several well-known Thai comedians appear in this video and make fun of learning English and Thai people's misunderstanding of it. It seems that the target audience should be Thai, but Thana has a caption in English plus

## Chapter 7

555 representing laughter for Thais (see 4.5.1). It appears that the participant did not intend to post to a wide audience. Writing in English for this video could suggest Thana's background was a person familiar with English, which is part of his daily life. The video is intended to generate humour and sarcasm for Thais learning English.

### Example 8 Bank: Use of written text with an emoticon



This conversation, in the comments section under the participant's status update including a video presented in English, involved three Thai people. The participant, Bank, combined his writing with a wink emoticon at the end. Using emoticons or stickers along with written text can be a method to represent the writer's facial expression or to convey their feelings or intended tones. As mentioned earlier, online communication has none of the gestures or facial expressions that are present in face-to-face communication, so emoticons have been created to compensate for these important missing parts. Although the video has content about a Thai issue, it is presented in English and the comments from his interlocutors are in English. This participant tended to follow the language used previously to respond to the previous comment.

## Example 9 Mali: Use of sticker



*[Translation: “Interlocutor 1 Lovely (Smiling face with heart-shaped eyes)*

*Interlocutor 2 I want to listen to this again...lovely.*

*Mali (a sticker of a smiling girl carrying a big red heart)”.]*

Instead of writing, Mali made use of a graphic resource available on Facebook to communicate with her Facebook Friends who previously complimented the posts she had made earlier. The sticker expressed her thoughts successfully without words and the meaning she wanted to convey. Many participants felt that stickers are well understood on Facebook among Facebook users, no matter what their language background is. According to Tagg and Seargeant (2014), a graphic resource is an affordance that can be used online to compensate paralinguistic features used in face-to-face interaction (p.166).

**Example 10 Bank: Use of texts and picture**

**Interlocutor 1** You could call a taxi to get you to Havant and pick up a bus from there. Google should give you local taxi numbers.

21 February 2015 at 21:26 · Like

**Bank** Thank you for that! Well things are starting to improve as the line going in opposite direction has just opened. I'd actually rather stay onboard this warm train - it's quite cold out there!

21 February 2015 at 21:53 · Like

**Bank** The train's just moved!

21 February 2015 at 22:28 · Like

**Bank** I'm back! Delayed by more than 2 hours.

21 February 2015 at 23:16 · Like ·  1

**Bank**



21 February 2015 at 23:16 · Like ·  1

For the final example of the multimodal features used on Facebook, the participant made use of a photo taken by himself to engage in the conversation. The photo helped to save time writing and explained his situation perfectly when his journey was delayed. Before the photo was used, the participant used written words to explain developments three times which provided the interlocutor with sufficient information. As the specific interlocutor is non-Thai, English is the most suitable language to use in the context where both speakers are proficient in English.

The above examples demonstrate that there are variations in the choice of different multimodal features to convey meaning in a multimodal environment.

Facebook users are free to design their writing according to their audience and purposes.

## **7.2 Translanguaging**

Translanguaging is another aspect to account for making different language choices on Facebook by the participants. The approach to analysing translanguaging and examples of it are presented below.

### **7.2.1 Approach to analysing translanguaging**

This section provides an analysis and discussion of translanguaging. As explained in Chapter 4 (section 4.2), translanguaging is the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system (Canagarajah, 2011a). It is also a dynamic process of knowledge building and creating meaning that employs multiple cognitive, linguistic, semiotic and symbolic resources (Wei, 2015). The approach to the context of Facebook is a translanguaging space or a space for multilingualism, which, according to Wei (2011), is a space for the act of translanguaging. It is also a space created through translanguaging which embraces the concepts of creativity and criticality that are fundamental, but previously under-explored, dimensions of multilingual practices. Wei (2011) argues that translanguaging space has its own transformative power because it is forever ongoing and combines and generates new identities, values and practices. It also creates a space for the multilingual users to bring together different dimensions of their personal history, experience, and environment, their attitudes, beliefs, and their cognitive and physical capacity into one coordinated and meaningful performance (Wei, 2015).

The analysis is based on the posts of the participants, their background information, and is supported by the participants' explanations in the interviews.

## 7.2.2 Examples of translanguaging

### Example 11 Dao: Translanguaging related to personal history and Identity

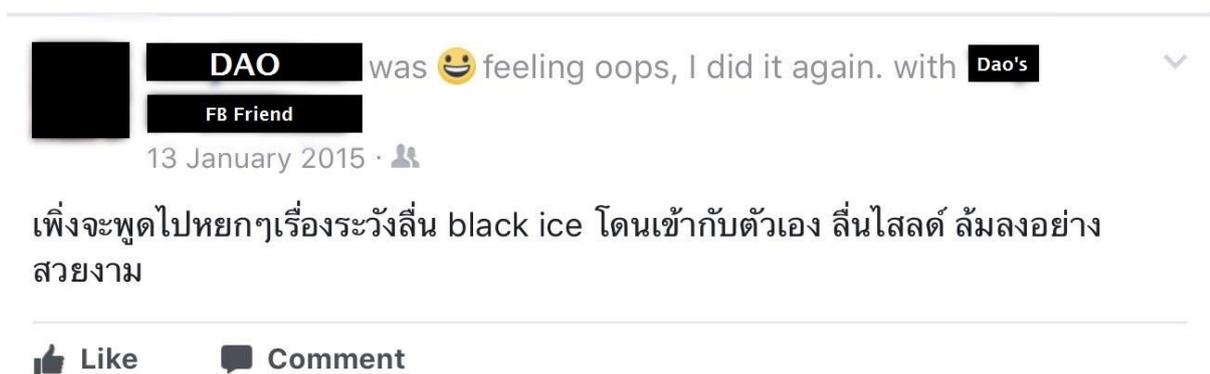


*[I have just got another one ‘Laziness is privileged to Genius’...I’m NOT Genius, so I’m not supposed to be lazy.]*

In the above example, Dao wrote mainly in Thai with the English word ‘Genius’ twice and the last sentence mainly in a north-eastern Thai dialect written in Thai called E-san. She shared her thoughts on using her dialects responding to close Friends as follows:

- 1 **Dao:** “I wanted to express my deep feelings so I used a north-eastern
- 2 Thai dialect written in Thai. This dialect can express my feelings best
- 3 when I use it with my best friends. It shows intimacy and it indicates
- 4 that we are from the same group. This dialect is used with people who
- 5 understand it.”

### Example 12 Dao: Translanguaging related to personal history, experience, and environment, attitude, belief and identity.



*[Just mentioned being careful about slippery **black ice**. Not long after, this happened to me ... slip, **slide** ... fell down gracefully]*

In this case, there is an English word written in Thai (สไลด์ = slide) in order to keep the English word ‘black ice’ in context. Dao, a PhD student in English literature in the US, started writing in Thai and used the English words ‘black ice’

and another English word written in Thai ‘ไสลด์’ pronounced as ‘slide’ and equivalent to ‘slide’ in English. She used the word ‘slide’ with the Thai word ‘ลื่น’ which means ‘to slip’.

6     **Researcher:** “Why did you use the English word ‘black ice’ and the other  
7     English word ‘slide’ written in Thai in your post?”

8     **Dao:** “Can I say I’m familiar with this? This word ‘slide’ just came out of  
9     my mouth to stick with the Thai word ‘ลื่น’. It’s just used in general in a  
10    Thai context and Thai people don’t have to have good English to  
11    understand this. I didn’t have a specific audience to talk to in this post.  
12    ‘ลื่น’ and ‘slide’ are like a collocation which means two words that usually  
13    come together”.

14    **Researcher:** “What about ‘black ice’?”

15    **Dao:** “We don’t have ‘black ice’ in Thailand and for some specific words,  
16    I have no idea how to explain them in Thai, so I use English”.

For her, it seems that the boundary between the two languages is blurred. This might be supported by García (2012) who commented that when speakers use languages, they turn off the boundary lines as if turning off the language-switch function on (p.23). In addition, as she was a teacher of English in Thailand and a student in the US, the use of Thai, English and English written in Thai goes beyond two languages. It enables her to use her full language repertoire representing her identity as a person whose career is teaching English in a Thai university and living in an English-speaking country.

## Chapter 7

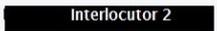
### Example 13 Tum: Translanguaging related to personal history and identity

 Tum's FB Friend with Tum and 13 others.  
25 January 2015 at 17:12 · 

คิดถึงสมัยเรียน ต อ. ชีวิตดีดี คิดถึงเพื่อนๆ หลังเลิกเรียนก็ไปกินส้มตำหลังตลาด กินเสร็จก็ไปร้องเพลงต่อ หากลูก  
ก็ก็ไม่เจอ คิดถึงพวกแคะนะไว๊ โครตๆเลย

 44  57 comments

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 Interlocutor 1  
เดี๋ยวค่าๆกลับบ้าน โดนป้าตำ 55555555 มีตตั้งอีกเบ้าะ ศูนย์กลางบ้านบัก   
25 January 2015 · Like ·  1 · More

---

 Interlocutor 2  
บ้านกุเลยหรอ แน่ใจ !!!  
25 January 2015 · Like ·  2 · More

---

 Tum  
คิดถึงออด ชุ่ม"ชีหมาแห้ง" ถถถถถถ  
25 January 2015 · Like ·  4 · More

---

 Interlocutor 3  
คือบู้บู้นี่จ้องของฟรีอย่างเดียวเลยว้างั้น 555++  
25 January 2015 · Like ·  2 · More

*[Tum's Facebook Friend with Tum and 13 others.*

*Missing old school days. Life was great at school. Missing friends. After school, we had papaya salad behind the market and then went to sing. Once Luukgig was missing. I miss you all so badly.*

*[Translation: Interlocutor 1: Went home late and auntie got mad hahahaha*

*Hahahaha. Shall we hangout again?*

*At Interlocutor 2's place?*

*Interlocutor 2: My place? Are you sure?*

*Tum: Miss you guys "khii maa hang" LOLLLLLL.*

*Interlocutor 3: Interlocutor 1 does love anything free*

*hahaha+++]*

Two of the participants who are from north-east Thailand sometimes write in Thai with north-eastern Thai dialects when communicating with their close friends from the same region. The above example was written by Tum, an

undergraduate student in the UK who was originally from the north-eastern part of Thailand. He used Thai dialects in many of his comments. The comment he wrote here was in response to the status update of his friends who are tagged.

It is apparent that the boundary between Thai and dialect is also blurred. This suggests that the idea of translanguaging does not only apply between different languages, but also moving between dialects. The participant and some Facebook users who are involved in this conversation similarly do it. For Tum, although he mentioned his reasons for using dialect, he also moved between Thai and dialect. It could be that he was not consciously doing that, but he was comfortably moving between languages and dialect.

The use of languages like this also shows the person's identity as part of a local community. Below is Tum's explanation of why he used dialect in his writing.

17     **Researcher:** "Here your Facebook Friend tagged you on her post in Thai.

18     Why did you respond to this in dialect? Why did you choose dialect?"

19     **Tum:** "@@@ because when I talk to this guy in person, I speak dialect".

20     **Researcher:** "What if you use Thai instead of dialect?"

21     **Tum:** "It conveys different feelings and different tones. Umm (.) I feel

22     um (.) if I use Thai, it's (.) it feels different".

23     **Researcher:** "Could you explain to me how they are different"

24     **Tum:**" Umm (.) maybe I have grown up with dialect so I'm more familiar

25     with dialect".

26     **Researcher:** "What do you mean? Do you mean it feels closer using

27     dialect?"

28     **Tum:** "Yes exactly. It feels like using dialect makes us close (.) like we

29     are in the same family

For Tum, the dialect is part of a repertoire that he chose to communicate with his close friend. Even though he lives in another country and the dialect does not seem to be prestigious for Thai people, he preferred using choices that made him belong to the local community and created more ties in his friendships.

## Chapter 7

Another study participant, Dao, who is also an international student but in the US, also occasionally used her dialect, E-san and another dialect called Guay.

### Examples 14 Mali: Translanguaging related to personal history, experience, environment and belief

**Mali's Friend** หาซื้อได้ในร้านเครื่องเขียนค่ะ มันจะเขียนว่า finger paint แล้วก็เอาแบบที่เป็น non-toxic นะคะ

*[You can buy this stuff from any stationery shop. It is labelled **finger paint** and choose one that is **non-toxic**.]*

The above participant who is married to an American and has been living in America more than ten years was asked where she had bought a product from. She wrote her responding comment in Thai with two English words when explaining where to buy painting materials for children. She explained in the interview that she wrote in Thai and had to switch the two words 'non-toxic' and 'finger paint' into English because her interlocutor had to buy the products in America. She mentioned that the names are written 'non-toxic' and 'finger paint', in case her Friend wanted to buy the items. If she had translated these words into Thai, her friend might not find the right ones. However, if she had to inform her mother in Thailand about the same products, she would translate the words into Thai as her mother does not know English. The interview with her is below.

30 **Researcher:** Why did you write the two words in English instead of Thai  
31 when you responded to a Thai comment?

32 **Mali:** 'Non-toxic' and 'finger paint'? To make sure my friend found the  
33 right products here, so I wrote 'non-toxic' and 'finger paint'. But if I  
34 spoke to my mother, I would change the words to Thai words.

This explanation supports the idea of code-switching (see 4.5) because the participant made a clear distinction between Thai and English. However, it could be argued that this can also be interpreted as translanguaging, or it is between code-switching and translanguaging. This could be interpreted either way depending on different perspectives.

The above example is ambiguous as it is possible that the participant made use of translanguaging, using her full language repertoire for most meaningful communication. In this case, as she mentioned in the interview, English became her first language as she has lived in America for more than ten years. She believes that English is a better candidate to respond to Thai posts because it is more precise than Thai, such as when referring to specific places or things, particularly for those who live in English-speaking countries.

### 7.3 Conclusion

This chapter explored how the participants employed different multimodal features in their writing on Facebook's multimodal environment, and how translanguaging accounts for their language choices. The participants were found to use different ways of writing, using different multimodal features, to best suit their communication needs. Many factors were considered by the participants, who are multilingual users of Facebook, when they write, such as their target audience, their background, their personal history, experience, and environment, and their attitudes and beliefs.



# Chapter 8 Interview data analysis and findings

## 8.1 Introduction

This chapter addresses the two main research questions by exploring the interview data. The reasons why interviews were chosen has been discussed in chapter 5 (Research methodology). The data presented is drawn from the two-round interviews. They demonstrate the reasons why the participants made their specific language choices in their writing, and how they perceive writing in English and other languages when communicating with the three groups. This answers the second and third research questions and sub-questions as follows:

2. What are the reasons why the participants write in English, in Thai and in other languages?
3. What are Thais' perceptions of their writing in English and other languages?
  3. A) to other Thais?
  3. B) to native speakers of English?
  3. C) to non-native speakers of English from other countries?

The chapter begins by outlining the analytical framework for the interview data and the coding procedure, followed by coding examples. Then, it moves on to discuss the findings for the second and third research questions.

## 8.2 Interview data analysis procedure

Interview data analysis was one of the most challenging steps for this research. It was time consuming; starting from transcribing, to coding and analysis. Once the interview data was collected, the audio interviews were transcribed into text in Thai (see Appendix G). The transcription process enables the researcher to get to know the data thoroughly (Dörnyei, 2007, p. 246). As this research is interested in the content of the participants' responses, rather than the manner

## Chapter 8

in which they responded or the form of the verbal data, some prosodic features that were important to make the transcription conversational were transcribed. However, generally prosodic features were not transcribed (see Appendix J).

Once the interview data had been transcribed, it was read and reread repeatedly to thoroughly familiarise the researcher with what the participants said and thought. Then, the Thai transcription was transformed to the CAQDAS (Computer Assisted Qualitative Data Analysis Software) that has multiple options to support data analysis. Even though the programme does not automatically analyse the data, it enables the selective monitoring and display of data, and assignment of codes in multiple configurations. It also helps with analytic thinking for various assemblages and meanings (Miles et al., 2014). Additionally, CAQDAS, known as data administration, is utilised in qualitative research because it helps to handle large volumes of data quickly. It is also operated electronically, so highlighting extracts in electronic texts is a simple and basic word processing task which happens simultaneously with a key component for the qualitative coding process (Dörnyei, 2007, p. 263). This study employed NVivo, one of the most popular software programs that has been contributing to theoretical advances in qualitative methodology for many years (*ibid*, p. 264). This data analysis used Nvivo 11.0, which was the latest version available at the time when the data for this study was analysed, to help with coding and managing the data systematically.

### **8.3 Coding procedure**

There are various ways of coding. One coding method proposed by Dörnyei (2007) begins with reading through the texts several times to acquire a general sense of the data. Any passages relevant to the topic of the study can be highlighted and informative labels placed in the margin. In addition, passages that appear interesting but which might not be directly linked to the focus area should be highlighted for new insights. The labels used for coding can be in the form of keywords and can be developed, rearranged, and recoded, leading to a revision of the original codes. Then, tools for growing ideas such as memos, vignettes, interview profiles and different forms of data display are prepared (p. 251-257). This study used interview profiles, which were substantial summaries of the participants' accounts containing short summaries of an observation, interview or document presenting the most crucial points, themes, and codes.

Lastly, the process interprets the data and draws conclusions. Although it is considered the final process, interpreting data happens as early as the initial coding stage. The entire process of qualitative data analysis is related to data interpretation. The abstract analytical insights are developed into the underlying meaning and the process becomes a product. This leads to drawing conclusions, which is a core theme that brings everything together in a powerful understanding of the situation in the study.

### **8.3.1 Combination of deductive and inductive coding and analysis**

This study used a combination of deductive and inductive approaches. It began with a deductive approach. Coding deductively, according to Miles et al. (2014), is based on the existing theory, conceptual framework, research questions and key variables that the researcher brings to the study (p.81), and reflects the researcher's interest, which influences the coding procedure (Harding, 2013, p.29), Miles et al. (2014, p.81). The codes began with themes related to the research questions and related literature. The coding also allows the theory to emerge from the data leading to emerging themes. In the study, most of the codes emerged progressively from the data obtained, but were pre-determined with the influence of the research questions and conceptual frameworks from literatures and previous knowledge.

The coding procedure begins with reading the document line by line and word by word in order to determine the concepts and categories that fit the data. Then, working with the data, as well as thinking about the data, questions and possible answers start to be revealed. The data gained from the interviews are then assigned to codes, sub-codes, and grouped to themes. Strauss (1990 cited in Berg and Lune, 2012, p. 369) suggests that this is considered to be a content analysis coding procedure. Qualitative content analysis focuses on latent meaning and can be partially data driven (Schreier, 2012). Content analysis is the analysis for coding data in a form that can be employed to address research questions. It examines various forms of human communications including written documents, audiotapes and videotapes (Berg and Lune, 2012, p. 350). This study followed these stages:

1. The main themes were created according to the research questions.

## Chapter 8

2. The researcher highlighted texts that fitted the themes.
3. The highlighted parts were given codes with descriptions.
4. Sub-codes with descriptions were assigned under the main codes.
5. The codes and sub-codes were arranged into themes.
6. The codes and sub-codes and the themes were rearranged. This also included merging codes/themes and sub-codes.

Following the above stages, the next step was data presentation. The next section covers the coding scheme used for the interview studies to answer the second research question.

### **8.4 The reasons for the participants writing in Thai and in English**

This section presents the content coding for question two and the findings in order to explain the reasons why the participants wrote in Thai, English and other languages.

**Table 5** Content coding for question two: themes, sub-themes, codes, sub-codes and code descriptions

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
2. What are the reasons why the participants write in English, in Thai and in other languages?	Reasons behind the use of Thai and English on Facebook (RLF)				
		Target audience	Tar		Use Thai or English depending on the languages their specific audience would understand
		Widen or reduce audience	Incl		Include some audience by using one language or widen audience by using a particular language

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
			Excl		Exclude some audience by using one language to exclude some Friends who do not understand a particular language
		English as a lingua franca	ELF		Using English as it is available in the audience repertoires/ as a shared language among Facebook Friends
		Identity issues	ID		Identities issues including use Thai/ English/ others to show some kinds of identities
				IDIT	Thai is more expressive than English/ more touching or expressed deeper feelings better than English

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
				IDRT	Use Thai dialects to represent Thai or feel more connected to their roots as local Thai
				IDTP	Use Thai particles 'kha, ja, khru' when writing in English to show respect, intimacy and soften English, so as to represent Thai identity
				IDNI	Use English so as to create a new identity as English is part of their everyday life, especially living in an English-speaking country/ or countries that the participants use English more than other languages
		Technology issues	Tech		Dealing with technology that encourages using English rather than Thai

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
				NOTF	Do not have Thai fonts installed on the PC/Laptop they use such as at schools or using someone else's PC/Laptop
				Cov	English is more convenient to type, less characters, bigger fronts, faster to type, has short cuts, or don't want to switch language
		Learning perspective	LNP		Write in English to practice their English skills
		English proficiency	EP		Use Thai because had no confidence with their English
		Keep to language used earlier	KTL		It might be seen impolite/ or strange for not to use the languages according to the languages used earlier by interlocutors

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
		Translanguaging	TLG		No clear cut language boundaries between languages for participants
		Person(s) tagged	Tag		Use the languages depending on what language the person who is tagged usually uses or prefers
		More direct, accurate and precise meaning in English	DIR		Some words in English can convey more precise meaning than others/ no equivalent words in Thai used for English
		Learning perspective	LNP		Using Facebook as a channel to learn and practice English/ write in English on Facebook to maintain English skill or expand their vocabulary words

Chapter 8

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
		English proficiency	EP		Saying choosing English related to their English proficiency
				AF	English proficiency decreases their confidence in writing in English and makes them change to other languages instead
				NAF	English proficiency does not decrease their confident in writing in English and they remain writing in English

**Table 6 Quantitative analysis of coding category for reasons for the participants writing in English and in Thai and other languages**

Participants	Tar	WR	INcl	Excl	ELF	ID	ID IT	ID RT	ID TP	IDNI	Tech	NOT F	Cov	LNP	EP	KTL	TLG	Tag	DIR	LNP
Ann	5	2	2	0	1	5	3	0	1	3	2	1	1	0	1	1	1	2	1	0
Tum	7	3	3	0	1	5	1	1	2	1	1	0	1	1	0	1	1	3	2	1
Beau	4	1	1	0	1	1	1	0	0	1	0	1	1	0	0	1	0	0	1	0
Thana	4	6	5	1	3	1	0	0	0	2	4	0	2	0	0	0	0	3	1	0
Bank	3	2	2	0	1	3	1	0	1	1	1	0	1	0	0	1	1	2	1	0
Nim	6	4	4	0	3	5	4	0	0	2	1	1	0	1	0	1	1	4	2	1
Baifern	4	3	3	0	0	3	2	0	0	2	0	0	0	0	0	1	0	3	1	0
Dao	5	4	4	0	1	4	1	1	1	1	1	1	1	0	1	3	1	0	2	0
Mali	6	3	3	2	0	4	3	0	0	1	2	0	1	0	0	1	1	3	3	0
Nan	6	3	3	0	2	3	2	0	1	1	1	1	1	2	1	1	1	3	1	1
<b>Total</b>	<b>50</b>	<b>31</b>	<b>30</b>	<b>3</b>	<b>13</b>	<b>39</b>	<b>18</b>	<b>2</b>	<b>5</b>	<b>15</b>	<b>14</b>	<b>5</b>	<b>9</b>	<b>4</b>	<b>3</b>	<b>11</b>	<b>8</b>	<b>23</b>	<b>15</b>	<b>3</b>

\* □ = codes, □ = sub-codes

### 8.4.1 Findings

Table 6 shows numerical counts of the frequency of content coding for question two. It intended to uncover the reasons why the participants wrote in English, Thai and other languages. The features shown are presented as discrete elements here, but in practice the features overlap one another. The results show that the common explanation given by all participants related to the target audience. They chose English, Thai or other languages depending on the languages of their target audience or the language repertoire of the audience. When asking them if their use of different choice was meant to widen or reduce their audience intentionally, many of them reported that they used English to widen their audience as they have Facebook Friends who are non-Thai. English, for them, was used in a pivotal position as a widespread language where communities are no longer involved by merely face-to-face contact. English is then used to widen the network or when they need a lingua franca (Seidlhofer, 2011, p. 86). Although two participants reported that they occasionally used a language to exclude those who did not know that specific language, many of them (eight participants) had no intention of excluding anyone. On some occasions, the participants wrote in English to target both Thai and non-Thai speakers as the participants viewed that the majority of their Thai Facebook Friends had no difficulty understanding English.

The following sections show the reasons why the participants made different language choices in more detail, with the analysis.

#### 8.4.1.1 Target audience and including a specific audience (Tar)

This code relates to target audience. All of the participants explicitly mentioned that their target audience determined their language choice. According to Tagg and Seargeant (2014), audience is a factor to shape language choice and style within the technological and social variables that are available. Nan, Baifern and Mali are examples.

- 1 **Nan:** “When I write anything, I have to think of my target audience and
- 2 my English ability.”

For Nan, a PhD student in information systems in the UK, the target audience was the first priority that she considered for language choice (line 1). She

mentioned in another part of the interview that this consideration was not only in the context of writing on Facebook, but also in other contexts. She also considered her own ability in using English (line 2).

- 3     **Baifern:** “It depends on the target audience. I use English if the audience  
4     use English in everyday life or have good knowledge of English. When  
5     responding to comments written in English, I tend to stick with English.”

Baifern, a government officer in a Thai institution, also reported that target audience played a significant part in choosing the language for her writing on Facebook (line 3). She provided further explanation, stating that she used English for Facebook Friends who are familiar with English, or good at English, as well as responding in English to her interlocutors who write in English.

- 6     **Mali:** “Because my first target audience that I thought of was Thai, and  
7     this is the food that’s very Thai, and non-Thais might not know what it  
8     was. Thai people might say ‘wow’ when seeing this food. I also added  
9     some English words to include non-Thai Friends.”

Mali, a housewife in the US, tended to write in two sections on her Facebook posts; one in Thai and the other in English. She explained that on one of her posts with photos of Thai food she had cooked, the first target audience that she thought of was Thais who are familiar with this food (line 6). However, she also realised that her Facebook wall would be read by many people and she has a number of Facebook Friends who cannot read Thai, so she included them by adding the English section.

According to Tagg and Seargeant (2014), when making a language choice on social network sites such as Facebook, users imagine, construct and target an unseen and varied audience. The users employ the affordances which characterise online and networked communication in social network sites and shape communication. As outlined earlier, affordances refer to users’ interpretations of what is made possible by the technology based on their own technical competence and communicative intent (Lee, 2007, p. 226-227).

## Chapter 8

### 8.4.1.2 Excluding some audiences (Excl)

Although the majority of the participants had no intention of using their language choice to exclude anyone, the following two participants, Thana and Mali, mentioned that they would like to exclude some audiences when making a different choice.

10 **Thana:** “Most of the time, I write in English because my Facebook Friends  
11 are those from the TEFL programme. Sometimes, I do not have much  
12 time, so I use English which is easier to type although my audience are  
13 Thai. I know that they can read or write in English. Although they write  
14 back in Thai, I respond in English because I know that they also know  
15 English. Or when I comment on their posts written on their Facebook  
16 walls in Thai, I write in English because I feel that it is more private. I  
17 comfortably talk to my Friends who I would like to respond to. It creates  
18 space for my Friends and I who can speak English, not Friends of my  
19 Friends who don’t understand English. I mean their Thai Facebook  
20 Friends might not be able to understand English and this will exclude  
21 them from my conversation”.

22 **Researcher:** “Do you mean you use English to exclude some people?”

23 **Thana:** “Absolutely, yes!”

The interview data demonstrates that eight participants chose English to write on Facebook to widen their audience. However, Thana, who is a private tutor of English teaching at home, explained that writing in English on some occasions was to exclude some potential audiences from the same conversation on Facebook where there was more than one person involved in the conversation. English could create privacy for his discussions with the person that he was responding to. This is similar to the study of Marwick and Boyd (2011) that was interested in audience influence on the language used on Twitter. It suggests that the participants used social and linguistic practices for signalling boundaries, targeting other users and excluding others.

Mali, a housewife living in America, is the other participant who occasionally used one language with the intention of excluding people. This was apparent in one of her interview comments, when she reflected on her post in her status update “เข้านอนตั้งแต่สี่ทุ่ม จะเที่ยงคืนละยังไม่หลับ เบื่อจัง..คิดถึงสตูที่เลิฟ #needmorecoffee”

*(Translation: “Trying to get to sleep since 10 pm. Nearly midnight now so bored... Missing my dearest love#needmorecoffee”).* In this post, Mali meant to play with the two languages “Thai and English” in the final word before the hashtag “สุดที่เฝ” to refer to her husband. She used the Thai word mixed with English final part written in Thai script which pronounced as ‘love’ in English so that her non-Thai Friends would be excluded. The mixture of Thai and English word “สุดที่เฝ” is fully understood by Thai as “dearest love one”. However, it can be misleading when using the Facebook inbuilt translation function or other translation programme. It will be translated as “Love at last” which is not sensible in this context. Mali intentionally did this for safety perspective and having a certain target audience. By switching a particular language and playing with the languages to exclude people, Mali explained that Facebook has an inbuilt translation function. Thus, she mixed the Thai word with English written in Thai scripts so that the inbuilt translation would not be able to make sense of it. There is no such mixing word existing in dictionaries. The choice of language she made was intended to exclude non-Thai Facebook Friends. She shared that she would feel insecure to be known by other non-Thai Friends about being home alone. The choice is made for safety purposes and avoiding being asked by non-Thai Friends about her husband. For this practice, she mentioned that this post was targeted for Thai audience. The following is the interview excerpt shared by Mali.

24 **Mali:** “At that time, my husband was in China. When he is away, I tend  
 25 not to post in English because I don’t want other people ((non-Thai  
 26 people)) know I am home alone without him. I might have thought too  
 27 much about safety. For Thai friends here, we are friends, and we know  
 28 each other well. There is no problem with them to know this, so I write  
 29 in Thai. And for this word ((เฝ = love)) written in Thai, it will not be  
 30 translated correctly to English by translation function. If I write my  
 31 feelings about this in English, people will ask me where he has been. It’s  
 32 also about safety, and the target audience of this post is Thais”.

## Chapter 8

### 8.4.1.3 English as a lingua franca (ELF)

In terms of the use of English as a lingua franca, Nim, a student studying in the US, clearly expressed in the following comment that she had no intention of excluding anyone. It was, however, simply that English is available in her linguistic repertoire and she finds it is the most communicative in her context.

33     **Nim:** “No no no, I do not exclude anyone because English is a language  
34     for everyone in general. For my friends who are my Facebook Friends,  
35     even though their English is not good, they know English to some extent.  
36     My English is simple, so for some Friends who might not be able to speak  
37     English, at least they are able to read and understand it.”

As Nim explained, English seems to be available for all of her Facebook Friends regardless of the extent of their knowledge. She mentioned that it is ‘a language for everyone’ and ‘they are able to read and understand it’. This is linked to the latest thinking of Jenkins (2015) in the context of multilingualism. English is present and available to be used for everyone. Nim said that her English is simple and it is understood by her Facebook contacts even though their English is not good. This suggests that for Nim, using simple English she can make herself understood by her interlocutors to accommodate understanding for everyone. Simplification of language used to enhance more understanding of English can be seen as one of the ELF strategies for successful communication (see 3.2.1). This is in line with ELF studies where accommodation strategy is employed when speakers adjust their speech and non-verbal behaviours and fine-tune those properties in order to enhance mutual understanding and ensure comprehensibility. Those ELF studies focus on accommodation strategies for speech communication (e.g. Cogo, 2009, Jenkins, 2005b, 2011, Seidlhofer, 2005a). However, this strategy is also used in writing on Facebook by the participants in this study.

Overall, although the participants presented different reasons for writing in different languages, English seems to be the language most often shared to communicate on Facebook where the intended audience is not in a one-to-one communication. The participants realised that their target audience on Facebook were multilingual, so they wrote in English. As with other communication online, English is seen as a lingua franca of the Internet (Jenks, 2013). These participants wrote in English to create a mutual understanding among people who do not

share their mother tongue (Jenkins et al., 2011, Seidlhofer, 2011). They also target their audience to include Thais who share their L1 and have English in their repertoire. In this situation, it is suitable to adopt a more recent view of ELF which proposes that English is used as a *multilingua franca* for multilingual communication where English is known to everyone present and is available as a contact language of choice, although it is not necessarily chosen. In the contexts of the participants, English was their best choice. As mentioned earlier, all highlighted that their choices were made depending on the language repertoire of their target audience (Tar) and who they would like to be able to read their messages (INcl).

#### 8.4.1.4 Identity issues (ID)

All of the participants made use of their choices to present some elements of identity. This included presenting identities related to connection to their mother tongue that using Thai is more expressive than in English, being part of Thai and a local Thai communities (IDIT, IDRT, IDTP), and a new identity in English speaking countries or countries that they use English as a main language or part of their life (IDNI).

##### 8.4.1.4.1 Thai is more expressive than English (IDIT)

This code refers to the use of Thai as it is more emotional or expressed deeper feelings than in English. Ann gave an example when asked why she used Thai instead of English in some contexts.

- 38     **Ann:** “Thai sounds like I feel more emotional or moved than English. In  
39     some contexts, English is more direct but the meaning is not very deep,  
40     especially when talking about feelings and Thai-ness”.

Ann shows that sometimes Thai is more connected to her to explain something related to Thai and feelings. This is the case where it is related to representation of the Thai identity. Although speakers know other languages apart from their mother tongue, as a Thai, they are more related to the language of their origin.

#### 8.4.1.4.2 Use of Thai dialects to represent local Thai or feel more connected to their roots as local Thai (IDRT)

41 **Tum:** “Using my dialect makes it more fun. It allows me to play with a  
42 pun that other languages cannot do”.

43 **Dao:** “I want to express my deep feelings so I use the north-eastern Thai  
44 dialect written in Thai. This dialect expresses my feelings best when I  
45 use it with my best friends. It shows intimacy and it indicates that we are  
46 from the same group. This dialect is used with people who understand  
47 it.”

The two examples above represent the use of dialects. This is a way of showing belonging and something the participants want to share with their Friends who share their dialects as local group norms. Using their dialect to make jokes can be connected to their roots, not forgetting their roots. Although Thai dialects can be considered less prestigious than standard Thai or central Thai variety. It has lower status than standard Thai that is considered to be the most prestigious variety among Thai people (Prasithratsint, 1997), the two participants played with their dialects which could create more intimacy among people who are from the same groups and understand their shared dialects. This could contribute positive effects at the interpersonal level of talk which is to create a feeling of shared satisfaction, to express solidarity and to establish rapport (Kalocsai, 2011).

#### 8.4.1.4.3 Use of Thai particles ‘kha, ja, khruip’ when writing in English to show respect, intimacy and soften English so as to represent Thai identity (IDTP)

Thai is a hierarchical language and the use of final particles is seen to be important in showing respect (line48), politeness (line 54) and endearment (line 72). These are some comments by Tum and Nam regarding the use of Thai particles at the end of English sentences on Facebook.

48 **Tum:** “Some Thais might want to show respect. This is a Thai value, so  
49 they use Thai particles after English sentences”

50 **Nan:** “I prefer writing in Thai to other Thais. But I sometimes have to use  
51 English with Thai particles with other Thais when it’s not convenient to

52 type in Thai because English is easier to type. When someone writes  
 53 English with Thai particles, they might want to soften the language to  
 54 sound more Thai and more polite. I feel better when reading English with  
 55 Thai particles rather than pure English.”

Tum and Nam also demonstrated an identity as a Thai and they know how to be Thai. Even though they used English, they put their Thai identity into another language to make it respectful and polite, particularly Nan who mentioned writing Thai final particles to sound more Thai and be more polite. In circumstances where she had to write in English, she still maintained the Thai values by using Thai particles for other Thai interlocutors. Dao is another participant who add Thai final particles at the end of her English writing on Facebook. In one of her comments responding to her Thai ex-student’s post, “cute handwriting na ka cute teacher”. Dao replied in English with a final particle and tagging the interlocutor and she shared her thoughts in the interview below.

56 **Researcher:** “Why in this comment ((How are u ja? Hope you're doing  
 57 well with everything na.)) did you add ‘ja’ ((final particle)) at the end?”

58 **Dao:** “For this interlocutor, she is one of my ex-endearing students. We  
 59 have a strong bond because she was under my care when she was a  
 60 university student. We are close and if I know any good useful things  
 61 for her, I usually let her know. We use ‘ja’ or ‘naja’ at the end. I like  
 62 adding these particles in my writing to Thais but not for speaking face  
 63 to face.”

64 **Researcher:** “What about the previous Thai Friend, you did not have  
 65 these particles at the end of English sentences?”

66 **Dao:** “Ah (.) this person is a lecturer of English ((She mentioned once that  
 67 she admired this person for the person’s excellent level of English.)). No  
 68 need to put add these particles. Um (.) actually, it depends. Sometimes,  
 69 I add these particles for this person. I think most of the time when I talk  
 70 to younger people or students, I tend to add final particles. But it’s not  
 71 always. For this student, the particle was to show endearment.”

## Chapter 8

Dao who tends to use Thai final particles with other Thais on her Facebook. She mentioned that she used the particles to show endearment for a younger Thai show is endearing to her. It could be said that she uses Thai particles both consciously and unconsciously to other Thais. Even though she thought that it was not necessary to use such particles to a Thai person who has high proficiency of English, when she had a second thought she realised that such proficiency of English occasionally does not count for adding Thai final particles. In those occasions, she might have used the Thai particles with persons whom she admired or those who are more senior to her. In Thai, to show respect to more senior people is important value.

A study of Baker (2011b) also supports the previous one. In Baker's study, that was conducted in Thailand, speakers who use English as a lingua franca use English as much as a part of their linguistic identity. Their uses of English are like any speakers from the Outer Circle. Hence, this could blur the distinction between the Expanding Circle and the Outer Circle.

At this point, the use of English by Thais does not necessary conform to native speakers' norms. Thai users of English tend to create their English to suit their purpose, and in this context they represent their identity as Thais. This finding can support with Baker (2009, 2011b) because the use of English in by Thais does not follow the concentric circles proposed by Kachru (1985, 2005). Thailand, a country in the Expanding Circle according to the Kachruvian model, but the use of English in Thailand can be like those countries in the Outer Circle. Thais can also develop their own norm such as adding Thai particles at the end of English sentences, and use English as a lingua franca as a part of their linguistic identity. In addition, in the context of CMC like on Facebook, the use of English by Thais is no longer geographically-based. A number of Thais reside in different countries and they have opportunities to interact with people of various linguistic backgrounds both physically and on line. Thus, the boundary between the concentric circles are blurred.

### **8.4.1.4.4 Use of English so as to create a new identity, as English is part of their everyday life, especially in an English-speaking country (IDNI)**

- 72 **Nim:** "It might be strange if Thais use English to other Thais, but for me  
73 living in the US, I try to follow US culture and practice English .... I am  
74 annoyed when they are not trying to assimilate."

75     **Ann:** “I’m used to English because I have been using it for more than 10  
76     years. I sometimes think in English instead of Thai. English comes to my  
77     mind first.”

In terms of new identity, it seems that the above participants have created a new identity as users of English for their everyday life. Both of them have moved to English-speaking countries or countries where English is the main language they use; the US for Nim and Denmark for Ann. Nim tried to use English in her everyday life, not only when writing on Facebook, but also with her Thai friends on the bus. She views that using the language of locals can be a way to conform to the local norms and a way that she could practice her English. For Ann, however, English had become part of her life before moving to Denmark. She explained in the other part of the interview that she used to work in a Thai company in Thailand and had a chance to work with a number of non-Thai speakers. This new identity, which enables her to use English in her everyday life, makes her part of the new country easily and English seems to be another first language choice for her. Because of this, the claim by Watkhaolarm (2005), that English is not infused in the Thai identity does not seem valid according to the findings in this study. Particularly, in the era when people are connected and have more opportunity to communicate using English as a lingua franca online or face to face.

#### 8.4.1.5     **Technology issues (Tech)**

The choice of languages the participants made was also as a result of technology and convenience, such as the language fonts available when they type. In some circumstances, those who lived abroad did not have computers with Thai fonts installed, so English was the only choice they had. The keyboard languages that are ready to use was another issue. If English was ready to be used, they kept to English rather than changing the keyboard to Thai (line 87). Another convenience is relevant to the nature of the language scripts. Many of them indicated that English is more economical to type and has fewer characters and a larger size (line 80-81 and 86), particularly when using keyboards on smartphones. Nine participants reported this issue related to their choice, as shown in the examples here.

## Chapter 8

78 **Thana:** “English is easier. Easier to find letters. Thai letters on the  
79 keyboard are not easy to find, and it’s so small, especially on my  
80 smartphone. English is faster and more convenient.”

81 **Nim:** “Sometimes I use my office laptop which doesn’t have a Thai  
82 keyboard sticker. I cannot touch type. I just write in English and some of  
83 my Thai Friends asked me why I used English, so I had to explain to  
84 them.”

85 **Dao:** “Preferably use Thai to other Thais, but English is easier to type and  
86 I don’t want to change the keyboard language.”

The above examples show that technology affects their choice. Generally, a computer is designed with an English keyboard and these are widely available. Technology is driving the participants’ choice in using English as in some circumstances even though they prefer writing in Thai, a Thai keyboard is not available or not convenient to use. This also happens in other contexts online for users of other languages, such as Spanish and Swedish, where technological factors affect users’ language choice. When their own language scripts are not always available, one solution for them is to switch to English (Tagg, 2015a).

The Thai participants could have an alternative choice by changing the interface to Thai. However, those participants need touch type skills, but this needs a level of skill and experience. Another choice is to use online keyboards, but this does not seem to be convenient as it is more time-consuming to type in Thai from such a keyboard. Although keyboards can be changed into different languages, the difficulty of typing in Thai seems to play a role. Typing in Thai tends to be harder than typing in English, as Thai requires more keystrokes to write words. There are also more letters in the Thai alphabet. Hence, the participants applied the easiest option of using English to write. This resonates with Tagg (2015b) explanation that people are adopting habits associated with digital communication because it is easier. They make use of the linguistic resource that saves the most time and effort, possibly as a result of laziness (p. 21). The choices made by the users could be a result of economising on typing effort, imitating spoken languages and expressing individuals ‘creativity’ (Crystal, 2006, Herring, 2001, Thurlow et al., 2004).

#### 8.4.1.6 Learning perspective (LNP)

Several participants saw Facebook as a channel to learn and practice English, while others did not see themselves as language learners via Facebook.

87 **Tum:** “Sometimes, I get to know new English words. Then, I use the new  
88 words on Facebook so that I can memorise the words; most of them are  
89 slang words. Some words that my Friends use, but I have never heard,  
90 are interesting. I wrote them on Facebook to share knowledge with other  
91 Friends. We can see this as a benefit.”

92 **Nan:** “I like to remember nice words and nice expressions from a TV  
93 series and try to practice using those expressions on my status updates.  
94 Sometimes I take screen captures of nice expressions to post on my  
95 wall.”

96 **Nim:** “Sometimes I hear people say something on the bus, I want to  
97 practice using it, so I write it on Facebook.”

The above participants saw Facebook as a useful medium to practice their English and learn new words, to be exposed to new words and then to use them in their posts to expand their vocabulary. However, other participants shared different views for not using Facebook as a channel to learn and practice English.

98 **Dao:** “I’m now beyond using English on Facebook to practice my English.  
99 I use it because English is a standard language that everybody  
100 understands, and also I have lots of non-Thai friends.”

101 **Baifern:** “I just use English on Facebook because I would like to  
102 communicate with my Friends who are non-Thai, not because of learning  
103 English.”

Dao explicitly mentioned that her English proficiency is of a sufficient level and Baifern mainly focused on her purpose to use English merely for communication with non-Thais. Hence, they did not use it as a learning tool. Instead, they used it as a communication tool that allowed them to communicate with people who are both Thai and non-Thai.

## Chapter 8

It is possible that the reason the first three participants used Facebook as a learning medium is because of their varied educational background, which did not include English at a high level. The last two participants both studied English to degree level and are more familiar with English. They have more opportunity to practice and learn English and have a greater English language repertoire to communicate.

### 8.4.1.7 English proficiency (EP)

Although all of the participants have English within their repertoire, not all of them were confident using English to communicate on Facebook. Dao is an example.

104 **Dao:** “I chose Thai because, first of all, my target audience. Second, I  
105 think of myself and my English. @@@ I don’t know if I could express my  
106 thoughts as I want to in English. I’m not very confident. My English is  
107 not very good. It’s still 70%, so sometimes I use Thai instead of English.”

108 **Nim:** “I use English even though my ability in English is limited. @@@ I’m  
109 not good at English but I feel that the English that I use is not difficult  
110 to read.”

In terms of English proficiency, both understand their proficiency level of English but have different approaches. While Dao considered herself not very good at English, she believed that it is important to be understood correctly. When she was not confident with the content she would need to express in English, she reserved it to her mother tongue. Nim, however, continued to use English as she believed her target audience would understand what she wanted to convey even though she considers her English proficiency limited and uses only basic English.

It can be seen that the participants showed various reasons why they used English, Thai and other languages on Facebook and these decisions shape online communication to be varied, fluid and context-dependent.

### 8.4.1.8 Keeping to the language choice used earlier by interlocutors (KTL)

Focusing on responding to posts or comments, the majority of the participants mentioned that their language choice depended on the previous languages to which they responded. They tried to keep to those languages. Some said that it

might be seen to be impolite or strange not to write according to the languages used earlier.

111 **Tum:** “Depends on the language my interlocutor writes to me, and I will  
112 stick with their language choice. If they write to me in Thai, and I write  
113 back in English, it can be impolite or seen as showing off.”

114 **Mali:** “If my interlocutors use Thai, I will stick to it. And also, if they write  
115 to me in English, I will write back in English too.”

Using the language used earlier by their interlocutors had a great deal of influence on language choice. Not only Tum and Mali in the examples above agreed on this point, but seven other participants also talked about choosing the language that their interlocutors used. However, after observing their wall posts and comments, what they did occasionally seemed to be different. In the second-round interviews, the participants were asked to look back at what they had written on Facebook and reflect on their thoughts when making particular choices. Mali (above) mentioned that she usually responded in Thai to posts in Thai. However, when she has limited time, English was a better choice as it saves keystrokes and it has a shortcut function.

#### 8.4.1.9 Translanguaging (TLG)

The findings also revealed that many participants chose their languages without thinking about whether it is Thai or English. It is interesting that the two participants who are from north-east Thailand sometimes wrote in Thai with north-eastern Thai dialects when communicating with their close friends from the same region. It seems that most of the time they do not have language boundaries in their language repertoire. This can be linked to translanguaging, or the idea that the speakers construct and use original and complex interrelated discursive practices that cannot easily be assigned to one or another traditional definition of a language. Translanguaging is the complete language repertoire that speakers have, which does not simply shift or shuttle between two languages (García and Wei, 2013, p.22). The following interview shows the practice of translanguaging when the participant was not aware of a language boundary between languages. Here is an example.

## Chapter 8

- 116 **Researcher:** “Look at your post on 7 April you said “ปิดอีสเตอร์นานอะไรขนาด  
117 นี้ ผมนี้เข้า office ไม่ได้ เข้าใจความรู้สึก homeless เลย” ((Translation: “Such a long  
118 Easter break. I cannot get access to my office. I understand how the  
119 homeless feel!”)) Why did you write the word ‘office’ in English?”
- 120 **Nan:** “Um (.) I use ‘office’. I always called this place ‘office’ umm (.) oh I  
121 know the Thai word for office. Is it ‘thii tham ngaan?’”
- 122 **Researcher:** “And you wrote the English word ‘Easter’ written in Thai.”
- 123 **Nan:** “Oh (.) I don’t know. I’m not sure!”

The above example clearly shows that Nan was not aware, or not even thinking about, the language she had chosen. She just did it or she did not do it consciously. Often, translanguaging could be explained when the users of languages do not make explicit which language they use (Canagarajah 2011; Garcia and Wei 2013; Wei 2015). This could be a result of global circulation of languages that makes boundaries of languages blurred (Tagg, 2015a).

Dao also presented her thoughts related to translanguaging (see 4.2) several times. Here are examples:

- 124 **Dao:** “The word ‘exception’ (.) I’m used to it and I know my interlocutor  
125 shares background knowledge. This English word suits my context. For  
126 some words, I don’t know how to explain them in Thai, so I write in  
127 English. Or sometimes, Thai words are too long to write. There are more  
128 letters in alphabets in Thai to make up words than English, so English is  
129 better.”

### 8.4.1.10 Person (s) tagged (Tag)

People who are tagged or those intended to be involved in the posts or conversations play a role in language choice. Tagging or mentioning the names of the people can specify those who the speaker would like to communicate within the same conversation.

- 130 **Nan:** “One of my friends who was tagged in the picture is Burmese, so I  
131 chose English for her to understand.”

132 **Tum:** “I used English for this person I tagged who is Thai, but he could  
133 not write in Thai because he moved to the UK when he was young.”

134 **Dao:** “Because of the person I tagged. She is Thai but we had a  
135 commitment with her to write an English poem on Facebook, so I have  
136 to use English.”

Of the three participants, two stated that they had to use English for the person being tagged. User usually tag individual(s) with the aim of drawing attention of the individual(s) who is/ are notified by Facebook (Tagg and Seargeant, 2014, p.116-117). The tagged person would not understand Thai and would not understand the reasons for the post. At this point, although Facebook users have an option to use the inbuilt translate function for any posts, the accuracy occasionally does not match the standard of human translation and meaning can be lost.

The last person, Dao, made use of English as a commitment with her Thai Friend she tagged, as she mentioned in the interview that the person has a high level of English proficiency and has beautiful English. She did not state why she has made this commitment, but it can be assumed that she was doing this to practice her English at an advanced level by writing an English poem. Although in a previous section (see 8.4.1.9), she did not see herself as using Facebook in this way.

#### 8.4.1.11 More precise, accurate and direct meaning in English (DIR)

All participants stated that they used English instead of other languages as English words are more precise and can convey more direct meaning than others. They also could not find equivalent Thai words to English. Some mentioned that sometimes they could not find the right words in Thai. Rather, English words tended to come to their mind first and contained a more precise meaning.

137 **Nim:** “Some Thais might think that I’m fake, but sometimes I cannot  
138 think of the right words in Thai because I use the words in English here.  
139 Some English words are not easy to translate into Thai. Using English  
140 seems to be more precise. The English word first came to my mind.”

## Chapter 8

141     **Mali:** “Non-toxic’ and ‘finger paint’. To make sure my friend found the  
142     right products here, so I wrote non-toxic and finger paint. But if I talk to  
143     my mother, I would change the words to Thai words.”

For Mali (above), she wrote her comment in Thai to respond to her Thai Friend’s comment written in Thai regarding an item she had bought. In Mali’s Thai comment, she switched to English twice including ‘non-toxic’ and ‘finger paint’. Switching to English in this context functions as using precise words to prevent misunderstanding.

This is supported by Glass’s (2009) study of writing in English by Thai undergraduates majoring in English across electronic and non-electronic genres. The study reveals that more direct meaning in English rather than Thai is a reason for Thais using English. Occasionally, using English can prevent misunderstanding. Writing in English allows them to select more accurate words for what they would like to convey versus Thai. Modern concepts may not have corresponding words within the Thai language and explaining the meaning of the words in Thai may take a whole sentence to replace a single English word. This is inefficient. The participants never create Thai words to replace the English words. For some words, the Thai equivalent words exist, but they are not familiar with them.

## 8.5 Thais' perceptions of their writing in English and other languages to other Thais, to native speakers of English, and to non-native speakers of English from other countries

Table 7 Content coding for question three: themes, sub-themes, codes, sub-codes and code descriptions

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
3. What are Thais' perceptions of their writing in English and other languages? 3. A) to other Thais? 3. B) to native speakers of English? 3. C) to non-native speakers of English from other countries?	Perceptions of writing in English and other languages on Facebook to three different groups of Friends		PERC		What the participants perceive and feel when they or others use different languages on Facebook

Chapter 8

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
		Perceptions of writing in English	PER		What the participants perceive when they write in English to different groups of Friends
				PERT	Perceptions or feelings when writing in English to other Thais
				PERNS	Perceptions or feelings when writing in English to native speakers of English
				PERNNS	Perceptions or feelings when writing in English to non-native speakers of English
				PERoth	Perceptions or feelings when writing in English to other Thais
				+ PERONS	Positive perceptions of other Thais writing in English on Facebook
				0 PERONS	Neutral perceptions of other Thais writing in English on Facebook

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
				- PERONS	Negative perceptions of other Thais writing in English on Facebook
	Additional aspects		ADD		Participants show additional aspects of writing in English on Facebook
				DIFE	Differences of English used for three groups
		Thais to use English with	TUO		Which Thai people are appropriate to use English with
		Thais NOT to use English with	TUNO		Which Thai people are not appropriate to use English with
			ROTHE		Reasons why other Thais write in English on Facebook
			PERGr		Perceptions of other Thais watching grammar

Chapter 8

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
			PERself		Perceptions or feelings for other Thais when seeing them write in English
		Perception towards using karaoke	PERka		Perceptions towards using karaoke language; Thai language written in Romanisation.
			PERptg		Perceptions of more prestigious English
			PERnstd		Perceptions of using English that does not conform to standard norms
			PERpE		Perceptions of preferable English on Facebook
			PERpET		Perceptions of preferable English used by other Thais
		Perceptions of writing in English compared	PER2L		Perceptions of similarities and differences between 2 languages

Questions	Theme	Sub-themes	Codes	Sub-codes	Code descriptions
		with writing in Thai			
				DIF	Different
				NDIF	Not different
			PERdt		Perceptions of distance when using different languages
			PBE		Perception of English as being part of them
		Perceptions of writing in other languages apart from Thai and English	PEROL		Perceptions when participants write in languages other than Thai and English in Facebook.

## 8.5.1 Findings

This section offers some findings based on the content coding from table 7. The section includes examples from the recordings which presented Thais' perceptions of their writing in English and other languages to other Thais, to native speakers of English, and to non-native speakers of English from other countries. It provides the answers to the research question three as follows:

3. What are Thais' perceptions of their writing in English and other languages?

3. A) to other Thais?

3. B) to native speakers of English?

3. C) to non-native speakers of English from other countries?

### 8.5.1.1 Perceptions on writing to different groups of Facebook Friends in English (PER)

The following examples show how the participants perceive writing in English to 3 groups: Thais, native speakers of English and native speakers of other languages.

146 **Tum:** "I would use slang or incomplete sentences with native speakers  
147 but not with others. When Thais write to other Thais in English, they  
148 would try to understand each other better than native speakers. In my  
149 experience, when writing to other Thais in English, Thais might not fully  
150 understand the English when compared with native speakers and non-  
151 native speakers of English.

152 **Nim:** "With American, I'm more stressed out, but it's not significant.  
153 Because articles like a, an, the, and final -ed sounds and tenses are  
154 important, I have to be more aware of using them. Non-native speakers  
155 don't care much about this stuff. As we are non-native, we tend to  
156 understand each other better than Americans."

157 **Mali:** "I try my best to communicate with native speakers using English  
158 like them. But for Thai and non-native speakers, I try to use less  
159 complicated English that's easy to understand and not complex because  
160 using English like native speakers can lead to communication

161 breakdown. Even with some Thais who've been in the US for a long  
 162 while.....With native speakers, I'm more worried about my grammar.  
 163 Especially at the beginning of my stay in the US, I was afraid that  
 164 Americans wouldn't understand my English, but now I have no problem.  
 165 So now, no problem to communicate with non-Thais. With Americans,  
 166 I'm concerned about grammar, but not so much with non-native  
 167 speakers, because they also make mistakes. Their English is not perfect,  
 168 so their English is not better than mine. One thing I'm concerned about  
 169 is when I use slang such as I 'likey likey likey'; Thais and other non-native  
 170 speakers might think it's not correct while native speakers will think I'm  
 171 cool. I'm concerned that Thais might not fully understand what I'm  
 172 saying, as has been my experience, so I prefer using Thai with other  
 173 Thais."

Following the above examples, focusing on three groups; Thais, native speakers of English and speakers of other languages who communicate in English. They share their various perceptions of using English with different group freely. Under the same theme, its sub-categories with the analysis and discussion will be presented group by group as follows.

#### 8.5.1.2 Perceptions or feelings when writing to other Thais in English (PERT)

The three participants above seem to class the English proficiency of the three group by ranking native speakers obviously at the top. While Nim and Mali rate Thais and native speakers of their languages as having English of the same standard, Tum believes that non-native speakers of English are more proficient in English than Thais. However, Mali states that she prefers using Thai with other Thais to prevent misunderstanding.

Nim is not worried about writing to Thais in English because even though she does not use English as competently as native English speakers, other Thais still understand her.

In terms of slang, two participants, Tum and Mali, would not use slang with Thais because as Mali says from her own experience "*Thais might not fully understand what I'm saying.*" (line 149-150). They, therefore, try to use an accommodation strategy by trying to avoid slang words and also using simple English with Thais.

In ELF perspectives, accommodation strategies are an important part of successful communication in an ELF environment (see 3.2.1).

It was apparent that using good English was important for Mali. Apart from trying to use native-like speech to look impressive, she was still concerned that her native-like use of American slang, “*I likey likey likey*” (line 169) would be mistaken by other Thais, who would think she was a person who is not proficient in English or is using incorrect English. She may feel that way because Thai education tends to put an emphasis on grammar. Thais learn a great deal of prescriptive grammar at school, but variations of English and the English used in real life that does not conform to standard norms tends to be ignored (see 3.2.3.3). Mali was aware of this, so she was afraid that her other Facebook Friends who are Thais and other non-native speakers would not view her as a good English user, while her intention was to use English as a native speaker would.

### 8.5.1.3 Perceptions or feelings when writing in English to native speakers of English (PERNS)

Two of the participants, Nim and Mali, showed concern about how they write in English with native speakers, and they tried to imitate native speakers. Nim mentioned that she was aware of using grammatically correct English with Americans, while Mali pointed out that she tried her best to speak like native speakers. Tum, however, is not afraid of using grammatically incorrect English with native speakers, as he said that he used slang and incomplete English sentences with native speakers. This is possibly because he believes native speakers would understand what he was trying to convey better than others. It may also be because Tum is a teenager who usually socialises with young native speakers of English who tend to use English with a lot of slang and possibly in a lazy manner. In terms of slang, Mali also used this with native speakers because, as she pointed out, she would like to be a native-like speaker and impress native speakers. “*I use slang such as I likey likey likey, they ((non-native speakers)) might think it’s not correct while native speakers will think I’m cool.*” (line 169-171). For these participants, using slang is part of a native-speaker norm. Slang doesn’t tend to get taught but is picked up during interactions with native speakers. Then using slang allows the participant to speak more like native speakers.

Some participants showed concern about writing in English with native speakers for fear that native speakers will not understand their English, while others have no concerns about this, as they understand that native and non-native speakers all make mistakes. However, it seems that they prefer English to be used like native speakers or to conform to native speaker norms. For example, they mentioned using slang like native speakers or trying to use English like native speakers. This point seems to contradict their later replies to questions asking about their preferred use of English on Facebook in which they mentioned any English that is comprehensible and not necessarily native-like (see 8.5.1.18). Those participants showed that Standard English ideology and native norms are for their own use, but for others, or in general, they realised that it is hard for non-native speakers to have native-like English. They seemed to understand the use of English as a lingua franca that is practical for successful communication, regardless of native norms (for Tum and Mali). This perception concurs with Jenkins (2014a), who indicates that native like English is the most preferable among her participants although they prefers the idea of ELF (see 3.2.1).

#### 8.5.1.4 Perceptions or feelings when writing in English to non-native speakers of English (PERNNS)

Individual participants presented different aspects of their perceptions when writing in English to non-native speakers of English. For example, Nim and Mali did not seem to differentiate too much between Thais and other non-native speakers of English when they have to write to them. They did not seem nervous because they mentioned having the same level of proficiency and difficulty using English on some occasions like other non-native speakers of English. This is supported by Mali's statement "*Their English is not perfect, so their English is not better than mine.*" (line 167-168). However, Tum perceived this differently. For him, other non-native speakers of English seem to be more competent at English than Thais. This is supported by his statement "*Thais might not fully understand English when compared with native speakers and non-native speakers of English.*" (line 149-150).

The next section examines additional aspects of the participants' perceptions of writing in English on Facebook. When the participants were asked more specific questions about their perceptions of Thais writing English to other Thais, their

answers can be divided into positive, neutral and negative perceptions as shown in the following sections.

#### 8.5.1.5 **Positive perceptions of other Thais writing in English on Facebook (+ PERONS)**

In terms of positive perceptions, the typical views among the participants were that Thais writing in English with other Thais on Facebook is beneficial. Although in many situations there is no need to use English where Thai is available, it is common to see Thais writing to other Thais in English. The interviewed participants felt that English is not just a means to communicate, but there are other motives involved. All the positive perceptions appear to be about learning and continue practising their English. Facebook tends to be a good medium for this practice. The excerpts from the interviews are the following:

174 **Baifern:** “It can be divided into three groups: to show off, to learn and  
175 to practice English, and to be part of their life.”

176 **Nim:** “It might be strange if Thais use English to other Thais, but for me  
177 living in the US, I try to follow US culture and practice English. I tried to  
178 write in English on Facebook and also speak in English with my Thai  
179 friends in public like on the bus or at a party. Seeing Chinese speaking  
180 their language, I am annoyed as they are not trying to assimilate.”

181 **Thana:** “I think it’s good because if you don’t use it, you will forget it.”

#### 8.5.1.6 **Neutral perceptions of other Thais writing in English on Facebook (0 PERONS)**

Many participants mentioned that using English is a part of their life, so when it comes to writing with other Thais, they still use English and think it is normal to use English with other Thais who understand English. Their locale and their interactions mean that using English has become a normal part of their life. This can be supported by Nim.

182 **Nim:** “It’s normal. Many people who study abroad like me tend to use  
183 English.”

Baifern also agreed with this as she stated;

184 **Baifern:** “For those who are friends for a long time and use English in  
185 everyday life, they will know it’s normal for me to use English.”

Furthermore, Mali is another person who share similar view. Below is what she stated.

186      **Mali:** “I don’t feel anything.”

This neutral view that the participants mentioned tended to suggest that the role of English has become normalised for Thai Facebook users.

#### 8.5.1.7      **Negative perceptions of other Thais writing in English on Facebook (- PERONS)**

One of the negative perceptions mentioned in the interviews by three participants above was writing in English to show off. Although Nim perceived this to be positive (line 177-178), she described earlier that writing in English by a Thai to other Thais can also be a way to practice English or can be seen as a part of life as studying abroad (line 182). She also perceived that it is also a way to show off (line 188). For her negative perception, the act of showing off she explains in another part of the interview that it can apply to those who are in an environment of using English in their everyday life but tend to use English that is not simple. For example, those who study in universities in America like her, but tend to write academic English or higher-level English in their writing. The following is an excerpt.

187      **Nim:** “Even though my English is not good, I still use English, but not

188      GRE-English like those who try to show off”.

This participant referred to those who use English to show off as using Graduate Record Examinations (GRE) English. She implied that the English that should be written on Facebook should be simple English rather than academic and complex. However, her perception could be biased, because it is possible that those in this group might only be exposed to one source of English, academic English. They learned to pass the exams, but not to write other kinds of English. They do not have a broad spectrum of English in different contexts. They might not have another aspect of English as a choice. Another participant, Baifern, apart from expressing negative perceptions, also included positive and neutral perceptions *“It can be divided into three groups: to show off, to learn and to practice English and to be part of their life”* (line 174-175). Later she used the word “fake” and explained that it is the case for some Thais who do not use English in everyday life. She also gave herself as an example. She used to work in an English-

speaking country and an international company in Thailand, where she used English as part of her life. Later, she changed her job to work in her current workplace, a Thai institution where English does not play an important role among her colleagues. There are only Thais in her office. She has a feeling that when she writes in English to other Thais on Facebook, it could be construed negatively, as showing off, by her colleagues, for not using her mother tongue. This can be explained in that those Thais writing in English to other Thais could be the result of using English as part of their life. Normally, when Thais communicate with Thais, most people would expect that their language choice would be Thai. Thus, the participants might be questioned for their language choice or might question other Thais' choice. This could lead to negative perceptions such as to show off or be fake. This might be a result of the idea English that is more prestige than Thai and it is limited to limited domains and elite (Kosonen, 2008). Hence, using English instead of their mother tongue can be viewed negatively in that the users could be perceived as trying to be better than others or pretending to be from higher class.

#### 8.5.1.8 Differences of English used for the three groups

When the participants were asked to explain their writing in English to other Thais, native speakers and native speakers of other languages, most of the participants perceived that there were differences when writing English to these groups of Friends, while some did not feel there were any differences. Here are some of the explanations from Nim who mentioned differences and Bank who considered that there was no difference.

189     **Nim:** “There is no difference for writing English among the three groups  
190     because my English ability is limited, @@@ so my English is simple  
191     because I’m not very good at English”.

Being aware of her English ability and proficiency, Nim explained that because her level of English limited her ability to use it at a complex level to communicate with others, she used the same English to everyone, regardless of their nationality. However, this is contradictory to her explanation in the earlier interview about her perception of writing in English to the three groups (8.5.1.1). In that interview, she pointed out that she paid a great deal of attention to tenses and other mechanics of English, like articles and final sounds. For non-native

speakers including Thais, she does not pay as much attention to these aspects when writing in English to them.

- 192 **Bank:** “They are not different for writing to the three different groups.  
 193 The difference is concerning seniority; then I will use more formal  
 194 English with more senior people. In most cases, I will try to use  
 195 grammatically correct English and have to consult google sometimes.”

Bank’s writing did not show any differences between the three groups: Thais, native speakers of English and native speakers of other languages. He tended to be consistent using English for everyone in the same manner, that is, using grammatically correct English. However, he took into consideration the levels of seniority and used more formal language for more senior people. It is possible that he has been influenced by the Thai culture of respect for more senior people.

#### 8.5.1.9 **With which Thai people is it appropriate to use English (TUO)**

When asking further questions about Thai people and with whom the participants thought it was appropriate to use English, they gave varied answers. One issue the participants mentioned is those Thais who use English in their everyday life or used to use English in their everyday life such as Thai people living or studying abroad. Education was mentioned by many participants. The following participants highlighted writing in English to their Friends who are of the same institutional education level as them. The examples are given below:

- 196 **Beau:** “Those who are married to Farang ((white Caucasian people))  
 197 @@@, those who studied abroad and my high school friends.”
- 198 **Nim:** “Those who use English in their everyday life such as my ex-  
 199 colleagues in an international school in Bangkok, my Friends who live or  
 200 study abroad.”

#### 8.5.1.10 **With which Thai people is it not appropriate to use English (TUNO)**

The Thai people with whom the participants tended not to use English were those who tended to have less proficiency in English. Thai is an appropriate choice instead for those people according to the participants. Thus, the participants tended to use their mother tongue when writing on Facebook to such people. Writing in Thai to them ensured their communication was more

successful as there was no language barrier. This issue is expressed by Ann and Beau.

201 **Beau:** “My ex-colleagues who were engineers at my old workplace. They  
202 were not good at English. From my experience, what they asked me to  
203 help with for their jobs related to English, I learnt that some engineers  
204 who had graduated from some Thai universities didn’t like English. So I  
205 wrote to them in Thai because I didn’t want to make them  
206 uncomfortable.”

Apart from the English proficiency issue, the participants considered that it was not appropriate to write in English to those who do not use much English in their everyday life. For instance, Ann perceived that doing so can be considered being fake or forgetting their roots by not using their mother tongue.

207 **Ann:** “My ex-colleagues working in a hotel in Thailand. If I write in English  
208 to them, they might think I’m fake or I had forgotten my roots. They  
209 might question just moving to another country and forgetting Thai.”

#### 8.5.1.11 Reasons why other Thais write in English on Facebook (ROTHER)

In addition to being asked the reasons why they chose to write in English on Facebook, the participants were also asked to share their thoughts about why other Thais write in English on Facebook, according to their experience. The participants presented various reasons which were similar to their own personal reasons. The target audience was mentioned most often. Other reasons included using English to widen their audience, English is part of their life, technological issues such as not having Thai fonts, the convenience of typing in English, and practising English by writing in English on Facebook. Here are examples:

210 **Bank:** “They might want their non-Thai friends to know about them as  
211 well or those who graduated from international schools might not be  
212 used to typing in Thai.”

213 **Ann:** “Other Thais write on Facebook because it’s convenient and about  
214 their target audience.”

215 **Nim:** “They want to show off their English, to practice, and maintain new  
216 English words.”

It can be seen that the participants' reasons for writing in English by other Thais on Facebook tended to be positive. However, one participant, Nim, also gave a negative reason, which was to show off their English. This is consistent with her previous interview (), where Nim expressed her negative perception of Thais writing in 'bookish' English, such as Thai students who she mentioned using GRE English to write on Facebook.

#### 8.5.1.12 Perceptions of other Thais watching grammar (PERGr)

It seems that, in general, Thais take grammar seriously. Mali accepted that she also liked to observe other Thais' grammar and she tended to accept the consequences when she made grammatical mistakes. She had a feeling that other Thais would talk behind her back if her English was not grammatically correct. The following is an excerpt shared by Mali.

217     **Mali:** "I myself like to watch grammar as well. Not only mistakes by Thais,  
218     some NS also make mistakes. So if anyone watches my grammar, I would  
219     understand. It's possible that they gossip about my grammar as Thai  
220     people like talking behind a person's back."

At this point, Mali pointed out that when she writes in English, she tends to check and re-check for the use of good English. She sometimes has to consult her American husband and asks him to proofread her writing on Facebook. As she perceives there are consequences of mistakes, such as gossiping by other Thais, she tries to avoid such a negative result.

Another participant, Dao, was also worried about other Thais watching her grammar. Partly, this is because she is a lecturer teaching English in Thailand, so people would expect her to use grammatically correct English. It seems that those people put pressure on her, so occasionally she avoids using English in her writing on Facebook so that she does not make mistakes in an atmosphere where there are multiple audience members. From her experience of feeling pressured when writing in English, she does not want her students to experience this pressure. Hence, she has learned not to put pressure on her students by not scrutinising their grammar. This is what she shared in the interview.

221     **Dao:** "This is one of the reasons that I don't use English for some  
222     situations where it's beyond my knowledge. But, as I'm an English

223 lecturer, I don't like to watch others' grammar and mistakes because I  
224 know they are under pressure to learn English."

However, there were several participants who perceived that other Thais like watching grammar and mistakes, but they were not concerned about this issue. Baifern is an example.

225 **Baifern:** "I'm not worried and I don't care because my English is not  
226 good. They would try to understand my language even when I mistyped  
227 some words. They would guess."

#### 8.5.1.13 Perceptions or feelings about other Thais when seeing them write in English on Facebook (PERself)

The common thread between the majority of participants was that they acknowledged the possibility that other Thais may have negative feelings towards them or regard them as showing off when writing in English. However, they have valid reasons to use English in their Facebook posts. For example, Tum, who sometimes did not know some equivalent Thai words to English. In addition, Thana feels that he may be considered crazy about Farang (White Caucasian people) (line 232), but he does not seem to take this personally, as he believes English is a great benefit to Thailand (line 233-235). All the participants have Facebook Friends who are non-Thais or not capable of reading Thai writing, so they used English to ensure their posts reached a wide audience on Facebook. These aspects are well-represented in the following extracts:

228 **Tum:** "Some of my friends told me that they like me posting in English,  
229 but it's possible that I could be viewed showing off but I don't care. I  
230 want to include all of my Facebook Friends. They might think I'm  
231 showing off, but sometimes I forget some Thai words."

232 **Thana:** "They might think I'm crazy about Farang ((white Caucasian  
233 people)) or have forgotten my roots. But I don't care. I just want to  
234 persuade other Thais to use English because English will create a  
235 stronger Thai society and economy.

In the following example, however, Dao did not have the same perceptions as the other participants. English for her is part of her life, as her career path and her daily life involve studying in an English-speaking country, so she does not hold negative perceptions about other Thais seeing her writing in English.

236 **Dao:** “I don’t think people are going to view me as showing off as I’m  
 237 beyond that stage. I’m an English lecturer ((when in Thailand)) who is  
 238 doing a PhD in the US. My career and my study force me to use English.  
 239 I have non-Thai friends and Facebook Friends, so English is more  
 240 convenient.”

The above examples suggest that no matter whether the participants are aware that their use of English on Facebook is considered to be positive or negative by other Thais, this did not prevent them from writing in English. They claimed that English suits their purposes for communication, mainly to widen their audience.

#### 8.5.1.14 Perceptions of using Karaoke language (PERka)

Karaoke language or Thai Romanisation refers to the scripts used in subtitle songs for karaoke. This is another practice found on Facebooks. Several participants perceived that this is not a common practice for them, but it is a common practice for students who have graduated from international schools in Thailand where English is a medium of instruction.

241 **Bank:** “I use it sometimes with my friends who graduated from the same  
 242 English programme international school in Thailand, as they are not  
 243 used to writing in Thai. They have problems with spelling Thai words in  
 244 Thai. Using karaoke tends to make us closer. They might also have  
 245 problems typing in Thai, especially when using smartphones.”

Apart from the issues of typing or spelling in Thai, Bank tended to have positive perceptions about this type of language as it enabled the creation of closer relationships among Thais. This is because karaoke is Thai words written in Roman scripts. In the following example, Tum, who also did not use karaoke language, showed similar perceptions in terms of closer relationships.

246 **Tum:** “It could reduce the distance between speakers and interlocutors.  
 247 But, I don’t use it. Those who do use it have to make sure that other  
 248 people would understand it.”

The perception overall is that karaoke language is not easy to understand and can be misleading, as apparent from the above examples.

#### 8.5.1.15 Perceptions of English as a more prestigious/ superior language (PERptg)

The majority of the participants (seven participants) did not agree that English is a more prestigious language. For them, they had particular purposes in mind when they posted and made a language choice each time depending on the situation and their audience. In some circumstances, English could be more appropriate, while in a different situation, other languages could be a better choice. The following are examples:

249 **Mali:** “Not only English for being prestigious and appropriate. Other  
250 languages will do when you know more than just Thai. I think it depends  
251 on situations. No language is superior. For some posts, Thai works  
252 better while for some other posts, English works better.”

253 **Bank:** “Not really. I think English is just easy to understand for everyone.  
254 If I post in Thai, my non-Thai friends would not understand.”

Tum and Thana are examples of those who think English can be a more prestigious language, particularly Thana who valued his knowledge about English as if he were wearing gold jewellery. English made them feel better than other people who are unable to use it. Their thoughts are presented below:

255 **Tum:** “I think it makes me confident and this may stand out above other  
256 people if they know English.”

257 **Thana:** “Deeply inside, I think it is more superior. It implies I’m educated  
258 and have higher status and people will respect me more. Be able to use  
259 English is like wearing precious accessories. For example, even when I  
260 wear shorts to go out and speak English with my wife, people will assume  
261 I’m well-off and educated. I don’t have to wear a gold necklace.”

#### 8.5.1.16 Perceptions of using English that does not conform to standard norms (PERnstd)

Using non-standard English did not seem to generate a negative perception for the participants. They tended to understand the use of English by native speakers and the nature of English used by non-native speakers. They see the use of non-standard English as a common practice for native speakers, which may be the result of carelessness or being fashionable. For non-native speakers, including Thais, it is common to write English that does not conform to standard

norms. The participants shared that this could be a result of insufficient knowledge of English, difficulty of learning another language, or typo mistakes.

262 **Tum:** “Native speakers might use broken English to look cool or just due  
263 to carelessness. For Thais, I like them to use English no matter if it’s  
264 right or wrong. They might not have enough knowledge of English, but  
265 at least they try to use English.”

266 **Dao** “I don’t really feel anything. Don’t think they are trying to show off. I  
267 just focus on what they want to communicate. Incorrect grammar doesn’t  
268 matter. What matters is meaning getting across. I won’t correct grammar,  
269 but I will correct serious mistakes that might cause communication  
270 breakdown so that it will be useful for their future. They have to be close  
271 to me, so that I can tell them. As I’m a lecturer of English, I know it’s very  
272 difficult to have perfect English for non-native learners. But if someone I  
273 and have good knowledge of English makes mistakes, I would understand  
274 that it might be typo mistake.”

The participants seem to understand the nature of language users that making mistakes is common, particularly, for non-native speakers. Hence they do not expect non-native speakers to use English that conforms to standard norms as long as it is used as a mean to communicate and for successful communication.

#### 8.5.1.17 Perceptions of preferable English used on Facebook (PERpE)

275 **Nim:** “I don’t mind if it’s American or British English. It will be good to  
276 learn other varieties as English is not my mother tongue. There are a lot  
277 of things to learn.”

278 **Dao:** “No preference. No fixed patterns. For non-Thais, it can be  
279 ungrammatically correct, abbreviations, or even not capitalised. It’s all  
280 ok for me.”

281 **Thana:** “I like beautiful English; for example, language for stories in  
282 magazines. It is smooth and beautiful, but I want people on Facebook to  
283 write English that is easy to understand, readable and grammatically  
284 correct. It’s not necessary to be like professional authors.”

The majority of participants tended to be open to a variety of English and non-native English, but they preferred comprehensible English or grammatically correct English. Most of them did not mention mainstream English used in English-speaking countries, except Nim. The participants tended to pay attention to communication purposes. For this question, it seems to be a good sign that they realised that the role of English no longer belongs to particular English-speaking countries. An English language ideology that one uniform English is used by the native speakers in one country neither apply to other contexts nor in the context of this study. As mentioned by Seidlhofer (2011), applying such an ideology throughout the entire world seems unrealistic (see 3.3.1).

#### 8.5.1.18 Perceptions of preferable English used by Thais on Facebook

When the participants were asked a more specific question about the English that they would like Thais to use on Facebook, the participants tended to mention comprehensible English, such as:

285 **Bank:** “Whatever is able to communicate effectively. I don’t mind karaoke  
286 either.”

There were three participants who highlighted the use of Thai final particles (see also 6.6.1.2 in example 17 for using final particles). Two did not want Thai people to use Thai particles. For example:

287 **Ann:** “I like them to use pure English without Thai particles.”

When she was asked for a further reason, she explained that it is funny to use final particle at the end of English words. She mentioned that it was not English. For Ann, her preference was that the English used by Thai should not be mixed. Likewise, Nan tended to have similar thoughts. She considered that the mixture of English and Thai particles reduced the power of English. She clearly expressed this in the extract below:

288 **Nan:** “I like correct English and I like it without Thai particles. Pure  
289 English is more beautiful. Thai particles decrease the power of English.  
290 It’s like having Thai culture attached and making English softer.”

However, the other participants thought differently. For example, Nim was more open to whatever English the users liked to use, in their own right and of their own choice. This excerpt presents this view from Nim:

291 **Nim:** “I don’t mind if Thai particles are added. What I do mind is using  
292 slang and contractions if I don’t know them well.”

The following three participants are also open to any varieties of English and non-native English that are used for successful communication. Again, the idea is to support in the ELF paradigm (see 3.2.1) in terms of language ideology (see 3.3.1). It seems that they do not adopt English native speaker ideologies. However, they seem to understand the existence of linguistic diversity, and the uniformity of English as well as making mistakes in writing.

293 **Baifern:** “Any English for communication. It’s not our mother tongue, so  
294 just for successful communication.”

295 **Mali:** “No preference, but make sure that the meaning is correct because  
296 some English words have different meanings, such as in English when  
297 used as loan words like the word, serious.”

298 **Beau:** Whatever. Can be mistyping. Everybody can make mistakes.”

#### 8.5.1.19 Perceptions of similarities and differences between writing in two languages (PER2L)

The participants were asked to look at their posts in Thai and the possibility of replacing them with English, and conversely, changing their English posts to Thai, in order to ascertain the difference between the two. The findings show that some participants perceived both similarities and differences. The two languages can be used interchangeably in some situations because there is a word-for-word match between the two languages. Thana and Dao are examples of the participants who perceived the similarities between the two languages.

299 **Thana:** “Not different. What matters is the audience, and English is easier  
300 to type. Whatever languages are used, the end product is the same, I  
301 mean the intended meaning.”

302 **Dao:** “I think the meaning between the two languages is the same, the  
303 difference is a visual effect.”

A perception of the differences between using two different languages was mentioned by the majority of the participants. In other situations, it is not always possible to do this, because a word in one language requires multiple words to

convey the same meaning. In addition, a ‘play on words’ in a particular language might not be capable of expressing a certain feeling or strength of feeling that the original word or words convey in another language. To convert Thai to English can be challenging and time-consuming. The following participants showed similar degrees of agreement on the perception of differences.

304 **Beau:** “Thai can be more touching than English.”

305 **Tum:** “Thai has a greater choice of words to play with. It gives more  
306 sense of humour. Probably because I’m Thai. I’m not sure if it’s because  
307 of the language’s nature itself. Something is not different between two  
308 languages. It depends on the target audience. I think it’s different.  
309 English has more choices while Thai has less. Like the verb ‘to eat’ can  
310 be ‘to have’. Some English swear words have stronger feelings than  
311 those in Thai, such as bloody.”

312 **Nim:** “It’s not easy to translate this English word into Thai and might  
313 take longer than using English for this context.”

#### 8.5.1.20 Perceptions of distance when using different languages (PERdt)

Several participants mentioned distance when using different languages. Distance here refers to something that is missing, or lacking comfort when communicating with their interlocutors. Here are the participants’ explanations:

314 **Nan:** “Using English might create distance, but if you are best friends  
315 and have known each other for a long time, there will be no difference  
316 between English and Thai.”

317 **Bank:** “Using karaoke tends to make Thai people closer.”

318 **Tum:** “I like to use Thai dialect with my friends when we speak Thai  
319 dialect face-to-face because it has more feeling. I’ve grown up with it and  
320 I am more familiar with it. The distance is closer, like we are from the  
321 same family.”

It seems that the languages they are more familiar with, or that they usually use with their interlocutors, were the choices that the participants were comfortable with. For example, Thais tend to communicate in Thai with another Thai interlocutor. When they have to use another language like English, it could create

distance in their conversation. Partly, it is due to their lack of familiarity and comfort with English. Although they were proficient in English, they could feel the distance. However, this is context dependent and relates to whom they communicate with. Like stated by, Nan (line 314-316), there was no difference or distance whatever language is chosen if the person knows that she well. She further explained this in another part of the interview that tends to use Thai with switching to English as her common practice.

#### 8.5.1.21 Perception of English as being part of them (PBE)

When they were asked about their legitimacy and their right to use English and their feeling of English as part of their life, the typical view among the participants was that English is part of their life. The participants living in different parts of the world saw themselves as legitimate English users, but they have never thought that English is their language. English for them is still a language of others, even though they are able to communicate in English successfully. The following participants expressed their comments on this aspect.

322 **Thana:** “I view English as a language of others, not my own language.  
323 But I think it’s part of my life, about 70-80%. I can communicate with  
324 non-Thais and they understand me to some extent.”

325 **Nim:** “A hundred percent part of my life. I am able to use English, even  
326 though it is not as good as when I use my mother tongue. It is a language  
327 of others. It is a language of native speakers, and we ((Thais)) just borrow  
328 it.”

329 **Mali:** “I would not say it is a language of mine, but it is the main language  
330 I use here although it is not my mother tongue. Here, I use English more  
331 than Thai and I have my own right to use whatever language I want.”

For individual participants, English has penetrated their everyday life to different degrees, no matter where they reside. This supports the role of English in the global world, where English has contributed across languages and cultures in different parts of the world (see 3.2).

8.5.1.22 Perceptions of writing in other languages other than Thai and English in Facebook (PEROL)

332 **Beau:** “My Danish level is like students at secondary schools. It can  
333 somehow communicate in everyday life. When I write in Danish, I am like  
334 a foreigner who uses Danish. I’m not used to it and it’s not my language.”

335 **Ann:** “I know some simple Danish, easy short phrases. I still have my  
336 husband check my Danish for me when I write Danish on Facebook. I’m  
337 not confident.”

338 **Tum:** “I know a bit of German because I took a five-week German course  
339 and some German friends taught me German. I sometimes write in  
340 German with them on Facebook, for example, swear words they taught  
341 me. It’s cool and funny.”

342 **Nan:** “I used to live in Japan and took Japanese courses. I write in  
343 Japanese to my Japanese step-father and some Japanese Friends. Just  
344 basic Japanese. It’s good to write in Japanese to Japanese people if I  
345 know the Japanese used in particular contexts. It’s more impressive.”

All of the participants who mentioned languages other than Thai and English were those who have experienced living abroad in countries where English is available but is not the main language of the countries. It seems that the first two participants expressed negative perceptions about writing in Danish on Facebook, according to their ability in Danish, which is not proficient. For example;

346 **Beau:** “When I write in Danish, I am like a foreigner who uses Danish.  
347 I’m not used to it and it’s not my language”

348 **Ann:** “I still have my husband check my Danish for me when I write  
349 Danish. I’m not confident”

The last two participants appeared to enjoy their new languages although they were beginners learning other languages. They did not express any lack of confidence, but they enjoy playing with the additional languages, while the first two mentioned that they were not confident with their proficiency in their language.

## 8.6 Conclusion

This chapter has provided the participants' reasons for their language choice on Facebook and their perceptions of the language choice made. This was designed to answer the following research questions:

2. What are the reasons for the participants writing in English, in Thai and other languages?
3. What are Thais' perceptions of their writing in English and other languages?
  3. A) to other Thais?
  3. B) to native speakers of English?
  3. C) to non-native speakers of English from other countries?

To answer the above questions, the results were obtained from the two rounds of interviews. Some examples from the Facebook corpus were taken for the participants to look back on their posts and reflect on their thoughts when they wrote on Facebook.

The chapter opened by outlining the interview data analysis procedure in detail, using content analysis. It then explained the content coding procedure, which included themes and coding related to research question two. The data suggested that the participants had various reasons for writing in different languages. The most common answers were the target audience and to include their non-Thai Friends. To widen their audience to those who were non-Thai, they had to use a shared language. English for them was their best choice for their multilingual online contexts (see also Seargeant and Tagg, 2014). This is because the participants communicate in multilingual environments on Facebook with multilingual speakers who are not only Thais. English is the most common lingua franca for them to communicate (see ELF research such as Jenkins, 2015; Sangiamchit, 2018). While they all agreed that using English was to widen their audience, there was one participant who mentioned using English to exclude Friends becoming involved in their conversation and another used Thai to exclude possible non-Thai readers for privacy and safety reasons. Identity issues explained their choice of languages as well (Baker, 2015; Tagg and Seargeant, 2014). For instance, in some contexts, the participants chose Thai to

their Thai Friends because they can relate better than other languages, or local Thai dialects to their Friends who speak the same dialect as a kind of intimacy or showing they had not forgotten their roots.

Technology also played a significant role in language choice, especially English. Since English is more convenient to type as it has fewer keystrokes to comprise a word and it is the main language installed in computers or other gadgets, so it is more widely available to use than Thai. This is very similar to the findings in Tagg and Seargeant's (2014) study of Thai English users. While in many contexts, Thai seems to express sentiments more deeply than English, in other contexts English tends to convey more precise meanings than Thai. Linguistic repertoires of the participants and their interlocutors seem to account for language choice. Some participants mentioned that they were not aware why they chose a particular language or made different choices on their posts. This is the concept of translanguaging where the boundary between the languages are blurred (Canagarajah, 2011; Garcia and Wei, 2014; Wei, 2015). Those who are tagged on their posts also influence their choice, as the participants made their choice based on their tagged audience's repertoire. In addition, several participants stated that Facebook is a medium to practice their English and continue using English from a learning perspective.

In relation to the research question three, regarding Thais' perceptions of their writing in English and other languages to three groups, other Thais, native speakers of English and speakers of other languages from other countries, the data revealed a range of perceptions reflecting their experience and contexts. The participants presented an overall perception of native speakers of English as having the highest level of English proficiency, followed by speakers of other languages and Thais, respectively. This is similar to many other studies of global English and ELF that reveal a native English speaker's prestige and ideology (e.g. Jenkins, 2007; 2014; Seidlhofer, 2011). However, several participants put Thais and speakers of other languages on the same level. However, they presented different perceptions towards different groups. Some participants were more comfortable writing to native speakers of English while others expressed the opposite feeling and claimed that writing to non-native speakers of English, including Thais, can be more comfortable, because Thais and non-native speakers of English tend to understand each other more than native speakers. At this point, some participants who were more comfortable writing to other

Thais and non-native speakers of other languages. They mentioned slang words and idiomatic expressions used by native speakers of English in their interviews. It is possible that the study of Pitzl (2009) can explain their experience. The use of phrasal verbs, idioms and metaphors by native speakers of English could be challenging and problematic for non-native speakers. Hence, that non-native speakers do not use such aspects might result in less communicative problems. Apart from showing the difference or comfortability writing with different groups of Friends, the others showed no different feelings when they wrote to the three different groups, partly because they perceived that their English was not very good, so they wrote in simple English to communicate the same way to different people.

While some participants reflected that they used the same English to the three different groups of Friends on Facebook, others mentioned different uses of English to the three groups. For example, they tried to make their English simple and avoided using slang to Thais and non-native speakers from other countries. This can be considered an accommodation strategy for ELF speakers (Jenkins et al., 2011). Many participants perceived that other Thais tend to watch grammar in their writing. To prevent losing face in public or semi-public settings, they tried to be very careful with writing English on Facebook. This was also a factor that results in some participants occasionally avoiding using English on Facebook.

Thais writing in English on Facebook can be seen as positive, neutral and negative by Thais. The majority of individual participants did not see this practice in one particular way; they mentioned benefits, drawbacks and some suggested that it does not matter. For those who see it as positive, they believed that writing in English on Facebook was a way to learn by doing and continuously practising their English. The participants who saw this as a normal practice thought that those who wrote English on Facebook seemed to use English as a part of their life. For example, living or studying in English-speaking countries or working with non-Thais in Thailand. A few participants, however, perceived that Thais writing in English on Facebook could also be seen negatively. This is because it is a way to show off or forget their roots. Similar findings as regards both of these positive and negative perceptions were found in Baker's (2015) study of Thai users of English.

The participants observed that they would write in English to those Thais who use English as a part of their Thai life, or their Friends who with whom they went to school and who they know are able to communicate in English. On the other hand, the participants tended not to use English with those who do not use English in everyday life, or those who are less proficient in English. Writing in English to a group of Thais when they perceive this to be inappropriate can be mistaken as being fake or pretending to be someone else.

There were many interesting language choices found in the participants' posts on Facebook and their interviews. One example was the use of karaoke language or Thai Romanisation. Most of the participants did not like to use karaoke language and did not like other Thais doing so. This is because karaoke Thai can be misleading and difficult to understand for them. Several participants mentioned that Thais who tended to use karaoke language were those who have backgrounds in international schools in Thailand where English is a medium of instruction. They would like to use Thai, but they have limited skills in typing in Thai. Some are not able to write in Thai and some are more familiar with typing in English. Karaoke is considered to show closer relationships among Thais. Those Thais who use karaoke Thai in their writing to share a sense of Thainess and maintain group identity. This is in line with Tagg and Seargeant (2012) that study a language choice on Facebook. Their study shows that a group of young Thai play with a range of online resources including using karaoke language for making their individual and group identity as internationally oriented Thai. Those Thais who use karaoke Thai in their writing do so to share a sense of Thainess and maintain group identity.

In terms of perceptions of English used on Facebook, the majority of participants viewed that English is not more prestigious or superior than other languages. It, however, depends on their purpose when making a different choice and their target audience. The majority also did not have preferred varieties of English that they used on Facebook. They preferred English that is comprehensible, and several participants mentioned grammatically correct English as their preference. In this regard, they showed an understanding of non-native speakers' use of English that does not conform to the native norm and they did not seem to be concerned about this. Although 'grammatically correct' English might be seen as associated with native speaker English, for them, was considered to be a part

of their life and they have a right to use it. Nevertheless, it is still a language of others, although they are able to communicate in English successfully.

In the two rounds of interviews, several participants, who have experience abroad in countries where English is available but is not the main language, mentioned languages other than Thai and English. The two participants who lived in Denmark perceived that they have a low proficiency in Danish, which made them less confident in writing in such a language in Facebook. While another two, who used to live in a non-English speaking country, did not show any lack of confidence. They used that language occasionally in Facebook, as learners of the language, and they enjoyed using the additional language.



## Chapter 9 Conclusion

### 9.1 Introduction

This final chapter provides a summary of this thesis from the beginning to the end and considers the possibilities for future research. First, it presents the rationale of the study and explores the individual research questions. It moves on to discuss the research methodology chosen to reveal the answers to those questions. In addition, it gives a brief overview of the findings of the study, followed by a discussion of its limitations and future research suggestions. The chapter concludes with the study's research contributions and implications.

### 9.2 Research rationale

This research was originally derived from the personal interests of the researcher, as a Facebook user, who had identified the phenomenon of language choice used by Thais on Facebook, particularly the use of English that seemed to be increasing among Thais. One of the most interesting points for the researcher is that English is not just a means of communication between Thais and non-Thais, but it is also used among Thai Facebook users who share the same mother tongue. It was, therefore, valuable to investigate their reasons for this and their perceptions of writing in English over Thais and different people groups.

In addition to the Thais' use of English, they also use other languages including Thai, Thai Romanisation, and other languages accompanied with multimodal features in their written Facebook communications. Code-switching and code-mixing, accompanied with the multimodal features provided by Facebook and creativities in using languages in various ways were commonly found. The use of language online has changed tremendously from previous forms of written communication, and code-mixing, translanguaging and multimodality seem to have become common writing practices on Facebook. The researcher sought to understand this phenomenon more deeply in systematic ways. Additionally, until now, there had been little research on the use of English and other language choices by Thais on Facebook.

### **9.3 Research questions, research methodology and brief findings**

This study aimed to investigate Thais' writing on Facebook. It included identifying the participants' use of different language choices and the multimodal features which make up their written posts and comments. It also revealed the reasons the participants used different languages and presented their perceptions of making different language choices and perceptions of writing in English and other languages to different groups. The research answered the following three research questions:

1. How do the Thais in this study use English and other languages on Facebook?
2. What are the reasons why the participants write in English, in Thai and in other languages?
3. What are Thais' perceptions of their writing in English and other languages?
  3. A) to other Thais?
  3. B) to native speakers of English?
  3. C) to non-native speakers of English from other countries?

A qualitative approach was adopted to investigate the above questions. It illustrated how different languages and multimodality features were used and provided reasons for making the different choices by Thais on Facebook, providing a rich description of different language practices and perceptions.

The participants included ten Thai Facebook users who were found to be typically writing in English, along with different languages. Those participants resided in four different countries: Thailand, the US, the UK and Denmark.

Two research instruments were utilised: a collection of a Facebook corpus over a three-month period for discourse analysis, and two rounds of semi-structured interviews which were used for qualitative content analysis. Facebook corpus was collected from the participants' wall posts and comments on a daily basis, with records of observation feedback. Being part of connection with the participants on Facebook as their Facebook Friends, the researcher has adopted the role as insider researcher. The researcher also considered the benefits of a pure observer in the way that the researcher did not engage in the participants' posts and comments. In this way, it was possible to gain as much natural data from the participants'

usual communication practices as possible to minimise the risk of the participants' awareness of being observed and could possibly lead to changing their behaviours.

Pilot interviews were conducted before the main research interviews. Both pilot and actual studies consisted of two rounds. The first-rounds were conducted at the beginning of the process of collecting the Facebook corpus and the second-round took place three months later. In the first-round, apart from asking questions related to their educational backgrounds and experience using English and other languages, the researcher also looked at the participants' perceptions of using different languages on Facebook with different groups of Facebook users. The second-round of interviews were to follow up, asking questions related to their actual practice of writing Facebook posts and comments. Thus, the Facebook corpus was triangulated with the interviews to support one another. The second-round of interviews asked the participants' perceptions three months after the first-round interviews to ascertain their consistency or contradiction of their answers.

Data analysis involved discourse analysis of the Facebook corpus and content analysis of the interview data. With a mixture of bottom-up and top-down coding, the codes were employed to identify crucial different language choices, reasons and perceptions related to the literature and emergent themes.

In answering to research question 1, the findings demonstrated that when the participants wrote on Facebook, the most prominent pattern was to use only one language. English was most frequently found in Facebook status updates, with the common reason being to widen their target audience, as English is a common language among Facebook users worldwide. This was followed by writing in two separate sections, mostly consisting of English and Thai. The posts beginning with English followed by Thai tended to be the most preferable. The two separate parts did not necessarily have identical meanings, or were just a continuation of the first part. There were a few posts where the two separate sections had completely different meanings and these written texts were used along with other multimodality features such as photos, videos and emoticons. In addition, the participants mixed between languages in the same posts, mainly prominent Thai with several English words in one sentence. However, the proportion of different languages mixed into comments varied.

As many people can be involved in Facebook comments, the participants tended to consider their audience to be a narrow range of participants, unlike Facebook

## Chapter 9

statuses where they tended to include as many in their audience as possible. Responding in one language only was the most popular pattern found on Facebook comments; the number of comments written in English or Thai only were not significantly different. Maintaining the previous languages used by their interlocutors was a common practice. A mixture of different languages on the same comment stream was the second most typical process. They not only made use of a mixture of different languages, but also their dialect. A mixture of Thai final particles at the end of English sentences and numbers 555 (to indicate laughter) were also used to show their Thai identity. In particular, the use of the final particles that Thai people usually use at the end of sentences, such as *kha*, *ja*, *khru*, were used to show respect, politeness or endearment. Writing on Facebook, the participants used those particles at the end of English sentences when they wrote in English to other Thais. The laughter Thai sound '555' was not only used in standard Thai writing or Thai dialects, but also found in writing in English and other languages. Furthermore, the participants made use of affordances provided in Facebook comments to respond to their interlocutors' writing. For example, sending links either in English or Thai, specifying their target audience by tagging their names with their language choice, and hitting the LIKE button.

In answer to research question 2, the findings suggest that the participants had various reasons for making a different language choice, depending on the languages of their target or actual audience. They used English to widen the audience or to include within their audience non-Thai Facebook Friends on their contact list. A few participants mentioned that writing in English was intended to exclude some Thais, but most of them had no intention of excluding anyone. For most participants, English is a shared language on Facebook, and is their *lingua franca*. The participants took the view that the majority of their Thai Facebook Friends had no difficulty understanding English, and English enabled them to include their non-Thai Facebook Friends.

Thai was commonly used to respond to posts or comments written in Thai, as the participants mentioned trying to use the same language as written by their interlocutors. However, sometimes they would like to write in Thai, but their circumstances do not permit this, such as when there are no Thai fonts on their keyboard. In these circumstances, they use English instead. Some international students in Thailand creatively write in a karaoke style, which is a Thai Romanisation or Thai words written in English. Several participants stated that writing in this way enabled them to create a closer relationship or feel 'cool' when

writing to other Thais. However, karaoke language is known for being misleading or difficult to understand among the participants. The majority of the participants did not use it, but they understood other Thais' feelings and reasoning for doing so.

The nature of word construction is different in Thai and English. In particular, English has fewer keystrokes on keyboards to form words, so participants stated that occasionally they write in English instead of Thai to save time. Convenience, as a reason for writing in English, was often mentioned, because English is easier to type than Thai.

There are cases where English, Thai or other languages were considered to be the best option for writing, because one language may be better at expressing the information or sentiments than another. Many participants mentioned that for some words or situations, Thai or Thai dialects express the information they seek to convey better than others, because it is more connected to them, or using Thai dialects connects them with their roots or origins and demonstrates intimacy. On other occasions, a language may have a more precise meaning because there are no equivalent words in other different languages.

While there are a number of reasons for choosing a different language, in some contexts the participants could not explain their reasons for such choices. For them, they unconsciously wrote in different languages or mixed their writing between languages. This is known as 'translanguaging', where the boundaries between languages are blurred and the participants make use of their full linguistic repertoire (Canagarajah 2011; Garcia and Wei 2013; Wei 2015).

Learning or practising English on Facebook is another reason that encouraged the participants to write in English. This is because they regard Facebook as a medium to provide the opportunity to write in English, and to increase their English repertoire for communication. However, this was not a reason for those participants who mentioned there were some contexts that they were not confident in their English ability or felt they have less English proficiency. Although on some occasions, they would like to write in English, they reverted to their mother tongue to avoid the embarrassment of making mistakes in English. Other participants, who considered that they had little English proficiency, thought differently. One mentioned that she tried to write in English on Facebook, with her limited English and believed that it was understandable.

## Chapter 9

With regard to the third research question, the findings showed various perceptions of the participants. Thais writing in English to other Thais on Facebook was seen as positive, neutral and negative. For instance, writing in English to other Thais was to learn and practice using English, to be part of their life, or to elevate status and prestige. The participants shared their perceptions that when writing in English they were more stressed because Thais tend to be aware of grammar and they have to be more careful when writing in English to other Thais. Some participants mentioned that Thais might not understand English fully. This makes those participants use different English to their Thai Facebook Friends. The term difference here means that they simplify their English or try not to use slang. However, some participants used the same English for all three groups as they realised that their English is limited and already simple, so every group would be able to understand it. In the interviews, the participants seemed to understand the reasons other Thais wrote in English, even to respond to their Thai Facebook Friends on some occasions. The reasons they mentioned were similar to their own reasons when writing in English, except for elevating status and prestige. They did not see themselves seeking to demonstrate high status while they thought some other Thais do.

When they wrote in English to native speakers of English, several participants mentioned that they tried to use English like the recipients. Partly, they said that they used slang or incomplete sentences in a 'lazy' manner like some native speakers do. Some participants felt that when writing in English to native speakers of English, they have to be more careful. Others perceived that native speakers do not care much about grammar, but they have to pay attention to linguistic properties such as the correct articles and tenses. While some participants felt comfortable writing to native speakers of English as they perceived that native speakers try to understand non-native speakers communicating in English. In contrast, several participants perceived that native speakers do not try to understand non-native speakers' English.

Writing in English to non-native speakers of other languages had many things in common with writing in English to other Thais. For example, they mentioned that non-native speakers tended to understand each other more than native speakers. Some participants viewed that non-native speakers of other languages are like Thais in the way that their English cannot be native-like. They believed that it is acceptable to make linguistic 'mistakes'. It was also considered to be necessary to avoid using slang when writing to non-native speakers.

Although the participants realised that they were able to communicate in English successfully, they saw themselves as English users who borrow English for communication and English is part of their life. However, no participants took the view that English is their language; it is still the language of 'the other'. The preferred English that is used on Facebook by the majority of participants is comprehensible English, regardless of particular native speakers' varieties. Most of them did not show any concern about English mixed with elements of Thai, such as Thai final particles and they did not perceive that English is a more prestigious language, except for a participant who mentioned that English is like precious valuable material, and the other participant who felt proud of using English to make him appear more noticeable. For the rest of the participants, however, took the view that no language is better than another, but it depends on situations and audience.

#### **9.4 Research limitations**

This research has several limitations. The most important limitation is its generalisability, in terms of the small number of participants (10 Thai Facebook users) in this particular research setting. However, due to the nature of qualitative research, Lincoln and Guba (2013) highlighted the importance of transferability to other contexts to compensate for the lack of generalisability. The findings in this study, hence, aim to be transferable rather than generalisable (see 5.5). This study attempted to provide in-depth information and rich descriptions to allow readers to picture and understand the current research contexts, and connect and transfer these to other contexts. Collecting interview data using Skype or Facebook video calls is another limitation. Uncontrollable technical problems when communicating online, such as delays or dropped calls, cannot be avoided. In this study, the problems did not come from the Internet connection of the researcher, as a location with a high-quality Internet signal was chosen when conducting interviews. However, on the participants' sides, several participants had problems with their Internet connection, which was out of the researcher's control, so phone calls were used when problems were encountered.

Another limitation came from the researcher's role as an insider. Sharing the backgrounds of the participants could make the study quite subjective. The wealth of knowledge about the participants in the researcher's mind could lead to bias or

subjectivity, in the sense that the researcher could add personal information to the study. The involvement of the research participants might also distort the results of the study and their relationship could have a negative impact on their behaviour. They might change their behaviour during the study (Costley et al., 2010, Tedlock, 2003). The researcher was aware of this point, and so did not join the participants' activities on their Facebook wall whilst the data was collected, to reduce their awareness of the researcher being present observing their information. The participants chosen also did not have a close relationship with the researcher in order to avoid biased data and interpretation.

### **9.5 Suggestions for future research**

Studying code alternation on the Internet is considered to be a young field and little work has been conducted, so further research is needed. Apart from this research, there is room for examination of language choice and language perception of CMC related to Thais, as these tend to be fluid and changeable as time passes by. Further research would be worthwhile to replicate this study with participants in specific locations and age groups to understand the nature of particular Facebook users' practice and perceptions more deeply. In terms of ELF, future research would be worthwhile to investigate ELF perceptions and awareness of multilingual Facebook users in multilingual environments in CMC, as currently with a few exceptions (e.g. Jenks, 2013; Sangiamchit, 2018), there are few studies of ELF use online.

### **9.6 Implications and contributions**

The implication of this study is to add new knowledge about a linguistic phenomenon at a particular time to related fields such as linguistics, CMC and global Englishes, including English as a lingua franca, as well as in English language teaching. It is hoped that this study will open up new research areas, and it can be employed as a reference for future research in these fields. The Facebook corpus can be used to show real uses of language choice along with multimodal features on Facebook by Thai Facebook users at a particular time. The language choices the participants made are fluid and contextual depending on many factors.

The two rounds of interviews provided insightful data to understand their language practice and perceptions of different choices related to different Facebook users with different mother tongues. This data could contribute to the research fields of social linguistics, CMC and ELF, particularly in the Thai context where it has rarely

been explored. Regarding ELF, the findings can be used to support the ELF paradigm, as the majority Facebook users in this study demonstrated their understanding of using English as a communication tool for writing in multimodal and multilingual environments. They showed that their preference for English use on Facebook does not have to conform to any native speakers' varieties. They showed the single most important pragmatic in ELF communication, known as accommodation strategy, to fine-tune their linguistic properties and make their communication more comprehensible. For instance, they realised that when they write in English to non-native English speakers, they have to accommodate them by using simple English and avoid the use of slang that might cause misunderstanding or non-understanding (Seidlhofer, 2005a). However, it should be noted that although the participants were aware of communicative effectiveness, many of the participants were still concerned about correctness in terms of grammar, as they indicated that they preferred the English used on Facebook to be comprehensible and grammatically correct (see 8.5.1.18).

Studies of the accommodation strategies in ELF tend to be in different settings and different channels, particularly speaking and face-to-face communication, such as the studies of Cogo (2001, 2009) and Jenkins (2000, 2006). This study's findings can support those studies by showing accommodation strategies in different settings. In a multilingual setting, such as Facebook, where multilingual users are involved, the participants are also aware of the importance of accommodation strategies when writing to non-native speakers of English. For example, they make their English simpler or avoid using slang.

With regard to the Facebook corpus, the results show that various language choices together with the multimodal features provided by Facebook can be used to expand the existing literature on global Englishes, and linguistic phenomenon in CMC. The findings will, thus, benefit researchers who would like to generate more understanding about this important sociolinguistic phenomenon. As the findings suggest, English has penetrated communication on Facebook, not only as a lingua franca among speakers who have linguistic and cultural differences, but also among Thais who share their mother tongue. The varied choices are flexible and context dependent.

When they wrote in English, in many occasions, the participants use English that does not conform to standard norms. They creatively mixed their choice based on

## Chapter 9

their linguistic repertoire, their audience's repertoire and multimodal features that were enhanced by Facebook affordances. The participants mentioned that English is a part of their life and this implies that they are legitimately using English in the way they want, to make their communication successful.

In terms of teaching English in Thailand, English can be used in many creative ways, accompanied by other language choices. Many participants mentioned that other Thais tended to watch their grammar. This can be seen as a social pressure that might lead to the fear of negative evaluation or social discrimination, and impedes their confidence in writing in English on Facebook for fear of losing face. The English language ideology in Thailand should be changed. When teaching English in Thailand, teachers should make students aware that there are different uses of English. Facebook is another channel which students can use to learn and practice their writing. Teachers should increase students' awareness of multilingualism and the variations of English used by different people, emphasising that it is not necessary to conform to standard norms. In addition, the research findings can encourage teachers to make students more aware of the importance of successful communication and accommodation strategies in writing in multilingual settings, to use and to adapt the language to be meaningful to their interlocutors, rather than putting too much emphasis on grammar, which makes them lack the confidence to use English when they have the opportunity. They should be encouraged to use Facebook as an additional medium to practice writing in English without feeling embarrassed when making mistakes.

# Appendix A : Participant information sheet



## Participant Information Sheet (Face to Face)

**Study Title:** Thais' writing in English on Facebook: Language choice and perceptions of writing in English?

**Researcher:** Thitichaya Sonkaew **Ethics number:** 13021

**Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.**

### **What is the research about?**

I am a PhD student in Applied Linguistics: English Language Teaching at the University of Southampton, UK. I have got a scholarship from Naresuan University, Thailand. This research project is a part of my programme's requirement. The research aims to generate more understanding of a social phenomenon on a medium of social networking site. It is to reveal the reasons behind the use of English and Thai on Facebook, perceptions on writing in English to different groups of people, language choice, and perceived identity.

### **Why have I been chosen?**

You are chosen to participate in this study because you are an active Facebook user who has Thai as a first language and tends to write in English on Facebook. The participants in this study are selected by means of purposive sampling and snowball sampling. This means that both the researcher's Facebook Friends and Friends of Friends who meet the criteria of the study are invited to take part.

**What will happen to me if I take part?**

If you are happy to participate in this study and are satisfied with the explanations from the researcher, a consent form will be sent to you to confirm that you agree to take part in the study. The period of data collection will be 3-4 months. This includes 2 interviews (via Skype, Facebook calls or phone calls), collecting your Facebook posts. It is your choice to share your Facebook private messages with the researcher. It would be much appreciated if you are happy to send some Facebook personal messaging written in English to other Thais (optional). There is a possibility of focus group interview via Skype. The initial interview will be administered before collecting Facebook posts and the other interview will be held after obtaining the corpus of Facebook posts. Both interviews will be recorded for further analysis. Schedules of the interviews will be arranged depending on your convenience. We will discuss the appropriate date and time for the interviews. An individual interview will last approximately 30-60 minutes. The interview questions consist of general background information, the underlying reasons to write in English to Thais, language choices including their perceptions and intentions behind the use of those language choices, perception and feeling when you write in English to other people and when other Thais write in English.

**Are there any benefits in my taking part?**

This study might not benefit the individual. It will; however, benefit others perhaps, or in respect of adding to current knowledge to generate more understanding of using languages on a social networking site.

**Are there any risks involved?**

The study involves no physical risks at all.

**Will my participation be confidential?**

Your participation into the study will be totally confidential and your name will not be disclosed publicly. Each participant will have either a pseudo name or codified number. We will be in compliance with the Data Protection Act/University Policy and we will store the data on a password protected computer to ensure that they will remain confidential. The information you provide will not be shared with third parties except with supervisor of the project and project members.

All the information recorded will be strictly confidential and kept in accordance with the Data Protection Act/ University Policy. The data given will be stored on a password protected computer to ensure that they will remain confidential. The information provided will not be shared with third parties except with supervisor of the project and project members. You can also be assured of anonymity, and non-traceability.

**What happens if I change my mind?**

You have the right to withdraw from this study at any stages without any excuse.

**What happens if something goes wrong?**

In the unlikely case of concern or complaint, you can consult the independent contact person whose phone number and email address are offered in the subsequent lines.

Chair of the Faculty Ethics Committee

Prof Chris Janaway (+4423 80593424, [c.janaway@soton.ac.uk](mailto:c.janaway@soton.ac.uk))

**Where can I get more information?**

Thitichaya Sonkaew (+447821122253, [ts4e12@soton.ac.uk](mailto:ts4e12@soton.ac.uk))



## Appendix B : Research protocol

### FACULTY OF HUMANITIES

#### OUTLINE OF PROPOSED RESEARCH WITH HUMAN PARTICIPANTS, TO BE SUBMITTED via ERGO FOR

#### ETHICAL COMMITTEE APPROVAL

**STUDENTS PLEASE NOTE:** You will need to discuss this form with your Supervisor. In particular, you should ask him/her to advise you about all relevant ethical guidelines relating to your area of research, which you must read and understand.

**ALL RESEARCHERS PLEASE NOTE:** You must not begin your study until Faculty of Humanities ethical approval and Research Governance Office approval have been obtained through the ERGO system. Failure to comply with this policy could constitute a disciplinary breach.

1. **Name(s):** Thitichaya Sonkaew
2. **Start date:** 01/01/2015      **End date:** 30/09/2017
3. **Supervisor (student research only):** Dr. Will Baker
4. **How may you be contacted (e-mail and/or phone number)?**  
Thitichaya Sonkaew (078-21122253, ts4e12@soton.ac.uk)
5. **Into which category does your research fall? Delete or add as appropriate.** IPhD research

<b>6</b>	<b>Title of project</b> Thais' writing in English on Facebook: Language choice and perceptions of writing in English?
<b>7</b>	<b>Briefly describe the rationale for carrying out this project, and the specific aims and research questions</b>

	<p>This study aims to reveal the reasons behind the use of English and Thai on Facebook, perceptions on writing in English to different groups of people, code choice, and perceived identities.</p> <p>It seeks to answer the following questions</p> <ol style="list-style-type: none"> <li>1. How do the Thais in this study use English and Thai on their Facebook?</li> <li>2. What are the reasons why the participants write in Thai and in English?</li> <li>3. What are Thais' perceptions on their writing in English       <ol style="list-style-type: none"> <li>3. A) to other Thais?</li> <li>3. B) to native speakers of English?</li> <li>3. C) to non-native speakers of English from other countries?</li> </ol> </li> <li>4. How do the above features relate to their construction of identity on Facebook?</li> </ol>
8	<p><b>What is the overall design of the study?</b></p> <p>This study is based on qualitative methods to generate more understanding of a social phenomenon on a medium of social network site in terms of writing on Facebook by Thais, particularly those who tend to write in English on their Facebook. It combines two qualitative research tools which are the interviews and Facebook post corpus. It is expected to start on 1 January 2015 and end on 30 September 2015.</p>
9.	<p><b>What research procedures will be used?</b></p> <p>Upon receiving the ethical approval from University of Southampton, the researcher will come in contact with the potential participants to invite them to participate in this study. After the participants agree to take part and signing the consents forms, the data collection will be carried out by conducting a first interview via Skype, Facebook calls or phone calls as a method to explore the qualitative data in this study.</p> <p>There will be a pilot study with 3 participants in January. The pilot participants will be interviewed twice at the beginning of January and again at the end of January. Their Facebook posts will be collected to be used in the second interview.</p>

For the 15 main participants, the same process as the pilot study will be applied. The difference is that the 2 interviews will be done after January and the interval from the first interview to the second one is approximately 3 months. Also, their Facebook post will be collected for 3 months.

It is possible that the 5 main participants will be invited to participate in focus group interview later on via Skype.

After obtaining data from the interviews and Facebook post corpus, the data will be analysed qualitatively based on the theories in the literature. Then the data will be discussed and the conclusion will be drawn. Upon receiving the ethical approval from University of Southampton, the researcher will come in contact with the potential participants to invite them to participate in this study. After the participants agree to take part and signing the consents forms, the data collection will be carried out by conducting a first interview via Skype, Facebook calls or phone calls as a method to explore the qualitative data in this study.

There will be a pilot study with 3 participants in January. The pilot participants will be interviewed twice at the beginning of January and again at the end of January. Their Facebook posts will be collected to be used in the second interview.

For the 15 main participants, the same process as the pilot study will be applied. The difference is that the 2 interviews will be done after January and the interval from the first interview to the second one is approximately 3 months. Also, their Facebook post will be collected for 3 months.

It is possible that the 5 main participants will be invited to participate in focus group interview later on via Skype.

After obtaining data from the interviews and Facebook post corpus, the data will be analyse qualitatively based on the theories in the literature.

Then the conclusion will be drawn and discussed objectively based on the evidence found and data collected.

10	<p><b>Who are the participants?</b></p> <p>The participants in my study will be 15 main participants and 3 pilot participants. They are Thai active Facebook users who are recruited from the researcher's Facebook Friend list and Friends of Friends. For those who are recruited directly from the researcher's Facebook Friend list, they are not best friends, not necessary close friends, but they have connection on Facebook. The participants who are already in the researcher's Friend list will be invited to participate in this study by Facebook messages. Some of the researcher's Facebook Friends will be used as informants to identify their Facebook Friends who are found usually writing in English through Facebook. Those potential participants will be then sent Facebook messages or emails for the invitation to talk part in this study. The participants are all mature adults (18+).</p> <p>When they are happy to participate in this study, they will be sent a consent form to confirm that they agree to take part in the study. After that, the first online or phone interview will be held based on the participants' convenience. Then their Facebook posts will be collected. After three months, the second interview via Skype, Facebook calls or phone calls will be set at the participants' convenient times. It is possible that 5 participants will be invited to participate in focus group interview on Skype.</p>
11	<p><b>How will you obtain the consent of participants, and (if appropriate) that of their parents or guardians?</b></p> <p>The consent forms will be sent online either via Facebook messages or emails to the participants. Then the participants will sign the forms and send them back to the researcher via either via Facebook messages or emails.</p>
12	<p><b>Is there any reason to believe participants may not be able to give full informed consent? If yes, what steps do you propose to take to safeguard their interests?</b></p> <p>No</p>
13	<p><b>Detail any possible discomfort, inconvenience or other adverse effects the participants may experience arising from the study, and how this will be dealt with.</b></p> <p>Nothing significant. They may feel uncomfortable during the interviews but the questions should not be difficult or particularly personal.</p>

<b>14</b>	<b>How will it be made clear to participants that they may withdraw consent to participate at any time without penalty?</b>  I will explain to the participants their rights to withdraw from this study at any stages when giving them the consent forms. Contact information of the ethical committee in ERGO in case they prefer to check the ethical issues or in case they would like to withdraw from the study.
<b>15</b>	<b>How will information obtained from or about participants be protected?</b> The researcher and supervisor are the only people who have the right to look at the data, and the participants' personal information will not be given out.
<b>16</b>	<b>If this research involves work with children, has a CRB check been carried out?</b>  N/A
<b>17</b>	<b>Outline any other information you feel may be relevant to this submission.</b>



## Appendix C : Risk assessment form

### Risk Assessment Form

**To be completed in accordance with the attached guidelines**

**Activity:**

I am conducting a research study as a requirement of doing a PhD in the Faculty of Humanities in the field of Applied Linguistics: English Language Teaching, University of Southampton. The topic of the study is 'Thais' writing in English on Facebook: Language choice and perceptions of writing in English'.

I would like to generate deeper understanding of a social phenomenon on a medium of social network site in terms of writing on Facebook by Thais, particularly those who tend to write in English on their Facebook. The research will explore how the Thais in my study use English and Thai on their Facebook. Subsequently, it will explain the reasons for the participants' writing in Thai and in English. Moreover, it will find out Thais' perceptions on their writing in English to other Thais, to native speakers of English, and to non-native speakers of English from other countries. Finally, it will explore the features of their language choice that relate to their construction of identity on Facebook.

In this study, there will be 15 main participants at the beginning and 3 pilot participants. They are Thai active Facebook users who are recruited from the researcher's Facebook Friend list and Friends of Friends. For those who are from the researcher's Facebook Friend list, they are not necessary close friends, but they have connection on Facebook.

Two research tools will be employed for data collection. The first tool is 2 semi-structured interviews for individuals via either Skype, Facebook calls or phone calls. One is the initial interview and the other is the follow up interview. There will also be possibility of focus group interview which will be decided later on. The other tool is Facebook corpus. This will be obtained from the posts on the participants' Facebook walls including status updates and comments they post on their Facebook walls and Facebook private messages. The participants will be asked if they are happy to share their private messages with the researcher. Then they can send their private messages to the researchers afterwards. For the posts in the conversations that the participants are responding to, those Facebook users

## Appendix C

who involve will be emailed to ask for permission in using their posts even though their posts will not be analysed. Only the conversations that get permission from all the people involved will be used in this study. Some interesting posts and messages will be used in the follow up interviews to reflect the language they used and the reasons behind the use of these language choices as well as prevent misunderstanding for the data analysis.

The data collected will be later analysed based on the theoretical frameworks presented in the literature review section. After the data are analysed, the conclusion of this study will be drawn and discussed objectively based on the evidence found and data collected.

## Appendix D : Student research project ethics checklist

### Student Research Project Ethics Checklist 2014/15

This checklist should be completed by the student (with the advice of their thesis/ dissertation supervisor) for all research projects.

Student name: Thitichaya Sonkaew

Student ID: 25224387

Supervisor name: Dr. Will Baker

Discipline: Faculty of Humanities

Programme of study: Applied Linguistics: English Language Teaching

Project title: Thais' writing in English on Facebook: Language choice and perceptions of writing in English?

YES NO

		YES	NO
1	Will your study involve living human participants?	x	
2	Does the study involve children under 16?		x
3	Does the study involve adults who are specially vulnerable and/or unable to give informed consent?(e.g. people with learning difficulties, adults with dementia)		x
4	Will the study require the cooperation of a third party/ an advocate for access to possible participants? (e.g. students at school, residents of nursing home)	x	
5	Does your research require collection and/ or storage of sensitive and/or personal data on any individual? (e.g. date of birth, criminal offences)		x

Appendix D

6	Could your research induce psychological stress or anxiety, or have negative consequences for participants, beyond the risks of everyday life?		×
7	Will it be necessary for participants to take part in the study without their knowledge and consent at the time? (e.g. covert observation of people)		×
8	Will the study involve discussion of sensitive topics? (e.g. sexual activity, drug use)		×
9	Will financial inducements (other than reasonable expenses or compensation of time) be offered to participants?		×
10	Are there any problems with participants' rights to remain anonymous, and/or ensuring that the information they provide is non-identifiable?		×
11	Will you have any difficulty communicating and assuring the right of participants to freely withdraw from the project at any time?		×
12	If you are working in a cross cultural setting, will you need to gain additional knowledge about the setting to work effectively? (e.g. gender roles, language use)		×
13	Are there potential risks to your own health and safety in conducting the study? (e.g. lone interviewing in other than public spaces)		×
14	Will the study involve recruitment of patients or staff through the NHS?		×
15	Does the research project involve working with human tissue, organs, bones etc that are less than 100 years old?		×

## Appendix E : Guideline interviews and examples of interviews questions

There were 2 rounds of interviews for individual participant, and each round lasted approximately 30-60 minutes. The questions in the first-round were related to the participants' background information, their language choice and their perceptions of writing in different languages.

### **The example questions for the first-round of interview:**

*How long have you been using English?*

*What is the main purpose for using Facebook?*

*How long have you been on Facebook?*

*What languages do you use on Facebook?*

*How do you write in English/ Thai/ other languages?*

*Why do you write in English/ Thai/ other languages?*

*Who do you usually write in English with?*

*Are there any differences or similarities when writing in English to Thais, native speakers of English and non-native speakers of English?*

*Are there any questions you would like to ask me?*

The second-round at the end was to follow up questions which are to discuss the data collected. This includes questions that were not clear in the first-round interviews and that need more clarifications as well as questions that arise out of the data collection from Facebook posts.

**The example questions for the second-round of interview**

*In this post, why do you use English instead of Thai?*

*Could you change this word to other languages instead of English?/ Are they the same or different when changing to another language? And how?*

*What are your views of Thais who write in English to other Thais?*

*What do you think your Thai Facebook Friends will think of you when you write in English to other Thais?*

*Are there any differences or similarities when writing in English to Thais, native speakers of English and other non-native speakers of English?*

*With which Thai people is it appropriate/ not appropriate to use English?*

*What are the reasons why other Thais write in English on Facebook?*

*Have you adopted certain Thai values and beliefs when you write in English?*

*Do you think English is part of you?*

*To what extend are you a legitimate user of English?*

*What kinds of English do you prefer to be used on Facebook?*

## Appendix F : Consent form

UNIVERSITY OF  
**Southampton**

### CONSENT FORM

**Study title:** 'Thais' writing in English on Facebook: Language choice and perceptions of writing in English'

**Researcher name:** Thitichaya Sonkaew  
**Staff/Student number:** 25224387  
**ERGO reference number:** 13021

*Please initial the box(es) if you agree with the statement(s):*

I have read and understood the information sheet (insert date /version no. of participant information sheet) and have had the opportunity to ask questions about the study.

I agree to take part in this research project and agree for my data to be used for the purpose of this study

I understand my participation is voluntary and I may withdraw at any time without my legal rights being affected

#### *Data Protection*

*I understand that information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous.*

Name of participant (print name).....

Signature of participant.....

Date.....

## Appendix G : Interview transcripts

### Participant 1 : Nim (NI = Nim, R = Researcher)

The participant's actual nickname that is used in the interview is replaced by pseudonym, Nim, which is written นีม in the transcription. Names of persons or places that the participant mentioned are replaced by wording in parentheses ( ).

#### 1<sup>st</sup> round interview

- 1 R: ในชีวิตประจำวันช่วงนี้ได้ใช้ภาษาอังกฤษมากน้อยแค่ไหน
- 2 NI: ก็ใช้ตลอดนะ ก็ใช้ตลอด นีก็ ก็ไปกับเพื่อนฝรั่งนะ แล้วตอนนี้ก็ทำงานร้านอาหารไทยด้วย ก็ได้ใช้ แล้วก็ เป็น แบบ
- 3 ว่า *waitress* ก็แบบว่า *enjoy* ทำที่โน่น แล้วก็อย่างเวลาไปเข้า ออฟฟิศเนี่ยะก็ใช้ ก็ใช้ทุกวัน
- 4 R: โอเค หันมาในส่วนของเฟสบุ๊คกันบ้าง นีมใช้เฟสบุ๊คมานานหรือยังอะ
- 5 NI: ตั้งแต่มามากก็ 2010 ใช้ตั้งแต่ 2009
- 6 R: ใช้เวลากับเฟสบุ๊คสักกี่ชั่วโมงต่อวันอะ
- 7 NI: เยอะขึ้นตามลำดับ เยอะขึ้นทุกวัน (@@@)
- 8 R: แล้วโพสต์บ่อยไหม
- 9 NI: ไม่บ่อย แต่เข้ามาทุกวัน อ่านพวก *media* เออ เข้ามาอ่านข่าว เข้ามาดู *What's going on in the*
- 10 *world* อะไรเงี้ยะ
- 11 R: เพื่อนที่อยู่เฟสบุ๊คลิสต์ของนีมเนี่ยะ เป็นชาติไหนบ้างอะ
- 12 NI: ก็ไทยเป็นส่วนใหญ่แหละ แล้วก็ฝรั่ง แล้วก็เม็กซิกัน ก็มีชาติอื่นด้วยแหละ แต่ที่ *minority* แหละ
- 13 R: ชาติอื่นที่เป็น *minority* ก็คือ?
- 14 NI: ก็เป็นพวกเบลเยียม มีอะไรที่เป็นพวกชาวยุโรปที่ไม่ได้ใช้ภาษาอังกฤษเป็นหลัก
- 15 R: อ้อ ก็คือมีทั้งที่เป็นคนไทยซะส่วนใหญ่ รองลงมาที่เป็น *native speakers of English* และ *non-*
- 16 *native speakers from other countries* แล้วภาษาที่ใช้ในการโพสต์ ส่วนใหญ่เป็นภาษาอะไรอะ

- 17 NI: ส่วนใหญ่เรา 90% ปะ เราว่า 95 ส่วนใหญ่เป็นภาษาอังกฤษหมด แต่ถ้าเกิดเข้าไปคอมเมนต์อะไร ถ้าเกิดเพื่อน  
 18 บ่นอะไร ถ้าเกิดเป็นคนไทย ก็ใช้ภาษาไทย หรือแม้จะเป็นโพสต์ตัวเอง ถึงแม้เราจะโพสต์เป็นภาษาอังกฤษ แต่ถ้าเพื่อนมาคอม  
 19 เมนต์เป็นไทย เราก็จะตอบเป็นภาษาไทย
- 20 R: แล้วทำไมต้องโพสต์เป็นภาษาอังกฤษด้วย
- 21 NI: เพราะว่ามัน เรามองว่ามันเป็น *standard* คือ เรามองว่าเรามีเพื่อนสองฝั่งไง แล้วเราก็อังกฤษคนไทย  
 22 ไม่ได้ ไม่ได้แย่มาก โดย *general* อะ คือ คนไทยก็จะเข้าใจเป็นภาษาอังกฤษได้ คือมันก็สามารถเข้าใจได้ ไม่ว่าจะ  
 23 เพื่อนอเมริกา หรือชาติอื่น หรือคนไทย มันก็สามารถเข้าใจได้ เข้าใจที่เราโพสต์ได้ เราก็เลยว้อออ ใช้อันนี้ มันง่ายดี
- 24 R: จะมีไหมคนที่แบบว่าภาษาอังกฤษไม่ค่อยดีเท่าไร
- 25 NI: มีๆ แต่ว่ามันส่วนน้อย ของเพื่อนเรา คือเพื่อนเรา อย่างน้อยเพื่อนที่เข้ามาอยู่ในเฟสบุ๊ค มันก็จะเป็น *level*  
 26 เดียวกันนะ ตั้งแต่ *college* มาอะไรเงี้ย หรือมัธยมมา คือภาษามันก็ต้องมีอยู่แล้ว คือ ซึ่หุมซึ่หามาเนี่ยะ มันอ่านเข้าใจ ถึง  
 27 คำจะ *communicate* ไม่ได้ แต่เค้าอ่าน ยังไงเค้าก็เข้าใจ
- 28 R: ไม่ได้เป็นการ *exclude* ใคร
- 29 NI: *no no no* คือ คิดว่าอันนี้คือคิดว่า *generalise* สำหรับทุกคนที่สุดแล้ว
- 30 R: เมื่อกี้ที่นั้บบอกว่าถ้าเพื่อนคอมเมนต์เป็นภาษาไทยก็จะใช้ภาษาไทยตอบ แล้วเพื่อนคอมเมนต์เป็นภาษาอังกฤษหละ
- 31 NI: ถ้าเพื่อนเมนต์เป็นภาษาอังกฤษเราก็จะตอบเป็นภาษาอังกฤษ
- 32 R: แล้วแต่ว่าเพื่อนจะมาเป็นภาษาไทยไหนก่อน?
- 33 NI: ใช่ หรือบางที่ช่วงนี้เราก็เรียนสเปนนิชด้วย เพื่อนสเปนนิชมา เพื่อนเม็กซิกันใช้สเปนนิช บางทีเราก็มেন্টสเปน  
 34 นิชกลับอะไรเงี้ย ก็แล้วแต่ว่าเค้าเมนต์เป็นภาษาไทยไหนมา
- 35 R: นั้มก็เรียนภาษาสเปน สเปนนิชด้วยใช่ป่าว
- 36 NI: ใช่ๆ เพราะที่เราไปอยู่ *Mexico* มา สักพักนั้ง
- 37 R: แล้วเคยไหมเวลาที่เพื่อนเมนต์มาเป็นภาษาไทย แล้วเราเมนต์กลับเป็นภาษาอังกฤษ

## Appendix G

- 38 NI: มี แต่ว่าส่วนน้อย แต่ว่าจะไม่เป็นประโยคแบบยาว จะเป็นแบบแค่ แค่ นิดหน่อย แค่แบบเป็นคำ แต่ว่ามีอยู่ช่วงนึง
- 39 ก็อย่างเงี้ย เราใช้แลบที่ออฟฟิศ คือเราพิมพ์แป้นสัมผัสไม่ได้ คือ มันช้า แล้วเวลามันไม่มีภาษาไทยแปะอยู่ที่คีย์บอร์ดอะ
- 40 เราก็ต้องมานั่งแก้เงี้ย เราก็ใช้ภาษาอังกฤษไป เพื่อนก็จะบอก ทำไมใช้ภาษาอังกฤษ ก็จะบอกคอม คอม มันไร้อย่างเงี้ย
- 41 R: เป็นเพราะเครื่องไม่มีภาษาไทย
- 42 NI: เออ ประมาณนั้น เอาความสะดวกของเราเป็นหลัก
- 43 R: พิมพ์ภาษาอังกฤษง่ายกว่าพิมพ์ภาษาไทยรีเปล่า
- 44 NI: ใช่ พิมพ์ง่ายกว่าด้วย เค้าเรียกว่าอะไรอะ ภาษาไทยมันจะมี พยัญชนะเนื่อ แล้วเราก็มานั่งเปลี่ยน อะ ไรอะ ตอนพิมพ์
- 45 อะ เดี๋ยวก็ต้องมานั่งเปลี่ยนเป็นสระ ภาษาอังกฤษมันก็น้ำเดียวจบ
- 46 R: นืมเริ่ม โปสต์เป็นภาษาอังกฤษตั้งแต่เมื่อไหร่อะ
- 47 NI: นานแล้วอะ นานมาก ตั้งแต่เริ่มแหละ ตั้งแต่เริ่มใช้
- 48 R: เริ่มตั้งแต่ก่อนที่จะมาอยู่ที่นี้ใช่ป่าว ที่บอกว่าปี 2009
- 49 NI: ใช่ๆ เพราะว่าเมื่อก่อนเมืองไทยจะเล่น Hi5 เนาะ มันก็จะเป็นแค่ *liminal zone* อะ ฝรั่งไม่ค่อยจะใช้ Hi5
- 50 ที่เปลี่ยนมาใช้เฟสบุ๊ค นะ เพราะหนึ่งมัน *globalise* มันประกอบด้วยช่วงที่เราจะมาด้วยไง มันก็แบบ เออ เดี๋ยวเราก็มีเพื่อน
- 51 อเมริกันอะไรเงี้ย ก็เปลี่ยนมาใช้เฟสบุ๊ค
- 52 R: อย่างเวลาโปสต์เนี่ยจะมีการมิกซ์ ไทยคำอังกฤษคำ
- 53 NI: มีๆ คือ จะมองว่ากระแสมันก็ไม่ใช่ซะทีเดียว มันเหมือนแบบ มันเหมือนกับบางที่มันจะมีความรู้สึกว่า เออ นึกๆ
- 54 บางที่นี้ภาษาไทยไม่ออก สอง บางที่ บางที่เราใช้ศัพท์ภาษาอังกฤษที่เนาะ บางที่แปลเป็นไทยอะ มันแปล ไม่รู้ว่าจะแปล
- 55 ยังไง แล้วก็ บางที่ สาม มันง่ายกว่า แล้วบางที่มันตรงประเด็นอะ
- 56 R: สื่อความหมายได้ดีกว่า?
- 57 NI: ใช่ๆ บางที่ภาษาไทย คือบางที่ที่ต้องยอมรับว่าภาษาอังกฤษ ศัพท์มันน้อย บางที่เราไม่สามารถ *express* เป็น
- 58 คำพูดในภาษาไทยได้ แต่ว่าบางที่อะ ถ้าเราใช้ภาษาอังกฤษอะไรๆ แล้วเราจะแปลกลับไปเป็นไทยอะ คำนั้น บางที่เราจะแบบ
- 59 มันก็ยากอะ ยังไงอะ บอกไม่ถูก
- 60 R: มันนึกไม่ออกเหอ

- 61 NI: เออ มันนึกไม่ออก แล้วอย่างบางทีถ้าจะพูดกับใคร คือนึกอะ ต้องใช้เวลา บางทีเราเป็นคนพูดเร็วไง เออ บางที
- 62 สมมุติเราจะพูดภาษาไทยเงี้ยะ จะพูดกับคนไทยที่ไม่พูดภาษาอังกฤษเลย เช่นพูดกับที่บ้านที่เค้าไม่พูดภาษาอังกฤษเลย เราจะ
- 63 พูดช้า เพราะว่ามันต้องนึกอะ
- 64 R: นึกคำภาษาไทย?
- 65 NI: ใช่ๆ
- 66 R: แล้วแบบ มีการใช้ภาษาคาราโอเกะใหม่ หมายถึงการใช้ประโยคภาษาไทยแต่ใช้ภาษาอังกฤษเขียน
- 67 NI: ไม่ค่อย เพราะว่าเราไม่เก่ง @@@ เราไม่เก่งทางนี้ เพราะเวลามีเพื่อนเขียนมา มันใช้เวลา มันใช้เวลาแป๊บหนึ่งอะ กว่า
- 68 จะเข้าใจ มันต้องมานั่งอ่าน แล้วก็มานั่งดูอะมันอะไรนะ อย่างเงี้ยะ เราก็จะไม่ค่อยใช้ ไม่ค่อยมีเซนส์ทางด้านนี้
- 69 R: โอเค ตอนนี่ก็คือ มีสามภาษาที่ใช้ใช้ป่าว อังกฤษ ไทย แล้วก็สเปนนิช
- 70 NI: มันก็ต่างจากสเปนนิช สเปนนิชแหละ เค้าจะเรียกแม็กซิกันสเปนนิช
- 71 R: กับคนไทยส่วนใหญ่ ก็คือใช้ภาษา?
- 72 NI: ภาษาไทย ถ้าเพื่อนคอมเมนต์มา
- 73 R: แล้วเวลาที่โพสต์ ที่นั่นบอกว่า 95% โพสต์เป็นภาษาอังกฤษ คิดว่าใช้ภาษาอังกฤษแล้วดูดีกว่าใช้ภาษาไทยรีเปล่า
- 74 NI: เออ ค่าย ขึ้นอยู่กับบางอันมั้ง ไม่ คือ วัตถุประสงค์หลักเราคือว่าต้องการให้ทุกคน เป็นอันเดียวกันมากกว่า อย่างที่
- 75 เรารู้มา บางคนเงี้ยะ ถ้าเค้าใช้ภาษาไทยโพสต์ เค้าจะมีการ เรียกว่าอะไรอะ เป็นการ *categorise* เพื่อน เหมือนให้โซว์แต่
- 76 คนไทยเท่านั้น แต่เราไม่ได้เซ็คตรงนั้นอะ เหมือนสิ่งที่เราโพสต์อะ เป็นกลางที่สุด ไม่ใช่ว่า มีแบบ *discriminate* อะไร
- 77 เงี้ยะ
- 78 R: ก็คือ ปกติ ไม่ได้คิดว่าดูดีกว่า?
- 79 NI: คือ เฉยๆ
- 80 R: เมื่อกี้ที่นั่นบอกว่ามีการ ใช้ภาษาอังกฤษคอมเมนต์ตอบกับคนไทยที่เค้าใช้ภาษาอังกฤษกับเราก่อน แล้วนอกจากคน
- 81 ประเภทนี้ คือคนที่เมนต์เป็นภาษาไทยกับเราก่อน แล้วมีคนไทยแบบไหนอีกไหมที่ เราจะใช้ภาษาอังกฤษด้วย
- 82 NI: ถ้าไม่นับเฟสบุค อย่าง *message* อย่างใน *Line* เรายังใช้ภาษาอังกฤษ อย่างพิมพ์นั่นกัน ก็คุยเป็นภาษาอังกฤษ
- 83 คือไม่ใช่เฉพาะแค่ในเฟสบุค

## Appendix G

- 84 R: ถ้าเป็นเฉพาะแค่ในเฟสบุคกลุ่มของคนไทยแบบไหนที่เราใช้ภาษาอังกฤษด้วย
- 85 NI: อ้อ เพื่อนที่ เป็นเพื่อนที่อยู่ในช่วงที่ใช้ภาษาอังกฤษอะ อย่างเช่น เพื่อนที่เราใช้ภาษาอังกฤษด้วยเป็นหลักคือ เพื่อนที่
- 86 เป็น TA ที่สอนในโรงเรียน *International school* ที่เบงกอกอะ คือเค้าก็ใช้ภาษาอังกฤษของเค้าอยู่แล้วนะ แล้ว
- 87 ก็เพื่อนที่ อ่า อ่า เหมือนใช้ชีวิตอยู่ต่างประเทศ เออเฮ้อะ หรือว่าเพื่อนที่เรียนด้วยกันที่นี่ เออ ประมาณนั้น แต่ว่าเพื่อนที่มาจาก
- 88 *college* เดียวกัน อย่างสมัยก่อนเพื่อนที่มาจาก *college* เดียวกัน ก็ส่วนใหญ่ เพื่อนพวกนั้นจะไม่ใช้ภาษาอังกฤษกับเรา
- 89 ส่วนมากจะเป็นภาษาไทย เพราะภาษาอังกฤษกับชีวิตประจำวันเค้าไม่ได้ไปด้วยกัน
- 90 R: แล้วคนไทยแบบไหนที่นั่นจะไม่ใช้ภาษาอังกฤษด้วยอะ
- 91 NI: กับคนที่ยังเด็กอยู่มากๆ กับคนที่เรารู้ว่าเค้าไม่สันทัดภาษาอังกฤษเลย
- 92 R: แล้วมองคนไทยที่ใช้ภาษาอังกฤษโพสต์บนเฟสบุค ว่ายังไงอะ
- 93 NI: คือ เป็นคนไทยที่ใช้ภาษาอังกฤษบนเฟสบุค ใช่ว่า เรายังมองว่าปกติอะ คือ คนที่เรียนอยู่เมืองนอกเหมือนเรา เค้าก็ใช้
- 94 ภาษาอังกฤษนะ แต่อาจจะไม่บ่อยเท่าเรา ก็แบบเค้าก็ใช้ เรายังมองว่าปกติ แต่ว่าบางคนที่มีบางกลุ่มที่พยายามโพสต์แล้ว
- 95 แบบ คือหลังเราเขียนอะ คือเราไม่ใช่คนที่ใช้ภาษาได้ดีมาก แล้วไม่ใช่คนที่สรรหาคำศัพท์ *GRE* ศัพท์ที่นี่ก็ออกปะ ศัพท์ที่
- 96 แม้ว่าในชีวิตประจำวันจะไม่ได้ใช้ ก็เอามาโพสต์ อะไรนะ คือจะมีแบบว่ากลุ่มคนไทยบางคนก็หัดสรรหาคำที่มันแปลก
- 97 ประหลาด ที่มันแบบว่า คำชั้นสูงมั้ง @@@ ไม่รู้จะพูดว่ายังไง คือ ถ้าเป็นคนพวกนั้น เรายังไม่ค่อยได้มี *interact* ด้วย
- 98 เออ ก็เห็นแล้ว มันนั่นมันก็เห็นแล้วว่า อันนั้นมันก็เป็นการใช้เพื่อที่จะ หนึ่ง อาจจะเป็นการ *show off* สอง อาจจะ
- 99 *practice* นึกออกปะ สาม เป็นการรู้ศัพท์ใหม่ๆ นึกออกอะ ถ้าเรารู้ศัพท์ใหม่ๆ แล้วเราไม่ได้ใช้เลย มันก็จะลืม มันอยู่อย่าง
- 100 นั้นแหละ R: คือ *practice* บนเฟสบุค เหรอ?
- 101 NI: เออ จริงๆ เค้าอาจจะไป *practice* ทางอื่นด้วยแหละ แต่เราก็ไม่ได้ไปเห็นไง เฟสบุคก็อาจจะเป็นแค่หนึ่ง
- 102 *channel* มันจะสามารถฝึกการใช้
- 103 R: แล้วอย่างของนี่มันเนี่ยะ ใช้เหมือนเค้าใหม่ คือว่าใช้เป็น *channel* ในการ *practice*
- 104 NI: มีๆ อย่างเช่น แบบว่าบางครั้ง เรา เค้าเรียกว่าไรนะ อย่างบางครั้งเราเจอ มันไม่ใช่สแลงหรือก มันเป็นรูปประโยค
- 105 คือ คนไทยจะเรียนเป็นศัพท์ๆ อันนี้แปลว่าไร แต่ว่าบางที่เราไม่ได้จำ หรือไม่ได้เรียนรู้ทั้งประโยค ซึ่งเป็นประโยคที่
- 106 *common* ที่อเมริกันมันพูด เออ บางที่เราไม่ได้เอาทั้งประโยคมาพูด บางทีเงี้ย เราได้ยินบนรถเมล์เค้าพูด เราก็เออ มัน
- 107 โคตร *common* อะ บางทีเราก็อยากเออ อยากให้มันใช้ติดปาก คือเริ่มจากการเขียนมันก็จะง่ายกว่าการพูด พอเราเริ่ม
- 108 *practice* กับการเขียนแล้วมันก็จะเริ่มซึมกับการพูด มันก็จะพูดออกมา ใช้ประโยคนั้นออกมา ก็มี ก็ฝึก
- 109 R: คือว่าเอามาฝึกในเฟสบุคเหรอ

- 110 NI: คิ้วๆ ประมาณนั้น
- 111 R: แล้วเคยมองไหมว่าเราโพสต์เป็นภาษาอังกฤษ คนอื่นเค้าจะมองเราว่าเราเป็นยังไงนะ
- 112 NI: มี ฐัฐสิ๊ก บางทีก็แบบว่า อย่างที่บอกที่เราใช้ภาษาอังกฤษ แต่เราไม่ได้บอกว่าเป็นคนที่ใช้ภาษาอังกฤษได้ถูกต้อง
- 113 และใช้ดี แต่เราก็มองว่า ก็พยายาม พยายาม เค้าเรียกว่าไรนะ พยายามดูก่อน เช็คก่อนว่ามันไอนี้ใหม่ แต่ถ้ามันไม่ถูก ก็ มันก็
- 114 ได้แค่นี้แหละ ก็ไม่ได้อะไร จะต้องแบบเป๊ะ หรือว่าอะไร
- 115 R: แต่ก็คือต้องเช็คก่อนใช้ใหม่
- 116 NI: เช็ค แต่ก็ได้ไม่ต้องเป๊ะ เวอร์ ก็อย่างน้อยเราก็คนไทยอะ คิด ขาด พวก *a the* อะไรที่ต้องเอามาใช้นำหน้า
- 117 *noun* มันเป็นอะไรที่แบบ สำหรับเราก็เป็นคนหนึ่งที่ไม่ได้เห็นความสำคัญของการเติม *the* ลงไป แต่พอช่วงหลัง
- 118 *writing* เรา ตอนนี่เราก็ทำ *dissertation* ตอนนี่เราก็จะเห็นว่า *writing* เรา ก็จะพยายามเห็นความสำคัญของการ
- 119 ตรงนี้มากขึ้น ก็พยายามใส่เข้ามา ต้องมีการตรวจสอบ ฉันทมี *a* ฉันทมี *the* หรือยัง
- 120 R: อ้อ แล้วถ้าจะให้เปรียบเทียบ ถ้าจะต้องใช้ภาษาอังกฤษเพื่อคุยกับคนสามกลุ่มในเฟสบุ๊ค คือกลุ่มที่เป็นคนไทยด้วย
- 121 กันเอง กลุ่ม *native speakers of English* กับ *non-native speakers* ที่ไม่ใช่คนไทย แต่ต้องใช้
- 122 ภาษาอังกฤษในการสื่อสารเนี่ยะ ในลักษณะของตัวภาษาอังกฤษที่ใช้จะมีความเหมือนหรือว่าความแตกต่างยังไงอะ
- 123 NI: เราว่าเหมือนกัน เพราะว่าความสามารถในการใช้ภาษาอังกฤษของเรามีจำกัด คือแบบว่า @@@ คือแบบว่า
- 124 ความสามารถฉันก็มีแค่นี้ คือไม่ได้แบบว่าเป็นคนเก่ง อะไรเงี้ยะ คือเรารู้สึกว่าภาษาที่เราใช้อะ มันมัน ไม่ได้อ่านยาก เออ แล้ว
- 125 พวกเมกันมันก็เข้าใจอยู่แล้ว แล้ว อย่างเพื่อนที่เป็น *non-native speakers* ที่ไม่ใช่คนไทยนะ คือ การที่มันจะมาอยู่
- 126 ในเฟสบุ๊คเราได้เนี่ยะ หมายความว่าเรารู้จักกับมันมาก่อน แล้วเรา *communicate* กับมันมาก่อน ซึ่งภาษาที่เราใช้ส่วน
- 127 ใหญ่กับพวกมันก็จะเป็ภาษาอังกฤษ เพราะงั้นเรารู้อยู่แล้วว่าเค้าใช้ภาษาอังกฤษได้ เพราะฉะนั้นก็ ไม่รู้เหมือนกัน
- 128 R: สำหรับคนไทยมีการใช้ อะ จ๊ะ ไหม
- 129 NI: มี มีเพิ่ม เพราะว่าภาษาอังกฤษบางประโยค ถ้าเราต้องการสื่อกับคนไทยโดยเฉพาะอะ อะ จ๊ะ นะ มันช่วยให้ดูซอฟท์
- 130 R: แล้วกับที่ใช่คนไทยมีการใช้ป่าว
- 131 NI: ใช่ @@@ แต่ว่าต้องเป็นเพื่อนที่เราเคยบอกมาก่อนว่านี่นะ คนไทยใช้แบบนี้

## Appendix G

- 132 R: เออ แล้วถ้าเป็นความรู้สึกหละ เวลาโพสต์หาคอนสามกลุ่มนี้ มันมีความรู้สึกเหมือน หรือต่างกันยังไงอะ มันแบบ
- 133 *comfortable* ไหม กับคนกลุ่มไหนมากกว่า หรือมีความกดดันใหม่ กับคนกลุ่มใดกลุ่มหนึ่ง ที่เราต้องระวังเป็นพิเศษหรือ
- 134 เปล่า
- 135 NI: ก็ถ้าต้องส่ง *message* หาคคนที่เป็นอเมริกันเลย อาจจะกดดันมากขึ้นนิดนึง แต่ไม่ได้ *significant* เพราะว่
- 136 เออ คำเรียกว่าไรอะ คือเพื่อนอเมริกัน คำก็จะรู้ว่าเราเป็น *PhD* เนาะ เราก็จะเห็นว่าคำตก *a* ตก *the* ก็จะบอกว่าพวกเม
- 137 กันกันเอง ภาษามันก็ไม่ได้เป็ะ แบบคนบริทิชอะ มีความรู้สึกว่ พวกนี้มันก็ไม่ได้เป็ะมาก คือ มันก็กดดัน แต่มันก็ไม่ได้แบบ
- 138 ว่ โอโฮ มาก ไรเงีะ พวกเมกัน เราจะไม่กดดันพวก *a* กะ *the* แต่จะกดดันพวกเติม *ed* เช่น เรื่อง *tense* อะ คือถ้า
- 139 คุยกับเมกัน เราจะให้ความสำคัญเรื่อง *tense* มากกว่าคุยกับคนไทย เพราะคุยกับเมกัน *tense* สำคัญในการบอกรื่องราว
- 140 บอกลำดับเหตุการณ์ เพราะมันจะทำให้เค้าเข้าใจอะไรเงีะ เราไม่รู้จะเรียกว่าไ้ อย่างเช่น เราจะพูดว่ *I feel relax* มัน
- 141 ต้องเติม *ed* อะ อันนี้เราว่าต้องให้ความสำคัญเพิ่มขึ้น
- 142 R: แล้วถ้าเป็น *native speakers of other languages* หละ
- 143 NI: เราว่าคล้ายๆ คนไทย คือ เค้าไม่ได้มานั่งแกร์หรือกว่าถูกหรือผิด แต่เอาแบบว่า คือ คือ เรา เห็นมาแล้วแหละว่พวก
- 144 คนไทย อย่างพวกเมักซิกกัน หรือพวกที่มาจากประเทศที่มี *strong culture* อะ คือเมกันมันไม่ใช่ *strong*
- 145 *culture* อะ เพราะว่าชาตินี้มันเพิ่งเกิดใหม่ เออ จะมีความเข้าใจกัน เวลาสื่อมันจะมีความเข้าใจกันมากกว่า เวลาสื่ออะ เรา
- 146 ไม่ต้องแบบว่าเป็ะมากเค้าก็รู้เรื่องอะ
- 147 R: แล้วกับคนไทยด้วยกันเอง
- 148 NI: ก็ไม่ต้องระวังมากเท่ากับเมกัน
- 149 R: แล้วกลัวเค้าจะมาจับผิดใหม่ คนไทยชอบจับผิดปะ
- 150 NI: มี พวกนั้นแหละ พวกชอบใช้ภาษา *GRE* พวกภาษาต่างด้าว พวกนี้แหละที่จะชอบจับผิด
- 151 R: แล้วเราเกรงไหม
- 152 NI: ไม่ ก็อาจจะนิดนึง แต่เราก็ไม่ *interact* กับพวกนี้อยู่แล้ว
- 153 R: แต่กลุ่มอื่นจะไม่ค่อยรู้สึกว่เค้าจะจับผิด
- 154 NI: หลังไมค์นี้มีใช้ภาษาอังกฤษคุยกับคนไทยไหม
- 155 R: มี เยอะเลย

## 2<sup>nd</sup> round interview

- 156 R: เออ ครั้งที่แล้วนี่มีบอกว่าชอบโพสต์ภาษาอังกฤษ ซึ่งจริง เพราะไม่เห็นโพสต์เป็นภาษาไทยเลย แต่เวลาคอมเมนต์ก็  
157 ขึ้นอยู่กับว่าเพื่อนใช้ภาษาอะไรก่อน ทำไมต้องเป็นอย่างนั้นด้วย
- 158 NI: ก็ถ้าเค้าโพสต์ไทยมาแล้วเราเขียนเป็นภาษาอังกฤษ มันยุ่งไปก็ไม่รู้ เพราะว่าเราเคย เหมือนเรามีคอมสองเครื่อง  
159 แล้วเหมือนแซทกัน อะไร *something* จำไม่ได้ มันนานแล้ว เค้าก็แซทเป็นภาษาไทยมา เราก็คุยเป็นภาษาอังกฤษ เราก็  
160 ไม่ได้คิดไร แล้วเพื่อนก็ว่าทำไมต้องใช้ภาษาอังกฤษ เราก็อ้อ เครื่องนี้นั้นไม่มีภาษาไทย เราไม่ถนัดพิมพ์สัมผัสไทย แล้วเราก็ไม่  
161 มีตัวที่แปะไทยบนคีย์บอร์ด ก็เลยอ้อ บางคนมันก็อ้อไป
- 162 R: อ้อในเรื่องของอะไรอะ
- 163 NI: เหมือนกับแบบ ทำไม ไม่พูดเป็นภาษาไทย ประมาณอย่างเงี้ย ก็เลยโอเค ถ้างานก็พิมพ์เป็นภาษาคาราโอเกะนะ บาง  
164 ที แบบ แบบ เค้าเรียกว่าอะไร มันพิมพ์ไทยไม่สะดวก
- 165 R: อันนี้เกี่ยวกับเรื่องของมารยาท หรือว่าเกี่ยวกับเรื่องของลักษณะของคนไทย
- 166 NI: มันก็ไม่ใช้กับทุกคน เราก็อ้ออะ คือแบบ เราก็อ้อไม่ได้ว่าไอ้เพื่อนคนนั้นมันเป็นคนไหน แต่แบบ ที่จำได้ แต่แบบเพื่อน  
167 ไทยบางคนก็เค้าใช้ภาษาอังกฤษของเค้าอยู่แล้ว แบบในชีวิตประจำวัน แม้แต่ใน *personal chat* กัน ใช้ไหม ก็ยังใช้  
168 ภาษาอังกฤษอะไรอย่างนั้น
- 169 R: ประมาณว่าเพื่อนคนนั้น *annoyed* ด้วยมั้ง
- 170 NI: มีมี มั้ง
- 171 R: แล้วเวลาที่มันไปคอมเมนต์คนอื่น จำเป็นต้องใช้ภาษาตามเพื่อนที่โพสต์ด้วยป่าว สำหรับเพื่อนคนไทย
- 172 NI: ก็ขึ้นอยู่กับคิกริความสัมพันธ์ด้วยนะ ถ้าสมมุติว่าสนิทกัน แล้ว *she* โพสต์ภาษาไทย เราก็อ้อภาษาอังกฤษได้ แต่ถ้าไม่  
173 สนิท แล้ว *she* โพสต์ภาษาไทย เราก็อ้อภาษาไทย
- 174 R: ทำไมสนิทแล้วใช้ภาษาอังกฤษได้อะ
- 175 NI: เพราะว่ามันรู้กันไง มันรู้ว่าเราไม่ได้อะไร แต่ถ้าคนไม่สนิท บางทีเค้าไม่รู้เจตนาเรา เค้าก็อาจจะ เค้าเรียกว่าอะไรอะ  
176 เออ อาจจะตีความเป็นอย่างอื่น อาจจะคิดไปในแนว เพื่อนคนนั้น ทำไมต้องเขียนเป็นภาษาอังกฤษ ก็รู้ใช้ไหม คนไทยมันก็พูด  
177 ไปเรื่อยอะ ไม่รู้อะ ก็เลยตัดรำคาญ ตัดปัญหา ถ้าอยากจะโพสต์ อยากจะเข้าไปคอมเมนต์ หนึ่งเลยคิกริความสัมพันธ์ สองภาษา  
178 อะไรที่เค้าใช้โพสต์ลงไปไหนนั่นๆ ถ้าเค้าเปิดประเด็นมาก็ตามกระแส
- 179 R: เมื่อวันที่ 1 Feb เกี่ยวกับ *snow day in (name of the place)*

## Appendix G

- 180 NI: โอโห นานมาก @@@
- 181 R: ก็มีเพื่อนมาคอมเมนต์เป็นภาษาสเปน ที่แปลว่า *is it cold?* นืม *respond* กลับไป นืมเลือกที่จะใช้
- 182 ภาษาอังกฤษ
- 183 NI: คือ คนนี้เค้าเป็นครูสอนภาษาสเปนนิช เวลาเค้า *communicate* กับเรา เค้าก็ใช้ภาษาอังกฤษ เวลาสอนเค้าก็
- 184 สอนเป็นภาษาอังกฤษ เพราะฉะนั้นเราก็ไม่ ไม่อะไรนะ ไม่ สะดวกใจอะ ไม่ใช่ @@@ ไม่ได้ *feel uncomfortable*
- 185 ที่จะพูดภาษาอังกฤษกับเค้า เพราะว่าโดยปกติในชีวิตประจำวันเราก็ใช้ภาษาอังกฤษคุยกับเค้าอยู่แล้ว แต่ถ้าสมมติว่า แบบ บาง
- 186 ทีอะไรถ้าจะให้เราสเปนนิชกลับไป บางที เรา *limited* สเปนนิชไง เราไม่ได้แบบ *fluent*
- 187 R: แล้วอีกวันที่ *sledding who wants sledding?* แล้วก็มัน้องไปเมนต์เป็นภาษาไทย แล้วนืมเมนต์
- 188 กลับเป็นภาษาอังกฤษอะ น้องบอกว่า แล้วลงไปชนไอ้คอนนั้น
- 189 NI: อ้อ สนุกกัน แล้วน้องเค้าอยู่ที่นี้ ก็ไม่แปลก
- 190 R: แล้ว (ชื่อเพื่อน) อะ อีฉันอยากแก้ผ้าสูด แล้วนืมตอบกลับไปว่า ชอบแก้ผ้าทุก *winter* ทำไมเลือกที่จะเขียน
- 191 *winter* เป็นภาษาอังกฤษ
- 192 NI: เออ ไม่เคยคิดเลยนะ *research* เอะละเอียด ไม่รู้อะ บางทีคนไทยมันก็ทับศัพท์อะ
- 193 R: ใช่ บางคนก็อาจจะเลือกใช้วินเทอร์ เขียนเป็นภาษาไทย ที่เขียนด้วยอักษรไทย แต่นืมเลือกที่จะเปลี่ยนเป็น
- 194 ภาษาอังกฤษเลย ทั้งๆ ที่แบบมันอาจจะต้องเปลี่ยนเป็นพิมพ์
- 195 NI: อ้อ เพราะเราเขียนเป็นภาษาอังกฤษ ไม่ใช่เพราะเราพูดว่าวินเทอร์ โดยส่วนตัวเราไม่ชอบสะกดภาษาอังกฤษเป็น
- 196 ภาษาไทย เราไม่ชอบ เพราะว่าอะไรทำไมถึงไม่ชอบ มันให้อารมณ์เหมือน จะบอกว่าเป็นเหมือน *conservative* ก็ได้
- 197 นะ อารมณ์เหมือนไอ้พวกเด็กใช้ภาษาไทยไม่ถูกต้องอะ แบบๆ ทำให้ภาษาเสียหรืออะไร *something* มันเป็น *sense*
- 198 ว่าถ้าแกจะใช้ภาษาอังกฤษแกก็เขียนเป็นภาษาอังกฤษไป ถ้าเปรียบเทียบกันคำว่า *winter* คำว่าฤดูหนาว คำว่าวินเทอร์ที่
- 199 เขียนภาษาไทย มันให้อารมณ์ที่แตกต่างมาก แต่ก็ต่างนิดนึง เคียวนะ เราพูดว่าอะไรนะ ชอบแก้ผ้าในฤดูหนาว มันเหมือนมัน
- 200 ไม่คุ้น จริงๆ เราก็ใช้คำว่าหน้าหนาว แต่คำว่าหน้าหนาวมันเหมือนไม่เข้ากับที่นี้ยังไงไม่รู้ เออ ใช่ มันไม่ให้อารมณ์หนาวของ
- 201 ที่นี้ ที่นี้มันหน้าหนาว
- 202 R: ต่อไปวันที่ 11 Feb ที่เกี่ยวกับ *Rose quartz bracelet: I can't be out of fashion*
- 203 *trend among Thai—🤩feeling fabulous.* ส่วนใหญ่ก็จะมิเพื่อน ถ้าเป็นเพื่อนคนไทยก็จะคอมเมนต์
- 204 เป็นภาษาไทยหมดเลย แล้วนืมบอกว่า ชื่อมาจาก ชื่อจาก *amazon* ของ *juicy couture* สวยอ่า คำว่า
- 205 *amazon* เขียนเป็นภาษาอังกฤษเลย

- 206 NI: ก็เหมือนเมื่อก็ *winter*
- 207 R: ทำไมครั้งนี้เลือกที่จะ *switch*
- 208 NI: คือมันเหมือนกับมีเหตุผลอันนี้ด้วย บางคนออกเสียงคำว่า แอมาซอนไม่เหมือนกันปะ บางคนก็ คือมันจะมีคนไทย  
209 บางคนพิมพ์แบบสะกด อะ หรือ อา แล้วทีนี้เราอ่านแล้วเราไม่เก็ต เพราะว่าเรา *pronounce* ไม่เหมือน เจียะ อันนี้คือสิ่ง  
210 หนึ่งด้วย คือเราจะออกเสียงว่า แอะมาซอน คือคนไทยบางคนจะออกเสียงว่า อะเมซอน มันนี่เป็นการตัดอันนี้ไปเลย แล้วเวป  
211 มันก็เขียนอย่างเงี้ย อันนี้เป็นคำเฉพาะ ไม่ต้องการให้สับสนอะ
- 212 R: แล้วคอมเมนต์ติดกันที่นั่นบอกว่า รู้สึกว่าความเชื่อเรื่อง *healing power* จากหินพวกนี้เชื่อกันทั่วโลกเลย คำ  
213 ว่า *healing power* ก็พิมพ์เป็นภาษาอังกฤษ
- 214 NI: *healing power* มันแปลเป็นภาษาไทยว่าอะไร เหมือนมันยาวปะ มันไม่รู้อะ คือบางที มันอารมณ์เหมือน  
215 ประมาณวินเทอร์ คือว่าไอ้ันนี้ด้วยแหละ เรื่องหินอะ เราสนใจ แล้วก็ไปเสิร์ชหาข้อมูล แล้วข้อมูลที่เรามามันเป็นภาษาอังกฤษ  
216 ก็อ่าน *article* ภาษาอังกฤษ แล้วแบบบางที คือเราก็เรียนรู้ศัพท์มา จะให้เป็นภาษาไทย มันก็แปลได้นะ แต่เราไม่รู้จะเรียก  
217 เรียวยังไง ง่ายกว่า
- 218 R: แล้วก็วันที่ 4 March นิม โปสต์เกี่ยวกับ *That is a pre-columbian mesoamerican*  
219 *cursing t-shirt. I was suddenly craving for guacamole when my weight*  
220 *training class was about to finish in 2 mins. I threw up my mat, walked*  
221 *away and took my athletic buddy directly to the closest Mexican restaurant,*  
222 *just needed to have guacamole and tacos. What an insane! at Los Gemelos*
- 223 NI: อ้อ ที่เราไปกินทาโค่นั้นใช่ไหม
- 224 R: ก็มี (ชื่อเพื่อน) คอมเมนต์ *That's my fav place.* อันนี้มันมีความรู้สึกยังไงเวลาที่มันมากอมเมนต์  
225 ภาษาอังกฤษ
- 226 NI: เฉยๆ ไม่ได้คาดหวังให้คนมาตอบในคอมเมนต์ของเราว่าจะต้องใช้ภาษาอะไร
- 227 NI: อ้อ คือจริงๆ เอาสิๆ จริงๆ เลยนะ เราารู้สึกว่าถ้าเราโปสต์เป็นภาษาอังกฤษ แล้วเพื่อนมาตอบเป็นภาษาอังกฤษ เรา  
228 โอเคมากกว่ามาตอบเป็นภาษาไทยนะ
- 229 R: โอเคในแง่ไหนอะ

## Appendix G

- 230 NI: มันเหมือนอย่างที่เราเคยบอกว่าการที่เราโพสต์เป็นภาษาอังกฤษเราต้องการให้ทุกคนรับรู้เหมือนกันหมด ใหม่ว่า
- 231 เพื่อนชาติไหน มันเหมือนเป็น *standard* อะ แล้วแบบว่าเพื่อนคนไหนที่เข้ามาเมนต์เป็นภาษาอังกฤษด้วยเหมือนกันก็คือ
- 232 เหมือน ไม่ได้คิด *standard* ของโพสต์เรา แต่ถ้าเค้าโพสต์เป็นภาษาไทยเราก็ไม่ได้ว่าอะไร เพราะตอนนี้มันก็มีอะไรนะ
- 233 *translation* อยู่แล้ว แต่เราก็ *prefer* ให้คนมาเมนต์เป็นภาษาอังกฤษมากกว่า
- 234 R: แล้วทำไมคนนี้ชอบใช้ภาษาอังกฤษอะ
- 235 NI: น้องมันเรียนอยู่ที่นี่
- 236 R: แล้วจำเป็นไหมว่าการที่อยู่ต่างประเทศ จะต้องใช้ภาษาอังกฤษในเฟสบุค แม้กระทั่งการตอบโต้กับคนไทยด้วยกันเอง
- 237 มีความจำเป็นแค่ไหนอะ
- 238 NI: มันก็ไม่ได้จำเป็นมาก แต่ว่าอย่างที่เราคุยกันมันก็ทับศัพท์ตลอด เหมือนเมื่อวานเราพูดกับคนไทย มันพูด 10.09
- 239 เราก็ไม่แน่ใจว่า มันหมายถึง 10.09 หรือ 19 เราก็บอก พูดภาษาอังกฤษได้ไหม
- 240 R: แล้วนี่มองว่าคนไทยที่คุยภาษาอังกฤษในเฟสบุคยังงัยอะ
- 241 NI: มองว่าแปลก @@@ คือแบบบางที ไม่รู้เราว่าเราพยายามทำตัวลึกลับกับสภาพแวดล้อมมากกว่าหะ เหมือนกับว่าคือ
- 242 บางที นึกออกปะ เวลาที่เราอยู่บนรถเมล์ หรือใน *public* ถ้าอยู่กับคนไทยด้วยกัน เรา *prefer* คุยภาษาอังกฤษนะ เออ แต่
- 243 ถ้าสมมติ ว่าเราไปปาร์ตี้ของคนไทย กลุ่มใหญ่ เราคุยภาษาไทยก็โอเค แต่ถ้าข้างนอกมีแต่ฝรั่งหมดเลย และกลุ่มคนไทยสอง
- 244 สามคนคุยกัน เรา *prefer* คุยเป็นภาษาอังกฤษนะ ถ้าเป็นเพื่อนที่เรียนด้วยกันที่นี้อยู่แล้วก็คุยกันก็ไม่มีปัญหา แต่ถ้าบางคนที่
- 245 เพิ่งมาก็อาจจะยังอาย
- 246 R: ที่ *prefer* เพราะว่าอะไรอะ
- 247 NI: เรา ไม่ค่อยชอบ เหมือนแบบกลุ่มพวกคนจีน เหมือนแบบอยู่บนรถเมล์แล้วที่ใช้ภาษาจีนอะไรของพวกเขา
- 248 ตลอดเวลา เราเลยมีความรู้สึกแบบมันจะทำไมวะ มาแล้วทำตัวแตกแยกจากชาวบ้าน
- 249 R: แล้วเป็นเรื่องของการฝึกภาษาด้วยไหม
- 250 NI: ตอนนี้นั้นเลยจุกๆ นั้นไปแล้ว @@@ มันเป็นเรื่องของการอยู่ที่นี้ก็ควรจะพูดภาษาอังกฤษดีกว่าไหม เพราะเรามี
- 251 เพื่อนหลายชาติ แล้วเราก็มันเป็น *standard* ที่สุดแล้ว
- 252 R: แล้วก็นี่เพื่อนมาโพสต์หน้า *wall* วันนี้น้ำแบบครบแล้วนะ...คิ้ว...ตา...แก้ม...หน้า และที่สำคัญปากแดงอ้อาาา
- 253 เราขอทำคุณเพื่อนๆ 555555 — *feeling alive with ....* เพื่อนคอมเมนต์มาเป็นภาษาไทย นี่มตอบกลับมา

- 254 เป็นภาษาอังกฤษว่า *u two looked fantastic with that makeup. Woo hoo* ทำไมตรงนี้นิยมเลือก
- 255 ที่จะใช้คอมเมนต์ภาษาอังกฤษตอบคอมเมนต์ต่อโพสต์ภาษาไทย
- 256 NI: เราว่าอันนี้เพื่อนสนิท แต่เราว่าเราอยู่ในช่วงใช้เล็บที่อปอีกอันนึง
- 257 R: ถ้าเป็นไปได้ฉันจะเลือกใช้ภาษาอะไรอะ
- 258 NI: ภาษาไทย ถ้าเป็นอันนี้จะเลือกใช้ภาษาไทย
- 259 R: แล้ววันที่ *14 march Heyyy, human, it's time to petting me. Do it now!*
- 260 555+
- 261 ทำไมเลือกที่จะโพสต์เป็นภาษาอังกฤษแล้วห้อยท้ายด้วย 555+
- 262 NI: อ้อ อันนี้ถ้าเป็นเพื่อนต่างชาติที่เราสนิทกัน มันจะรู้ เราจะสอนโค้ดลับภาษาไทย 555
- 263 R: แล้วทำไม ไม่ใช่ *haha lol*
- 264 NI: *haha* เราไม่ชอบพิมพ์มันยาว 555+ มันตรงมันได้อะไรเงี้ย ส่วน *lol* เราว่ามันไม่ทำอะ @@@
- 265 R: วันที่ *6 April* เพื่อนนิยมโพสต์ เจอกบฏผู้แดงสี่ฟ้า ท่ามกลางสีแดงวันนี้แล้ว ในคอมเมนต์นิยมก็ใช้ภาษาอังกฤษ
- 266 NI: น้องคนนี้ก็สนิทกัน แล้วมันก็เรียนที่นี้ไง เออ มีแซชแท็กเยอะมาก อ้อ ไม่รู้อะ เออ ถ้าไม่มีแซชแท็กมันก็แปลกๆ มัน
- 267 เหมือนมันไม่ได้แบ่งคำ รู้สึกมันเป็น *standard* ที่เค้าใช้กัน เหมือนฟอร์แมต @@@
- 268 R: แซชแท็กนี่มองเป็นภาษาไรอะ
- 269 NI: ตัวแซชแท็ก เราว่ามันเป็นกลาง มันเป็น *computerised symbol* อะไรเงี้ยปะ จริงๆ เราก็ไม่ค่อยได้ใช้
- 270 นะแซชแท็ก เพิ่งมาใช้เหมือนคู่มือตราแกรม ก็เพิ่งจะมี *account* กับเค้า น่าจะเป็นช่วงที่เราเริ่มจะมี *account* ของไอจี
- 271 R: แล้วในคอมเมนต์จะมีน้องคนนึง (ชื่อน้อง) *Miss both of you nakha!* ตรงนี้นิยมอ่านแล้วรู้สึกยังไงกับ
- 272 ภาษาอังกฤษแบบนี้ที่มีคำสร้อย
- 273 NI: อ้อ เฉยๆ
- 274 R: ระหว่างมีกับไม่มี ให้ความรู้สึกต่างกันไหม
- 275 NI: ก็คงรู้สึกว่ามันนุ่มนวลกว่า ก็เค้าเป็นน้องเค้าคงอยากพูดให้มันดูซอฟท์ ให้มันดูน่าเอ็นดู

## Appendix G

- 276 R: แต่สำหรับนี่จะไม่ใช้นะ
- 277 NI: ใช้บางครั้ง บางครั้งที่อยากให้อาณาการมันดูแบบ เหมือนมันโอขึ้น มันดูดีขึ้น แต่ไม่ได้ใช้บ่อย
- 278 R: หน้า *wall* ไม่เห็นใช้
- 279 NI: เออ แต่ไม่ได้ใช้บ่อย อ้อ เราจะใช้ก็คือเมื่อเวลาเราไปเมนต์ชาวบ้าน ไปเมนต์เพื่อนคนไทย ไป *wall* ของเค้า หรือ
- 280 ไปแสดงความคิดเห็น แล้วแบบถ้าเค้าไม่ได้สนิทกับเรามากก็ใช้บ้างนิดนึง ให้เหมือนคลิกมัน เหมือนมีนะคะ นะจ๊ะ นะคะ มัน
- 281 ซอฟท์ลง
- 282 R: แล้ววันที่ *16 April Look! someone just discovered the weird sandwich by*
- 283 *having a piece of bacon between our glazed Greenbush donuts. That totally*
- 284 *looks ewwww to me. EWWWWWWW!!* แล้วมีน้องมากอเมนต์ภาษาไทยปนอังกฤษ
- 285 NI: ก็น้องคนนี่สนิทกันแล้วมันก็เรียนอยู่ที่นี่อยู่แล้ว
- 286 R: ทำไมไม่เลือกภาษาไทย ทำไมภาษาอังกฤษถึงดีกว่า
- 287 NI: เพราะว่าน้องคนนี่เค้ารู้อยู่แล้วว่าเราตอบเป็นภาษาอังกฤษมันก็แบบ มันไม่อะไร เออ อ้อ อันนี้เราต้องการแก้ต่าง
- 288 ด้วยแหละ เพราะเรารู้สึกว่าน้องมันใช้ภาษาไทยแล้วมีคำว่า *that's lame* โผล่มา เออ สำหรับเรามันดูแบบ คำนี้มันดูแรง
- 289 ไปนิดนึง แล้วเรากลัวเพื่อนชาวต่างชาติมาเห็น ก็เลยต้องการจะแก้ให้เค้าเห็นด้วยแหละ
- 290 R: มาวันที่ *25 april* ที่นี่มีใช้แซทเท็กเยอะมาก ทำไมต้องเยอะขนาดนี้
- 291 NI: ไม่รู้เหมือนกัน ก็เห็นเวลาในไอจีที่เค้าโพสต์กันก็แบบแปะแซทเท็กเยอะมาก
- 292 R: แล้วก็มีภาษาไทยปนมาด้วย
- 293 NI: อันนี้เพราะว่าภาษาอังกฤษมันไม่เข้า มันไม่สื่อปะ คือไม่รู้จะเขียนว่าไงด้วย มันค่อนข้าง เป็นภาษาไทยมันได้
- 294 อารมณ์ภาษาอังกฤษมันไม่มีตัวไหนมา *express*
- 295 R: ถ้าโพสต์ตัวนี้ถ้าจะเปลี่ยนเป็นภาษาไทยได้ไหม แล้วถ้าเปลี่ยนความรู้สึกมันจะต่างกันไหมสองภาษา
- 296 NI: นึกไม่ออกว่าจะโพสต์ภาษาไทยว่าอะไร
- 297 R: วันที่ *25* จะเปลี่ยนเป็นไทยได้ไหม แล้วจะเปลี่ยนยังไง
- 298 NI: ไม่นินอ่ะ เราว่า ฟังดูก็กะแฉ่นอ เคียวนะขอนี้การมณ คูลิ แผ่น เค้าเรียกว่าแผ่นอะไร เยอะมาก ไม่รู้วะแก ไม่รู้
- 299 ฟังดูกระแฉ่นจริงๆ นะ อ้อ อาจจะโพสต์ว่าอย่างงี้ปะ คู่วิธีการแก้เครียด @@@ เฮ้ย เราว่ามันใช้เวลาเยอะกว่าภาษาอังกฤษ

- 300 R: ฉะนั้นนี่มันคิดว่าตัวเอง *belong* ต่อภาษาอังกฤษมากกว่าภาษาไทยปะ
- 301 NI: ไม่รู้อะ เราก็เพิ่งมานั่งนึกตัวเองนี่แหละ
- 302 R: มีเพื่อนคนหนึ่ง (ชื่อเพื่อน) เป็นภาษาไทยมา แล้วนี่ก็เมนต์กลับเป็นภาษาอังกฤษ
- 303 NI: อันนี้สนิทกัน น้องเรียนอยู่ที่เมกานั่นแหละ *she* เป็นโรครไม่ชอบใช้ภาษาอังกฤษ ทุกอย่าง *she* ก็จะโพสต์เป็น
- 304 ภาษาไทย แต่ก็จะมีภาษาอังกฤษบ้าง
- 305 R: เหตุผลของมันที่ไม่มีเป็นภาษาไทย และอยากสื่อสารให้คนไทยและไม่ใช้ไทยรับรู้ ส่วนคนอื่นนี่มันคิดว่าคนเหล่านี้
- 306 ที่ชอบสื่อสารภาษาอังกฤษในเฟสบุคมีเหตุผลอะไรอะ
- 307 NI: ต้องแบ่งกลุ่มปะ
- 308 R: ได้ ตามความคิดของมัน
- 309 NI: ถ้าเป็นคนไทยที่อยู่ที่นี่เรามองว่าปกติก็แล้วแต่อยาก *express* ภาษาไทย แต่ถ้าเป็นคนไทยที่ไทย ภาษาอังกฤษ
- 310 กับ *daily life* ไม่ได้จะไปด้วยกันมากเท่าไร แต่มาเมนต์เป็นภาษาอังกฤษ เราอยากบอกว่าเค้าอยากจะทำภาษาอังกฤษ
- 311 ซึ่งเราชอบมากเลย เราจะชอบให้เพื่อนใช้ภาษาอังกฤษ
- 312 R: ทำไมถึงชอบให้เพื่อนใช้ภาษาอังกฤษ
- 313 NI: อยากเป็นส่วนหนึ่งใน *practice* ของเค้า อยาก *encourage* ให้ใช้ภาษาอังกฤษ
- 314 R: แล้วถ้าเพื่อนใช้ภาษาอังกฤษได้จะเป็นยังไงอะ
- 315 NI: ก็คืออะ เหมือนมาตรฐานเพื่อน เหมือนเพื่อนสามารถเข้าสู่ AEC ได้ @@@
- 316 R: แล้วภาพลักษณ์ของมันเวลาใช้ภาษาอังกฤษที่คนอื่นมองจะเป็นยังไงอะ
- 317 NI: อาจจะไม่ต่างมาก เพราะเค้าก็มองว่า เค้าเซต *image* ของเราเรียบร้อยแล้วปะ เหมือนเรามาเรียนที่นี่ มาเรียน ป
- 318 เอก เมืองนอก ภาพของเราในสายตาของเค้าคงคืออยู่แล้ว ในการใช้ภาษาอังกฤษหรือภาษาไทยอาจจะไม่ได้มีผล
- 319 *significant* อะไรมาก
- 320 R: ไม่ได้เพิ่มมูลค่าให้ตัวเอง?

## Appendix G

- 321 NI: ที่ เพราะเราอายุที่นี้แล้ว เราเห็นเพื่อนคนนึงจบอังกฤษ ทำงานที่เมกา ยูเอ็น ทุกอย่างที่ได้โพสต์ไม่ได้มี  
322 ภาษาอังกฤษเลย อันนั้นทำให้เราแปลกใจ ไม่มีศัพท์ภาษาอังกฤษหลุดมาเลย แล้วก็เลยงง คำไม่มีเพื่อนฝรั่งเลยเฟสบุ๊ค มัน  
323 เป็น *account* สำหรับคนไทยใหม่
- 324 R: แสดงว่านั่นก็คิดว่า การไปอยู่เมืองนอกก็จำเป็นที่จะต้องใช้ภาษาอังกฤษในการ โพสต์บนเฟสบุ๊ค
- 325 NI: ที่ มันไม่ได้ว่าจะ เป็น บางที่เราใช้ภาษาอังกฤษในชีวิตประจำวัน บางที่เราจะคิด บางทีภาษาอังกฤษมันตรงกว่าหรือ  
326 อะไรกว่า เราก็ง่ายๆ ภาษาอังกฤษไปเลย หรือทับศัพท์ภาษาอังกฤษ แต่ว่า คำไม่ใช่ เราก็เลยมันทำได้ไง
- 327 R: แล้วภาษาอังกฤษแบบไหนที่อยากให้คนใช้ในเฟสบุ๊ค อาจจะ เป็นลักษณะ หรือ *variety*
- 328 NI: เราไม่ *mind* สมมติเราโพสต์ *something* อเมริกัน แล้ว (ชื่อผู้ส่งภาษาแม่) มาโพสต์ที่เราไม่รู้จัก เราก็ว่า  
329 มันดีนะ เราก็ได้เรียนรู้เหมือนกับ *exchange* เพราะว่ามันไม่ใช่ภาษาแม่เราเนาะ สิ่งที่เราเรียนรู้มันก็มีอีกเยอะ
- 330 R: แล้วถ้าคนไทยคุยกับคนไทยเป็นภาษาอังกฤษอยากให้เป็นภาษาอังกฤษแบบไหน
- 331 NI: อ้อ ถ้าจะมีคำสร้อย เราก็ไม่ *mind* แต่ถ้าจะใช้ย่อเขียนเป็นสแลง อย่าง *favourite* เขียน *fav* เราโอเค แต่  
332 จะมีพวกแบบบางคนอย่างเช่น คือ แต่เราก็ใช้นะ อย่างเช่นบอก *How are you? How r u?* คือ ถ้าสนิทกัน ใช้เป็น  
333 *personal chat* อันนี้ไม่เป็นไร แต่ถ้าไม่สนิท แล้วมาโพสต์หน้า *wall* เราใช้ภาษาอังกฤษแบบนั้นเราไม่ค่อยชอบ ก็  
334 คือถ้าจะพิมพ์ก็พิมพ์คำเต็มได้ไหม เหมือนภาษามันจะเสีย เออ เราไม่ค่อยชอบ แต่เรารับได้ระดับนึงนะ แต่ไม่ได้ทางการมาก  
335 ตูตุงตูบ่า แต่อย่ามาสก็้อยมาก @@@
- 336 R: แล้วถ้าเป็นคนที่ใช้ภาษาอังกฤษเป็นภาษาแม่โพสต์แล้วดู *broken* จะรู้สึกยังไง
- 337 NI: บางทีก็ไม่ค่อยชอบ คือมันแล้วแต่ *context* ด้วยแหละ ถ้าคำไม่ได้โพสต์อะไรจริงจัง เป็นขำๆ ก็ยังโอเค แต่ถ้า  
338 สมมุติว่าอะไรที่มีสาระหน่อยอะ คือมันขึ้นอยู่กับอะไรที่โพสต์ ถ้าเกิดมีสาระนิดนึง แล้วใช้ภาษาขำๆ เรารู้สึกอันนี้มันไม่  
339 เหมาะสม แต่ถ้าแบบว่าแค่จะแซวๆ หรือขำๆ ฮาๆ ก็ไม่ได้อะไร ก็ไม่น่าจะมีปัญหา
- 340 R: ถ้าเป็นคนที่ไม่ใช่คนไทย แล้วไม่ได้ใช้ภาษาอังกฤษเป็นภาษาแม่ แล้วใช้ภาษาอังกฤษแบบ *broken*
- 341 NI: ก็ไม่นะ @@@ เออ มันอาจจะไม่รู้ คือเพื่อน *Mex* เยอะไง แล้วพวก *Mex* มันใช้ภาษาอังกฤษไม่ค่อยโอ แบบ  
342 คำไม่สามารถ ไม่ใช่ว่าคำไม่ตั้งใจ แต่คำไม่สามารถ *express* ได้ 100% เออ ซึ่งเราก็เป็นกระเหรียงเหมือนกัน เราก็  
343 เข้าใจคำ หรือภาษาอังกฤษเราอาจจะคิดว่าคำขึ้นมานิดนึง ก็อย่าไปไถ่มัน
- 344 R: แล้วถ้าเป็นคนไทยแหละ

- 345 NI: ก็คงอารมณ์เดียวกัน เอ๊ย เพื่อนคนนี้ ในเฟสบุคคือเพื่อนเราหมด แต่มันก็จะมีคิกริความสนิท ไม่สนิทเจ๊ยะ เราก็คง  
346 ประเมินได้ว่าไอ้คนนี้ภาษาอังกฤษเค้าไม่ค่อยไอ้เนี่ย แต่เค้าตั้งใจที่จะใช้ภาษาอังกฤษ แล้วมันอาจจะออกมาไม่ได้ถูก มันก็จะเป็น  
347 เคสเหมือนไอ้พวก *Mex*
- 348 R: แล้วเวลาที่นั้มเขียนแล้วใช้ภาษาอังกฤษ นั้มรู้สึกว่เรา *belong* ต่อภาษานี้แคไหนด และมีสิทธิ์ใช้ภาษาอังกฤษมาก  
349 น้อยแคไหนด
- 350 NI: ร้อยเปอร์เซ็นต์
- 351 R: แล้วรู้สึกเป็นภาษาของตัวเองไหม
- 352 NI: ก็ยังไม่เข้าขั้นเหมือนภาษาไทย เหมือนบ้านเรา เออ แต่ว่า เราก็มองว่า เออ ก็ใช้ได้อะ
- 353 R: แต่เราก็มองว่าเป็นภาษาของ *others* ใช่มัปะ
- 354 NI: ใช่มั อะไรประมาณนั้น
- 355 R: ไม่มีวันที่จะเป็นเจ้าของภาษา?
- 356 NI: ไม่มีวันหรอก *not yet*
- 357 R: ตอนนี้อย่างไรใช่มัเจ้าของภาษา
- 358 NI: ไม่
- 359 R: มีอะไรจะเพิ่มเติมไหม
- 360 NI: ก็ใช้ๆ มันมาเรื่อยๆ ถ้ามันไม่ถูก เพื่อนมันก็จะ *correct* ให้เองแหละ
- 361 R: มีคน *correct* ด้วยหรือ
- 362 NI: อ้อ ถ้าเพื่อนมันใช้แล้วผิดมากๆ เราก็ต้อง *correct* มัปะ
- 363 R: นั้ม รบกวนถามเพิ่มนึ่คนี้้งจ้า ภาษาอังกฤษที่ใช้ในเฟสบุค นั้มมองว่าภาษาอังกฤษตอนนี้เป็นภาษาของใครจ๊ะ
- 364 NI: ยังมองว่าเป็นของเจ้าของ *native speakers* อะจ้า เราแค้ยืมมาใช้

## Participant 2: Tum (TU = Tum, R = Researcher)

The participant's actual nickname that is used in the interview is replaced by pseudonym, Tum, which is written **ตุ้ม** in the transcription. Names of persons or places that the participant mentioned are replaced by wording in parentheses ( ).

### 1<sup>st</sup> round interview

- 365 R: ในชีวิตประจำวันตอนนี้ได้ใช้ภาษาอังกฤษมากน้อยแค่ไหนคะ
- 366 TU: ก็ได้ใช้บ่อย เพราะว่าส่วนใหญ่ที่นี้ ผมจะใช้ภาษา **text** มากกว่า บ่อยกว่าพูด แต่ว่าพูด ก็ใช้บ้าง แต่ไม่บ่อยเท่า
- 367 ทิมพ์เอา
- 368 R: แล้วก็อ่าน เขียนนะ
- 369 TU: ครับ
- 370 R: ใช้เฟสบุคมานานเท่าไรคะ
- 371 TU: ใช้ตั้งแต่ปี 2009
- 372 R: แล้วใช้บ่อยไหม
- 373 TU: ทุกวัน @@@ วันนั้นก็เราเปิดไว้ แต่เหมือนไม่ได้ใส่ใจตลอดเวลา แต่พอกลับบ้านก็เปิดอินเทอร์เน็ตไว้ แต่ไม่ได้ดู
- 374 ตลอดเวลา เหมือนร่างเผลอ
- 375 R: เพื่อนที่เป็นเฟสบุคเฟรนด์ มีชาติไหนบ้าง
- 376 TU: ส่วนใหญ่เป็นคนไทย แล้วก็มียุโรป ยุโรปมีเยอะเหมือนกัน แล้วก็ของเมกา ของออสเตรเลียก็มี
- 377 R: เป็นเพื่อนที่เรียนด้วยกัน
- 378 TU: มีทั้งที่เรียนด้วย แล้วก็ซัมเมอร์ปีที่แล้ว ปิดเทอมปีที่แล้วผมมีโอกาสได้ไปญี่ปุ่น ไปทำค่ายอะไรก็รับ แล้วก็เจอ
- 379 เพื่อน 29 คน จาก 27 ปท ทั่วโลก
- 380 R: แล้วคนที่เราติดต่อในเฟสบุค นอกจากเป็นคนไทยแล้วมีชาติอื่นไหมคะ
- 381 TU: คนอังกฤษครับ แล้วก็มือออสเตรเลีย
- 382 R: ถ้าเป็นภาษาอังกฤษที่ไม่ใช่ภาษาแม่มีไหมคะ

- 383 TU: คนต้องก่อกับพวกเยอรมัน
- 384 R: ต้มโพสท์ไหมคะ
- 385 TU: ก็ไม่ค่อยบ่อยนะครับ แต่ถ้าบ่อยก็จะไป *say happy birthday* มันก็ไม่ทุกวัน แต่ก็บ่อยเหมือนกัน ถ้า
- 386 เป็นในส่วนของ *account* ผมเอง ไม่ค่อยบ่อยครับ เดือนนึงประมาณ 2-3 ครั้ง
- 387 R: ถ้าเป็นคอมเมนต์คนอื่น
- 388 TU: คอมเมนต์กับ โลกนี้แทบจะทุกวัน
- 389 R: แล้วเวลาที่โพสค์ส่วนใหญ่จะใช้ภาษาอะไรละคะ
- 390 TU: ส่วนใหญ่ หลังจากมานี้แล้ว ส่วนใหญ่ใช้ภาษาอังกฤษนะครับ แต่ก่อนใช้ภาษาไทย แต่ว่ามาอยู่ที่นี่ใช้ภาษาอังกฤษ
- 391 เพราะว่าเพื่อนชาติอื่นจะได้เข้าใจสิ่งที่โพสค์ลงไปด้วย
- 392 R: เพิ่งมาโพสค์เป็นภาษาอังกฤษที่นี่ใช่ไหมคะ
- 393 TU: ที่ไทยก็จะมีเป็นคำสองคำ เหมือนเด็กน้อยเริ่มพิมพ์ภาษาอังกฤษ ก็ใช้ประมาณ มอห่า มอหก ที่โพสค์เป็น
- 394 ภาษาอังกฤษบ้าง เพราะเพื่อนส่วนใหญ่ที่เรียนด้วยก็เป็นคนไทยด้วยกันเอง
- 395 R: ช่วงนี้ที่บอกว่าส่วนใหญ่โพสค์เป็นภาษาอังกฤษใช่ไหมคะ
- 396 TU: ใช่
- 397 R: สักส่วนภาษาไทยกับอังกฤษ
- 398 TU: 80/20
- 399 R: เมื่อไหร่ หรือว่าทำไมโพสค์เป็นภาษาอังกฤษคะ
- 400 TU: เหมือนที่เราไปเจอเหตุการณ์ที่แบบประทับใจหรือเหตุการณ์ดีๆ เราก็อยากให้คนอื่นได้รู้บ้าง ที่ไม่ใช่เฉพาะแต่คน
- 401 ไทย เพราะคนไทยเด็กทุนที่ไปเรียนที่อื่นเหมือนผม เขาก็เข้าใจภาษาอังกฤษเหมือนกัน
- 402 R: แล้วเราใช้ภาษาอังกฤษเป็นการ *exclude* คนไทยบางกลุ่มรึเปล่า
- 403 TU: ก็ไม่เชิงครับ แต่บางทีก็จะมีพ่วงเป็นภาษาไทยนิดๆ ถ้าคิดว่ามันสำคัญจริงๆ ถ้าเกิดบางสิ่งที่เรายังไม่ยอมให้เพื่อนรู้
- 404 ก็จะเป็นภาษาอังกฤษครับ ก็ใช้คำว่าอย่างนั้นก็ได้

## Appendix G

- 405 R: แล้วเวลาที่เรากอมเมนต์เพื่อนนี่คะ เราจะคอมเมนต์เป็นภาษาอะไร
- 406 TU: ถ้าเป็นคนไทยด้วยกันเอง จะเป็นภาษาคาราโอเกะนะคะ
- 407 R: ทำไมถึงใช้ภาษาคาราโอเกะคะ
- 408 TU: ถ้าพูดถึงเรื่องอารมณ์ บางทีมันไม่ได้อารมณ์ ก็เป็นภาษาอังกฤษหมด มันจะไม่ได้อารมณ์เหมือนภาษาคาราโอเกะ
- 409 นะคะ เหมือนเราก็ดลอกจากภาษาไทยมา มันได้อารมณ์ ความรู้สึกมากกว่า
- 410 R: อารมณ์ของวัยรุ่นน่ารักคะ
- 411 TU: ใช้ @@@ จุงเบย อย่างเงี้ยะ เป็นภาษาคาราโอเกะ แล้วก็แบบ มากๆ อย่างงี้ นะคะ
- 412 R: แล้วมีที่เป็นคอมเมนต์ที่เป็นภาษาอังกฤษล้วนไหมคะ
- 413 TU: มีครับ สำหรับคนไทย มีครับ จะเป็นแชนมากกว่า
- 414 R: ทำไมใช้ภาษาอังกฤษคะ
- 415 TU: เหมือนเป็นการล้อเพื่อนมากกว่า @@@ เล่นด้วยกันเอง อะไรเงี้ยะ
- 416 R: หมายถึง เพื่อนคนนั้นเค้าใช้ภาษาอะไรกับเรามา
- 417 TU: เพื่อนคนนั้นเค้าใช้ภาษาอังกฤษ เป็นคนไทยที่พูดภาษาอังกฤษ ก็โพสต์เค้าไปครับ โปสต์ตอบเป็นภาษาอังกฤษ
- 418 R: แล้วมีไหมที่แบบว่าไหมเวลาที่เพื่อน โปสต์ภาษาไทยมา แล้วเราโพสต์เป็นภาษาอังกฤษกลับไป
- 419 TU: มัน มี ครับ แต่ไม่ค่อยบ่อยมาก
- 420 R: กรณีไหนคะ
- 421 TU: อารมณ์เหมือนกับว่าเวลาเราโพสต์สิ่งหนึ่งไป แล้วเวลาที่เค้าตอบกลับมามันไม่เกี่ยวข้องกับสิ่งที่เราโพสต์ไปเลย
- 422 เหมือน อยู่ไม่ได้อ่านข้างบนหรือที่เราโพสต์ไป
- 423 R: ทำไม ไม่ใช้ภาษาไทยอะ
- 424 TU: อารมณ์เหมือน ประมาณหน้อยนึ่ง
- 425 R: เออ แล้วแบบมีการมิกซ์ภาษาใหม่ ภาษาไทย ภาษาอังกฤษอะไรเงี้ยะ

- 426 TU: มี ครับ มี อารมณ์ เหมือนกับการเลือกใช้คำ คำคำนี้ภาษาอังกฤษ อย่างเช่นคำว่ากิน บางทีก็พิมพ์ๆ ไป ภาษาอังกฤษ  
427 มันได้ความหมายมากกว่าภาษาไทย มันอธิบายได้ตรงกว่า
- 428 R: แล้วนอกจากการมีคำภาษาไทย ภาษาอังกฤษ มีการมีรูปแบบอื่นอีกไหมคะ
- 429 TU: มีคำที่เป็นภาษาเยอรมันครับ ผมเรียนตรงนี้เรียนทำวีคเอง แล้วผมก็ไปเยอรมันมา เพื่อนมันสอนมา เป็นคำที่ไม่สุภาพ  
430 ก็ใช้กับมันนั่นแหละ เพราะมันสอนมา ผมก็ใช้กับมันนั่นแหละ @@@
- 431 R: มีคำเยอรมันเฉพาะกับเพื่อนเยอรมันใช้ไหมคะ
- 432 TU: ใช่
- 433 R: แล้วมีการใช้ ครับ ค่ะ จ๊ะ ไหม
- 434 TU: ใช่เป็น 555 แล้วเค้าก็จะถามว่าอะไร
- 435 R: ไม่เฉพาะกับคนไทยใช้ไหม
- 436 TU: ใช่กับฝรั่ง
- 437 R: ฝรั่งง ไหมคะ
- 438 TU: ก็ งง แล้วถามว่ามันคืออะไร ก็ไอ้มันเง lol ยูอะ
- 439 R: ทำไมเราใช้ 555 กับเค้าอะ
- 440 TU: ก็อยากให้เค้ารู้ อยากให้เค้าสงสัย เป็นการโปรโมทประเทศไทยไปนิดนึง มันมีเคสหนึ่งผมถ่ายรูปไปแล้วก็พิมพ์ไทย  
441 เพื่อนก็เข้ามาถามว่ามันแปลว่าไร ทำไมภาษามันน่ารักจัง ผมก็อธิบายให้ฟัง
- 442 R: กับคนไทยส่วนใหญ่เค้าใช้ภาษาอะไรคะ
- 443 TU: กับคนไทยส่วนใหญ่ ใช้ภาษาไทยครับ ก็เป็นภาษาไทยกับเพื่อนที่อยู่เมืองไทย ถ้าอยู่ที่นี้ก็ใช้ปนกัน แต่เหมือนจะ  
444 แหวกกันมากกว่า
- 445 R: กับคนไทยแบบไหนที่เราใช้ภาษาอังกฤษด้วย
- 446 TU: เพื่อนด้วยตัวเอง เพื่อนในกลุ่ม ก็เหมือนเรารู้จักกันแล้ว เรารู้ว่าเล่นได้ เล่นไม่ได้ แล้วก็ทักท้วงด้วยครับ ว่าเรา  
447 สมควรเล่นด้วยไหม

## Appendix G

- 448 R: แล้ว เออ คิดว่าการใช้ภาษาอังกฤษนี้มันดูดีกว่าภาษาไทยไหม
- 449 TU: ในเรื่องส่วนไหนครับ
- 450 R: คือ มันทำให้เราดูดี ดู *superior* กว่าคนอื่นไหม
- 451 TU: คือ มันทำให้เราดูมีพรไฟล์ดีกว่าคนอื่นหรือ ผมคิดว่ามันก็ไม่ร้อยเปอร์เซ็นต์ แต่มันก็มีส่วน ก็อยู่ที่จุดประสงค์จะ
- 452 ไปในทางที่ดี เหมือนของผม ผมคิดว่า ถ้าเกิดใช้ภาษาอังกฤษ ไม่ถูกที่มันก็ไม่ดีประโยชน์อะ เหมือนกับเราอยู่เมืองไทย เราก็ใช้
- 453 ภาษาไทยดีกว่า ถ้าเพื่อนเรามีต่างชาติ เราอยากให้เพื่อนต่างชาติรู้ มันก็ไม่เสียหายที่เราใช้ภาษาอังกฤษ
- 454 R: แล้ว เออ เราเคยมองไหมคะ ว่าคนไทยคนอื่นจะมองเรายังไง เขาจะ *perceive* เรายังไง เวลาที่เราใช้
- 455 ภาษาอังกฤษ
- 456 TU: ผมคิดเหมือนกันนะ อาจจะคิดว่าคนนี่ กะตะหะ @@@ มันก็ห้ามไม่ได้ เราก็รู้ว่าคนไทยเรายังไงกัน แต่
- 457 เหมือนกับมันก็จะมีส่วนที่เราใช้ เหมือนกับไม่ได้ใช้ มันก็ลืมไป บางทีผมก็เป็นคำศัพท์ โน่น นี่นั่น บางทีผมก็ลืมไป
- 458 R: เหมือนกับเป็นการฝึกภาษาด้วย
- 459 TU: ใช่ บางทีที่ใช้ไป บางทีรู้จักคำใหม่มา แล้วก็โพสต์ไป เขียนไป มันก็เหมือนกับการจำไปในตัว ส่วนใหญ่จะเป็น
- 460 แสง
- 461 R: เหมือนกับ ไปเรียนคำศัพท์อะไรมา
- 462 TU: ใช่ ครับ คำใหม่ๆ บางคำเหมือนเพื่อนมันใช้มา แต่เราไม่เคยได้ยินมาก่อน น่าสนใจดี แล้วก็ได้แชร์ให้คนอื่นรู้ด้วย
- 463 ถ้าเกิดเรามองให้มันเป็นประโยชน์มันก็มี ถ้าเกิดมองข้อเสียมันก็มีเหมือนกัน @@@
- 464 R: เวลาที่ด้อมโพสต์หาคนสามกลุ่ม คือ กลุ่มคนไทยด้วยกันเอง กลุ่มคนที่ป็นเจ้าของภาษา และกลุ่มที่ไม่ใช่เจ้าของภาษา
- 465 TU: ถ้าเป็นคนไทยด้วยกันเอง กับคนชาติอื่นที่จะต้องใช้ภาษาอังกฤษ ผมคิดว่าความง่ายในการเข้าใจมันจะง่ายกว่าที่เป็น
- 466 *native* จริงๆ ผมคิดว่า
- 467 R: หมายถึงตัวภาษานะคะ
- 468 TU: อ้อ ผมคิดว่าน่าจะใช่เหมือนกันครับ บางทีเราจะใช้แสง แต่เราใช้ภาษากลางๆ หน่อย เพื่อคนทุกกลุ่มจะได้
- 469 เข้าใจว่าเราสื่อสารอะไรไป แล้วถ้าโฟกัสเฉพาะ *native* เราสามารถใช้คำแสงได้ แล้วก็ประโยคไม่สมบูรณ์เค้าก็เข้าใจ
- 470 R: แล้วถ้าเป็น *native speakers of other languages* ละคะ

- 471 TU: อันนี้นั้นก็ ผมว่าน่าจะใช้เป็นภาษากลางๆ มากกว่านะครับ เพราะอย่างที่รู้กัน แต่ละท้องถิ่นมันก็มีคำศัพท์ที่คำนี้  
 472 ความหมายมันไม่เหมือนกัน อาจจะทำให้ความหมายเหมือน คำภาษาอังกฤษ อังกฤษแบบอังกฤษ กับอเมริกา มันมีบางคำที่ไม่  
 473 เหมือนกัน ใช้เหมือนภาษาไทยกลาง ไม่ใช่ภาษาอีสาน @@@ คุยกับคนไทย ก็ไม่รู้เรื่อง
- 474 R: แล้วอย่างคุยกับคนไทยจะมี อะ ครับ จะ อะไรเงี้ยะ
- 475 TU: กับคนไทย ถ้าเป็นเพื่อนกันก็ไม่ค่อยนะครับ มีกับผู้ใหญ่
- 476 R: กับชาติอื่นมีใช้ไหมคะ
- 477 TU: กับชาติอื่นเราก็ไม่ใช่ @@@ จะใช้เป็นคำอื่นที่ไม่สุภาพ ถ้าเป็นผู้ใหญ่ก็จะมี *please* ด้วย
- 478 R: ก็จะต้องดูมารยาทด้วย แล้วความรู้สึกเวลาที่เราโพสต์หรือคอมเมนต์สำหรับคนสามกลุ่มอะ
- 479 TU: ผมว่าความรู้สึกต่างกัน ถ้าเป็นกลุ่มแรกที่เป็นคนไทยเค้าอาจจะไม่เข้าใจเราร้อยเปอร์เซ็นต์ กลุ่มสอง กลุ่มที่สองกับ  
 480 สาม เนี่ยเค้าอาจจะเข้าใจเราร้อยเปอร์เซ็นต์ ถ้าเกิดเราสื่อสารเรื่อง ระดับความเข้าใจคนไทยอาจจะไม่เข้าใจร้อยเปอร์เซ็นต์
- 481 R: เออ อย่างจะมีบางเคส ที่พิมพ์หาคนไทยด้วยกัน ก็จะกลัวคนไทยจับผิดอะไรเงี้ยะ
- 482 TU: อ้อ ก็มีส่วนเหมือนกัน แต่ตรงนี้ ความรู้สึกผมเองนะ บางทีที่เรียนมาจากเมืองไทยมันก็ไม่ได้ถูกต้อง แล้วเหมือนที่  
 483 ผมมาเจอที่นั่นะ มันก็คิดหลายอย่างเหมือนกันเท่าที่ผมเห็นมา แล้วผมต้องมาปรับที่นี่ แล้วมันก็มีเวลาที่ผมโพสต์ไป มันก็มี  
 484 เพื่อนที่กลับมาเหมือนกัน ผมก็อธิบายไป แต่บางทีมันก็มีคิดบ้าง
- 485 R: คนที่กลับมาคือคนชาติไหนคะ
- 486 TU: คนไทยด้วยกันเองครับ เค้าจะชอบยูโน่นนี่นั่น ทำไมแก โน่น นี่นั่น
- 487 R: เขามา *correct* ให้ใช้ไหมคะ
- 488 TU: ใช้ ผมก็อธิบายไป
- 489 R: แต่บางทีมันก็ขึ้นอยู่กับจุดประสงค์ของเราด้วย อย่างบางทีภาษาวัยรุ่นมันก็ไม่ได้ถูกต้องร้อยเปอร์เซ็นต์ ก็จำมีคำสั้น  
 490 บ้าง ไม่ถูกบ้าง ตามหลักไวยากรณ์ ตรงนี้นั้นก็อาจจะทำให้คนรับสารไม่ครบถ้วนร้อยเปอร์เซ็นต์ แต่ถ้าเป็นอีกสองกลุ่มก็ไม่มี  
 491 ปัญหาใช้ไหมคะ
- 492 TU: อาจจะมีเหมือนกัน กับสองกลุ่มนี้ ถ้าเกิดว่าบางทีเราอาจจะผิดจริงๆ โดยที่เราไม่รู้ตัว

2<sup>nd</sup> round interview

## Appendix G

- 493 R: ที่คัมโปตส์เพื่อน (ชื่อเพื่อน) เพื่อนคนนี้เค้าโพสต์ว่า *anything goes* ตามความคิดของคัมทำไมเค้าต้องใช้  
494 ภาษาอังกฤษ
- 495 TU: ผมคิดว่ามันเป็นชื่อ ไอ้ เอ็ม ชื่อละครเวที ที่ไปดู มันก็เลยเป็นอย่างนั้นไป
- 496 R: แล้วคัมก็มีการ *respond* เป็นภาษาอังกฤษเหมือนกัน
- 497 TU: ตามน้ำ มันเป็นเพลงในเรื่องครับ ก็คือเตรียมไว้ก่อน จะได้เข้าใจขึ้น จะได้ไปโยกกับเค้าเวลาที่เค้าเต้นกัน
- 498 R: แล้วก็ถัดมาเป็นวันที่สิบคะ อันนี้คือคัม โพสต์เป็นภาษาไทย
- 499 TU: ใช่ อันนี้วันเด็กครับ
- 500 R: ทำไมถึงเลือกที่จะใช้ภาษาไทยอะ
- 501 TU: ก็ เออ เพราะคิดว่าอยากให้เพื่อนอ่านด้วย เพื่อนที่อยู่เมืองไทย
- 502 R: ก็คือ *target audience* เป็นคนไทย
- 503 TU: ใช่ ครับ
- 504 R: แล้วคิดว่าถ้าเกิดว่า เปลี่ยน โพสต์เนี่ยะเป็นภาษาอังกฤษได้ไหมคะ
- 505 TU: ก็ได้
- 506 R: แล้วเวลาที่เปลี่ยนให้เป็นภาษาอังกฤษที่มีความหมายเหมือนกัน ความรู้สึกมันจะต่างกันไหม
- 507 TU: ผมว่าต่างนะ ผมว่าภาษาอังกฤษมันแปลคำได้เยอะกว่าภาษาไทย มันสามารถตีความหมายไปได้อีกแบบหนึ่ง
- 508 R: ใจความหมายมันก็ไม่เหมือนกันสิ
- 509 TU: ใช่ ไอ้เรื่องอย่างงี้มันอยู่ที่คนรับสารมากกว่า คือคนที่จะแปลข้อความที่เราส่งไป
- 510 R: คือว่าคนไทยมันแปลได้แบบเดียว แต่ภาษาอังกฤษมันแปลได้มากกว่าอย่างงี้เธอจะ
- 511 TU: เพราะคำคำนี้มันให้ความรู้สึกที่ต่างกัน สำหรับของตัวภาษาอังกฤษนะครับ เหมือนกับคำว่ากิน ภาษาไทยก็มีอย่าง  
512 เดียวก็จบไปเลย ภาษาอังกฤษมันก็จะเป็นอย่างอื่นไปเลย
- 513 R: แล้ววันที่ 18 Jane อันนี้เป็นกลอน แล้วก็ *emoticon* ด้วย เป็นหน้า ในความรู้สึกของคัมมันคือภาษา  
514 อะไรอะ

- 515 TU: มันเหมือนแสดง *expression* ของสีหน้า ทำทาง เหมือนเวลาพูดอะไรไป ไม่รู้จะพูดอะไรต่อก็ทำสีหน้า
- 516 ทำทาง
- 517 R: ไม่เกี่ยวกับภาษาไหนจะ
- 518 TU: ไม่เกี่ยวกับภาษาคับ แค่แสดงสีหน้าออก ทางความรู้สึก
- 519 R: แล้วก็มีแซทเท็ก ทำไมต้องมีแซทเท็กด้วย
- 520 TU: คือประโยคนั้นผมเอามาจากพจนานุกรม
- 521 R: ถ้าไม่ใช่แซทเท็ก ไม่ได้หรอก
- 522 TU: ก็เหมือนให้เครดิตอะครับ
- 523 R: เออ ถัดมาเป็นวันที่ 21 ทำไมบริบทตรงนี้ ทำไมถึงคิดว่าใช้ภาษาอังกฤษได้ดีกว่าภาษาไทย
- 524 TU: คือ ใจตัวนี้ที่ผมโพสต์เป็นภาษาอังกฤษไปคือตอนที่ผมไปเยอรมัน แล้วก็เล่นกันกับเพื่อน ผมก็เลยโพสต์เป็น
- 525 ภาษาอังกฤษไป คือกลุ่มเพื่อนผมที่ไปเที่ยวด้วยกัน แล้วมันก็มีมาเมนต์ด้วยครับ
- 526 R: แล้วถ้าเราเปลี่ยนเป็นภาษาไทยในบริบทนี้จะได้อะไร
- 527 TU: ก็น่าจะได้อะไร แต่ถ้าเป็นภาษาไทยมันก็หยาบ @@@ ก็ไม่หยาบมาก @@@ มันก็นิดนึง
- 528 R: ภาษาอังกฤษมันขอพกว่าเธอจะ
- 529 TU: ใช่ว่าผมก็ไม่รู้ อย่างคำว่า *bloody* ผมก็ไม่รู้จะเลือกใช้คำภาษาไทยยังไงดี เลือกแบบตุ๊กตา *snow man*
- 530 *bloody* มันก็ยังไม่ว่า @@@
- 531 R: อ้อ เหมือนกับว่าภาษาไทยเราไม่ว่าจะใช้คำว่าอะไร
- 532 TU: ใช่ว่าครับ
- 533 R: แล้ว เออ ของวันที่ 24 อันนี้ก็เลือกที่จะใช้ภาษาอังกฤษเหมือนกัน ทำไมคะ
- 534 TU: ก็เหมือน *target* ก็เป็นโดยรวม แล้วก็ ช่วงนั้นก็ขึ้นก็เลย @@@ ก็เหมือนตัวนี้มันเป็น *second*
- 535 *conditional* ใช่ว่าครับ มันเป็นสิ่งที่ไม่เกิดขึ้นจริง แต่ถ้าไทยก็ ถ้าคิดว่าฉันได้ได้รับรางวัลจากการขึ้นก็เลย ฉันก็คงเป็น
- 536 มหาเศรษฐี ถ้าใช้ประโยคแบบนี้มันก็จะเห็นภาพ มันอาจจะจริงก็ได้ และอาจจะไม่เป็นจริงก็ได้ ก็เลยสับสนนิดนึง

## Appendix G

- 537 R: หมายถึงภาษาอังกฤษมันแสดงความเป็นไปไม่ได้ให้เห็นชัดเจน แต่ภาษาไทยไม่มี
- 538 TU: ไม่มีครับ
- 539 R: 25 Jane อะจะ เพื่อนแท้กมา ตรงนี้คือเพื่อนโพสต์เป็นภาษาไทย แล้วก็มีการ *respond* เป็นภาษาไทย
- 540 อีสาน ทำไมถึงเลือกใช้ *dialect* อะจะ
- 541 TU: @@@ คือเวลาคุยกับเพื่อนผมชอบใช้ภาษาอีสาน
- 542 R: ก็คือเวลาคุยกัน *face to face* ก็จะเป็นภาษาอีสานใช่ไหมอะ
- 543 TU: ใช่ครับ
- 544 R: แล้วถ้าสมมุติว่าเราเปลี่ยนเป็นภาษาไทย มันจะเหมือนหรือต่างกันยังไงอะ เมื่อเทียบกับ *dialect*
- 545 TU: มันให้ความรู้สึกไม่เหมือนกัน คือ ถ้าพูดความรู้สึก ในเรื่องของเสียงภาษาไทย มันก็จะอีกแบบนึง ของคำเหมือนกัน
- 546 ถ้าความรู้สึกผมจะแบบว่า คิดถึงเป็นภาษาไทย มันก็งั้นอะ แต่ถ้าเป็นแบบคิดขอมันก็จะให้ความรู้สึกที่ต่างกัน
- 547 R: มันต่างกันยังไง พอละอธิบายได้ไหม
- 548 TU: เออ อาจจะเป็นเพราะว่าผมโตมากับอย่างงั้นป่าว มันก็เลยแบบรู้สึกคุ้นเคยกับอย่างงั้นมากกว่า
- 549 R: คือรู้สึกเหมือนกับว่าภาษาอีสานมันใกล้กับเรามากกว่า
- 550 TU: ใช่ครับ ความรู้สึกเหมือนเป็นคนกันเอง อย่างงี้จะครับ เป็นเหมือนครอบครัวเดียวกัน
- 551 R: หมายถึง *distance* ของภาษาอีสานมันน้อยกว่าภาษาไทยกลาง
- 552 TU: ใช่
- 553 R: แล้วถ้าเทียบกับภาษาอังกฤษละ ถ้าใช้กับคนไทยมันมี *distance* ที่เหมือนกันหรือต่างกันยังไง
- 554 TU: ก็ถ้าใช้กับคนไทยด้วยกัน ถ้าคนไทยเค้าเข้าใจภาษาอังกฤษแล้วก็ มันก็รู้สึก ก็โอเค
- 555 R: แล้วถ้าให้เปรียบเทียบภาษาอีสาน ภาษาไทยกลาง และก็ภาษาอังกฤษ อันไหนที่เรารู้สึกว่าเรา *belong* ถ้าให้จัด
- 556 อันคับ
- 557 TU: ภาษาอีสาน แล้วก็มาเป็นภาษาไทย แล้วก็มาเป็นภาษาอังกฤษ
- 558 R: แล้วถ้าผมมองว่าภาษาอังกฤษเนี่ยะ เรามีสิทธิ์ที่จะใช้มากแค่ไหน

- 559 TU: เหตุการณ์ไหนครับ
- 560 R: เหตุการณ์ที่ว่าๆ ไป หมายถึงเวลาที่เราโพสต์ลงในเฟซบุคจะ
- 561 TU: อ้อ ผมว่าภาษาอังกฤษผมก็ใช้บ่อยเหมือนกัน
- 562 R: คือตั้มคิดว่ามันเป็นภาษาของใครจ๊ะ
- 563 TU: เป็นภาษา เหมือนกับผมอยากสื่อความหมายให้คนดูทั้งไทยและเทศ ภาษาอังกฤษก็หมายความว่าคนทุกกลุ่มก็
- 564 สามารถดูได้ ถ้าเป็นกลุ่มของคนไทยเอง อย่างน้อยก็สามารถรับรู้ได้
- 565 R: แล้วตั้มมองว่าเรา เรา *belong* กับภาษาอังกฤษมากน้อยแค่ไหน ไหน สำหรับตัวของตั้มเอง
- 566 TU: ก็ในระดับปานกลาง
- 567 R: มันเป็นภาษาของคนอื่นไหม
- 568 TU: ครับ ลังเล เป็นภาษาของคนอื่น
- 569 R: คือว่ายังไงเราก็ไม่ *belong* กับภาษานี้ แต่ก็มีสิทธิ์ที่จะใช้
- 570 TU: ใช่ครับ
- 571 R: แล้ว เออ ในโพสต์เดียวกันวันที่ 25 ตั้มมีคอมเมนต์ข้างล่าง เออ ตอนเวลา 16.44 ที่บอกว่า คริคริ น่ารักจัง
- 572 รัช lol ทำไมเลือกที่จะสวิตช์เป็นภาษาอังกฤษ lol
- 573 TU: คือว่าตัวผม คิดคำนี้มากเลย เวลาตอบแชทอะไรก็จะใส่ lol เหมือน อีอิ ฮ่าฮ่า
- 574 R: แล้วทำไมไม่เปลี่ยนเป็น อีอิ ฮ่าฮ่า มันเท่ากันไหม ความหมาย ในความรู้สึก
- 575 TU: ความหมายมันเท่ากัน แต่ที่ผมใช้อย่างนี้เพราะมันเป็นความเคยชิน
- 576 R: แล้วความรู้สึกมันเท่ากันไหมจ๊ะ
- 577 TU: เท่ากันเลยครับกับเลข 5 ผมว่าเมันตั้มผมอาจจะใช้ผิดด้วยซ้ำ คือเหมือนริบๆ แย่งกันคอมเมนต์ ใครเร็วกว่า @@@
- 578 R: เป็นความเคยชินที่เราใช้ประจำ
- 579 TU: ใช่

## Appendix G

- 580 R: แล้วก็มาเป็นวันที่ **14 Feb** ทำไมไม่ตั้งถึงเลือกภาษาอังกฤษจ๊ะ
- 581 TU: ก็ที่เลือกก็ตัวความหมายเอง แล้วก็ต้องการที่จะสื่อคนอื่นรู้ด้วยว่าจะไรที่สำคัญกับเรา ที่ไม่ใช่แค่คนไทย เวลาที่เรา
- 582 คิด หรือเจออะไรที่ดีๆ เราก็อยากแชร์ให้คนอื่นรู้ด้วย
- 583 R: แล้วคาดหวังใหม่ว่าคนที่มา **respond** กับโพสต์ของเราจะต้องเป็นชาติอื่นด้วย
- 584 TU: ก็ไม่ แล้วที่ว่า **respond** นี้มีเข้ามาไลค์ หรือว่าเป็นคอมเมนต์
- 585 R: เป็นคอมเมนต์จะ
- 586 TU: ไม่ครับ ถ้าเป็นเพื่อนต่างชาติมันไม่ค่อยมาอยู่ในหน้า **wall** จะเป็นข้อความมากกว่า เหมือนเค้าให้ความ อะไรนะ
- 587 ให้ความส่วนตัว ถ้าบอกว่าไม่ให้โพสต์รูปนี้เค้าก็จะไม่ ถ้าเป็นคนไทยก็ @@@ เกรียมเลย
- 588 R: แล้วก็มีสติ๊กเกอร์ด้วยที่เพื่อนคอมเมนต์มา ในความรู้สึกของคัมสติ๊กเกอร์นี้เป็นภาษาอะไร
- 589 TU: สติ๊กเกอร์นี้แบบว่า แสดงความรู้สึกต่อกัน เหมือนที่มันขยับได้ ไม่ได้เป็นภาษาอะไร
- 590 R: แล้วก็วันที่ **24 March** ตรงนี้เลือกใช้ภาษาอังกฤษอีกแล้ว ทำไมเลือกใช้ภาษาอังกฤษ
- 591 TU: ก็ @@@ ไม่รู้ @@@ ถ้าเกิดผมเปลี่ยนโพสต์นี้เป็นภาษาไทย มันก็จะ ถ้าโพสต์เป็นภาษาไทยแล้วใช้คำกลางๆ แบบ
- 592 นี้ผมรู้สึกไม่ชิน รู้สึกแปลกๆ
- 593 R: รู้สึกแปลกๆ ทั้งๆ ที่เป็นภาษาเรา
- 594 TU: ใช่ คือ ตัวผมเองไม่ค่อยได้ใช้ภาษาไทย เอาจริงๆ ผมจะเป็น **dialect** ไป @@@ ภาษาไทยจะใช้เฉพาะเวลาสั่ง
- 595 ของกินมากกว่า เวลาอยู่กับเพื่อนก็ลาวแตก
- 596 R: แล้วยังยืนยันความเป็นเจ้าของภาษาไทยมีมากกว่าภาษาอังกฤษอยู่หรือเปล่า
- 597 TU: ภาษาไทยมีมากกว่า ผมมีความรู้สึกว่ายเรียนภาษาอังกฤษมันทำให้ผมเข้าใจภาษาไทยมากขึ้น ตรงที่เรียนแบบคำกริยา
- 598 คำวิเศษมากขึ้น มันทำให้ผมเห็นภาพ เพราะตอนแรกผมก็ไม่เข้าใจว่าจะไรคือคำกริยา คำวิเศษ พอมาเรียนภาษาอังกฤษก็จะทำ
- 599 ให้เข้าใจมากขึ้น
- 600 R: แล้วเออ ครั้งที่แล้วที่คัมบอกว่าคุณเพื่อน โพสต์เป็นภาษาอะไรมา คัมก็จะ โพสต์เป็นภาษานั้นด้วย ทำไมถึงเป็นอย่าง
- 601 นั้นจ๊ะ
- 602 TU: ก็ผมอยากให้เขา เหมือนตามน้ำอะครับ คืออยากให้เค้าเข้าใจว่าที่เราตอบกลับไปมันระดับไหน

- 603 R: แล้วถ้าเราไม่ตามหละ เพราะอย่างที่เค้าโพสต์เป็นภาษาอังกฤษ แต่หลายๆ ครั้งเพื่อนก็มาตอบภาษาไทย เพื่อนเค้าก็  
604 ไม่ได้ตามน้ำด้วย เรารู้สึกอะไรไหม
- 605 TU: ถ้าเป็นเพื่อนที่สนิทกันมากก็ไม่รู้สึกอะไรครับ ก็มีนิดนึง แต่ถ้าเป็นเพื่อนที่ไม่สนิทด้วย แล้วก็มาโพสต์ก็ ก็มีบ้าง รู้สึก  
606 นิดนึง บางทีก็ไม่ชอบ บางทีผมโพสต์ไปประมาณว่าทำแบบนี้ไม่คืนะ ยูไม่ต้องแคร์ เหมือนบางคนมาตอบกลับมาว่า กินข้าว  
607 หรือยัง ผมก็จะเป็นแบบอือ ไม่ตรงประเด็นก็มี ถ้าเกิดตอบอะไรที่มันไม่เข้า ก็ระคายเคืองนิดนึง แต่ถ้ามันตามน้ำก็ไม่มีอะไร
- 608 R: ที่เค้าตอบไม่ตรงประเด็นนี้เค้าตั้งใจหรือเค้าไม่เข้าใจภาษาอังกฤษ
- 609 TU: ผมก็ไม่เข้าใจเหมือนกัน ผมก็ไม่ทราบเหมือนกัน บางทีเราโพสต์อะไรที่ซีเรียสไป แล้วก็ตอบ คิดถึง @@@
- 610 R: ถัดมาเมื่อวันที่ **31 March** เพื่อนชื่อ (ชื่อเพื่อน) โพสต์เป็นภาษาอังกฤษมา ต้มคิดว่าเหตุผลอะไรทำไมเพื่อน  
611 คนนี้ถึงโพสต์เป็นภาษาอังกฤษมาจ๊ะ
- 612 TU: เพื่อนคนนี้นั้นใช้ภาษาอังกฤษ คือคนนี้นั้นจะเป็นเวลาคุยแชทกับมัน มันก็จะใช้ภาษาอังกฤษด้วย ผมก็ไม่เข้าใจครับ
- 613 R: เค้าพิมพ์ไทยไม่ได้หรือเปล่า
- 614 TU: @@@ เค้าพิมพ์ได้อยู่แล้ว
- 615 R: แล้วเรารู้สึกยังไงเวลาที่เราเห็นเค้าใช้ภาษาอังกฤษ
- 616 TU: ก็โอเค คือเป็นการฝึกไปในตัวแต่ถ้ามันเยอะไปมันก็ไม่ดี
- 617 R: แล้วคนนี่คือพอดีไหมคะ หรือว่ายังไง
- 618 TU: คนนี้ยังพอดีครับ แต่มีอีกคนที่ไม่พอดี
- 619 R: พอจะอธิบายรายละเอียดของความพอดีได้ไหมจ๊ะ
- 620 TU: คือ ถ้าเกิดใช้ภาษาอังกฤษมันก็ได้เยอะมาก ไม่ได้เยอะแบบตลอดเวลา บางทีเค้าก็ภาษาไทย แต่อีกคนนึงคือไม่  
621 ภาษาไทยเลย
- 622 R: แล้วสำหรับคนที่ไม่ใช่ภาษาไทยเลย ต้มพอจะทราบเหตุผลไหมคะ เรามองเค้ายังไง
- 623 TU: ถ้าเป็น *rumour* เกี่ยวกับเค้า ก็เค้าก็จะหยิ่งนิดนึง แต่สำหรับผมก็ไม่มีปัญหาเกี่ยวกับเค้า
- 624 R: ก็คือคนที่ใช้ภาษาอังกฤษ คือเป็นคนที่ยิ่งหรือคะ

## Appendix G

- 625 TU: ก็ไม่เชิงว่าหยิ่ง แต่ลักษณะนิสัยของเค้าเป็นไปในทางนั้นนะครับ ก็คือทำตัวเด่น เค้นตลอดเวลา
- 626 R: ก็การใช้ภาษาอังกฤษมันจะทำให้เค้ามีความเด่นขึ้นมา
- 627 TU: มีความมั่นใจในตัวเองมากกว่า ผมน่าจะใช้คำนี้
- 628 R: แล้วมันทำให้เค้าดูดีด้วยไหม
- 629 TU: คิดว่า
- 630 R: แล้วเออ *respond* ต่อโพสต์นี้เป็นภาษาอังกฤษหมดเลย ตั้มีก็จะมีการใช้ตัวครับห้อยท้ายด้วย
- 631 TU: ครับก็ เหมือนผมไม่รู้ ก็ตอบเมนต์ของเพื่อน แล้วผมก็คิดภาษาคาราโอเกะด้วย
- 632 R: ภาษาคาราโอเกะหมายถึงตรงนี้ใช่ไหมจะ
- 633 TU: ใช่ ครับ
- 634 R: แต่จะไม่ใช้ภาษาคาราโอเกะกับทั้งประโยค
- 635 TU: ไม่ แต่เป็นคำสร้อยเฉยๆ แต่ไม่ก็คำที่ผมใช้ เช่น ครับ อะ ไร้ครับ ผมก็ไม่ ไม่สัมพันธ์กับภาษานี้เท่าไร๋ บางทีผม
- 636 อ่านผมยัง งง เลย บางทีผมเห็นน้องคนนึง คนไทยที่เรียนอยู่นี้ เหมือนเค้าเรียนอินเตอร์มาตั้งแต่เล็ก แล้วเค้าก็ตอบมาเป็นภาษา
- 637 คาราโอเกะ ผมก็บอก น้องตอบเป็นภาษาอังกฤษเหอะ ที่เข้าใจง่ายกว่าอีก
- 638 R: คนนี้เป็นเพื่อนกัน ทำไมต้องใช้ *polite markers* ด้วย
- 639 TU: เพราะว่าคำว่าครับ มันเป็นเหมือนอารมณ์เหมือนกับคำว่าครีซ แค่สร้อยให้ประโยคมีอะไรนิดนึง ถามว่ามี
- 640 ความหมายไหม สำหรับผมมันไม่มีความหมายอะไร
- 641 R: แล้วถ้าเราตัดออกไป กับใส่เข้ามา ความรู้สึกมันต่างกันไหมจะ
- 642 TU: ก็เหมือนมันมีอะไรหายไป ใส่แค่มันเป็นคำสร้อยเฉยๆ ถ้าหายไปก็ไม่มีอะไร ตัวจะสื่อไปก็ไม่มีอะไรเปลี่ยนแปลง
- 643 R: แล้วอารมณ์มันเปลี่ยนไหมจะ
- 644 TU: เปลี่ยน ก็เหมือนไม่เห็นมีคำว่าครับก็จะแบบ มีอะไรติดๆ อยู่เหมือนมันไม่สุด ใส่ไปมันก็เหมือนสุด แล้วก็ทำให้มัน
- 645 ซอฟท์ลงมา
- 646 R: แล้วก็มีใช้ อ่า ด้วย อันนี้คือภาษาไทยเหมือนกัน ใส่เพื่ออะไร
- 647 TU: ใส่เหมือนเวลาพูด ก็ฟรีอะ ไม่ฟรีอะ เป็นคำสร้อย

- 648 R: ใน *conversation* ตรงนี้ ถ้ามีใครคนหนึ่งที่ไม้อใช้ภาษาอังกฤษ คัมจะรู้สึกยังงใจจะ
- 649 TU: ก็ ถ้าถามว่ารู้สึกอะไรไหม ก็อาจจะเป็นแคะคำใหม่ ก็เพื่อนเค้าตามก็ตาม แต่ถ้าไม้อใช้ ก็เหมือนมีจุดยืนเป็นของ  
650 ตัวเอง
- 651 R: แล้วมันเกี่ยวกับมารยาทด้วยไหม
- 652 TU: ถ้าถามถึงมารยาท ผมว่าเกี่ยวนะผมว่า เหมือนถ้าเป็นคนไทย เห็นคนอื่นทำ เราก็ดูต้องทำตามน้ำ เพราะคนไทยจะไม่  
653 ค่อยมีจุดยืนชัดเจน อย่างตัวผมก็ไม่มีขนาดนั้น
- 654 R: เหมือนกับเป็นเรื่องของวัฒนธรรมไทย ที่ต้องทำอะไรตามๆ กัน
- 655 TU: ใช่ เหมือนกับ ยังงใจก็ได้ ยังงใจก็ได้ นี่เป็นคำของคนไทย
- 656 R: เออ มีเพื่อน ใน *conversation* เดียวกัน (ชื่อเพื่อน) กับ (ชื่อเพื่อนอีกคน) อันนี้ก็จะใช้คะ ก็คือคัมอ่านแล้วรู้สึก  
657 ยังงใจคะ เปรียบเทียบกับคนอื่นที่ไม่มีตัวห้อยท้ายคะ
- 658 TU: เวลาอ่านแล้วรู้สึกต่างกับคนที่ใช้ภาษาอังกฤษทั้งประโยค
- 659 R: แล้วคัมอยากให้คุณไทยคุยกับคนไทย โดยใช้ภาษาอังกฤษแบบไหน แบบเพียวๆ หรืออยากให้มีคำห้อยท้ายมาด้วย
- 660 TU: สำหรับตัวผม ผมแบ่งเป็นสองกรณี ถ้าเกิดว่าเป็นเพื่อนที่สนิทกันแล้วก็ได้ ใช้ได้ รู้ใจกันแล้ว แต่ถ้าเป็นแบบที่ยังใช้  
661 ภาษาอังกฤษในระดับที่ฝึกฝนก็ใช้ภาษาไทยไปเลยดีกว่า เพราะถ้าเกิดใช้อย่างงี้ไปเรื่อยๆ มันจะเกิดเป็นความเคยชิน แต่พอ  
662 เขียนไปจริง มันก็จะตามนั้น
- 663 R: ก็คือต้อง *advance* ระดับหนึ่งถึงจะใช้ได้
- 664 TU: ก็ไม่เชิง *advance* ก็แค่ระดับ *intermediate* ของอย่างงี้มันขึ้นอยู่กับจังหวะและเหตุการณ์ที่จะใช้
- 665 R: ถัดมาวันที่ 24 April ทำไมเลือกใช้ภาษาอังกฤษแทนที่จะเป็นภาษาไทย
- 666 TU: ก็เหมือน ผมใช้ภาษาอังกฤษ เพื่อที่จะสื่อให้ทุกคนเข้าใจสิ่งที่เราจะสื่อทั้งหมด ถ้าเกิดสื่อเป็นภาษาไทย เพื่อนที่ผม  
667 สนิทเป็นคนไทยมันก็จะพรั่งพรูเข้ามาเยอะ ก็เลยเป็นแบบนี้เลยดีกว่า
- 668 R: ก็คือต้องการที่จะ *exclude* คนไทยด้วย

## Appendix G

- 669 TU: นิดนึ่งครับ ถ้าผมเปลี่ยนเป็นภาษาไทย (แปลให้ฟัง) บางทีถ้าเป็นภาษาไทยมันก็น่ามนิดนึ่ง ภาษาอังกฤษคือว่า  
670 ภาษาไทยมันจะตลก ถ้าผมแปลเป็นภาษาไทยผมจะแปลไม่ค่อยสวยครับ เวลาผมแปลงานให้เพื่อนก็จะให้ไปเรียบเรียงเอาเอง  
671 เพราะผมแปลไทยอังกฤษรวมกันเลย
- 672 R: คัมนี้ถนัดภาษาอังกฤษมากกว่าภาษาไทยกลาง
- 673 TU: ครับ เวลาที่ผมจะพูด ผมก็คิดเป็นภาษาอังกฤษไปเลย
- 674 R: ฉะนั้นเวลาที่โพสต์ภาษาอังกฤษในเฟสบุ๊ค จะต้องใช้ตัวช่วยไหมจ๊ะ หมายถึงจะต้องใช้ *google* ช่วยในการสร้าง  
675 ประโยคใหม่ หรือว่าใช้ *dictionary* หรือว่าเราสามารถที่จะสื่อสารโดยไม่ต้องพึ่งตัวช่วยเลย
- 676 TU: ก็ใช้หะครับ เพราะผมเป็นคนมีปัญหาเรื่อง *spelling* เช็ค *spelling* เลยๆ
- 677 R: แล้วมีเพื่อนคนนึงมาตอบเป็นภาษาไทย อันนี้โอเคไหมคะ
- 678 TU: โอเค อันนี้เค้าอยู่อังกฤษ แต่เค้ามาโตที่นี่ แต่เค้าใช้ภาษาไทยดีกว่าผมอีก @@@ ผมหนึ่ง เลย
- 679 R: แล้วถ้าเกิดว่าเปลี่ยนตรงนี้เป็นภาษาอังกฤษ สมมุติว่าเพื่อนเปลี่ยนคำว่าเป็นไรปาว เป็นภาษาอังกฤษ ความรู้สึกมัน  
680 จะเหมือนหรือต่างกันยังไงจ๊ะ
- 681 TU: ก็ความรู้สึกต่างครับ เหมือนภาษาอังกฤษคุณมีน้ำหนักมากขึ้น ถ้าถามว่าเป็นไรปาว เหนื่อยหรือเปล่า ผมรู้สึกว่ามัน  
682 ถามทั่วไป ความรู้สึกมันจะต่างกันนิดนึ่ง ไม่เยอะมาก
- 683 R: คือภาษาอังกฤษมันหนักแน่นกว่าใช้ไหมจ๊ะ อย่างเมื่อกี้ที่คัมบอก
- 684 TU: ใช่ครับ ภาษาไทยมันจะ *general* มากกว่า เกิดอะไรขึ้น แต่ถ้ายูโอเคไหม มันก็จะใช้อารมณ์เยอะกว่า มัน  
685 แล้วแต่การเลือกใช้คำด้วยครับ ผมว่า
- 686 R: แล้วก็นอกจากเพื่อน (ชื่อเพื่อน) ที่เรียนที่เมกา แล้วคิดว่าคนอื่นๆ เค้ามีเหตุผลในการโพสต์ภาษาอังกฤษในเฟสบุ๊ค  
687 อีกรั้วไหมจ๊ะ หรือว่าเวลาคอมเมนต์กับคนไทยด้วยกันเอง ทำไม่ต้องเป็นภาษาอังกฤษ
- 688 TU: ถ้าเกิดเป็นความรู้สึกผมจริงๆ เลยนะ ไม่ได้โลกสวย ผมว่าก็คงจะแคะ แล้วก็เคยชิน ใช้น้อย ผมก็ใช้ทั้งสองอัน  
689 @@@ อารมณ์กะแคะก็อยากใช้ภาษาอังกฤษ ปกติก็ใช้ปนกันไปเลย
- 690 R: แล้วคิดว่าเวลาที่เรารโพสต์ภาษาอังกฤษ ภาพลักษณ์ของเรานั้นเป็นยังไงจ๊ะ คิดว่าเพื่อนจะชอบไหมที่เราโพสต์เป็น  
691 ภาษาอังกฤษ เพื่อนคนไทยนะ

- 692 TU: ถ้าเป็นเพื่อนคนไทย มันก็มีสองกลุ่ม กลุ่มแรกก็โอเคชอบ ดูดี มีสาระ กลุ่มที่ชอบภาษาอังกฤษอะครับ แต่ถ้าเป็น  
693 กลุ่มที่เห็นแล้วแบบเหมือน อารมณ์แบบ อารมณ์ชาวบ้านก็จะ อี๋กะแคะนะมึง ไปแค่นี้ก็ต้องใช้ภาษาอังกฤษ มีทั้งสองอย่าง
- 694 R: แล้วทำไมเค้าถึงชอบหละจ๊ะ สำหรับกลุ่มที่ชอบ
- 695 TU: ผมคิดว่าเค้ามีความสนใจในตัวภาษา แต่อีกกลุ่มหนึ่งก็จะมี แหม ทำไมชอบใช้ภาษาอังกฤษจัง ก็มีแหกมาทางเฟสบุค  
696 ผมก็บอก ก็ชอบ ก็คนที่มีความสนใจเค้าก็จะไม่อะไร แต่ถ้าคนที่แบบที่อิจฉาก็มี ก็จะมาหนีบแนม
- 697 R: แล้วก็ *26 April In the new forest* แล้วก็แท็กเพื่อนอีกสองคน คนที่แท็กก็มีผลต่อการใช้ภาษาของเรา  
698 รีเปล่า
- 699 TU: น้องคนที่มาด้วย อ่านภาษาไทยไม่ออก เค้ามาตั้งแต่อายุห้าขวบ เค้าพูดไทยได้ พูดภาษาได้ได้ด้วย แต่อ่านไม่ได้
- 700 R: แล้วก็การที่ดื่มชอบโพสต์เป็นภาษาอังกฤษ มันมีผลต่อการ *respond* การคอมเมนต์ของคนไทยใหม่จะ  
701 หมายถึงอาจจะน้อยลงจากคนไทยอะไรจ๊ะ
- 702 TU: ก็มีส่วน ถ้ากลุ่มคนไทยที่มั่วจ๊ก จะมีกลุ่มคนไทยที่อยู่ที่นี่กับกลุ่มคนไทยที่เมืองไทย ถ้ากลุ่มคนไทยที่อยู่ไทย  
703 เวลาผมโพสต์เป็นภาษาอังกฤษ เค้าก็จะไม่ค่อยโพสต์ตาม แต่ถ้าคนไทยที่นี้จะโพสต์ตามเป็นทั้งภาษาไทยและภาษาอังกฤษ
- 704 R: แล้วอยากเห็นภาษาที่คนไทยใช้ในเฟสบุคอยากเห็นเป็นแบบไหนจ๊ะ
- 705 TU: เป็นภาษาอังกฤษที่เข้าใจง่าย ใช้ศัพท์แบบปกติธรรมดา เรียงประโยคแบบเข้าใจง่าย ถ้าเป็นผมตอบในเฟสบุคผมก็จะ  
706 ใช้ภาษาที่ไม่ถูกต้องร้อยเปอร์เซ็นต์ เป็น *u ok* ไม่เป็น *r u ok?* ฝรั่งเศสก็เป็นเหมือนกัน แต่ถ้าเป็นคนไทยที่เพิ่งเรียนผมก็  
707 อยากให้ใช้ภาษาอังกฤษแบบ ถูกไปเลย
- 708 R: ถูกหมายถึงอะไรจ๊ะ
- 709 TU: ถูกแกรมม่าครับ เพราะตอนที่ผมเริ่มพูดภาษาอังกฤษ ผมก็เอาทุกอย่าง เช่น แกรมม่าทุกครั้ง ถ้าเราทำให้มันดี  
710 ได้ ก็ให้มันถูกไปเลย
- 711 R: แล้วถ้าเกิดเจอคนที่ใช้ภาษาอังกฤษในเฟสบุคแบบ *broken* อะ ตั้มีรู้สึกยังงั้นจะ
- 712 TU: ก็รู้สึก ก็ตรงนี้น่าจะแก่นิดนึง วันนี้ผมก็เห็นน้องโรงเรียนโพสต์เป็นภาษาอังกฤษกัน แล้วก็เพื่อนก็ตามน้ำ ก็ไม่ถูก
- 713 R: แล้วตัว *personal messages* อันแรกที่ดื่มเขียนเป็นภาษาไทย แล้วเพื่อนเขียนเป็นภาษาอังกฤษ ทำไมดื่ม  
714 ใช้ภาษาไทยจ๊ะ

## Appendix G

- 715 TU: สำหรับตัวผม ก็ไม่รู้สิคืออะไร
- 716 R: ทำไมเลือกที่จะทับศัพท์เป็นภาษาอังกฤษ ทำไมไม่เปลี่ยนเป็นภาษาอังกฤษไปเลย เช่น *speaking IELTS*
- 717 TU: ก็เหมือนผม ผมคุยไทยกับคนนี่ แต่บางทีเค้าก็ตอบเป็นภาษาอังกฤษ คงจะซีเกียจเปลี่ยนเป็นพิมพ์มั้งครับ คนนี้อยู่ที่
- 718 อังกฤษ อยู่แถวๆ (ชื่อเมือง)
- 719 R: แล้วทำไมสุดท้ายๆ เริ่มจะ *switch* เป็นภาษาอังกฤษ
- 720 TU: คำว่า *wot* มันเป็นเหมือนคำถามที่ต้องการคำตอบ แต่ถ้าเปลี่ยนเป็นภาษาไทย อะไร ซึ่งมันก็จะหยุดอยู่ตรงนั้นเลย
- 721 มันต้องหาคำมาขยายต่อ ผมก็เลยใช้คำว่า *wot* มันก็เป็นคำตกใจได้ด้วย มันมีหลายมิติ
- 722 R: อันนี้คือการเปลี่ยนเป็นไม่มีผลใช้ใหม่จะ
- 723 TU: ใช่ครับ
- 724 R: แล้วอีกคนแหละจะ
- 725 TU: อยู่ (ชื่อเมือง) เหมือนกัน เรียน *medical*
- 726 R: ทำไมใช้ภาษาอังกฤษกันคะคนนี่
- 727 TU: กับคนนี่เหมือนกับแหะกัน
- 728 R: ไม่แหะเป็นภาษาไทย
- 729 TU: อย่างที่บอกเรื่องมติดิภาษา ภาษาไทยผมก็ไม่ค่อยแข็งแรง แล้วก็ผมอธิบายไม่ค่อยถูก ภาษาอังกฤษมันเป็นไปเลยครับ
- 730 R: มีอะไรอยากเพิ่มเติมใหม่จะเกี่ยวกับการใช้
- 731 TU: เท่าที่ผมเห็นมาจากเพื่อนที่อยู่เมืองไทย ถ้าเกิดเพื่อนที่ผมรู้จักสนิทระดับนี้ มันก็โอเค แต่ที่อยากเพิ่มเติมคือ ถ้าจะ
- 732 ใช้ก็ใช้ไปเลย ใช้ภาษาอังกฤษที่ไม่ใช่ภาษาไทย ที่เป็นอักษรไทย เพราะส่วนใหญ่คนไทยจะใช้ทับศัพท์เยอะ เท่าที่ผมเห็นมา
- 733 R: คือไม่ชอบให้ทับศัพท์เธอจะ
- 734 TU: กับตัวผมไม่มีปัญหา แต่ถ้าแก้ได้ก็แก้ มันจะทำให้ดีขึ้น
- 735 R: เช่น ยังไงจะ ทับศัพท์ที่ว่า เพราะบางตัวอาจจะเป็นคำยืมไปแล้ว
- 736 TU: ประมาณว่ามีสอบ *Bio* สอบ *Chem* สอบ *Eng*

- 737 R: คืออยากให้ใช้ภาษาไทยมากกว่า
- 738 TU: บางคนก็บอกดี มีเทส ก็บอกว่าเป็นการทดสอบก็ได้นะ
- 739 R: แล้วถ้าทับศัพท์แล้วมันเป็นอย่างไงจะ
- 740 TU: สำหรับตัวผมมันก็แบบว่าบางตัวมันไม่จำเป็นต้องใช้ก็ได้
- 741 R: คืออยากให้รักษาคำไทยไว้ ประมาณนี้หรือเปล่า
- 742 TU: ก็ ลังเล ครับ ถ้าผมเห็นคนไทยในเมืองไทยโพสต์เป็นภาษาอังกฤษเยอะขึ้นผมว่า ก็รู้สึกดีแบบหนึ่ง เหมือนเป็นการ
- 743 โปรโมทภาษาอังกฤษในเมืองไทยมากขึ้น เหมือนคนไทยมีความสนใจภาษาอังกฤษมากขึ้น
- 744 R: ตรงนี้ตีพิมพ์มองเป็น *positive* หรือ *negative*
- 745 TU: เป็น *positive* ตรงที่ว่า เหมือนเราเรียนภาษาอังกฤษมาตั้งนาน เราไม่ค่อยได้ใช้เลย ที่เมืองไทย ถ้าเกิดมีช่องทาง
- 746 ให้ได้ใช้ ถึงแม้จะไม่เยอะ แต่มันก็ดี ตรงนี้ก็จะได้เห็น อย่างน้อยก็เอามาใช้ได้ในชีวิตประจำวัน ไม่ต้องส่ง EMS คืนครู แต่ถ้าคิด
- 747 ถูกมันก็ไม่อะไรมาก แค่เราเข้าใจสิ่งที่เค้าสื่อมามันก็คือจุดสำคัญในการสื่อความ
- 748 R: ตั้ม ที่รับกวนถามเพิ่มนิดนึงจ้า รับกวนถามเพิ่มนิดนึงจ้า ภาษาอังกฤษที่ใช้ในเฟซบุ๊ก ตั้มมองว่าภาษาอังกฤษตอนนี้
- 749 เป็นภาษาของใครจะ
- 750 TU: ผมว่ามันเป็นภาษาของทุกคนอ่า ไม่ใช่แค่ *native*
- 751 R: งั้นตอนนี้ตั้มก็มีสิทธิ์ที่จะเป็นเจ้าของภาษานี้ได้ใช่ไหมหะ
- 752 TU: ผมมองว่าผมไม่มีสิทธิ์อ่ะครับ แบบเราแค่ผู้ใช้

Interviews 3-10 are available on request.

Email: [ts4e12@soton.ac.uk](mailto:ts4e12@soton.ac.uk), [ins\\_x2001@hotmail.com](mailto:ins_x2001@hotmail.com)



## Appendix H : Examples of observation summary of Facebook wall posts and examples of reflexive record

Participants	Setting	Sex	Summary
Mali	USA	F	She mostly posts in English followed by Thai translations. She rarely posts in English or Thai only. It is possible that when she posts in English only, she is busy. For comments, most of the comments are written in Thai by Thai people. Thus, she replies in Thai. However, whenever there are comments in English by either Thai or non-Thais, she responds in English. She tries to stick with the initial languages used by her interlocutors.
Nim	USA	F	On her Facebook wall, she mostly posts in English and a bit of Spanish. There are some posts in Thai by her Friends. When it comes to comments, she comments in Thai and sometimes in English so as to respond to Thai words. She also mixes Thai and English in one comment. Most of her status updates use English only.

Participants	Setting	Sex	Summary
Dao	USA	F	The languages she uses sometimes do not depend on the initial languages. It is what is best to use in a particular situation. Even if the posts are in English, she may respond in Thai or vice versa. She often mixes English and Thai in one sentence. When she receives comments in Thai, sometimes she responds in English and the other way round.
Beau	Denmark	F	She seldom posts on her Wall. When she posts in English, they are short messages. She also posts in Den with Thai translations afterwards. In her comments, she follows the previous languages posted.
Ann	Denmark	F	She mostly posts in Den. She sometimes posts in English. For some posts, she combines a bit of English, Thai and Den. When responding to comments, she uses languages depending the languages used by the persons who initiate the comments. In many cases, she hits LIKE as responses or use emoticons and stickers.
Thana	Thailand	M	Most of the time, he uses English on his posts. If the contents are related to Thai, he uses Thai with English translation or only Thai. If the contents are in English, he uses English only. When updating his everyday life, he uses English. He responds to comments in English as the majority who comment are non-Thai. There is one Thai Friend who comments in English and he then responds in English.

Participants	Setting	Sex	Summary
Baifern	Thailand	F	She does not post on her Wall often, but her friends tend to post or tag her on her Wall. When she posts in English, she also uses Thai writing that does not say the same thing as the previous English. Mostly, she responds to comments in Thai as her friends use Thai on Facebook. There was one post in which she used English to respond to a post in English written by her Thai friend.
Bank	England	M	He seldom posted anything on his Wall at the beginning of data collection. Later, he shared a lot of information in English with captions using his own words in English. He has many non-Thai friends who make comments on his posts. Not many Thais respond to his posts. He is not sure if this is caused by his English posts. It seems that he is very comfortable using English as he also uses English with his siblings on Facebook. He mostly writes in English and there was one post in karaoke language.
Tum	England	M	Most of the time, he posts in English, but for comments, it depends on the languages used in the initial posts or comments. He mentioned in the interview that karaoke is commonly used by Thai teenagers, but such a feature was not found in his posts to date.

Participants	Setting	Sex	Summary
Nan	England	F	She has some non-Thai friends posting on her Wall or tagging her. She sometimes posts in Thai and sometimes in English. It seems that she has interactive non-Thai friends to communicate on Facebook and this encourages her to post in English. Sometimes she posts in Thai with an English translation. When she comments, she uses Thai to respond to Thai posts and English to reply to posts by non-Thais.

Examples of reflective record

Mali (female living in the US)

Mali  
 [redacted] city  
 14 January · [redacted] United States ·

Late night coffee, I just couldn't help it!  
 กาแฟตอนหัวรุ่งแหละ คินนี่ยาวไป!

Commented [ST1]: Two sections: English and Thai (similar meaning) like what she mentioned earlier.

Mali's FB Friend Mali  
 [redacted] with [redacted]  
 15 January · [redacted], United States ·

Party time:) City  
 [redacted] มั่นชั๊กกันอยู่ของคน คิดถึงกันมา

15 January at 22:25 · Like · 1

Commented [ST2]: Responded to English status update using Thai (said she kept with the language she responded to?? Ask her why she didn't keep with the previous language)

Mali  
 [redacted] city  
 16 January · [redacted], United States ·

Looks like we have a son today! (She picked her own outfit.)  
 วันนี้มีลูกชายแล้ว (นางเลือกชุดและรองเท้าเอง)

— feeling entertained with [redacted] Mali's FB Friend  
 [redacted] เหมียตอยู่จริงด้วย 55

Commented [ST3]: Two sections: English and Thai (same meaning)

Mali's FB Friend  
 16 January at 07:49 · Like · 1

Mali  
 [redacted] น่าจะ คือ ใจของเธอ

Commented [ST4]: Responded to Thai comment using Thai like what she mentioned earlier

Mali  
 [redacted] city  
 20 January · [redacted], United States ·

[The hubby sent this link to me. Pretty funny!]  
<https://www.youtube.com/watch?v=lc3LUCu8-IU>

Commented [ST5]: English only (usually has 2 sections, ask her why?)

Mali  
 [redacted] city  
 31 January · [redacted], United States ·

Relaxing Friday  
 ปรารถตามประเทศคนมีลูกมีหลาน  
 Mali's FB Friend  
 — with [redacted] and 3 others.  
 Mali's FB Friend 1  
 [redacted] สนุกมากไว้ขอไปอีกนะ

31 January at 05:57 · Like · 1  
 Mali  
 [redacted] วางเมื่อไร มาได้ตลอดเลยจ้า [redacted] แต่ต้องทำกับข้าวให้กินนะ

31 January at 06:01 · Like  
 Mali's FB Friend 2  
 [redacted] what! and I m NOT INVITED?!

31 January at 06:03 · Like · 1  
 Mali's FB Friend 3  
 [redacted] next time invited me too...

31 January at 06:04 · Like · 1  
 Mali's FB Friend 1  
 [redacted] ได้เลย

31 January at 06:06 · Like · 1  
 Mali  
 [redacted] Mali's FB Friend & [redacted] Mali's FB Friend  
 Sorry we weren't sure because [redacted] wasn't feeling well. Next time, you guys should come!  
 Mali's kid's name

31 January at 06:30 · Like  
 Mali  
 [redacted] added 3 new photos.  
 31 January · Edited ·  
 Mali's kid's name  
 Got better from a cold. [redacted]'s now a "BIG girl." She wants to eat at the grown-up chair & go potty in the bathroom!  
 พอเริ่มดีขึ้นจากอาการหวัด นางก็อยากเป็นเด็กโตขึ้นมาเลย อยากฉี่ในห้องน้ำ อยากนั่งเก้าอี้ผู้ใหญ่ตอนกินข้าว  
 Mali's FB Friend  
 — with [redacted]

Commented [ST6]: Two sections: English and Thai (similar idea, not exact meaning)

Commented [ST7]: Responded in Thai to a Thai comment with tagging

Commented [ST8]: Replied in English to English comments with tagging. Also, asked why her Thai Friends write in English to her and how she perceives her Friends writing in English

Commented [ST9]: Two sections: English and Thai (same meaning)

## Ann (female living in Denmark)

Ann

10 February · Instagram ·

Menu for today#nam pick ong#spicy#thaifood#yummy#healthy## ๓๓๓

ไปต๋นจ้ทระ๓#น้ำพริก๓๓#ผัดมือ๓๓๓๓

Ann' FB Friend 1

[redacted] and 23 others like this.

Ann' FB Friend 2

[redacted] ๓๓๓๓ 5555

10 February at 18:08 · Like · 1

Ann' FB Friend 3

[redacted] Det er jo bare lidt snack, er du ved at sulte ham See Translation

10 February at 18:15 · Like · 1

Ann

Ann' FB Friend 4

[redacted] [redacted] han er på slankekur hihhi mor Lone Søndergaard. See Translation

10 February at 19:22 · Like

Ann' FB Friend 3

[redacted] Han er da ikke tyk See Translation

10 February at 20:35 · Like

Ann' FB Friend 1

[redacted] ชอบตรงฝีมือ๓๓๓๓ 555

10 February at 20:41 · Like

Ann

[redacted] added 3 new photos.

14 February at 18:46 [redacted], Denmark

That's true, I'm a lucky girl!...as many people said so &amp; also because of you, who proved it to me...thank you for everything you have given me, made this the sweetest day we're not celebrate the valentine day but we're celebrating our love

— feeling in love with [redacted]

Commented [ST10]: Eng and TH + a lot of hashtags (ask her why using a lot of hastags)

Commented [ST11]: HIT LIKE as to respond

Commented [ST12]: Responding to comment in Den by writing in Den.

Commented [ST13]: Also ask about translation function

Commented [ST14]: English only with emoji

**Ann's FB Friend 1**  
 [Redacted] คาร็อน  
 14 February at 19:20 · Like · 1  
**Ann's FB Friend 2**  
 [Redacted] มีหลารชัง  
 14 February at 19:31 · Like · 1  
**Ann**  
 [Redacted] ขอเดิมหวานนิสนุงๆ นะจ๊ะพี่จุ่ม  
 14 February at 19:37 · Like  
**Ann**  
 [Redacted] ใจเย็นๆ น้องชาย พี่รอเราแต่งสาวก่อนไป **Ann's FB Friend 2**  
 14 February at 19:37 · Like  
**Ann**  
 [Redacted] added 2 new photos.  
 16 February at 20:06 · Vejle, Denmark ·  
 |Nammy nammy ☺☺æbletærte 🍏 พายแอปเปิ้ลฝีมือตัวเอง...(ป่าวทำก็บอก อย่างโน) อีอิอิ  
**Ann's FB Friend 1** **Ann's FB Friend 2**  
 [Redacted] Er [Redacted] ikke på slankekur See Translation  
 16 February at 21:10 · Like · 1  
**Ann**  
 [Redacted] Det et diet æbletærte , **Ann's FB Friend 2**  
 [Redacted] ( bare sjov ) |5555555|  
**Ann**  
 [Redacted]  
 22 February at 15:46 · Instagram  
 แต่งหน้าเบาๆ?เพื่อ?#คืนป่า.#เข้ากัลเข้ากัน#skovtur#sundaywalk.  
**Ann's FB Friend**  
 [Redacted] min kone siger at jeg skal skrive komment ellers får jeg ingen aftensmad. Stakkels mig.See Translation  
 22 February at 16:02 · Like · 1  
**Ann**  
 [Redacted] |E-baa!! **Ann's FB Friend**

**Commented [ST15]:** Respond to comments in TH by using TH

**Commented [ST16]:** Den and TH with different meanings

**Commented [ST17]:** Respond to comment in Den using 555 (interesting as the tagged person is Dane

**Commented [ST18]:** Respond to comment in Den written by TH by using English scripts

## Appendix I : Participants information and numbers of their status updates and comments for 3 month- period

Participants	Setting	Sex	Occupation	Background abroad	Number of status update	Number of comment
Mali	USA	F	Housewife	Have been in US for 10 years Did a bachelor's degree in English in a Thai university.	69	113
Nim	USA	F	Phd student in Plant Breeding and Plant Genetics	Have studied in USA for 4 years Did a bachelor's degree	24	38

## Appendix I

Participants	Setting	Sex	Occupation	Background abroad	Number of status update	Number of comment
Dao	USA	F	Phd student in English literature and lecturer of English in Thailand	Took an English short training course in Singapore	38	55
Beau	Denmark	F	Housewife Student of Danish Work Part-time	Used to be Au pair in Denmark and married a Dane. Have been living in Denmark for 5 years Took an English short course in USA	15	18
Ann	Denmark	F	Housewife Student of Danish Work Part-time	Used to be Au pair in Denmark and married a Dane. Have been living in Denmark for 5 years. Worked in a chained hotel in Thailand before moving to Denmark	29	42

Participants	Setting	Sex	Occupation	Background abroad	Number of status update	Number of comment
Thana	Thailand	M	Teacher of English in his home school	Did his masters' degree in USA Used to work in USA	57	65
Baifern	Thailand	F	Thai government officer In Thailand	Used to work in USA for 4 years Travelled to many countries	15	27
Bank	UK	M	Undergraduate student in Engineering in UK	Went to several English speaking countries	29	44
Tum	UK	M	Undergraduate student in Economic in UK	Was funded by Thai government to study in an English high school in UK	16	36
Nan	UK	F	PhD student in Computer science and Technology in UK	Have been studying in UK for 4 years	38	57
<b>Total</b>					<b>330</b>	<b>495</b>



## Appendix J : Transcription conventions

- (( )) contains the transcriber's comment or description.
- (.) an untimed pause of less than 2/10 second
- @ laughter
- word word (s) Underlining to indicate some form of stress or emphasis, either by increased loudness or higher pitch.
- ..... unrelated information between the related parts are omitted to save space when presenting ideas for the same topics

The conventions using in this thesis transcription are selected from my own creation and Jefferson (2004).

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