UNITY IN DIVERSITY: EXPLORING CENTRAL THAI SPEAKER'S ATTITUDES TOWARDS THAI
DIALECTS THROUGH A LINGUISTIC APPROACH

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ตริสแทน ไอแดน เพนแนล : เอกภาพในความหลากหลาย:
การวิเคราะห์ทัศนคติของผู้พูดภาษาไทยกลางต่อภาษาไทยถิ่นต่างๆ
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มีคนไทยอย่างน้อยร้อยละ 60.9 ที่พูดภาษาชนกลุ่มน้อยเป็นภาษาแม่ แม้ว่าในอดีตที่ผ่าน
มา ภาษาถิ่นและภาษาชนกลุ่มน้อยนั้นถูกกดทับโดยแนวคิดชาตินิยม แต่คนไทยก็ดูเหมือนยอมรับค
วามหลากหลายทางภาษาที่เกิดขึ้นภายในประเทศ งานวิจัยชิ้นนี้มุ่งศึกษาทัศนคติของผู้พูดภาษาไท
ยกลางที่มีต่อภาษาไทยถิ่นต่าง ๆ ทั้งทัศนคติโดยทั่วไปและเชิงเปรียบเทียบระหว่างกลุ่มคน 2 ช่วงอ
า ยุ ไ ด้ แ ก่ ก ลุ่ ม ผู้ ค น ที่ มี อ า ยุ ร ะ ห ว่ า ง 1 8 - 3 0 ปี แ ล ะ
กลุ่มผู้ที่มีอายุ 45 ปีขึ้นไป ผู้วิจัยใช้แบบสอบถามที่ใช้วิธีการอำพรางเสียงพูด (verbal guise techn
ique) โดยให้คนไทยภาคกลางจากทั้งสองช่วงอายุ รวม 145 คน ประเมินเสียงพูดภาษาไทยถิ่น 3
ภาษาคือ ภาษาไทยถิ่นเหนือ ภาษาไทยถิ่นอีสาน และภาษาไทยถิ่นใต้ สำหรับกลุ่มผู้ตอบสอบถามที่
อายุน้อยกว่า มี 76 คน ส่วนกลุ่มผู้ตอบสอบถามที่อายุมากกว่า มีผู้ตอบแบบสแบถาม 69 คน จาก
นั้น วิเคราะห์ผลจากแบบสอบถามโดยใช้ทฤษฎีอำนาจครอบงำเชิงสัญลักษณ์ (symbolic domina
tion theory) ซึ่งอธิบายเกี่ยวกับความสัมพันธ์เชิงอำนาจที่มีผลต่อสถานภาพปัจจุบัน โดยเปรียบเที
ยบสถานการณ์ทางภาษาของประเทศไทยในอดีตกับปัจจุบัน ผลการศึกษาแสดงให้เห็นทัศนคติที่มีต่
อภาษาไทยถิ่นในเชิงบวก โดยมีความแตกต่างกันเล็กน้อยสำหรับแต่ละภาษา ภาษาไทยถิ่นเหนือได้
รับค่าทัศนคติเชิงบวกมากที่สุด ภาษาไทยอีสานก็ได้รับค่าทัศนคติเชิงบวก ซึ่งแตกต่างจากผลการศึ
กษาที่ผ่านมา สำหรับภาษาไทยถิ่นใต้นั้น แม้ว่าโดยรวมจะได้รับการประเมินในเชิงบวก แต่ได้รับทัศน
คติเชิงลบมากกว่าอีกสองภาษา การวิเคราะห์เชิงอายุพบว่ามีความแตกต่างระหว่างช่วงอายุเพียงเล็
กน้อยเท่านั้น โดยในกลุ่มผู้เข้าร่วมวิจัยที่มีอายุมากกว่ามีการให้คะแนนค่าทัศนคติทั้งเชิงบวกและเชิ
งลบมากกว่าเมื่อเทียบกับกลุ่มผู้เข้าร่วมวิจัยที่อายุน้อยกว่า หากทฤษฎีอำนาจครอบงำเชิงสัญลักษณ์
ถูกต้อง ภาษาไทยถิ่นและผู้พูดภาษาท้องถิ่นนั้นมีความสามารถในการเพิ่มทุนทางวัฒนธรรมและภา
ษา (cultural and linguistic capital) ผ่านการตระหนักรู้และการส่งเสริมวัฒนธรรมของตนเอง

สาขาวิชา	เอเชียตะวันออกเฉียงใต้ศึกษา	ลายมือชื่อนิสิต ....
	(สหสาขาวิชา)	
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Tristan Aidan Pennell : UNITY IN DIVERSITY: EXPLORING CENTRAL THAI SPEAKER'S ATTITUDES TOWARDS THAI DIALECTS THROUGH A LINGUISTIC APPROACH. Advisor: Asst. Prof. PAVADEE SAISUWAN, Ph.D.

At least 60.9% of people in Thailand speak a minority language natively. Despite a history of political nationalism suppressing dialects and minority languages, Thais seem to accept this linguistic diversity. This study explored attitudes of Central Thai speakers towards the main dialects, generally and by comparing two age groups: 18-30 and 45+. A Verbal-Guise technique-based survey gaining 145 respondents was conducted, with 76 of the younger age group and 69 of the older age group. The survey asked Central Thai people to evaluate recordings of three Thai dialects: Northern, North-eastern and Southern. Using Symbolic Domination, a theory analysing power relations impacting the status quo, results were analysed by comparing the past and present language situation in Thailand. Results suggested positive attitudes for each dialect with some variation. Specifically, the Northern dialect received the most positive scores, the North-eastern dialect also being positive, contrasting with previous studies. The Southern dialect, while overall positively scored, exhibited more negative scores. The age-related analysis identified limited differences, showing both more positive and negative responses in the older group. If Symbolic Domination Theory is correct, it would suggest a heightened ability of dialects and their speakers to improve their Cultural/Linguistic Capital through an increased awareness/promotion of their cultures.

Field of Study:	Southeast Asian Studies	Student's Signature	....
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Chapter 1 Introduction

1.1 Rationale

Thailand is a linguistically diverse country, encompassing a plethora of dialects and minority languages which compose its ethnolinguistic landscape. In fact, about 60.9% of the population speak one of these minority languages or variants, whereas approximately 39.1% speak the standard Thai dialect, called Central Thai (Lewis, 2009).

It is important to differentiate Central Thai as a regional, official and default language used by Thai people. According to Diller (2002), Central$_1$Thai' refers to the Thai spoken in the central region whereas 'Central$_2$ Thai' refers to the language imposed upon the people by the state. 'Central$_3$ Thai' refers to the default or common language used amongst the people. It is important to make this distinction when researching language attitudes because Central$_2$ Thai or Standard Thai (as this study will refer to it as), the language of the state and school system is not the same as what may be found throughout the central region.

As Government policy dictates however, state education must be principally taught using Standard Thai (Bickner & Hudak, 1990). It exists as the dominant language variant in Thailand (Kosonen, 2013), making it the lingua franca for those who speak non-dominant language varieties. Consequently, it exists as the dominant language variant in Thailand (Kosonen, 2013), making it the lingua franca for those who speak non-dominant language varieties. Moreover, dialect variations of standardised languages have been linked to less prestige statuses (Charunrochana, 2019).

Historically, Thai dialects and minority languages have been subjugated because of nationalistic policies of political leaders such as Phibun Songkram, whose cultural

mandate on Central Thai attempted to enforce the usage of standard Thai across the country (Phuangphit, 2002). Key to this language policy how 'Thainess' became singular and forcefully homogenised (Tsukamoto, 2020). It is thus plausible that the dominance of Standard Thai which still persists, is due to previous nationalistic policies such as that of Phibun Songkram. However, despite a previous history of political nationalism, it would seem Thais accept the unity which is derived from linguistic diversity in the country (Smalley, 1994). According to the National Language Policy Strategic Plan Preparation Committee (2018), local languages and dialects are recognised as important cultural identity and knowledge which are important tools in not only daily communication but also in quality education.

Thai history points to the political promotion of Standard Thai as the dominant and prestigious language variety in the country. Conversely, contemporary language policy promotes the usage of dialects and minority languages as important cultural heritage. The juxtaposition of history and the status-quo identify thus highlight the importance of researching the language attitudes towards dialects. The change in national policy may be an official change, but without further study it is impossible to evaluate the contemporary attitudes towards Thai dialects.

Establishing a formal definition of language attitudes is thus key to the start of this research. There are many definitions of language attitudes (see Garrett, 2010). Ryan and Giles (1984), define them as 'any affective, cognitive or behavioural index of evaluative reactions toward different language varieties or speakers.' However, definitions like these do not account for the groups of people which perpetuate them. A key component of language attitudes should be the speech community, 'any human aggregate characterised by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage' (Gumperz, 1968). Therefore, a more apt definition of

language attitudes may be any psychological disposition of an evaluative nature towards a particular speech community and based on social norms accepted by one's own speech community. By utilising this definition, we can that the attitudes of those in Central Thai region have different attitudes towards their own dialect and dialects in other regions, and these attitudes are propagated by the speech community of which they are a member of.

As contemporary language policy is different from that in the past, we suspect that there may be a generational shift in attitude. One of the ways to explore this is to study age variation. It is said that middle-aged people possess the most standardised language features in their speech because they face the most pressure to follow social norms (Holmes, 2013). In contrast, younger generations modify their language in order to be differentiate themselves from previous generations (Butters, 2001). However, in the case of Thailand, there is an increasing trend amongst teenagers who disfavour the use of their own local dialect because of state education, relocation of people to Bangkok as well as the fear of being ridiculed and being seen as a 'country bumpkin' (Paksasuk, 2018). All of this highlights the underlying issue of language attitudes in Thailand – although contemporary language policies have changed, and young people are said to adapt their own language varieties – a question arises as to whether the dominance of Standard Thai still pervades into the language attitudes in a contemporary Thailand.

In terms of language attitude studies carried out within Thailand, most utilise the Matched-Guise technique as their primary research method. Through said method, Tomioka (2009) analysed North-Eastern Thai's attitudes towards the Central dialect as well as their own respective dialect. Key methodological aspects of this study were closed-ended questions in a questionnaire which asked about the politeness, beauty, complexity of the target languages. Findings included positive attitudes

towards both Central and North-eastern dialects with younger generations having slightly more positive attitudes to the former. Moreover, Charunrochana (2019) conducted a similar type of study, but their research focused on the comparison of linguistics vs. non linguistics students towards their own dialects. Linguistics students were shown to have the least bias towards their own dialects, but overall Central Thai received the most positive ratings. Finally, Palikupt (1983) also conducted a Matched-Guise technique study to look at Central Thai attitudes towards North-eastern dialects. Overall ratings were higher for Central Thai but on topics such as honesty and kindness, the North-eastern dialect received higher ratings.

All of these studies provide an important basis for understanding how to research language attitudes in Thailand. However, most of the previous studies seek to compare the language attitudes of people who speak one particular non-standard dialect or minority language with Standard Thai speakers. Moreover, many of these studies focus on specific types of participant groups such as students, and not the general public. My study aims to look specifically at the attitudes of Central Thai speakers towards the three other main dialects in Thailand, which no studies have previously examined. Another absent component of these studies is the investigation into age differences of attitudes, which this study aims to address as well. Finally, many language attitude studies, not just those in Thailand employ the Matched-Guise technique, which is 'artificial' as the context of the studies is not rooted in reality (Kircher, 2015). This is because the recordings used in these studies are recited by the same person and altered to display the features of a different language variety, thus the settings of the experiment are forced. This study aims to use authentic language in context, by using recordings from sources such as documentaries and interviews, so that the language is not forced and authentic.

The concept of language attitudes is not solely dependent on the individual views of each person, but rather learned, accepted and transmitted from person to person in a given speech community. In the case of Thailand, the shift between previous denunciation of different Thai identities, including those who speak other dialects than Standard Thai, to a contemporary promotion of these dialects sparks an interesting opportunity for research. As such, it is important to determine how exactly people living in Central Thailand perceive the other main dialects. The current literature appears, by majority, a comparison into language attitudes between Central Thai people and one particular region's dialect. Because language attitudes are in part dependent on the speech community, there is thus a gap in the literature which examines the attitudes of Central Thai people towards the other three major dialects in Thailand, and this is main starting point which underlines the importance of this project.

To understand the predominant language attitudes towards the regional dialects, Pierre Bourdieu's Symbolic Domination Theory will be used. This theory is used to analyse the power relations which impact the current state of the world (Stringfellow et al., 2015). With this theoretical basis, this study aims to answer the question of how Central Thai speakers perceive other Thai dialects and whether there is a generational difference in their attitudes.

1.2 Research Objectives

1. To examine Central Thai speakers' attitude towards other Thai dialects

2. To compare Central Thai speakers' attitude towards other Thai dialects across different age groups

1.3 Hypotheses

1. The North-eastern dialect receives negative attitudes while northern and southern dialects are positively evaluated by Central Thai speakers.

2. Central Thai speakers in the older age group have less positive attitudes towards the other dialects than the younger age group.

1.4 Definitions

1. Central Thai

As established by Diller (2002), there are three separate classifications for Central Thai. For operational purposes in this thesis, Central Thai will refer to the variety spoken in the Central region (geographically speaking) and the default language spoken by the people ($Central_1$ and $Central_3$ Thai). As for $Central_2$ Thai, for the purpose of clarity it will be referred to as Standard Thai and referred to this way when talking about the language used in schools and official circumstances.

2. Central Thai Speakers

For the purpose of defining eligible participants for this study, I will define Central Thai speakers as those who speak $Central_1$, $Central_2$ and $Central_3$ Thai, but as monolingual speakers. They will have been raised and reside within the Central region and speak no other dialects. This is because of previous language policies such as Phibun Songkram's (recall Phuangphit, 2002), it has been argued that these three definitions of Thai became equivalent (Diller, 2002). Therefore, in defining Central Thai speakers as monolingual speakers within the Central region, I can measure whether previous language policies still persist in Thailand today.

3. Thai Dialects

For this research, we will take Thai dialects to mean the three other major regional dialects in Thailand: Southern Dialect, North-eastern Dialect (Isaan), and the Northern Dialect.

1.5 Significance

Up until now, there has been a lack of research investigating specifically the attitudes that Central Thai people have towards different dialects. Because of this, this research could thus not only inform the predominant dialectal attitudes within mainstream Thai society, it could also inform education policy depending on what the results reveal. Moreover, most language attitude studies in Thailand employ the Matched-Guise Technique, so this study provides the opportunity to use and test the Verbal-Guise Technique and whether its use of authentic speech styles can be a benefit to Thai language attitude studies.

The majority of language attitude studies in Thailand seek to compare language attitudes between two variants. This does not give a wider understanding of language attitudes in Thailand, and because they are limited in scope, these studies are unable to form comparisons between the status-quo and the past. Although direct links cannot be drawn between past and present, the age-based variation component of this study provides an opportunity to inform our understanding of language attitudes influenced by the past, something which has not been previously accomplished in Thai language attitude studies. Consequently, the age-based variation objective could provide evidence of whether previous nationalistic governments such as Phibun Songkram's government, and whether their language policies, although rescinded, still have an impact on present day.

Chapter 2 Literature Review

This chapter firstly discuss Symbolic Domination and how this is relevant to both the current research and analysis of historical language policies of Phibun Songkram. The second part will deconstruct the language situation in Thailand, exploring language usage and popularity, previous and current language policies, and how these relate and are important to language attitudes. Finally, a thorough review of language attitudes including relevant methodological approaches and previous attitudinal studies will be analysed to understand successes and risks of different methodologies as well as gaps in the current literature.

2.1 Symbolic Domination Theory and Phibun Songkram

The significance of Pierre Bourdieu's philosophical work has received great attention within the social sciences, and has received particular praise for its aptitude in deconstructing the often disregardeded power relations which underpin the status-quo (Stringfellow et al., 2015). To understand Symbolic Domination is to understand the 'relation between those who exercise power and those who submit to it, i.e. in the structure of the field in which belief is produced and reproduced' (Bourdieu, 1991). In more formal words, Symbolic Domination describes a social group's ability to persuade themselves and others that the existing social hierarchy is justified by the inherent characteristics of people or knowledge (Bourdieu, 1991; Hammine, 2020). In this context, this research explores the dominance of Central Thai as a system of Symbolic Power propagated in Thai history. Specifically, the usage of this theory will be discussed in relation to Phibun Songkram, and how this theory could be a suitable tool to help explain language attitudes in Thailand.

2.1.1 The State and Symbolic Violence

To understand the concept of Symbolic Dominance, we must also define the concept of the state, as the Thai state is instrumental in our discussion of language attitudes:

> The state is an X (to be determined) which successfully claims the monopoly of the legitimate use of physical and symbolic violence over a definite territory and over a totality of the corresponding population.
>
> (Bourdieu et al., 1994, p. 3)

As this study aims to see if previous Thai government administrations still influence language attitudes have today, it seems necessary to ground this discussion with the Thai state as the key actor in the exertion of symbolic dominance. Moreover, while Symbolic Dominance is the overall power exerted of one group over another, symbolic violence is an exertion of symbolic dominance, whereby a dominant group (in this instance, the state) exerts their power over a non-dominant group (i.e. the people) (Bourdieu, 1991). While violence is in the term's name, it is not physical violence which is utilised, but a symbolic act which bears influence upon the targeted group.

2.1.2 Symbolic Systems and Thai Language

Symbolic systems are those in which are created and accepted by a collective group or conversely, created by a select group of people, specifically a marginally, self-determined source of creation and dissemination (Bourdieu, 1991). 'Symbolic domination occurs in all linguistic exchanges' (Bourdieu, 1991). Therefore, language is categorised as a symbolic system (Bourdieu, 1989). Moreover, these systems take on

roles of political nature, used as tools to establish the dominance of another class over another (symbolic violence) by using their own characteristic properties to exert their power which underscores their existence (Bourdieu, 1991).

Thai language, or specifically, Central Thai language was a key symbolic system employed by previous Thai political figures, notably, Phibun Songkram. His cultural mandate on language, established Central Thai language as the dominant lingua franca (Phuangphit, 2002), and the announcement and dissemination of this policy pushed for the amalgamation of different Thai dialects into only one: Central Thai. Therefore, as symbolic system, Phibun Songkram and his government were the select group of people who utilised Central Thai to promote his idea of a homogenised Thai identity (recall Tsukamoto, 2020), which was imposed upon the Thai people.

2.1.3 Mechanisms of Symbolic Dominance

The execution of symbolic dominance is carried out through a variety of mechanisms of which linguistic policy and groups possessing status and power only are surface-level actors (Bourdieu, 1991). Beyond this level, the mechanisms of which the aforementioned utilise and weaponise, are notably, but not exclusively, educational systems, religions, and the arts.

When we examine the importance of mechanisms in the symbolic dominance exerted by Phibun Songkram, we understand how Thai society was influenced by the importance that Central Thai was given by his regime. During his time in government, Phibun Songkram attempted (although somewhat unsuccessfully) to force local artists to use Central Thai in their Morlam (traditional musical art involving story telling) and Nang Talung (shadow play) performances (Witayasakpan, 1992). Another mechanism that his government used was the state education system, which promoted nationalistic policies and the enforcement of Central Thai (Juelsgaard,

2013; Vandergeest, 1993). In terms of religion, a clear example of the enforcement of Central Thai saw his as a result, through Phibun's state force, traditional texts in multiple temples were confiscated and burned to be destroyed (Hundius, 1990; Keyes, 2003). Specifically, the act of burning monastic texts written in local language could be interpreted as an act of symbolic violence, as it was an isolated act in which the symbolic dominance of Thai was raised by erasing the culture and physical existence of local languages in Northern Thailand.

These examples are important because they highlight the multitude of ways in which Central Thai was venerated as the superior language variety in Thailand. Bourdieu's classifications of symbolic systems vs. mechanisms are an important distinction in how the Symbolic Domination of Standard Thai is established. It is thus important to understand network of mechanisms that politicians such as Phibun Songkram weaponised in order to push his regime and the heightened status of Standard Thai.

2.1.4 Linguistic and Cultural Capital

A key concept outlined under Symbolic Domination Theory is the idea of cultural capital. Cultural capital is the 'symbols, ideas, tastes and preferences which can be strategically used as resources in social action'(Scott & Marshall, 2015). A subset of this is linguistic capital, the 'capacity to produce a proper expression for a particular market.' (Bourdieu, 1991). In more simpler words, it is the link between an individual's socio-economic background, their language ability and the bearing this holds on their position within society.

In a historical context, Phibun Songkran's government enforced the usage of Central Thai. Therefore, those who spoke other dialects possesed lower cultural capital and thus lower linguistic capital because they were not members of the dominant culture of which he established. Under his administration, reports exist of workers

being forced to use Central Thai at their place of work (Witayasakpan, 1992), as well as students being fined or given chores at school if they did not use the prescripted Standard Thai (Vail, 2007). In contemporary times, Central Thai is still the lingua franca, and the language used in 'schools, markets and state officials'(Joll, 2018). It therefore still can be argued as an important part of linguistic capital, as the opportunities such as education require profiency in Central Thai, and those bidialectal Thais in other regions could still have low linguistic capital because of this.

2.1.5 Symbolic Domination and Language Attitudes: Cultural Reproduction

Core to the testing of Symbolic Domination and this study is Cultural Reproduction. Cultural Reproduction is the phenomenon known as the structural transmission of how Cultural Capital is created and dispersed amongst society and across generations (Bourdieu, 1973/2018). This includes the cross-generational propagation of 'cultural forms, practices, values, and shared understandings'(Chandler & Munday, 2011). If this study's results are as according to the hypotheses, there will be some evidence to support the theory of Symbolic Domination.

The acceptance of the policies and dominance promoted in the past is what would persist in current times. cultural forms, practices, values, and shared understandings. Although not the inventor of nationalism in the Thai sense, Phibun Songkram and his first administration which lasted from 1938-1944 were key instigators in propagating a highly nationalist agenda (Reynolds, 2004). The cultural capital his administration accrued through his absolutist regime used Central Thai as a Symbolic System to promote a centralised Thai identity. Through his regime, he used many mechanisms to increase the symbolic dominance of Central Thai Language. If Pierre Bourdieu's theory is correct, then by means of Cultural Reproduction – Central Thai as we know

it today should still maintain its status, and the attitudes of the Central Thai people would reflect this by having more negative attitudes to other Thai dialects.

2.2 Language Situation in Thailand

2.2.1 Ethnolinguistic Diversity in Thailand and Local Identities

Although to outsiders, Thailand may appear to project a unified cultural and linguistic identity, this is simply due to diligently overseen government language policies and nation building in the past century (Simpson & Thammasathien, 2007). Beyond the 3 major Thai dialects as well as Central Thai, Thailand has a total of 76 languages still in use, 65 of which are native and 11 have foreign-origin (LoBianco & Slaughter, 2016).

When we consider the three regional dialects, we also have to think about the identities that accompany them. In terms of the North-eastern region, it has had cultural links with Laos since the past and continuing to the today with the presence of Laotian workers in the region (Alexander & McCargo, 2014). However, despite the cultural melting pot that is North-eastern region, Lao is a slang word amongst Thai speakers, and is used a way that insinuates ugliness and stupidity (Alexander & McCargo, 2014). Despite the conflicting narratives which exist around the North-eastern people, the North-eastern identity is strong, prominent and came more into the spotlight around the 1990's-2000's (Ricks, 2019). The Northern Thai people also have their own unique culture and constitute their own ethnicity accounting for 12% of the Thai population (Selway, 2020). They are also depicted as 'gentle, civilised people'. Selway (2020)'s study of Northern people that they by majority felt equally both Thai and Northern or 'Lanna' as is said, suggesting a mixing with and assimilation into mainstream Thai society. As for Southern Thai identity that is not Muslim, it is proposed to be similar to Central Thai because of its Buddhist foundations (Keyes, 1997), but actually it also has its own distinct culture and

identity (Selway, 2007). Although most research focuses on ethnoreligious tensions in the deep South, discussion around Southern stereotypes is found in blogs and forums such as Pantip offer stereotypes such as sincere, direct amongst other perceptions (see Member 1715710, 2014).

It thus seems clear that each dialect and each region of Thailand has its own unique cultural and ethnic identity. In a Thai context and perhaps universal context, we cannot separate culture, language and identity. Previous state policies, specifically that of Phibun Songkram were instrumental in trying to homogenise the Thai identity, and he did so through language and culture. In trying to understand the current perceptions, stereotypes and distinctness of each regional identity we gain a glimpse into the possible language attitudes that exist nowadays, and how they exist as a product of a dominant culture making stereotypes about unique sub-cultures.

2.2.2 Linguistic Capital and Bidialectal Speakers

Despite an overwhelming amount of linguistic diversity in Thailand, it is asserted that 86% of Thais are bidialectal, meaning they speak a dialect natively before Standard Thai (Luangthongkum, 2007). However, the linguistic order of Thailand is hierarchical (Smalley, 1994). Premsrirat (2007) argues that the linguistic hierachy in Thailand symbolises the wider hierachy that exists within Thai society. Those who speak ethnic languages and dialects inhabit a subordinate position within the hierachy. However, while this may be the case, Premsrirat (2007) also argues that those who speak the dominant Standard Thai are able to 'change their identity and social status if they speak the language and have the education or economic status of people at a higher level'. In Bourdieu's terms, by increasing one's linguistic capital by using the dominant language, one can increase one's social status. In theory, this sounds plausible but this view does not completely encompass the true story.

It also is posited that language attitudes may be rooted in ethnic identity as well because people create group identities by separating themselves from other groups (Hurtado & Gurin, 1987). Much like there are differences between different dialects of English, there are naturally differences between each Thai dialect. While a bidialectal speaker of Thai and North-eastern may understand Central Thai and their own dialect, there may still be phonological and lexical aspects to which those bidilectal speakers may be distinguished as not Central Thai. In this case, the possibility of certain groups of dialect speakers may have lower linguistic capital because of negative attitudes that could be harboured against them. For example, concerning North-eastern people, they are often discriminated against as they are viewed as poor and rural people (Tomioka, 2009). This is also a narrative that is often presented in various medias (Paksasuk, 2018). As part of this, the migration of North-eastern people due to poverty has also caused the language spoken by North-eastern people to become a 'poor and low-class' language (Ploykaew & Draper, 2005). Moreover, language attitudes have been repeatedly linked to the direct attitudes that people have towards ethic groups (Fasold, 1984). If we cannot separate regional or ethnic identity from language choice, then we must consider the effect this may have on the linguistic capital of Thai people from other regions, and in turn the influence this may have on the predominant language attitudes against them.

2.2.3 Language Endangerment

On a global level, 90% of languages are at risk of extinction within this century alone (Krauss, 1992). Amidst the perpetual dominance of Standard Thai, the language ecology in Thailand has also undergone many changes in recent history. In fact, there are at least 14 endangered languages in Thailand, and 80% of the younger generation are distancing themselves from their native language and switching to more universally spoken languages (Standard Thai) (Premsrirat, 2007). With the opening of

schools in ethnolinguistic minority communities teaching in Standard Thai, state media and discourse as well as the migration of ethnolinguistic minorities to more urban areas (Kosonen, 2008), it is possible these could all be factors responsible for this issue.

As for the Thai dialects themselves, there is also evidence to suggest the dimishment of their influence. The lowered status of North-eastern language means that North-eastern people do not generally speak to outsiders in their native dialect (Ploykaew & Draper, 2005). It is also worth noting the traditional writing script 'Thai Noi' is only known by some older people and is not taught to children at all. In Chiang Mai, the Northern dialect is heard less often than previously (Engdel, 2005). Panyaatisin (2018) also observed a shift in dialect caused by the urbanisation of a smaller Northern community whereby Standard Thai. It is clear that the dominance of Standard Thai has influenced not only minority languages in Thailand, but has lowered the cultural capital and thus linguistic capital of dialects as well. There is thus a clear trend within recent history of the disfavourment of local dialects within Thailand, and this could be detrimental to their future status.

2.2.4 Language Attitudes and Social Relationships

This shift in the usage of local dialects within Thailand could be indicative of negative language attitudes towards anything other than Central Thai. Consequently, language attitudes of individual speakers have been known to influence the stability of a language (Kumala, 2021). It can therefore be said that more positive attitudes could protect the status and usage of a language, whereas negative attitudes could result in a disfavoured status of the language in question. A way in which this can be observed is through the language choice of each individual speaker (Kumala, 2021). Given that those younger dialect users disprefer to use their own dialect (recall

Paksasuk, 2018), it would seem that more language attitudes can be reflected in contemporary Thai society. In fact, generational language attrition, whereby minority languages are not passed down to new generations by family, may be indeed caused by negative language atittudes (Baker, 2006).

In more formal terms, social relationships play a role in understanding the generational shifts in atittudes towards language varieties. Social relationships underpin language practices because they inform people on how they should speak amongst other groups of people, and thus continuously influnce both linguistic variation and language shift (Howard, 2010). Errington (1985), through their research, identified that speakers are able to identify different language features such as pronouns because they position the speaker to the interloculotor in terms implied closeness towards them. In such a way, speakers indirectly participate in indexicality (Ochs, 1996), and this phenomenon reveal 'identities, activities and social relationships'(Howard, 2010). In this way, the use or rather lack of usage of a dialect can be influenced by trends and social standards which thus influence its usage and maintenance of social relationships. If language change affects the status of a particular dialect, such as with North-eastern and the northern dialect (recall Engdel, 2005; Ploykaew & Draper, 2005), then this could be attributed to negative language attitudes being reflected in social relationships.

2.2.5 Social Relationships, Education Policy and Language Preservation

Along with social relationships, educational policy and the educational environment are important in understanding the attitudes of those affiliated peoples, namely students parents and teachers and policy makers are important factors that influence language attitudes (Errihani, 2008). In this sense, it is the social relationships within

the educational environment which decide the status of different language varieties in each generation.

More broadly however, educational policy is guided by predominant language attitudes through the teaching language adopted by the institution and how this contrasts with the native language of students (Herbert, 1997). However, the relationship between attitudes and policy is rather co-dependent nature. This is because educational policies depend both on language attitudes propagated in a political landscape and amongst the general public (Herbert, 1997).

Language attitudes are said to be a in part affected by the process of (de) colonisation, with cases locals still speaking the coloniser's language (Herbert, 1997). In the same sense, I would argue that Phibun Songkram's policy was an act of linguistic colonialisation whereby he enforced Standard Thai nationwide. We still see evidence of this enforcement as it exists as the dominant language and is still widespread is used in 'schools, markets and with state officials'(Joll, 2018). With this idea, we can see the long-lasting effects of previous Thai politicians and their policies and how this still, to some extent emulated by people in present day.

When we think of concrete examples of this, we must return to the education system and its status as a Symbolic Mechanism to spread the Standard Thai language and maintain its status. For example, Wuttichan et al. (2017) reported through their attitudinal study that it was perceived impolite if teachers were to use Southern dialect, even outside of classroom hours. In this way, the prestige of the local dialect is minimised and becomes stigmatised in an educational setting. Students are influenced by the attitudes and opinions distributed by their friends, family and their educators at school (McGroarty, 1996), and this is evidence of the co-dependent

nature of the policy and people-to-people relations which digest and replicate it in the form of negative language attitudes.

With said nature of people and political perceptions of the target language, we must understand the value of positive language attitudes and their promotion through channels such as education. The adoption of an initiative or policy will affect how that language is used (Wulandari, 2013). However, although the teaching of regional dialects has been legal since 1999 (Draper, 2019), this does not equate to the successful implementation of dialectal curriculum. Behaviour is a significant factor in language attitudes (Garrett et al., 2003), so the success of a policy is not only dependent on its adoption, but the implementation and perception of it amongst the people who it affects.

With this in mind, it is possible that language attitudes are an important key to maintaining a language (Bradley, 2002). The policy may be one step, but positive attitudes are important to a improve the perception of that language variety. Consequently, the change in usage of dialects previously mentioned is a testament to the importance in surveying language attitudes of Thai people, but also to understand whether recent changes in language policy have impacted the attitudes towards Thai dialects. In doing so, we can better understand the vitality and future trajectory of these dialects, as well as the better understand the importance and need to study them.

2.2.6 Language Policy Before Phibun Songkram

Pre-Phibun Songkram language policy is an area of research which has received minimal research attention. Before the pursuit of a unified language policy, only approximately 15% of Thai people were able to speak Thai language, which exists as proof of around 100 years of political efforts to ensure this language transition (Liu &

Ricks, 2012). The execution of said political ideologies can be seen through two major periods of nation building where the first was such policies that were adopted because of the threat of European colonials and the second period was to consolidate the Thai identity in hopes of heightened national security (Liu & Ricks, 2012).

During this initial period, reform was executed during the period of King Chulalongkorn (1868-1910) (Liu & Ricks, 2012). Colonial threats from the British and French led the royal establishment to carry out a number of changes in order to consolidate their power and jurisdiction across the country (Tongchai, 1994; Vickery, 1970). Of these nation building initiatives was the incorporation of Thainess in state policies, and within this the establishment of Standard Thai as the lingua franca of education, making it not a recommended language but rather a compulsory aspect of Thai education (Wyatt, 1969). After the founding of the ministry of Education in 1892, primary education was mandated to be taught in Thai before languages such as English and Chinese could be included (Draper 2019). Next, the Thai Sangha Act of 1902 was promulgated and the use of Khmer and Laos scripts were prohibited in temple schools, and more generally education was only funded if it was taught using Standard Thai(Joll, 2018). With the initiative to create a centralised state curriculum in 1909, known as the Common Modern Educational Curriculum, a national syllabus using prescribed textbooks and resources discarded dialects and minority languages for Standard Thai was established (Draper, 2019; Wyatt, 1969). The subsequent decades saw the shift from monastic teaching to state education, and those temple schools that remained utilised the central government's curriculum (Liu & Ricks, 2012).

Following on to these beginnings of Standard Thai policies, the focus of Thainess changed under the next period under King Vajiravudh (1910-1925). The Chinese

residents within Thailand were seen an increasing threat to the government, with groups proposing rebellion including incidents such as the 1910 protests (see Watson, 1976). As a means to assimilate Chinese residents in Thailand, the Thai Nationality Act of 1911 was passed and dictated that those born in Thailand irrespective of racial or cultural heritage were to be recognised as Thai people (Vella & Vella, 2019). Further intitiatives include King Vajiravudh published the 'Jews of the East', a work drawing parallels between the Chinese and the 'anti-semite's caricature of the Jew's', villanising them as the cause of the Kingdom's issues (Skinner, 1957). In subsequent years, Chinese language medium schools and private schools saw an increased scrutiny from the Thai state, enforcing the instruction of Standard Thai, and capping the hours of Chinese language instruction (Skinner, 1957). This was exemplified by the Private Education Act of 1918, which dictated that all private schools must ensure there students are taught Thai and thus read, write and comprehend the language, and must be taught good citizenship, appreciation for the Kingdom and understanding of its history and geography (Vella & Vella, 2019). It is clear from this context that Standard Thai language policy was not just a unified language, but a larger part of a nation-building plan to create a fully assimilated. The Nationality Act, a part of this plan – while its purpose was to assimilate Chinese, it bears a symbolic resemblance of the homogenous Thainess which is more forcibly promoted in subsequent decades.

The policies which promoted Standard Thai remained until beyond the end of absolute monarchy, and survived the transition into a short stint as civilian government which preceded the Phibun Songkram government (1938-1944) (Liu & Ricks, 2012). What we can see from the pre-Phibun Songkram period is that as opposed to a tool of overt oppression, Standard Thai was a tool used to build the modern nation state in an era of fear of both external and internal influences which

could have caused political instability. In Symbolic Domination terms, the establishment of Standard Thai as the dominant language variety meant that in terms of linguistic capital, it was required on many levels in order to have participation in Thai society, at least on an educational level at this point of time. More generally, as a symbolic system generating cultural capital, it was used as a tool in order to forcibly unify a nation in the fear of political instability. Cultural reproduction is key here as existing policies, and their subsequent predecessors insured the maintained significance over the following decades and serve as a basis for the study of Standard Thai and dominance. It is clear that the symbolic dominance of Standard Thai does not start or end with Phibun Songkram, and that further study is necessary to see whether the cultural and linguistic capital that is has created and exerted has damaged the other dialects and perceptions of them.

2.2.7 Language Policy Beyond Phibun Songkram's First Administration

Language policy after Phibun Songkram's reign in politics did not focus greatly on the instruction or prohibition of the instruction of Thai dialects. According to Draper (2019), periods after Phibun Songkram still centred around the Standard Thai through the putting of signs prohibiting usage of dialects, amongst other efforts to erase cultural identities such as corporal punishment as the consequences for non-compliance in schools. However, most language policy would appear to focus around the tutelage of foreign languages and their role in the Thai education system.

Hengsuwan (2018) researched and compiled a comprehensive record of language policies since Phibun Songkram's administration until Prayut Chan-o-Cha's administration which started in 2014. According to their comprehensive analysis, in 1958 the first adopted education plan under Phibun Songkram's second term in office (1948-1957). This plan allowed for the teaching of English and Chinese at

elementary levels (although limited by hours), as well as other foreign languages from the end of high school and beyond. No mention of dialects and their usage in school was mentioned, which suggests no retraction of Phibun's previous war time policies, although they weren't promoted during this time period.

Further according to their records, Hengsuwan (2018) discusses education policy under Sarit Thanarat. In 1960, a new education policy was adopted by the National Education Committee and was the first educational policy to use the word 'national' (Hengsuwan, 2018; National Education Commission, 2002). The policy allowed for the instruction of only 5 foreign languages: French, English, German Chinese and Japanese. Besides Chinese and English, the latter were restricted to senior high school. However, it was later announced in 1975 that no foreign languages were to be taught in elementary school years. Again, these policies and announcements still had no mention of the three main regional dialects and their usage in education.

As time went on, Kriengsak Chomanan's government enacted a new language policy in 1977. In 1978 the prohibition of teaching foreign languages ended with allowing English to be taught at no more than 4 periods a week, and at the high school level this could be swapped out for French language. No attention to minority languages or dialects appeared to be given. Later on, under the jurisdiction of this policy, the government of Chatchai Choonhavan (1988-1991) promoted foreign languages, particularly Chinese and English was adopted. Focus was on commercialising Thailand and presenting the country as a business paradise, and now that the fear of communism which dominated cold war discourse had now dissipated and it was time to improve relationships with China (Sriket, 2013).

In the 1980's, the fuss over communism had dropped and the government concurrently relaxed its stance towards minority peoples (Kosonen & Person, 2014).

According to Kosonen and Person (2014), Western travellers flocked to see the hill tribes and initiatives carried out by King Bhumbibol to counter opium production and connecting particularly out-of-reach tribes to needed state services. During this period, Northern churches of Christian faith began to use the local dialect which hadn't been used in their processions since before the 1940's and Buddhist places of worship and teritiary educational insitutions also began tuition in Lanna script. Based on this it can be seen that while unoficially the attitude towards dialects and minority languages and cultures during this period has started to thaw after the decades of stasis caused by Phibun Songkram's nationalistic rule.

The next language education policy that was adopted by the state was the National Education Policy of 1993. This policy explicitly pushed for the study of foreign of foreign languages for the 'broad development of the nation, benefitting education research, communication in the academic world, commerce, relations between countries and cultural changes' (National Education Commission, 1993). This policy designated English as the first foreign language that would be taught and allowed for a second foreign language to be taught from the primary school level. While the positivity towards foreign languages can be noticed and the understanding of the cultural significance of foreign languages, the cultural importance of minority languages and dialects had still yet to be recognised as relevant.

Based on the developments in language policies post Phibun Songkram, there are a number of conclusions which can be made. Firstly, since his administration, dialects and minority languages appeared to have been forgotten as the national language policies did not mention them between these two periods of time. Secondly, this appears to be partially because changes in national language policy in this era appear to be motivated by majority for economic or political reasons, in order to boost or promote/curb relations with other countries. In terms of Symbolic

Domination Theory, the Thai state once used the mechanism of policy to oppress the usage and appreciation of the Thai dialects. It is possible through social and cultural reproduction that while these policies were abandoned, the sentiment continued through the subsequent periods of government rule. While it cannot be determined whether the cultural and linguistic capital of the dialects worsened through this long stretch of time, it is safe to say that it became stagnant and did not greatly improve as it would appear they were largely ignored.

2.2.8 Contemporary Thai Language Policy and Trends

However, in contemporary Thailand, a shift from the once nationalistic views on language diversity propagated by Phibun Songkram and the subsequent periods of ignoring dialects, to a more accepting and positive outlook can be observed. Examples of this include adoption of The 1999 Education Act as proof that the Royal Thai Government has made strides in the preservation and protection of linguistic minorities as they amended and allowed schools to teach pupils minority languages (Draper, 2019).

Moreover, Platt (2013) discusses the rise of North-eastern literature, its authors and the awards they received after the post-war slump up until the end of the 20th century. According to him, North-eastern literature underwent a transformative period after the Cold War, owing to the fact of the dissolution of the Communist Party and the necessity for the people to change themselves and focus on economic crisis as opposed to crises of a political nature. As Hengsuwan (2018) pointed out, the post-Cold War period was a renewed opportunity for globalisation in terms of education policy, and likewise we see murmurs of regionalism through a renewed interest in North-eastern literature. By the end of the 20th century, this transformative period had blossomed and Platt (2013) highlights this through the plethora of

magazine editorials, literature-related events and literature awards relating to North-eastern literature. Given that towards the end of the 20th century there is a shift in Thainess towards the promotion of local knowledge and wisdom (Connors, 2005), the rise of North-eastern literature appears to be a phenomenon parallel to this trend. Coinciding with the turn of the century policy allowing the instruction of dialects in the state school system, it could be posited that the development of North-eastern literature may be important to or a factor in this policy decision. Therefore, the rise of North-eastern literature is key to understanding the formal shift in political and socio-cultural shift towards minority languages and dialects, as it coincides with this trend.

Key to understanding this subsequent shift, in 2006, the Thai Royal Institute created a committee to research and craft together a formalised language policy for the country, and was subsequently approved in 2010 by the Prime Minister (Warotamasikkhadit & Person, 2011). Warotamasikkhadit and Person (2011) also report this committee emphasised that those who study Thai such as scholars and students should give importance to the dialects that can be found in Thailand. The findings also recognise widespread illiteracy among different groups of ethnic children. While the eventual policy that was adopted lacks much tangible plans of action, strides taken to promote multilingual diversity by the Royal Institute are significant because of its academic significance and relation to the monarchy (LoBianco & Slaughter, 2016).

In even more recent times, according to the National Language Policy Strategic Plan Preparation Committee (2018), local languages and dialects are recognised as important cultural identity and knowledge which are important tools in not only daily communication but also in quality education. One of their key objectives to promote the usage and development of local dialects and languages and to protect

cultural heritage, encourage this as a way of passing on local wisdom and heritage to newer generations.

Therefore, there has been a clear shift between previous governments in Thailand which have discouraged or prohibited the use of dialects or local languages, to a more liberal order where the importance of these language varieties is acknowledged by the government. It can thus be said there has been a historical shift from one official, forced language community, to a diverse set of language communities. Of course, unofficially these were always there – but as previously outlined, language attitudes are dependent on the speech community that we are a part of, so the change in official status of dialects in Thailand to having their own worth and status provokes questions of language attitudes to these dialects in contemporary Thailand. It is also important to remember that this is an official policy draft from the government, so it does not necessarily reflect the current language attitudes of the people, but rather a projection of a set of desirable goals as identified by the government. Therefore, it is important to determine whether the dominant status that standard Thai was attributed during the Phibun Songkram era, and if his nationalism still pervades in the subconscious attitudes of people currently living in the central region.

2.3 Language Attitudes

2.3.1 Expanding Language Attitudes Beyond a Basic Definition

Beyond the basic definition of language attitudes, it is important in how language attitudes manifest themselves. Garrett et al. (2003) outlines three main parts to language attitudes, namely the cognitive, affective and behaviour components. They continue to define these components, saying attitudes are cognitive in that they are based 'beliefs about the world', affective in that they are composed of feelings towards the target, and related to behaviour because they influence our behaviour in

how we conduct ourselves. If we use Thai regional dialects and discuss these components based on the information previously discussed, then we could argue that a cognitive manifestation of attitudes could be the belief that North-eastern people are poor (recall Tomioka, 2009). The subsequent stereotype that North-eastern language is low-class due to the stereotyping which exists behind it (recall Ploykaew & Draper, 2005), could thus be the affective component of an attitude. And the behavioural aspect of the atittude could be any discriminative action taken against North-eastern people as a result of the feelings and believes an individual may have about them.

It isn't just about the components of what makes up a language attitude that is important, but the type of attitude is important to mention as well. Research suggests that a person's attitudes may exist on both direct and indirect levels (McKenzie & Carrie, 2018) and these can be called. With this distinction, it is important to propose the idea of Thai language attitudes in this distinction. It is possible that the conscious feelings that Central Thai people may have towards the other regional dialects may exist may differ from the internal, unconscious attitudes they may harbour. This study, like many others seeks to explore the explicit attitudes as it uses the Verbal-Guise technique. While this may be a cause for concern, it is worth mentioning that studies using this technique exhibits consistency in the literature (McKenzie & Carrie, 2018), and this suggests their reliability is promising.

2.3.2 Research Methods

2.3.2.1 Implicit Association Test

Research methods have been identified to study implicit language attitudes. One of these being the Implicit Association Test, invented by Greenwald et al. (1998). The set-up of this type of test seeks to understand the relationship between two binary

research objects (such as Central Thai people and North-eastern people) with two opposite ways of measuring them (e.g. uneducated/educated). To do so, reaction times are recorded and compared between the dimensions evaluating both objects (McKenzie & Carrie, 2018). For example, Ianos et al. (2023) conducted a study which investigated attitudes in Catalonia, Spain. They specifically looked at the speaker preference in using Catalan or Spanish. Using written words, participants were asked to associate whether the words which appeared on their screen as positive and negative, and this included samples of Catalan and Spanish. Results of the study showed that speakers gave more posiitive responses to Catalan.

However, the Implicit Association Test has received some criticism. Firstly, it requires the dimensions and categorised utilised in the experiments to be binary in nature, as well as claims of giving results which are not of the actual participant, but rather extra-personal observations (Rosseel et al., 2018). In this way, the researcher is limited in what they want to evaluate about the target language(s) and has to take into consideration that the results may not be completely reliable. Although it is a promising technique, my research does not use this method as I seek to be quantify the direct attitudes of Central Thai people, and I wish understand this using many different categories of evaluation so as to get a clear picture of the language attitudes of Central Thai people.

2.3.2.2 The Indirect and Direct Method as Explained by Western Studies

A frequently used approach in the field of attitudinal studies is the Direct Approach. Mackinnon (1981) utilised this approach in the form of an interview-based questionnaire where participants were asked questions, and the researcher recorded their answers. Most questions were in the form of ratings such as 'agree' or

'disagree'. A subsequent analysis by Baker (1992) of this data revealed that approximately half of Mackinnon's sample held positive attitudes towards Gaelic, with the additional participants demonstrating neutral or negative attitudes. Also using the Direct approach, Sharp et al. (1973) also carried out an attitudinal study examining various school student's opinions of Welsh language. As the Direct Approach suggests, students were informed directly of the objectives of the study. Results indicated that children aged 10-11 years old had slightly positive attitudes to Welsh, while 4th year secondary school students displayed more neutral attitudes. This was coupled with an overall tendency of increasing positive attitudes towards English. Bilingual schools differed, with overall positive attitudes towards Welsh.

Mackinnon and Baker both carried out promising studies in their pursuit of understanding language attitudes in their respective countries. On the one hand, the nature of the Direct Approach is convenient because participants are directly guided to give their opinions on language (Garrett, 2010). However, Garrett (2010) even reports that the attitudes deeply embedded in their participants versus the attitudes they are comfortable to share may differ. In this way, the Direct Approach may not be the most suitable in trying to determine the language attitudes of a given group of people, and this must be kept in mind for this research.

Lambert et al. (1965) conducted study in which recordings of two bilingual speakers who spoke in Arabic, Yemenite Hebrew, and Ashkenazic Hebrew were used. Teenage Israeli school students listened to the recordings and rated the speakers based on various personality traits. Arab respondents rated Hebrew speakers as less intelligent, confident, good-hearted, friendly, honest, and desirable as friends or potential partners, while Jewish respondents rated Arabic speakers as less humorous, friendly, honest, and desirable as friends or potential partners. The recordings were designed to ensure that the voices of each speaker were separated as much as possible,

reducing the possibility of respondents recognising the same speaker twice. Despite this, statistical analysis revealed that respondents correctly identified the two voices speaking the same language as two people.

Implementing a similar-type methodology, Giles (1970) surveyed high English and Welsh high school pupils in England and South Wales about different English accents. The pupils listened to various recordings of the different accents and guided to rate the speakers in the recordings for pleasantness, comfort or willingness to talk with said speakers and the level of prestige as well. Semantic Differential scales were used to measure their answers whereby a question was asked, and a numeric response was recorded to measure the answer. The most important result demonstrated that Received Pronunciation English (RP) attracted the highest rankings on all three questions, and accents from industrial or working-class areas received the most negative scores. Foreign accents such as French or Northern American accents also scored positively under 'social status' as well as 'comfort to communicate' with the speakers.

The two preceding studies above use a specific type of attitudinal methodology known as the 'Indirect Approach'. The idea is to use more 'subtle, even deceptive' ways to understand a participant's attitudes (Garrett, 2010). Specifically, the participants understand that they are being asked to rate attitudes, but they are not told exactly what attitudes these are. In this sense, I am of the opinion that the Indirect Approach is a more meritorious approach because it targets the internalised attitudes people have as opposed to the ones, they are willing to talk about, like in the Direct Approach. In my study, participants will specifically be told they are giving their ratings about 'Thai language in Context' (ภาษาไทยในบริบท), but they will not be informed it is specifically other dialects they are rating.

In addition, Rodriguez et al. (2004) carried out a very important study about attitudes to African American Vernacular English (AAVE). The research undertook a format of 3x2 factorial design, which meant the examples used for participants to rate were of strong AAVE, moderate AAVE, and mainstream US English, and the participant pool was of both ethnic majority and minority. Overall results that strong AAVE accents received the least favourable ratings, with moderate AAVE being second to this. Most favourably rated were the mainstream US English accents. This study is useful in understanding the prevalent attitudes in the United States are towards AAVE English. However, its methodology and success in assessing these attitudes lies within its 3x2 factorial design, which included mainstream US English as well. The chance of Social Desirability Bias may have been reduced because for language attitude evaluations involving race, ethnicity, or religious denomination, those holding negative attitudes might not be willing to say this to the researcher, or confront it themselves (Garrett, 2010), so they may offer more positive responses. This may prove to be important because as previously mentioned, regions like the north-east are considered poor and often discriminated against, so this study is a warning to be careful in the methodology to avoid any bias. Consequently, in my research, I plan to use Central Thai just like this study used standard US English, to provide a balance in the questionnaire and thus hopefully avoid bias.

2.3.2.3 The Verbal-Guise and Matched Guise Techniques

Now the broad categories of Indirect and Direct Methods are explained, it is important to explain how the recordings of these types of studies are set up. There are two broad approaches, namely the Verbal-Guise technique (VGT), and the Matched-Guise Technique (MGT). In both techniques, participants are requested to listen to various recordings (known as guises) and guided to provide responses to different questions about the recordings (Dragojevic & Goatley-Soan, 2022). Often times these are in the

form of Likert scales which can evaluate different traits of the speaker which is presented in the audio recording (Dragojevic & Goatley-Soan, 2022). However, the key difference between VGT and MGT is that opposed to one speaker reciting multiple passages, VGT uses recordings of multiple speakers (Chan, 2021). In this way, the VGT method is said to solve the problem of the unnatural speech recordings that the MGT has been criticised for (Garrett et al., 2003; Jindapitak & Teo, 2012). Although often the passages used for the recordings are created by the researcher, there are instances where natural speech is used (Dragojevic & Goatley-Soan, 2022).

However, while popular, the VGT has drawbacks, and it is my intention to address these and how they can be mitigated. Firstly, Dragojevic and Goatley-Soan (2022) cite one of the main issues of the differences in characteristics among the different speakers selected for the study's recordings, and how these differences may invite unnecessary language variation independent of the research target (the dialect). As per their suggestion, to mediate this problem speakers should be chosen who are of a similar age, of the same gender, and who exhibit different speech characteristics. In doing so, it is possible to mitigate these risks and possibly attain more reliable results than the MGT because of the increased authenticity in recordings that that VGT offers.

Another issue not often explored with VGT studies is the loss of attention span amongst participants whilst completing the survey or research task (Chan, 2021). Because in both MGT and VGT, the participant is burdened with rating a multitude of different recordings, the task could impact the participant's attention span and thus alter the judgements they provide in the study (Yang, 2011). However, this is not too big a barrier to overcome as it is easy to limit the number of questions/stimuli used in a study, and as well as insert attention-checking questions to ensure participants are sufficiently engaged with the questionnaire.

2.3.3 Thai Language Attitude Studies

Other types of attitudinal studies have been conducted in Thailand, but instead of analysing attitudes towards dialects, minority languages or foreign languages have been examined. Sisamouth and Lah (2015) conducted research examining attitudes of undergraduate students at Prince of Songkla University towards Thai student's English, Pattani Malay and Thai. Their principal research methods were qualitative in the form of semi-structured interviews from 30 students. Findings demonstrated overall positive ratings by all students. Furthermore, a study conducted in 2015 by Snodin and Young (2015) explored Thai atittudes to different native varieties of English. Through an English-based open-ended type questionnaire for which 165 people responded, it was discovered that American and British English received generallly positive evaluations and for Australian, negative. Interesting to note was that quantitative and qualitiative thematic analysis was carried out on survey responses. Finally, Siebenhutter (2021) conducted field work in the form of questionnaires, interviews, group discussions and field observations to determine attitudes towards the Kui language in 3 North-eastern provinces as well as Bangkok. The study's results showed only minor opinions that Kui was better than Thai with a difference amongst gender.

Moreover, Chanyam (2002) conducted a study which set out to determine the language attitude of students at four campuses of Rajamangala Institute of Technology. Using the Matched-Guise technique, they asked students from these different campuses (located in different regions) to evaluate different guises of standard Thai as well as the other regional dialects. As for manner and status, Standard Thai was scored the highest, Northern and North-eastern Thai were deemed as more friendly. Apart from its own speaker's evaluations, North-eastern dialect received the lowest scores from other dialect speakers. In addition, another study carried out by Wuttichan et al. (2017) used data gathered from elementary and high school students in Southern

Thailand. Results demonstrated that these students considered Standard Thai to be more formal and polite, and even encounters with teachers outside class hours it was deemed inappropriate for teachers to use dialect as opposed to Southern Thai in their interactions with students. Finally, Charunrochana et al. (2017) studied Thai and Chinese major students, who studied Thai and Chinese, respectively. A Matched-Guise Technique was utilised, and amongst 210 bachelor's degree students who responded, Thais evaluated the Chinese speaker as more positive, but the Chinese students ranked Thai and Chinese guises as the same. Thais were deemed as more socially capable and moral, while Chinese speakers were determined as more powerful and higher in status, but broadly speaking Thai respondents did not return any significant answers.

Overall, these 6 studies show interesting methods to explore language attitudes in Thailand which the dialectal studies did not use: interviews, questionnaires with open-ended questions being analysed quantitatively and qualitatively, as well as field observations. Truly intriguing was the use of quantitative and qualitative analysis in the methodology of Snodin and Young (2015) because two different ways were used to better understand their respondents. Siebenhutter (2021) identified the variable of gender in their results which highlights a possible key variable in my study as well. However, directly posed questions in surveys and interviews also promote an evironment for bias, as participants may understand the purpose of the study too clearly or in the case of an interview answer to which they think the interviewer will want to hear (social desirability bias). Moreover, while an using a qualitive and quantitative analysis may give more diverse results, it is important to remember the difficulty of maintaining participant's engagement with the survey (recall Chan, 2021), which may be further affected by having lengthy open-ended questions. Chanyam (2002), Charunrochana et al. (2017), Siebenhutter (2021), and Wuttichan et al. (2017)

all presented promising and unique research with different angles, but all used students as their study group. While not totally problematic, it does limit the scope in which the results can be interpreted and does not extend to all ages or demographics in Thai studies. Moreover, the majority of these authors discussed used the Matched-Guise technique, which reinforce the assumption that attitudinal studies in Thailand mainly use this method, and potentially limits the significance of these studies due to the method's artificial nature (Garrett et al., 2003; Jindapitak & Teo, 2012), due to the recordings being typically written by the researcher and recorded by bidialectal speakers.

2.3.4 Language Attitude Studies in Asia

Naturally, researchers on language attitudes have been conducted by scholars in other Asian countries. Ahn (2015) led a study examining foreign English teachers in Korea and their attitudes towards English in Singapore, Japan, India, and China. Both qualitative and quantitative analysis was employed on both questionnaires and semi-structured interviews. Overall results demonstrated a considerable lack of awareness and lack of acceptance of these Englishes. Furthermore, using Bell's Sociolinguistic Typology, Groves (2010) examined the status of Hong Kong Cantonese among speakers of Cantonese and Putonghua in China. Using a Magnitude continuum scale ('an unmarked language/dialect scale') to gauge participants' perceptions, the study concentrated on language attitudes regarding Cantonese. The findings indicated that Cantonese is a mid-zone variety, with a status that is somewhere between language and dialect. The study emphasized the value of attitudinal research in determining the status and significance of a language's regional varieties. This may provide an interesting addition to my research in evaluating the other Thai dialects; asking participants if they think regional dialects are languages as opposed to languages may help gain insight into their attitudes towards them.

As another Asian language attitudinal study, Hammine (2020) conducted research on a Ryukyuan language: Yaeyaman, a minority language in Japan. One of their goals was to examine the attitudes of both new and traditional speakers towards Yaeyaman. To do this they used Symbolic Domination Theory, which links the capacity of some social groups to persuade others and themselves that the current social order is justifiable based on knowledge or the inherent qualities of people. Using this theory, a mixture of field notes, audio/video recording of language practices, semi-structured interviews, and linguistic landscape documentation were employed as principal methodologies. Results demonstrated that language attitudes did not correspond between the older generation and the younger generation. Under Symbolic Domination, it was concluded that they do not place the same importance on their own language, which persists because of the dominant belief that the current social hierarchy is legitimate based on the values associated with the relevant peoples.

Finally, Ngyuen and Hamid (2016) examined Vietnamese students who belonged to ethnic minorities and their attitudes towards their native tongue, Vietnamese, and English. The methodology was composed of semi-structured interviews from 8 college students. Analytical methods used the concepts of integrative/instrumental orientations whereby the instrumental perspective is concerned with the pragmatic benefits of a language, particularly in terms of self-advancement, and the integrative perspective is concerned with interpersonal and affective feelings toward the community speaking the language. Overall results demonstrated that the students had an integrative orientation toward their L1 and an instrumental orientation toward Vietnamese and English. However, the integrative and instrumental orientations appeared ambiguous, which may limit our understanding of their language attitudes. Overall, the decision to split the analysis into 'instrumental' and 'integrative' provides an interesting conceptual framework for better understanding language

attitudes. In the case of Thailand, this could be particularly relevant and important to keep in mind because as Paksasuk (2018), argues, young people disfavour the usage of their own dialect because it is used in standardised education and essential to use in Bangkok. Therfore, Thai attitudes towards language could be multifaceted in that people may favour Central Thai in its significance to social mobility, but favour other dialects for other unique characteristics.

Chapter 3 Methodology

The methodology chapter will start with an overview of the participants and what they were asked to do for the study. Then the questionnaire and its design will be fully explained to give an accurate picture of what the survey used was like and how it evaluated the language attitudes of the participants. Finally, a description of the tools used in the data analysis will be outlined.

3.1 Participants

This study targeted participants aged eighteen and above. As an objective is to investigate age-related variation, the study aimed to gain participants across all ages. Eligible participants must have been resident in Central Thailand, and have been born, raised and spent the majority of their life within the Central region, and unable to speak any other Thai dialect, other than Central Thai. This was to avoid any bias they may have if they spoke another dialect or language and was listed as key criteria in the information sheet. There was also a question in the background question section of the survey asking participants to confirm they are eligible.

Participants were recruited using convenient-based sampling. They were sought through survey-sharing sites, social media, and word of mouth. This way it was hoped to achieve the wide range of ages the study hopes for. Participants were split by age into two groups: 18-30 and 45+. A total of 145 participants were recruited, composed of 42 men, 98 women and 5 'other' gender. As for the age groups, 69 participants aged 45+ and 76 respondents aged 18-30 answered the survey. In separating participants into two age groups such as this, a sufficient gap between the age groups was made in order to form a point of comparison and contrast among attitudes.

No identifiable personal information was collected throughout the research process as the survey was anonymous. The survey asked about the participants background, notably age, gender, language background, etc. but did not require or ask for personal names. Prior to releasing the survey, an application for ethics approval had been approved by the Office of the Research Ethics Review Committee for Research Involving Human Subjects: The Second Allied Academic Group in Social Sciences, Humanities and Fine and Applied Arts at Chulalongkorn University (COA No. 359/66). Details of the survey, its ethics approval and recruitment materials can be found in Appendix A, B and C.

3.2 Procedure

Participants were asked to complete a survey about 'Thai language in context' (ภาษาไทยในบริบท), so as to make it vague enough to distract participants from the true goals of the study. They were guided to scan a QR code or follow a link to which took them to the consent page of the form. Upon giving consent by pressing 'next', the survey began with background questions to establish whether indeed they were mono-lingual Central Thai speakers. After this section, they could begin the main portion of this study. After completing all questions and pressing 'finish', the survey ended, and participants were thanked for their time. The survey took approximately 15-20 minutes to complete.

'Access to unique populations', 'time' and 'cost' are among the principal advantages to carrying out online questionnaires (Wright, 2005). In terms of this study, an online questionnaire was be used so that a variety of respondents could be gathered throughout the central region in Thailand, and so that this large number of these responses could be gathered in a timely fashion. Furthermore, a crucial point in utilising this research model was to avoid my own bias as the researcher in

collecting data, as this can be a problem when conducting interviews (Duffy et al., 2005; Van Selm & Jankowski, 2006). The construction of an online questionnaire provides an equal, and importantly, a neutral platform for which participants can respond with no pressure. Therefore, the possible consequences of social desirability bias might have been reduced due to the fact that greater levels of honesty are observed amongst people who are participants in studies using online surveys (Comley, 2003).

However, an even bigger consideration in conducting research via an online questionnaire is avoiding bias which could occur among participants because of the researcher's status as an insider or an outsider. Cultural Insiders are defined as those who come from the same background, speak the same language and share the same cultural identity with local people (Ergun & Erdemir, 2010). Cultural outsiders are thus those researchers who travel to carry out research in cultures which do not belong to them (Suwankhong & Liamputtong, 2015). It is thought that cultural insiders are better received by locals and because both researcher and participant come from the same culture, the researcher is more likely to be trusted by locals (Suwankhong & Liamputtong, 2015). Therefore, the risk for a cultural outsider conducting in-person research could result in a lack of trust from local Thai participants and thus biased responses. As I am a cultural outsider, by avoiding the possible disadvantage which I could face if I were to conduct in-person interviews or questionnaires, the online survey allowed me to conduct research while distancing myself from the participants as an outsider. In this way, participants were able to respond at their own leisure and interact not with the researcher, but the survey software instead, which was in their own language.

3.3 Questionnaire

3.3.1 Background Information

A questionnaire was made and released online to monolingual Central Thai speakers. Basic questions about age and gender, language background, and educational level were asked to gain a better understanding of the respondents as well as to see if these parameters had an influence on the results. These questions are shown in Table 1.

Question number	Question	Responses
1	ท่านอายุเท่าใด (How old are you?)	• 18-30 ปี '18-30 years old' • 45 ปีขึ้นไป '45+ years old'
2	โปรดระบุเพศของท่าน 'Please specify your gender'	• หญิง 'woman' • ชาย 'man' • อื่น ๆ 'others'
3	พื้นเพของท่านเป็นคนภาคใด 'As for your background, what region are you from?'	• ภาคกลาง 'the central region' • ภาคอื่น 'other regions'
4	ท่านใช้เวลาอาศัยอยู่ที่ไหนมากที่สุด 'Where have you spent the most time living?'	• ภาคกลาง 'the central region' • ภาคอื่น 'other regions' • ต่างประเทศ 'foreign country'
5	นอกจากภาษาไทยกลางแล้วท่านพูดภาษาท้องถิ่นอี่	• ใช่ 'yes'

	นได้ใช่หรือไม่ 'Besides Central Thai, can you speak any other dialects?'	● ไม่ใช่ 'no'

Table 1: Background Questions in the Survey

It is important to note that should participants have selected an answer which means they are not eligible to complete the survey; the survey automatically went to the end page and did not allow them to continue.

3.3.2 Stimuli

This study used the Verbal-Guise Technique, with some modifications and considerations made for the previously mentioned risks it poses. As for the issue of engagement with guise studies such as this (recall Chan, 2021), this study limited the number of recordings used to 10, consisting of 6 dialect stimuli and 4 fillers (see Table 2). The 6 stimuli recordings consisted of 2 North-eastern Thai recordings, 2 Northern Thai recordings and 2 Southern Thai recordings. 4 Central Thai recordings were included as fillers so as to include samples of all dialects in the recording and try to mask the goal of the task. This was because it may have been suspicious to some participants if all the recordings, they had listened to were regional dialects.

Moreover, at two different points in the survey, a couple of 'attention-checker' questions were planted that asked the participant whether they were still paying attention. These questions were benign in nature and not related to any stimuli. If the participant fails to answer one of these questions incorrectly, their responses were excluded and any negative effect on the results were thus reduced.

Question Type	Breakdown
Dialect stimuli	6 recordings: • 2 North-eastern Thai recordings • 2 Northern Thai recordings • 2 Southern Thai recordings
Filler recordings	4 recordings
Attention-checking questions	2 questions

Table 2: Summarised Format of the Survey

Both stimuli recordings and filler recordings were derived from spontaneous speech in different contexts not created for the purposes of research, as the goal was to avoid any artificial features which the MGT approach uses (recall Kircher, 2015). Moreover, following Dragojevic and Goatley-Soan (2022)'s recommendations about consistency amongst the selected guises, for each different source of language recording chosen (i.e. documentary interview) gender, age, and speech characteristics (such as pitch) were carefully monitored and controlled so as to not sway the results any which way. Therefore, each recording in this study came either from either YouTube or TikTok and there was a concerted effort to try and control for age, politeness level, and speaker style (pitch and emotion), as well as topic. The audio clips used feature middle aged women around 35-45 years old. The topic in each video was also the same: Thai food. In this way, as many variables as possible were managed to avoid any bias in participants rating each speaker's audio clips. Each recording was at most 17 seconds long. The 4 Central Thai filler recordings exhibited two examples of impolite language and 2 examples of Central Thai mixed with English words. The decision to do this was so as to make participants think that they were actually evaluating these recordings as opposed to the other stimuli.

Table 3 shows the order of the recordings and their scripts:

No.	Recording	Script
1	Northern Thai	กิมปูเน้อ กิมปูเน้อเจ้า โอ้หางผึ้งหลวง หางผึ้งหลวง หางผึ้งหลวงเน้อ หางเผิ้งหลวง หางเผิ้งหลวงเน้อ ของกินหายากนะเจ้าเน้อ อ่องปู อ่องปูบ้านเฮาเจ้า ทุกคน อ่องปู อ่องปู ปามาแอ่วกาดนะเจ้า แม่ค้าก็ใจดี อิแม่ยิ้มน้อย Eat crab, eat crab. Oh!, honeycomb, honeycomb, the honeycomb... Food is hard to find.. Crab paste, crab paste from my home. Everybody, crab paste, crab paste! I'm taking you to the market. The auntie who sells is also kind. Smile please, auntie. Source: @nabungreview (2022)
2	Filler	สิบสองสิงหาวันแม่มึงไม่ต้องพาลูกมึงมาหากูกูไม่ต้อนรับ กูตายสลึงนึงมีงก็ไม่ได้สมบัติจากกู อีอีแซลมอนอีซาดีนกูไม่ให้ สลึงนึงก็ไม่ให้มันค่ะ กูประกาศออกสาธารณชนเลย มึงดูความโง่ของลูกชายคนโต On the 12th of August, Mother's Day, you don't need to take your son to come see me. I won't welcome him. You didn't even get one 'salung' of riches from me. Fucking salmon and fucking sardines I won't give you. I will publicly announce this. You look at the stupidity of the eldest child. Source: downtown_jj. (2023)
3	Northern Thai	ผลไม้ล้างปากก็พร้อมเลย เตรียมพร้อม ฟอฟัก กับซอยจุ๊วันนี้ โดโด้โดโล ซาหนึ่ง มา มาเจ้าพ่อแม่พี่น้อง กินซอยจุ๊เหมาะ พ่อแม่พี่น้อง มาเลยเจ้า เอาสามสิบกีบพัน ฮ่อแล้วพันตั๋บ มาเตาะเนาะ Palate cleansing fruits are ready. Get ready. Look at the vegetables and meats dipping today! Oh-oh-oh-oh-loh! One basket full. Come, come everybody. Dipping meats is good.

		Come, come! Everybody! Come here! Wrap the liver with rumen. Come here! Source: Ying (2021)
-	Attention-Checking Question	2 + 2 = ___ ?
4	Filler	แล้วก็ไข่ อุ๊ยไหนดูสิ ใส่ได้ยัง ใส่ได้แล้วแหละ ฉันว่าเพราะว่าควันมันขึ้นละ.... กูอยู่คนเดียว มึงน้ำมันมันเยอะไป And then egg. Ooh take a look. Can I put it in yet? I can indeed. I think because there is smoke coming up already..... I live alone! You! There is too much oil! Source: GMMTV OFFICIAL (2021)
5	Southern Thai	ต้มปลาหมึกกับขี้พ้า นี่เลยต้มปลาหมึกสองโลกับขี้พ้า หดหมดแล้ว แล้วกาผักเนาะ มาพาไปแลผักเนาะ แด้ ใครชอบกินมั้ง นิดำ ๆ พันนี้ข้างในหวานเจี๊ยบ Boiled squid and wax gourd. This this 2kg of boiled squid and wax gourd. It has shrunken already. And here are the raw vegetables served with it. I will show you them. Who likes to eat this? If it's dark like this the inside will be so sweet. Source: Komala (2023)
6	North-eastern Thai	ตำซั่วขนมจีนกุ้งสุกจ้าพี่น้อง ใส่บักกอกใส่น้ำปูนำเลยจะพี่น้องจ่ะ เป็นตาแซ่บบ่จ้า อืม เบิ่งใส่บักกอกนำเด้อจ่ะ ใส่น้ำปูค่ะพี่น่อง ข้าวปุ้นกะเส้นเหนียวหนึบหนับเหนียวพันยันไส้เด้อพี่น้อง This is 'Kanom jeen' noodle cooked shrimp salad. I added olive and crab paste as well. Does it look good? I also added olive and crab paste. And the rice noodle is very

		smooth and proper sticky.
		Source: Tammy Channel (2020)
-	Attention - Checking Question	ท่านยังทำแบบสอบถามอยู่ใช่หรือไม่ - ใช่ / ไม่ใช่ Are you still completing the survey? – Yes / No
7	Filler	ขออนุญาตมาอวดเพื่อนหน่อยนะคะ อันนี้คือนิโคลรู้สึกว่าแบบ they are the cutes- like อันนี้คือนิโคลรู้สึกว่าแบบ ก็คือ เมื่อคืนเราไปกินข้าวกันใช่ไหมมีสี่คนเราก็ไปกินกัน เป็น early birthday นิโคล I would like to show off my friends. This is like.. I feel that they are like the cutes- like Like this I feel like... like that... yesterday evening I went to eat with them right? We went together as 4 people as my early birthday... Source: Nam (2022)
8	North-eastern Thai	ซอยจุ๊ซ็อตเนาะ เนื้อ อันนี้สั่งเพิ่มมาเด้อจ่ะ พอค้าปิดฮ้านแล้วแต่ว่าเพิ่นกะไปขอให้เพิ่นขายให้เนาะจ่ะ Raw meat dip in a shot glass. Beef, I ordered extra of this. The seller closed the shop already, but for extra, I went to ask for extra and he sold it to me. Source: @pakinpazap (2022)
9	Filler	เดี๋ยวแพรจะมาสอนทำ dressing ก่อน เสร็จแล้วก็จะมาทำ the rest of it ก่อนอื่นจะเริ่มที่ lime juice ซึ่งเราจะใช้สามส่วนแปด ซึ่งคิดออกมาแล้วก็จะเป็นหก tablespoons นะคะ I will teach you how to make the dressing first. After that, I will make the rest of it. Before anything, I will start with the lime juice, which will be 3 parts of 8, which after calculating, was 6 tablespoons.

		Source: VATANIKA (2020)
10	Southern Thai	กุ้งตัวใหญ่ ๆ มันสะใจดีค่ะ หอมน่ากินมากค่ะ แกงเสร็จเราก็ตักเตรียมเสิร์ฟเลยค่ะ ท้องยับร้องยับเหนือยแล้วค่ะตอนนี้ หน้าว่ากินข้าวราวสองโคมหลาววันนี้ กินคู่กับผักสด ๆ หรอยบายใจไปอีกหนึ่งมื้อหลาวค่ะวันนี้ Big shrimps are satisfying. It smells good and looks so tasty. After making the curry, I'm going to ladle it and prepare to serve it now. My stomach is starting to rumble, I'm getting hungry now. At this rate, I think I'll maybe eat another two buckets-full today. I'll eat it with fresh vegetables. Another delicious, satisfying meal today. Source: Phaploen (2023)

Table 3: The Order of the Recordings and Their Scripts in the Survey

3.3.3 Semantic Differential Scales

After listening to each individual recording, the participants saw 5 questions which were supposed to elicit their attitudes towards the respective recording they had just listened to. According toDragojevic and Goatley-Soan (2022), the two main paramaters in which language attitudes are evaluated are *status* evaluating characteristics such as 'intelligence', 'competence' and 'success' and *solidarity*, with features such as 'warmth', 'friendliness' and 'sociability'. In the interest of gaining a greater understanding of language atittudes amongst Central Thai people, 2 *status* and 3 *solidarity* characteristics were used. Based on Tomioka (2009) and Palikupt (1983) the following *solidarity* characteristics were used for participants to evaluate their attitudes: politeness, beauty, and honesty. To include characteristics under

status and based on the pilot study I conducted, I will include educatedness and intelligence. As for the question list, consider Table 4.

Question number	Question	Opposite Adjectives Used as Answers
1	ผู้พูดสุภาพมากน้อยแค่ไหน How polite is the speaker in this audio recording?	ไม่สุภาพ – สุภาพ impolite – polite
2	ผู้พูดสวยมากน้อยแค่ไหน How beautiful is the speaker?	น่าเกลียด – สวย ugly – beautiful
3	ผู้พูดมีความจริงใจมากน้อยแค่ไหน How honest/sincere does the speaker seem?	จริงใจ – ไม่จริงใจ Sincere – Insincere
4	ผู้พูดมีการศึกษามากน้อยแค่ไหน For the language used in this recording, how educated does the language user seem?	ไม่มีการศึกษา– มีการศึกษา uneducated– educated
5	ผู้พูดมีความฉลาดมากน้อยแค่ไหน How intelligent does the language user in this recording seem?	โง่ – ฉลาด stupid – intelligent

Table 4: Attitude Questions and Answers in the Survey

The answers themselves were in the form of Semantic Differential Scales. The Semantic Differential Scale is designed to gather participants feelings to certain specific words or ideas by using a bipolar rating with opposite adjectives on each side (e.g. not friendly – friendly) (Heise, 1970). Participants must rate the recording according to pairs of opposite adjectives as shown in Table 4. In addition, this study opts for a 6-point scale; one means less and six means more of whatever quality the

question is asking the participant to rate. Using a 6-point scale could be questioned since it does not give participants the option to give a neutral answer, which in turn could cause more response bias (Croasmun & Lee, 2011). On the other hand, it was important to consider Central Tendency Bias, the phenomenon where participants prefer to avoid either end of the scale and to remain neutral (Douven, 2018). Therefore, in an effort to ensure participants successfully and honestly rate and provide their true attitudes, a 6-point scale was opted for so that they would have to provide a stance for each question. Finally, another key argument for the use of semantical differential scales is Acquiescence Bias, when participants agree with a research item or answer even though they may not agree with it (Garrett, 2010). Semantic Differential scales employ closed-ended questions, and do not provide a statement for agreement or disagreement, so the risk of Acquiescence Bias can be minimised in this way.

3.4 Data Analysis

For the first objective, a general analysis was carried out to look at the ratings for each dimension (politeness, beauty, honesty, educatedness, intelligence) and for each dialect. As for the second objective, a comparative analysis was carried out among the age groups to see whether attitudes vary across different generations. To do so, single and multiple regressions were used using the Tidyverse function in R (R Core Team, 2019). Firstly, a total of 3 single regressions to see if any general differences existed overall between dialects. Next, in the interest of a more detailed analysis, multiple regressions were carried out using the scores from each individual recording. All regressions were done using the scores given by participants as the dependent variable and age as the independent variable. Age was sum-coded as described in pervious sections (two groups: 18-30 and 45+). While single regressions

provide p values, Multiple regressions in R do not and significant results are gauged either by being greater than 1.96 or less than -1.96.

Gender was not a part of any of the main research objectives but was included as further analysis to see if there was any further variation amongst the results. Stacked bar graphs were made to see the proportion of responses for each score, and bar graphs made to show the average scores by gender. Gender was also added to the multiple regressions to see if any significant results pertaining to age were exclusively by age, and as well to explore possible effects from gender. The first analysis suggested that only when age was the driving factor was there any differences between scores, suggesting that gender was not a significant factor. Gender was sum coded as male, female and other as per the survey.

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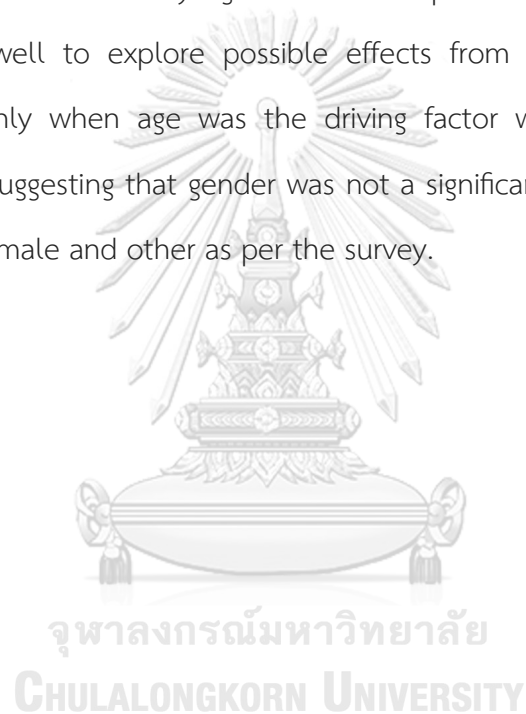
Chapter 4 General Results – Attitude towards Thai Dialects

Chapter 4 deals with the results of the general analysis, which seeks to address the first objective of this study. Specifically, I will analyse whether there are any overall differences in how the dialects have been scored by participants. Below, stacked bar graphs and means have been presented for each dialect recording. These will be presented as overall averaged scores and proportions of scores for each dialect, followed by the specific scores for each individual recording. Recall that this project uses semantic differential scales, where on a scale of 1-6, if a participant chose 1 it was a particularly negative response, and if they chose 6 it was a very positive response.

4.1 Northern Dialect

The first section of results deals with both recordings of the dialect which were Recording 1 and Recording 3 in the survey. Figure 1 deals the general averaged proportions of both recordings, whereas Figures 2 and 3 and Tables 5 and 6 are per recording:

Figure 1: Averaged Scores and Proportions of Responses for the Northern Dialect

Figure 1 shows that the overall scores for the Northern dialect showed the highest scores amongst *Sincerity* (4.84) and *Politeness* (4.79), while the lowest scores were *Beauty* and *Educatedness*. *Beauty*, *Educatedness*, and *Intelligence* also all had the highest proportion of lower scores of both 2 and 1. While overall, the scores were positive proving the hypothesis that the Northern dialect would receive positive rankings, there is some variation particularly amongst the *Educatedness* (4.23) and *Intelligence* (4.44)*,* and *Beauty* (4.3) dimensions as these dimensions has the highest proportions of 2 responses. However, the standard deviation in all questions is comparably low, which suggests that most responses were fairly similar. This is still in line with the hypothesis that the Northern Thai dialect would be evaluated positively.
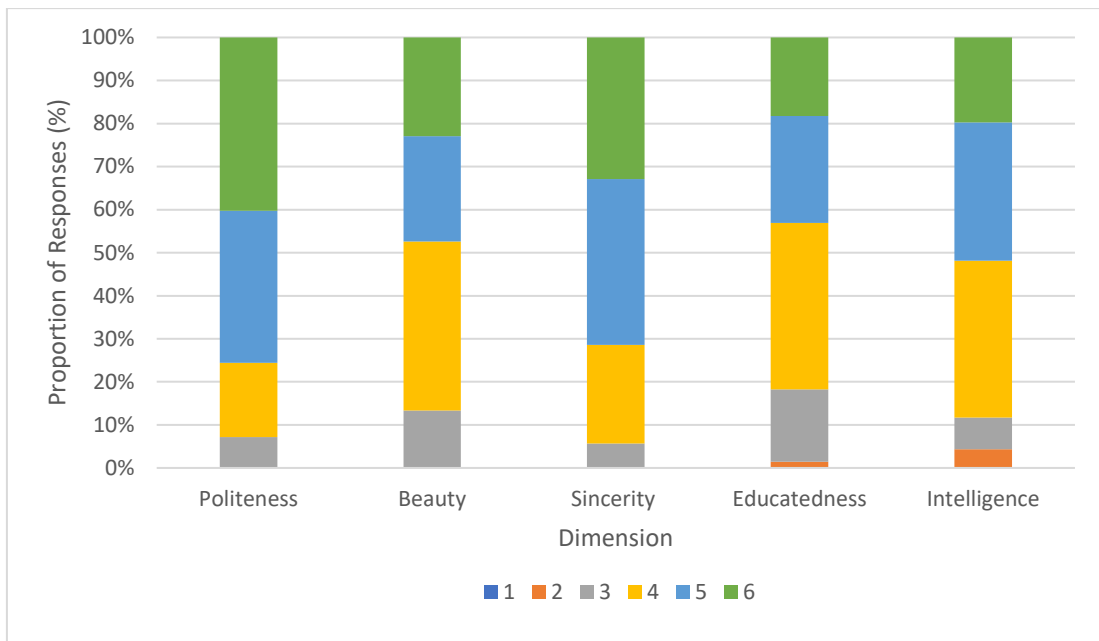
Figure 2: Response Proportions for the Northern Dialect Recording 1

Statistic	Mean	St. Dev.	Min	Max
Politeness	5.079	0.93	3	6
Beauty	4.57	0.989	3	6
Sincerity	4.986	0.889	3	6
Educatedness	4.416	1.019	2	6
Intelligence	4.555	1.028	2	6

Table 5: Descriptive Statistics for the Northern Dialect Recording 1
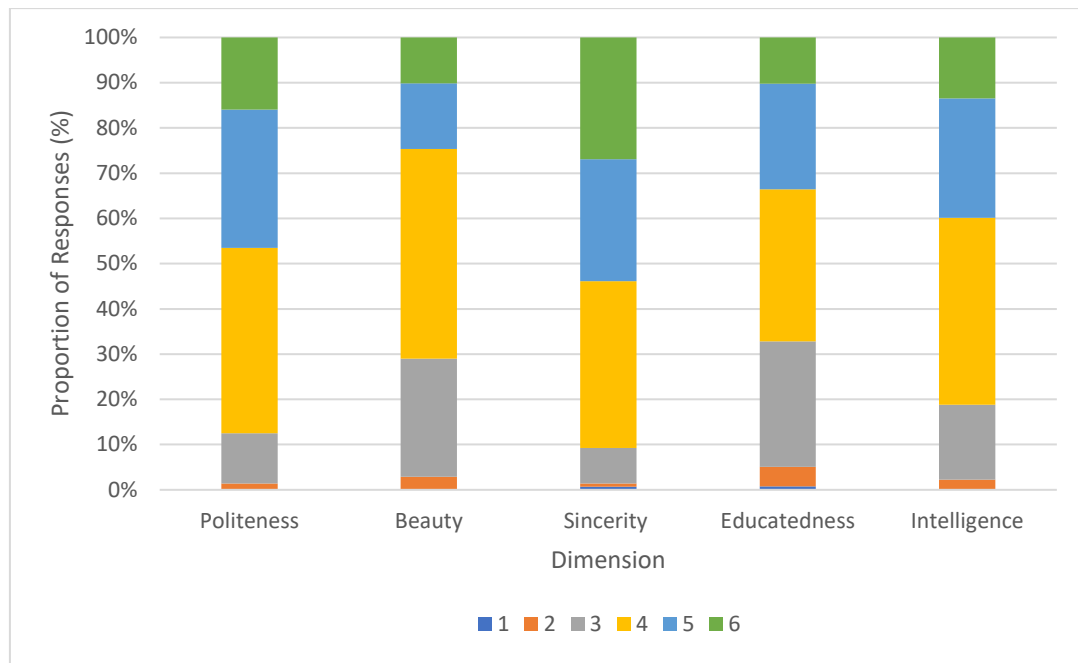
Figure 3: Response Proportions for the Northern Dialect Recording 2

Statistic	Mean	St. Dev.	Min	Max
Politeness	4.503	0.918	2	6
Beauty	4.029	0.966	2	6
Sincerity	4.695	1.021	1	6
Educatedness	4.051	1.08	1	6
Intelligence	4.323	0.981	2	6

Table 6: Descriptive Statistics for the Northern Dialect Recording 2

However, while the top scores in *Politeness* and *Sincerity* are consistent amongst both recordings, the more negative scores varied slightly. Figure 2 demonstrates that in the first recording, *Educatedness* (4.42) and *Intelligence* (4.55) were the lowest scored dimension, exhibiting higher proportions of 2's. The other dimensions received no scores of 2 and the higher standard deviation as shown in Table 5 suggests these outlying responses for these two dimensions compared to others. Figure 3 and Table 6 show that *Beauty* and *Educatedness* in the second recording received the lowest average scores (4.029 and 4.051, respectively) and had higher proportions of negative scores. It is possible that some participant's abilities to

understand the content in the recording may have caused them to give lower scores, as the politeness level and tone of both recordings were on a similar level.

4.2 North-eastern Dialect

The North-eastern dialect were the 6th and 8th recordings, respectively. Figure 4 deals with the averaged proportions of responses for both the recordings and Figures 5 and 6 and Tables 7 and 8 are per recording:
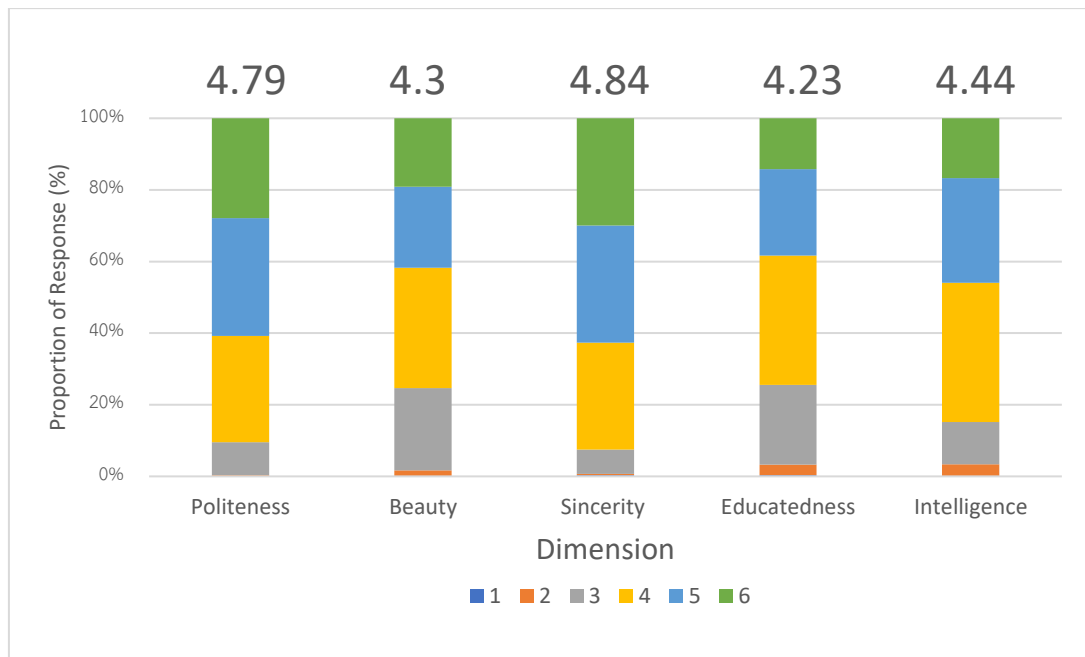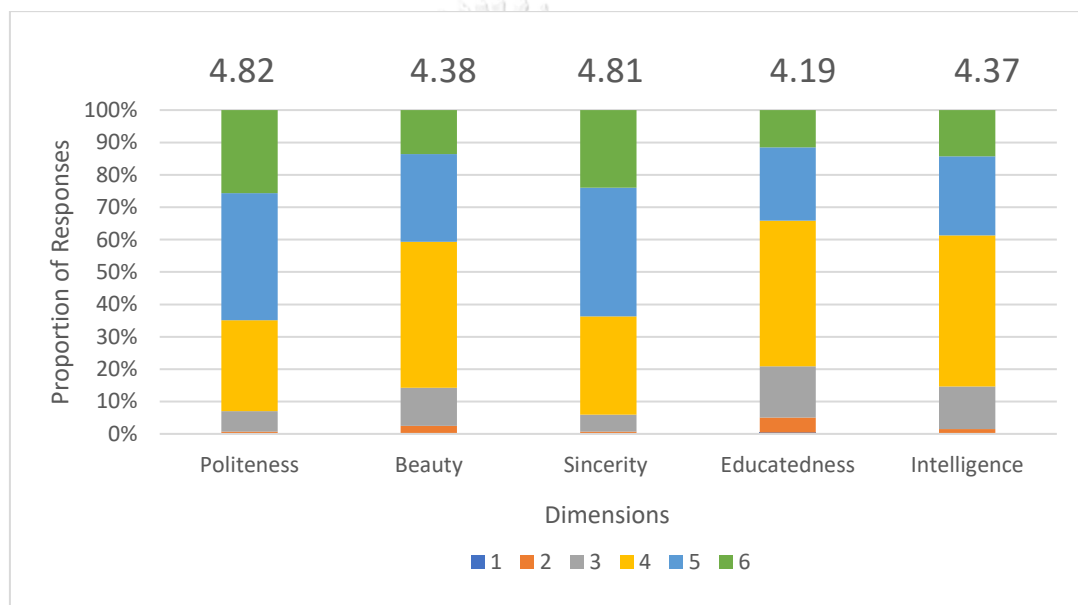

Figure 4: Average Scores and Proportions of Responses for the North-eastern Dialect

Figure 4 highlights that the overall scores for the North-eastern Dialect were positive, with no average score falling below 4. The most positive scores were those of *Politeness* (4.82) and *Sincerity* (4.81). However, the lowest scores were between *Educatedness* (4.19) and *Intelligence* (4.37), but *Beauty* also had comparable proportion of '2' scores with the lower scored dimensions.
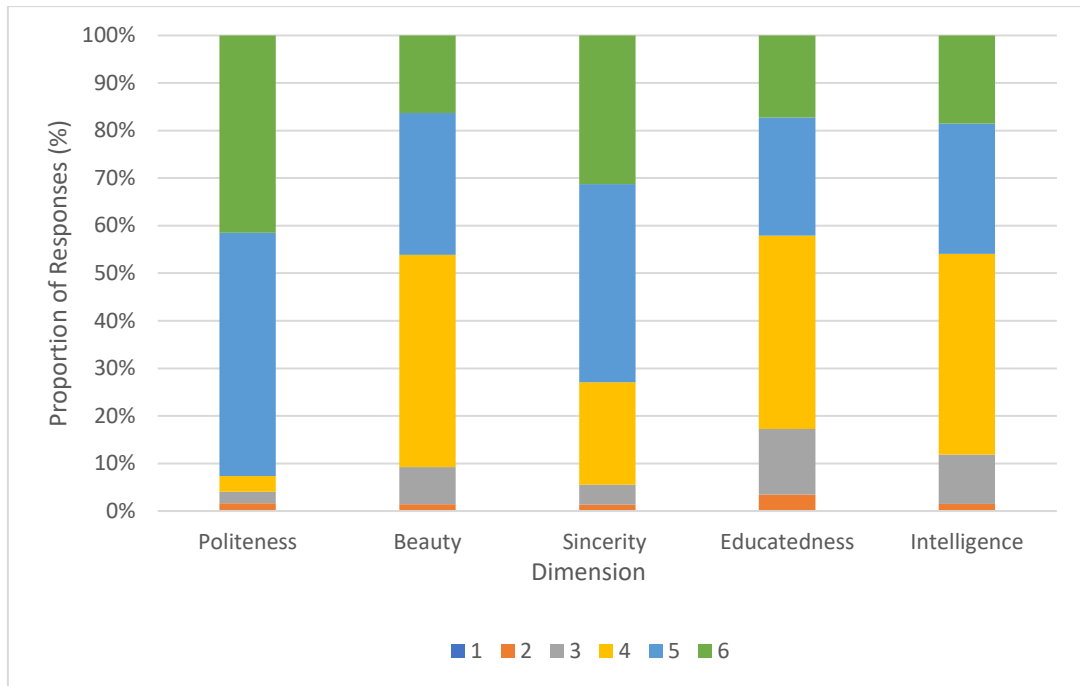
Figure 5: Response Proportions for the North-eastern Dialect Recording 1

Statistic	Mean	Std. Dev.	Min.	Max.
Politeness	5.119	0.818	2	6
Beauty	4.518	0.907	2	6
Sincerity	4.972	0.908	2	6
Educatedness	4.317	1	2	6
Intelligence	4.511	0.961	2	6

Table 7: Descriptive Statistics for the North-eastern Dialect Recording 1
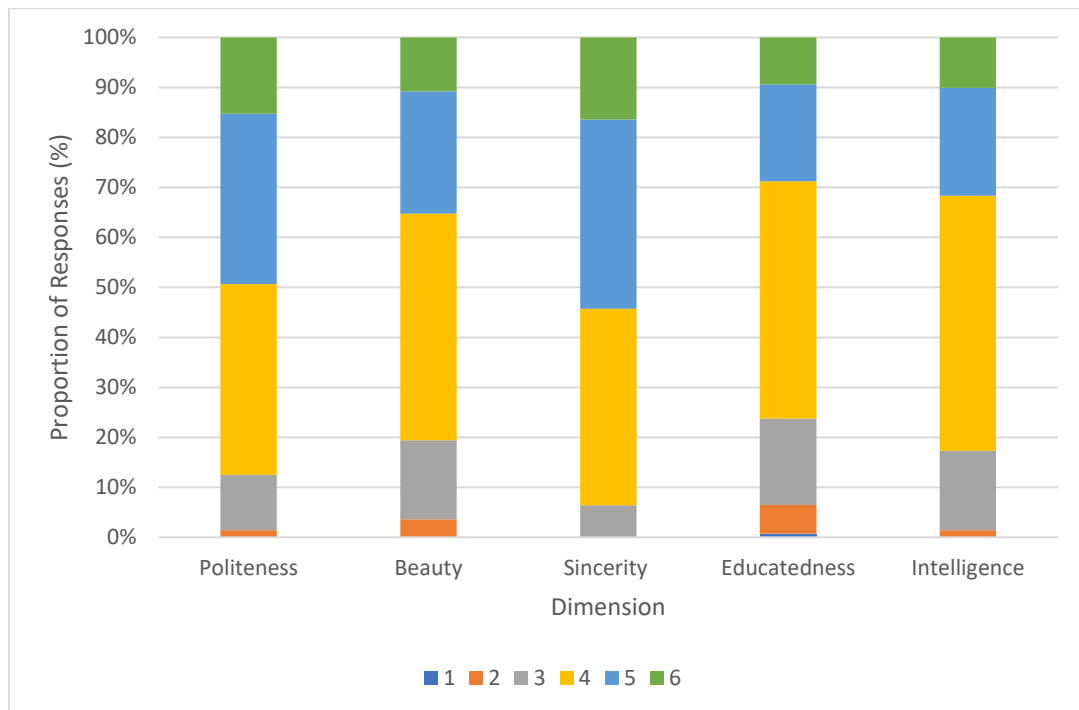
Figure 6: Response Proportions for the North-eastern Dialect Recording 2

Statistic	Mean	Std. Dev.	Min.	Max.
Politeness	4.524	0.91	2	6
Beauty	4.23	0.965	2	6
Sincerity	4.643	0.832	3	6
Educatedness	4.072	1.019	1	6
Intelligence	4.23	0.887	2	6

Table 8: Descriptive Statistics for the North-eastern Dialect Recording 2

While Table 7 and 8 show that both recordings had the same top scoring dimensions of *Politeness* and *Sincerity*, there was some variation amongst the more negative results. It is possible that the second recording may have received more negative scores as the speaker was eating, and this may have been perceived as more negative. Comparing these tables as well as Figures 5 and 6, we see that *Educatedness* received a lower score in Recording 2 (4.317 vs. 4.072), which showed higher distributions of marginally positive rankings of 4, and lower rankings such as 3 and 2. In recording 2, *Intelligence* also received comparably lower scores (4.511 vs.

4.23) and show a marginally significant proportion of 2-scored responses. However, the standard deviations in the tables were the highest for *Educatedness* and lower for *Intelligence* which suggests that with *Educatedness* there were more outlying scores such as 1 as opposed and 2 as opposed to *Intelligence* which had somewhat lower standard deviations, suggesting more consistently positive, but lower positive scores. While there is some variation amongst scores, the overall results were positive which broadly refutes the hypothesis that the North-eastern dialect would receive negative scores.

4.3 Southern Dialect

Finally, for the Southern Dialect, the overall averaged proportions amongst responses have been presented in a graph in Figure 7, and individually for each recording in Figures 8 and 9 and Tables 9 and 10:
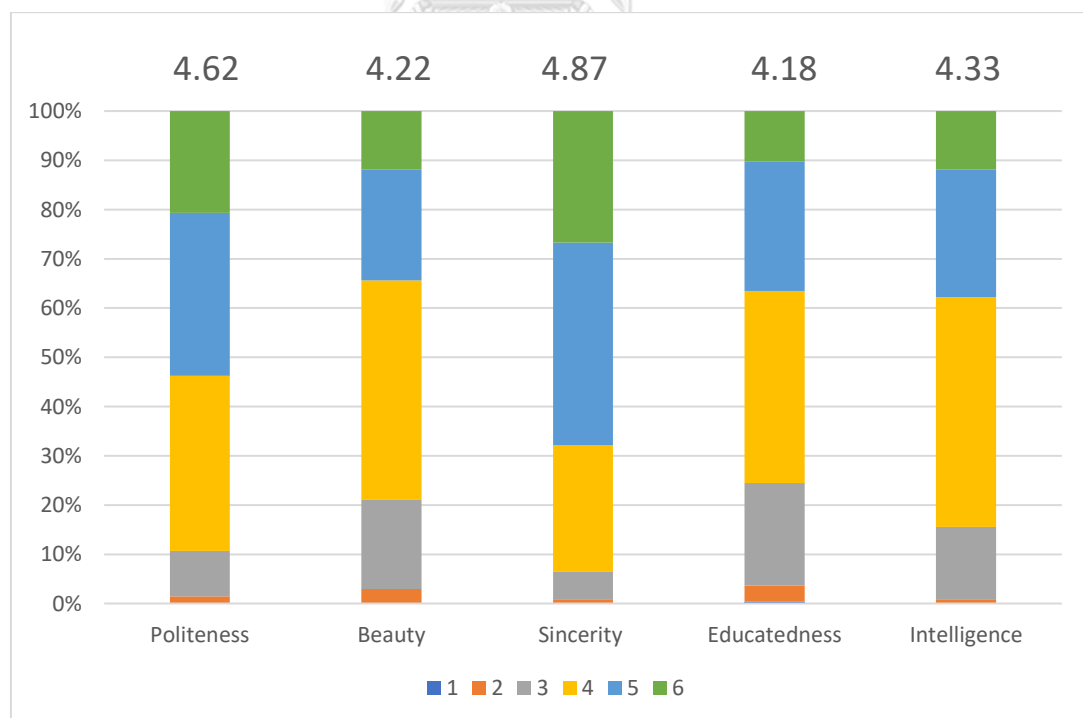
Figure 7: Averaged Scores and Proportions of Responses for the Southern Dialect

Figure 7 demonstrates that the results for both recordings of the Southern dialects mainly received positive evaluations. Of significance, *Sincerity* and *Politeness* had the highest scores overall (4.87, 4.62), owing to higher proportions of scores of 5 and 6's. *Beauty* and *Educatedness* received the lowest scores (4.22, 4.18). *Educatedness* was also not far behind with a score of 4.33. It was important to note that *Beauty* in Recording 2, while was the lowest, was much closer in score to the other dimensions than in Recording 1.
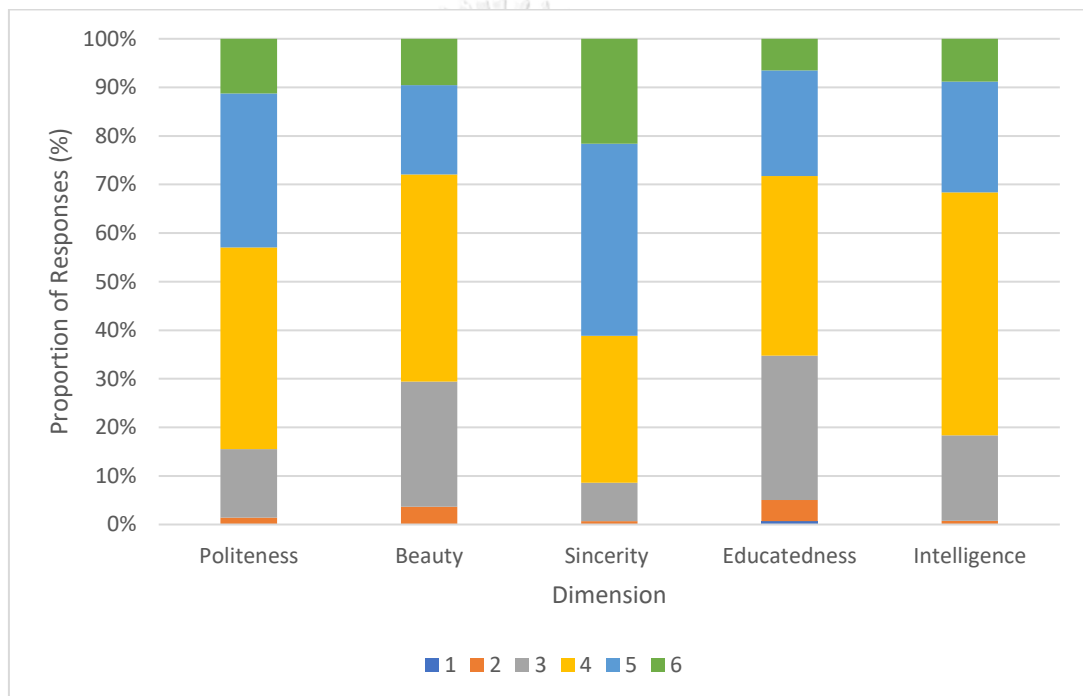
Figure 8: Response Proportions the Southern Dialect Recording 1

Statistic	Mean	Std. Dev.	Min.	Max.
Politeness	4.39	0.893	2	6
Beauty	4.044	0.988	2	6
Sincerity	4.734	0.913	2	6
Educatedness	3.942	1.009	1	6
Intelligence	4.213	0.864	2	6

Table 9: Descriptive Statistics for the Southern Dialect Recording 1
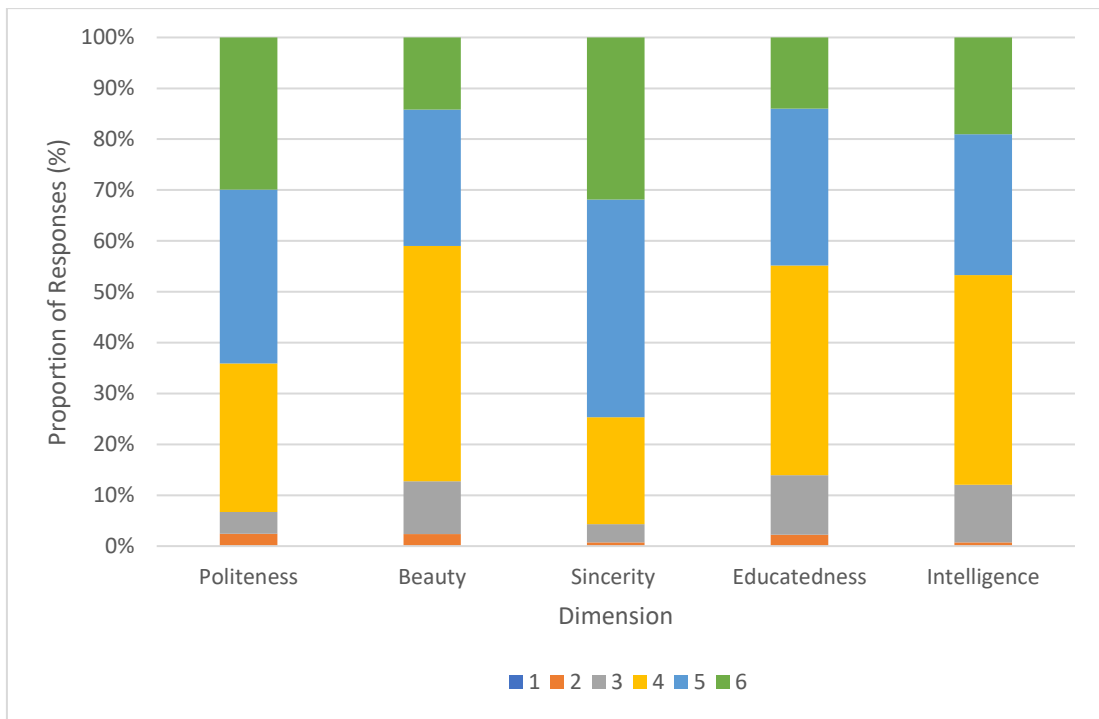
Figure 9: Response Proportions for the Southern Dialect Recording 2

Dimension	Mean	Std. Dev.	Min.	Max.
Politeness	4.857	0.971	2	6
Beauty	4.403	0.935	2	6
Sincerity	5.014	0.863	2	6
Educatedness	4.426	0.948	2	6
Intelligence	4.455	0.915	2	6

Table 10: Descriptive Statistics for the Southern Dialect Recording 2

Moreover, what was interesting was that in Recording 1 (see Table 9), *Educatedness* received a score of 3.942 and *Intelligence* 4.213, whereas in Recording 2 (see Table 10) the two dimensions were scored almost equally. Worth noting also is the standard deviation in *Educatedness* which was the highest of both recordings and the first recording was also the only Southern recording that received 1 scores, suggesting a higher proportion of scores differing from the mean, and thus most likely the reason for the lower scores.

Overall, the hypothesis that Southern Thai would be ranked positive is at least partially correct, as most scores were positive. However, variation amongst scores such as the lower scores were recorded in *Educatedness*, which achieved the only score under 4 (In Recording 1) provide some evidence against the hypothesis that the Southern Dialect would be scored positively.

4.4 Overall Analysis

The first objective of this research was to assess the attitudes of all Central Thai people to the regional dialects. As part of this a general comparison between each dialect's scores is necessary, overall average scores for each dialect have been tabled:

Overall Average Score	Score
Northern	4.52
North-eastern	4.51
Southern	4.45

Table 11: Overall Average Scores of the three Thai Dialects

Table 11 proves that the highest scoring dialect was Northern (4.52) and lowest was Southern (4.45), although North-eastern and Northern were almost identical. Figure 10 displays the comparison of average scores for each dimension of attitude towards the three dialects. It is safe to say that overall, all scores for all dialects received positive averages and there were no stark contrasts between any dimension.
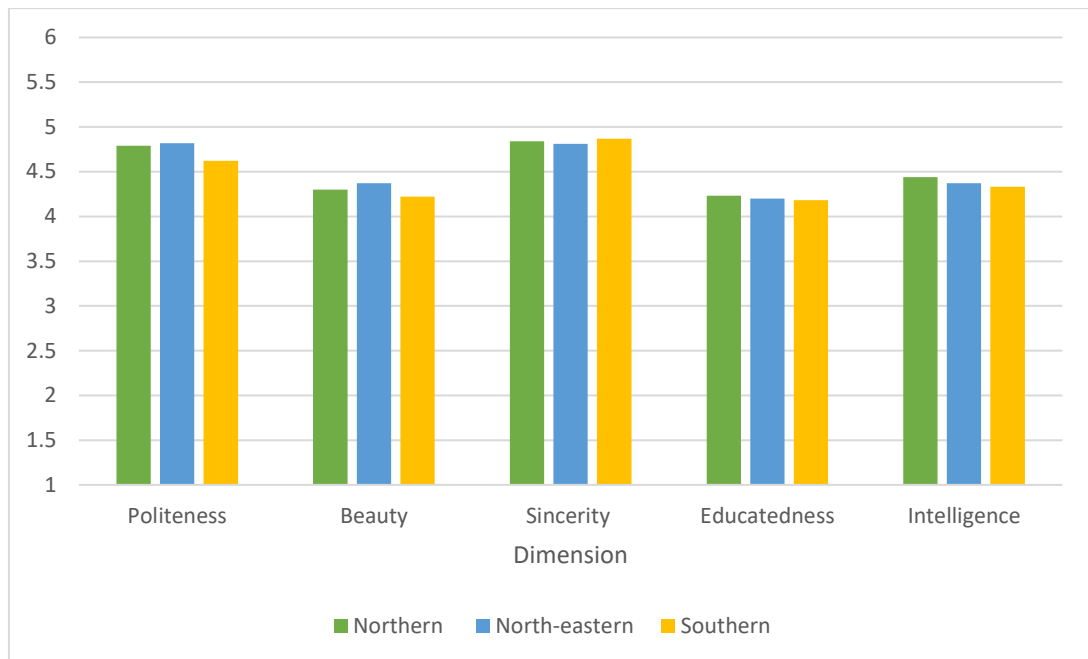
Figure 10: Average Scores for Each Dimension of Attitude towards the three Thai Dialects

Dimension	Highest	Lowest
Politeness	North-eastern (4.82)	Southern (4.62)
Beauty	North-eastern (4.37)	Southern (4.22)
Sincerity	Southern (4.87)	North-eastern (4.81)
Educatedness	Northern (4.23)	Southern (4.18)
Intelligence	Northern (4.44)	Southern (4.33)

Table 12: Overall Highest and Lowest scores by Dimension

As for the most positive scores, Figure 10 and Table 12 indicates that Northern received the top scores for *Educatedness* (4.23) and *Intelligence* (4.44) and Southern for *Sincerity* (4.87), which would be in line with the hypothesis as these dialects received positive scores as predicted. However, what is interesting is that the North-eastern dialect received the highest average scores for *Politeness* (4.82) and *Beauty* (4.37) which is in contrary to the prediction that it would be scored negatively.

As for the lowest scores, Southern was the lowest scorer for *Politeness* (4.62)*, Beauty* (4.22) and *Intelligence* (4.33). However, concerning the latter two, North-eastern was not far behind at 4.2 and 4.37 respectively. While Southern was hypothesised to get positive evaluations overall, this is the case, but it is perplexing that it received the lowest scores in 3/5 dimensions, when North-eastern was predicted to be the lowest scorer. Although North-eastern got the lowest score for *Sincerity*, it was only marginally as Northern received 4.84 and Southern 4.87.

4.5 Additional Observations

Gender was not a factor directly related to either objective of this research. However, it was decided to include gender in case it could provide any further variation in the data, and thus give a more detailed analysis and explanations in terms of the objectives.

On the overall analysis of gender and score, using averages of taken from the two recordings of each dialect three graphs, averages have been made:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
Other	4.9	4.5	5.1	4.35	4.23
Female	4.83	4.34	4.84	4.3	4.52
Male	4.71	4.19	4.82	4.09	4.29
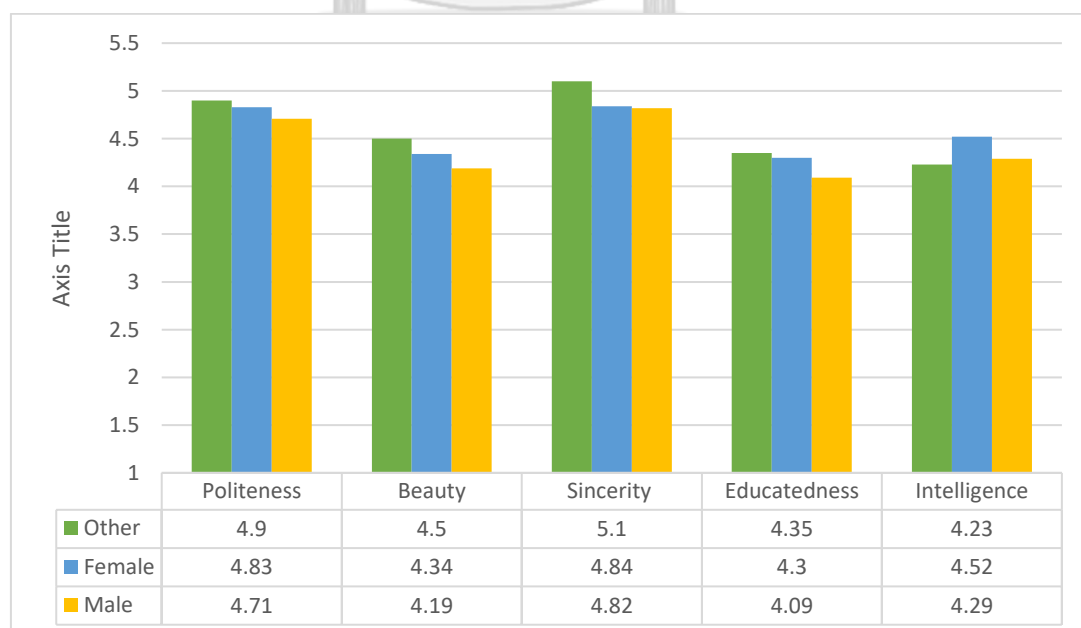
Figure 11: Averages of the Northern Dialect by Gender
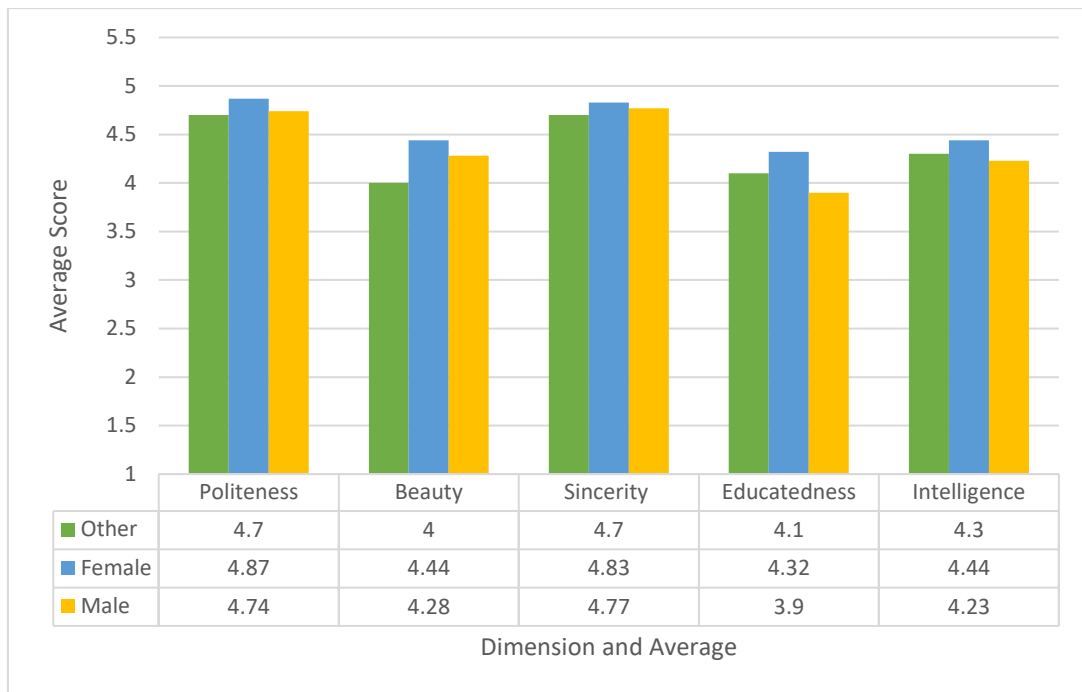
Figure 12: Averages of the North-eastern Dialect by Gender

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
Other	4.7	4	4.7	4.1	4.3
Female	4.87	4.44	4.83	4.32	4.44
Male	4.74	4.28	4.77	3.9	4.23

Dimension and Average
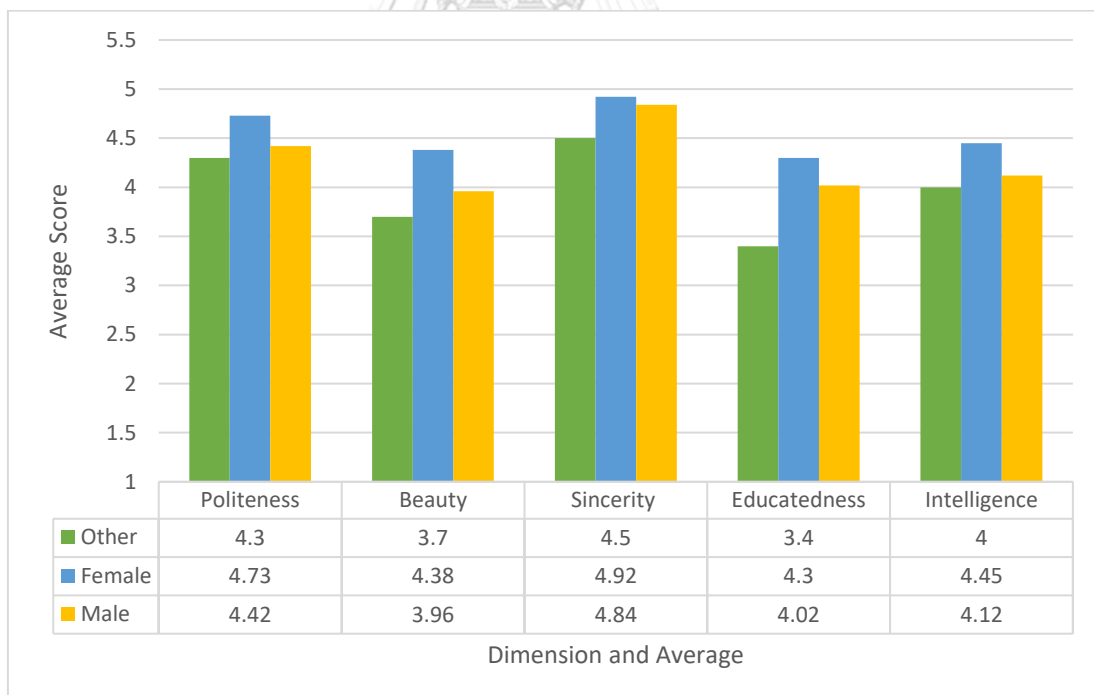
Figure 13: Averages of the Southern Dialect by Gender

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
Other	4.3	3.7	4.5	3.4	4
Female	4.73	4.38	4.92	4.3	4.45
Male	4.42	3.96	4.84	4.02	4.12

Dimension and Average

Overall differences in gender provided some interesting results. The differences between Other and men and women cannot be reliable as there were only 5 participants in this category, and their results varied from more positive, to less positive compared to the other genders. Most interestingly from the gender comparison is that amongst the overall general results as shown in Figures 11, 12 and 13, men gave consistently lower scores for every single dimension in every single dialectal recording. Although some of these differences are marginal in some cases, there is evidence to show that men in general are more likely to provide lower responses for dialects. Where this made the most difference was in *Educatedness* and *Intelligence*, where men gave the lowest scores of all dimensions and with the biggest gaps between what the women responded. Therefore, while the compiled results for each dialect and the more general picture may yield more positive results, there is a definite trend amongst this positive perception that men perceive the regional dialects as less positive than women. However, this requires further confirmation and analysis in future studies as the number of men and women was inequal (42 vs. 98).

Chapter 5 Focused Results – Age Analysis

This section seeks to address whether there is an effect from age on the responses. To do this, regressions were carried out to see whether overall there any age-related difference between the dialects, using combined averaged responses from each of the two recordings per dialect. More in-depth regressions were conducted for each individual recording, and gender was included as a random factor to ensure that any age-differences observed were exclusively based on age. Consequently, no gender effect was found to have affected any of the results based on age. Graphed averages of scores by age group have also been made, generally by dialect and individually by recording. The structure of this section will look at overall averages for each dialect, and then focused results using graphs and regressions for each dialect. This is to ensure all possibilities of possible variation are explored.

5.1 Northern Dialect

Figure 14 displays the average results by age overall for both Northern dialect recordings, whereas Table 13 shows the basic regression for the combined scores between both dialects. Figure 15 shows the average responses by age for Northern Recording 1, and Figure 16 are the average scores by age for Recording 2:

	Variable:
	Age Group
Politeness	0.056
	(0.061)
Beauty	0.005
	(0.047)
Sincerity	0.034
	(0.055)
Educatedness	-0.016
	(0.059)
Intelligence	-0.069
	(0.061)
Constant	0.430*
	(0.223)
Observations	145
R^2	0.029
Adjusted R^2	-0.006
Residual Std. Error	0.503 (df = 139)
F Statistic	0.832 (df = 5; 139)
Note:	*p<0.1; **p<0.05; ***p<0.01

Table 13: Overall Regression for the Northern Dialect

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	4.79	4.23	4.83	4.25	4.45
45+	4.79	4.34	4.85	4.22	4.39

Dimension and Average

Figure 14: Average Scores by Age for Both Northern Recordings

Overall, the averages in Figure 14 concerning age for the Northern dialect do not differ greatly at all. The biggest differences are amongst *Beauty* (4.23 vs. 4.34), which was scored .11 more positively by the 45+ year old group and *Beauty*. *Politeness* was equal between both age groups, and *Sincerity* just slightly lower in the 18-30 group. *Educatedness*, *Intelligence* both were scored lower by the 45+ group, but these differences were marginal. The results of the regression in Table 13 were not significant, showing no major differences between age groups. Although the 45+ year old group scored 2/5 dimensions lower than their younger counterparts, these differences were minor, and as the rest of the dimensions were scored comparably, or slightly more positively, the hypothesis that older people would score more harshly cannot be completely supported here.

Figures 15 and 16 show average scores by age group for each Northern recording:
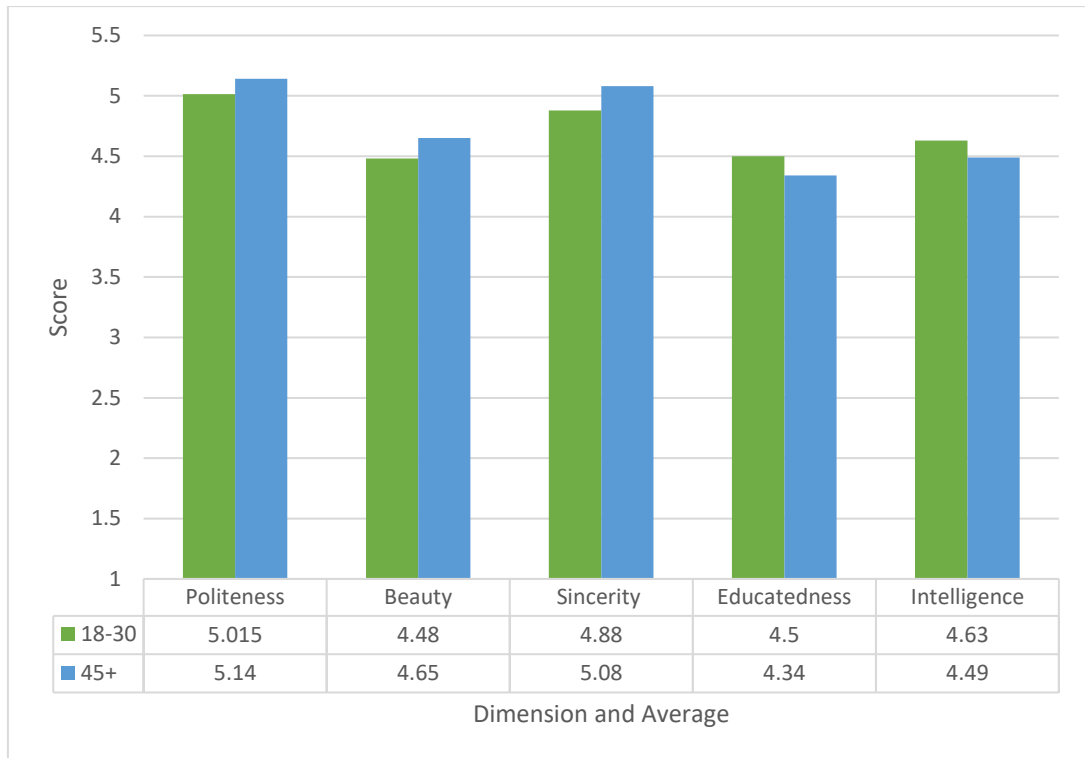
Figure 15: Average Scores by Age for the Northern Recording 1

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	5.015	4.48	4.88	4.5	4.63
45+	5.14	4.65	5.08	4.34	4.49

Dimension and Average
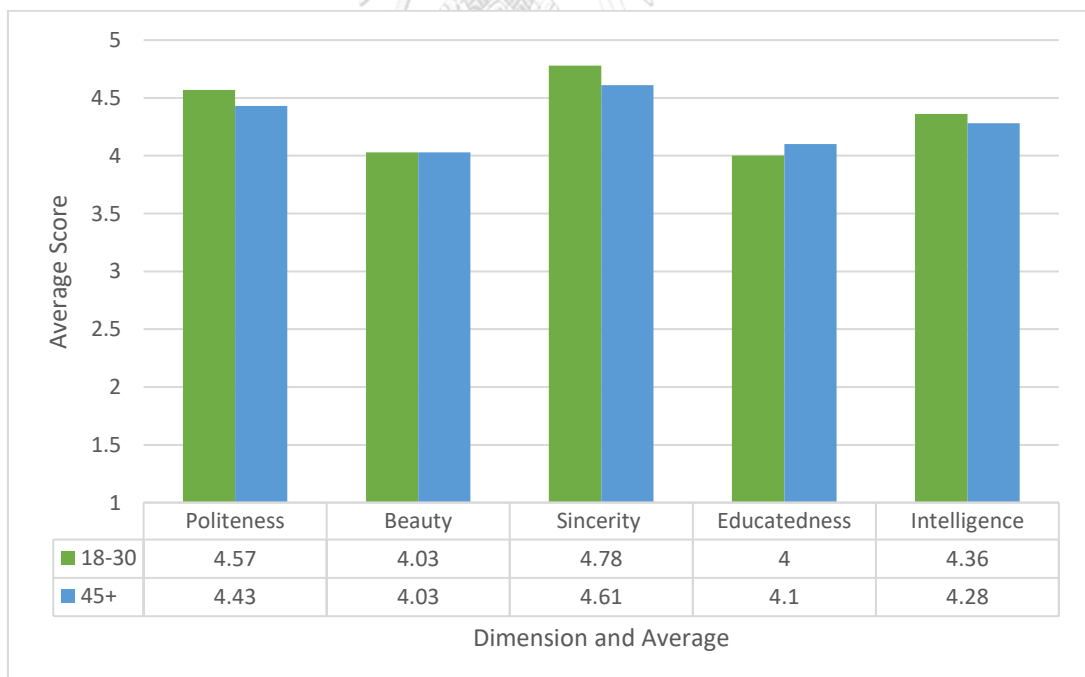
Figure 16: Average Scores by Age for the Northern Recording 2

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	4.57	4.03	4.78	4	4.36
45+	4.43	4.03	4.61	4.1	4.28

Dimension and Average

For Recording 1, while there are marginal differences as shown in Figure 15, they are slight. For *Politeness*, *Beauty*, and *Sincerity,* the 45+ year old age group scored these

dimensions as slightly higher, and for *Educatedness* and *Intelligence* these were rated as slightly lower. For the general age comparison in Figure 16, the responses were almost identical between both age groups with the biggest difference was the 45+ group rated *Intelligence* as 4.28 whereas the 18-30-year-old age group rated it as 4.36, which is a similar pattern shown in Recording 1. Between the two recordings, it is clear that in this one that *Sincerity* was the dimension that received more negative recordings, opposite to what happened in Recording 1. It is possible that due to the localised variety of Northern Thai in this recording, older Central Thai people understood it less and judged it to be less sincere – and this points to a very slight, negative age difference of dialectal attitudes.

5.2 North-eastern Dialect

Figure 17 and Table 14 outline combined scores and regressions:

	Variable:
	Age Group
Politeness	0.020
	(0.055)
Beauty	-0.030
	(0.055)
Sincerity	-0.006
	(0.055)
Educatedness	0.051
	(0.061)
Intelligence	-0.077
	(0.051)

Constant	0.697***
	(0.261)

Observations	145
R^2	0.026
Adjusted R^2	-0.009
Residual Std. Error	0.503 (df = 139)
F Statistic	0.743 (df = 5; 139)

Note: *p<0.1; **p<0.05; ***p<0.01

Table 14: Overall Regression for the North-eastern Dialect
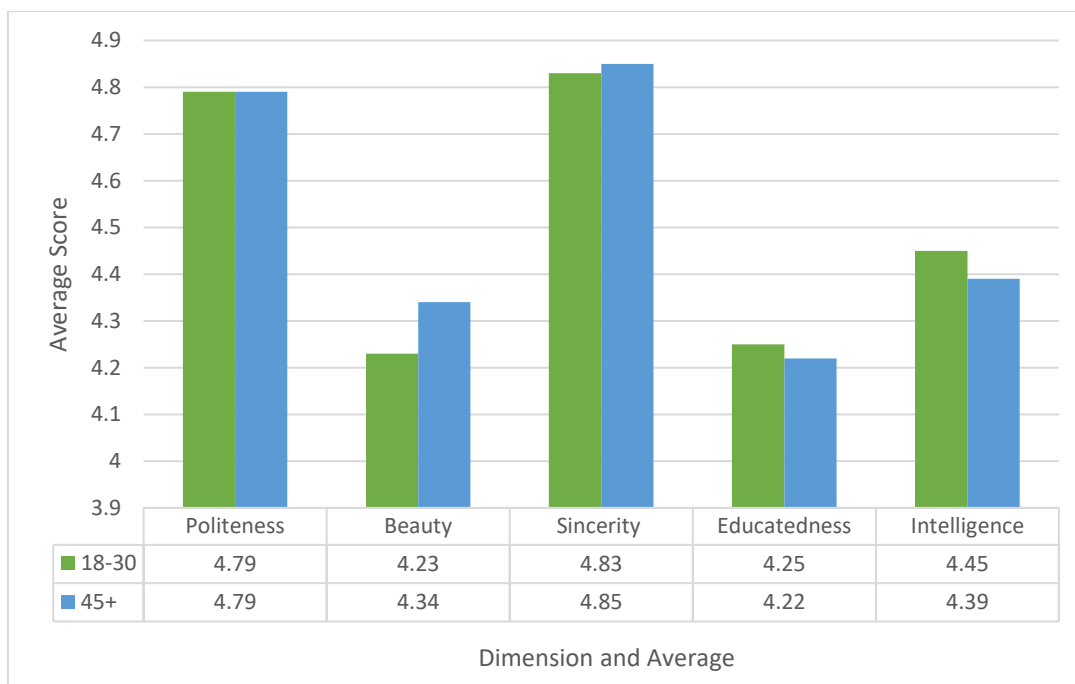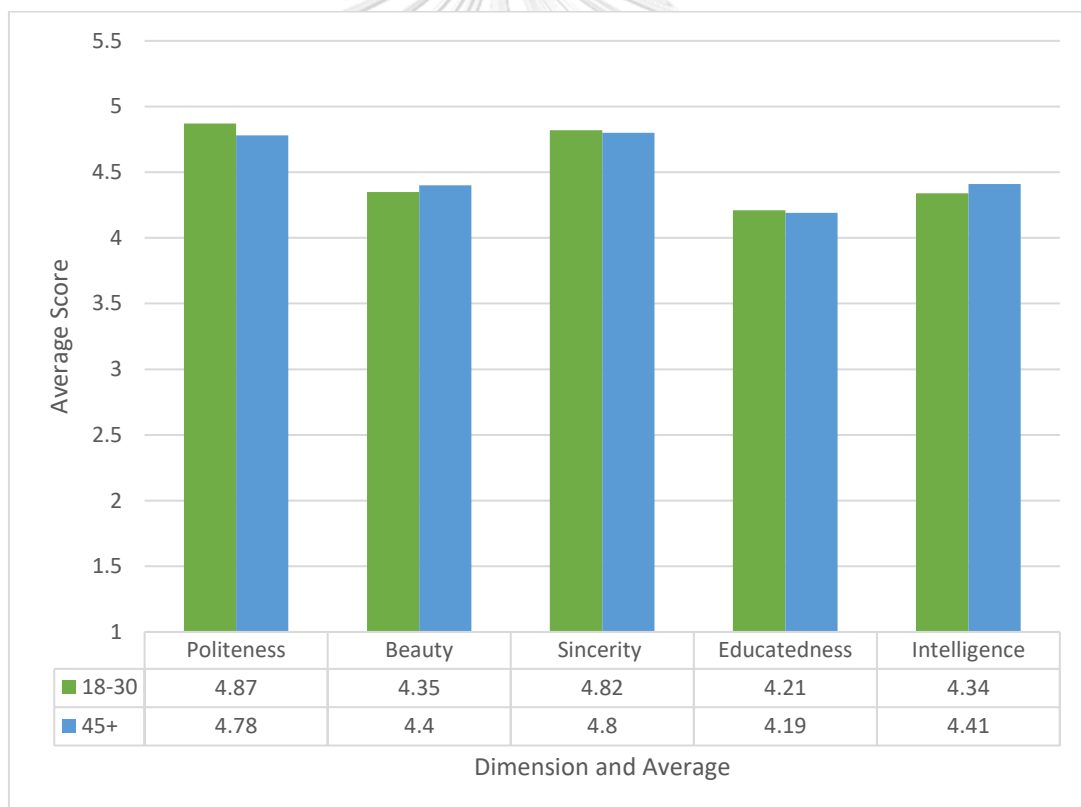

Figure 17: Average Scores by age for both North-eastern Recordings

For the North-eastern dialect, Figure 17 shows that the 45+ group scored 3/5 dimensions more negatively, but only slightly. These three were *Politeness*, *Sincerity*,

and *Educatedness*. Where this was the biggest difference was *Politeness*, which was 0.9 less amongst the older age group. Although it was predicted that the older age group would score each dimension more negatively, this is the case among 3/5 North-eastern dimensions, and they are only slight differences. The regression in Table 14 confirmed no significant results overall. Therefore, the evidence in support of the hypothesis is only partial.

Figures 18 and 19 give average scores for each recording:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	5.19	4.45	4.96	4.3	4.49
45+	5.04	4.59	4.99	4.34	4.53

Dimension and Average
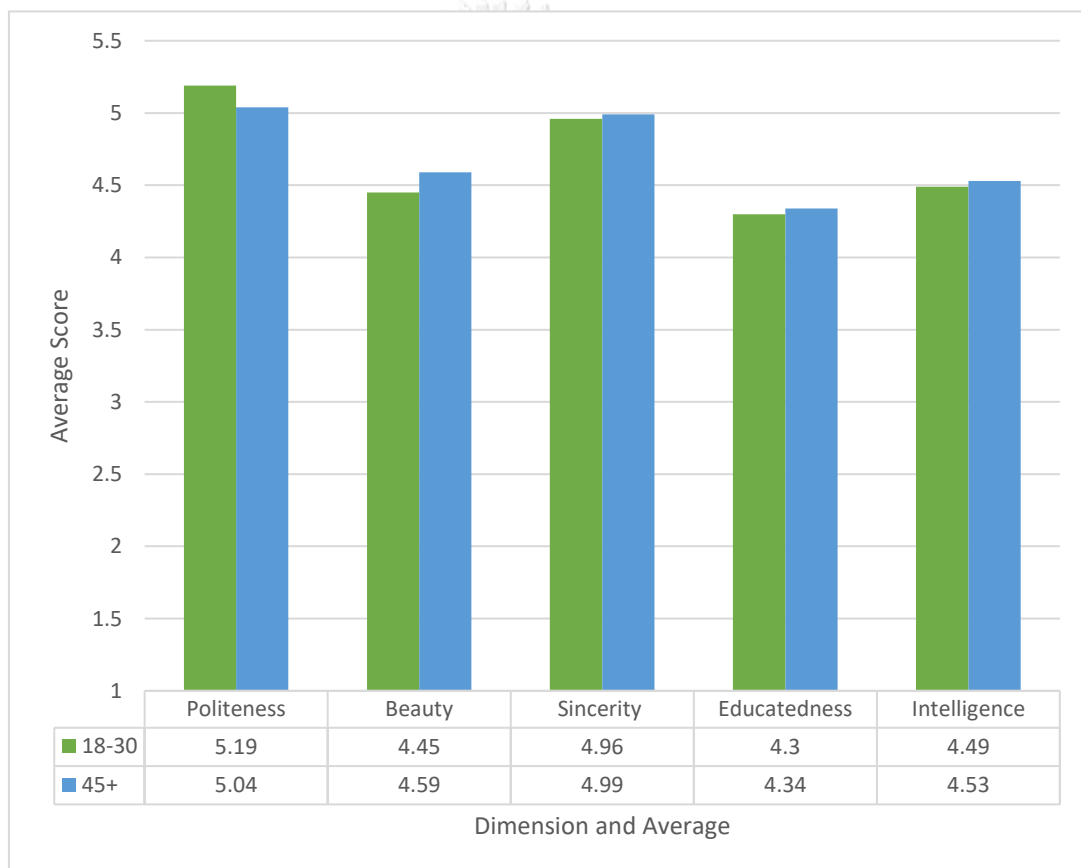
Figure 18: Average Scores by Age for the North-eastern Recording 1

Figure 18 shows that there are no sizeable differences between the 18-30 and 45+ year old age groups for North-eastern recording 1. The only minor difference is that the older age group rated *Politeness* as 5.04 as opposed to 5.19, but for the rest of the dimensions, the older 45+ age group rated each dimension slightly more positively. The

specific regression for this recording confirmed that there are no significant age differences for this recording. Differing from the overall averages, the hypothesis that the older generation would rate recordings more harshly is false in 4/5 dimensions, as the younger generation appeared to give harsher scores, albeit non-significant differences.

The age analysis for the second North-eastern recording has been displayed in Figure 19:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	4.54	4.25	4.67	4.11	4.18
45+	4.51	4.21	4.61	4.03	4.28

Dimension and Average
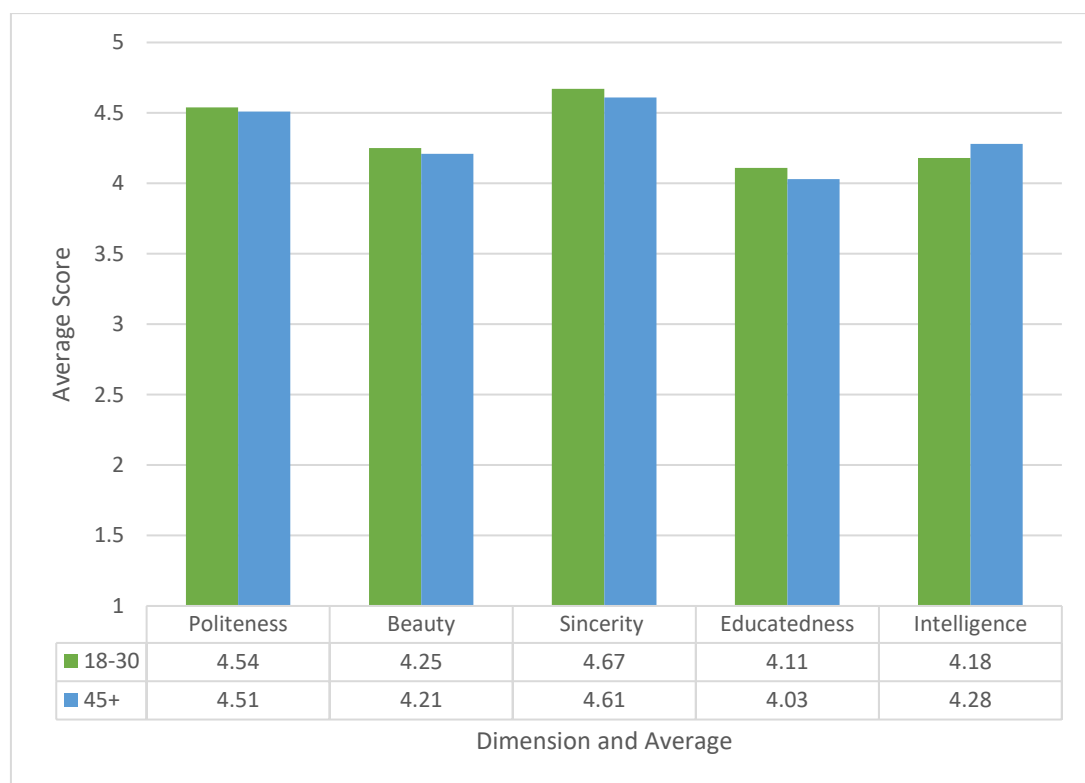
Figure 19: Average Scores by Age for the North-eastern Recording 2

The graphed and tabled averages in in Figure 19 show minor differences, demonstrated that the older age group rated each dimension lower (between 0.03-.0.08 difference), except *Educatedness* which provides was rated more positively by 0.10. However, the regression for this recording did not return significant results, so either way the differences present some support for the hypothesis of older people

scoring the dialects more poorly, it is not sufficient enough to confirm said hypothesis.

5.3 Southern Dialect

For the first Southern recording, the average scores by ages have been displayed in Figure 20 and results of overall regression in Table 15:

	Variable:
	Age Group
Politeness	-0.096[*]
	(0.053)
Beauty	0.031
	(0.047)
Sincerity	0.082[*]
	(0.046)
Educatedness	0.087
	(0.064)
Intelligence	-0.227[***]
	(0.067)
Constant	1.023[***]
	(0.205)
Observations	145
R^2	0.134
Adjusted R^2	0.102
Residual Std. Error	0.475 (df = 139)
F Statistic	4.289[***] (df = 5; 139)
Note:	[*]p<0.1; [**]p<0.05; [***]p<0.01

Table 15: Overall Regression for the Southern Dialect
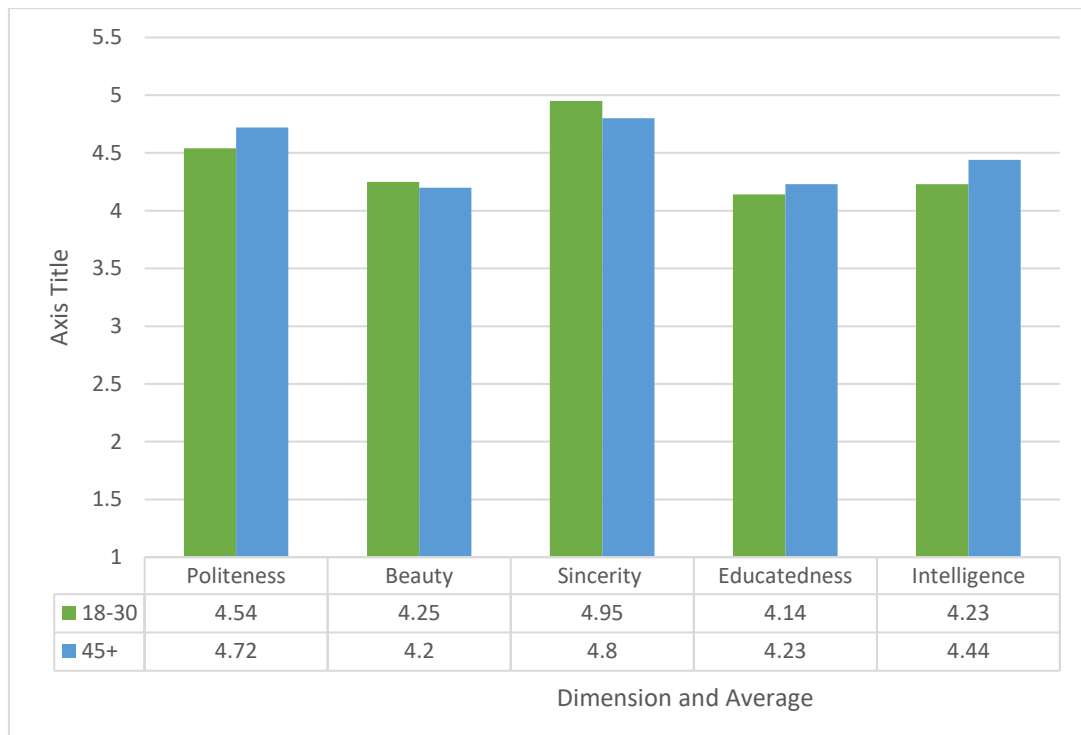
Figure 20: Average Scores by age for both Southern Recordings

The age differences as shown overall in Figure 20 show some variation between ages, where the 45+ year old group scored 3/5 dimensions lower than the younger group: *Beauty*, *Sincerity* and *Educatedness*. The biggest differences appeared to be where the older group scored more positively, which were with *Politeness* (0.18 more positive), and *Intelligence* (0.21 more positive). The regression in Table 15 returned significant results for *Politeness* and *Educatedness* at the 90% confidence level, and *Intelligence* at the 99% confidence level. This would explain the more positive scores in *Intelligence*, *Politeness* and *Educatedness* amongst the older age group as opposed to the younger one. Therefore, only limited evidence supports the hypothesis as only 3/5 dimensions are more negatively scored by the older generation as opposed to 2/5 more positively, and even so this is not significantly different.

For the Southern recordings, individual regressions and tables are discussed because there are significant results. Figure 21 and Table 16 detail the average scores and regressions for the first Southern recording:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	4.31	4.09	4.81	3.96	4.06
45+	4.48	4	4.66	3.93	4.37

Dimension and Average
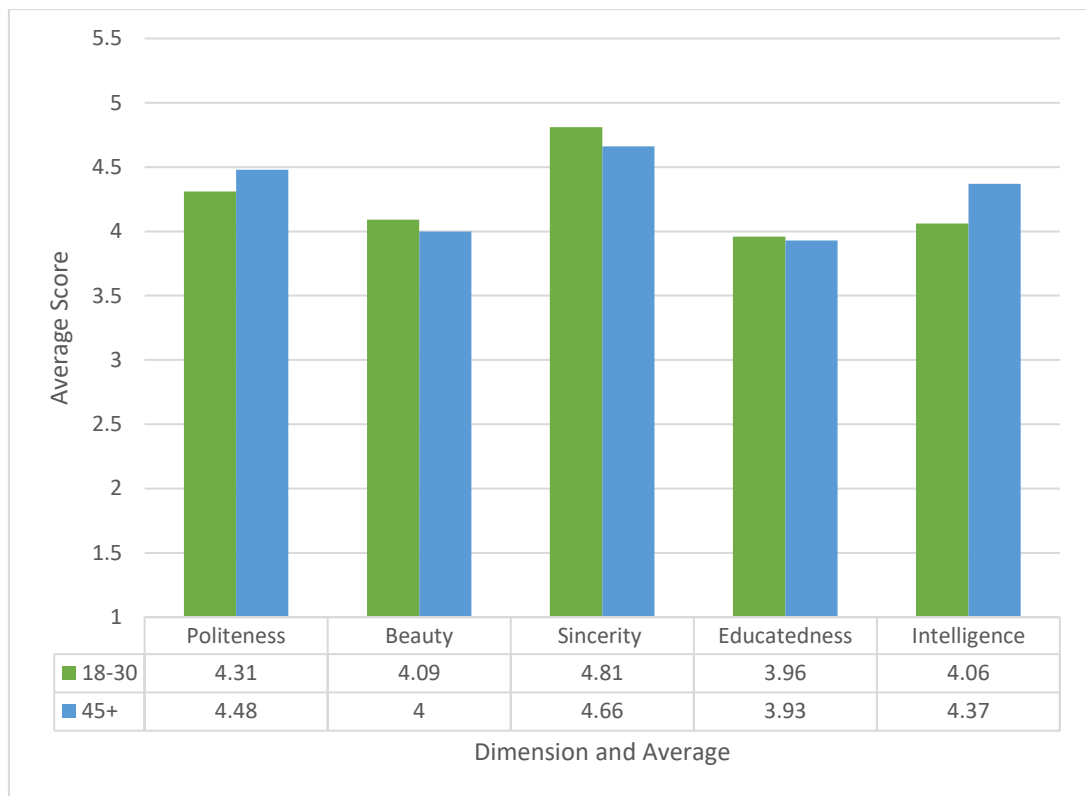
Figure 21: Average Scores by Age for the Southern Recording 1

Regression Table

	Age Group	
	(1)	(2)
Gender.1		0.047
		(0.081)
Politeness	-0.113*	-0.119*
	(0.063)	(0.064)
Beauty	0.224***	0.222***
	(0.066)	(0.066)

Sincerity	0.127**	0.130**
	(0.059)	(0.059)
Educatedness	0.083	0.085
	(0.062)	(0.062)
Intelligence	-0.366***	-0.367***
	(0.082)	(0.082)
Constant	0.682**	0.620**
	(0.262)	(0.284)
N	128	128
R^2	0.178	0.181
Adjusted R^2	0.145	0.140
Residual Std. Error	0.464 (df = 122)	0.465 (df = 121)
F Statistic	5.299*** (df = 5; 122)	4.448*** (df = 6; 121)
Notes:	***Significant at the 1 percent level.	
	**Significant at the 5 percent level.	
	*Significant at the 10 percent level.	

Table 16: Regression Results for the Southern Recording 1

Figure 21 tells us that there are some minor differences between the age groups. In addition to the general differences as identified in Figure 20, *Sincerity* is slightly less positively scored by the 45+ year old group. Table 16 presents *Intelligence* and *Beauty* as significant at 1%, which is thus at a 99% confidence level. Based on the graph's interpretations, the higher scores for *Intelligence* by the 45+ year group as well as the lower scores for *Beauty* were significant. *Politeness* marginally significant at the 10% level and Sincerity at the 10% level. This is most likely due to the 45+ year old participants rating *Politeness* more positively, and *Sincerity* more negatively. Based on the general findings in Figure 20, these significant results generally agree with and support the observations made, where *Politeness* and *Intelligence* received higher scores, and *Sincerity Beauty* lower. As such the evidence provided confirms there is conflicting evidence in support of and against the hypothesis that the older generation would score more harshly.

The following graphs and tables display the age analysis for Southern Recording 2:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
18-30	4.76	4.41	5.09	4.32	4.39
45+	4.96	4.4	4.94	4.53	4.51

Dimension and Average
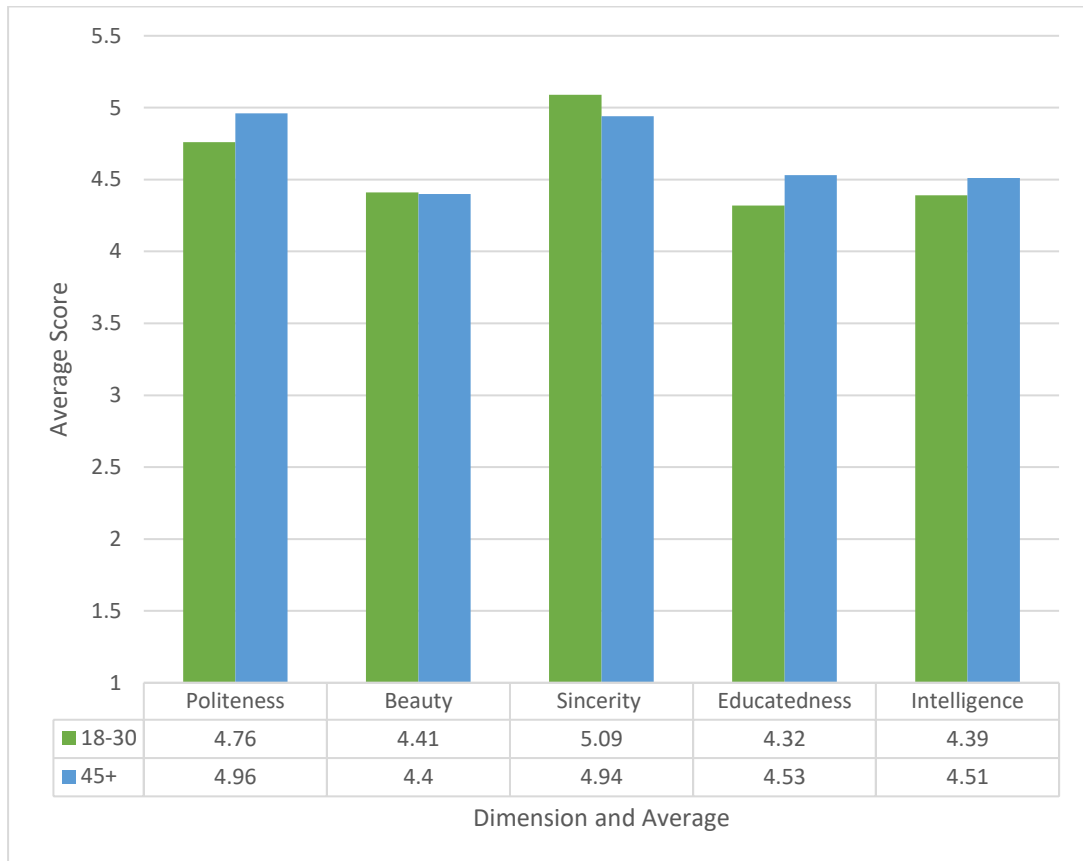
Figure 22: Average Scores by Age for the Southern Recording 2

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Regression Table

	Age Group	
	(1)	(2)
Gender.1		0.029
		(0.086)
Politeness	-0.077	-0.076
	(0.067)	(0.068)
Beauty	0.121	0.118
	(0.074)	(0.074)
Sincerity	0.151**	0.153**
	(0.066)	(0.067)

Educatedness	-0.129[*]	-0.126
	(0.077)	(0.077)
Intelligence	-0.061	-0.065
	(0.078)	(0.079)
Constant	0.413	0.362
	(0.275)	(0.315)
N	131	131
R^2	0.071	0.072
Adjusted R^2	0.034	0.027
Residual Std. Error	0.493 (df = 125)	0.495 (df = 124)
F Statistic	1.906[*] (df = 5; 125)	1.596 (df = 6; 124)

Notes:	[***]Significant at the 1 percent level.
	[**]Significant at the 5 percent level.
	[*]Significant at the 10 percent level.

Table 17: Regression Results for the Southern Recording 2

Figure 23 shows that the 45+ year old age group rated *Politeness*, *Educatedness* and *Intelligence* more positively, but *Sincerity* received lower scores and *Beauty* did as well, which is in line with the general analysis in Figure 21. Table 17's regression returns only two marginally significant results; *Sincerity* at the 5% level and *Educatedness* at the 10% level. This demonstrates that lower scores of *Sincerity* and higher scores of *Educatedness* by the 45 + year old group are at a 95% and 90% confidence level. In terms of the hypothesis, the older participants both have more positive and more negative scores than the younger generations, which is both in favour of and against the hypothesis that they would score more harshly than younger people. Moreover, as the first recording's results didn't return significant results for *Educatedness* it shows that this is a considerable difference, and the fact that *Sincerity* also was significant in both recordings shows the importance of more negative results as being particularly important overall.

5.4 Overall Age Analysis

Dialect and Average	Northern 18-30	Northern 45+	Isaan 18-30	Isaan 45+	Southern 18-30	Southern 45+
Politeness	4.79	4.79	4.87	4.78	4.54	4.72
Beauty	4.23	4.34	4.35	4.4	4.25	4.2
Sincerity	4.83	4.85	4.82	4.8	4.95	4.8
Educatedness	4.25	4.22	4.21	4.19	4.14	4.23
Intelligence	4.45	4.39	4.34	4.41	4.23	4.44
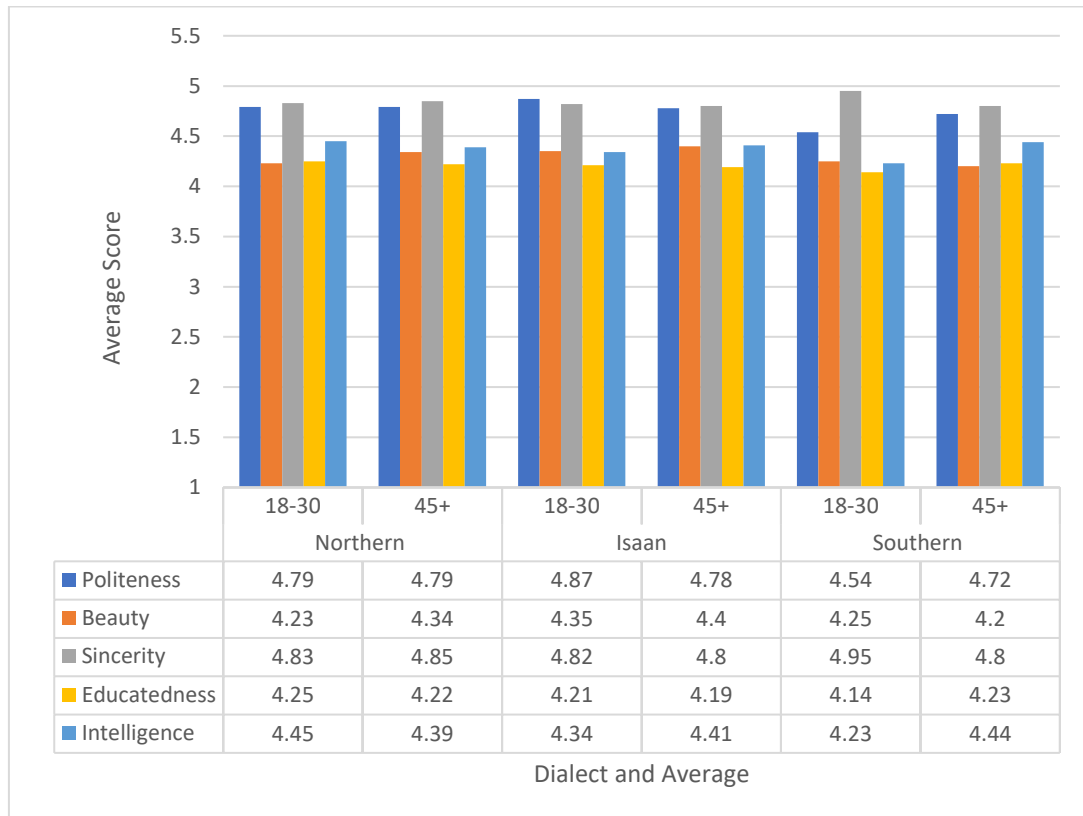
Figure 23: Overall Average scores according to Age

Recording	Politeness	Beauty	Sincerity	Educated	Intelligence
Northern	Equal	Higher (+.11)	Higher (+.02)	Lower (-.03)	Lower (-.06)
North-eastern	Lower (-.09)	Higher (+.05)	Lower (-.02)	Lower (-.02)	Higher (+.07)
Southern	Higher (+ .18)	Lower (-.0.5)	Lower (-.15)	Higher (+.09)	Higher (+.21)

Table 18: Comparison of Average Scores of Older Age Group Against Younger Age Group

Average scores were taken between the two recordings of each dialect and organised according to age in a bar graph as seen in Figure 29. Overall scores show that the older generation was more likely to score *Beauty* and *Sincerity* and *Intelligence* more positively than the 18–30-year-olds as in 2/3 dialects they gave more positive scores.

However, in terms of *Politeness, Educatedness*, these two dimensions received lower scores by the older generation with 2/3 dialects. Although not of these scores were deemed as significant by the previously reported regressions, it would seem that overall, the age-difference effect on results was minimal. However, even if a little bit, the older participants did give lower scores for certain dimensions. Overall, it could be said that the hypothesis for older speakers and lower scores is mostly false, but there is some limited evidence to show in certain instances they provide lower scores for certain language features as reported in the results from this research.

5.5 Additional Observations

Gender was a randomised factor; included to ensure any age-related differences were because of age and age only. The regressions confirmed that no significant effects of gender affected results by age group. However, general differences will be discussed to see If there are any patterns. Figures 24, 25, and 26 have been made to show the average responses by age in gender for each dialect:

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
■ 18-30 Female	4.87	4.39	4.92	4.22	4.45
■ 18-30 Male	4.8	4.21	4.93	4.05	4.36
■ 45+ Female	4.78	4.28	4.76	4.39	4.59
■ 45+ Male	4.6	4.17	4.7	4.15	4.24
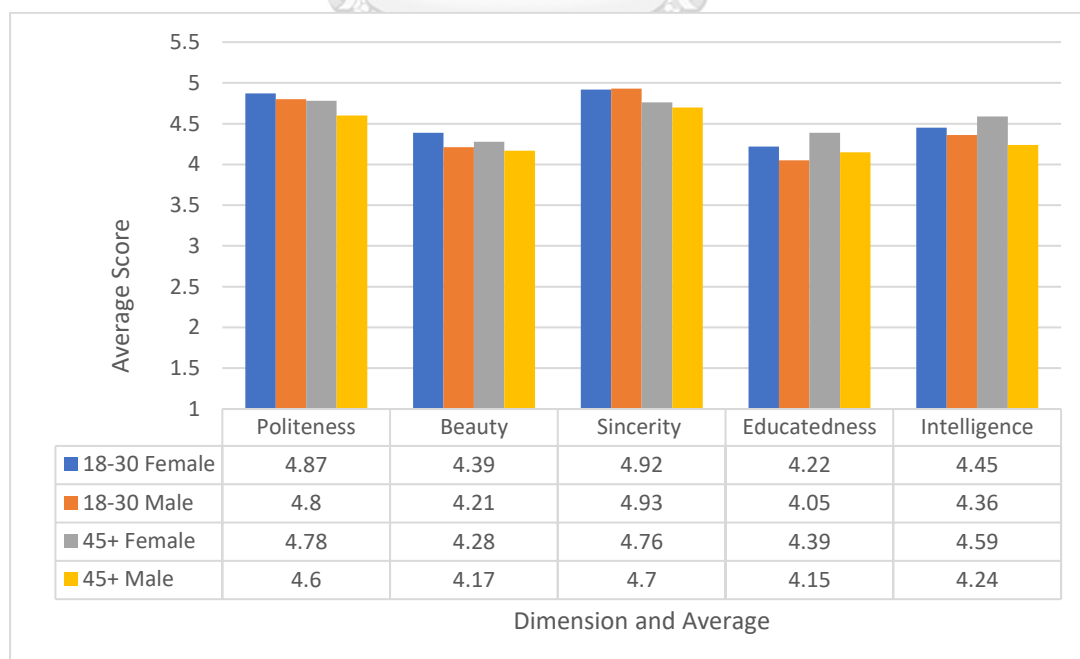
Figure 24: Overall Average Scores Based on Age and Gender for Northern Dialect

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
■ 18-30 Female	4.98	4.49	4.86	4.39	4.47
■ 18-30 Male	4.66	4.41	4.76	3.76	4.06
■ 45+ Female	4.75	4.39	4.8	4.25	4.4
■ 45+ Male	4.83	4.42	4.79	4.05	4.41
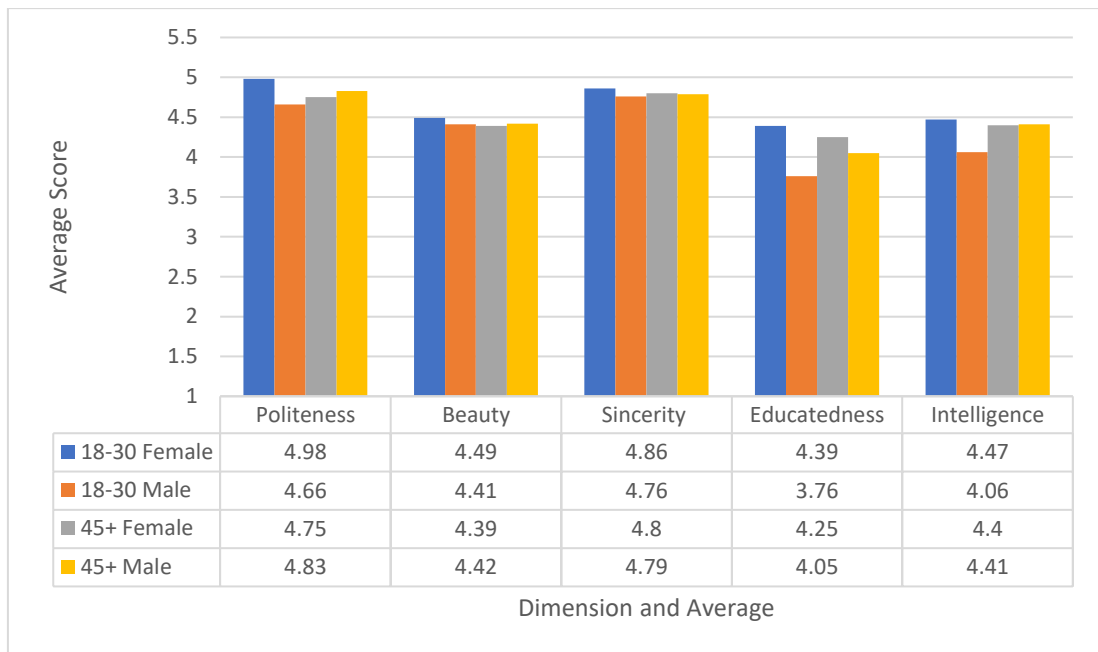
Figure 25: Overall Average Scores Based on Age and Gender for North-eastern Dialect

	Politeness	Beauty	Sincerity	Educatedness	Intelligence
■ 18-30 Female	4.67	4.47	5.03	4.24	4.39
■ 18-30 Male	4.27	3.86	4.87	4.01	3.9
■ 45+ Female	4.8	4.28	4.8	4.36	4.52
■ 45+ Male	4.58	4.05	4.8	4.03	4.33
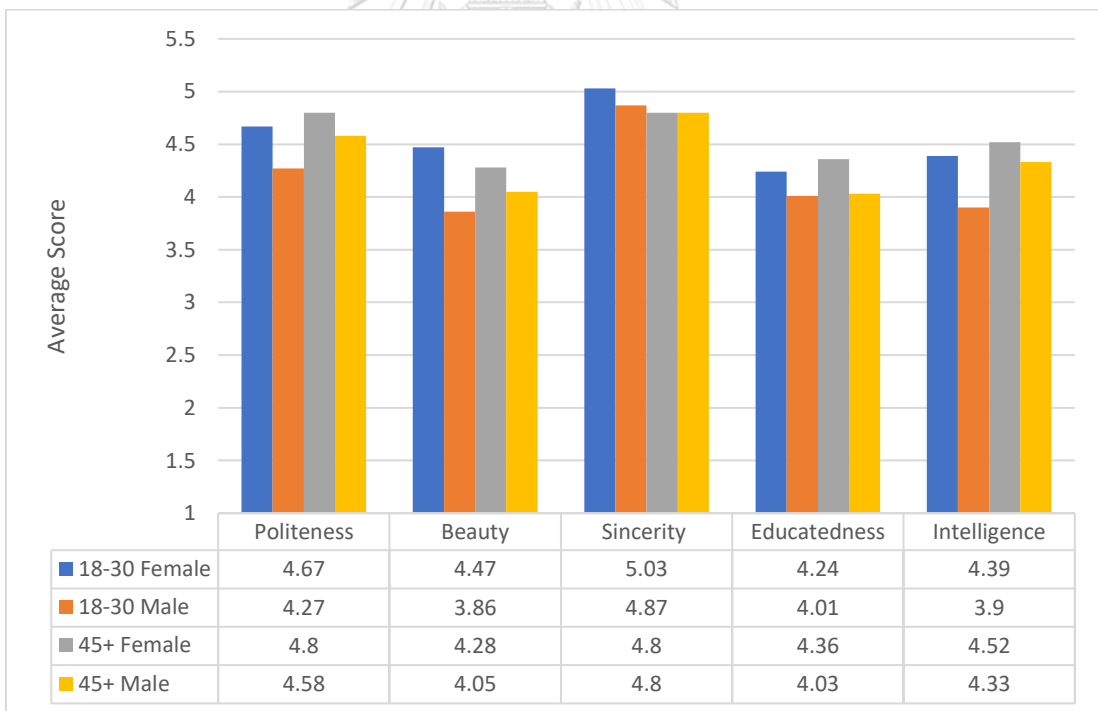
Figure 26: Overall Average Scores Based on Age and Gender for Southern Dialect

Overall, the Northern recording (see Figure 24) showed that men and women both rated every dimension slightly more negatively than their younger counterparts

except for *Educatedness*, which was the opposite. As for the North-eastern dialect in Figure 25, the gender-age results were similar – older men and older women gave harsher scores than their younger counterparts. Finally, for the Southern dialect shown in Figure 26, older men gave higher scores for *Politeness*, *Beauty*, *Educatedness* and *Intelligence* whereas the older women only gave higher scores for *Politeness Educatedness* and *Intelligence*. Overall, women did score more positively, but there were 4 occasions where 45+ year old women scored lower than younger men: *Politeness* and *Sincerity* (Northern), *Beauty* (North-eastern) and *Sincerity* (Southern). Finally, although older women scored higher than older men in Northern and Southern recordings, the North-eastern dialect saw older women score *Politeness Beauty* and *Intelligence* slightly lower than their older male counterparts. The pattern that older women scored more harshly than older men for the North-eastern dialect does provide some limited evidence to suggest that in terms of the age hypothesis, at least older women, the North-eastern dialect was less positive for them.

Chapter 6 Discussion and Conclusion

6.1 Discussion

The discussion portion of this chapter will address each research objective separately. To see whether there are any overall differences between dialectal attitudes, the first section will address this. Firstly, a brief summary of the general results will be outlined. Then an analysis for the Northern, North-eastern and Southern dialects and a general comparison will be carried out. For the second objective addressing the age differences, a similar structure will be utilised with a general results summary as well as individual analysis for each dialect and an overall analysis as well. Finally, implications, limitations and recommendations will be presented, and finally concluding remarks.

6.1.1 General Results

Overall, all recordings received generally positive evaluations from the Central Thai participants. The Northern recordings received the highest scores from *Politeness* and *Sincerity* while *Beauty* and *Educatedness* received the lowest scores in both recordings. The North-eastern dialect also received broadly positive responses. The dimensions of *Politeness* and *Sincerity* achieved the highest scores amongst the two recordings. *Educatedness* received the lowest of all dimensions, but still receiving an overall positive score. On the Southern dialect, *Sincerity* attained the highest scores for *Sincerity* for both recordings. However, *Educatedness* and *Beauty* were given the lowest scores amongst both recordings.

With an overall comparison, all scores were comparatively positive. The Northern Dialect was scored most positively overall, although it was a very close call with the North-eastern dialect. The Northern Dialect won the top score for *Educatedness* and *Intelligence*, *Beauty* and *Politeness* for the North-eastern dialect, and *Sincerity* for the

Southern dialect. The lower scores were achieved by *Southern* dialect, in all dimensions except *Sincerity*, which was only just achieved by the North-east. An overall comparison of gender revealed that men scored each dimension in each recording lower than women. This was particularly relevant among *Educatedness* and *Intelligence*, which received the lowest of the low scores amongst all recordings.

6.1.1.1 Northern Dialect

It was hypothesised that the Northern Thai speakers in the recording would achieve positive scores according to participant responses, and this was the case. Particularly high rankings were amongst *Sincerity* and *Politeness*. This could be because Northern people have always been considered as 'gentle and civilised people'(Selway, 2020). It could be for this reason that particularly high responses were achieved amongst *Sincerity* and *Politeness*. A study conducted on university students by Chanyam (2002) also found that the Northern dialect received higher evaluations which would also give some evidence to this particular result. However, amongst the dimensions of *Beauty, Educatedness* and *Intelligence*, there were some lower scores present and these dimensions received the lowest scores amongst the Northern recordings. Because minority languages and dialects have been shown to have less prestige (Charunrochana, 2019), it seems to be expected that not everything about Northern Thai would receive perfect scores. Moreover, it was said in Chapter 4 that this recording may have been difficult to understand. This is because one of the Northern recordings was localised to a small area and thus exhibiting different language features such as vocabulary from Northern Thai in other parts. For example, ฟอฟัก (/fɔ:1 fak4/) which means 'vegetables' differs from its counterpart ผัก (/pʰak2/) in Standard Thai and perhaps Northern Thai in other areas. Central Thai thus speakers may have found one of the recordings difficult to understand and because of the prestige of Standard Thai as opposed to dialects, it thus may have received lower scores because of this. However, this recording was chosen because of this distinctness, and the fact that some lower scores were given would suggest some miscomprehension or that not all Central Thai people thought highly of Northern

Thai. However, the rankings for Northern Thai were by majority positive, and this provides evidence in support of our hypothesis.

In terms of establishing an understanding for this positivity, while Phibun Songkram's rule did affect the usage of the dialect in official situations for decades, as mentioned above the stereotypes about Northern Thai people are in general positive. Selway (2020) proposes that the lack of negative stereotypes surrounding Northern people are possibly due to with a lack of 'co-ethnics living in a border country', in comparison to the North-east, or because some of the oldest and first Tai kingdoms rose and fell in the same region. In his study of Northern Thai identity, he also reported that most of his participants identified as both Thai and Northern, suggesting a high level of assimilation into mainstream Thai society. Finally, it is also important to mention that unlike North-eastern language, Northern language is not mutually intelligible with Central Thai (Srichomthong, 2012). In this sense, Central Thais may view the North as one of their own, with just some rich culture and a different way of speaking, but no objective dislike as with other particular minorities.

When we consider Symbolic Domination, it is possible that the Cultural and Linguistic Capital of the Northern people and their language, despite being lowered in previous in periods, has increased due to the changes in language policies and general attitudes over the past two decades. However, Cultural Reproduction would expect that these historical attitudes and policies would be reflected in contemporary times, which appears not to be the case with the Northern dialect. However, an important point to be made is the importance of Standard Thai as a Symbolic System. Standard Thai is of course required to be the principal language of education nationwide (recall Bickner & Hudak, 1990), so as a Symbolic System of the past and present, it may have caused participants to rate *Educatedness* and *Beauty* slightly more poorly,

as misunderstanding this dialect and belief in their own may have decreased the Linguistic Capital of the Northern Dialect.

6.1.1.2 North-eastern Dialect

The initial predictions for the North-eastern Dialect were that it would receive much poorer scores than the other dialects. However, the results for the North-eastern Dialect were collectively positive especially with the dimensions of *Politeness* and *Sincerity* which attained formidable scores. Although other studies did not exclusively study the attitudes of Central Thai people, their results do conflict with these findings. Chanyam (2002) also reported that attitudes towards the North-eastern dialect received poor scores from other students who were not from the region. It is undeniable that North-eastern people have been stereotyped as as poor and rural people (Nanongkham, 2011; Tomioka, 2009). In fact, North-eastern people are often portrayed as 'socio-economically backward, unsophisticated, or downright stupid', and the North-eastern dialect is subordinate to Central Thai in status (Alexander & McCargo, 2014). However, based on the contradictions as displayed by the results, it would seem that language attitudes in Thailand have changed within at least, the last 10-20 years, and this could be a result of change in language policy, the perception of North-eastern people and their culture, and rising importance of regionalism. At the same time, appreciation of North-eastern culture has increased. Modern promotion and popularisation of North-eastern culture such as through food and music (Nanongkham, 2011), as well as the rise of North-eastern literature (Platt, 2013) may be a contributing factor as well to this apparent change in language attitudes. However, despite an overall positive score *Educatedness* received the lowest scores amongst both North-eastern recordings and *Intelligence* also was comparable with some scores of 2. While in the case of the North-eastern dialect, the hypothesis was incorrect and positive scores were achieved, the lower scores in

these two particular dimensions could be lasting evidence of the once dominant, negative stereotypes surrounding this minority group of people.

It is also important to consider why this positive shift in attitude may have occurred. Other than the increase in popularity of the region, it is important to note that despite previous interventions from the Thai state, the Lao-North-eastern identity was never eradicated (Sangiamvibool, 2022). Moreover, despite a general acceptance of Thainess amongst North-eastern youth, they are in touch with their own culture and its history, and the migration of North-eastern people around the country meant that in a contemporary respect, the previous conception of North-eastern people as rural is incongruent to the current reality (Sangiamvibool, 2022).

In another way, North-eastern people were one of the main groups of people in the Red Shirt political movement in the 2000's (Alexander & McCargo, 2016), and thus their increased political mobility and recognition may have caused the attitudes and perception about them to have been further changed. The volume of protestors was reported constantly by media (Buchanan, 2013), and the Red Shirts had their own TV channel giving continuous reports while the state used regular media to combat their attempts (Taylor, 2012). However, through this movement it wasn't just the participation in protests which may have affected the North-eastern people's image, but rather the media coverage it got them. In this way, it is possible that overall attitudes towards the North-eastern people may have improved, furthering the idea of an urbanised, motivated, and more educated group of people than presented before.

This may explain a change in attitudes, but it is possible that the media attention North-eastern people have received in recent years is due to the heightened perception of their politeness as highlighted by the results. Firstly, the presence of

North-eastern Identity in television and music is significant. There has been a steadily increasing appearance of the Isan dialect in both pop music, but also in soap operas and comedy sets, and while these often times may depict a stereotypical North-eastern culture, but are promising for exposure in the public space is a promising move for attitudinal change (Hesse-Swain, 2011). There are even now a plethora of series with North-eastern dubs (see Viu, 2023), which shows the growth and existence of North-east dialect amongst the Thai people. Through the continual exposure to the North-eastern dialect, it is possible the politeness has increased significantly as it may have become of a normal fixture of everyday life for all Thais including, Central Thai people.

In terms of Symbolic Domination Theory, it is clear that both the Cultural and Linguistic Capital of North-eastern people and their dialect has increased, as the findings of this study and recent trends have likely contributed to a shift in attitudes. Inadvertently or not, the media itself has become a Symbolic System, with each production a Symbolic Mechanism in which Northeastern people have utilised to increase their own Cultural and Linguistic Capital. While stereotypical depictions of North-eastern people may collectively be thought of as acts of Symbolic Violence against the North-eastern people, the North-east seem to have mitigated these issues and come out on top.

However, it was thought through Cultural Reproduction we would expect that policies such as that of Phibun Songkram would have caused the language attitudes to still be negative towards the North-east. On the other hand, it is clear that through the respective Cultural Reproduction amongst North-eastern people has ensured that their identity has never been erased, and their increased migration in the last few decades has improved their social mobility in that they are not viewed as rural as before, and the cultural and political exposure of North-eastern language to Central

Thai people thus possibly increased the Cultural and Linguistic Capital of the North-eastern people. Although, the lower scores amongst *Educatedness* and *Intelligence* may be indicative of the Cultural Reproduction of values spread during previous periods in modern Thai history and how they still exist as murmurs of present-day attitudes.

6.1.1.3 Southern Dialect

Finally, it was hypothesised that the Southern Dialect that positive attitudes would be observed, and this was largely the case. *Sincerity* received the highest scores, and this may be in part to do with societal stereotypes about Southerners. Little literature exists around the nature of Southern Thai people, but what does exist is that Southern Thai culture distinctly different (Selway, 2007) and that Southern Thai men in particular are aggressive (Polioudakis, 1991). However, unofficial stereotypes on forums such as Pantip, offer stereotypes such as being sincere and direct, amongst other responses (see thread by Member 1715710, 2014). From unofficial sources we can see a reflection in possible stereotypes of Southern people being sincere as this was the highest scoring dimension for both recordings. However, while all results were still in positive range, the lowest scoring were *Beauty* and *Educatedness.* Although the stereotype mentioned by Polioudakis (1991) only discusses aggression and men, the Pantip discussion also discusses the directness of Southern people. In terms of current literature, Tomioka (2009) and found that North-eastern people considered Central Thai as more formal, as well as good for clarity and efficient communication. In this sense, if non-Central Thais believe this, then it is possible that this is a dominant way of thinking may exist beyond North-eastern, and this coupled with the stereotype of aggression and directness may have caused the Southern recordings to achieve slightly fewer positive scores. However, Wuttichan et al. (2017) and Tomioka (2009) found Southern and North-eastern Speakers thought that Central Thai was more polite than their respective dialects, so it is intriguing that the Central participants in this study rated the Southern recordings

quite positively. It could be that in this generation, the attitudes towards Southern Thai are also steadily increasing in positivity.

However, it is unclear as to how these stereotypes came about. Local communities in the South are thought to be independent, 'self-reliant, individualistic and treasuring freedom' (Kittaworn et al., 2005). Admidst this, they are also perceived to be generous, modest but at the same time having a strong personality and more aggressive than other Thais, having the ability to say whatever they wish (Kittaworn et al., 2005; Sugunnasil, 2005). From these understandings of Southern people it is clear there is a contradiction in the stereotypes which have been formed about them, and this could be the reason for the division amongst results. Since they are viewed as strong and more free to express their feelings, it makes sense that *Sincerity* achieved the highest scores. With this idea it is possible that the blunt and aggressive perception of Southerners is what also gives them the stereotype of being sincere, as their bluntness may be perceived as being more straight-forward. However, their 'fierceness' as it were, resulting from their individualistic and direct nature when communicating, may be deemed as less compatible with Central Thai culture and thus may be a factor for Central Thai people to categorise Southerners as having less *Beauty* and *Educatedness*. As Wuttichan et al. (2017) and Tomioka (2009) discovered, Central Thai is perceived as more polite, so maybe to Central speakers listening to Southern Thai, it is not following this expectation, and because of this reflects a lack of grace and educatedness as it does not follow the standards that as a dominant language, Central Thai sets.

When adding the interpretation of Symbolic Domination Theory, it would seem that Southern Thai has a lower Cultural Capital because of the cultural differences between the central region and the South. Accompanying this, it would appear that Southerners appear to have less Linguistic Capital because their style of

communication is perceived as incongruous to Central Thai language and culture, which could explain the high scores in *Sincerity* but less positive scores for the other dimensions. It is difficult to ascertain the effect of Cultural Reproduction with concern to the Southern dialect, because the contrast in perceptions of the people and their culture would seem inconsistent and varying. It is thus possible that multiple conceptions of what Southern people are – positive and negative – have existed and replicated between generations without one overtaking the other, thus causing the results as presented in this study.

6.1.1.4 General Comparison

Overall, all recordings received generally positive scores which suggests positive language attitudes amongst the younger generation of Central Thai people. However, interestingly the North-eastern dialect received the highest average responses in 3/5 dimensions; *Politeness*, *Educatedness* and *Beauty*. In addition to this, the Southern recordings received the lowest average scores in all dimensions except *Sincerity*. This is rather in contrast to the hypothesis that the North-eastern dialect would receive the lowest scores. Moreover, this also conflicts with existing studies such as Palikupt (1983) and Chanyam (2002) which demonstrated results that clearly showed more dispreference or negative atittudes to the North-eastern dialect. Chanyam (2002)'s results showed that the most positve attitudes towards dialects besides Standard Thai was for Southern Thai. Although these studies were comparative in nature between non-Central Thai people or Central Thais comparing their dialect to others, it does call into question the results of this study in terms of the positive language attitudes reported. Firstly, it would seem that the more positive evaluations of North-eastern speakers would hint at a shift towards more positive language attitudes. As for the Southern speakers, while of course the speakers were evaluated positively, the fact that they were rated less positively than the other dialects demonstrates the complexity of the stereotypes about the people who speak this dialect. This, and

also how the language atittudes for this dialect may not be as positive compared to the other dialects.

However, it is important to go beyond why these results happened and look at the underlying causes and trends which may been responsible for them. Firstly, it would appear that North-eastern culture and identity has received a lot more attention in the twenty years than the rest of the dialects, which may be responsible for this attitudinal shift. The Northern region is also very poplar holiday destination amongst Central Thais, who return home telling stories of the beauty of both the language and culture of Northern people (Selway, 2020). Moreover, with destinations such as Phuket being described as 'Southern Thailand's premium resort destination'(Kontogeorgopoulos, 2004), it would appear the type of tourism often promoted and undertaken in the South is possibly less cultural and involves less interaction than with locals than the North of Thailand, since it is often marketed as a place of leisure and respite. Studies and papers about North-east are also numerous and many seek to unveil the newfound popularity of North-eastern culture (Hesse-Swain, 2011; Nanongkham, 2011), whereas studies about Southern culture tend to focus on religious and political tensions, or about the Muslim culture specifically, not mentioning the Southern dialect (Joll, 2018; Scupin, 2013; Yusuf, 2007). In this sense, much of the literature detailing Southern Thai narratives is that of conflict, and the North-east less so. This could mean that in a real world context, Central Thai people are less exposed to Southern Thai culture and its value, and thus there atittudes are less influenced and more negative.

When we consider this with the interpretation of Symbolic Domination Theory, it seems indicative that the Northern and North-eastern dialects have both more Cultural and Linguistic capital because of the type and volume of exposure that Central Thai people have to these cultures. However, when we consider Cultural Reproduction and its transmisisssion of beliefs over generations, it would appear not

as clear cut since the results about the North-eastern and Southern dialects contrast with previous studies, suggesting a shift in attitudes which has ocurred within this century alone. It would therefore appear that while overall language attitudes are positive, there have been changes which have rejected the concept of Cultural Reproduction and thus caused the evaluations of Southern Thai to decrease and North-Eastern Thai to increase.

Finally, gender was kept as a general comparison of results but was treated as a random factor and not a part of the main results. This was because overall, it was observed that men scored every single dimension in every single recording, lower than their female counterparts, particularly concerning *Educatedness* and *Intelligence*. It would suggest that amongst all the positive responses, men, specifically Central Thai men, are more likely to harbour negative attitudes towards regional dialects in Thailand. This is particularly interesting as such as Ladegaard (2000) found that men more positively evaluate verncular language features as opposed to women. Another particular factor to consider is that in Thailand, there is an expectation that Thai woman should be very polite (Fongkaew, 2020), which could indicate that there is some social desirability bias whereby some pariticipants concealed their true attitudes in the name of politeness and responded positively. However, I think do not believe this is the entire cause as if it had been, there may have been more variation amongst the results with at least some recordings have lower responses than men. However, because the fact that not some, but every single and recording was scored less positively by men suggests a trend among men to evaluate regional dialects more negatively. If there was more variation amongst results, it could be more questionable.

Another concept which could be explored under Symbolic Domination Theory, is the concept of Masculine Domination (Bourdieu & Nice, 1998). According to Bourdieu, Masculine Domination is a subset of Symbolic Violence, but rather in the sense of

something that exists sublty, in daily life and represents an internalised narrative which is spread throughout society. In the context, we could analyse this occurrence of men scoring regional dialectal recordings as poorer than women did because of ths subconcious internalised sexist ideologies which exist in all societies, which could have lead them to believe these dialects did not sound as educated or intelligent as women did. As all recordings used female voices, it does give the possibility of this, that within society regional dialect speakers who have women, to some extent, have less Cultural and Lingusitic Capital than their male counterparts. However, this would require further confirmation and exploration in further studies which compares dialectal guises of both men and women.

6.1.2 Focused Results – Age Analysis Results Summary

Only slight differences were identified in results for the Northern Thai recordings, none of which were statistically significant according to the regressions carried out. Overall, the 45+ year old age group scored everything more positively except *Educatedness* and *Intelligence.*

The scoring of the North-eastern dialect returned only minor differences in scores when age is included as a factor, and none of these were statistically significant. For this dialect, the older group of participants scored *Politeness*, *Sincerity*, and *Intelligence* lower.

For the Southern dialect, overall the 45+ year old participants scored *Beauty* and *Educatedness* slightly more harshly. Overall results of the general regressions revealed significant results for the more positive results in *Politeness*, *Intelligence* and *Educatedness*. The results of the multiple regressions demonstrated that for Recording 1, *Intelligence* and *Beauty* were significant at the 1% level, demonstrating that the higher scores for *Intelligence* but lower scores for *Beauty* by the older

group, were significant. *Politeness was* marginally significant at the 10% level and Sincerity at the 10% level due to the 45+ year old participants rating *Politeness* more positively, and *Sincerity* more negatively. In the Southern 2 recording, Sincerity was significant at the 5% level and *Educatedness* at the 10% level, explaining both the lower scores of *Sincerity* and higher scores of *Educatedness* by the 45 + year group.

Overall scores show that the older generation appeared to score *Beauty, Sincerity* and *Intelligence* more positively, but *Politeness, Educatedness* were more likely to achieve lower scores by the same groups. Overall comparison revealed that only minimal age variation was identified in the results.

6.1.2.1 Northern Results Focused Analysis

The hypothesis was that the 45+ year old participant group would score all dialectal recordings more negatively, and the results of the Northern recording indicate that there are both more positive and more negative results, disproving the hypothesis. Although no significant age and gender-age related results were returned for the Northern recordings, it is interesting that the older generation scored the *Status* characteristics (eg. *Intelligence*) more poorly than *Solidarity* characteristics. There also appears to be a slight variation amongst older male scores being lower than older female scores which were slightly more positive.

The trend amongst the older group of participants evaluating *Status* characteristics slightly less positively could be indicative of the remnants of a generational influence on language attitudes. Since the 1990's was the turning point of Thai language policy, it is thus plausible that this is the case. Specifically, Kosonen (2008) identifies three particular factors involving the literacy of minority languages in Southeast Asia: globalisation, nationalism, and regionalism. Although globalisation did start to be a factor when language policy started to change towards foreign countries in the

second half of the 20th century Hengsuwan (2018), nationalism was still an observable factor since before Phibun Songkram's reign, and regionalism just received traction within the last few decades. Therefore, the dominance of Standard Thai, while may have been mitigated within the last few decades, still pervades and this could be an explanation for the still slightly lower scores amongst certain dimensions from the older generation.

Moreover, the gender differences demonstrated with the Northern recordings could provide both further evidence to the gender differences already exhibited as well as provide further corroboration for the age-related results. Firstly, in terms of Symbolic Domination Theory, it would appear that through Cultural Reproduction, the Symbolic System of Standard Thai has shown that while there are not significant differences, hints of language attitudes caused by past policies may still be internalised by the older generations in Thailand. However, it appears that recent policies through their Symbolic Power, have been able to positively influence language attitudes and this could be a reason for no significantly negative results. Moreover, the differences in gender could once again be an example of Masculine Domination. Through previous political periods, it is possible that Central Thai people internalised these policies and reflected in their language attitudes towards other regional dialects. Because of the concept of Masculine Domination, it is possible that these particular attitudes were harsher amongst than women, as reflected in the general results. On the other hand, it could also suggest that within younger generations, Masculine Domination has less of an effect as they scored the dialects as more positively. In any case, the case of Masculine Domination also gives further insight to our understanding of language attitudes in Thailand – while age may have an impact, gender and age may also be tied to each other as factors in determining an individual's language attitudes.

6.1.2.2 North-eastern Focused Analysis

The age hypothesis for the North-eastern dialect could also not be confirmed, as no significant results were returned and the conflict in more positive/more negative results observed between the two recordings and age groups highlights a contradiction. This could inevitably just a slight stylistic difference which could have returned the very minor differences in scores as in general would appear that the scores are slightly higher in Recording 1 and Recording 2. However, because these differences are minor, and results are overall positive, it would just appear to be preferences of the participants and thus not particularly related to individual attitudes.

The only result of interest was that older women gave slightly more negative scores than younger participants for one dimension, as well as for three dimensions compared to their male counterparts of the same age group. In terms of Symbolic Domination Theory, the argument that Masculine Domination could be an influence amongst gender and specifically within the older generations and their gender differences, would appear to be invalid here. However, because in the general differences in scores between to recordings, it is possible that because Thai women are expected to be polite (Fongkaew, 2020), that the woman in this recording may have been judged as less polite than the other recording. Given that male speech is more 'directive' and likely to exhibit non-standard language (Haas, 1979), it is possible that the speech was more acceptable to the older male participants, and are not bound by the same expectations or politeness rules that the female participants follow and used in their judgements, at least in this case. Therefore an argument can be made in this case that Masculine Domination may be present, affecting the linguistic capital of the speaker in the recording because of the internalised, subconscious rule that women should be more polite, which could

have been projected by the older participants onto their answers. However, if this was the only reason then this would have been the case for all recordings. It is possible that due to the previously negative stereotypes associated with North-eastern people and culture, coupled with Masculine domination that this is why these negative scores amongst older female participants ocurred. Besides this, to say that here previous political policies may be a cause of negative language attitudes would be a stretch because it is difference exhibited specifically in one recording, and specifically points to only slightly less positive attitudes by older women.

6.1.2.3 Southern Focused Analysis

The Southern dialect recordings were the only recordings which returned significant results in relation to age. Between the two recordings, it is interesting that the older generations scored *Intelligence*, *Politeness*, and *Educatedness* whereas *Beauty, Sincerity* received significantly more negative scores amongst the older participants. These more positive and negative results given by the older age group provide evidence contrary to the hypothesis that negative responses would be given.

What is particularly interesting is that *Solidarity* type characteristics were by far evaluated more positively by the 45+ group. A study conducted by Murphy Jr et al. (2010) revealed that older generations of Thai people give particular importance to loyalty, honesty and sincerity as well as responsibility. It could be that because of direct, kind and individualistic nature of the Southern Thai people, that *Intelligence*, *Politeness*, and *Educatedness* may have received more positive scores particularly because the older age group because they may view as the blunt nature of Southern Thai as perhaps a more effective, and polite way of communication. However, the Southern dialect is also known as a copper accent (สำเนียงทองแดง), having very noticeable and potent phonetic features (Kamalanavin, 2005). Because of the strong

features and being compared to a metal, it is possible that the older speakers consider it less beautiful and sincere.

However, while the positive attitudes identified may be explained by difference in generational values, it still is yet to account for the older generation's specific devaluation of *Sincerity* and *Beauty.* It is possible that with the new language policies, that there is a generational shift in how Central Thai people perceive Southern Thai. During Phibun's time in government, he portrayed the deep south as 'un-Thai field within broader notions of Thai culture' (Tsukamoto, 2020). It was thus specifically shown in a negative light, and particularly as being othered, the Southern dialect may have lost its charm in terms of *Beauty* and *Sincerity* for older generations of Thai people.

Finally, Symbolic Domination Theory would tell us that through Cultural Reproduction, it is possible the older Thai generations value the Southern dialect because they may see its directness as being a more efficient way of communication and thus possessing polite, educated, and intelligent features. In this sense Cultural Reproduction could be a factor as these results could be based on values shared by older generations of Thai people. However, through Cultural Reproduction, it would appear that especially through Phibun Songkram, the South has been particularly villainised which may have resulted in older generations still holding this sentiment, resulting in some devaluation of the dialect.

6.1.2.4 General Focused Results Analysis

Overall, it would appear that the hypothesis of 45+ age group evaluating the regional dialects as less positive than the younger participants has little evidence in support of it. That *Beauty, Sincerity* and *Intelligence* were rated more positively, but *Politeness* and *Educatedness* were more likely to achieve lower scores by the same

groups demonstrates that overall, there is no pattern in the evaluation of *solidarity* or *status* characteristics, which means little generalisations can be made as for the likelihood of older or younger generations to consider regional dialects in a wider context. This can be said for the case of gender and age, which showed no significant results when included in the regressions for analysis.

However, it may be possible that older generations distinguish *Educatedness* and *Intelligence* and this may be due to historical implications. In this way, Central Thai people can see that regional dialect speakers are sincere in that they're authentic in the personalities and features that they portray, and in the way they speak display attributes which could be attributed to intelligence. However, because of historical policies of education and the maintained nature of Standard Thai as the lingua franca and language of state education, it is possible that these factors may have influenced the 45+ year old group to generally give lower scores of *Politeness* and *Educatedness* as regional dialects generally exist outside of the realms of education. Moreover, there is an understanding that only those who can speak polite Thai are those with higher levels of education (Bickner & Hudak, 1990). Therefore, it would see that these two particular dimensions are linked – regional dialects are seen as less educated and thus are more likely to be evaluated as less polite due to this.

Symbolic Domination Theory would suggest that Standard Thai, as a symbolic system has significantly more cultural and linguistic capital which influences the minds of those who speak it natively and monolingually. Because of previous political policies and attitudes, it seems that Central Thai people are able to recognise the linguistic capital of regional dialect speakers in terms of their *Intelligence* and *Sincerity*. Therefore, the dominance of Standard Thai and the policies around them, counting as mechanisms, has contributed to previous generation's attitudes towards the *Educatedness* and *Politeness* towards regional dialects. While overall results were of

course generally positive and because no significant patterns can be identified between the two age groups, through linguistic policy as well as the heightened promotion and visibility of regional cultures in Thailand, the ability of these dialects and their speakers seem to override Cultural Reproduction and the effects it could have had on the older group's attitudes. However, the attitudes towards the regional dialects of the older generations are complex, multifaceted and although a heightened cultural and linguistic capital amongst the dialects can be identified, the limited, non-significant results where the older participants gave more negative scores do suggest echoes of policies and attitudes of the past.

6.2 Implications

No previous age-based comparative investigation has been done to investigate language attitudes specifically among the Central Thai towards all the other dialects. This type of research has also not been conducted in the context of seeing whether the change in language policy from history to present also translates into the difference in language attitudes in the modern context. The results suggest that despite a small proportion of negative responses, the dialects examined received positive results, so the positive language policy today could be a reflection of or a causation for Central Thais to hold more positive attitudes to the dialects. Specifically, within the last 20 years there may have been a shift in language attitudes, as the North-eastern dialect has previously received negative scores in other studies. However, the Southern dialect has achieved more positive attitudes in other studies, but on this occasion, it gained the lowest scores of all the dialects.

As for the age analysis it was demonstrated that older generations both more positively and negatively perceived the Southern dialect, as confirmed by statistical analysis. This would further strengthen the idea that the North-east has received more

attention in recent years and reflect that the that the Southern dialect has received less scholarly and public attention than the North-east in recent years. However, because of limited significant results these differences wouldn't suggest any broad, age-related variation in language attitudes amongst the Central Thai population.

The factor of gender was shown to be unrelated to age, but overall male participants consistently gave more negative scores than female participants. This indicates that Central Thai men are more likely to hold more negative language attitudes towards regional dialects and may be indicative of a general trend whereby men are more likely to think less of regional dialects than women.

Moreover, the utilisation of the verbal-guise technique provides a unique opportunity to use a methodology not often used in a Thai context and provides a promising avenue of future experimental investigations into Thai language attitudes. The overall positive results and their implication of positive attitudes highlight the success of this method as no particularly negative attitudes were observed in any one particular recording, with only minor variation in scores. Based on this, the use of natural guises taken from the internet would appear to be a beneficial method to utilise natural language and ensure more reliable results in Thai language attitude studies.

Symbolic Domination Theory is useful as a tool to analyse language attitudes and if correct some evidence can be shown to show limited age difference as well as general overall differences. There is some evidence to support the concept of Masculine Domination, and how both Cultural and Linguistic Capital exist and affect the regional dialects and their speakers in Thailand. However, the concept of Cultural Reproduction had less evidence in support, as the age-related differences in scores was minimal, and evidence to the increase of positive attitudes towards the North-eastern people and the slight decrease of positive attitudes towards the Southern

dialect would suggest that these phenomena are less influential than the use of symbolic mechanisms such as language or state policy. Further research is required to attribute this theory in a Thai language attitudes context.

This project, as a mix between area studies and linguistics, has highlighted the importance of analysing language attitudes by looking at policy and modern/past trends in culture and how they influence language attitudes. By expanding the concept of language attitudes to be inclusive of the speech community we belong to, it expands the scope of reasoning for which we can understand the production of and shift in language attitudes. In doing so, it was highlighted that past policies had only minor effects on contemporary language attitudes and that there is a co-dependent relationship between language policy and promotion of regional cultures amongst the people. In Symbolic Domination Terms, we see it is possible of both the state, but also the public to use Symbolic Mechanisms such as media coverage, literature etc. to improve attitudes towards dialects, and increase the Cultural and Linguistic Capital of non-dominant language varieties.

6.3 Limitations

It is of course important to discuss the limitations to the methodology study. The Verbal-Guise Technique isn't without risk, and the use of different guises can achieve slightly different scores. This was observed with the North-eastern dialect Recording 2 which was scored slightly lower, but overall, the North-eastern dialect received the highest scores so it would suggest these differences were not major. In this recording the speaker was eating, and it is possible that these sounds contributed to her lower scores. Therefore, for future continuations of this study, even more scrutiny should be given to the guises used and their differences, and not just linguistic features but sounds and other features in the recordings.

Moreover, this research only studied guises using female voices, and this was a decision to keep a level of consistency among the guises and to risk conflicting results. However, because of this we did not study attitudes towards male speakers of regional dialects, and it is possible that the results could be more different as male speakers speak using more vernacular (Haas, 1979). Further on the topic of gender, we did not achieve enough scores from those identifying as neither men nor women, so it was impossible to carry out a reliable gendered analysis including the 'other' participants, as there were simply not enough.

Another potential issue was that we did not use Central Thai as a comparison, which made statistical analysis a little more difficult to carry out as no baseline language strain was used to compare all the results against. However, this was a decision because the goal of this study was to compare attitudes towards dialects, not amongst dialects. Other studies have already studied how people perceive Central/Standard Thai, so this was an effort to be different from said studies. Moreover, because of the different definitions of Central Thai as outlined by Diller (2002), it would have been difficult to have chosen recordings which could have been used as this so-called baseline comparison. Therefore, this methodological choice is both a limitation and a benefit to the study, but possibily could require consideration for further studies, especially for implicit language atittude studies.

In terms of the question design, some participants reported a couple questions were quite harsh (e.g. Intelligence question), so maybe a more delicate approach to writing questions could be taken. In this way, the methodological approach could be a little bit vaguer, and participants wouldn't feel like they must be mean when giving their answers.

Finally, it is important to address that the gap in ages (15 years) between participant groups, which may have limited the interpretations of the results. This was set up out of concern that it would be harder to recruit the older age groups for this study. However, had the gap been larger by including participants over 60 years old, different results may have been possible and less similar than to the younger age groups.

6.4 Recommendations

Based on the results and implications of this study, a number of recommendations can be made. Firstly, the objectives of this study were only assessed using the Verbal Guise Technique, which explores explicit language attitudes towards language. This is okay as this type of the study was still rarely found in the Thai language attitudes context. However, future replications of this study would be wise to explore implicit language attitudes, perhaps using an Implicit Association Test. By using this methodology, it would be interesting to see if the positive, explicit language attitudes observed in this study translate to Central Thai people's implicit language attitudes as well.

Furthermore, another important future direction for this study would be the inclusion of male guises to the list of recordings used in the study, or a study exclusively examining male guises. In this way, we would be able to ascertain of language attitudes to regional Thai dialects are really all positive or related exclusively to the gender of the speaker.

Based on the analysis of this study's results, it would also seem prudent to carry out attitudinal research looking at attitudes towards Thailand's minority languages. There is a wealth of language about the oppression of languages like Malay in the South (see Joll, 2018) and the decline of Northern Khmer (see Vail, 2007), so it would be a

worthwhile area of study to see whether the decline of or oppression of minority languages is influenced by language atttiudes.

Finally, based on the results of this study, it would appear important for the Thai government or NGO's to draft policies to promote the Southern Thai culture a little bit more. The Southern dialect received the lowest scores of all the guises in this study, and this seemed to be because of a lack of interaction publicization of Southern Thai culture, so more promotion of the culture in that region could be a beneficial policy idea.

6.5 Conclusion

The first objective of this study was to ascertain the predominant language attitudes of the Central Thai people towards the regional dialects in Thailand. Overall results demonstrated that all participant groups positively evaluated speakers in each of the dialectal recordings in this study, which suggests that they indeed hold positive language attitudes towards these dialects. This is particularly true in the case of the North-eastern dialect which achieved the highest scores, despite previous studies showing this dialect receiving negative scores. However, this is somewhat less true for the Southern dialect which, despite its positive evaluations, got the lowest scores of all the dialectal recordings used for this study. From a general perspective based on the widely positive evaluations of each dialect, it is possible that contemporary language policy, along with the popularisation and importance given to minority cultures and dialects, are possible contributing factors to the positive language attitudes observed in this study.

The second objective of this study was to see whether there was an age-related difference in attitudes towards the regional dialects and whether previous government policies had a long-lasting impact on these attitudes. While overall there

were not many significant results to confirm this, the Southern dialect returned significant results for a few different dimensions, which suggested both more positive and more negative attitudes from older generations towards this dialect. In this sense, the link between historical language policies and language attitudes amongst older generations may exist but may be superseded by the contemporary promotion of regional identities. However, the trend that *Beauty, Sincerity* and *Intelligence* were more likely to achieve positive scores amongst older generations, whereas *Politeness,* and *Educatedness* were more likely to achieve lower scores by the same groups, demonstrates some limited evidence to suggest a historical influence on language attitudes amongst older generations, given the dominance and prestige of Standard Thai.

Thus, in accordance with Symbolic Domination Theory, if correct, would actually point to the heightened ability of dialects and their speakers to improve their Cultural and Linguistic Capital through an increased and heightened awareness and promotion of their cultures and dialects. This is because recent efforts to improve visibility of minority cultures in Thailand are indicative that they supersede the power of historical language policies as Symbolic Mechanisms, and Cultural and Cultural Reproduction to maintain them. As for the aforementioned trend amongst the older age group of participants, it is certainly possible that the Linguistic and Cultural Capital that Standard Thai has historically presented and that Cultural Reproduction has maintained, has created a minor influence causing the devaluation of *Educatedness* and *Politeness* of regional dialects.

However, a key finding which was found overall was the observation of Central Thai men giving marginally lower scores for each dimension for every dialectal recording. This is a key finding which suggests that at least in Central Thailand if not beyond this, men are more likely to think poorly of regional dialects. Moreover, Symbolic

Domination Theory would contend that through Masculine Domination, it is possible that this difference could have manifested through higher scores given by women as a societal pressure to be polite, or an internalisation of previous language policies which seems to have resonated over time more with the male population. Either way it is a key finding which should be explored in future studies.

This study proposes several contributions to the area of research. Firstly, there are a minimal amount of Thai attitudinal studies that employ the Verbal Guise Technique. Secondly, there are no previous studies which set out to examine whether historical language policies and attitudes remain relevant in a contemporary context, especially within a generational comparison, and none using the aforementioned technique. Moreover, the use of Symbolic Domination Theory provided a unique perspective in analysing language attitudes, and to date has not been utilised in a Thai language attitudinal study. Finally, the use of this theory coupled with the results has demonstrated a considerable gender difference in how language attitudes differ, and while this requires further study to confirm, presents an interesting pheromone where men display more negative language attitudes than women.

Moreover, continuing with future recommendations, this research project examined only the external/explicit language attitudes of the Central Thai people. Moving forward, more comprehensive work should be carried out to see whether these positive attitudes are manifested in implicit language attitudes as well, as these are subconscious and may prove to differ from the attitudes exhibited in this study. Moreover, it would seem beneficial if there were policy measures taken to promote the culture and language of Southern Thai people, as the results would appear that attitudes towards this region have somewhat decreased or rather, would benefit from some increased recognition to boost the overall image of this particular region.

The past century of language policy in Thailand has presented a concerning basis in predicting the language attitudes of Central Thai people. The last 100 years has seen a promotion, and sometimes forcing of Standard Thai on those ethnic and linguistic minorities outside the capital and the central region. The concerning global trends of language endangerment and regional trends of dialects becoming less popular also provided cause for concern for the future health and vitality of regional Thai dialects. The use of Symbolic Systems such as the education system, and how Standard Thai has been used to demote the status of Thai dialects from the policy maker to teacher, student and family member presented a possibly vicious environment for the potential growth of dialectal appreciation. However, through contemporary language policy and a heightened awareness and appreciation for local cultures, this so-called plural society (สังคมพหุลักษณ์) that has been established since the end of the 20th century, has provided a place which promotes and accepts regional identity. It could thus be said that while language attitudes towards Thai regional dialects are not 100% positive, the future of dialects and attitudes concerning them have a far more positive future ahead then the one predicted based on the policies of the past.

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Appendix A: Research Approval Forms

Office of the Research Ethics Review Committee for Research Involving Human Subjects: The Second Allied Academic Group in Social Sciences, Humanities and Fine and Applied Arts

Chamchuri 1 Building, Room 114, Phyathai Rd., Wang Mai, Pathumwan, Bangkok

Telephone: 02-218-3210 Email: curec2.ch1@chula.ac.th

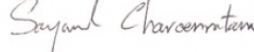COA No. 359/66

Certificate of Research Approval

Research Project Number 660302 UNITY IN DIVERSITY: EXPLORING CENTRAL THAI SPEAKER'S ATTITUDES TOWARDS THAI DIALECTS THROUGH A LINGUISTIC APPROACH

Principal Researcher Mr. Tristan Aidan Pennell

Office Graduate School, Chulalongkorn University

The Research Ethics Review Committee for Research Involving Human Subjects: The Second Allied Academic Group in Social Sciences, Humanities and Fine and Applied Arts at Chulalongkorn University, based on Declaration of Helsinki, the Belmont report, CIOMS guidelines and the Principle of the international conference on harmonization – Good clinical practice (ICH-GCP) has approved the execution of the aforementioned research project.

Signature (Associate Prof. Dr. Nualnoi Treerat)
Chair

Signature (Lecturer Dr. Sayamol Charoenratana)
Secretary

Research Project Review Categories: Expedited

Date of approval: 26 September 2023   **Expiry date:**   25 September 2024

Documents approved by the Committee

1. Information Sheet for the Research Participants
2. Consent to Take Part in Research
3. The researcher's CV and experience to show his/her ability to conduct this research
4. Research tools

Conditions

1. The researcher has acknowledged that it is unethical if he/she collects information for the research before the application for an ethics review has been approved by the Research Ethics Review Committee.
2. If the certificate of the research project expires, the research execution must come to a halt. If the researcher wishes to reapply for approval, he/she has to submit an application for a new certificate at least one month in advance, together with a research progress report.
3. The researcher must conduct the research strictly in accordance with what is specified in the research project.
4. The researcher must only use documents that provide information for the research sampling population/participants, their letters of consent and the letters inviting them to take part in the research (if any) that have been endorsed with the seal of the Committee.
5. If any seriously untoward incident happens to the place where the research information, which has requested the approval of the Committee, is kept, the researcher must report this to the Committee within five working days.
6. If there is any change in the research procedure, the researcher must submit the change for review by the Committee before he/she can continue with his/her research.
7. For a research project of less than one year the researcher must submit a report of research termination (AF 03-13) and an abstract of the research outcome within thirty days of the research being completed. For a research project which is a thesis, the researcher must submit an abstract of the research outcome within thirty days of the research being completed. This is to be used as evidence of the termination of the project.
8. A research project which has passed the Exemption Review, must observe only the conditions in 1, 6 and 7

Digital Certificate

Project Number 660302

Date of approval 26 Sep 2023

Expire date 25 Sep 2024

คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 2 สังคมศาสตร์ มนุษยศาสตร์ และศิลปกรรมศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย

อาคารจามจุรี 1 ชั้น 1 ห้อง 114 ถนนพญาไท แขวงวังใหม่ เขตปทุมวัน กรุงเทพมหานคร 10330

โทรศัพท์: 02-218-3210 Email: curec2.ch1@chula.ac.th

COA No. 359/66

ใบรับรองโครงการวิจัย

โครงการวิจัยที่ 660302 เอกภาพในความหลากหลาย: การวิเคราะห์ทัศนคติของผู้พูดภาษาไทยกลางต่อ
ภาษาไทยถิ่นต่างๆ ตามแนวภาษาศาสตร์

ผู้วิจัยหลัก   นาย ตริสแทน ไอแดน เพนแนล

หน่วยงาน   บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 2 สังคมศาสตร์ มนุษยศาสตร์ และ
ศิลปกรรมศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย พิจารณาจริยธรรมการวิจัยโดยยึดหลัก ของ Declaration of Helsinki,
the Belmont report, CIOMS guidelines และ The international conference on harmonization
Good clinical practice (ICH-GCP) อนุมัติให้ดำเนินการศึกษาวิจัยเรื่องดังกล่าวได้

ลงนาม _____

(รองศาสตราจารย์ ดร. นวลน้อย ตรีรัตน์)

ประธานคณะกรรมการ

ลงนาม _____

(อาจารย์ ดร. ศยามล เจริญรัตน์)

กรรมการและเลขานุการ

รูปแบบการพิจารณาทบทวน: แบบลดขั้นตอน

วันที่รับรอง: 26 กันยายน 2566

วันหมดอายุ:   25 กันยายน 2567

เอกสารที่คณะกรรมการรับรอง

1. เอกสารข้อมูลสำหรับกลุ่มตัวอย่างผู้มีส่วนร่วมในการวิจัย

2. หนังสือยินยอมเข้าร่วมในการวิจัย

3. ประวัติผู้วิจัย (CV)

4. เครื่องมือที่ใช้ในการวิจัย

<u>เงื่อนไข</u>

1. ผู้วิจัยรับทราบว่าเป็นการผิดจริยธรรม หากดำเนินการเก็บข้อมูลการวิจัยก่อนได้รับการอนุมัติจากคณะกรรมการพิจารณาจริยธรรมการวิจัยฯ

2. หากใบรับรองโครงการวิจัยหมดอายุ การดำเนินการวิจัยต้องยุติ เมื่อต้องการต่ออายุต้องขออนุมัติใหม่ล่วงหน้าไม่ต่ำกว่า 1 เดือน พร้อมส่งรายงานความก้าวหน้าการวิจัย

3. ต้องดำเนินการวิจัยตามที่ระบุไว้ในโครงการวิจัยอย่างเคร่งครัด

4. ใช้เอกสารข้อมูลสำหรับกลุ่มตัวอย่าง/ผู้มีส่วนร่วมในการวิจัย ใบยินยอมของกลุ่มตัวอย่างหรือผู้มีส่วนร่วมในการวิจัย และเอกสารเชิญเข้าร่วมวิจัย (ถ้ามี) เฉพาะที่ประทับตราคณะกรรมการเท่านั้น

5. หากเกิดเหตุการณ์ไม่พึงประสงค์ร้ายแรงในสถานที่เก็บข้อมูลที่ขออนุมัติจากคณะกรรมการ ต้องรายงานคณะกรรมการภายใน 5 วันทำการ

6. หากมีการเปลี่ยนแปลงการดำเนินการวิจัย ให้ส่งคณะกรรมการพิจารณารับรองก่อนดำเนินการ

7. โครงการวิจัยไม่เกิน 1 ปี ส่งแบบรายงานสิ้นสุดโครงการวิจัย (AF 03-13) และบทคัดย่อผลการวิจัยภายใน 30 วัน เมื่อโครงการวิจัยเสร็จสิ้น สำหรับโครงการวิจัยที่เป็นวิทยานิพนธ์ให้ส่งบทคัดย่อผลการวิจัย ภายใน 30 วัน เมื่อโครงการวิจัยเสร็จสิ้น ทั้งนี้เพื่อเป็นหลักฐานในการปิดโครงการ

8. โครงการวิจัยที่ได้รับการอนุมัติโครงการโดยการพิจารณาทบทวนแบบการยกเว้น (Exemption review) ปฏิบัติตามเงื่อนไข ข้อ 1,6 และ 7 เท่านั้น

เลขที่โครงการวิจัย 660302
วันที่รับรอง 26 ก.ย. 2566
วันที่หมดอายุ 25 ก.ย. 2567

Digital Certificate

Appendix B: Recruitment Flyer

ขอเชิญเข้าร่วมเป็นส่วนหนึ่งของงานวิจัยระดับมหาบัณฑิต

"ภาษาไทยในบริบท"

สนใจเข้าร่วมงานวิจัยแสกน QR Code ได้เลย

<u>คุณสมบัติ</u>

- ท่าน โต และอาศัยอยู่ในภาคกลางตั้งแต่ 15 ปีขึ้นไป
- ไม่ สามารถพูดภาษาถิ่นอื่นหรือภาษาอื่นได้ (นอกจากภาษาอังกฤษ)
- เกิดก่อน พ.ศ.2520 หรือระหว่าง พ.ศ. 2535-2548

เลขที่โครงการวิจัย 660302
วันที่รับรอง 26 ก.ย. 2566
วันที่หมดอายุ 25 ก.ย. 2567

หากมีข้อสงสัยสามารถติดต่อผู้วิจัยได้ที่:

ผู้วิจัย: ทรีสตั้น เพนเนล นิสิต ป.โท ภาควิชาเอเชียตะวันออกเฉียงใต้ศึกษา บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

โทร: 0983654087 อีเมล์ : 6588025720@student.chula.ac.th

Appendix C: Survey Information Sheet, Background Questions and Example
of Main Question

ภาษาไทย ⬍

Default Question Block

เอกสารข้อมูลสำหรับกลุ่มตัวอย่าง/ผู้มีส่วนร่วมในการวิจัย

ชื่อโครงการวิจัย เอกภาพในความหลากหลาย: ภาษาไทยในบริบท

ชื่อผู้วิจัยหลัก ทรีสตั้น เพนเนล (Tristan Pennell) ตำแหน่ง: นิสิตระดับปริญญาโท

สถานที่ติดต่อผู้วิจัย (ที่ทำงาน) บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย อาคารเฉลิมราชกุมารี 60 พรรษา (อาคารจามจุรี 10) ซอยจุฬา 12 ถนนพญาไท แขวงวังใหม่ เขตปทุมวัน กรุงเทพฯ 10330

โทรศัพท์มือถือ 0983654087 อีเมล 6588025720@student.chula.ac.th

     1. ขอเรียนเชิญท่านเข้าร่วมในการวิจัย ก่อนที่ท่านจะตัดสินใจเข้าร่วมในการวิจัย มีความจำเป็นที่ท่านควรทำความเข้าใจว่างานวิจัยนี้ทำเพราะเหตุใด และเกี่ยวข้องกับอะไร กรุณาใช้เวลาในการอ่านข้อมูลต่อไปนี้อย่างละเอียดรอบคอบ ท่านสามารถสอบถามได้ หากข้อความใดไม่ชัดเจน หรือขอข้อมูลเพิ่มเติมได้

     2. โครงการวิจัยนี้จัดทำขึ้นเพื่อศึกษา **ภาษาไทยในบริบท** ประโยชน์ที่คาดว่าจะได้รับจากการวิจัยนี้คือ เพื่อทำความเข้าใจเกี่ยวกับภาษาไทยในบริบททางสังคมให้มากขึ้น ระยะเวลาที่จะทำวิจัยทั้งสิ้น 5 เดือน ตั้งแต่เดือนสิงหาคมถึงธันวาคม

     3. ท่านได้รับเชิญให้เข้าร่วมการวิจัยนี้เนื่องจาก **ท่าน โต และอาศัยอยู่ในภาคกลางตั้งแต่ 15 ปีขึ้นไป ไม่สามารถพูดภาษาถิ่นอื่นหรือภาษาอื่นได้ (นอกจากภาษาอังกฤษ) และเกิดก่อน พ.ศ.2520 หรือระหว่าง พ.ศ. 2535-2548** จำนวนผู้เข้าร่วมการวิจัยทั้งสิ้น 200 คน

     4. หากท่านตัดสินใจเข้าร่วมการวิจัยแล้ว ผู้วิจัยจะขอให้ท่านตอบแบบสอบถาม ในประเด็นเกี่ยวกับ ภาษาไทยในบริบท โดยใช้เวลาใน การตอบแบบสอบถาม ประมาณ **15-20 นาที** ซึ่งมีคำถามทั้งหมด 57 ข้อ เนื่องจากในแบบสอบถามฉบับนี้จะให้ท่านฟังคลิปเสียงต่าง ๆ ท่านควรจะต้อง อยู่ในสถานที่ที่เงียบ มีเสียงรบกวนน้อยที่สุด และ เตรียมอุปกรณ์การฟังที่สมบูรณ์ (ถ้าจำเป็นต้องใช้) ก่อนที่จะเริ่มตอบแบบสอบถาม

5. ข้อมูลที่ได้จาก การตอบแบบสอบถาม ผู้วิจัยจะขออนุญาตบันทึกคำตอบจากแบบสอบถามไว้ นักวิจัยจะไม่เก็บข้อมูลส่วนตัวเกี่ยวกับท่านเพื่อป้องกันความเป็นส่วนตัว ในส่วนแรก จะมีคำถามเกี่ยวกับท่าน เช่น อายุ เพศ พื้นหลังภาษา เป็นต้น เนื่องจากไม่มีการเก็บข้อมูลส่วนตัวก็จะไม่มีการลบข้อมูลหรือผลการวิจัยหลังจากที่งานวิจัยในครั้งนี้เสร็จเรียบร้อยแล้ว

6. นักวิจัยไม่ได้บ่งชี้ความเสี่ยงในการวิจัยครั้งนี้ ท่านอาจรู้สึกอึดอัด หรืออาจรู้สึกไม่สบายใจอยู่บ้างกับบางคำถาม ท่านมีสิทธิ์ที่จะไม่ตอบคำถามเหล่านั้นได้ รวมถึงท่านมีสิทธิ์ถอนตัวออกจากโครงการนี้เมื่อใดก็ได้ โดยไม่ต้องแจ้งให้ทราบล่วงหน้า และการไม่เข้าร่วมวิจัยหรือถอนตัวออกจากโครงการวิจัยนี้ จะไม่มีผลกระทบต่อท่านแต่อย่างใด

7. นักวิจัยจะไม่เก็บข้อมูลส่วนตัวเกี่ยวกับท่าน คำตอบในแบบสอบถามจะถูกเก็บรักษาไว้ ไม่เปิดเผยต่อสาธารณะเป็นรายบุคคล แต่จะรายงานผลการวิจัยเป็นภาพรวม ผู้ที่มีสิทธิ์เข้าถึงข้อมูลของท่านจะมีเฉพาะผู้ที่เกี่ยวข้องกับการวิจัยนี้ และคณะกรรมการจริยธรรมการวิจัยในคนท่านั้น

8. การเข้าร่วมงานวิจัยในครั้งนี้ ท่านจะไม่เสียค่าใช้จ่ายใด ๆ และไม่ได้รับค่าตอบแทนหรือของขวัญอื่นใดเช่นกัน

9. หากท่านมีข้อสงสัยใด ๆ โปรดสอบถามเพิ่มเติม โดยติดต่อกับผู้วิจัยได้ตลอดเวลา และหากผู้วิจัยมีข้อมูลเพิ่มเติมที่เป็นประโยชน์หรือโทษเกี่ยวกับการวิจัย ผู้วิจัยจะแจ้งให้ท่านทราบอย่างรวดเร็ว **เพื่อให้กลุ่มตัวอย่าง/ผู้มีส่วนร่วมในการวิจัยพิจารณาว่ายังสมัครใจจะมีส่วนร่วมในงานวิจัยต่อไปหรือไม่**

10. หากท่านไม่ได้รับการปฏิบัติตามข้อมูลดังกล่าวข้างต้น ท่านสามารถร้องเรียนได้ที่คณะกรรมการพิจารณาจริยธรรมการวิจัยในคน กลุ่มสหสถาบัน ชุดที่ 2 สังคมศาสตร์ มนุษยศาสตร์ และศิลปกรรมศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย อาคารจามจุรี 1 ห้อง 114 ถนนพญาไท แขวงวังใหม่ เขตปทุมวัน กรุงเทพฯ 10330 โทรศัพท์ 0 2218 3210-11 อีเมล curec2.ch1@chula.ac.th

ลงชื่อ   ลงชื่อ...

(ทรีสตั้น เพนเนล)   (ผู้ช่วยศาสตราจารย์ ดร.ภาวดี สายสุวรรณ)
ผู้วิจัยหลัก   ที่ปรึกษาวิทยานิพนธ์

คำถามพื้นฐาน

ท่านอายุเท่าใด

○ เกิดระหว่าง พ.ศ.2535-2548 (18-30ปี)

○ เกิดก่อน พ.ศ.2520 (45ปีขึ้นไป)

โปรดระบุเพศของท่าน

○ หญิง

○ ชาย

○ อื่น ๆ

พื้นเพของท่านเป็นคนภาคใด

○ ภาคกลาง

○ ภาคอื่น

ท่านใช้เวลาอาศัยอยู่ที่ไหนมากที่สุด

○ ภาคกลาง

○ ภาคอื่น

○ ต่างประเทศ

นอกจากภาษาไทยกลางแล้วท่านพูดภาษาท้องถิ่นอื่นได้ใช่หรือไม่

○ ใช่

○ ไม่

คำแนะนำ

คำแนะนำ: ในแบบสอบถามฉบับนี้จะมีคลิปเสียงต่าง ๆ โปรดฟังแต่ละอันและตอบคำถามที่เกี่ยวข้อง ในแต่ละคำถามจะมีมาตรวัดให้ประเมินลักษณะต่าง ๆหลังจากฟังคลิปเสียงเสร็จ

อย่างเช่น

คำถาม: ผู้พูดตลกมากน้อยแค่ไหน

1 หมายความว่า ไม่ตลก

6 หมายความว่า ตลก

1	2	3	4	5	6

คำถามหลัก

▶ T P
On1

T P · On1

ผู้พูดสุภาพมากน้อยแค่ไหน

ไม่สุภาพ - สุภาพ

	1	2	3	4	5	6	
ความสุภาพ							☐

ผู้พูดสวยมากน้อยแค่ไหน

น่าเกลียด - สวย

	1	2	3	4	5	6	
ความสวย							☐

ผู้พูดมีความจริงใจมากน้อยแค่ไหน

ไม่จริงใจ - จริงใจ

	1	2	3	4	5	6	
ความจริงใจ							☐

ผู้พูดมีการศึกษามากน้อยแค่ไหน

ไม่มีการศึกษา - มีการศึกษา

	1	2	3	4	5	6	
การศึกษา							☐

ผู้พูดมีความฉลาดมากน้อยแค่ไหน

โง่ - ฉลาด

	0	1	2	4	5	6	
ความฉลาด							☐

VITA

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	Pennell, T. (2023). Linguistic Attitudes of Central Thai Youth Towards Thai Dialects: Does Contemporary Language Policy Translate to Contemporary Language Attitudes? In The 17th Southeast Asian Studies Graduate Symposium. Bangkok.