

THE AWARENESS OF MANDARIN AND THE  
MAINTENANCE OF YUNNAN DIALECT OF CHINESE  
AMONG CHINESE THAIS IN LAT KRABANG, BANGKOK



A Thesis Submitted in Partial Fulfillment of the Requirements  
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ความตระหนักในภาษาแมนดารินและการร่ำรังกษาถิ่นจีนยูนนานของคนไทยเชื้อสายจีนในเขต  
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THAIS IN LAT KRABANG, BANGKOK  
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เถียวซัน ตู๋ : ความตระหนักในภาษาแมนดารินและการธำรงภาษาถิ่นจีนยูนนานของคน  
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คนไทยเชื้อสายจีนจำนวนมากอาศัยอยู่ที่ลาดกระบังในกรุงเทพมหานคร ส่วนใหญ่เป็นคนพูดภาษาจีนถิ่นยูนนาน และอพยพมาจากมณฑลยูนนานประเทศจีน พวกเขากลายเป็นคนที่มีสัญชาติไทย และภาษาไทยก็เป็นอีกภาษาที่เขาพูด ในทุกวันนี้พบว่าภาษาจีนกลางดูเหมือนจะมีบทบาทสำคัญที่สุดในธุรกิจของลาดกระบังในขณะนี้ ดังนั้น งานวิจัยนี้จึงมีวัตถุประสงค์เพื่อศึกษาว่าภาษาใด(ภาษาไทย ภาษาจีนกลางและภาษาจีนถิ่นยูนนาน) ได้รับความคัดเลือกสำหรับการสื่อสารในแวดวงครอบครัว เพื่อน เพื่อนบ้าน โรงเรียน ที่ทำงานและตลาด และตีความระดับความตระหนักในภาษาจีนกลางและการธำรงภาษาจีนถิ่นยูนนาน ในหมู่คนไทยเชื้อสายจีนยูนนานที่อาศัยอยู่ในลาดกระบัง กรุงเทพมหานคร ข้อมูลเก็บจากการสังเกต การสัมภาษณ์ และแบบสอบถามเกี่ยวกับการเลือกภาษาในแวดวงต่างๆ และการประเมินความสามารถทางภาษาด้วยตนเอง ผลการศึกษาแสดงให้เห็นว่าภาษาไทยเป็นภาษาที่ใช้มากที่สุดใแวดวงเพื่อน โรงเรียนและตลาด ภาษาจีนถิ่นยูนนานมีการใช้มากที่สุดในแวดวงครอบครัวและเพื่อนบ้าน ส่วนภาษาจีนกลางใช้มากที่สุดในแวดวงทำงาน สำหรับการใ้ภาษาจีนกลางนั้นมีการใช้เพิ่มขึ้นจากรุ่นเก่าถึงรุ่นใหม่ นอกจากนี้ คนรุ่นใหม่ที่มีแนวโน้มที่จะเรียนภาษาจีนกลางมีความสามารถทางภาษาจีนกลางสูงกว่าคนรุ่นเก่า ผลลัพธ์เหล่านี้บ่งบอกว่าคนไทยเชื้อสายจีนในลาดกระบังมีความตระหนักในภาษาจีนกลางอย่างมาก ในด้านการธำรงภาษาจีนถิ่นยูนนาน คนรุ่นใหม่ยังคงใ้มากในแวดวงครอบครัวและเกือบครึ่งหนึ่งของพวกเขามีความสามารถทางภาษาจีนถิ่นยูนนานในระดับที่ยอดเยี่ยม จากข้อมูลนี้ อาจสันนิษฐานว่าภาษาจีนถิ่นยูนนานในลาดกระบังจะไม่หายไปในเวลาอันสั้น แต่การธำรงภาษาจีนถิ่นยูนนานมีแนวโน้มที่จะลดลงเนื่องจากการเลือกและความสามารถของภาษาจีนถิ่นยูนนานแสดงให้เห็นแนวโน้มลดลงที่ละน้อยจากรุ่นสู่รุ่น

จุฬาลงกรณ์มหาวิทยาลัย  
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Xiaoshan Du : THE AWARENESS OF MANDARIN AND THE  
MAINTENANCE OF YUNNAN DIALECT OF CHINESE AMONG  
CHINESE THAIS IN LAT KRABANG, BANGKOK. Advisor: Prof.  
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There are a large number of Chinese Thais living Lat Krabang, Bangkok. Most of them are native speakers of Yunnan dialect of Chinese and migrated from Yunnan, China. They have become Thai citizens and also speak Thai fluently. Today it has been observed that Mandarin seems to play the most important role in the business of Lat Krabang. Therefore, this study aims to investigate what language (Thai, Mandarin and Yunnan dialect) is chosen for communication in the family, friendship, neighborhood, school, work and market domains and to interpret the degree of awareness of Mandarin and the maintenance of Yunnan dialect among Yunnan Chinese who live in Lat Krabang. The data was collected from observation, semi-structured interviews and questionnaires about language choice in various domains and language proficiency self-evaluation. The results of the study show that Thai is the most preferred language in friendship, school and market domains; Yunnan dialect is used most in family and neighborhood domain; and Mandarin is used most in work domain. As for the use of Mandarin, its use is increasing from the old to the young generations. In addition, the young generations, who tend to take Mandarin courses, have a higher Mandarin ability than old generations. It may imply that Chinese Thais in Lat Krabang have a strong awareness of Mandarin. With regard to the maintenance of Yunnan dialect, the youngest generation still use it a lot in family domain, and almost half of them have the excellent level of Yunnan dialect capability. It may be speculated that Yunnan dialect as the mother tongue of Yunnan Chinese in Lat Krabang will not disappear in a short time. However, the maintenance is likely to decline because choice and ability of Yunnan dialect shows a gradual decreasing trend from generation to generation.

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# Chapter 1 Introduction

## 1.1 Rationale

Thai Chinese communities in Thailand have been formed by various ethnic groups who emigrated from China. According to Bisalputra and Sng (2015), slightly more than half of the ethnic Chinese population in Thailand trace their ancestry to eastern Guangdong. Baker and Phongpaichit (2005) mentioned in their book entitled *A History of Thailand* that some minor groups trace their ancestry to Hakka and Hainan immigrants. Smalley (1994) pointed out that the vast majority of Thai Chinese belong to various southern Chinese dialect groups, 56 percent of which are Teochew, 16 percent Hakka and 11 percent Hainan. Wen-Chin (2008) added that in contrast with other big groups of the ethnic Chinese in Thailand who originate from the coastal provinces of southeastern China, the migrant Yunnan Chinese are a later group arriving in the country by land via Myanmar, mostly after the 1950s. They migrated to Northern Thailand and fought for Thailand against the communist insurgents until 1982. Mote (1967) reported that Yunnan people mainly gathered in the two provinces of Chiangmai and Chiang Rai.

At the beginning of 21st Century, with the rapid development of tourism in Thailand, large numbers of ethnic Chinese from Yunnan who have Thai citizenship moved from Northern Thailand to Bangkok in search of more work opportunities and a better life. The advantageous geographical position and cost-effective housing prices make Lat Krabang their first choice.

Lat Krabang is one of the eastern districts of Bangkok, Thailand. In this district, there is a main straight street named Lat Krabang Road. Signboards on both sides of the street are mostly in Thai, and a few of Chinese restaurants have signs in Chinese. The main road branches off into many alleys, where residents' houses are located. Some people put Fai Chun in the doorways. It is a traditional decoration that is frequently used during Chinese New Year. It can create jubilant festive atmosphere since the phrases written on red paper means good luck and prosperity. Although Chinese elements here are not as obvious as in Yaowarat Road, it can still be seen that there are traces of Chinese living here.



Figure 1 Lat Krabang Road. Photo taken by the author.



Figure 2 Advertising signs in Lat Krabang Road. Photo taken by the author.



Figure 3 Advertising signs in Thai and Chinese. Photo taken by the author.





*Figure 4 Chinese traditional decoration (Fai Chun). Photo taken by the author.*

As I have observed, Yunnan Chinese in Lat Krabang seem to speak three languages: Thai, Mandarin and Yunnan dialect. Mandarin offers convenience for communication among people in different areas or of different ethnic groups in China. Yunnan dialect is a spoken language used only in Yunnan, southwestern China.

The influx of large numbers of Chinese tour groups has made Chinese Thais in Lat Krabang use Mandarin more frequently when they communicate with Chinese customers, or as employees in companies that deal with Chinese. Lat Krabang is close to Suvarnabhumi Airport, a popular destination for a large number of Chinese tourists from more than 30 Chinese cities. Chinese tourists are attracted by some places to visit in Lat Krabang, such as Siam Serpentarium, which is an immersive snake museum, Vanessa Cabaret Show, where lady boys perform their shows, restaurants, massage shops, and various shopping stores, such as jewelry stores, souvenir stores. An example can be seen at 168 coffee & restaurants on 101 Luang Phaeng Road in Lat Krabang. It is a two-story building specially designed for Chinese group tourists. There are eight or nine kiosks selling souvenirs, Thai clothing and all kinds of drinks on the ground floor. The second floor is for group meals. The owner of this restaurant is of Chinese descent. Some vendors and waiters are also Thais of Chinese origin. Since many jobs in this region require Mandarin speakers, the people there including Yunnan Chinese are likely to pay more attention and try to learn Mandarin for job opportunities. This study wants to find out the degree of the awareness of Mandarin among those Chinese Thais in Lat Krabang.



*Figure 5 Several tourist buses parked next to 168 coffee & restaurants. Photo taken by the author.*



*Figure 6 Chinese tourists having lunch. Photo taken by the author.*



*Figure 7 A Thai girl of Chinese descent selling souvenirs. Photo taken by the author.*

Concerning the languages of Yunnan immigrants in Thailand, Fang (2007) pointed out that the residents of Mae Salong still speak Yunnan dialect. Shuyi and Yidi (2018) also confirmed that the residents of Chinese villages in the Northern Thailand mainly use

Yunnan dialect as the main language. Since some Yunnan immigrants moved to Lat Krabang, Bangkok, it is interesting to find out whether they still maintain their dialect.

Several other studies were conducted to exam the use, shift, attitudes and maintenance of ethnic languages in Thailand. Tomioka (2009) studied northeastern Thai people's patterns of language attitudes and choice toward northeastern Thai and standard Thai among different age groups. He found that younger people often use Standard Thai more than middle-age people and elder people. However, that does not indicate that Northeastern Thai will be extinct in the near future, due to the fact that younger people also have positive attitude toward Northeastern Thai and choose to use it in some communication. Panichakul (2011) investigated choice of Thai and Mon among Thai-Mon people in Bang Khan Mak, Lop Buri Province, Thailand. Six domains of language use were focused: tradition, religion, family, friend, work and market domain. It is found that Thai-Mon people use Mon most frequently in tradition and religion domains. Regarding language maintenance, it is found that there are various activities for preserving Mon culture in Bang Khan Mak and most of them, particularly the codification of the Mon language, seem to lead to Mon language maintenance. Dersingh (2017) examined the pattern of language choice among Thai Sikhs in Bangkok in the six domains of family, friendships, work, temple, school, and market. The results of her study show that Punjabi is the most preferred language in the temple domain only. In the other domains, English and Thai are preferred. In addition, three variables including age, ethnic identity and Punjabi proficiency are found to be significantly related to the use of Punjabi. She suggested that maintenance can be achieved by encouraging more people to participate in Punjabi-related activities.

Even though the topics on Chinese Thais and language maintenance have attracted some attention from scholars and researchers, more specific and deeper study of Chinese Thais' language behavior or language use in daily life is very rare. Considering the fact that there are an immense number of Chinese immigrants to Thailand and great numbers of Chinese visitors to Thailand nowadays, I think it is timely for me to study how they are related in terms of the effect on Chinese Thais' language awareness and maintenance. Bangkok is suitable for this topic because there are many Chinese Thai communities in this big city. However, to make my thesis feasible, I have chosen Lat Krabang Soi 54 as the focused group since this is the place that has not been studied at all concerning Chinese Thais.

## 1.2 Research Questions

- (1) What is the pattern of language choice among Chinese Thais in Lat Krabang in various domains?
- (2) How important is Mandarin to Chinese Thais in Lat Krabang?
- (3) How much is Yunnan dialect maintained by Chinese Thais in Lat Krabang?

## 1.3 Research Objectives

- (1) To study the historical and cultural background of Chinese Thais in Lat Krabang;
- (2) To investigate which language between Thai and Chinese (Mandarin and Yunnan dialect) is used in different domains by Chinese Thais in Lat Krabang;
- (3) To analyze the proficiency in Mandarin and Yunnan dialect among Chinese Thais in Lat Krabang;
- (4) To interpret the degree of the importance of Mandarin and Yunnan dialect to Chinese Thais in Lat Krabang based on the results from Objectives 1-3.

## 1.4 Hypotheses

- (1) Ethnic Chinese from Yunnan province of China moved to Myanmar, then to northern Thailand, and finally settled down in Lat Krabang, Bangkok, where they have lived there for decades. Nowadays, they identify themselves as Thai people, due to their close integration and successful assimilation into Thai society. At the same time, they are inheritors of Chinese culture overseas.
- (2) Chinese Thais in Lat Krabang speak three different languages in different domains. Thai is used in all domains. Mandarin is used most in work and friendship domains. Yunnan dialect is used most frequently in family and neighborhood domains.
- (3) Many Chinese Thais living in Lat Krabang have a job related to tourism, so they use Mandarin often. In addition, the second generation and the third generation have a better language proficiency in Mandarin and they are more active in learning Mandarin. Therefore, it can be predicted that the use of Mandarin is increasing.
- (4) The first generation of Yunnan immigrants choose to use Yunnan dialect mostly in family and neighborhood domains. It can be predicted that the use of Yunnan dialect is decreasing because the third generation speak it less, and

some of them are not proficient in it. Moreover, since Yunnan dialect is an unwritten language, it cannot be taught in classes or schools.

### **1.5 Research Significance**

- (1) The results of this study will provide more understanding of patterns of language use among Chinese Thais in Thailand.
- (2) The findings of this study will give more knowledge of Chinese immigrants in Thailand.



## Chapter 2 Literature Review

In this Chapter, I will present a summary of my review of literature, which covers these topics: (1) Language choice and domains of language use; (2) Language awareness; and (3) Language maintenance.

### 2.1 Language choice and domains of language use

Buda (1991) stated that although most of the world's population can speak only one language, a sizable minority is able to communicate in two or more. Whenever speakers of two or more languages come together, a decision has to be made about which of these languages is to be used. Several recent studies have been conducted about language choice in Thailand, which include ethnic minority languages, foreign languages and language usage at the boundary area. For example, Tomioka (2009) investigated Northeastern Thai people's patterns of language choice between Northeastern Thai and Standard Thai by focusing the speakers' age. Data was collected by using questionnaire from 849 people who were born in the Northeastern part of Thailand and perceive themselves as Northeastern-Thai people. It is found that age related to language attitude and language choice. Panichakul (2011) studied the language use among Thai-Mon people in Bang Khan Mak, Lop Buri Province, Thailand. The data was collected by observing and recording the patterns of language choice in real-life conversations of 180 Thai-Mon people in seven purposely selected communities in Ban Khan Mak. Six domains of language use were focused: tradition domain, religion domain, family domain, friend domain, work domain and market domain. It is found that Thai-Mon people use Mon most frequently in tradition and religion domains, followed by family domain, friend domain, work domain and market domain, respectively. Dechapratumwan (2016) explored the sociolinguistics of language choice and code-switching of Tai Dam bilinguals, whose language has been affected by Thai. A combination of ethnomethodological tools (observation, semi-structured informal interview and speaker self-rating, and record of conversation in various contexts) are employed as research tools. The result of the study shows that most speakers in the second generation are balanced bilinguals, whereas speakers the third generation

speakers are divided into three groups: balanced bilinguals<sup>1</sup>, dominant bilinguals<sup>2</sup> and passive bilinguals<sup>3</sup>. Hai and Chanthao (2016) studied language competence and language choice of Vietnamese-Thai people in Udon Thani Province. The sample included 70 participants who were divided into three age groups. Data were gathered through questionnaires, in-depth interviews and observation. The study found that language competence varied according to age group. Moreover, the use of Vietnamese is diminishing among Vietnamese-Thais. Dersingh (2017) examined the pattern of language choice in the domains of family, friendship, work, temple, school, and market among Thai Sikhs in Bangkok. Data was collected in four Thai-Sikh communities in Bangkok by using five questionnaires. The results show that Punjabi, the native language of the Sikhs, is the most preferred language in the temple domain only, that Thai is used most in family, work and market domains, and that English is found most in friendship and school domains.

Studies also show that activities conducted at the border area between countries will only be successful if the community of speakers has mutual understanding in terms of language, especially those involving business. Jaafar, Awal, Mis and Lateh (2016) presented the findings on the language choice from a survey involving 202 respondents that was conducted in two border towns at the Malaysia-Thailand border, namely Rantau Panjang (Malaysian side) and Golok (Thailand side). This study focused on two domains: business and family. In addition to the questionnaire, participant observations and interviews were also conducted as supplements. The data on the patterns of language choice were analyzed statistically. The findings show that although Malaysians and Thais speak two different languages, Kelantanese dialect, which is a variety of the standard Malay, was the most dominant language at the border. This study also found that age was a significant factor in determining the patterns of language use. The younger generations were using Kelantanese dialect and Thai language in domains where older people would only use Kelantanese dialect. This points to the occurrence of language shift at the border. However, the community at the Thai side of the border tends to choose Kelantanese dialect in their daily activities, which seems to indicate

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<sup>1</sup> A balanced bilingual is a person who has proficiency in two languages such that his or her skills in each language match those of a native speaker of the same age.

<sup>2</sup> Dominant bilinguals are bilinguals who are more proficient in one language than the other, and/or use one language more often than the other.

<sup>3</sup> A passive bilingual is someone that has had enough exposure to a language in childhood to have a native-like comprehension of it, but has little or no active command of it.

language maintenance in this area. These findings suggest that language can serve as a marker of identity, especially for those communities in Golok as most of them are originally from Malaysia.

Besides Thailand and Malaysia mentioned above, there are a lot of studies of language choice in other multilingual parts of the world. Wei (1992) examined patterns of language choice by three generations of Chinese/English bilingual speakers in the Chinese community on Tyneside in the North East of England. The data for this analysis is collected within a broadly ethnographic framework, with attention to particularly relevant aspects of Chinese culture and informal social organization. Eng (2016) explored how Mainland Chinese in Singapore perceive their language choices compared to Singapore Chinese, focusing on how the participants perceive the politeness of their language choices during service encounters and on identifying the factors that affect the participants' language choices. Through a questionnaire and interviews with 50 participants, it is found that overall, both groups perceive their language choices similar in terms of politeness during service encounters and that a common language, language proficiency and a desire to improve their English are factors that influence Mainland Chinese participants' language choices towards Singapore Chinese. Utami (2017) used 12 domains to measure how languages are chosen by Javanese students and to examine the role relation which influences the choice of language. The result of the research showed that Indonesian language has the highest degree of usage. Yusmawati, Lestari and Hidayah (2018) focused on the language choice in Chinese families in Langsa in Indonesia. It is found that ethnic Chinese have tendency to choose Indonesian as the second language in their families even though they live in Indonesia. This phenomenon is not only seen in the town but also in urban areas.

Stapa, Musaev, Hieda and Amzah (2013) discussed the preferred language choice of Japanese retirees adopting Malaysia as their second home. To collect data, a self-report questionnaire was administered, and an interview was conducted. The findings suggest that the majority of the retirees chose English for both informal and formal interactions in Malaysia. It may be inferred that they are not motivated to learn the local language (Malay) although quite clearly that would facilitate intercultural communication with the locals. Based on these findings, this study examined the ethical considerations underlying their language preferences. These Japanese retirees are assumed to be sojourners who have come to reside in Malaysia principally to enjoy their retirement, rather than as settlers. This unique situation – contemplation – based on an observation



of their emotional adaptation to the new environment since their personal needs are taken care of by Japanese agents or by locating a 'little Japan' in Malaysia for themselves. The "Malaysia My Second Home" programme hosted by the Malaysian government focuses on economic aspects of the partnership and does not seek to provide intercultural opportunities or benefits which implicate issues of ethics and equity.

Ting (2017) investigated the language choices of Chief Executive Officers (CEOs) of Chinese family business and the factors guiding their choices. Interviews were conducted with 17 CEOs of family businesses located in Sarawak, some of whom are the sons and grandsons of the founder of the business. The results showed that all the CEOs can speak their Chinese dialect, Mandarin and some other Chinese dialects. Their proficiency in English and Malay depends on their age. All of them can speak English, with the exception of two older CEOs in their 80s. Only one CEO in his 40s can speak Malay fluently but the Malay proficiency of the older CEOs is inadequate for transactional functions. The factors guiding the CEOs' language choices for business are: their own language repertoire, accommodation to client's choice for communicative efficiency, language choice as a business strategy, relationship building, and absence of business terms in the language. The CEOs use their addressee's ethnicity as a proxy to determine the right language to use for communicative efficiency. The study showed that while the CEOs are accommodative in their language choices, they are aware that making the right or wrong choices can provide or restrict access to business opportunities.

As China undergoes radical transformations in recent years, large-scale changes in language choices and language use are also taking place, especially in large cities. For example, barely a generation ago, Shanghai Chinese was a highly prestigious spoken form and the dominant means of communication in the city. Today, however, Mandarin has taken over the lead and become the dominant spoken form. Changes of such a speed and scale provide excellent opportunities for linguistic research. San, Yingyue, Yan and Yiwen (2016) focused on language choices and language use in Shanghai. The data showed that the overall use of Mandarin is 55%, followed by Shanghai at 30%, English at 7%, and others at 8%. The result offers quantitative confirmation of observations made by both the media and linguistic scholars, namely, Shanghai Chinese has lost its dominance and is no longer the main spoken form. Language choices and language use

are also related to age, namely, the younger the age, the more use of Mandarin and the less use of Shanghai Chinese.

According to Fishman (1972), language choices of individuals in stable multilingual speech communities are predicted by the domains in which they occur. In other words, it is social structure that broadly determines language choice. Holmes (2001) made a point that the domains indicate one's language choice as a certain domain signifies addressees, the social context and discussion topics. As mentioned in the previous parts, some of the studies related to language choice and language maintenance were conducted in various domains. For example, Panichakul (2011) focused on six domains (tradition domain, religion domain, family domain, friend domain, work domain and market domain) to study the language use among Thai-Mon people in Bang Khan Mak, Lop Buri Province, Thailand. Dersingh (2017) examined the pattern of language choice in the domains of family, friendship, work, temple, school, and market among Thai Sikhs in Bangkok. The study that to find out language choice at the boundary area between Thailand and Malaysia just focused on two domains: business and family (Jaafar, Awal, Mis and Lateh, 2016).

In addition to domains of language use, the speakers' social characteristics are found to have influence on language choice. According to Holmes (2001), other factors such education, gender, social class, and formality may have a significant influence on one's choice of language. Gal's (1979) influential study on a bilingual region of Austria focused on the social determinants of linguistic change in bilingual Austria. She concluded that the participant variable is more critical than the other dimensions of contexts like topic and setting. Goetz (2001) studied Dai-Chinese bilingual speakers in Southwest China and showed that social network characteristics, rural lifestyle, occupation, and place of residence accounted for language choice. As mentioned in the previous parts, Tomioka (2009) found that age related to language attitude and language choice. Junhui (2009) detected Chinese grandparents played a significant role in the Chinese development and maintenance of their grandchildren. It is found that the parents had positive attitudes toward Mandarin language and they did some efforts to maintain Mandarin language (Djihartono, 2017). In this study I take into account generations of the participants.

## 2.2 Language awareness

Language awareness is defined in various ways. Initially Fairclough (1992) defined as "conscious attention to properties of language and language use as an element of language education," is substantially impacted by the experience and perception of the individual. Donmall (1985) described it as involving "a person's sensitivity to and conscious awareness of the nature of language and its role in human life." James (1996) defined it as "the possession of metacognition about language in general, some bit of language, or a particular language over which one already has skilled control and a coherent set of intuitions." Carter (2003) defined language awareness as the development in foreign learners of an enhanced consciousness and sensitivity to the forms and functions of language. The Association of Language Awareness (ALA) gave the following definition: "Language awareness can be defined as explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use" (ALA website).

Gattegno (1976) emphasized that "(Language) awarenesses are not merely numerous, they are also layered" (as cited in Stevick, 2006:117). Schmidt (1990) posited three levels of awareness (awareness as consciousness): a) perception, the mental organization and the ability to create internal representations of external events; b) noticing, the private experience, such as the rehearsal in short-term memory; and c) understanding, all of the mental activity goes on within consciousness-rule understanding. From the analysis of the think-aloud protocols, Leow (1997) identified three levels of awareness: a) level one (+cognitive change, -meta-awareness, -morphological rule formation), when participants do not provide a report of their subjective experience or verbalize any rule; b) level two (+cognitive change, +meta-awareness, -morphological rule formation). when participants do report their subjective experience but do not provide any verbalization; and c) level three (+cognitive change, +meta-awareness, +morphological rule formation), when participants provide both a report and a verbalization of rule formation. Clark (2001) pointed out, from the perspective of philosophy, that awareness includes the following five levels: a) wake-fulness, a state in which we are sensitive to our surroundings and in which we can process incoming information and respond to it appropriately; b) self-awareness, a capacity to represent ourselves and to be conscious of ourselves as distinct agents; c) availability for verbal report, the capacity to access our own inner states and to describe them using natural language; (d) availability for control of intentional action,

the ability to control our behaviors; and e) qualia<sup>4</sup>, how things feel to us. From different perspectives, different dimensions of language awareness can be classified, not only into different types but also into different levels.

For the past 30 years, the concept of language awareness has been central to approaches within language learning and teaching that seek to replace mechanistic learning based on prescriptive principles with developing learners' understanding of, and metalinguistic skills in talking about, the structures and effects of language(s). It is therefore no surprise that the concept of language awareness has been mostly applied in second language acquisition and language teaching (see also Svalberg, 2016), as well as education more broadly. Less prominent applications concern translation studies and the area of linguistic diversity, including minority languages. The predominance of educational research in studies on language awareness is reflected in Garrett and Cots (2017), whose edited handbook includes parts on learning and learners, teaching and teachers, and a part headed 'beyond language pedagogy', which includes chapters on translation as well as minority and diaspora languages.

According to Emirbayer and Mische (1998), who have developed a dynamic concept of agency, the "problematic situations of a moral and practical nature" may be resolved "only when actors reconstruct the temporal-relational contexts within which they are embedded and, in the process, transform their own values and themselves." Such "problematic" situations are characteristic of translanguaging spaces, like the refugee-local encounter investigated. As argued by Mead (1913) and Wei (2011) language use in such spaces has a high transformative potential, since the absence of 'common' norms and values provokes a questioning of the naturalness of language practices. Speaking from a model-driven architecture perspective, speakers may reconsider language as the products of human interaction and more or less consciously appropriate their meditational means to the situation. This is reminiscent of Seidlhofer (2011b), who has described how ELF (English as lingua franca) interactions call upon speakers to engage in the establishment 'of common lingua-cultural ground'. Hence, in a globalized world, with mobile speakers and mobile texts, there is an increasing need to acknowledge the

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<sup>4</sup> In philosophy, qualia are what some consider to be individual instances of subjective, conscious experience. The term "qualia" derives from the Latin neuter plural form (qualia) of the Latin adjective *quālis* (meaning "of what sort" or "of what kind"). Examples of qualia include the pain of a headache, the taste of wine, or the perceived redness of an evening sky. As qualitative characters of sensation, qualia stand in contrast to "propositional attitudes".

success of communication as dependent on "the identification and establishment of common ground itself" (Jacquement, 2005).

Radinger (2018) discussed the relationship between language awareness and agency by means of a follow-up analysis of language diary based interviews with refugees and locals in Vienna collected in 2016. This study put forward arguments for relating the question of speakers' agency to the availability of linguistic resources and the participants' language awareness, and emphasized the need for a re-evaluation of the speakers' role in the construction of language and agency in sociolinguistic research.

This study focuses on the awareness of Mandarin in terms of high frequency and high proficiency in the use of it and also attempts to learn it formally in schools.

### **2.3 Language maintenance**

With the increased mobility of today's world, trans-border migration has become a common phenomenon. Immigrants bring their heritage languages and cultures to the host countries. Miller (2002) estimated only 20 of 175 indigenous languages are being transmitted as a mother tongue to a new generation in the United States. For example, In Alaska, of 20 native languages, only two are being transmitted to children in the home. Similarly, in Oklahoma, which is home to 40 distinct indigenous communities, only one has children who speak their ancestral language on a daily basis. The 66 languages of California and Washington State are virtually all moribund, being kept alive by only a few elders; when these elders die, proficient use of the languages will die too.

Gomez and Urzua (2008) explored Spanish language maintenance in Southbridge, Massachusetts, a suburban town with a vibrant Puerto Rican community. The investigation focuses on the extent to which Southbridge Puerto Ricans use Spanish and English at home, and their attitudes toward Spanish language maintenance. Survey data, especially the impact of factors affecting language loyalty, are analyzed and interpreted in light of historical trends, previous research, and first-hand knowledge of the community. Statistical analyses (correlations, ANOVA, t-tests) indicate that age and percentage of life span spent on the mainland play a significant role in language maintenance. For US-born Puerto Ricans, living in a dense and relatively small Puerto Rican enclave appears to arrest but not stop language shift and heritage language loss

at home, the domain in which minority language speakers can exercise the most control in terms of which language to use. Given the particular characteristics of this Puerto Rican community (e.g. continued influx of immigrants, positive attitudes toward Spanish language maintenance), it is possible for Spanish to continue to be used at home, although not as the exclusive or dominant language. Ethnic enclaves, though, do not seem to provide a safe harbor for heritage languages, as previously hypothesized in the literature.

Rannut (2009) focused on the Circassian language maintenance issues. The research is based on multiple sources of information, but primarily on the empirical data collected through 14 videotaped interviews conducted with prominent researchers and professors and teachers of Circassian, through observations and a survey covering 485 respondents, including 323 pupils from the age of 10 up to 16, and 162 parents. The Circassian language status and maintenance are analyzed as a continuum of language functions and domains in a society. Classification is based on the traditional distribution of language policy dimensions, where language status, corpus and acquisition aspects, as well as UNESCO's nine language vitality factors and linguistic rights are considered. Different factors influencing language maintenance are useful for characterizing a language's overall sociolinguistic situation.

Several researchers studied the maintenance of Mandarin or Chinese dialects around the world. Junhui (2009) investigated the influence of Chinese grandparents on the Chinese development and maintenance of their preschool-aged grandchildren during their stays in Montreal. On the basis of analysis of interviews with the Chinese grandparents and parents, provided the evidence that Chinese grandparents helped their grandchildren acquire oral and initial literacy skills, and the role of Chinese grandparents as educating agents was of great importance to their grandchildren's development and maintenance of Chinese as a heritage language. Another researcher named Djihartono (2017) found the parents had positive attitudes toward Mandarin language and they did some efforts to maintain Mandarin language. The data were collected by questionnaire on Chinese Indonesian in Kalimantan, who still used Mandarin as daily language. We can find that family is an important factor in Chinese language maintenance.

Some researchers focus on the maintenance of Chinese dialects. Weiqi (2010) conducted a large-scale random sample survey of the language living conditions of primary and

middle school students in Suzhou. The survey found that Suzhou dialect dominated the local language acquisition and family language use of local students. The main status of Putonghua in public is basically established, and local students generally have the ability to communicate in both Mandarin and Suzhou. In terms of language attitude, local students generally agree with the emotional value of Suzhou dialect. For Mandarin, they generally agree with their social prestige and practical value. In addition, the age of the students, the education level of the parents and the occupational categories are important factors influencing the students' use of Suzhou in the family domain.

Yan and Yufang (2011) investigated the status quo of the language of Shanyin County in Shanxi Province, involving language use and language attitude by interviews and questionnaires, where from three conclusions are drawn: a) Dialects still exist in certain regions and for certain periods of time; b) Putonghua's popularity is the inevitable product of urbanization; and c) Cultivating bilinguals is the best way to keep dynamic harmony between Putonghua and dialect.

Nan-jin and Jin-yang (2017) studied Hakka dialect which is one of the general Chinese dialects in Guangxi. This survey takes 1749 adolescents whose mother tongue is Hakka dialect as the research object. The survey results show that in the language skills, the adolescents are fluent in Hakka dialect and Putonghua, but their proficiency in Putonghua is better than that in their mother tongue. Hakka dialect and Putonghua have clear functions: Hakka dialect is used in the families, and Putonghua is used in the communities. Gender, age and geographical factors have a certain influence on the language use of the adolescents.

Lee (2015) observed that speakers of Chinese dialects are merely limited to the elderly population with fewer young Singaporeans speaking the languages having given way to language and education policies such as the "Speak Mandarin Campaign" and the "Bilingual Education Policy" that were put in place. He made in-depth interviews with 10 young Singaporeans to obtain a richer understanding of the dialect situation in Singapore based on their perceptions and experiences. Results of the study do not point to an overly optimistic chance of revival or maintenance of Chinese dialects in Singapore, but not all is lost if conditions are optimal. Zulfadli (2016) worked on the language maintenance of Hokkien Chinese in Kota Langsa in Indonesia. The

participants of this study are 50 Hokkien Chinese people that are divided in second generation and third generation. Data were collected by using questionnaires and interviews. The author found that the factors which supported Hokkien Chinese maintenance in Kota Langsa were using frequently in family domain, neighborhood domain and religion domain.

The present study infers the degree of the maintenance of the Chinese Thais' native language, Yunnan dialect, from their frequency in the use of it in different domains and their level of its proficiency.





## Chapter 3 Methodology

In this chapter, I will give details about the research procedures. The content is divided into these three sections: (1) Selection of the community and participants; (2) Data collection; and (3) Data analysis.

### 3.1 Selection of the community and participants

After I surveyed Lat Krabang area several times, I chose Lat Krabang Soi 54 for data collection because there are many Yunnan Chinese living there. The target participants of this study are those with Yunnan blood who live in Lat Krabang, Bangkok.



*Figure 8 A residential area in Lat Krabang Soi 54. Photo taken by the author.*

There is a residential area in Lat Krabang Soi 54, as shown in Figure 8. There are approximately 250 households in this community. Half of the households are Chinese Thai. The houses of ethnic Chinese were identified by Chinese traditional decorations in the doorways. Figure 9 shows golden Chinese characters written on red paper on both sides of and above a door.



*Figure 9 A house with Chinese traditional decorations. Photo taken by the author.*

I collected data from 75 participants in this residential area. The number was smaller than I had expected because during the time of collecting data, some people were not at home, and others refused to answer the questionnaires. Therefore, in order to get more participants, I went to two Chinese restaurants in Soi 54 and invited 40 people to participate in this study.

At last, there were a total of 115 participants who answered the questionnaires. They were classified into three groups: the second generation (G2), the third generation (G3) and the fourth generation (G4). The first generation of the Chinese Thais are not included in this study. They were the first group of Chinese who migrated to Thailand. They were not born in Thailand. Now they do not live in Lat Krabang, because they have passed away or are very old living in Northern Thailand. Therefore, this study does not take into account the first generation when analyzing the language use that varies according to generations. It focuses on the second, third, and fourth generations. The second and third generations are the later generations born in Northern Thailand. The fourth generation are the youngest generation born in Lat Krabang. It is interesting to see how much they maintain their ethnic group language. The number of different generations of the participants are shown in Table 1 below.

*Table 1 The categories of generation groups*

<b>Generation</b>	G2	G3	G4	Total
<b>Number</b>	48	54	13	115

The age of the second generation of the participants in this study is between 48 and 62. The age of the third generation is between 24 and 36. The age of the fourth generation is between 8 and 12. From Table 1, we can see that the number of the fourth generation is much smaller than those of the second and the third generations. This is because a small number of them were available at the time of data collection and moreover, among those who were available, very few of them were willing to participate in this study.

### **3.2 Data collection**

The data collection procedures aim to gather information about the background of the participants, their language choice patterns, and their language proficiency levels. The quantitative method and the qualitative method were both used in this study. The data was collected through observation, semi-structured interviews and the questionnaires.

#### **3.2.1 Data from observation**

Observation was used as a method of collecting data. The advertising signs in the street, the food Chinese Thais in Lat Krabang eat, their clothes, their kinship and their customs were observed.

#### **3.2.2 Data from semi-structured interviews**

Semi-structured interviews were prepared for collecting data about migration history and ways of learning Mandarin and Yunnan dialect. Two people from Yunnan Province of China who knew about the immigration history of Kuomintang soldiers, and two people from each generation of Yunnan Chinese in Lat Krabang were interviewed. Certain social characteristics of the interviewees were taken into account. They were gender, age, education level, permanent address and job, as shown in detail in Table 2.

*Table 2 Demographical data of interviewees*

<b>Interviewees</b>	<b>Nationality</b>	<b>Gender</b>	<b>Age</b>	<b>Education level</b>	<b>Permanent address</b>	<b>Job</b>
Interviewee A (Zhang Xuan)	Chinese	Female	38	Bachelor degree	Yunnan, China	Teacher
Interviewee B (Zhang Bingheng)	Chinese	Female	64	High school	Yunnan, China	Retiree
Interviewee C	Thai	Male	58 (G2)	High school	Lat Krabang, Bangkok	Travel agency owner
Interviewee D	Thai	Female	56 (G2)	Bachelor degree	Lat Krabang, Bangkok	Seller
Interviewee E	Thai	Male	32 (G3)	Bachelor degree	Lat Krabang, Bangkok	Employee
Interviewee F	Thai	Female	26 (G3)	Bachelor degree	Lat Krabang, Bangkok	Family business
Interviewee G	Thai	Male	9 (G4)	Primary school	Lat Krabang, Bangkok	Student
Interviewee H	Thai	Female	12 (G4)	Primary school	Lat Krabang, Bangkok	Student

The first two interviewees, Zhang Xuan and Zhang Bingheng, live in Yunnan. At the time of data collection, they were in Thailand on a vacation and allowed me to interview them. They are key informants about General Lue Ye-tien -- the last leader of the Kuomintang Army in Mae Salong. I asked them the following questions about the trip when they were invited by General Lue to visit Mae Salong in 1995:

- 1) Did General Lue Ye-tien have chance to go back to Yunnan Province of China?
- 2) How did you get in touch with him?

- 3) How was the environment there when you visited Mae Salong in 1995?
- 4) What did people do to make a living in Mae Salong at that time?

Interviewee C, interviewee D, interviewee E, interviewee F, interviewee G and interviewee H, they are Yunnan Chinese who live in Lat Krabang. I asked them some questions about their backgrounds and language learning.

With regard to migration history, I asked the following questions:

- 1) How did you get Thai citizenship?
- 2) How long have you lived in Lat Krabang?
- 3) Why did you move to Lat Krabang, not any other district in Bangkok?
- 4) Where else did you settle down before you came to Lat Krabang?
- 5) How did you or your family make a living before the boom of tourism in this region?

Regarding Mandarin learning I asked the following questions:

- 1) When did you start to learn Mandarin?
- 2) Where did you learn Mandarin?
- 3) Is there any formal curriculum for teaching Mandarin in kindergarten, primary school and secondary school in this area?
- 4) How many lessons of Mandarin do you take a week?
- 5) Did your parents or grandparents encourage you to learn Mandarin?
- 6) Have they mentioned the reasons why they encourage you to learn Mandarin?
- 7) If you had children, would you advise them to learn Mandarin?
- 8) Do you have any reason for that?

As for the data about Yunnan dialect, I asked them the following questions:

- 1) When did you start to speak Yunnan dialect?
- 2) Who taught you to speak Yunnan dialect?
- 3) Have you parents or grandparents suggested that you should use more Yunnan dialect in daily life?
- 4) If you had children, would you make them speak Yunnan dialect?
- 5) Do you have any reason for that?

### **3.2.3 Data from questionnaires**

All questionnaires (See Appendix I and Appendix II) were available in two languages: Thai and Chinese. The participants chose questionnaires of either language they prefer.

The total number of completed questionnaires was 115, 39 of which were in Thai, and 76 in Chinese.

There are two reasons why more participants chose questionnaires in Chinese (Mandarin). First, it may be because I spoke Mandarin to them and they might feel that I preferred Mandarin. Secondly, this may reflect the high proficiency in Mandarin.

### 3.2.3.1 Questions on backgrounds of the participants

The first part of the questionnaires is to obtain information of the participants' backgrounds. It is for testing whether the participants met the selection criteria mentioned above, and for grouping them by generation groups.

Gender:	<input type="checkbox"/> male	<input type="checkbox"/> female	
Nationality:	<input type="checkbox"/> Thai	<input type="checkbox"/> Chinese	<input type="checkbox"/> Other _____
Blood of Yunnan, China:	<input type="checkbox"/> Yes	<input type="checkbox"/> No	
Living in Lat Krabang	<input type="checkbox"/> Yes	<input type="checkbox"/> No	
Immigrant Generation:	<input type="checkbox"/> the first generation	<input type="checkbox"/> the second generation	
	<input type="checkbox"/> the third generation	<input type="checkbox"/> the fourth generation	
(The first group of Chinese to come to Thailand are recognized as the first generation in this study.)			

### 3.2.3.2 Questions on language choice in six domains

The second part of the questionnaires concerns choices of languages among Thai, Mandarin and Yunnan dialect in six domains of family, friendship, neighborhood, school, work and market. Mandarin is the official language of China. Yunnan dialect is a Chinese dialect spoken in Yunnan, southwestern China. In order to see the difference more clearly, two examples of the language compared to Mandarin are shown in Table 3. Since Yunnan dialect is a spoken language, which has no writing system, I used Chinese characters and pinyin alphabet only to describe the pronunciation of Yunnan dialect.

*Table 3 Examples Yunnan dialect compared to Mandarin*

		Mandarin	Yunnan dialcet
Example 1	Pinyin	chī fàn	chī màn màn
	Chinese characters	吃饭	吃慢慢
	Explanation word by word	Eat, meals	Eat, meals
	Meaning of the phrase	Eat meals	
Example 2	Pinyin	zhè gè rén fēi cháng yú chǔn	zhè guò rén rì nóng dé hěn
	Chinese characters	这个人非常愚蠢。	这个人日浓得很。
	Explanation word by word	This, person, very much ,stupid	This, person, stupid, very much
	Meaning of the sentence	This person is very stupid.	

From Table 3, we can see that it is quite different when describing the same thing in Mandarin and Yunnan dialect. It is difficult for people from other parts of China to understand native Yunnan dialect speakers.

The following content is a description of the questionnaire regarding language choice and domains. Choices of languages provided in the questionnaires were as follows: Thai, Mandarin, Yunnan dialect of Chinese and other languages. Abbreviations are used and they are explained for the participants, as shown in Table 4.

Table 4 Explanations of abbreviations

Abbreviations	Signified languages	Descriptions
T	Thai	Speaking Thai only (Mixing a few words from other languages in sentences is all right).
M	Mandarin	Speaking Mandarin only (Mixing a few words from other languages in sentences is all right).
Y	Yunnan dialect	Speaking Yunnan dialect only (Mixing a few words from other languages in sentences is all right).
O	Other languages	Speaking any language other than Thai, Mandarin and Yunnan dialect.

Concerning domains of language use, I got ideas from past studies. Panichakul (2011) studied the language choice among Thai-Mon people in Bang Khan Mak, Lop Buri Province, Thailand. Six domains of language use were focused: tradition, religion, family, friend, work and market domains. Jaafar, Awal, Mis, Lateh (2016) focused on two domains: business and family in the study of language choice at the Malaysia-Thailand border. Dersingh (2017) examined the pattern of language choice in the domains of family, friendship, work, temple, school, and market among Thai Sikhs in Bangkok.

I adjusted domains that need to be investigated based on the actual situation. In this study, the participants are requested to select the language used in each of these six domains: family, friendship, neighborhood, school, work and market domains. Different addressees and a variety of topics or situations of conversation are provided in each domain. This is to observe the consistency in language selection when only the speaker is provided and when both a speaker and a topic are provided. The participants were allowed to choose only one option. Details about each of the six domains are explained below.

#### **Family domain:**

Mainly family members include grandparents, parents, brothers or sisters, spouses, sons or daughters. If the participants had no such relatives, they were requested to imagine



what language they would use if they were talking to such a family member. For example, if the participants did not have children, they would have to imagine what language they would use to speak to their son or daughter. The situation designed for this domain is when having dinner at home. The topic given is related to family matters.

**Friendship domain:**

Friends were categorized into two groups: (1) friends with the same ethnicity as the participants, and (2) friends with a different ethnicity. Each group consists of close friends and ordinary friends, and topics are related to personal matters and daily topics in this domain.

**Neighborhood domain:**

Neighbors were categorized into two groups: familiar and unfamiliar neighbors. Topics are related to daily greetings and borrowing things.

**School domain:**

The addressees of this domain include teachers and classmates. The participants had to choose the language they used in discussing school grades, educational matters, assignments, and chatting at lunch.

**Work domain:**

The participants were asked what language they used when they spoke to their bosses or supervisors, colleagues and clients or customers. Situations designed were reporting works, discussing in a company meeting, and talking about business.

**Market domain:**

The addressees of this domain include sellers and shopping companions. They were asked what language they used when inquiring about products, bargaining and commenting about products.

**3.2.3.3 Proficiency self-evaluation of Mandarin and Yunnan dialect**

The third part of the questionnaires is Chinese proficiency self-evaluation, which was conducted in order to see how well the participants spoke Mandarin and Yunnan dialect of Chinese.

Concerning this method of self-evaluation, I got the influence from Dersing (2017), who collected data related to Punjabi proficiency. In her study, only three communicative skills were considered: listening, speaking and reading. Before she decided to provide self-assessment questionnaire to the participants, she had made two attempts to collect data related to Punjabi proficiency through other ways. At first, she planned to use the interview and method of translation from English to Punjabi and Punjabi to English at the sentence level. The interview would be carried out in Punjabi. This activity would help in the evaluation of listening and speaking skills. The reading skill would be assessed by the translation activities. However, the participants were reluctant to take part in such activities. After simplifying the assessment method, an interview was used to let the participants choose the correct answer after listening to passages in Punjabi to test listening skill. As for the speaking skill, general topics were given to the participants to randomly pick and talk about in Punjabi. Their voice would be recorded for further assessment of speaking skill. Concerning reading skill evaluation, the matching of pictures and words were prepared for the participants to do individually. However, it still showed that the participants were not willing to take part. At last, Dersing removed the activities, and used instead a self-assessment questionnaire. The participants were asked to assess themselves and select the scale that best describe their ability in speaking, reading, and listening skills.

In this study, I made the decision to provide self-evaluation questionnaires to collect the participants' proficiency in Mandarin and Yunnan dialect. Four communicative skills including listening, speaking, reading and writing were assessed for Mandarin. As for Yunnan dialect, which is difficult for non-natives to understand, only speaking and listening skills were focused on because it is an unwritten language, which has no writing system. The participants were asked to evaluate their language abilities by indicating at what level they were among the five levels: excellent, good, fair, poor and no proficiency. Table 5 shows the criteria of each proficiency level.

*Table 5 Description of each level of language proficiency*

Levels	Descriptions
Excellent	Extremely comfortable. You can use it fluently in any situation.
Good	You're comfortable in most situations, with non-serious errors.
Fair	You can use it in many situations, with some serious mistakes.
Poor	Limited vocabulary. You can use it only basically, as in easy contexts.
No proficiency	You only know a few words of the language and cannot communicate

Table 6 and Table 7 below were designed for the participants to do the self-evaluation on Mandarin and Yunnan dialect proficiency.

*Table 6 Self-evaluation on Mandarin proficiency*

Skills	Levels				
	Excellent	Good	Fair	Poor	No proficiency
Listening					
Speaking					
Reading					
Writing					

*Table 7 Self-evaluation on Yunnan dialect proficiency*

Skills	Levels				
	Excellent	Good	Fair	Poor	No proficiency
Listening					
Speaking					

Before I did the language self-evaluation, I was not sure if the participants could accurately self-assess their own language abilities, so I gave five volunteers the two self-evaluation tables, and let them assess themselves on different skills. They did not hesitate to make a choice in five levels (excellent, good, fair, poor, no proficiency) of their language abilities. Hence, I made a decision to test more participants' Chinese proficiency by using self-evaluation tables with the description above. The participants were asked to evaluate their language skills honestly, and put a mark "□" in a box that fits the level of their proficiency.

### **3.3 Data analysis**

Data analysis in this study includes the following steps:

#### **3.3.1 Historical and cultural background of Yunnan Chinese in Lat Krabang**

Regarding the information of the Yunnan Chinese Thais' historical background, I got data from the relevant literature review and interviews with two key informants. Data on their cultural background, I obtained data by observations and interviews with six Yunnan Chinese who live Lat Krabang of different generations.

#### **3.3.2 Language choice**

The primary outcome of the data from the questionnaire regarding choice of Thai, Mandarin and Yunnan dialect in various domains was related to language used the most and used the least among Thai, Mandarin and Yunnan dialect. I also analyzed the ranks of language used in each domain and the difference in language choice by different generations.

#### **3.3.3 Language proficiency**

Proficiency in Yunnan dialect and Mandarin was analyzed by using data from the self-evaluation mentioned earlier. Difference in the proficiency by generation was also analyzed so as to answer the question whether Mandarin was popular and to what extent Yunnan dialect was maintained in Lat Krabang.

#### **3.3.4 Ways of Language learning**

Patterns of Mandarin and Yunnan dialect learning were analyzed in order to see how people of different generations learned Mandarin and Yunnan dialect. This will show

awareness of the importance of Mandarin and the maintenance of Yunnan dialect among Chinese-Thai people in Lat Krabang.

### **3.3.5 The awareness of Mandarin**

Based on the analysis of choice of Mandarin in various domains, Mandarin proficiency and ways of learning Mandarin, all the data related to Mandarin was organized so as to draw a conclusion about the awareness of Mandarin in Lat Krabang.

### **3.3.6 Language maintenance of Yunnan dialect**

Based on the result the analysis of the choice of Yunnan dialect in various domains, Yunnan dialect proficiency and ways of learning Yunnan dialect, a conclusion was made about how much Yunnan dialect was maintained by Chinese Thais in Lat Krabang.



## **Chapter 4 The historical and cultural background of Chinese Thais in Lat Krabang**

This chapter presents information of the historical and cultural background of Chinese Thais in Lat Krabang so that it will help the reader understand better the findings about their language use presented in following chapters. The background information is based on previous studies related to Yunnan Chinese in Thailand, my observation and in-depth interviews with Chinese immigrants in Lat Krabang. The content of this chapter is divided into four sections: (1) Migration from Yunnan; (2) Settlement in Northern Thailand; (3) Moving to Lat Krabang, Bangkok; and (4) Cultural background of Chinese Thais in Lat Krabang.

### **4.1 Migration from Yunnan**

This study deals with Chinese immigrants from Yunnan to Thailand. Yunnan is a province in southwestern China. It is bordered by Myanmar in the west, Vietnam and Laos in the south. The time when the first group of Yunnan people arrived in Thailand was uncertain. According to existing document records, Thongchai (1983) said that Yunnan People were found to do business before the establishment of the Lanna Kingdom around the 13th Century. Hill (1982) also agreed that Yunnan people might have been temporarily settled down in some market towns in northern countries of Southeast Asia since the 13th Century. According to Wen-Chin (2008), Yunnan Muslims traders had been engaged in long-distance caravan trade with Myanmar, Thailand, Laos and Vietnam possibly during the Yuan period (1271-1368).

The above paragraph just gives general introductory information of the migration of people from Yunnan to Southeast Asia. This chapter focuses only on Yunnan people who migrated to Thailand after the 1950s, because they are related to the Chinese ethnic group in Lat Krabang whose language behavior is examined in this study. According to Chang (2001), after the Communist Party came into power in China in 1949, the remnant troops of Kuomintang<sup>5</sup> refused to surrender, so they fought their way out of

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<sup>5</sup> Kuomintang was the ruling party in mainland China until 1949, the year when it lost the Chinese Civil War to the rival Communist Party of China. The Kuomintang mostly fled to Taiwan, which they continued to govern as an authoritarian one-party state.

Yunnan. Then they organized themselves as guerrilla fighters in Myanmar during the 1950s. In 1961, the guerrilla organization was disbanded under international pressure. A number of them left Myanmar and sought asylum in Mae Salong of Northern Thailand. The Kuomintang soldiers that came to Thailand were the Third and Fifth Kuomintang Armies. From the 1950s to the 1980s, these two Kuomintang forces played an important role in facilitating the resettlement of a large number of Yunnan refugees in Thailand.

Ethnic Chinese of Yunnan origin in Thailand are called *Ho*, *Haw*, *Chin Ho* or *Chin Haw* by the Thais and other hill tribes. However, since these terms are closely associated with the Muslim Yunnan Chinese who are primarily caravan traders, they are not really appropriate names for the Chinese who settled in Northern Thailand after the 1950s. For this reason, in Shu-Min's (2014) study, he used such terms as *Yunnan Chinese*, *Nationalist Chinese* or *Yunnan Chinese diasporas* and avoided the locally used terms completely. In this study, I also use the term "Yunnan Chinese" to describe those ethnic Chinese who originate from Yunnan of southwestern China with military background.

#### **4.2 Settlement in Northern Thailand**

Yunnan Chinese came to Northern Thailand via Myanmar by land. They had launched attacks in Yunnan from time to time, and in Myanmar, they frequently had military conflicts with the Myanmar's army. The unstable situation forced them to move frequently. At the same time, they suffered from food shortage and various illnesses caused by fluctuating weather. After retreating to Thailand in 1961, the Third and Fifth Kuomintang Armies gained a foothold along the northern border of Thailand by establishing a series of military posts. Most of the soldiers' families remained in Myanmar in the 1960s. The military coup in Myanmar in 1962 caused sociopolitical conditions in Myanmar to become increasingly unstable, so the commander of the army sent the troops to Myanmar. They escorted a great number of their fellows to Thailand. Most of them settled in Mae Salong, which is called Santikhiri at present. It is in the Thai highlands on Doi Mae Salong mountain of Chiang Rai Province, the northernmost province of Thailand. The Thai government allowed them to stay there on the condition that they would assist in policing the area against communist insurgents. As a result, most of the village's inhabitants today are ethnic Chinese and direct descendants of those Kuomintang soldiers. It was not until 1982 that the soldiers did not have to fight anymore, and finally settled down to a normal life at Mae Salong. As a reward for their

service, the Thai government gave citizenship to most of the Kuomintang soldiers and their families. This fact explains why the descendants of these people later were able to move to Lat Krabang as Thai citizens.

### **4.3 Moving to Lat Krabang, Bangkok**

Among these Yunnan Chinese, the first generation has experienced the most traumatic hardships due to repeated warfare, displacement and resettlement in destitute conditions. A number of those in the first generation have passed away because of fightings or catching diseases. The rest of them stayed in Northern Thailand all the time because they were very old and were probably over eighty or ninety at the time of data collection. For most of the younger generations, going to cities for their personal advancement has become an unavoidable trajectory. At the beginning of the 21st Century, a large number of the second and the third generations who had Thai citizenship moved to settle down in Lat Krabang, which is one of a remote eastern district in Bangkok. Summarizing the answers from the interviews with Interviewees C(2), D(2), C(G3), F(G3)<sup>6</sup>, the reasons why they moved to Lat Krabang, not any other places in Bangkok, are the advantage of the geographical location and the low cost of housing prices. Geographically, Lat Krabang attracts many tourists, especially Chinese tour groups because it is close to Suvarnabhumi Airport. The arrival of Chinese tourists has brought plenty of Mandarin-speaking job opportunities to Lat Krabang. Regarding the cost of the land, since this area is far from the center of Bangkok, it is easy for the migrants to buy residential land. Yunnan Chinese in Lat Krabang tend to seek jobs in tourism industry with a lot of demand of Mandarin speakers, which has benefited from the good resources in Lat Krabang. Before this they preferred to work for agencies that introduce people to work in Taiwan or abroad. According to Official Statistics Registration, there are 175, 662 residents in Lat Krabang in 2018. Interviewee E (G3) revealed that there were about 100,000 Yunnan Chinese living in this district at present. It can be roughly estimated that Yunnan Chinese account for 5% of the total population in Lat Krabang.

Yunnan Chinese in Lat Krabang look similar to Thai people who live around them. The clothes they wear and the food they eat is the same as Thais. However, sometimes they like to go to Chinese restaurants with Yunnan flavor for meals. Yunnan Chinese in Lat

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<sup>6</sup> See details about these interviewees in Table 2 in Chapter 3 - Methodology.



Krabang prefer to marry someone with the same background. There are also some situations that a few of them married Thais or people from mainland China. Chinese Thais like to live near to each other, as they used to in the same village in Northern Thailand. The neighbors in Lat Krabang include people with the same ethnicity as well as Thais. They like to live in a house with family, not apartments. Yunnan Chinese in Lat Krabang who at the school age can independently select to go to public schools or international schools, as Thai students do. They learned Thai language in these schools. Parents also encouraged their children to learn Mandarin.

There are three formal ways to learn Mandarin. The first way is to go to the Chinese language school. The second way is to study at home with a private Chinese teacher. The last way is to study Mandarin, which is opened as a mandatory course or an elective course at public schools. Figure 10 shows a Chinese language school in Luang Phaeng Road, Lat Krabang. The meaning of Chinese characters in the photo is Mandarin tutoring class.



*Figure 10 A Chinese language school in Luang Phaeng Road, Lat Krabang. Photo taken by the author.*

Regarding Yunnan dialect, younger generations learn it from older generations. The most situations in which they speak Yunnan dialect a lot are when talking with family members and people of the same ethnicity.

Yunnan Chinese work as tour guides, shop assistants, waiters for Chinese tourists, or run a family business that sells Thai goods to Chinese. Less than 20% of them are employed by Thai companies. Both men and women go out to work to make a living. They work near Lat Krabang whether in tourism places or their own shops. Interview

(F), who is in the third generation of Yunnan Chinese, told me that after she finished studying at Kasetsart University, she began to help her family sell Thai products to Chinese tourists in Lat Krabang.

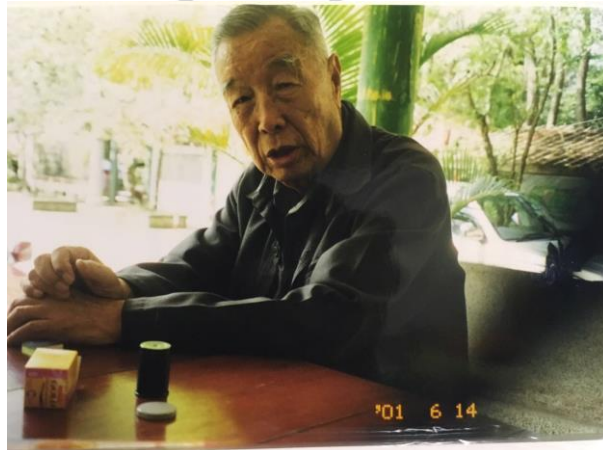
In the market domain, Chinese Thais in Lat Krabang shop both in Thai open markets or air-conditioned Thai supermarkets. There are also two or three small grocery stores selling Chinese goods in Lat Krabang. Sometimes Chinese Thais choose to buy some Chinese specialties there.

Compared to Mandarin learning in Northern Thailand, the ways of studying language are more open in Lat Krabang. This study wants to explore the awareness of Mandarin among Yunnan Chinese who live in Lat Krabang. Studies related to the use of Yunnan dialect are very rare, so this study will try to fill the gap by examining the maintenance of Yunnan dialect among Yunnan Chinese in Lat Krabang.

#### **4.4 Cultural background of Chinese Thais in Lat Krabang**

The information in this section was taken from the interviews with Zhang Xuan and Zhang Bingheng, who are the relatives of General Lue Ye-tien -- the last leader of the Kuomintang group in Mae Salong. Zhang Bingheng once visited General Lue in Mae Salong, and she yields a lot of information of the cultural background of the Chinese Thais in Northern Thailand. Zhang Xuan and her mother Zhang Bingheng have been living in Yunnan since they were born. Zhang Bingheng is a distant cousin of General Lue, and now she is over sixty. After the troops left Yunnan, they had lost touch with each other. The original name of General Lue Ye-tien was Zhang Bingshou. In Chinese traditional culture, it is customary for children of the same generation to have one same word in their names. Zhang Bingshou and Zhang Bingheng both have "Bing" in their names, which means they belong to the same generation. Zhang Xuan said General Lue once returned to his hometown in Yunnan province in 1993, but unfortunately his immediate family members were no longer alive. The fellows of the hometown warmly welcomed his return. As a result of this homecoming, the Interviewees' family established contact with General Lue. They kept up regular correspondence with General Lue Ye-tien, and they also received his handwritten reply. As Zhang Xuan recalled, within a year or two of his going back to northern Thailand from Yunnan province of China, her mother and her mother's brothers and sisters went to Mae Salong one by one. The oldest of them is her mother's sister, Zhang Bingpu, who is the first one

in her family to visit General Lue in Mae Salong, and stayed there for almost three months. As the youngest person in the family, Zhang Bingheng, was the last one who went to Mae Salong, and also stayed for nearly two months. Zhang Bingheng told that the village of Mae Salong was more like a holiday resort. The people there lived in self-sufficiency. They planted tea for a living and had no relations with the outside world. The atmosphere there was peaceful and comfortable. As time passed by, General Lue Ye-tien, the last spiritual leader of "the lost army" passed away peacefully in Mae Salong in 2012, at the age of 94. Zhang Xuan and Zhang Bingheng were very sad when they saw the news of the death on the internet in China. Zhang Bingheng said this: "The most regrettable thing is the letters between General Lue and me have not been preserved." A few years before his death, she began to get no replies from General Lue. Zhang Bingheng guessed that the General was at an advanced age and in a poor health at that time, so he could not write back. But she did not know the reason at that time, She then packed all the letters and sent them to General Lue, but she never heard from him again. Zhang Xuan said that she wished to pay a visit to Mae Salong, and try to get back the letters of those years for her mother. She thinks the letters are very precious and should be preserved well.



*Figure 11 General Lue Ye-tien. Photo from Zhang Bingheng*



*Figure 12 General Lue Ye-tien and Zhang Bingheng in Mae Salong. Photo from Zhang Bingheng*

Yunnan Chinese in Northern Thailand tried their best to inherit Chinese culture according to their memories. Shu-Min (2009) discussed how popular rituals were used to achieve cultural reproduction of Yunnan Chinese in Banmai in Northern Thailand, where Shu-Min's empirical fieldwork was conducted between 2002 and 2007. Most Banmai villagers were militias originally associated with the Chinese Nationalist Party in western Yunnan Province. They went into exile on the Burmese side of the Golden Triangle shortly after 1949 when Chinese Communist Party started holding power, and they ultimately settled in Northern Thailand since early 1960s. As the self-proclaimed preservers of authentic Chinese culture, Banmai villagers vigorously instituted many traditional practices, following the imagined Confucian orthodoxy, to build a community that represents an idealized Chinese spiritual world. Through their participation in popular rituals, we see clearly how villagers have been able to attain the cultural unification that has played a crucial role in meeting their spiritual needs at various levels: the individual, the family, the kin group, and the community. Wen-Chin (2002) analyzed the leader-follower relationship among the Kuomintang Yunnan Chinese in Northern Thailand through the application of patron-client theories. It is argued that the relationship has been embedded in a particular socio-cultural context, which incorporates both Han Chinese culture and the native ethos of long-distance caravan trade, and that it is characterized by both instrumental and emotional forms. Shu-Min (2014) examined how reproducing Chineseness has become a source of social suffering through the case study of a group of Yunnan Chinese who escaped Chinese communist rules in the Mainland in 1949 or shortly after and settled in Northern

Thailand in the 1960s. As self-proclaimed carriers of traditional Chinese culture, they worked arduously to replicate whatever they considered 'authentic' Chinese through a narrow interpretation of the Confucian moral tenets in daily life. Shun (1989) stated that Yunnan people in Northern Thailand also organized Yunnan Association in the late 1960s to seek common development, and the association has made great contributions in the preservation of Chinese culture. Chinese tradition culture attaches great importance to family values. Yunnan dialect -- the language spoken where they came from is the bond in the family to strengthen intimacy.

To understand one's culture, accessing its language directly is an important step. Shu-Min (2014) mentioned that "Yunnan Chinese in Northern Thailand made effort to support a Chinese language school that emphasizes the teaching of Confucian orthodoxy and language capabilities." I got the information about Chinese language school from Interviewees C (G2), D (G2), E (G3) and F (G3)<sup>7</sup>. All of them are Yunnan Chinese who live in Lat Krabang now. They told me that when they lived in the villages in Northern Thailand before they moved to Lat Krabang, they had to go to two schools in one day. One was a public school with some local Thai students. The other one was a Chinese language school for Chinese Thais who had the same backgrounds. When they finished classes in public school, they went to study Chinese language (Mandarin) from 6:30 pm to 8:30 pm. From elementary school to high school, they never stopped learning Mandarin in Chinese language school. They gained the basic listening, speaking, reading and writing skills of Mandarin there. According to Shi (2010), the Free China Relief Association, which is a non-governmental organization in Taiwan, established an aid group with the permission of the Thai government in 1982. This aid group was to provide aid programs to Kuomintang villages in terms of agriculture, education, medical care and handicraft projects. In educational aspect, the organization offered Taiwanese teachers to support the Chinese language school in Northern Thailand. The students were taught to learn Taiwanese Mandarin. Taiwanese Mandarin is almost the same as Standard Mandarin, the official language of mainland China. The most obvious difference between the two varieties is that Taiwanese teachers taught students to write traditional Chinese characters, rather than simplified Chinese characters which is used in mainland of China.

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<sup>7</sup> See details about these interviewees in Table 2 in Chapter 3 -- Methodology.

An example of Chinese language school that some Chinese Thais in Lat Krabang used to attend is Hua Xing Chinese language school in Ban Arunothai in Chiangmai in Northern Thailand, as shown in Figure 13. Interviewee C who is a travel agency owner showed the photos (see Figure 14) of Chinese language school reunion with his classmates after his return to his hometown in Chiangmai.



Figure 13 Hua Xing Chinese language school in Ban Arunothai of Chiangmai. Source: Google map. Retrieved from <https://www.google.com/maps/place/โรงเรียนภาษาจีนหัวขิง++++บ้านอรุโณทัย/@19.742674,98.9597894,16.49z/data=!4m5!3m4!1s0x30d0c776d1478849:0xddc6af833fc2e8b5!8m2!3d19.7430036!4d98.9612485>



Figure 14 Chinese language school reunion in Chiangmai. Photo taken by Interviewee C.

Regarding the use of Chinese dialects by ethnic Chinese in Thailand, Darachai and Prasithratsint (2014) studied the Thai-Teochew code-switching among the Chinese Thai who could speak the two languages, and to verify its actual functions in a communication system. The data were collected from 20 Thai-Teochew Chinese

bilingual speakers who were of the second generation and had been living in Yaowarat Community, or Bangkok's Chinatown. The natural speech data were transcribed from the conversation between the subjects and a Thai-Teochew Chinese research assistant. The result suggests that there are six Thai-Teochew code-switching functions: quotation, addressee specification, interjection, reiteration, message qualification, and personalization of the message. The findings of Teochew people's code-switching patterns imply that they do not seem to maintain their original language well compared to the maintenance of Yunnan dialect presented in Chapter 7 of this thesis. Fang (2007) made a study on the use of Yunnan dialects in Mae Salong, Northern Thailand. It is found that there are three dialects spoken in there: Mae Salong Lancang dialect, Mae Salong Tengchong dialect and Mae Salong Guogan dialect. The results of the study show that Yunnan dialects in Mae Salong are slightly different from Dianxi dialect spoken in Yunnan nowadays. Thai and Burmese words were borrowed into those dialects due to language contact.

At present, the daily life of the residents of Mae Salong is still dominated by the Yunnan dialects. Shuyi and Yidi (2018) found that the residents of Chinese villages in the Northern part of Thailand mainly use the Yunnan dialect as the main language. But as time goes by, the grammar of those dialects in this region has changed because Thai grammar has an impact on Chinese grammar. Yunnan dialect usage correct rate for the participants under the age of 30 is lower than that of those over 30 years old.

## **Chapter 5 Patterns of language choice among Chinese Thais in Lat Krabang**

This study focuses on Chinese Thais of Yunnan descent in Lat Krabang in Bangkok. They were observed to speak three languages: Thai, Mandarin and Yunnan dialect. To determine the actuality of using these three languages, a questionnaire was used to examine which language was used the most and which language was used the least in six domains: family, friendship, neighborhood, school, work and market domains. These six domains basically cover the daily life of Chinese Thais in Lat Krabang. The participants were requested to select the language used the most in these six domains. Each domain was composed of different situations, differentiated by different addressees and topics. (See details in Chapter 3—Methodology).

This chapter presents the results of the analysis of the data from the questionnaire about language choice in six domains. The content of this chapter is divided into three two sections: (1) A general picture of language choice among Chinese Thais in Lat Krabang; (2) Patterns of language choice in each of the six domains; and (3) Summary and discussion.

### **5.1 General picture of language choice among Chinese Thais in Lat Krabang**

To understand the patterns of language choice among Chinese Thais in Lat Krabang, a total of 115 people of Yunnan origin who lived in Lat Krabang 54, were selected and asked to participate in this research by answering the questionnaire about language choice in various domains. They were divided into three groups: the second generation (G2) composed of 48 people, the third generation (G3) composed of 54 people, and the fourth generation (G4) composed of 13 people.

To the question “what language you use the most in certain situation”, the participants were allowed to choose only one of the four options: Thai (T), Mandarin (M), Yunnan dialect (Y) and Other language (O). First option is Thai language. Chinese Thais of Yunnan origin lived in Thailand for a long time, they speak standard Thai to interact with Thai people. The second option was Mandarin. It is a standardized form of the language in Mainland China. More and more Chinese tend to use Mandarin instead of

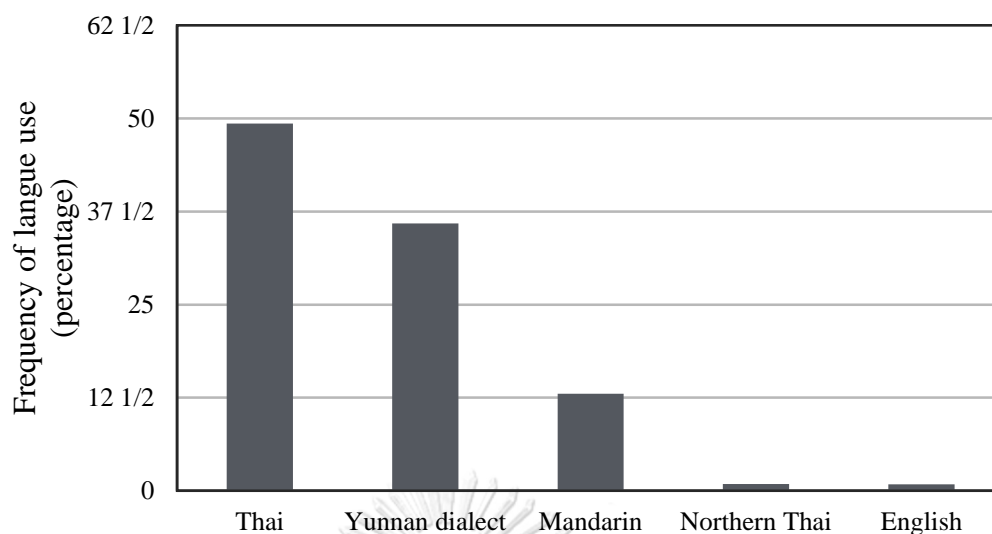


native dialects in varieties of Chinese after the implement of “A Notice of Putonghua Promotion” in February 20, 1956, which was published by Chinese State Department. This language policy has greatly promoted the use of Mandarin in China. In order to communicate with Chinese tourists or customers more conveniently, Chinese Thais in Lat Krabang were observed to speak Mandarin with Chinese. Regarding the third option, Yunnan dialect, it is a Chinese dialect used only in Yunnan, southwestern China. The first generation of Chinese Thais in this study were originally from Yunnan, so they speak Yunnan dialect a lot. In addition, they have not been affected by the implementation of Putonghua promotion, because they have already left China. When the participants use a language other than Thai, Mandarin or Yunnan dialect, they could choose the fourth option: Other language, and they need write down the specific language in the blank space. Since some Yunnan immigrants moved to Lat Krabang from Northern Thailand, it is interesting to find out which language is used the most in daily life.

Through a total of the answers of 39 questions in the questionnaire about language choice in six domains, I generalized the frequencies of the choices into percentages, as shown in Table 8 and Figure 15. They are ordered from the highest to the lowest frequencies of choice.

*Table 8 The frequencies of language choice among Chinese Thais in Lat Krabang*

Oder	Language choice	Percentage
1	Thai	49.30%
2	Yunnan dialect	35.90%
3	Mandarin	13.03%
4	Northern Thai	0.92%
6	English	0.85%
<b>Total</b>		<b>100%</b>



*Figure 15 The general picture of language choice among Chinese Thais in Lat Krabang*

As shown in the results, in general, Thai is used the most among Chinese Thai in Lat Krabang, it accounts for about 50% of all the choices. The second most popular language is Yunnan dialect, which a third of people regard it as the first priority. That is followed by Mandarin, which is the third most frequently used language. Two languages that were not in the hypothesis are found. They are Northern Thai and English, but are rarely used in Lat Krabang. It is not surprising that a few of Yunnan Chinese in Lat Krabang can speak Northern Thai. They lived in Northern Thailand for several decades. Some of them married local Thais in Northern Thailand before they moved to Bangkok. As an international language, English is valued by many people nowadays. So it is not unusual that some Yunnan Chinese in Lat Krabang chose to use English in some situations.

## **5.2 Patterns of language choice in each domain**

This section aims to present the patterns of language choice in each domain among the Chinese Thais in Lat Krabang so that we can see which language is dominant in a particular domain.

### **5.2.1 Family domain**

Regarding the survey of language choice in family domain, the participants were asked to specify the language they use with their family members. The addressees in the family domain are grandparents, parents, brothers or sisters, spouse, and sons or daughters. If the participant had no relatives mentioned earlier, they were requested to imagine what

language they would use if they were talking to such a family member. For example, if the participants did not have children, they had to imagine what language they would speak to their son or daughter. The situation in which the conversation takes place in this domain is when having dinner at home and the topic of the conversation is family matter.

*Table 9 Language choice in family domain based on addressees*

<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
1. Grandparents	8.70%	2.61%	77.39%	11.30%	100%
2. Parents	13.91%	5.22%	72.17%	8.70%	100%
3. Brother/sister	28.69%	6.09%	60.87%	4.35%	100%
4. Spouse	34.78%	12.17%	50.44%	2.61%	100%
5. Son/daughter	33.91%	19.13%	45.22%	1.74%	100%
<b>Total</b>	<b>24.00%</b>	<b>9.04%</b>	<b>61.22%</b>	<b>5.74%</b>	<b>100%</b>

As can be seen in Table 9, Yunnan dialect is used the most in the family domain with the total frequency of 61.22%, Thai ranked the second preferred language among family members with 24% of the total frequency. The total frequency of Mandarin use is less than 10%. Apart from these three languages, it is found that Northern Thai was also chosen as another language in family domain.

The reason why Northern Thai was found to be used in the families of Chinese Thai of Yunnan origin is that they had lived in Northern Thailand for decades before they moved to Bangkok, and some of them had married Northern Thais. That is why a few of them can speak Northern Thai and are used to talking with family members in Northern Thai.

With regard to the language use according to different addressees, the data in Table 9 shows that Yunnan dialect is used the most when the participants talking to grandparents, at nearly 77%, followed by when the participants talking with parents, at about 72%. These grandparents or parents were the first or the second generation. The first generation migrated from Yunnan, China, where Yunnan dialect was the language used most often in the communities there, making it their fluent language. They had

very little knowledge of Mandarin because at that time the Chinese government had not implemented the promotion of Mandarin.

Mandarin is used more frequently when the participants talking to spouse and son/daughter when compared to communicating with other addressees (grandparents, parents and brother/sister). This is probably because some Chinese Thais got married in mainland China, with a person who spoke Mandarin. So they tend to speak Mandarin to their spouse. Mandarin is also preferred when speaking to their children.

When the participant talking to his or her spouse, the use of Yunnan dialect is less than when they talking to grandparents, parents, and brothers/sisters. Thai and Mandarin are used more frequently instead. This seems to imply that the Chinese Thais in Lat Krabang are not only married to people of the same ethnicity, but also to Thais and Chinese who speak Mandarin.

Looking at the pattern of language choice in family domain according to the generation of the participants. Table 10 shows that Yunnan dialect is the language used the most frequently in the three groups. It is clear that older generations use Yunnan dialect more often than younger generations; that is, the use of Yunnan dialect shows a gradual decrease among the Yunnan Chinese Thai. Compared with the second generation, the use of Yunnan dialect of the fourth generation decreases by about 25%. In contrast, younger generations use Thai and Mandarin more often than older generations. As for the other language as Northern Thai, it is totally lost in the fourth generation.

*Table 10 Language choice in family domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	12.80%	5.95%	72.02%	9.23%	100%
G3	27.25%	10.85%	59.79%	2.11%	100%
G4	37.36%	15.39%	47.25%	0	100%

### 5.2.2 Friendship domain

To comprehend a thorough pattern of language choice in friendship domain, ethnicity is the key variable when asking what language the participants use when conversing with friends. Friends are categorized into two groups based on ethnicity: friends with the same ethnicity as that of the speakers, and friends with a different ethnicity. Each group consists of close friends and ordinary friends, and topics are related to personal or general matters.

*Table 11 Language choice in friendship domain based on the ethnicity of friends*

<b>Ethnicity of friends</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
Friends of the same ethnicity	35.00%	3.26%	60.43%	1.31%	100%
Friends of a different ethnicity	73.91%	16.31%	9.78%	0	100%
<b>Total</b>	<b>54.46%</b>	<b>9.78%</b>	<b>35.11%</b>	<b>0.65%</b>	<b>100%</b>

Looking at the pattern of language choice in friendship domain in Table 11, we can see that Thai is the most popular language when talking with friends. Yunnan dialect is the second popular language, and about a third of the participants use it with friends. Mandarin is found in this domain, but it is not used very often. The other language in this domain is Northern Thai, which is very rarely used with friends.

The results show that language use varies according to the ethnicity of friends. Table 11 indicates that speaking to friends of the same ethnicity, Yunnan dialect is overwhelmingly dominant in friendship domain. As for speaking with friends of a different ethnicity, Thai is the most preferred language obviously. The second preferred language is Mandarin. As expected, Yunnan dialect was used less with friends of a different ethnicity. Actually, we can see that the frequency of using Thai and Mandarin when talking to friends of the same ethnicity is lower than when talking to friends of a different ethnicity. While collecting the questionnaires, I asked a few of participants what other ethnic friends they had apart from friends of Yunnan origin. They mentioned Thai people, Chinese from other parts of mainland China, those from Hong Kong and Taiwan. A few of participants also told me that sometimes they saw some Chinese tourists talk in Yunnan dialect, they would know the tourists were from Yunnan and felt both familiar and friendly with them.

With regard to language use according to different addressees and different topics, Table 12 shows language choice when the participants talking to different kind of friends. Table 13 presents the results of the selection of language when talking about different topics. From Table 12, different addressees include two kinds of friends based on levels of intimacy: close friends and ordinary friends. Close friends are friends that one communicates with often. Ordinary friends are friends that one does not communicate with often. In the situation of talking to friends of the same ethnicity, about 65% of the participants chose Yunnan dialect with close friends, while about 58% of the participants used Yunnan dialect with ordinary friends. That indicates that they are more likely to use Yunnan dialect to communicate with close friends with the same ethnicity. On the other hand, they use Thai and Mandarin more when talking to ordinary friends with the same ethnicity. In the situation of talking to friends of different ethnicity, most of the participants chose to use Thai when talking to both close and ordinary friends. That indicates that Yunnan Chinese in Lat Krabang have a lot of Thai friends. This can also explain their successful social assimilation in Thai society.

*Table 12 Language choice in friendship domain based on different addressees*

Addressees		T	M	Y	O	Total
Interlocutors of the same ethnicity	Close friends	31.30%	1.74%	65.22%	1.74%	100%
	Ordinary friends	35.65%	5.22%	58.26%	0.87%	100%
Interlocutors of a different ethnicity	Close friends	73.91%	18.26%	7.83%	0	100%
	Ordinary friends	75.65%	14.78%	9.57%	0	100%

From Table 13, different topics contain general topics and personal matters. The participants prefer to use Yunnan dialect and Northern Thai when talking about personal topics, while using Thai more when talking about general topics. However, although the percentage is slightly different in some situations, each value does not change by more than 5%. Therefore, it is safe to say that the pattern of language choice in friendship domain is not related to friend intimacy levels and different topics.

*Table 13 Language choice in friendship domain based on different topics*

<b>Topics</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
General topics	57.39%	9.57%	32.61%	0.43%	100%
Personal matters	52.17%	9.57%	37.39%	0.87%	100%

When taking into account the difference in generations, the language use is categorized according to the generation of the participants, as shown in Table 14. It appears that Thai is used the most among these three groups, followed by Yunnan dialect and that the younger the speakers, the higher percentages of using Thai when talking to friends. On the other hand, the younger the speakers, the lower percentages of using Yunnan dialect in friendship domain. It is clear that the use of Yunnan dialect drops drastically from the second generation to the fourth generation. Other language as Northern Thai is completely disappeared in the fourth generation, while seldom the second and third generations use it.

*Table 14 Language choice in friendship domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	48.69%	9.11%	41.16%	1.04%	100%
G3	53.93%	10.42%	35.19%	0.46%	100%
G4	77.88%	9.62%	12.50%	0	100%

### 5.2.3 Neighborhood domain

To understand the language use of Chinese Thais in Lat Krabang in the neighborhood domain, neighbors are categorized into two groups: familiar and unfamiliar neighbors. Topics are related to daily greetings and borrowing things. The result of the analysis for this part is shown in Table 15.

*Table 15 Language choice in neighborhood domain according to familiarity with neighbors*

<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
Familiar neighbors	34.78%	4.35%	60.87%	0	100%
Unfamiliar neighbors	57.10%	2.61%	40.29%	0	100%
<b>Total</b>	<b>45.94%</b>	<b>3.48%</b>	<b>50.58%</b>	<b>0</b>	<b>100%</b>

The pattern of language choice in the neighborhood domain as shown in Table 15, reveals that the selection of Thai and Yunnan dialect is almost equal, 45.94% and 50.58% respectively. When Chinese Thai lived in northern Thailand, the people in the closed village were all from the same background speaking Yunnan dialect. When they settled down in Lat Krabang, they still preferred to live in a neighborhood with familiar people, too. However, in the neighborhood they live in Bangkok, there are a lot of Thai people, who have become their neighbors. That is why Thai is used considerably high in neighborhood domain. As for Mandarin, it is seldom used in neighborhood domain.

The language use in this domain is also categorized according to familiarity with the neighbors Table 15 shows that Chinese Thais in Lat Krabang tend to speak Thai when they meet unfamiliar neighbors (57.10% rather than familiar ones 34.78%). On the other hand, the use of Yunnan dialect in this domain is opposite to Thai; that is, the more familiar the neighbors are, the more frequent use of Yunnan dialect (60%vs 40%).

Again, in this domain, the generations of the speakers are taken into consideration, the result of the analysis is shown in Table 16.

*Table 16 Language choice in neighborhood domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	38.54%	1.39%	60.07%	0	100%
G3	49.69%	2.47%	47.84%	0	100%
G4	57.69%	15.39%	26.92%	0	100%

Table 16 shows that in the second generation, Yunnan dialect is used the most in neighborhood domain, followed by Thai, while in the third and the fourth generations, Thai is the most popular language, followed by Yunnan dialect. The use of Thai and Mandarin is gradually increasing from the second and the third generations and to the fourth generation. Oppositely, the use of Yunnan dialect is decreasing from the second and the third generations and to the fourth generation.



### 5.2.4 School domain

To comprehend the pattern of language choice in the school domain, the participants were asked what language they used with teachers and classmates. In addition, the participants had to choose the language they used in discussing school grades, educational matters, assignments, and chatting at lunch.

*Table 17 Language choice in school domain according to the role of addressees*

<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
Teachers	87.54%	7.83%	0	4.63%	100%
Classmates	61.16%	3.48%	29.85%	5.51%	100%
<b>Total</b>	<b>74.35%</b>	<b>5.65%</b>	<b>14.93%</b>	<b>5.07%</b>	<b>100%</b>

The overall picture of language choice in the school domain shown in Table 17 enables us to state that the participants use Thai as the means of communication at school. Other language as English appears in this domain. This is not surprising as some of the Chinese Thais in Lat Krabang sent their children to an international or bi-lingual language school where English is a prime medium of communication.

The addressees in this domain consist of teachers and classmates. Table 17 shows that Thai is used the most with both teachers and classmates. It is obvious that the participants use Yunnan dialect with classmates, but never use it with teachers.

As shown in Table 18, the use of languages in school varies greatly from generation to generation. Almost 80% of the second and the third generations use Thai in school domain, but only nearly 40% of the fourth generation use it. That means the model of the schools they went has changed. Compared with second and the third generations, the use of Mandarin among the fourth generation has a significant rise. On the contrary, the fourth generation seldom use Yunnan dialect in school, while more than 14% of the second and the third generation in school.

*Table 18 Language choice in school domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	79.86%	2.08%	18.06%	0	100%
G3	78.08%	4.63%	14.51%	2.78%	100%
G4	38.46%	23.08%	5.13%	33.33%	100%

From Table 18, we can see that from the third generation, they began use English in school domain. Until the fourth generation, there are about a third of them use English in school. This can indicate that younger generation of Yunnan Chinese in Lat Krabang has realized the importance of English nowadays.

### **5.2.5 Work domain**

To understand the pattern of language choice at work domain, the participants were asked what language they used in communicating with people of different positions at their work place. For example, when they spoke to their bosses or supervisors, colleagues and clients or customers. Situations are reporting works, discussing in a company meeting, and talking about business.

*Table 19 Language choice in work domain according to the role of addressees*

<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
bosses/supervisors	50.87%	29.56%	19.57%	0	100%
colleagues	29.13%	19.13%	51.74%	0	100%
clients/customers	10.87%	83.91%	5.22%	0	100%
<b>Total</b>	<b>30.29%</b>	<b>44.20%</b>	<b>25.51%</b>	<b>0</b>	<b>100%</b>

The pattern of language choice in the work domain is that in general Mandarin is used the most, followed by Thai and Yunnan dialect. Table 19 shows that percentage difference is less than 20%. Mandarin is used the most at 44.20% in total. This may not be surprising, since Chinese Thais in Lat Krabang tend to work in restaurants, shopping stores, massage shops, travel agencies and so on, where they use Mandarin when communicating with Chinese customers, or as employees in companies that deal with Chinese. The use of Yunnan dialect in this domain is at 25.51%. That means the participants are working with people from one hometown or have their own family

business. It may indicate that the participants' working environment consists of people of the same ethnicity.

Comparing the patterns of language choice when the participants talking to bosses/supervisors, colleagues and clients/customers shown in Table 19, Thai is used the most at 50.87% when communicating with bosses or supervisors. That means half of the participants have bosses or supervisors are people who habit speaking Thai. About 30% of the participants chose Mandarin when talking to bosses or supervisors. This represents that 30% them may have Chinese bosses or supervisors who did business in Thailand. There are about 20% of the participants like to use Yunnan dialect with bosses or supervisors. This can indicate that there are Yunnan Chinese were their own boss and hired other Yunnan Chinese in Lat Krabang. Yunnan dialect is preferred the most when talking to colleagues, this can reflect that Yunnan Chinese in Lat Krabang worked together with people who came from the same place. When having a conversation with clients or customers, about 84% of the participants chose to use Mandarin. It may speculate that the majority of the clients or customers are Mandarin speakers.

Looking at pattern of language choice according to generation, Table 20 below shows that there is no significant difference in language use between people of different generations. Nearly 30% participants of these three groups use Thai in work domain. The use of Mandarin is on the increase and Yunnan dialect is on the decrease slightly.

*Table 20 Language choice in work domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	31.94%	37.50%	30.56%	0	100%
G3	28.70%	48.46%	22.84%	0	100%
G4	30.77%	51.28%	17.95%	0	100%

### **5.2.6 Market domain**

To comprehend the language choice among Chinese Thais in the market domain, the participants were requested to choose what language they used when speaking to sellers and shopping companions. The topics involved in this domain are when inquiring about products and bargaining with sellers, commenting about products and having a small talk with people who go shopping with.

*Table 21 Language choice in market domain according to the role of addressees*

<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
Sellers	91.30%	3.19%	5.51%	0	100%
Shopping companion	45.51%	8.40%	46.09%	0	100%
<b>Total</b>	<b>68.40%</b>	<b>5.80%</b>	<b>25.80%</b>	<b>0</b>	<b>100%</b>

The overall of pattern of language choice in the market domain is shown in Table 21. It is clear that Thai is used the most in all situations. Almost 70% the participants chose to use Thai in this domain. The participants seldom speak Mandarin and one quarter of them speak Yunnan dialect.

Considering which language the participants use according to different addressees, we can see from Table 21 that for communicating with sellers, more than 90% the participants use Thai, while about half in Thai and about half in Yunnan dialect for chatting with shopping companion.

As shown in Table 22, the generation has slight impact on choice of language. In these three generations, the use of Thai has remained basically unchanged. Mandarin is used more in the fourth generation when compared with the second and the third generations. On the other hand, the use of Yunnan dialect at 29.86% in the second generation reduced to 12.82% in the fourth generation.

*Table 22 Language choice in market domain according to generations*

<b>Generations</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
G2	67.36%	2.78%	29.86%	0	100%
G3	69.75%	4.94%	25.31%	0	100%
G4	66.67%	20.51%	12.82%	0	100%

### 5.3 Summary and discussion

In summary, the patterns of language choice among Chinese Thais in Lat Krabang vary according to domains. The selected six domains cover various situations that the participants encounter in their daily life. The domains include family, friendship,

neighborhood, school, work and market domains. Table 23 shows a comparison of the patterns of language choice among 115 of the participants in all domains.

*Table 23 The patterns of language choice in six domains*

<b>Domains</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>N</b>	<b>E</b>	<b>Total</b>
Family	22.36%	9.32%	<b>63.48%</b>	4.84%	0	100%
Friendship	<b>54.46%</b>	9.78%	35.11%	0.65%	0	100%
Neighborhood	45.94%	3.48%	<b>50.58%</b>	0	0	100%
School	<b>74.35%</b>	5.65%	14.93%	0	5.07%	100%
Work	30.29%	<b>44.20%</b>	25.51%	0	0	100%
Market	<b>68.40%</b>	5.80%	25.80%	0	0	100%
<b>Total</b>	<b>49.30%</b>	<b>13.03%</b>	<b>35.90%</b>	<b>0.92%</b>	<b>0.85%</b>	<b>100%</b>

According to the results presented in Table 23, it is found that Thai is the most preferred language, especially in friendship, school and market domains; that Yunnan dialect is the second preferred language, and is used the most in family and neighborhood domains with a high frequency; and that the third most frequently used language was Mandarin, which is found the most in work domain. Northern Thai is found in family and friendship domains, and English in school domain. However, these two languages are rarely used by Chinese Thais in Lat Krabang.

*Table 24 The most and second preferred language in six domains*

<b>Domains</b>	<b>The most preferred language</b>	<b>The second preferred language</b>
Family	Yunnan dialect	Thai
Friendship	Thai	Yunnan dialect
Neighborhood	Yunnan dialect	Thai
School	Thai	Yunnan dialect
Work	Mandarin	Thai
Market	Thai	Yunnan dialect

Table 24 presents the language used the most and the second in each domain. It is obvious that only in work domain, Mandarin is used the most. Yunnan dialect is used most frequently in family and friendship domains. Thai is used in every domain, either as the most preferred language or the second preferred language.

Language choice of Chinese Thais is likely to be related to residential area and educational concept. When Chinese Thais of Yunnan origin lived in northern Thailand, they gathered in one closed village, the vast majority of villagers around them were mostly those of the same ethnicity, or a small group of people speaking Thai, or Northern Thai. After they moved to Bangkok, they began to contact more Bangkok people, and more Chinese speaking Mandarin because of working relationship. The choices of language seem to depend on their residential area. Regarding educational concept, some parents prefer to send their children to international schools where English is the main teaching language, that is why some participants chose other language as English in school domain. As a global language, English is considered a must-learn language by many parents. In addition, some Chinese Thais in Lat Krabang pay great attention to children's Mandarin learning. On the hand, they hope their children could get more job opportunities in the future. On the other hand, Mandarin is a kind of the Chinese culture inheritance. Parental education concept would directly lead to different children's language choice, because children have different language learning priorities.

## **Chapter 6 The Awareness of Mandarin among Chinese Thais in Lat Krabang**

The fact that great numbers of Chinese tourists visit Thailand nowadays has led to an increase in the number of job opportunities that require the ability to speak Mandarin. The patterns of language choice among Chinese Thais in Lat Krabang presented in Chapter 5 show that Mandarin is only used the most in work domain. In the other five domains (family, friendship, neighborhood, school and market domain), Mandarin is found to be used very little. However, it is interesting to find out how and why Mandarin, which seems to be a “new” language to the Yunnan dialect speaking community, has become popular due to social and economic change in Thai society.

This chapter focuses on the use of Mandarin in work domain, and its variation according to the participants' generations. The results of the analysis of proficiency in Mandarin among the Chinese Thais in Lat Krabang is also presented in this chapter.

### **6.1 Use of Mandarin in work domain by the Chinese Thais of different generations**

This part concentrates particularly on how much Mandarin is used by the Chinese Thai living in Lat Krabang 54. The only domain in which Mandarin is used is work domain. Also, in order to see on-going change in the use of Mandarin, I took into account the speakers' generations. My hypothesis is that if the younger generations use Mandarin more frequently than the older, it would imply that Mandarin is new to the community and the young people are more interested in it than the old people.

Table 25 shows percentages of language choice in work domain, which came from the questionnaire on language choice among 115 of the participants talking to different types of addressees: bosses/supervisors, colleagues and clients/customers. Same as in Chapter 5, Column T means the percentage of the participants who chose Thai, M means Mandarin, Y means Yunnan dialect, O means other language. Each of the percentages was from the number of participants who chose a particular language divided by 115, which is the total number of people who answered the questionnaire.

*Table 25 Language choice in work domain when talking to different addressees*

	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
Talking to bosses/supervisors	50.87%	29.56%	19.57%	0	100%
Talking to colleagues	29.13%	19.13%	51.74%	0	100%
Talking to clients/customers	10.87%	83.91%	5.22%	0	100%
<b>Total</b>	<b>30.29%</b>	<b>44.20%</b>	<b>25.51%</b>	<b>0</b>	<b>100%</b>

Table 25 presents all the results about the use of Mandarin in work domain. We can see that facing different addressees in work domain, the participants chose to use different languages. In the situation of communicating with their bosses or supervisors, Thai is used most frequently, followed by Mandarin and Yunnan dialect. In the situation of talking to colleagues, Yunnan dialect is used the most, followed by Thai and Mandarin. When the participants talk to clients/customers, Mandarin is overwhelmingly dominant, at about 84%, and Thai and Yunnan dialect are used little. This indicates that most clients or customers are Chinese who speak Mandarin and that the Chinese Thais in Lat Krabang try to communicate with them in Mandarin, their customers' language, not their own or any other lingua franca.

From the quantitative data shown in Tables 25, I summarize it into qualitative data shown in Table 26. The languages indicated are those that rank first, second and third in frequency.

*Table 26 The order of language choice in work domain according to addressees*

<b>Addressees</b>	<b>First</b>	<b>Second</b>	<b>Third</b>
<b>Bosses/supervisors</b>	Thai	Mandarin	Yunnan dialect
<b>Colleagues</b>	Yunnan dialect	Thai	Mandarin
<b>Clients/customers</b>	Mandarin	Thai	Yunnan dialect

As shown in Table 26 the use of the first preferred language in work domain is different in different situations. Only in the case of communicating with clients or customers, Mandarin is the first preferred language.



Looking at the relationship between the choice of Mandarin and each generation when communicating with clients/customers in work domain. Table 27 demonstrates that when talking to clients or customers, 77.08% of the second generation, 79.63% of the third generation and 84.63% of the fourth generation use Mandarin. It is clear that even the number of the second generation of Mandarin speakers is quite high, and that the percentage of people who use Mandarin with clients or customers is gradually increasing as the generation becomes younger. Concerning this result, it is important to note the fourth generation's language choice was based on their plans for the future, not the present situation because they were not old enough to get a job.

*Table 27 Percentage of Mandarin speakers in each group when communicating with clients/customers*

<b>Generations</b>	<b>Percentage of Mandarin speakers in each group</b>
G2	77.08%
G3	79.63%
G4	84.62%

It should be noted that the widespread use of Mandarin in the workplace results from the good geographical location of Lat Krabang with reference to tourism. It has many things that attract tourists, such as Siam Serpentarium and Vanessa Cabaret Show. Around Lat Krabang, there are many restaurants, shopping stores, massage shops and travel agencies, which are opened particularly for tourists. These places need Mandarin speakers for the convenience of communication with about ten thousands of Chinese tourists who visit Lat Krabang each day.

Chinese Thais in Lat Krabang tend to work in the places where they use Mandarin when communicating with Chinese customers, or as employees in companies that deal with Chinese. In addition, Chinese-owned companies have raised a large number of jobs that require Mandarin speaking in Lat Krabang.

In short, the rapid growth of tourism business in Bangkok has promoted the development of economy. This seems to benefit Yunnan Chinese in Lat Krabang. They have a better life because they can find jobs easily with the help of their knowledge of Mandarin.

## 6.2 Level of Mandarin proficiency and relationship with the participants' generation

The level of Mandarin proficiency can also reflect language awareness. That is, the higher level of proficiency, the higher degree of awareness of the language. Therefore, I investigated the participants' Mandarin proficiency by using a questionnaire for self-evaluation, as mentioned in Chapter 3--Methodology. The participants were asked to assess their skills in speaking, listening, reading and writing Mandarin by indicating at what level they were among the five levels: excellent, good, fair, poor and no proficiency, which standing for 5 points to 1 point. The score of each skill was 5 points. The total score of four skills was 20 points. The average score of participant came from the sum of all activities divided by four. The average score indicates the Mandarin proficiency level of the participants.

The average mean of total participants who took part in Mandarin proficiency self-evaluation was 3.44 points. It can be generalized that the participants have an average level of proficiency at the fairly good level. That means they can converse in many situations and with less serious errors.

Regarding the proficiency level according to four skills of listening, speaking, reading and writing, Table 28 presents the relevant Mandarin competency levels to the average score in each skill (maximum score is 5 points). The average score in each skill was calculated by the total score of all the participants in that skill divided by 115 (the total number of the participants).

*Table 28 Mandarin proficiency level according to four skills*

<b>Mandarin skills</b>	<b>Average scores</b>	<b>Proficiency levels</b>
Listening	3.77	Almost good
Speaking	3.68	Almost good
Reading	3.44	Fairly good
Writing	2.84	Almost fair

From Table 28, we can see that among four skills of Mandarin, the participants got the highest average score in listening skill, and got the lowest score in writing skill. The

average scores of listening and speaking skills were 3.77 and 3.68 respectively. The scores were close to 4, which represented good level. Hence, I used "almost good" level to describe listening and speaking skills. The average score of reading skill was 3.44, which were between 3 (fair) and 4 (good). So I used "fairly good" level to categorize the reading skill. As for 2.84 points in writing skill, it was close to 3, which means fair level. I used "almost fair" level to represent the writing skill. In general, the participants' reading and writing skills in Mandarin were weaker than listening and speaking skills.

Regarding Mandarin proficiency levels in three generations, Table 29 and Figure 16 show each generation's average proficiency levels in the four skills.

*Table 29 Mandarin average proficiency level in three generations according to four skills*

<b>Generations</b>	<b>Mandarin skills</b>	<b>Average scores</b>	<b>Proficiency levels</b>
<b>G2</b>	Listening	3.58	Fair
	Speaking	3.54	Fair
	Reading	3.27	Fair
	Writing	2.69	Almost fair
<b>G3</b>	Listening	3.88	Almost good
	Speaking	3.76	Almost good
	Reading	3.52	Fairly good
	Writing	2.98	Almost fair
<b>G4</b>	Listening	4.00	Good
	Speaking	3.77	Almost good
	Reading	3.77	Almost good
	Writing	2.85	Almost fair

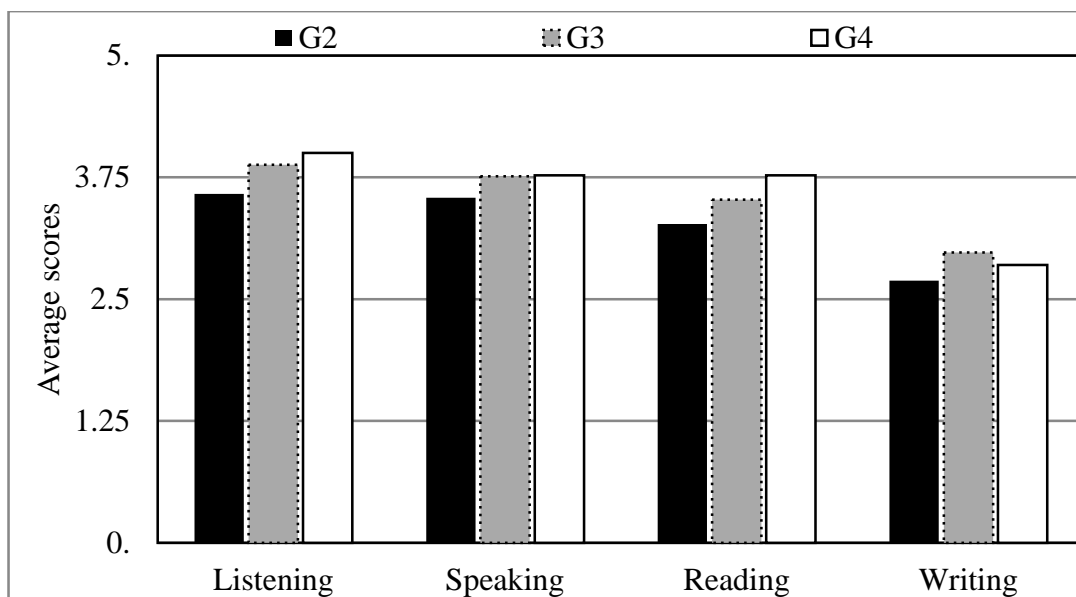


Figure 16 Mandarin average proficiency level in three generations

According to Table 29 and Figure 16, we can see that the levels of Mandarin abilities in each generation are similar. However, we can see that the scores have increased slightly from the oldest to the youngest generation, except in writing skill. The fact that the youngest generation have the lowest scores in writing skill is probably because they are at school age and rarely write Chinese in their daily life. Also, they may consider writing Chinese characters to be more difficult than listening, speaking and reading. So when they were asked to evaluate themselves on their writing skill, they might give themselves low scores.

Before Yunnan Chinese moved to Lat Krabang, the second and the third generation of them gained the basic Mandarin skills from Chinese language school in Northern Thailand. The fourth generation, the new generation born in Lat Krabang, learn Mandarin in Chinese language schools around Lat Krabang, or study at home with a Chinese teacher, or at some Thai schools which offer Chinese as an obligatory or an elective course.

The interviewees in each generation said they would encourage their children to learn Mandarin. The reason is that almost all the people with the same background around were learning Mandarin, and learning Mandarin well can help them get more job opportunities or boost their family business.

The third generation has a higher Mandarin proficiency than the second generation, this may because the younger generation is more likely to do a job related to Mandarin. Plus

the youngest generation -- the fourth generation still has signs of learning Mandarin, it can be speculated the awareness of Mandarin is growing among Chinese Thais in Lat Krabang, Bangkok.

### **6.3 Summary and discussion**

This chapter presents the results of the analysis of Mandarin use in work domain, and its variation according to the participants' generations, and gives the results of the analysis of proficiency in Mandarin among the Chinese Thais in Lat Krabang. It shows high frequency of Mandarin use in the situation of communicating with clients or customers in work domain among Chinese Thais in Lat Krabang. In addition, the use of Mandarin has been on the rise in this situation. With regard to the result of Mandarin proficiency self-evaluation, it shows that the participants had the almost good level in listening and speaking skills, had the fairly good level in reading skill, and almost fair level in writing skill. The proficiency average score of younger generation also showed a slowly increasing trend compared to the older generation.

The second and the third generations of these Chinese Thais of Yunnan origin lived in Chinese villages in Northern Thailand when they were at the school, and they never gave up learning Mandarin, although some of them have forgotten how to write Chinese characters. As for the fourth generation of these Chinese Thais, they are the youngest generation born in Lat Krabang. They were still sent by their parents to learn Mandarin, and most of them want to get a job related to Mandarin. In addition, Lat Krabang has attracted great numbers of Chinese tour groups for sightseeing, dining or shopping, it greatly increases job opportunities for Mandarin speakers.

It can be concluded that Chinese Thais in Lat Krabang have a strong awareness of Mandarin, and its importance seems to be increasing steadily from the oldest to the youngest generations.

## **Chapter 7 The maintenance of Yunnan dialect among Chinese Thais in Lat Krabang**

This chapter deals with language maintenance, which means the situation where a group of speakers or a speech community continues to use their language instead of shifting to another language. It focuses on the maintenance of Yunnan dialect, which is the vernacular language of the Chinese Thai community in Lat Krabang 54.

In order to make a conclusion about the language maintenance of the Chinese Thais, I have to infer it from the participants' patterns of language choice. The results of the analysis of patterns of language choice among Chinese Thais in Lat Krabang are shown in Table 23 in Chapter 5. It was found that the participants chose to use Yunnan dialect in family and neighborhood domains more than the other languages they speak (Thai, Mandarin, Northern Thai, and English). It is clear that Yunnan dialect is the most preferred language for the Chinese Thai when talking to family members and neighbors. In addition, it is found that Yunnan dialect is also used fairly frequently in friendship and market domains (35% and 26%, respectively.) Another domain in which Yunnan dialect is chosen by the Chinese Thais is work domain. The data shows that about a quarter of the participants selected Yunnan dialect at their work places. Therefore, we can summarize that Yunnan dialect is the most preferred language in family and neighborhood domains, the second preferred in friendship and market domains, and the third preferred in work domain. As for the school domain, it is used very little.

Furthermore, it is also found that in the same domain, the participants' language choice was different when talking to different people. Table 30 shows the selection frequency of Yunnan dialect over 50% when the participants talk to certain addressees.

*Table 30 Choice of Yunnan dialect over 50% when talking to different addressees*

<b>Domains</b>	<b>Addressees</b>	<b>T</b>	<b>M</b>	<b>Y</b>	<b>O</b>	<b>Total</b>
<b>Family</b>	Grandparents	8.70%	2.61%	<b>77.39%</b>	11.30%	100%
	Parents	13.91%	5.22%	<b>72.17%</b>	8.70%	100%
	Brother/sister	28.69%	6.09%	<b>60.87%</b>	4.35%	100%
	Spouse	34.78%	12.17%	<b>50.44%</b>	2.61%	100%
<b>Friendship</b>	Friends of the same ethnicity	35.00%	3.26%	<b>60.43%</b>	1.31%	100%
<b>Neighborhood</b>	Familiar neighbors	34.78%	4.35	<b>60.87%</b>	0	100%
<b>Work</b>	colleagues	29.13%	19.13%	<b>51.74%</b>	0	100%

From Table 30, we can see that the selection of Yunnan dialect was at a high frequency (more than 50%) when talking to grandparents, parents, brother/sisters, spouse, friends of the same ethnicity familiar neighbors and colleagues. What these addresses have in common is probably that they are Yunnan Chinese who have shared the same experience.

As the mother tongue of Chinese Thais of Yunnan origin in Lat Krabang, the maintenance of Yunnan dialect can be inferred from the patterns of language choice by different generations of the Chinese Thais and also their language proficiency. This chapter presents the results of the analysis of the relationship between the use of Yunnan dialect in six domains and immigration generations to examine whether Yunnan dialect is maintained equally in all generations or only in old generations. Also, the results of the analysis of Yunnan dialect proficiency is presented to see if there is a connection between the proficiency and the participants' generations.

### **7.1 Choice of Yunnan dialect and its relationship with generations**

The Chinese who migrated from Yunnan to Northern Thailand spoke Yunnan dialect as their native language. Fang (2007) pointed out that the residents of Mae Salong spoke Yunnan dialect. Shuyi and Yidi (2018) also confirmed that the residents of Chinese villages in the Northern part of Thailand mainly used Yunnan dialect as the main language. Since some Yunnan immigrants moved to Lat Krabang, Bangkok, more

specific study of language behavior or language use in daily life among those Yunnan Chinese is very rare. This study tried to find out whether they still maintain their dialect in Lat Krabang.

From the data analysis, we can see to what extent Yunnan dialect is used by each of the three generations in six domains: family, friendship, neighborhood, school, work and market, as shown in Table 31. This is to test whether the frequency of use of Yunnan dialect in each domain has changed.

*Table 31 The degree of the use of Yunnan dialect by the three generations in six domains*

<b>Domains</b>	<b>Frequency</b>	<b>G2</b>	<b>G3</b>	<b>G4</b>
<b>Family</b>	Most	<b>Y (72%)</b>	<b>Y (60%)</b>	<b>Y (47%)</b>
	Second most	T (13%)	T (27%)	T (37%)
<b>Friendship</b>	Most	T (49%)	T (54%)	T (78%)
	Second most	<b>Y (41%)</b>	<b>Y (35%)</b>	<b>Y (13%)</b>
<b>Neighborhood</b>	Most	<b>Y (60%)</b>	T (50%)	T (58%)
	Second most	T (39%)	<b>Y (48%)</b>	<b>Y (27%)</b>
<b>School</b>	Most	T (80%)	T (78%)	T (38%)
	Second most	<b>Y (18%)</b>	<b>Y (14%)</b>	E (33%)
<b>Work</b>	Most	M (38%)	M (48%)	M (51%)
	Second most	T (32%)	T (29%)	T (31%)
<b>Market</b>	Most	T (67%)	T (70%)	T (67%)
	Second most	<b>Y (30%)</b>	<b>Y (25%)</b>	M (20%)

From Table 31, we can see that Yunnan dialect was the most used language in family domain, and the second most used language in friendship domain among the three generation groups. The frequency of the use of Yunnan dialect is decreasing from the oldest generation to the youngest generation in family and friendship domains. In neighborhood domain, the second generation of the participants used Yunnan dialect the most, but the third and the fourth generations used Thai the most. This may be because the second generation of the participants is the first group moving to Lat



Krabang, Bangkok. At the very start, they tended to live in neighborhood like they used to be in Northern Thailand. Hence, Yunnan dialect was their first choice to communicate with neighbors. As time went by, the next generations were becoming more familiar with the new environment, which may lead them to be neighbors with other people of different blood. Choice of Thai in neighborhood domain has increased, which seems to be a reason that the third and fourth generations no longer used Yunnan dialect the most like the second generation did. Another possible reason is that even if the people of the same ethnicity lived next door, the third and fourth generations still tend to use Thai. It seems that Yunnan dialect has shifted to Thai. In school domain, Yunnan dialect was used the second most frequently by the second and third generations, who often used it when talking to classmates. However, the fourth generation of the participants rarely chose Yunnan dialect, because it was not the most or the second most used language in school domain. They prefer to use Thai most. Also, for them, English took the place of Yunnan dialect: it was used by the fourth generation as the second most used language in this domain. The fourth generation of the participants are more familiar with English, because it is a very important language and a main subject in school. Moreover, some Chinese Thai families in Lat Krabang often send their children to an international school so that their children have a good knowledge of English. The use of Yunnan dialect in work domain is not discussed, because it did not appear in the table. In market domain, Yunnan dialect was used the second most by the second and the third generations, not the fourth generation, who prefer Mandarin, which is the second most used language by the fourth generation.

To sum up, it can be stated that Yunnan dialect is equally maintained in family and friendship domains in three generations, and the degree of maintenance of Yunnan dialect is declining in neighborhood, school and market domains. In addition, Yunnan dialect is shifting to other languages: Thai, English and Mandarin.

Looking at whether the proportion of choosing Yunnan dialect varies according to generations in six different domains, we can infer about how much the Chinese Thais maintain Yunnan dialect. Table 32 presents the proportion of each generation's using Yunnan dialect in each domain according to generations.

*Table 32 Choice of Yunnan dialect in six domains according to the participants' generations*

Generations	Domains						Total
	Family	Friendship	Neighborhood	School	Work	Market	
<b>G2</b>	30.29%	19.78%	21.65%	6.51%	11.01%	10.06%	100%
<b>G3</b>	30.71%	20.65%	21.06%	6.39%	10.05%	11.14%	100%
<b>G4</b>	40.95%	12.38%	20.00%	3.81%	13.33%	9.52%	100%

Table 32 shows that among the second generation of the participants who chose Yunnan dialect, most of them use it in family domain, followed by neighborhood domain, and the smallest proportion of them use it in school domain. Looking at the third and the fourth generations, we can see that the tendency is the same; that is, Yunnan dialect is used the most in family domain, then neighborhood domain, used the least in school domain. However, looking at the percentages in detail, we can see that more people of the fourth generation use Yunnan dialect in the family domain than the second and third generations. This seems to indicate that among these six domains, the family domain accounts for the largest proportion. In other words, the fourth generation uses Yunnan dialect most in family domain (40%) and about 20% less in other five domains. Hence, we can state that the family environment becomes the important factor to maintain Yunnan dialect.

Family relationship is important to Yunnan Chinese in Thailand. That is why Yunnan dialect is used to strengthen the bond in the family. In Chinese society, the family is regarded as the primary social unit. Yunnan Chinese who live in Lat Krabang now are the descents of Kuomintang soldiers who sought asylum in Northern Thailand under the leadership of the General. Wen-Chin (2002) pointed out that the quasi-familial interactions between the commanders and their followers illustrate the persistent strength of the traditional Chinese ethos that emphasizes the importance of the family. As the first group to arrive in Thailand, Kuomintang soldiers and their families had experienced hardship together. Lockett (1987) supported that Chinese culture attaches a very high value to continuing relationships based on family and other ties such as clan, home village and other shared experiences. The emotion forms of Yunnan Chinese

generated enduring forces which served to sustain them through Yunnan dialect— a characteristic of Chinese Thais with roots in Yunnan, southwestern China.

## 7.2 Level of Yunnan dialect proficiency and its relationship with generations

Language maintenance can also be referred from language proficiency. The more proficient, the more maintenance. The language proficiency data came from questionnaires about Yunnan dialect proficiency self-evaluation, mentioned in the Chapter 3 -- Methodology. Yunnan dialect is a spoken language, so only listening and speaking skills were targeted. The five levels of Yunnan dialect proficiency are excellent, good, fair, poor and no proficiency. The result of the analysis of Yunnan dialect proficiency self-evaluation is shown in Table 33.

*Table 33 Levels of Yunnan dialect proficiency*

Skills	Levels					Total
	Excellent	Good	Fair	Poor	No proficiency	
<b>Listening</b>	73.04%	14.78%	10.41%	1.74%	0	100%
<b>Speaking</b>	67.83%	17.39%	10.43%	3.48%	0.87%	100%

Table 33 shows that about 70% of the participants have an excellent level in both listening and speaking skills. That is, most of the participant have a high competence in Yunnan dialect. With regard to listening skills, everyone who took part in language proficiency self-evaluation could understand Yunnan dialect a little or more, because no one chose no proficiency level, and less than 2% of them chose poor level in listening skill. Concerning speaking skill, few participants have no proficiency and poor level, but the percentage is a little bit higher than in listening skill. In general, both of these two skills are almost at fair and above, and the participants have a little better listening skill than speaking skill.

Regarding the level of four skills in Yunnan dialect competence according to three generations. Table 34 and Table 35 present the level of listening and speaking skills among the participants in the three generations respectively.

*Table 34 The level of listening skill in Yunnan dialect proficiency according to the participants' generation*

	Levels	Generations		
		G2	G3	G4
Listening skill	Excellent	83.33%	70.37%	46.16%
	Good	10.42%	18.52%	15.38%
	Fair	6.25%	11.11%	23.08%
	Poor	0	0	15.38%
	No proficiency	0	0	0
	<b>Total</b>		100%	100%

*Table 35 The level of speaking skill in Mandarin proficiency according to the participants' generation*

	Levels	Generations		
		G2	G3	G4
Speaking skill	Excellent	77.08%	64.82%	46.16%
	Good	12.50%	24.07%	7.69%
	Fair	10.42%	7.41%	23.08%
	Poor	0	3.70%	15.38%
	No proficiency	0	0	7.69%
	<b>Total</b>		100%	100%

From Table 34 and Table 35, we can see that more than 60% of the second and the third generations have excellent listening and speaking skills, while about half of the fourth generation has the same level of language ability. In other words, the older generations (the second and the third generations) have a higher Yunnan dialect proficiency. This may be because the older generations are likely to interact with their parents who are original immigrants and fluent only in Yunnan dialect, making it necessary to communicate with them in Yunnan dialect. It is also found that the participants have a better listening skill than speaking skill, probably because in some situations, they do not speak Yunnan dialect, resulting in decreased speaking skill.

Although the level of Yunnan dialect proficiency is on the decrease generation by generation, nearly half of the fourth generation still have excellent listening and speaking skills. Hence, Yunnan dialect will not disappear completely in those Chinese Thais who are at the fourth generation at present.

Yunnan Chinese will not necessarily be knowledgeable about every grammatical rule of Yunnan dialect, but they will have good intuition of the rules through their experience with the language. Love, Nigel and Ansaldo (2010) described that native speakers have a natural acquisition process regarding the language, as opposed to having learned the language later in life. Therefore, when communicating with family members or people of the same ethnicity, Yunnan Chinese will have opportunities to exercise skills of Yunnan dialect involuntarily. This leads to the same conclusion that family is an important link to maintain Yunnan dialect among Yunnan Chinese in Lat Krabang.

### **7.3 Summary and discussion**

The maintenance of Yunnan dialect was inferred from the results about language choice and language proficiency shown above. Yunnan dialect is maintained in all domains, particularly in family and neighborhood domains. By relating choice of Yunnan dialect with people of different generations, the data shows that Chinese Thais of younger generations use it less than older generations.

This is also reflected in language proficiency, that is, younger generations have lower Yunnan dialect fluency. However, the comradeship of the ancestors and the connections of families make Yunnan dialect often used. The youngest generation still use it a lot in family domain, and have fair-to-good proficiency level of Yunnan dialect capability. Based on this, it may be speculated that Yunnan dialect as the mother tongue of Chinese Thais of Yunnan origin in Lat Krabang will not disappear in a short time. However, the maintenance is likely to decline because choice and ability of Yunnan dialect shows a gradual decreasing trend generation by generation.

## Chapter 8 Conclusion

### 8.1 Summary

Yunnan Chinese who live in Lat Krabang were the descendants of Kuomintang armies, who arrived in Thailand in the 1950s. They settled down in Northern Thailand and later, around the beginning of 21st Century, a number of the Yunnan Chinese who had Thai citizenship began to move to Lat Krabang because the pursuit of a better life. They worked in the places which need Mandarin speakers, as a result of the arrival of Chinese tourists. Hence, this study focuses on the awareness of Mandarin, which has become another important language in the Yunnan Chinese community in Lat Krabang. It also aims to examine the maintenance of Yunnan dialect, which is their first language.

The results of this study are inferred from patterns of language choice and the degree of language proficiency. As explained in Chapter 3, I used questionnaires to collect data related to language choice in various domains and language proficiency self-evaluation. A number of 115 participants who met the criteria completed the questionnaires, the consisted of 48 people in the second generation, 54 in the third generation and 13 in the fourth generation (In this study, the first group of Chinese coming to Thailand are recognized as the first generation). The analysis of patterns of language choice among Chinese Thais in Lat Krabang shows that Thai is used the most, it accounts for about 50% of the total frequencies of language use. in all the domains counted together. The second most popular language is Yunnan dialect, which a third of the participants regard it as the first priority. Followed by Mandarin, which is the third most frequently used language. Northern Thai and English as minor languages in Lat Krabang, are rarely used. Regarding language use in each domain among family, friendship, neighborhood, school, work and market domains, Thai is the most preferred language in friendship, school and market domains, Yunnan dialect is used most in family and neighborhood domain, while Mandarin is used the most frequently in work domain. This has a discrepancy with the hypothesis that Mandarin is used most in work and friendship domains. The results confirm that patterns of language choice among Chinese Thais in Lat Krabang vary in different domains.

The influx of large numbers of Chinese tour groups has made Chinese Thais in Lat Krabang use Mandarin more frequently when they communicate with Chinese

customers, or as employees in companies that deal with Mandarin. According to the result of patterns of language choice among Chinese Thais in Lat Krabang in Chapter 5, it is found that work domain is the only one with the most Mandarin speakers. It is also found that when communicating with clients or customers in work domain, Mandarin is used the most. In addition, the use of Mandarin is increasing slowly from the old to the young generations. In other words, the younger the speaker, the more use of Mandarin in the same situation. With regard to the result of Mandarin proficiency self-evaluation, it shows the average level of Mandarin competence of all participants was in the fairly good level. And the younger generation has a higher Mandarin ability than old generation. At the same time, the youngest generation who at the school age has signs of learning Mandarin. This seems to indicate that Chinese Thais in Lat Krabang already have a strong awareness of Mandarin and the use of it is growing generation by generation in work domain. This view is in agreement of with Lee (2014), who pointed out that there is increasingly more and more middle-and younger-aged ethnic Chinese in Thailand interested in learning Mandarin to be used in business domains.

Since some Yunnan immigrants moved to Lat Krabang, Bangkok from Northern Thailand, it is interesting to find out whether they still maintain their dialect. The maintenance of Yunnan dialect was inferred from the results about language choice and language proficiency. It is found that Yunnan dialect is maintained in all domains, particularly in family and neighborhood domains. By comparing choice of Yunnan dialect by people of different generations, the data shows that Chinese Thais of younger generations use it less than older generations. This is also reflected in language proficiency, that is, younger generations have lower Yunnan dialect fluency. However, the comradeship of the ancestors and the connections of families make Yunnan dialect often used. The youngest generation still use it a lot in family domain, and have a fair to good proficiency level of Yunnan dialect capability. Based on this, it may be speculated that Yunnan dialect as the mother tongue of Chinese Thais of Yunnan origin in Lat Krabang will not disappear in a short time. However, the maintenance is likely to decline because choice and ability of Yunnan dialect shows a gradual decreasing trend generation by generation.

Trends in language proficiency of Mandarin and Yunnan dialect are opposite. Figure 17 presents proficiency level of two languages in three generations. On the X-axis, there is

the participants' generation which including the second generation, the third generation and the fourth generation. The average score on the Y-axis means proficiency levels (3-Fair, 4-Good, 5-Excellent). The bigger the average score from the result of language proficiency self-evaluation, the higher the proficiency. From the Figure 17, it shows the average score of Mandarin proficiency increased by nearly one point, whereas Yunnan dialect proficiency decreased by about half a point with the participants' generation. The second generation of the participants have a fair to good level of Mandarin, and a good to excellent level of Yunnan dialect. The fourth generation has similar level of two languages, at fair to good level. This may indicate that Mandarin more likely has a brighter future than Yunnan dialect among Yunnan Chinese in Lat Krabang, Bangkok.

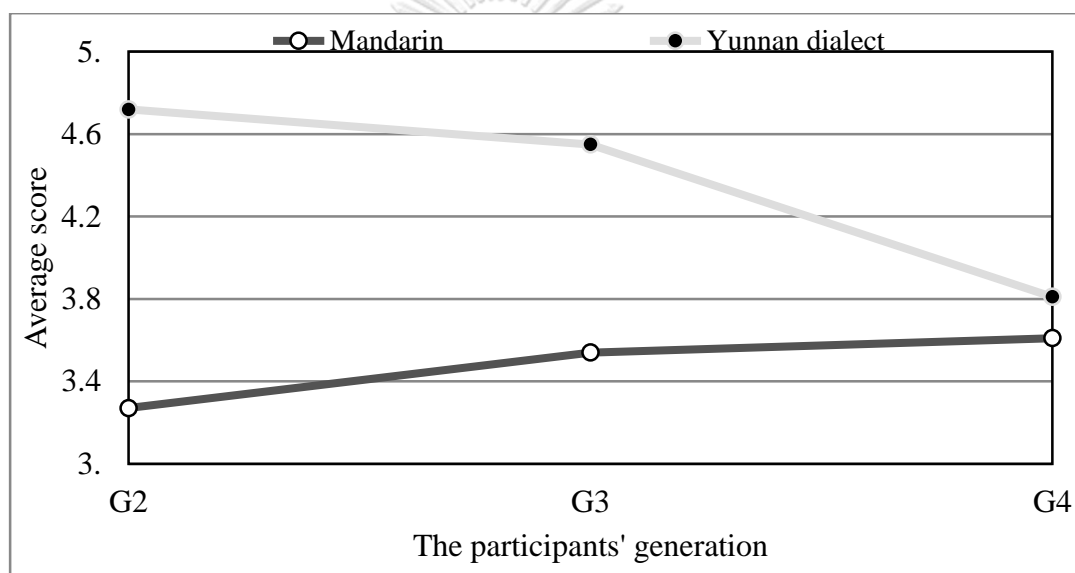


Figure 17 Proficiency level of Mandarin and Yunnan dialect

## 8.2 Discussion

### 8.2.1 The use of Mandarin among Yunnan Chinese in Lat Krabang is on the increase

According to the result of language choice shown in Chapter 5, Mandarin is the third most preferred language among the total of participants. Mandarin is only used the most in work domain. In Chapter 6, it is clear that Chinese Thais in Lat Krabang already have a strong awareness of Mandarin in work domain and the use of it is growing generation by generation. In other five domains of family, friendship, neighborhood, school and market, the average frequency of Mandarin use is less than 10%, as shown in Table 23 in Chapter 5. However, looking at the language choice of different generations in these



five domains, Figure 18 shows that the selection of Mandarin is increasing from older generations to younger generations in each domain. The increase from the third generation to the fourth generation is significantly larger than that from the second generation to the third generation. This can be predicted that people from the fourth generation will use more Mandarin in the future in other five domains of family, friendship, neighborhood, school and market.

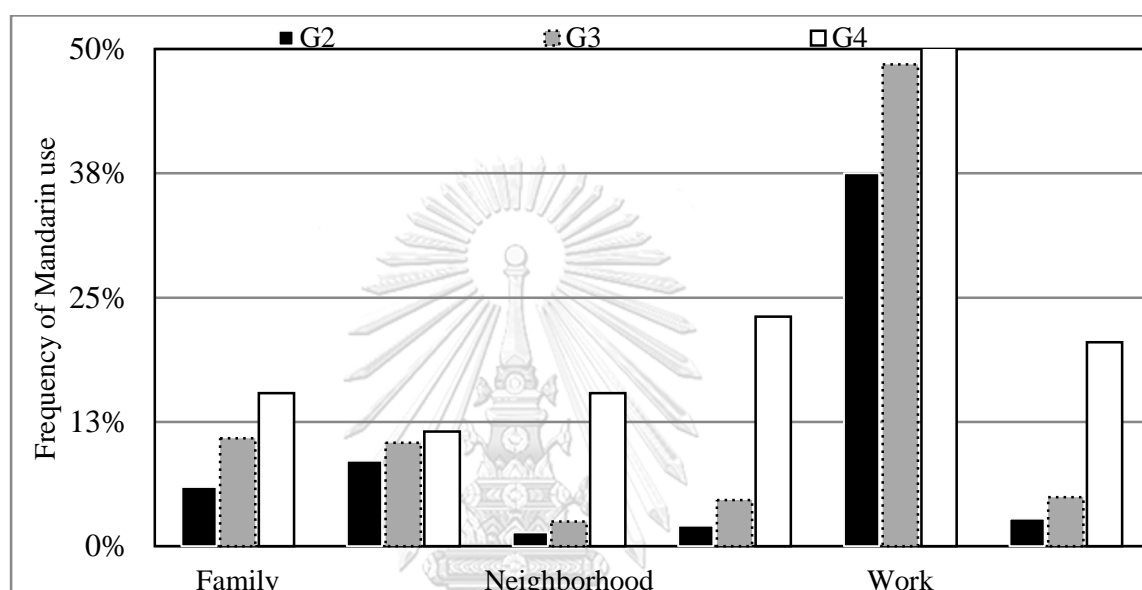


Figure 18 Choice of Mandarin in six domains by three generations

### 8.2.2 The use of Yunnan dialect in Lat Krabang and in Northern Thailand

Yunnan Chinese have lived in Chinese villages in northern Thailand since 1950s, the vast majority villagers around them are of the same ethnicity, or a small group of people speak Thai, even Northern Thai language. Some studies found that Yunnan Chinese in Northern Thailand mainly use Yunnan dialect (Fang,2007; Shuyi and Yidi, 2018). After a large part of the second and third generations of Yunnan Chinese moved to Bangkok, they began to contact more Bangkok people. The fourth generation in this study is a new generation born in Lat Krabang, Bangkok. Unlike previous generations, the fourth generation has more opportunities to interact with Thais since their birth. This leads to Yunnan Chinese in Lat Krabang speak Thai more frequently. The result of language choice in Chapter 5 shows that Thai is the most preferred language among Chinese Thais in Lat Krabang, whereas Yunnan dialect is the second most preferred language. The result of this study is different from previous studies in the Northern Thailand. It

can illustrate that Yunnan Chinese use Thai more often than their heritage language—Yunnan dialect after they moved to Lat Krabang, Bangkok.

The maintenance of Chinese dialects in other countries is also demotivated. Lee (2015) observed that speakers of Chinese dialects are merely limited to the elderly population with fewer young Singaporeans speaking the languages having given way to language and education policies such as the “Speak Mandarin Campaign” and the “Bilingual Education Policy” that were put in place. He did not point to an overly optimistic chance of revival or maintenance of Chinese dialects in Singapore, but not all is lost if conditions are optimal.

There are some similarities between the maintenance of Chinese dialects in Thailand and in other countries. In this study, it found that Yunnan dialect was used the most in family domain, followed by neighborhood by Yunnan Chinese in Lat Krabang, Bangkok. Zulfadli (2016) found that the factors which supported Hokkien Chinese maintenance in Kota Langsa of Indonesia were using frequently in family domain, neighborhood domain and religion domain. It can be concluded that family and neighborhood domains play a positive role in the maintenance of Chinese heritage language.

### **8.3 Suggestions for further studies**

This study focuses on the migrants of Yunnan people who came to Thailand by land via Myanmar in 1950s. They are remnants of anti-communist Kuomintang soldiers and their families after the conclusion of Chinese civil war. There are other ethnic groups from coastal provinces of southeastern China, and migrated to Thailand by boat. As for other Chinese ethnic groups in Thailand, what awareness do they have of Mandarin? How much do they maintain their local dialects? There is no doubt that all Chinese Thais originated from China, but they came from different provinces, had diverse immigration ways, whether this affects their social integration in Thailand and their language choice?

Due to the first generation of Yunnan Chinese are at an advanced age and some of them has passed away, they did not move to Lat Krabang, but continue to live in northern Thailand. Therefore, the first generation are not within the scope of the study. In Lat Krabang, the fourth generation is the youngest generation, they are still at the school

age and in the period of language learning, so they chose their language in some domains especially work domain based on their imagination. After several years later, they will grow up to form a complete language system and have their own work. At that time, re-examining the language choices and language abilities of this generation could lead to more accurate conclusions.

Yunnan Chinese have lived in Thailand for decades since the first group of them arrived in Thailand in the 1950s. At present, it is highly possible for almost all of those, who have become Chinese Thais, living in Lat Krabang to be bilinguals speaking both Yunnan dialect and Thai fluently. Since bilingualism brings about language contact, it may be interesting to study the influence of Thai on Yunnan dialect.



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## Appendix I

### LANGUAGE CHOICE QUESTIONNAIRE

*Dear Participants:*

*The researcher behind the questionnaire is a Master candidate in the South East Asian Studies Program at Chulalongkorn University. she is conducting a study on language choice among Chinese Thais in Lat Krabang, Bangkok. You will be asked a few questions about your choice of Thai, Mandarin and Yunnan dialect in various domains. Your cooperation is greatly appreciated. If you have any opinion, it is welcome. Your identity and all of your answers are absolutely confidential.*

#### **Part 1: Personal data**

- Gender:  male  female
- Nationality:  Thai  Chinese  Other\_\_\_\_\_
- Blood of Yunnan, China:  Yes  No
- Living in Lat Krabang  Yes  No
- Immigrant Generation:  the first generation  the second generation  
 the third generation  the fourth generation

(The first group of Chinese to come to Thailand are recognized as the first generation in this study.)

#### **Part 2: Language choice in various domains**

In this part, you are requested to choose the language you use the most in the following 6 domains: a. Family domain, b. Friendship domain, c. Neighborhood domain, d. School domain, e. Work domain, and e. Market domain. Please choose only one language.

Before beginning, let me explain the meaning of the abbreviations.

Abbreviations	Signified languages	Descriptions
T	Thai	Speaking Thai only (Mixing a few words from other languages in sentences is all right).
M	Mandarin	Speaking Mandarin only (Mixing a few words from other languages in sentences is all right).
Y	Yunnan dialect	Speaking Yunnan dialect only (Mixing a few words from other languages in sentences is all right).
O	Other languages	Speaking any language other than Thai, Mandarin and Yunnan dialect.

Example:

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to grandparents			<input type="checkbox"/>	
2. Talking to parents	<input type="checkbox"/>			

Explanation:

1. If you choose Y, it means when you talking to your grandparents, you use Yunnan dialect most often, sometimes using a few words from Thai words or Mandarin words is all right.
2. If you choose T, it means when you talking to your parents, you use Thai most often, sometimes using a few words from Mandarin words or Yunnan dialect words is all right.

Now let's start!

**a. Family domain**

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to grandparents				
2. Talking to parents				
3. Talking to brothers/sisters				
4. Talking to spouse				
5. Talking son/daughter				
6. Chatting with family members at dinner				
7. Discussing family matters with family members				

**b. Friendship domain**

Addressees/Topics		Language choice			
		T	M	Y	O
With the <u>same ethnicity</u>	1. Talking to close friends				
	2. Talking to ordinary friends				
	3. Talking about general topics				
	4. Discussing personal matters				

With a <u>different ethnicity</u>	5. Talking to close friends				
	6. Talking to ordinary friends				
	7. Talking about general topics				
	8. Discussing personal matters				

**c. Neighborhood domain**

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to <u>familiar</u> neighbors				
2. Talking to <u>unfamiliar</u> neighbors				
3. Greeting <u>familiar</u> neighbors				
4. Greeting <u>unfamiliar</u> neighbors				
5. Borrowing things from <u>familiar</u> neighbors				
6. Borrowing things from unfamiliar neighbors				

**d. School domain**

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to class teachers				
2. Talking to classmates				
3. Discussing school grades with teachers				
4. Discussing educational matters with teachers				
5. Discussing assignments with classmates				
6. Chatting with classmates at lunch				

**e. Work domain**

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to bosses/supervisors				
2. Talking to colleagues				
3. Talking to clients/customers				
4. Reporting works to bosses/supervisors				
5. Discussing with colleagues at a company meeting				
6. Talking about business with clients/customers				

**f. Market domain**

Addressees/Topics	Language choice			
	T	M	Y	O
1. Talking to sellers				
2. Talking to people who go with you				
3. Inquiring about products with sellers				
4. Bargaining with sellers				
5. Having some comments on products with people who go with you				
6. Having a small talk with people who go with you				



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End of questionnaire.

*Thanks for your time and patience. Any inquiry regarding the questionnaire, please contact the researcher at [duxiaoshan321@gmail.com](mailto:duxiaoshan321@gmail.com).*



## Appendix II

### CHINESE PROFICIENCY SELF-EVALUATION

*The participants are requested to question yourselves how good are you at Mandarin and Yunnan dialect. Please choose only one option for each skills.*

#### **Part 1: Mandarin self-assessment**

Skills	Levels				
	Excellent	Good	Fair	Poor	No proficiency
Listening					
Speaking					
Reading					
Writing					

#### **Part 2: Yunnan dialect self-assessment**

Skills	Levels				
	Excellent	Good	Fair	Poor	No proficiency
Listening					
Speaking					

**End of self-evaluation.**

*Thanks for your time and patience. Any inquiry regarding self-evaluation, please contact the researcher at [duxiaoshan321@gmail.com](mailto:duxiaoshan321@gmail.com).*

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