

ภาษาและการสื่อสาร: การถวายพระพรออนไลน์
เนื่องในโอกาสวันคล้ายวันพระราชสมภพ
สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี
ทรงเจริญพระชนมายุ 64 พรรษา
Language and Communication:
Practice of Offering Online Birthday Wishes for
HRH Princess Maha Chakri Sirindhorn on the
Occasion of Her 64th Birthday Anniversary

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Abstract

The objective of this study is to analyze the practice of offering online birthday wishes for HRH Princess Maha Chakri Sirindhorn on the Occasion of Her 64th Birthday Anniversary. Dell Hymes' SPEAKING model was employed to analyze 366 well-wishing messages for the Princess posted on *MThai.com*. The situation (S) in this study referred to the Princess's birthday, which was April 2nd, 2019. The participants (P) in this study were the Princess who was addressed to in these messages and the well-wishers who wrote the messages.

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The ends (E) of the well-wishers in this speech event were to express their loyalty and gratitude towards the Princess by offering the birthday wishes to the Princess. The act sequence (A) was forms and contents of the messages which came in various themes: all wishes come true, health, happiness, longevity, being a moral leader, satisfaction, and making promise to be a good citizen. In terms of speech act, two types of speech act were found: expressive and commissive. The key (K) in writing a message indicated honor, loyalty, and good wishes towards the Princess and the royal family. Instrumentality (I) or the channel of offering the birthday wishes to the Princess was the website, *MThai.com*. Royal words were used as the language code in these messages due to the status of the Princess. In terms of language level, both formal and informal were found. The norm of interaction (N) was the expected behavior in Thai society to offer best wishes to the royal family on their birthday anniversary. Genre (G) was the forms and contents of the messages used in offering birthday wishes to the Princess which has been changed due to the change of the communication channel. The findings reveal the loyalty of Thais towards not only the Princess but also towards the King, reflect Buddhist belief in Thai culture, and also help maintain the status quo of the royal family in Thai culture.

Keywords: expressive and commissive speech acts, online birthday messages for royal family, SPEAKING model

บทคัดย่อ

งานวิจัยนี้ศึกษาเหตุการณ์การสื่อสาร การถวายพระพรออนไลน์ เนื่องในโอกาสวันคล้ายวันพระราชสมภพสมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารีทรงเจริญพระชนมายุ 64 พรรษา จากการวิเคราะห์ข้อความถวายพระพร จำนวน 366 ข้อความที่โพสต์อยู่ในเว็บไซต์ *Mthai.com* โดยใช้กรอบการวิเคราะห์องค์ประกอบการสื่อสาร SPEAKING model ของ Dell Hymes ผลการวิจัยพบว่า พื้นที่และช่วงเวลาของเหตุการณ์ในการสื่อสาร (Situation) คือวันคล้ายวันพระราชสมภพ 2 เมษายน 2562 ผู้ร่วมเหตุการณ์การสื่อสาร (Participants) คือ สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี ซึ่งเป็นผู้ที่ถูกกล่าวถึงในข้อความถวายพระพรและประชาชนที่เขียนข้อความถวายพระพร จุดมุ่งหมายของเหตุการณ์การสื่อสารนี้ (Ends) คือ เพื่อถวายพระพรแด่สมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี รูปแบบและเนื้อหาของข้อความถวายพระพร (The Act sequence) ครอบคลุมหลากหลายประเด็น ได้แก่ การมีพระชนมายุยืนยาวและทรงพระเกษมสำราญ การมีพระพลานามัยแข็งแรง การเป็นมิ่งขวัญของปวงชนชาวไทย การสมดังพระราชหฤทัย และการถวายสัตย์ปฏิญาณจะเป็นพสกนิกรที่ดี นอกจากนี้ยังพบวัจนกรรม 2 ประเภทในข้อความถวายพระพร คือ วัจนกรรมแสดงความรู้สึกและวัจนกรรมสัญญา น้ำเสียง (Key) ที่ใช้ในการถวายพระพร แสดงถึงความชื่นชม ความเคารพ ความปรารถนาดีต่อพระบรมวงศานุวงศ์ ช่องทางที่ใช้ในการสื่อสาร (Instrumentality) คือ เว็บไซต์ *Mthai.com* และพบว่ามีการใช้ภาษาเป็นทางการและมีการใช้คำราชาศัพท์เนื่องจากสถานภาพของพระองค์ แต่ก็ยังพบการใช้ภาษาไม่เป็นทางการด้วย บรรทัดฐานของปฏิสัมพันธ์ของผู้ร่วมสื่อสาร (The Norm of interaction) คือวิถีปฏิบัติของประชาชนชาวไทยที่จะถวายพระพรเนื่องในโอกาสวันคล้ายวันพระราชสมภพของพระบรมวงศานุวงศ์ ประเภทของการสื่อสาร (Genre) คือ รูปแบบและเนื้อหาของข้อความถวายพระพรที่เปลี่ยนไปตามช่องทางการถวายพระพรที่เปลี่ยนแปลงไป กล่าวโดยสรุป ข้อความถวายพระพรเหล่านี้แสดงให้เห็นถึงความจงรักภักดีของประชาชนชาวไทยที่มีใช้เพียงต่อสมเด็จพระเทพรัตนราชสุดาฯ สยามบรมราชกุมารี แต่ยังแสดงถึงความจงรักภักดีต่อพระบาทสมเด็จพระเจ้าอยู่หัวด้วย นอกจากนี้ข้อความเหล่านี้ยังสะท้อนความเชื่อในพระพุทธศาสนาในสังคมไทย และยังเป็นการดำรงไว้ซึ่งสถาบันกษัตริย์ในสังคมไทย

คำสำคัญ: วัจนกรรมแสดงความรู้สึกและวัจนกรรมสัญญา, ข้อความถวายพระพรเนื่องในโอกาสวันคล้ายวันพระราชสมภพของพระราชวงศ์, กรอบการวิเคราะห์องค์ประกอบการสื่อสาร SPEAKING model

1. Introduction

Thailand had been ruled outright by kings of various realms since the 13th century, and became a constitutional monarchy in 1932 (Hays, 2009). In Thai culture, the Thai King serves not only as the head of state but also as the spiritual and moral leader of the country. The King is a symbol of national identity and unity. The King is regarded by the Thai people as god-like and semi-divine which is rooted from the beliefs that Kings are a reincarnation of Lord Buddha or of God Vishnu who came down to ease sufferings; and the protectors who took good care of their subjects and practiced the 10 royal virtues. The god-like status of the Thai King is often compared to fatherly love (Boonjub, 2009). The relationship between the King and the Thai people can comparatively be a Father-child relationship.

In the current Chakri Dynasty, the members of the Thai royal family comprise of the King, the Queen, the Queen Mother, and the King's sisters and Their children. The King and the member of the royal family are deeply revered by all Thais and treated with the deepest respect due to the great status of The King and the royal family's passionate commitment to the welfare of Thailand. The loyalty and high respect of Thai people towards the King and the royal family practically realize through the use of honorific language feature; i.e. royal words in Thai language.

Although the relationship between the royal family and Thai people lasts for a long time, there has been a conflict among Thais who still support the royal family and those who do not since 2006 when the military coup removed the democratically elected and immensely popular government of Thaksin Shinawatra, and in 2008 when there was a gathering of the PAD protesters who want to overthrow Thaksin's government. It was believed that the monarchy was behind the two incidences (Streckfuss, 2013). Consequently, it is interesting to analyze the practice of offering online

well-wishing messages of Her Royal Highness Princess Maha Chakri Sirindhorn, who is perceived as the beloved Princess of the Thais, on the occasion of Her 64th birthday anniversary on April 2nd, 2019.

The birthdays of the royal family are considered to be an auspicious occasion in Thai culture. To celebrate the birthdays of the royal family, a series of activities are organized by the government, e.g. merit making and offering birthday wishes to the royal family (Bangkok Post, 2019). To offer birthday wishes to the royal family, Thai people usually sign their names in a book of well-wishing messages provided at government and private sectors across the country. Due to the change in the channel of offering best wishes that the well-wishers can post their own messages online, it is interesting to discover how the practice of offering birthday wishes has changed.

Since this is a preliminary study of the further study on best wishes for Thai royal family, the present study focuses initially on the best wishes for HRH Princess Maha Chakri Sirindhorn, who is the sister of His Majesty the King, on the occasion of Her 64th birthday anniversary on April 2nd, 2019. The objective and the research question that guides this study are:

Objective

To analyze the practice of offering online birthday wishes for HRH Princess Maha Chakri Sirindhorn on the Occasion of Her 64th Birthday Anniversary

Research

What are the components of the speech event of the practice of offering birthday wishes online for the Princess?

2. Methodology

The data of this study were well-wishing messages for HRH Princess Maha Chakri Sirindhorn posted on the website, *MThai.com* (<http://www.mthai.com/mahachakrisirindhorn/>) which is a website providing a variety of information: news, feature articles, and general knowledge and is the first website that offers a channel for posting well-wishing messages for the royal family on the occasion of their birthday (Sroikudrua, 2016).

Since the focus of this study is on the best wishes for HRH Princess Maha Chakri Sirindhorn's 64th birthday anniversary on April 2nd, 2019, the population of this study was 3665 messages posted both in Thai and in English on the website, 10% of these messages was purposively selected to be the sample of this study, which accounted for 366 messages.

For the analytical framework, Dell Hymes' SPEAKING model was employed. SPEAKING model is one approach in the field of ethnography of communication which is proposed by Dell Hymes in order to examine the interaction between linguistic forms, utterances, or conversational routines and the existing socio-cultural practices (Hymes, 1972; Saville-Troike, 2003). This model is an appropriate framework for this study since it matches the objective and research question of the study in examining each component of the speech event of the practice of offering birthday wishes online for the Princess.

The data analysis procedures began with analyzing the well-wishing messages based on the 8 elements of the SPEAKING model. Those elements are **Situation (S)** refers to both setting and scene; **Participants (P)** include the speaker (or sender or addressor) and hearer (or receiver, addressee or audience); **Ends (E)** encompass a society's expected outcome of a speech event as well as the goals of participants within that even; **Act Sequence (A)** refers to the relationship between message form and content; **Key (K)**

is used to refer to the tone, manner or spirit in which an act is done; **Instrumentality (I)** refers to the channel and/or code that have been selected within a context; **Norms of interaction (N)** refer to the expected rules of behaviors in a community; and **Genres (G)** refer to textual categories that have their own internal structure which accord with different social goals (Hymes, 1972; McCarthy, Matthiessen, & Slade, 2002).

After that, the findings were discussed based on the socio-cultural contexts in Thai culture concerning the practices of offering best wishes to the royal family in Thai culture and the relationship between the royal family and Thai people.

3. Findings and Discussion

Speech event in which language occurs is the unit of analysis in SPEAKING model. In this study, speech event refers to the practice of offering online birthday wishes for Her Royal Highness Princess Maha Chakri Sirindhorn on Her 64th birthday anniversary, in which the well-wishers posted their well-wishing messages on the website, *MThai.com*. This section presents the analysis of these messages based on each component of the SPEAKING model that includes: (a) situation, (b) participants, (c) ends, (d) act sequence, (e) key, (f) instrumentality, (g) the norms of interaction, and (h) genres.

3.1 Situation (S)

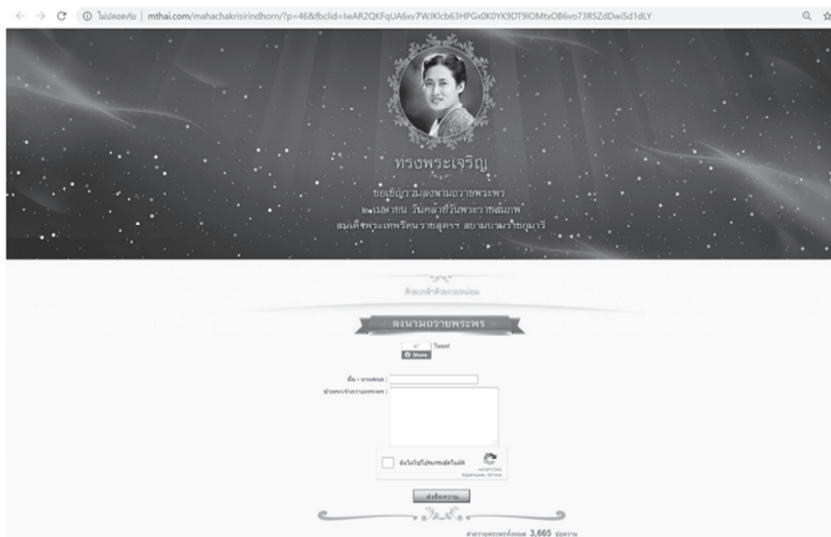
Situation refers to both setting and scene. Setting refers to the physical circumstances of the speech acts, including the time and the place. Scene is distinct from physical setting, referring more to the psychological setting (Hymes, 1972; McCarthy et al., 2002).

The situation in this study refers to Her Royal Highness Princess Maha Chakri Sirindhorn's 64th birthday anniversary on April 2nd, 2019. Basically,

the well-wishers can offer their felicitation to the Princess by signing a book of well-wishes available at government and private sectors nationwide.

In a current digital era, the Internet plays a significant role in daily life. Websites, then, are another effective channel for expressing best wishes for the Princess. This study, therefore, put an emphasis on the well-wishing messages posted on the website, *MThai.com*. Due to the nature of online communication which is anywhere anytime, the well-wisher can either post their messages before or after Her virtual birthday April 2nd, 2019. Even at present the website still provides the channel for the well-wishers to post their well-wishing messages. Each well-wisher can see other's messages, and all 3665 messages are still currently available on the website (Figure 1).

To some extent, reading the messages of others on the website can activate the Thais to share their own feelings and attitude. Moreover, the website *MThai.com* is a shared space for the well-wishing contributors to participate in the 64th birthday celebration, regardless who they are. The situation for expressing well-wishing to the Princess, thus, expands beyond the official forms of conduct. It becomes public and even worldwide. The website provides the well-wishing space beyond the nation state frontier. A wide variety of people can take part in this speech event as will be explicated in details in the next section, Participants (P).



- ขอพระองค์ทรงพระเจริญ ทรงพระเกษมสำราญ มีพระวรกายแข็งแรง สถิตเป็นมิ่งขวัญของปวงชนชาวไทยตราบนิจนิรันดร์ ด้วยเกล้าด้วยกระหม่อมขอความที่ 3,665

ถวายพระพร : ขอพระองค์ทรงมีพระเกษมสำราญ ด้วยเกล้า ด้วยกระหม่อม

ด้วยเกล้าด้วยกระหม่อม ข้าพระพุทธเจ้า :

• ข้อความที่ 3,664

ถวายพระพร : ขอพระองค์ทรงมีพระเกษมสำราญ ด้วยเกล้า ด้วยกระหม่อม

ด้วยเกล้าด้วยกระหม่อม ข้าพระพุทธเจ้า : นาย สุทธ อนุพงษ์

• ข้อความที่ 3,663

ถวายพระพร : ขอพระองค์ทรงมีพระเกษมสำราญ ด้วยเกล้า ด้วยกระหม่อม

ด้วยเกล้าด้วยกระหม่อม ข้าพระพุทธเจ้า : นาย สุทธ อนุพงษ์ 2*444*3340100699458

• ข้อความที่ 3,662

ถวายพระพร : ขอพระองค์ทรงพระเจริญยิ่งยืนนาน ด้วยเกล้าด้วยกระหม่อมขอพระฯ

ด้วยเกล้าด้วยกระหม่อม ข้าพระพุทธเจ้า : นายอภิศร จิตตะ

• ข้อความที่ 3,661

ถวายพระพร : ขอพระองค์ทรงพระเจริญยิ่งยืนนาน ด้วยเกล้าด้วยกระหม่อมขอพระฯ

ด้วยเกล้าด้วยกระหม่อม ข้าพระพุทธเจ้า : ครอบครัวจิตตะ,ครอบครัวคอนเป็นและครอบครัวจิตรามงคลชัย

• ข้อความที่ 3,660

Figure 1 MThai.com, a website for posting the online birthday wishes for the Princess (<https://mthai.com/mahachakrisirindhorm/?p=46&fbclid=IwAR3VxvFBJ1sSvVUFZvAYblxSlffdnFLqsWjfiqyjpj5nTi4NhgggrnefudEI>)

3.2 Participants (P)

Participants include the speaker (or sender or addressor) and hearer (or receiver, addressee or audience). This also includes a focus on the role of the participants and how role may influence language (Hymes, 1972; McCarthy et al., 2002). The participants in this study are Her Royal Highness Princess Maha Chakri Sirindhorn who was addressed to in these messages and the Thai subjects who play a well-wisher's role.

Her Royal Highness Princess Maha Chakri Sirindhorn was born on April 2nd, 1955. She is the third child of HM the late King Bhumibol Adulyadej and HM Queen Sirikit, and the young sister of HM King Maha Vajiralongkorn Prawachiraklaochaoyuhua in the Chakri Dynasty (Her Royal Highness Princess Maha Chakri Sirindhorn's Personal Affairs Division, 2019). Furthermore, the Princess plays a significant role in the Chakri Dynasty as a powerful King's daughter, who was appointed by the late King as a prospect king of the Chakri at the same time as Her elder brother, the current King Rama X.

Her Royal Highness is deeply loved by the Thai people for her kindness, sincerity, simplicity, and concern for others. Many of Her activities have been devoted to improve Thai people's quality of life. The Thai people, therefore, have acknowledged Her longstanding efforts and Her unselfish service to humanity, regardless of socio-economic status, creed, race or nationality. Her dedication has not only been known among Thais, but also people from other countries (Foreign Office, 2015; Her Royal Highness Princess Maha Chakri Sirindhorn's Personal Affairs Division, 2019).

In the past, the well-wishers may be limited to a small group of people such as the Prime Minister, minister cabinet, civil servants or private sectors and conducted in a formal setting. People in general have less opportunity to offer their best wishes to the Princess. On the other hand, with online channels, more ordinary people can access to the website which expands the number of well-wishers to cover from many walks of life

including Thai people living in Thailand, Thai people living abroad, and even foreigners.

Due to the identity of the Princess, Her attributes, Her hard-working contributor to the Thai society, the loyalty and high respect to the royal family, and the nature of online media, more ordinary Thais would like to take part in the well-wishing practice toward the Princess. This also confirms the numerous amounts of well-wishing messages (3665).

3.3 Ends (E)

Ends encompass a society's expected outcome of a speech event as well as the goals of participants within that even (Hymes, 1972; McCarthy et al., 2002).

The ends or the purposes of the well-wishers in this speech event is to express their loyalty and gratitude towards the Princess by offering the birthday wishes to Her Royal Highness Princess Maha Chakri Sirindhorn. Their expected outcome is that the Princess becomes happy, healthy, long living, and satisfied.

Normally, the event of offering the birthday wishes is officially organized by the government and participated by Thai civil servants. This well-wishing practice on the *MThai.com* website, however, may somehow interrelate, compliment, or stimulate sense of belonging to the royal family and the state unity. Therefore, the "Ends" of this social action can also be interpreted as to mark the importance of each royal family member which can help maintain the status quo of the monarchy in Thai society.

3.4 Act Sequence (A)

Act sequence overlaps with the notion of speech act and illocution, by referring to the relationship between message form and content (Hymes, 1972; McCarthy et al., 2002). The well-wishing messages are presented in terms of the form or structure, themes or content, and types of speech acts.

The forms and structure of the majority of the well-wishing messages begin with the phrase “ขอ/ขอพระองค์” (Wish/Wish Her Royal Highness Princess Maha Chakri Sirindhorn), then follow by the theme or the content of the wishes, and end with the phrase “ด้วยเกล้าด้วยกระหม่อมขอเดชะ” (the Thai royal phrase used to close the statement that is spoken to the royal family) (Prasithrathsint, 2005). However, some messages end with the adverb of time such as “ขอพระองค์ทรงพระเกษมสำราญยิ่งยืนนานตลอดไป” (Wish Her Royal Highness Princess Maha Chakri Sirindhorn a happy birthday forever.) There are also some of the messages that do not have this form. They begin with the theme the wishes and end with the phrase “ด้วยเกล้าด้วยกระหม่อมขอเดชะ” (the Thai royal phrase used to close the statement that is spoken to the royal family).

For the themes or contents of the messages, seven themes were found as shown in Table1.

Table 1 The number and themes of well-wishing messages

No.	Themes of well-wishing messages	Number (%)
1.	all best wishes come true	340 (72.65 %)
2.	health	40 (8.55 %)
3.	happiness	34 (7.26 %)
4.	longevity	32 (6.84 %)
5.	being a moral leader	17 (3.63 %)
6.	satisfaction	4 (0.85%)
7.	making promise to be a good citizen	1 (0.21%)
Total		468 (100%)

N.B. Due to the fact that one message can contain more than one theme, the total number of all seven themes exceeds 366. The percentage for each theme is calculated from the total number of 468 messages.

According to Table 1, among 366 messages, 340 (72.65%) is the wishes for all best things; 40 (8.55%) are wishes for good health; happiness wishes appear in 34 messages (7.26%); 32 are about longevity (6.84%); the wishes for the Princess to be a moral leader are founded in 17 messages (3.63%), 4 messages are about satisfaction (0.85%), and 1 message is about the promise of the well-wisher to be a good Thai citizen (0.21%).

These findings are different from the studies of Pookphasuk (2004) and Sroikudrua and Wongpinanwatana (2017) who analyzed the birthday wishes of the ordinary Thais. In those studies, the most common theme of the birthday wishes of the Thai commoner is happiness. Two other themes are the same: satisfaction and health. Nevertheless, there are other themes found in the birthday wishes of the ordinary Thais, which were not found in this study: wealth, prosperity, success, longevity, luck, promotion, honor, free of worry, fame, having a good spouse, being good-looking, and having a nice personality (Pookphasuk, 2004; Sroikudrua & Wongpinanwatana, 2017).

The details and examples of each theme found in this study are as follows.

1. All best wishes come true

It is not surprising that the most frequently occurring theme is about the wish for all best things to come true. The forms used to convey this in meaning are shown in examples (1) and (2).

- e.g. (1) ขอพระองค์ (Wish HRH Princess) + ทรงพระเจริญ (all the best come true) + ยั่งยืนนาน (for a long time)
- (2) ทรงพระเจริญ ทรงพระเจริญ ทรงพระเจริญ (Long Live HRH Princess Long Live HRH Princess Long Live HRH Princess, written 3 times similar to when offering the best wishes verbally)

It should be noted that the phrase “ทรงพระเจริญ” in Thai language is usually translated as “Long Live (the King/Queen/Princess)” in English, but the meaning of this phrase in Thai covers a wider range of meanings, not only long life. It encompasses all good wishes such as honour, respect, fame, health, and satisfaction (Naksakun, 2015). Consequently, the well-wishing messages that is specifically related to long life is presented separately as the fourth theme.

2. Health

The second theme is the wish for good health as in examples (3)-(6).

- e.g. (3) ขอพระองค์ (Wish HRH Princess) + วรกาย/พลานามัย (body) + แข็งแรง/สมบูรณ์ (strong/healthy) + ตลอดไป (forever)
- (4) ขอพระองค์ (Wish HRH Princess) + ปราศจากโรคภัย (illness free)
- (5) ขอพระองค์ (Wish HRH Princess) + หายจากการเจ็บป่วย (recover from the sickness)
- (6) ขอให้ (Wish HRH Princess) + ทรงเข้มแข็ง (strong)

3. Happiness

The third theme of the birthday wishes is related to happiness as in example (7). This result, however, is surprising that happiness is expected to come first as it is the common theme in birthday wishes. Example (7) reflects not only the feeling of the best wishes toward the Princess but also reflect the belief system in Thai culture, the Buddhist belief of reincarnation and next life (Kozak, 2017).

- e.g. (7) ขอพระองค์ (Wish HRH Princess) + จง พระเกษมสำราญ/สุขเกษมสำราญ/ มีความสุข (happy) + ตลอดไป (forever) /ทุกนาที (every minute) /เป็นนิตย์ (always) /ทุกภพทุกชาติ (every life, which is based on the Buddhist belief of next life)

4. Longevity

Longevity is the fourth theme. The messages that contain the word referring to age are categorized in this theme as in examples (8)-(9).

e.g. (8) ขอพระองค์ (Wish HRH Princess) + พระชนมายุ (age) + ยิ่งยืนนานตลอดไป (forever)

(9) ขอพระองค์ (Wish HRH Princess) + เจริญพระชนมสิริสวัสดิ์ (age) + พร้อมทุกประการ (all other wishes)

5. Being a moral leader

For the fourth theme of the well-wishing messages, the well-wishers wish the Princess to live and be their moral leader for a long time as in examples (10)-(12).

e.g. (10) อยู่เป็นมิ่งขวัญชาวไทย/ของปวงราช (live as a moral leader of all Thais+ ตราบนานเท่านาน/นิรันดร์/ตราบนานเท่านาน (forever/ for a long time)

(11) สถิตเป็นมิ่งขวัญของปวงชนชาวไทย (stay as a moral leader of all Thais) + ตราบนิรันดร์ (forever)

(12) เป็นขวัญและกำลังใจของพสกนิกรชาวไทย (be a moral leader who give moral support for all Thais)

This theme indicates that the well-wishers have a great love and respect toward the Princess, accept the high status of the Princess, and also believe that the Princess can be their moral leader who give them moral support which can signify that the well-wishers still want to have the monarchy in Thai culture. This helps perpetuate the system of monarchy in Thai culture.

6. Satisfaction

The sixth theme is about satisfaction. The well-wishers wish HRH Princess are satisfied with everything and all her wishes come true.

e.g. (13) ขอ (Wish) + ทุกสิ่งจงสัมฤทธิ์ดังพระราชหฤทัยปรารถนา (all Her wishes come true)

7. Making promise to be a good citizen

The last theme is not a direct wish for the Princess, but is the promise that the well-wishers make to the King and to the Princess that they will be a good citizen who do good deeds for themselves, their family, and their homeland, which means Thailand.

e.g. (14) ข้าพระพุทธเจ้าและครอบครัว (I and my family) + ขอถวายสัตย์ ปฏิญาณต่อพระองค์และพระมหากษัตริย์ประเทศไทย (make a promise to HRH Princess and to HM King+ จะเป็นคนดีของครอบครัวและตนเองและชาติบ้านเมืองทำคุณต่อแผ่นดินเกิด (that I will be a good person for my family, for myself, and my country; and I will do good deeds for the homeland)

This theme also signifies that the well-wishers accept the great status of the royal family and their lower status that they will behave themselves and do good deeds for the benefits of the country, which help maintain the system of monarchy in Thai culture.

In terms of speech act, two types of speech act were found: expressive and commissive. Expressive or the act in which the speaker makes known his or her attitudes or feelings about a proposition to the hearer refer to Themes 1-6: all best wishes come true, health, happiness, longevity, being a moral leader, and satisfaction. Theme 7, promise to be a good citizen, is commissive or the act that commit the speaker to future act.

From the aforementioned act sequence, it can be clearly seen that the forms or structure of the online well-wishing could be less formal, as the required royal expression might not be necessarily maintained. As a birthday is an occasion of life or being celebration, the themes with higher percentage highly concern good wishes to come true, followed by

health, happiness, longevity, and satisfaction. One of the other two themes that were not found in the birthday wishes of ordinary people is being the moral leader. This theme, thus, explains Her positive attribute and indicates the leading figure of Her can shade light on how the Thai well-wishers expect from the Princess. Additionally, while the frequency and quantity of expressive speech act is prevailing, the last commissive speech act should not be overlooked or to be considered according to frequency or quantity. This speech act emphasizes the role and relationship between the Princess and Her Thai subjects. Since, the direct receivers of in this speech event are not necessarily the Princess Herself, but ordinary Thai people, this commissive speech act can indicate the ideology of the people who performed it, e.g. being a royalist.

3.5 Key (K)

Key is used to refer to the tone, manner or spirit in which an act is done (Hymes, 1972; McCarthy, et al., 2002). The tone used in these messages indicated honor, loyalty, and good wishes towards the Princess and the royal family due to the deepest respect of the Thais to the royal family as in Examples (15)-(16). Since in the past, the King and the member of the royal family are deeply revered by all Thais and treated with the deepest respect due to the higher status of The King and the royal family's passionate commitment to the welfare of Thailand.

e.g. (15) ขอพระองค์ (Wish HRH Princess) + ทรงพระเกษมสำราญ (happy) + พระพลานามัยแข็งแรง (healthy) + ทรงเป็นดวงแก้วที่ส่องสว่างดวงใจปวงชนชาวไทย (being a moral leader for the Thai subjects) + ตลอดกาลนานเทอญ (forever) + พระชนมายุยิ่งยืนนาน (longevity)

(16) ข้าพระพุทธเจ้า (I) น้อมสำนึกในพระมหากรุณาธิคุณอย่างหาที่สุดมิได้ (am deeply grateful) ขอน้อมเกล้าฯ ถวายพระพรชัยมงคล

(I would like to offer my felicitations) ขอพระองค์ (Wish HRH Princess) + ทรงพระเจริญ (Long Live the King) + ทรงเกษมสำราญตลอดกาล (happy) + ตลอดไป (forever) + ด้วยเกล้าด้วยกระหม่อมขอเดชะ (the Thai royal phrase used to close the statement that is spoken to the royal family). (ข้าพเจ้ารักพระเทพมากค่ะ) (I love the Princess so much.)

3.6 Instrumentality (I)

Instrumentality refers to the channel (e.g. email, oral, written) and/or code (e.g. language, dialect, register) that have been selected within a context (Hymes, 1972; McCarthy et al., 2002). Instrumentality or the channel of offering the birthday wishes to the Princess is the website, <http://www.mthai.com/mahachakrisirindhorn>.

The codes used is honorific language feature or royal words. Royal words are a set of special polite vocabulary that Thai commoners are supposed to use when talking to or about the royal family (Hays, 2009). According to Bowe, Martin, and Manns (2014), cultural conventions and the communicative context can influence how speakers use and interpret linguistic signs. The use of royal words and formal language in the messages, then, reflects the social class system and the unequal relationship among each class in Thai society.

Owing to the status of the Princess which is deeply revered by most Thais, the well-wishers who are the commoners and of lower status have to use the royal words, a special polite set of vocabulary in Thai language used only when talking to or about the royal family. For example, the pronoun “พระองค์” which can be the 2nd or the 3rd personal pronoun refers to the King, the Queen, and the member of the royal family was used. According to Agha (1998) and Bowe, Martin, & Manns (2014), pronoun can signify social identity and the relationship between speaker and hearer.

In this study, using royal words can reflect the unequal status between the Princess and the well-wishers.

For the language levels, three levels, informal, semi-formal, and formal were found, which was consistent with Prasithrathsint (2005) who explicated that three levels of language were used in offering well-wishing messages to the King and the royal family.

In terms of kinds of language, the majority of the messages were written in Thai, and there is one that is written in English which is “Prosperity to the King”. This English message indicates that the birthday wish for the Princess can reflect not only the feeling of the well-wishers toward Her but also toward the King.

3.7 Norms of interaction (N)

Norms refer to the unspoken rules that govern behavior and interpretation of behavior in a talking. In other words, these are the expected rules of behaviors in a community (Hymes, 1972; McCarthy, et al., 2002). The norm of interaction in this study is that it is an expected behavior in Thai society to offer best wishes to the royal family on their birthday anniversary.

The birthdays of the royal family are considered to be an auspicious occasion in Thai culture. To celebrate the birthdays of the royal family, a series of activities are organized by the government. On the morning of the birthdays, merit making ceremonies were held. Prime Minister, cabinet ministers, government officials, including Thai people nationwide take part in alms giving ceremony for Buddhist monks in dedication to the royal family (Bangkok Post, 2019). Generally, the number of monks depends on the year of the birthday celebration. For instance, on April 2nd, 2019 which marks the 64th birthday anniversary of HRH Princess Maha Chakri Sirindhorn, 64 monks participated in the alms giving ceremony. Releasing fish back into

their natural habitat is also done in many places (Her Royal Highness Princess Maha Chakri Sirindhorn's Personal Affairs Division, 2019). In the evening of the birthdays of the King, the Queen, and the Queen Mother, a candle-lighting ceremony is held at Sanam Luang to offer felicitations. A grand reception in honor of the King, the Queen, and the Queen Mother is also held at Government House (Bangkok Post, 2019).

The government has invited individuals, associations, foundations, and organizations to offer messages of well-wishes to the royal family via various channels. The Prime Minister, cabinet ministers, civil servants, private sectors, and organizations would visit the Grand Palace to offer their well-wishes to the royal family in person. They sign a book to express their best wishes to the royal family at the palace. For the government officials and Thai people nationwide, they can sign their names in a book of well- wishing messages provided at government and private sectors across the country.

At present, the paper-based method for expressing well-wishes is by no means a main channel for expressing best wishes for the royal family. Websites are another active channel by which a significant number of Thai people from many walks of life can access these websites resulting in the royal family becomes more reachable to a wider group of Thai people. In some websites, the well-wishers only write their names as in the book of best wishes. In other websites, the well-wishers can write their own best wishes. This changes the traditional norm of offering birthday wishes to the royal family from the official and formal realm taking place in a formal setting with a formal use of language to a more relaxing and personal realm as realized through the flexibility of the language use.

3.8 Genres (G)

Genres refer to textual categories that have their own internal structure which accord with different social goals (Hymes, 1972; McCarthy et al., 2002). Genre or text type in this study is the aforementioned forms and contents of the messages used in offering birthday wishes to Her Royal Highness Princess Maha Chakri Sirindhorn.

The well-wishing discourse is no longer limited to be produced only by the leading figures of the country--prime minister, cabinet, recognized civil servants, in formal occasions, but it is now extended to the ordinary people. The genre itself is the same well-wishing to a royal family member, but the shape of genre is changing according to the channel of sending message as well as the participants of the well-wishing genre.

4. Conclusion

The practice of offering best wishes to the royal family has long been conducted in Thai culture, but a current online channel, i.e., website can expand the number of well-wishers from many walks of life including Thai people living in Thailand, Thai people living abroad, and even foreigners. The social practice of well-wishing to the princess realized through the *M-thai* website has shade light on different notions. The SPEAKING model facilitates to explicate some celebrating notions towards life and well-being that center around well-wishes to come true, health, happiness, longevity, and satisfaction (themes 1, 2, 3, 4, and 6). Those conceptual expressions reaffirm the loyalty of Thais towards the royal family. Also, their well-wishing messages hint their expectation to have a moral leader (theme 5) as well as commit themselves to be royalist subjects and good citizen (theme 7) which helps maintain the superior status of the royal family. The findings of this study disclose the changes in the practice of offering birthday wishes in terms

of language feature, shape of genre, and patterns of communication, which reflect Thai culture and ways of life of Thai people in this digital era.

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