

English Code-Mixing and Code-Switching in Thai Songs

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ABSTRACT

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

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

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

บทคัดย่อ

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

ผลการศึกษาพบว่าส่วนใหญ่ของกลุ่มเป้าหมายวัยกลางคนไม่เห็นด้วยกับทัศนคติเชิงบวกและเหตุผลของคนที่ฟังเพลงภาษาไทยที่ปนและสลับภาษาอังกฤษ ในขณะที่ส่วนใหญ่ของกลุ่มเป้าหมายวัยรุ่นเชื่อว่า คนที่ฟังเพลงไทยที่มีการปนและสลับภาษาอังกฤษเป็นผู้มีความรู้ ยังแสดงถึงรสนิยมที่ดี และมีสถานะทางสังคมสูงอีกด้วย ในทางกลับกัน ทั้งกลุ่มวัยรุ่นและวัยกลางคนเห็นตรงกันว่า เพลงไทยบางเพลงที่ปนและสลับภาษาฟังดูน่ารำคาญ และไม่สามารถส่งความหมายผ่านเนื้อเพลงได้ เป็นอันหนึ่งอันเดียวกัน ทั้งสองกลุ่มเห็นตรงกันว่าเพลงไทยที่มีการปนและสลับภาษาอังกฤษอาจช่วยผู้ฟังเพิ่มพูนความรู้ภาษาอังกฤษ เมื่อทำการสัมภาษณ์เป็นรายบุคคล ผู้ให้สัมภาษณ์ที่มีความรู้ภาษาอังกฤษดีมาก มีแนวโน้มที่จะเน้นเฉพาะทักษะทางภาษาอังกฤษของผู้ฟัง ในขณะที่ผู้ให้สัมภาษณ์ที่ไม่มีความรู้ทางภาษาอังกฤษมักจะเน้นเรื่องความชอบเนื้อเพลง ความหมาย และทำนองของผู้ฟัง อย่างไรก็ตาม การใช้เพลงไทยที่มีการปนและสลับภาษาอังกฤษเป็นเครื่องมือในการเรียนการสอน อาจเป็นทางเลือกเพิ่มเติมสำหรับผู้เรียนภาษาโดยเฉพาะการเรียนคำศัพท์ เพลงดังกล่าวอาจเป็นเครื่องมือสำหรับการเรียนการสอนภาษาอังกฤษที่มีประสิทธิภาพได้ถ้าการใช้คำภาษาอังกฤษที่ปรากฏในเพลงเหล่านั้นเป็นไปตามหลักทฤษฎีสัมพันธที่ถูกต้อง

คำสำคัญ: การปนภาษา, การสลับภาษา, เพลงในฐานะของเครื่องมือการเรียนการสอน

INTRODUCTION

Background of the Study

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

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

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

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

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

Objectives of the Study

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

Scopes of the Study

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

Significance of the Study

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

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

LITERATURE REVIEW

Definitions of Code-Mixing

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

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

Elements of Code-Mixing

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

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

Categories of Code-Mixing

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

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

Definitions of Code-Switching

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

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

Types of Code-Switching

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

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

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

Attitudes of People toward Code-Mixing and Code- Switching

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

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

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

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

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

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

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

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

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

Previous Research Study

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

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

METHODOLOGY

Quantitative Technique

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

Qualitative Technique

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

QUANTITATIVE FINDINGS

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

Table 1: *Knowledge of the English language*

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

N =50

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUALITATIVE FINDINGS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DISCUSSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONCLUSIONS

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

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

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

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

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

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

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