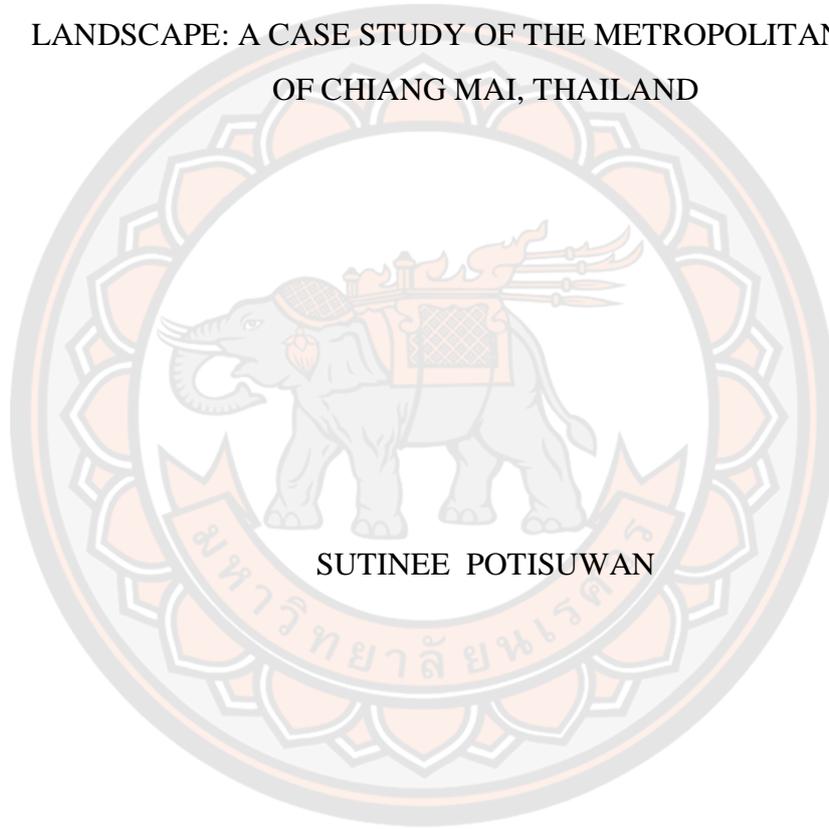




EXPLORING THE ROLE OF ENGLISH IN SHAPING THE LINGUISTIC
LANDSCAPE: A CASE STUDY OF THE METROPOLITAN AREA
OF CHIANG MAI, THAILAND



SUTINEE POTISUWAN

A Thesis Submitted to the Graduate School of Naresuan University
in Partial Fulfillment of the Requirements
for the Master of Arts in (English)
2019
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Thesis entitled "Exploring the Role of English in shaping the Linguistic Landscape: A Case Study of the Metropolitan area of Chiang Mai, Thailand"

By SUTINEE POTISUWAN

has been approved by the Graduate School as partial fulfillment of the requirements for the Master of Arts in English of Naresuan University

Oral Defense Committee

..... Chair
(Assistant Professor Somsak Kaewnuch, Ph.D.)

..... Advisor
(Associate Professor Phongsakorn Methitham, Ph.D.)

..... Internal Examiner
(Assistant Professor Apichai Rungruang, Ph.D.)

..... Internal Examiner
(Assistant Professor Thitirat Suwannasom, Ph.D.)

Approved

.....
(Professor Paisarn Muneesawang, Ph.D.)

for Dean of the Graduate School

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Author SUTINEE POTISUWAN

Advisor Associate Professor Phongsakorn Methitham, Ph.D.

Academic Paper Thesis M.A. in English, Naresuan University, 2019

Keywords Linguistic Landscape, Signs, English

ABSTRACT

This study investigated the role of English as represented in signs in urban Chiang Mai, and explored English as used by government and nongovernment establishments for communication purposes and examined the linguistic landscape (LL) functions in the target areas. Over 600 signs were initially counted from three groups of places in the city. The study employed quantitative and qualitative methods for data collection and analysis. The research instrument was an LL sign analysis form. The results showed that the majority of the bilingual signs were English-Thai, while, English-Chinese-Thai formed the majority of the multilingual signs. Both official and nonofficial signs were mostly English-Thai. The main LL functions are information transmission and commercial functions. Moreover, the fragmentary writing strategy was the main choice of written style to convey the sign owner's intention. The international identity is the majority identity embedded in signs. The findings suggest that English is increasingly becoming part of public sign usage in Thailand. These signs are also important in the distribution of information and the transmission of commercial interests. English on the signs containing fragmental translation signifies as a tool for partially communicating with audiences to inform the available products or services. Additionally, it seems likely that the Thai society in Chiang Mai gradually absorbed various international identities. It is possible to conclude that the number of signs containing English plays two prospective roles in shaping the LL in Chiang Mai city. Firstly, English serves as a

tool for communicating with wider audiences who understand English both Thais and non-Thais. Secondly, English is used to represent the prestige values for presenting international and modernity atmosphere and sustainably maintaining the Thai uniqueness.



ACKNOWLEDGEMENTS

In the process of conducting this research, I have received invaluable support and assistance. While cheering with the accomplishment of this thesis paper, I would like to express my appreciation to various people who have journeyed with me in recent years as I have worked on this thesis without their support, assistance, guidance, and encouragement, this thesis paper is far from completion.

I owe an enormous debt of gratitude to my advisor, Assoc. Prof. Dr. Phongsakorn Methitham. Through the struggles and trials of the thesis, he consistently encouraged, supported, and inspired me from the very beginning of this journey. I am grateful for her important suggestions and supervision for the whole process of conducting this thesis. Moreover, he also guided me on the initial steps in this graduate life as my academic advisor. Words cannot express my gratitude to all of their feedback, suggestions, and advice both academically and personally.

My deep appreciation also goes to Asst. Prof. Dr. Apichai Rungruang who has been wholeheartedly supported and guided me with the valuable feedback and suggestions for my thesis and research publication, and Asst. Prof. Dr. Thitirat Suwannasom who also gave me immense support and helpful comments to improve my work. My special thanks to the committee chair, Asst. Prof. Dr. Somsak Kaewnuch, who provided me with constructive suggestions and the solutions for improving my thesis. Additionally, I would like to express my appreciation to all the professors in the Faculty of Humanities, Naresuan University for a motivating and professional learning environment, from which I have adequate preparation to carry out this study.

My sincere thanks to my colleagues at the Division of International Affairs and Language Development, Naresuan University who always encourage and support me in every step of my study.

My deepest gratitude goes to my beloved family and my special person. Their unconditional love and constant encouragement have empowered and strengthen me to encounter the obstacles of studying. Without their love and support, I could not have come this far.

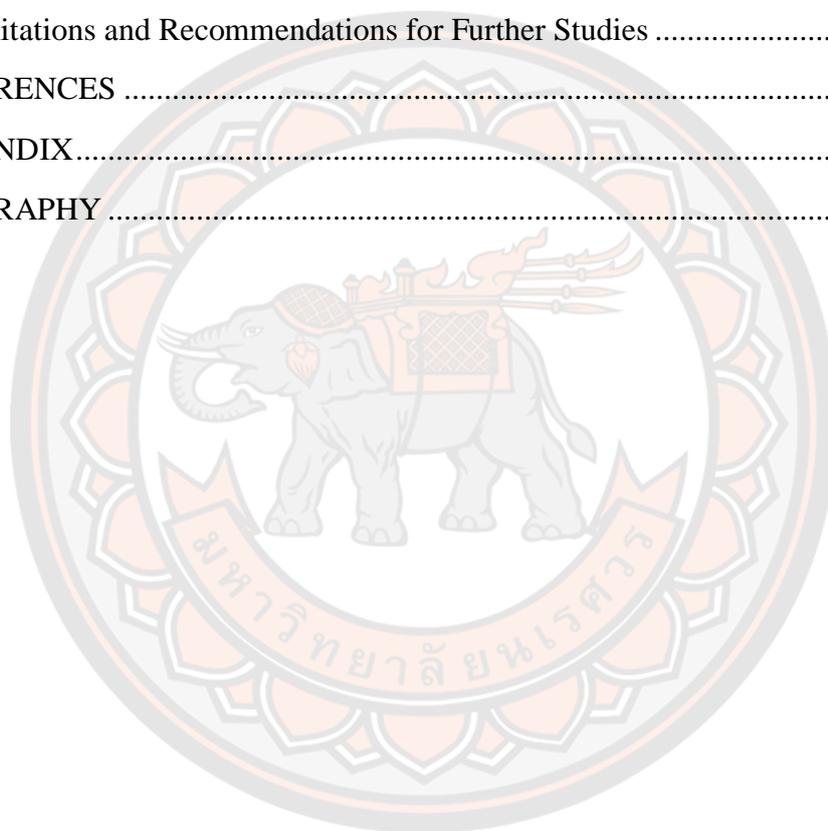
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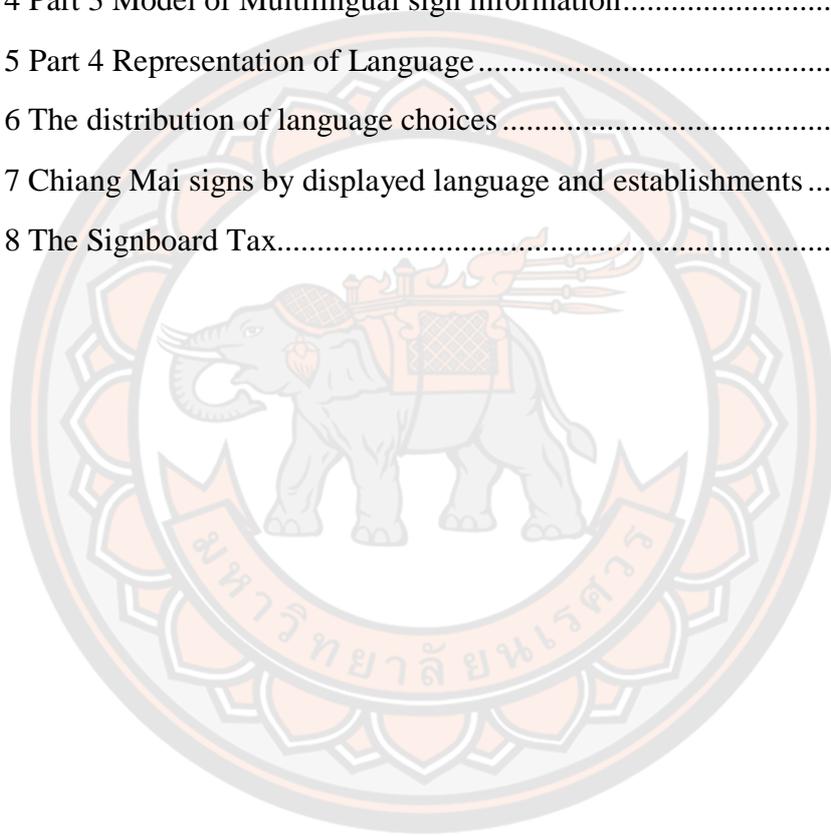
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CHAPTER I

INTRODUCTION

Background of the Study

While English is widely used in the world economic globalization, global interests around the world are possible through communication. Over the 20th century, English became the dominant vehicle through which global interests could be spread (Crystal, 2001). Researchers attempt to estimate the number of English speakers given various and immensely inconsistent results. More recently, scholars have also turned their attention to a broader context of the spread of English, especially in the expanding circle contexts. This has led to the study of English as a lingua franca (ELF) which refers to the use of the English language as a common means of communication for speakers of different first languages. ELF transcends the boundaries to investigate the fluid and dynamic nature of English, as the use of English in practice is no longer based on its forms but the functions (Cogo, 2008). The discussion of English as a world language has expanded at least in two directions. First, the politics of English as a world language are in the spotlight as well as issues of identity and power (Bex, & Watts, 1999; Fishman et al., 1996; McArthur, 1998; Pennycook, 1994; Phillipson, 1992, etc.). Second, the research has expanded focusing on what Kachru (1992) calls from the 'outer circle', where English is taught as a second language (usually in postcolonial countries of Africa, South Asia, and Southeast Asia), to the 'expanding circle', where English is taught as a foreign language (Kachru, 1986, 1992, 1997).

According to Kachru (1986, 1992, 1997), there are dynamics of using English language in every circle shifting the way of global communication through technology in the globalization era. Crystal (2003) mentioned that 'new technologies bringing new linguistic opportunities, English emerged as the first-rank language in industries which in turn affected all aspects of society, advertising, broadcasting, motion pictures, sound recording, transport, and communication' (p. 111). The world of communication has become borderless in making people easily communicate with

one another. This leads to the rapid growth of the need for English as a medium of global communication. As a result, the number of English users is increasing sharply around the world.

Particular attention should be paid to globalization here that is the interplay between localization and globalization. English spreads globalization perspectives and adapts to the linguistic and cultural preferences of its users in local contexts. The existence of English and other languages in textual forms is observable in various communities. For example, it is displayed on street signs, in shop windows, commercial signs, official notices and so forth. In recent years, English as a dominant world language has been studied in the linguistic landscape (henceforth as 'LL') research. It is important to consider whether those visual written texts may indicate what languages are locally relevant, or illustrate evidence of what languages are becoming locally relevant (Kasanga, 2012; Shohamay, 2010). The density or degree of presence exhibited by a certain language within LL is an indicator of its significance, function, power, and relevance in society (Hicks, 2002; Hornsby, 2008; Landry, & Bourhis, 1997; Litvinskaya, 2010; Yanhong, & Rungruang, 2013). The use of languages in public signs reflected symbolically constructed in the public space in terms of multilingual signs and its writing strategies (Ben-Rafael et al. 2006; Gorter, 2008; Reh, 2004) and can be used to describe the identity of a city of its inhabitants at a moment in time (Tan, & Tan, 2015). Moreover, the establishment types of signs are the factors that reflect the signs' characteristics. The establishment types refer to official signs placed by the government and nonofficial signs distributed by commercial enterprises or by private sectors. The analysis establishment types indicate important language related differences for the signs placed in the LL (Ben-Rafael et al. 2006; Huebner, 2006). The LL is becoming a useful method to understand the evolution of an urban space because LL is concerned with language in its written form in the public sphere where the language is invisible to all through texts (Gorter, 2006). Hult (2014) stated that LL is a taken-for-granted part of people's everyday experience. However, LL reflects social practice which is often overlooked, especially when merchants try to attract as many customers as possible or people realize that they serve a multilingual community. Therefore, LL can represent the role

of English or other languages and illustrate the use of a particular language to describe the identity of the community.

Turning to a country in the expanding circle like Thailand (Bolton, 2008; Kachru, & Nelson, 2006), the status of English in the country has long been formally described as a foreign language. Although English has been taught in Thailand since 1824, it was restricted to a certain group of people; for example, diplomats, royalties and courtiers (Darasawang, & Todd, 2012). English has been integrated into Thai formal education since 1921. English is considered to be a subject that plays a vital role as a gatekeeping device in the language education system, and it is a compulsory subject from the primary level to higher education (Darasawang, 2007). Thus, English was mostly spoken in the classroom context, upper-class Thais who use English as a medium of their communication, and people who work with international companies. The demand for English in Thailand has been dramatically increasing in the decades for the change of globalization and the establishment of the ASEAN community since 2015 and has become a strong power on the change of language learning. As a result, the policy of the government has encouraged greater fluency in the English language among Thai students and made Thai people better prepared for economic competitiveness individually and nationally (Darasawang, 2007). In Thailand, learning English language as a tool for communication is necessary to gain economic competitiveness to facilitate mobility including commerce, tourism, study and the access of the interdisciplinary, and this also contributes towards the prosperity of individuals, the nations, and the global citizen. It also represents the modernity and mobility of people diversity, language, and culture. It is interesting to notice that the English language gradually increases and becomes part of the daily life of Thai people and has been recognizable by displayed signs along the streets which are produced by international advertisers, Thai producers or even Thai government.

Statement of Problems

The English language gradually becomes one part of signs in the LL of Thailand especially the urban areas. The city where it will be explored is proving an exception to the characteristic of the urban LL as multilingual as mentioned above. Undeniably, there are several cities in Thailand, including metropolitan or capital

cities of each region, for example, Bangkok, Phuket, Khon Kaen, and Chiang Mai where are the centers of economics, people diversity, cultures, and languages. Chiang Mai, a province in the northern part of Thailand, is the largest city with an enrich, idealized and romanticized history and the most attractive tourist destinations in the north of Thailand. Besides, Chiang Mai and its surroundings are blessed with stunning natural creatures and unique indigenous cultural identity. Chiang Mai has had a long independent history where a distinctive culture, local tradition, and historical places are preserved. This is witnessed both in the daily lives of the people, who maintain their dialect, customs, and local cuisine and a host of ancient temples. Due to the promotion of northern tourism in Chiang Mai and the influence of globalization, the presence of different languages has increasingly been found in public signs including English and Chinese rather than only the Thai language (Thongtong, 2016; Yanhong, & Rungruang, 2013). The public sphere in the metropolitan area of Chiang Mai was overflowing with the diversity of languages and people.

There are a considerable number of LL studies in the past decade that pay attention to the influence of English in the public signs around the world; for example, Aristova (2016) explored English lexical elements and English translations from Russian and Tatar into the formerly bilingual urban linguistic environment as a reflection of current globalization trends. The use of both English and international brand names in the LL found in Addis Ababa, Ethiopia was investigated by Lanza and Woldemariam (2014). They concluded that English is perceived by locals, as prestigious, indexing their aspirations towards modernity in this capital of the Global South, with the notion of mobility covering geographical and social-scale movement.

There have been several studies of the LLs of Thailand, for example, the LL study in Bangkok (Aroonrung, 2016; Huebner, 2006; Siricharoen, 2016; Sutthinaraphan, 2016) and in Chiang Mai (Srichomthong, 2012; Thongtong, 2016; Yanhong, & Rungruang, 2013). These studies concentrated on nonofficial signs. The interpretation between official and nonofficial signs has not been given much consideration, along with the analysis focusing on language contact more than characteristic for identity representation. Additionally, Chiang Mai has a long history and rich local culture. Chiang Mai became one of the top five popular tourist destinations of Thailand where it welcomed around 10 million tourists in 2018, 7 million of whom were locals, and 3

million foreigners (Panyaarvudh, 2018). It is also a dynamic, diverse, and relatively open city. The change and growth of Chiang Mai affect the languages displayed on signs in public spaces over the years. Therefore, the studies of LL in Chiang Mai in the past may not reflect the reality of language displayed on signs in the current situation. To bridge the gap, this study was intended to contribute to the LL research emerging in Thailand by elaborating on the empirical implications of LLs. Furthermore, this paper aims to offer a new perspective by examining the LL of Chiang Mai through the languages used on top-down (official) and bottom-up (nonofficial) signs, and the LL functions of the signs, multilingual writing strategy, and how they relate to the identities associated with Thai and English.

Purposes of the Study

This study aims to examine the role of English in shaping the LL in urban Chiang Mai. Firstly, the research explores the existence of English and other languages represented on signs by focusing intensively on the difference of its establishment types between official and nonofficial signs, especially those signs containing English. Secondly, this study also investigates the functions of the individual units of signs. Thirdly, the usage of multilingual writing strategies is analyzed. Lastly, this study aims to examine how the written languages in public signs can be linked to the associated identities of the languages in urban Chiang Mai. This paper proposes to shed light on the relationship between the two types of multilingual signs in the northern city of Thailand. Moreover, its chief intention is to establish a connection between the situation in Thailand and the growing studies LL studies around the world.

Research Questions

As the purposes of this study mentioned above, the current study investigates the LL of urban Chiang Mai to address specific research questions as follows:

1. To what extent are English and other languages represented on signs in urban Chiang Mai and in which establishment types are the English language commonly used?

2. What linguistic landscape functions does English serve in the non-English speaking urban Chiang Mai?

3. To which extent are multilingual writing strategies applied on signs in urban Chiang Mai?

4. How does the increasing presence of English in the public sphere represent the indexing identities associated with the language?

Significance of the Study

The analysis of the LL pointed out patterns representing different ways in which people, groups, associations, institutions and governmental agencies coping with the variety of languages and identities in a complex reality. By presenting the results of studies, this study provides an insight into the role of English on display in public signage that is interwoven in representing language choices and identities in the society of Chiang Mai, Thailand.

The three significant advantages of this study are educational value, commercial value, and social value. Firstly, education is the significant value of this study underlines the way of learning from the presence of language(s) on public signs. By examining city signs, the findings provide an easy, visual and clear way to promote language, and culture, while they also provide an excellent material for language learning in 'real-life' situations and indeed for comparative linguistic analysis. Thus, this study can bring about the English authentic material for teachers and students to take advantages of the linguistic surroundings and to broaden the learning atmosphere in the new age of the English language. It also enhances the knowledge of intercultural communication skills and cultural awareness.

Secondly, in the aspect of social value, this study emphasizes the understanding of diversity in identity building that is indeed illustrated in LL by showing certain identities as well as real-life practices and affects the impression of the entities within that space. Public signage is probably one of many sources used by the individuals and groups within a space to make it socially meaningful and strengthen the social, cultural and linguistic identities. The results of the present study hopefully enhance those concerned to gain more self-understanding and self-direction as members of the community who continue to create, read, contest the meanings of

orthographies used in the local LL and demonstrate identity through language on signs link to the unity of the community. This study suggested the alternative way of learning English, highlighted commercial benefits, and raised identity awareness.

Lastly, from the value of language, society and culture are transmitted through the LL and reflected particular cultural identity by using English as a medium. The results of this study aim to provide the function of English displayed on signs and emphasize appropriate English forms for attracting the particular target customer, promoting and increasing commercial value, especially for business and tourism, and economic value.

Scope of the Study

The survey areas are mainly in the metropolitan area of Chiang Mai that is divided into three groups, namely historical and cultural tourist attractions, recreational and shopping areas, and public service places and institutions. The survey areas are chosen to encompass as wide as possible in the range of LL to evaluate the displayed languages, the LL functions, its writing strategies, and possible embedded identities in shaping LL of Chiang Mai. According to the sampling criteria, this present research was adapted from Backhaus (2006) and confined to the definition of LL as provided by Landry, & Bourhis (1997). Therefore, target signs are considered to be any piece of written text within a spatially definable frame based on Backhaus's definition (2006) of LL, including street signs, commercial shop signs, advertising billboards, signs on national and municipal institutions, trade names, personal study plates or public notices, public road signs, street names, and public signs on government buildings. Every sign containing English language is counted, and the signs are stable which can specify its place. Any signs contained monolingual foreign languages except English are not included as part of this study, for example, monolingual Thai or monolingual Chinese signs. Each sign is counted as one item, regardless of its size. A multilingual sign is determined when it contains English and other languages. Moreover, the study focuses on analyzing both top-down and bottom-up signs in the areas of Chiang Mai, Thailand. The classification of the sign establishment types in this study was adapted from Ben-Rafael et al., (2006). In addition, the functions of the LL were adapted from the model of Litvinskaya (2010;

Yanhong, & Rungruang, 2013) to analyze the particular function of the target signs. Meanwhile, the model of multilingual sign based on Reh's (2004) was used to examine the displayed languages of signs focusing on writing strategy.

Definitions of Terms

1. Linguistic landscape refers to 'the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined to form the linguistic landscape of a given territory, region, or urban agglomeration' (Landry, & Bourhis, 1997).

2. Monolingual Thai sign refers to the displayed structure involving Thai script.

3. Multilingual sign refers to a sign containing English and other languages. In addition, each language on the sign holds their respective and independent linguistic aspects, namely script, lexicon, and syntax.

4. Indexicality refers to the fundamental in the creation, performance, and attribution of identities (De Fin et al., 2006). Indexicality also refers to an ideological mechanism for the ways that linguistic forms are used to actually construct identity positions.

5. Identity refers to a true self that is often connected to a search for some form of authenticity for people's experience (Hall, 1999).

6. Top-down sign or official sign refers to those signs distributed by governmental organizations, national and public bureaucracies, public institutions, signs on public sites of general interests which cover any warning signs, rules and regulations of a particular place, public announcement which inform specific information for viewers or any advertisements initiated by government and street names.

7. Bottom-up sign or nonofficial sign refers to those signs which were issued by nonofficial organizations, individual social actors, shop owners and companies like names of shops, signs on businesses, advertising, private offices, and personal announcements.

CHAPTER II

LITERATURE REVIEW

This study is aiming at examining the role of English on signs in the public sphere and how the language and functions of signs can relate to the statuses and identities associated with the languages in any given society. Therefore, in order to provide crucial background information and theoretical framework for the study, related studies and books have been reviewed. The literature review is outlined below.

I. Globalization and Language

II. Conceptual Framework

1. Linguistic Landscape

1.1 Definition of Linguistic Landscape

1.2 Establishment types of Signs: 'Top-down' and 'Bottom-up'

1.3 Functions of the Linguistic Landscape

1.4 Model of Multilingual Signage

2. Identity and Indexicality in Linguistic landscape

2.1 Terms related to Cultural Identity

2.2 Thai Cultural Identity

2.3 Linguistic Landscape and Identity

2.4 Indexicality

II. Related Studies

1. Studies on the Linguistic Landscape

2. Linguistic landscape studies in Thailand

Globalization and Language

The term 'globalization' was first used in a publication, entitled 'Towards New Education' in 1952, to denote a holistic view of human experience in education' (Turner, 2009). It was widely used by economists and social scientists by the 1960s. Since its inception, this concept has inspired a lot of competing definitions and interpretations by a considerable number of researchers. For example, Steger (2003)

defined the term 'globalization' as 'the interconnections of global economic, political, cultural, and environmental processes that continually transform present conditions' (p.7). It was mostly associated with the term 'economic globalization' which means 'the integration of national economies into the international economy through business affairs, migration, and the spread of technology (Bhagwati, 2004). On the other hand, Blommaert (2010) refers to globalization as 'shorthand for highly complex forms of mobility' (p. 13) and language has indeed been part of this reality. Some scholars believed that globalization is essentially not a new phenomenon in substance, but it is new in terms of more and more intensity (Blommaert, 2010; Coupland, 2010). Heller (2010) points out that the new emergence of a globalized new economy 'which has, among its consequences, new conditions for the production of language practices and forms and new challenges to current ways of thinking about language' (p. 349). In the wider perspective, globalization probably refers to the transnational circulation of ideas and languages through acculturation

Within the framework of modern globalization trends, one major consequence of globalization is the increased spread and interconnectedness of languages, in particular the English language (Crystal, 2000). The English language is starting to play an ever more significant role in almost every local LL, affecting the conventional language distribution patterns in various ways. According to Cenoz, & Gorter (2009), this can be attributed to the process of globalization, where 'English has become the language of wider communication' (p. 57). The impact of globalization on the LL is both reflected in the commodification of languages and the spread and dominance of English (Ben-Rafael, & Ben-Rafael 2015; Curtin 2007; Hult 2014; Kasanga 2012a, 2012b; Leeman, & Modan 2009; Vettorel, & Franceschi 2013). English is probably found at many sites, tourist attractions or urban areas with mixed sociolinguistic groups. English is used 'among speakers of different first languages for whom English is the communicative medium of choice, and often the only option' (Seidelhofer, 2011, p. 7), or on signs aimed at the local population for connotative rather than informative purposes (Backhaus 2005a, 2006, 2007, 2008; Ben-Rafael et al. 2006; Cenoz, & Gorter 2006, 2009; Huebner, 2006). This phenomenon possibly initiated the process of the combination of globalization and localization. Processes of globalization and localization are an interesting point of departure for examining the

linguistic consequences in such flows, and particularly in the LL. The melting pot areas characterize the globalization that more people are globally moving to more places and creating dynamic interplays of language and culture, which present both possibilities and challenges.

It is interesting to notice that the spread of the English language has been associated with globalization. English seems to be placed on higher-order scales in some areas. Private language schools capitalize on the eagerness of speakers to enhance their linguistic repertoires with the language perceived as the key to success (Lanza, & Woldemariam, 2014). Moreover, the English language has served as a common medium of communication for speakers of different first languages (Crystal, 2001). In addressing the sociolinguistics of globalization, Blommaert (2010) argues for two paradigms: the established sociolinguistics of distribution that focuses on vertical stratification of 'language-in-place', while the sociolinguistics of mobility concentrates on 'language-in-motion' (p. 5), with various spatial-temporal frames interacting with one another. The latter sociolinguistic paradigm is emerging to capture the type of variation in the current situation. Some actors have mistakenly assumed that the use of English attracts a larger readership, but one of the outcomes of such a choice is that the visibility of other languages becomes diminished. The increasing globalization of services and goods is accompanied by an increasing localization of these services and goods, rendering transnational flows embedded in local niches. For example, the global marketing attempt of McDonald's ad campaign 'I'm lovin' it' resorts to segmentation and localization (Kelly-Holmes, 2010). The interesting concepts are how local people localize a global product, what social meanings they wish to convey through the process, and how they remain their localized identities.

Globalization further impacts on issues of identity, specifically as manifested in patterns of large-scale migrations. Both Ben-Rafael and Ben-Rafael (2015) as well as Woldemariam, & Lanza (2015) explored how the LL is used by migrant communities, not only to create local and unique identities but also to ones that cross-national borders. The use of English is also conforming to peripheral norms in the township characterized 'sites of necessity' in the LL, which advertise everyday products, as opposed to 'sites of luxury' in the LL, which are higher in the economic

hierarchy, in which commercially oriented advertising of named brands occurs. Blommaert (2010) points out that orders of indexicality define dominant lines for identity; the use of brand piracy can be interpreted as attempts to construct an identity associated with the globalized new economy, that is, to index what shop owners perceive as an identity associated with modernity and economic prosperity. It can be seen that globalization involves the spread of brand names and trademarks internationally where they are imported from their countries of origin (Tufi, & Blackwood, 2010). It is possible that these names cannot even be assigned to a specific language of origin, therefore, Ben-Rafael and Ben-Rafael (2015) argue for such names as a ‘code engendered by globalization’ (p. 33) assigned a unique linguistic category, namely ‘Big Commercial Names’. The notion of globalization and language allows for a broader understanding of the role and identities regarding the English language and its LL functions in Chiang Mai, Thailand.

Conceptual Framework

1. Linguistic Landscape

1.1 Definition of Linguistic Landscape

According to the dictionary, ‘landscape’ as a noun has two meanings (Gorter, 2006). A landscape is, on the one hand, the existence of everything of land that can be seen at one time from one place, including hills, rivers, buildings, trees, and plants. On the other hand, it is the representation of this piece of land in a picture, for example, a view of natural inland scenery, as distinguished from sea picture or a portrait. In the studies of LL presented here, one can say that both meanings are also used. On the other hand, the LL is the existence of all languages spoken in a particular territory represented in their public space.

The ‘Linguistic Landscape’ refers to all the language items that are visible in a particular part of the public space. According to Gorter (2018), the ‘field of linguistics landscape study attempts to understand the motives, uses, ideologies, language varieties and contestations of multiple forms of languages as they are displayed in public spaces’ (p.4). LL studies are convergent from various fields of study: sociology, semiotics, politics, philosophy, and geography together with the first point of focus after insightful analysis and result. The findings manifest the related

aforementioned fields merging with beneficial methods and procedures which are the appropriate way of sharing in each scientific and previous claimed area (Finzel, 2012). Besides the concepts of LLs, the quantitative and qualitative analysis was first conceptualized by authors Landry and Bourhis (1997) in their seminal work on ethnolinguistic vitality and signage in Canada. They defined:

...The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration (p. 25).

Moreover, they have been largely credited as being the first authors to link the signs and other writing in the public sphere with speakers' conceptions of the landscape, and speakers' constructions of the landscape. Using the concept of LL, the authors described the LL as consisting of two main functions. The first, the informational function, was understood to be the LL's capacity to 'serve as a distinctive marker of the geographical territory inhabited by a given language community,' (Landry, & Bourhis, 1997, p. 25), while the symbolic function is understood to denote the symbolic power held by one linguistic community over another. Additionally, Shohamy and Waksman (2009) stated that 'the most unique feature of the LL is that it refers to the texts presented and displayed in the public space' (p. 314) which can be found in top-down (official) and bottom-up (nonofficial) signs. Meanwhile, Pavlenko (2010) stated that LL research investigates 'public uses of written languages' (p. 133). The latter two definitions are more inclusive insofar as they do not restrict the analysis to extractable linguistic units, and they allow the consideration of any word and any linguistic snippet that can be found in any public place.

Furthermore, the existence of all languages written in a particular area with the formation of a given territory, region, or urban agglomeration are both performed by the LL. The reflection in languages' commodification and the spread and dominance of English are created from globalization's major effect on the LL. (Ben-Rafael, & Ben-Rafael, 2015; Curtin, 2007; Hult, 2014; Kasanga, 2012a, 2012b;

Leeman, & Modan, 2009). The wider English has become the communicational language; the greater number of areas were come upon. Thus, English is frequently found on signs in tourist attractions or urban areas with mixed sociolinguistic groups where it acts as a lingua franca relied on as a communicative language of the local population (Backhaus 2005a, 2006, 2007, 2008; Ben-Rafael et al., 2006; Cenoz, & Gorter, 2006, 2009; Huebner, 2006). In addition, LL researches have mostly focused on cities. A number of scholars have determined for the object of investigation linguistic cityscape to be called after brand new framework of Landry and Bourhis (1997) coping with their seminal work in a particular term of LL which widely and constantly dominates the idea of cityscape supporting to be more appropriate than the mentioned term.

Consequently, this study combines two recent interdisciplinary approaches, one is support view of Scollon and Scollon (2003) which studies ‘the social meaning of the material placement of signs and discourses and our actions in the material world’ (p. 211), the other is the definition of LL from Landry and Bourhis (1997) which was mentioned earlier. From the language on signs, conclusions can be drawn ‘regarding, among other factors, the social layering of the community, the relative status of the various societal segments, and the dominant cultural ideals of the community’ (Reh, 2004, p. 38). Among these cultural ‘ideals’ belong the values embodied through the presence and functions of the English language in the line of investigation of linguistic cityscape. Thus, it is important to clarify the language functions of LL for analyzing the exact meaning of its contents in public signs. In these respects, the LL concept is an emerging and dynamic field of research in applied linguistics and sociolinguistics which studies displayed languages in the public space and is concerned with its social and communicative meanings.

1.2 Establishment types of Signs: ‘Top-down’ and ‘Bottom-up’

A distinction was made between some different domains in the top-down flow and bottom-up flow according to types of services and areas of activity to represent the complexity of the public space. Table 1 describes the types of items, the sampling criteria and categories of LL items.

According to Ben-Rafael et al., (2006), the ‘top-down’ LL items, i.e. official signs include those distributed by governmental organizations, national and public bureaucracies, and public institutions. Signs on public places of general interest include warning signs, rules and regulations of a particular place, signs related to transport, public announcements that give specific information or any advertisements initiated by government and street names. In contrast, ‘bottom-up’ i.e. nonofficial signs refer to signs issued by nonofficial organizations, individual social actors, shop owners, and companies. For example, shop names of private companies, hotels, housing, tourist agencies, currency exchange agencies, and personal announcements are categorized as of the bottom-up type. They may be influenced by language policy but mainly reflect individual preferences. Table 1 presented the top-down and bottom-up details.

Table 1 Categories of LL items and criteria of sampling

Category	Type of item
Top-down Official sign	Public institutions; religious, governmental, municipal, cultural and educational, medical
	Public signs of general interest, warning signs, rules and regulations
	Public announcements advertisements initiated by government
	Signs of street names
Bottom-up Nonofficial sign	Shop signs: e.g. clothing, food, jewelry
	Private business signs: offices, factories, agencies, hotels, housing, tourist agencies, currency exchange agency
	Private announcements and advertisements: ‘wanted’ ads, sale or rentals of flats or cars

Source: Adapted from Ben-Rafael et al., 2006

1.3 Functions of Linguistic Landscape

The appearance of English-language public signs in the countries where English does not have any official status reflects language globalization trends, the spread of brand names and involvement in the global market. The increasing number of public signs in minority languages conveys the growth of their status and tendencies in changing attitudes to them. The comparative analysis of administrative and private signs provides a clear picture of a relative status of different linguistic codes in a given territory. There are four functions including informational, symbolic, mythological, and commercial which can be used to investigate the role of English in each individual unit of sign. Each function was found by particular researchers. The information and symbolic function were engaged in the study of LL by Landry and Bourhis (1997), while Hicks (2002; Hornsby, 2008) discovered other the latter functions respectively. Each function performs a different characteristic and purpose.

Firstly, the informative function of LL relates to the fact that certain information is presented on a specific sign (communicative function), shows the languages that are used for communication, and marks the geographical territory inhabited by a given language community. The dominance of a particular language may indicate that only the observable language will allow individuals to access the availability of the goods and services they want or require (Litvinskaya, 2013). It also creates a language expectancy by indicating what language(s) one can expect to be used in other domains in a specific area. Moreover, the LL provides information on the sociolinguistic composition of various groups in the area, as well as the power and status relations between them (Ben-Rafael et al., 2006; Landry, & Bourhis, 1997; Reh, 2004). Therefore, the written messages on signs are intended to provide information for those who understand the written language.

Secondly, the symbolic (solidarity) function of the LL refers to the choice of message, and more specifically, the language choice exercised on public signage. This function conveys feelings of belonging, acceptance, and value to the in-group when one's own language is represented in the LL. When one's language is not visible a negative social identity may develop by implying the language is not valued and has little status within society (Landry, & Bourhis, 1997; Reh 2004). Shohamy (2006) discusses this situation from the point that the LL is a language policy

mechanism where the presence or absence of languages expresses specific messages regarding attitudes towards certain languages/language groups. Languages displayed in the LL contribute to a positive social identity of the group whose language is used, thereby language choice appears for contribution of the ethnolinguistic vitality in the mentioned group, as concluded by Landry, & Bourhis (1997). However, by including certain groups, others are excluded and thus marginalized. The LL is also employed to create identities. Moreover, the symbolic function relates to two issues, namely power relations, and identity. Ben-Rafael, & Ben-Rafael (2015) approach the LL because of social actions that are directed by underlying principles. One of these constitutes the power relations reflected in the LL in terms of the inclusion or exclusion of languages. Language choice can also be determined by attachment to a specific identity. Therefore, the LL may target a specific portion of people. A process of interpretation and discursive negotiation is required to establish meaning from the LL. Individuals make meaning from written text on sign based on their prior experiences. The interpretations, therefore, will differ according to the perspectives of those who observe them. Leeman, & Modan (2009) pay special attention to the symbolic functions of language and their role in the assembly of social spaces. Moreover, the use of symbols within the LL is necessary to analyze. Symbols are used as a medium of complex communication and served as vehicles of conception for human knowledge (Karwowski, 2006; Womack, 2005). According to Womack (2005), symbols are used to express ideologies and social practices and to represent aspects of a specific culture. Hence, the connotation of symbols may carry meanings that depend upon one's cultural background. However, some symbols are universal, and not dependent on written text to define them, for example symbols on road signs.

Thirdly, the mythological function of LL was added by Hicks (2002) which relates to the LL in societies that have kept their native religions. The naming of places can reflect the traditional culture of an ethnolinguistic group through their associations with myths, stories, and folklore by the aforementioned researchers. In other words, signs serve as a connection to the past and transmitter of ancient culture. By this function, the signs in the landscape aim to provide a focal point for various traditional stories, sagas, and myths that are part of the in-groups' traditional culture as well as religion. According to Hicks (2002), the shop names provide the trigger for

the story; the numerous of which are the ‘how this place called its name’ type story found, for example, shop names with older native speakers (p. 8). Therefore, names or written languages on signs utilize the traditional culture to be transmitted and they function as a visualizer of centuries of history.

Lastly, the commercial function (Hornsby, 2008) refers to the signs that perform the commercial function used as a marketing gimmick for product and place promotion for tourists based on commercial perspective. This function is along with the commodified language in Chinatown from Leeman and Modan’s LL study in Washington DC (2009). Moreover, Gorter (2002) states that most of the LL researchers examine ‘language in its written form in the public sphere,’ specifically ‘in the sense related to commercial signage and place names.’ (p.2). Similarly, Ben Rafael et al. (2006) describe ‘prolific LL areas’ as those areas ‘where the major commercial activity takes place and the principal public institutions are located’ (p. 14). The signs that show the prices of products, promotions e.g. 50% off or marketing campaigns were considered to have this function because the prices can be used to persuade and attract passers-by to purchase their products.

1.4 Model of Multilingual Writing Strategy on Signs

To investigate signs in urban public areas, the arrangement and intention to place multilingual information on signs is well initiated to discuss the correlation between language and society. As a point of reference, the model that Reh (2004) proposes in distinguishing four types of relationship between message content and the languages used in signage as follows:

1.4.1 Duplicating multilingual writing, which presents the exact same information in more than one language. The information is presented to a target speaker which cannot be reached by one language only (Reh, 2004). It can also be used for educational purposes.

1.4.2 Fragmentary multilingual writing, where ‘the full information is given only in one language, but in which selected parts have been translated into an additional language’ (Reh, 2004, p. 10). The purpose is to draw the attention of a speaker with limited knowledge of the translated language. This type of information arrangement also addresses speakers to focus on keywords.

1.4.3 Overlapping multilingual writing, which describes a unit of signage ‘if only part of its information is reported in at least one more language, while other parts of the text are in one language only’ (Reh, 2004, p. 12). There are two types of texts: one text offering additional and/or similar information to another text. Monolingual speakers can derive the information of only one text, while multilingual speakers receive additional information from both texts.

1.4.4 Complementary multilingual writing, in which different parts of the overall information are each rendered in a different language’ (Reh, 2004, p. 14). In other words, the text is composed of multiple languages. To entirely understand the message, the speaker must possess knowledge of all languages presented. By doing so, particular information cannot be accessed by a monolingual speaker.

Reh’s multilingual writing model was examined by several researchers, for example, Al-Athwary (2017), Huebner (2009), Kallen, & Ní Dhonnacha (2010), Koskinen, (2012; Spolsky, 2009). However, it is difficult to make a distinction between Reh’s fragmentary and overlapping categories. Both categories refer to partial translation of a text, and there are similarities between fragmentary and overlapping writing to the extent that Spolsky (2009) comments that Reh proposes ‘three’ distinct types of multilingual writing, considering fragmentary and overlapping categories to be the same. Huebner (2009) also uses one definition of ‘Reh’s fragmentary and overlapping classification’ (p. 78). Therefore, the overlapping category will be excluded from this study to achieve the reliability and validity of data analysis.

2. Indexicality and Identity in Linguistic Landscapes

2.1 Indexicality

According to Ponzio (2006), the notion of indexicality can be known as a method of social semiotic by which cultural contexts for example social identities such as gender and social activities such as gossiping are actually constituted by various stances and acts. The processes of indexicality are involved in all levels of language use and structure as a fundamental mechanism in identity construction such as in 1) the explicit use of identity categories and labels, 2) implicatures as to people’s identity position, 3) evaluative orientations toward footings, roles, and unfolding talk, and 4) the use of specific linguistic structures and/or systems that have come to be

ideologically associated with particular people and groups (Bucholtz, & Hall, 2005). Moreover, identities can be indexed via ideologically imbued ‘labels, implicatures, stances, styles, or linguistic structures and systems’ (Bucholtz, & Hall, 2005, p. 585). For example, a particular linguistic form can become directly associated with a stance such as tag questions to index a stance of deference that is indirectly associated with a social group. Developing this relation further, Scollon and Scollon (2003, p. 3) argue referring to semiotics that four more questions have to be posed when analyzing indexicality:

2.1.1 Who has ‘uttered’ this?;

2.1.2 Who is the viewer?;

2.1.3 What is the social situation?; and

2.1.4 Is that part of the material world relevant to such as sign?

If one answer contains a hint to someone or something which is not present in the given territory, the sign must be classified as having symbolic value. On the other hand, if it gives evidence of the actual presence of something which is represented on the sign in terms of a language, then, it obtains indexical value. In sum, as the Scollon and Scollon’s statement (2003), ‘the actual language used can either index the community within which it is being used or it can symbolize something about the product or business which has nothing to do with the place in which it is located’ (p. 119). Therefore, the distinction between indexical and symbolic function is of great importance for LL analysis.

2.2 Linguistic Landscape and identity

An important stimulus for the study of LLs (e.g. Jaworski, & Thurlow, 2010a; Shohamy, & Gorter, 2008) was initiated by Scollon, & Scollon (2003) who conducted the study of the social meaning of the material placement of signs in the world. The approaches of Scollon, & Scollon (2003) are primarily concerned with ‘the indexability of the material world through discourse’ (p. 146), i.e. how the meaning of signs is predicated on their placement in the material world including the situated meaning of social actors’ position in space related to the semiotic environment and one another (Goffman, 1981). As conversely indexing the material world, emplaced language and other visible traces of human activity and interactions with space give space its ‘meaning’ or create our ‘sense of place’. The

issue of identity relates to the symbolic function of the LL. By using a specific language in the LL, its value and status are affirmed. Languages (and orthographies) are used by the various socio-economic and political groups to form and maintain identities at local, regional, and (trans)national levels by various regimes (Curtin, 2007; Taylor-Leech, 2011). This relates to the idea of 'place', as developed by Stroud, & Mpendukana (2009), where the LL is used to create a specific feeling that includes or excludes certain readerships, thus creating a 'place'. This effect is evident in scenarios where languages are commodified for the sake of tourism and/or as tokenism (Brown, 2007; Hornsby, 2008; Leeman, & Modan, 2009; Lou, 2010; Puzey, 2007; Reershemius, 2011). The dialectic between LL and identity relates to group identities in terms of socio-political communities. Various studies show that communities employ the LL to create unique identities to distinguish themselves from each other and another to align themselves with the national identity of the host community (Ben-Rafael, & Ben-Rafael, 2015; Woldemariam, & Lanza, 2015). Hall (1999) noted that a logic of identity or of a 'true self' often connects to a search for some form of authenticity for people's experience. Moreover, Hall (1999) also stated that the identity is to be understood as a 'process of identification...that happens over time, that is never absolutely stable, that is subject to the play of history and the play of difference' (p. 300). Therefore, shifting identities are several changes in a 'core self', history, and concept of different identity of others around oneself. Similarly, in explaining the relationship of language and identity, Bucholtz, & Hall (2003) stated that within a sociocultural linguistic/linguistic anthropological framework, identity is understood as an outcome of language use (rather than identity as the source of language use) and those language present ideology as organizing and enabling 'all cultural beliefs and practices as well as the power relations' (p. 379). Those signs seem to be a marked outcome of language use which possibly presents identities in the public sphere.

Therefore, it could be concluded that identity plays a crucial role in the existence of language on public signs in different communities' practices, and different dimensions where identities are presented.

2.3 Terms related to Cultural Identity

The term 'culture' can be defined in many viewpoints, but there are two particularly relevant to education: anthropological and biological. Culture in the anthropological sense is a shared way of life. In the biological sense, it refers to a medium for growing things (Eisner, 2000). With this frame of definition, a culture can be viewed as the pattern of living among a given group of people. In addition, the pattern of living is developed by the group's shared values, beliefs, attitudes, and opinions on the acceptable behavior of people from a common heritage (McFee, 1998). This study examines the culture at the national level, which refers to the core culture, including those values and beliefs shared to some degree by the majority of people in the nation.

Moreover, Bellah (2004) speculates the meaning of the word 'nation' as it may contain a profound ambiguity. On the one hand, it designates a people with a shared history and identity with the essence of cultural memory, continuity, and integrity. On the other hand, it designates a modern nation-state with the essence of the economic, political, and military power of the nation-state. He claims that the 'nation' in the latter sense has often subordinated, manipulated, and exploited the 'nation' in the former sense. Further, 'Nationalism' is a correspondingly ambiguous term; for it is often not clear whether it means pride in one's history and cultural identity or pride in the power of one's nation-state. Modern nation-states in the West and Asia have from time to time cloaked themselves in the mantle of national cultural identity at the very moment that they were interfering genuine traditional culture in the effort to centralize and enhance state power. In this sense, modern nationalism has often been more a hegemony to a genuine cultural identity rather than an expression of it.

Tradition as a category of sociological analysis has been used most frequently as a simple contrast term to 'modernity' and as such has taken on almost a negative meaning (Bendix, 1967). According to Tiranasar (2004), the term 'tradition' is used in a quite restricted and largely negative way describing a situation where one takes the past uncritically as a model for unimaginative imitation, a singularly narrow and unhelpful conception of tradition which is only marginally applicable to pre-modern societies. In other words, 'cultural identity' is a useful synonym for tradition,

especially since 'identity' does not have the negative implication in modern social science that tradition does (Tiranasar, 2004). Therefore, cultural identity is the more appropriate term to conduct this study.

2.4 Thai Cultural Identity

Thai identity as the national identity is broadly defined as the composite of outstanding features and characteristics of Thai society and people that differentiates Thailand from other countries, and which has helped the Thai people to move forward, while maintaining their 'Thainess', despite external influences and threats throughout history (Tiranasar, 2004). The people of Thailand are fairly homogeneous and their primary means of identifying is as Thais, which can reference their ethnicity and culture or country. The ethnic and cultural Thai identity is based on politics, the royal family, the Thai language, Buddhism, and unique food, which is relatively distinct and a source of pride in Thailand (Safari the Globe Cultural Information, 2014). The government, royal family, and these other aspects of Thai culture seem to define the Thai way of life, and by some definitions to be Thai one must also live a cultural Thai lifestyle. Others (including most ethnic Thais abroad) limit this ethnically-based definition of being Thai at ethnicity (excluding most cultural aspects of this definition), therefore, an ethnic Thai, no matter where he or she lives, and no matter the culture experienced, is still considered to be a Thai.

Thai people have been known as having very close ties with their religion, Buddhism. (Tiranasar, 2004). Podhisita (1998 as cited in Tiranasar, 2004) explains that in Thailand, the orientation toward Buddhism is important and all pervasive. From birth to death, an individual is brought into involvement with various rites and ceremonies as he/she passes through successive stages of the life cycle. Buddhist rites and rituals are often suffused with non-Buddhist beliefs derived from Brahmanism and animism (Anumanrajadhon, 1956; Podhisita 1998). This part includes the reviews concerning Buddhism in Thailand, the characteristics of Thai People, and education in Thailand. Therefore, Thai identity in this study accounts for the signs that served as a traditional culture of Thais, religions, etiquettes, and norms.

In the aspects of the Northern part of Thailand, it shares its border with Myanmar and Laos. This region is mountainous and filled with thick forests and river valleys. Its culture is heavily influenced by Burmese culture and it carries strong

influences from the historical Lanna kingdom (Shamsuddin, 2020). Obviously, it can be seen from its local language, namely Kam Mueang or Lanna dialect. Kam Mueang is a dialect of the Northern Thai people which is different from other Thai regions' dialects. It is one of the four major regional dialects of Thailand, namely Standard Thai or Chaiklang, Lao, Kam Mueang, and Pakay (Smalley, 1994) which are related to each other and are the dominant dialects in each of the four geographical regions, including the Central provinces, Northeast, North, and South, respectively. Kam Mueang is significantly and systematically different from Standard Thai in sound system, grammar, and vocabulary. In this study, local northern Thai identities refer to the signs that consist of Kam Mueang or Lanna dialect which is generally spoken everywhere in Chiang Mai by locals (Smalley, 1994). According to Srichomthong (2012), Kam Mueang and its vocabulary and pronunciation are not mutually intelligible with Central Thai. Hence, the presence of Kam Mueang words in public places where Standard Thai would normally be used is a reflection for pride in local identity.

On the other hand, the international identity refers to the signs containing the English language in duplicate writing strategy, codemixing words, the global brand names, universal symbols, and transliteration i.e. English lexical words in both Thai and English script.

Related Studies

1. Studies of Linguistic Landscapes

According to the publication of Landry, & Bourhis in 1997, research into the LL has been enjoying the growing interest in sociolinguistics. There are a number of LL studies that have been investigated by various approaches, including language policy, sociolinguistic and language contact, power, and ideology embedded with dominant languages in public sign, and the study of multilingualism. Scollon, & Scollon (2003) have developed an overall approach to language on signs, referred to as 'geosemiotics'; Ben-Rafael et al. (2004) have made a large-scale study of language on signs in Israeli cities and towns. Reh (2004) has scrutinized the LL of Lira Municipality, Uganda, with special regard to the readership of multilingual writing signs; Collins and Slembrouck (2004, as cited in Backhaus, 2006) discuss variable

ways of perceiving and construing multilingual shop signs in immigrant neighborhoods in Ghent, Belgium.

An important variable in previous research into the LL is the distinction of sign establishment types between official and nonofficial signs. Rosenbaum et al. (1977) observed the LL on signs of shops, companies, and public and private offices in Jerusalem. The results of their survey point at a gap between official language policies and linguistic realities that the official language policy was set the national language as the recognition of at the independence of the State. However, there is a much higher manifestation towards foreign languages in general and English, in particular, that is expected by the general public today. In a similar area, Ben-Rafael et al. (2006) explored the LL of Israel shaped by ‘top-down’ and ‘bottom-up’ forces in the context of the complex relationship between Israeli Jews, Palestinian Israelis, and Palestinians in East Jerusalem. They reported differences between top-down and bottom-up signs in all areas of their study and found very interesting patterns. The results report on the distribution of Hebrew, Arabic, and English in LL items in different locations and areas of activity. LL, as defined here, refers to any sign or announcement located outside or inside a public institution or a private business in a given geographical location. Landry and Bourhis (1997) pointed out that there was more diversity in bottom-up signs.

Moreover, by classifying the establishment types of public signs, Backhaus (2006) indicated that the two types of signs in Tokyo exhibit some essentially different characteristics with regard to the languages contained and their arrangement on a sign. His study revealed that the languages eligible to be used on official signs were Japanese, English, Chinese, and Korean. Other languages were also used in bottom-up signs. These differences will be interpreted using the notions of power and solidarity. While official signs are designed mainly to express and reinforce existing power relations, nonofficial signs make use of foreign languages to communicate solidarity with non-Japanese aspects. Both types of signs have their share in changing Tokyo’s LL.

The establishment types of signs were not only one issue of LL study but also the language choice and ideology. Sloboda (2009) stated that sometimes ideologies are implemented by a government via the LL. Ideology was indexed and

performed by language displayed on signs. By interacting with those signs, it can lead to the acquisition of particular ideological social practices by individuals. Kallen (2009) defines the language choice on signs as being a crucial factor for the communication between tourists and their travel destination. He states that the confrontation with a foreign language, and thus the impression can lead to a feeling of insecurity and even danger. Consequently, he demands more thorough planning of signs where commercial services for tourists are concerned. Moreover, the use of a particular language in LL is conditioned by different factors, among which Shohamy (2015) mentions 'a rational choice, representation, private and collective identities, power, rights, globalization and multilingualism' (p. 153). Shohamy (2006) discusses this situation from the point that the LL is a language policy mechanism, where the presence or absence of languages expresses specific messages regarding attitudes towards certain languages/language groups. Languages displayed in the LL contribute to a positive social identity of the group whose language is used, thereby contributing to the ethnolinguistic vitality of the mentioned group.

A further interdisciplinary of related LL studies is the sociolinguistics and the spread of English. The sociolinguistics of globalization implies mobility, as noted by Blommaert (2010), and the sociolinguistics of mobility concentrates on 'language-in-motion', with various spatiotemporal frames interacting with one another (p. 5). Power and inequality are correlates of the access to various scales that carry social and cultural indexical value. In the LL of Addis Ababa (Lanza, & Woldemariam, 2014), shop owners employ English and international brand names in order to index higher-order scales, which they associate with development and hence modernity and the prestige that carries in the local context. As noted above, power and authority are inherent in orders of indexicality, with authority emanating from various real or perceived centers to peripheries. Shop and enterprise owners attempt to scale their business at a higher level in the orders of indexicality and the economic hierarchy through the use of English and international brand names. Similar to the LL of Yemen, Al-Athwary (2017) stated that English inscriptions are meant for tourists who possess written language and foreigners in Yemen and shop owners tend to convey the whole message in English to the readers.

Moreover, English in Seoul is used to signify a higher social standing and modernity, and its presence in local signs helping to propel the establishment to a higher class and locals perpetuate this 'elevation' by purchasing from and being seen in such shops (Tan, & Tan, 2015). In other words, in South Korea, English is used as a status marker and performs a decorative function. The finding demonstrated that signs' representation of cafés and fashion outlets seem to be associated with Western identities and class. Additionally, Tan, & Tan (2015) revealed that English has increasingly found a way into the Korean community as a tool to index their modernity, while not reducing any of its 'Korean-ness' in any way. This point was also brought up in Vlack (2011) where he found that 'English is used to extend the message written in Korean' (p.574). He concludes that English was used for communicative purposes because most of his bilingual signs contain English content that is not directly determined by the use of Korean in those signs. These practices reinforced that the use of English is associated with prestige values served as international orientation, modernity, and sophistication (Piller, 2001, 2003). This is exactly the situation in South Korea where English is becoming prominent in the LL of Seoul (Lee, 2010; Tan, & Tan, 2015). They point out that English in South Korea is found to serve as a symbolic marker of modernity, affluence, and prestige linked to socioeconomic status.

It is possible to conclude that there was a number of LL studies that have been investigated by various approaches around the world, for example, language policy in terms of its establishment types; official or nonofficial signs, power, and identity embedded in dominant languages in public signs which depend on the setting and the purpose of each study.

2. Linguistic Landscapes Studies in Thailand

Language in public spheres have been investigated in many countries around the world, Thailand is also one of them. One of the classic studies of LLs in Thailand is Huebner's (2006) study of Bangkok which examined the multilingual makeup of signs in the LL of 15 neighborhoods in the city. He provided a valuable model framework for the analysis of codemixing's different types of textual form on signs. Huebner's findings are interesting in that they emphasize the emergence of a developing form of Thai English and that English itself appears to be replacing

Chinese as a language of wider communication. In a similar line of action, Hoy's (2011, as cited in Jocuns, 2016) analysis of the use of English on the signs of redshirt protestors indicates the ubiquity of English in Thailand as well as how it can also index political, cultural, and class identity.

There are other studies that conveyed the LL in Chiang Mai, Thailand. This study highlights the importance and influence of English as a global language similar to Huebner, Chiang Mai's LL in the tourist attraction areas was conducted by Yanhong and Rungruang (2013) to analyze the types of codemixing on signs for exploring language dominance and its functions. The eight types of codemixing were found different from Huebner's framework. Their results of functions of LL in various tourist attractions of Chiang Mai city revealed that the information function and commercial function are the crucial LL functions performed in target areas. It is remarkable to notice that the information and commercial function are some overlapping features. In the same province, signs on Nimmanhaemin Road revealed that tourism in Chiang Mai has influences on language choices in sign creation (Thongtong, 2016). Monolingual, bilingual and trilingual signs can be found on Nimmanhaemin Road. Linguistic strategies, transliteration, word formation, lexical relations, speech acts, and politeness strategies were demonstrated. Along Nimmanhaemin Road, the proliferation of massage parlors, spas, and textile and souvenir shops and other services presents a commodification of traditional Thai culture for both domestic and international tourist consumptions (Thongtong, 2016). The use of multilingual signs performs not only an informational function for readers of Thai, English, or Chinese but the inclusion and exclusion of the languages. This practice adds an air of both authenticity and globalism to Nimmanhaemin Road as an international tourist destination. Linguistic, literary, and rhetorical strategies are also beneficial tools in the creation of signs to attract tourists. In addition, the maintenance of Lanna identity through the use of Kam Mueang words on signage in Chiang Mai was conducted by Srichomthong (2012). She suggested that Kam Mueang or Lanna dialect's vocabulary and pronunciation are not mutually intelligible with Central Thai. Hence, the presence of Kam Mueang words in public places where Standard Thai would normally be used is a reflection for pride in local identity. The results of her study revealed that word elements of Kam Mueang in signage connote identity

maintenance of Lanna. Those local linguistic properties, which are used in combination with words in national and other global languages, especially English highlight the uniqueness of social, cultural and natural heritage of the old northern society.

In terms of the LL multilingual studies, there are two studies investigated in Bangkok. Wu and Techasan (2016) examined the LL of Chinatown in Bangkok, a prosperous minority language (Chinese) community of diverse commercial establishments. Their study aimed to explore the preservation of Chinese language and culture under the circumstance of language contact with Thai, the majority language, and globalization influence of English. The results suggest that the dominance of English has contributed to the complexity of the multilingual landscape in Bangkok's Chinatown. Meanwhile, Thai or other languages were used to serve as a symbolic rather than informative function. The other LL study in Bangkok was investigated by Siricharoen (2016). The researcher examined the extent to which multilingualism is promoted through the LL in the common areas of the Faculty of Arts, Chulalongkorn University, where a number of language courses are offered to the university community and to outsiders who are interested in learning foreign languages. The results of her study revealed that Thai-English bilingualism was promoted within the Faculty of Arts. The dominant of the arrangement of bilingual information was the complementary type. A few language departments had attempted to establish their language in the public space, while some languages appeared only on outsiders' signs. The foreign language in non-duplication multilingual signs is used in a small number and serve as symbolic purposes to transmit a typical culture or to create an authentic atmosphere.

Since the development of LL research in Thailand made the general patterns evident through codemixing in the field of sociolinguistic, multilingual signs, functions of displayed language, and language strategies that are mostly based on nonofficial signs. One possible direction for future research is to extend the sociolinguistic approach to cover the interpretation between official and nonofficial signs, along with the analysis of functions and multilingual writing strategies as well as identity representation in other contexts or various settings.

In conclusion, this study was extracted from entirely underlined discussed background information and theory as well as related studies. The purposes are to examine the role of English in shaping the linguistic choices and the relationship between the languages of individual units of signage, and how the representation of languages linked to the associated identities of the languages, Thai and English, and its function in society. As summarized and reviewed the frameworks and approaches of previous studies, it provided a guideline for the researcher to conduct the research methodology in the following chapter.



CHAPTER III

RESEARCH METHODOLOGY

In the previous chapter, the focal theories and related studies have been reviewed. Therefore, in this chapter, the methodology of this study is presented as details below:

Research Design

Samples of the Study

1. Sampling Areas

1.1 Historical and Cultural Tourist Attractions

1.2 Recreational Attractions and Shopping areas

1.3 Public Service Places and Institutions

2. Target Signs

Conceptual Framework for Analysis

Research Instrument

Data Collection

Data Analysis

Validity and Reliability

Research Design

In order to investigate the LL in urban Chiang Mai as mentioned earlier in Chapter I, this study employed quantitative and qualitative methods for data analysis. The quantitative study involves the classification of signs collected according to the languages found and the types of establishment, the function of LL, and the multilingual writing strategy. In the case of multilingual signs, the study applies Reh's model (2004) of the multilingual distribution of information across languages. On the other hand, the qualitative content analysis (Bernard, & Ryan, 1998) considered suitable for the present study and for intensively analyzing the embedded identities on signs. It is one of the numerous methods successfully used to analyze text data and interpret the meaning of various artifacts (Bernard, & Ryan, 1998) other than texts in

the classic use of the term. Content analysis is a research methodology that utilizes a set of procedures to make valid inferences from the text (Weber, 1985). The texts can be in the forms of speech transcripts, newspapers, essays, articles, books, and other forms of written discourse. In this study, the analyzed texts are messages taken from signs in the public sphere. Although the content analysis is claimed to have a limitation, it has been debated that content analysis is too ambiguous (Elo, & Kyngäs, 2008) and leads to reliability and validity issues. This limitation can be solved by applying content validity and interrater reliability. The existence of reliability and validity checks in the research minimized the bias probabilities (Mackey, & Gass, 2005). It will be discussed further in the section of validity and reliability.

Samples of the Study

1. Sampling Areas

Chiang Mai is a place immersed in history and rich culture, while it is still a thriving and cosmopolitan city where the balance between preservation and progression have been maintained. The survey areas of this study are mainly in tourist attractions and public places of the metropolitan area of Chiang Mai which are divided into three groups of places, namely historical and cultural tourist attractions, recreational and shopping areas, and public service places and institutions. The survey areas are chosen to encompass as wide as possible in the range of LL to evaluate the displayed languages, the LL functions, its writing strategies, and possible embedded identities in shaping LL of Chiang Mai.

The choice of these urban areas is motivated on the grounds that urban centers are often culturally and linguistically diverse, while the areas are composed of separate and identifiable neighborhoods. Furthermore, because urban contexts are relatively larger, more impersonal, and heterogeneous, there is a greater need for signs to direct people to places and services. Thus, the centers of cities consist of four poles: 1) economic development, 2) a larger population than the countryside, 3) variety of visual messages, and 4) other modes of visual communication. In addition, Gorter, & Cenoz (2008) further noted that the highest density of signs could be found in cities and towns, particularly in the main shopping streets, commercial, and industrial areas. Persuading by the previously mentioned reason, urban Chiang Mai became one of the

top five popular tourist destinations of Thailand (Tourism Authority of Thailand, n.d.). It is also the center of businesses and government institutions as illustrated in Figure 1.



Figure 1 The map of Chiang Mai City

Source: Chiang Mai Riverside, 2016

As previously mentioned, the target signs in this research were divided into three groups of places, namely the group of historical and cultural attraction, the group of recreational attractions and shopping areas as well as the group of public service places and institutions which were explained as the following:

1.1 Historical and Cultural Tourist Attractions

Chiang Mai is a city firmly rooted in its own distinct culture, adopting a unique dialect, cuisine, architecture and traditional costumes. Temples are a major of Thai society for religious purposes and through their traditional architecture and colorful ceremonies. Moreover, temples reflect the culture and uniqueness of Thai.

Top four temples and two museums are selected in the present study based on the list of tourist attraction of Tourism Authority of Thailand (2018), including Phra Singh Woramahawihan Temple, Chedi Luang Temple, Phantao Temple, Chiang Man Temple, Chiang Mai Historical Centre, and Lanna Folklife Museum as shown in Figure 2. These historical and cultural attractions are the most famous places for both Thai and foreigners due to the traditional architecture, splendid landscape, and uniqueness.

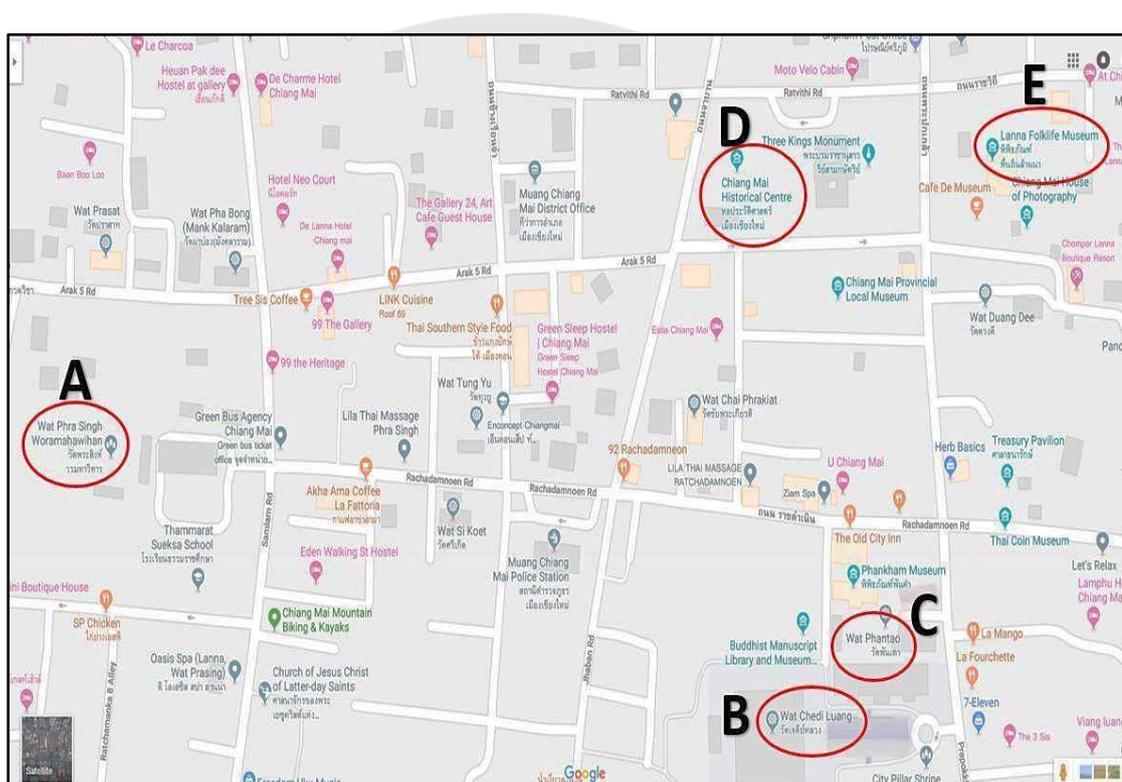


Figure 2 The historical and cultural attractions explored in Chiang Mai city

Note: A: Phra Singh Woramahawihan Temple, B: Chedi Luang Temple, C: Phantao Temple, D: Chiang Mai Historical Centre, and E: Lanna Folklife Museum

Apart from historical and cultural sites in urban Chiang Mai, the areas of shopping tourist destinations were also grounded with the diversity of English and languages.

1.2 Recreational Attractions and Shopping Areas

There are four samples of recreational attractions and shopping areas in this study. The sampling areas of recreational attractions and shopping areas are Nimmanhaemin Road, Chiang Mai Sunday Walking Street, Tha Pae Gate, and Chiang Mai Night Bazaar as illustrated in Figures 3 and 4, respectively.

1.2.1 Nimmanhaemin Road is located at the heart of the trendiest part of Chiang Mai. This area is alive with fashionable restaurants, cafés, bars, shops, and boutique hotels as presented in Figure 3. The target area on Nimmanhaemin Road started from Rincome intersection on Huay Kaew Road to Chiang Mai University Convention Center. Signs located in small alleys off Nimmanhaemin Road were not included in this study. The investigation of signage on Nimmanhaemin Road focuses on only its main street, which is approximately 800 meters long. All signs in front of every single store on both sides of the main street of Nimmanhaemin road were selected. Signs from stores that were closed or renovated were not chosen for the analysis.

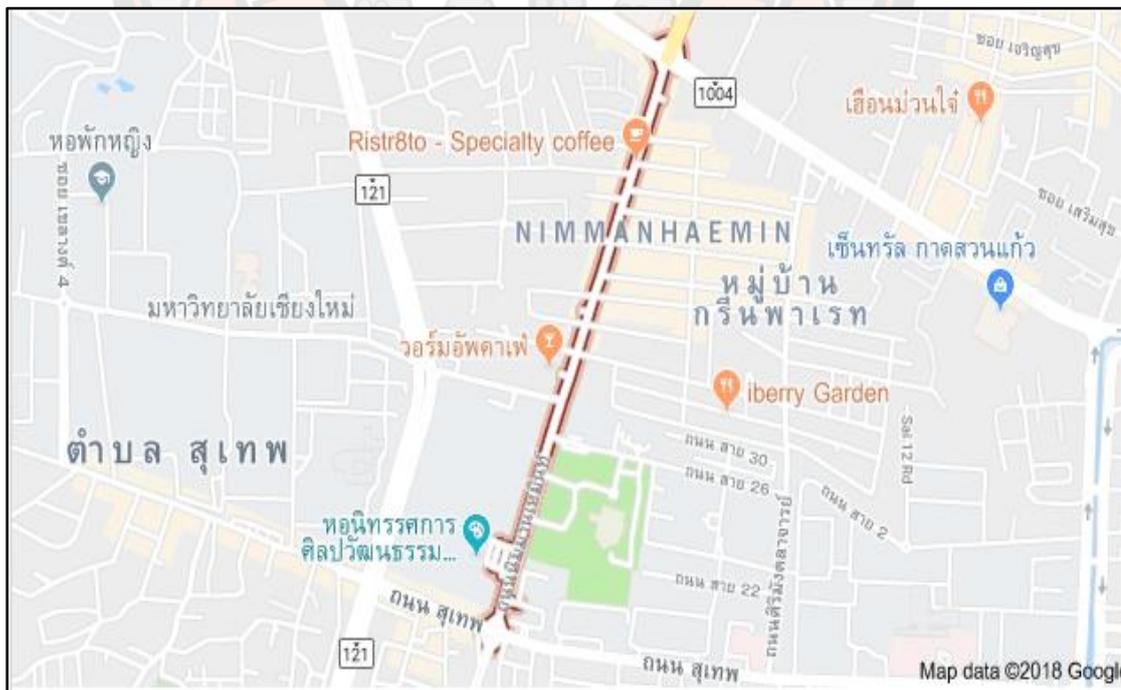


Figure 3 The map of Nimmanhaemin Road

1.2.2 Chiang Mai Sunday Walking Street is the Sunday flea market where there are various food stalls, including merchants who sell souvenirs, clothes, jewelry, and sculpture. Hence, it is the place where Northern Thai people sell their handicrafts and arts. (Figure 4 circle A)

1.2.3 Tha Pae Gate is one of the most famous landmarks in Chiang Mai and is a part of the crumbling city wall which once acted as a fortress for the ‘Old City’ (and still today acts as a geographical boundary). The gate area is an epicenter for tourism in Chiang Mai (Figure 4 circle B)

1.2.4 Chiang Mai Night Bazaar is the main area for shopping and nightlife. Its epicenter is located at the intersection of Chang Khlan and Loi Khroh, but the whole area spreads out for two blocks in either direction. Night Bazaar is also home to a wide range of accommodation, from budget guesthouses to luxury five-star hotels with being the middle of Chiang Mai’s famous commercial section. (Figure 4 circle C)

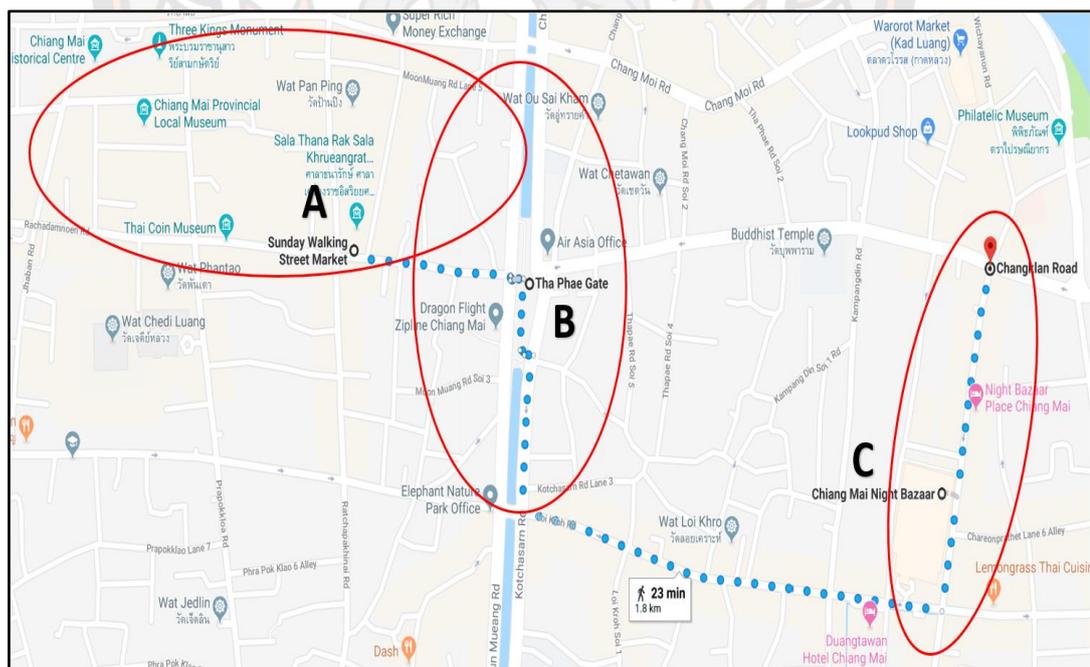


Figure 4 The target places in the Recreational attractions and Shopping areas

Note: A: Sunday Walking Street Market, B: Tha Phae Gate, and C: Chiang Mai Night Bazaar

1.3 Public Service Places and Institutions

1.3.1 Signs in University setting: Chiang Mai University

For the first area, university together with surroundings is the selected place in this research. According to Shohamy (2006) and Abu Ghazaleh-Mahajneh (2012), LL study in the university space is important because the influence universities occurred on society and employment. As the high-ranking of the higher education institutions in the northern part of Thailand, Chiang Mai University has 35,243 students with a ratio of the international program in faculties (2.5%) and foreign students (2.5%). There are 908 international students and 54 foreign staff ('QS Top Universities, Chiang Mai University', 2018). Additionally, the surroundings nearby the university are the center of cultural and linguistic diversity found on signs, especially commercial signs according to being the habitat, shopping complex as well as restaurants of international food. With this respect, the areas in the main campus of Chiang Mai University and surrounding places gather a considerable number of locals and non-locals for educational purposes where the target signs in this study were collected to represent the LL in the public sphere. These areas are chosen to represent the role of English shaping the public signs where both local and non-local people stay together in educational surroundings.

1.3.2 Signs in Bus Station: Chiang Mai Bus Terminal (Arcade)

The Chiang Mai Bus Terminal (Arcade) is one of the main hubs of the northern provinces. Arcade Bus Terminal is where many visitors both Thais and foreigners catch a bus and travel anywhere in Thailand. There are many bus companies offering travel services with different rates, schedules and different routes. It is popular among tourists since the location is connected to other tourist destinations e.g. Chiang Rai, Lampang as well as Mae Hong Son. Therefore, Chiang Mai Bus Terminal (Arcade) is another public service that was included in this study to investigate the LL in public transportation.

1.3.3 Signs in Airport

Chiang Mai International Airport, located about three kilometers southwest of the Old City, is the main air hub linking northern Thailand

with southern China, Laos, South Korea, Taiwan, Singapore, and Malaysia as well as Bangkok, Samui, and Phuket. Airport of Thailand (2018) reported in the annual report of 2018 that the airport serves thirteen domestic and twenty-nine international routes, with more than 78,000 flights and 11 million passengers passing through 2018.

In sum, the signs in the university setting, bus terminal, and international airport were selected as the data of this study which based on the heavy number of audiences and passers-by. The role of English or other languages of these signs was examined in order to contribute to the broader perspectives of LL in urban Chiang Mai.

2. Target Signs

The target signs of this research were any piece of written text within a 'spatially definable frame' (Backhaus, 2006, p. 55), including street signs, commercial shop signs, advertising billboards, signs on national and municipal institutions, trade names, public notices, road signs, street names, public signs on both government and private buildings, etc. Signs that are in the interior of a shop rather than in the shop-window. Every sign containing English language is counted, and the signs are stable which can specify its place. Any signs contained monolingual foreign languages except English are not included as part of this study, for example, monolingual Thai or monolingual Chinese signs. Each sign was counted as one item, regardless of its size or type. Bilingual or multilingual signs formed part of this study if one of the languages was English. All items counted were categorized as either mono-, bi-, or multilingual.

Conceptual Framework for Analysis

The role of English and other languages represented in urban areas of Chiang Mai was investigated to analyze the establishment types, the LL functions, and multilingual writing strategy as well as how the existence of languages in the public sphere associated with identities. It is important to consider the proper conceptual framework for data analysis. Therefore, the analysis framework of signs by Ben-Rafael et al., (2006) was used for classifying and interpreting the establishment types (official and nonofficial) of signs in this study. Moreover, the functions of LL adapted from Litvinskaya (2010; Yanhong, & Rungruang, 2013) was used to analyze the

particular function of target signs and Model of Multilingual sign based on Reh's (2004) to examine the displayed languages of signs focusing on content as mentioned in Chapter II.

Research Instrument

The research instrument was an LL sign analysis form adapted from the sign's criteria of Backhaus (2007), the establishment types of sign (official and nonofficial types) of Ben-Rafael et al. (2006). Moreover, LL functions of Landry, & Bourhis (1997; Hicks, 2002; Hornsby, 2008) were included in the research instrument. The three categories of multilingual writing strategy of Reh (2004) was used for interpreting the multilingual writing signs.

The LL sign analysis form was divided into four parts, including sign information, functions of LL, the model of multilingual sign information, and representation of language. Part 1 (see Table 2) is for recording the sign information, including the groups of places where signs were collected, sign linguistic properties, and types of establishments (top-down or bottom-up).

Table 2 Part 1 Sign information

PART 1: Sign information		
Sign ID	ID:	
	Date recorded:	
Sampling Areas	Historical and Cultural	
	tourist attractions	
	Recreational attractions and Shopping areas	
	Public service places and institutions	
Sign linguistic properties	Displayed language	English only
		English-Thai

PART 1: Sign information

	English-Chinese
	English-Chinese-Thai
	English-Other language(s)
Level of multilingual	Monolingual English
	Multilingual
Establishment (Ben-Rafael et al., 2006)	Top-down (Official sign)
	Bottom-up (Nonofficial sign)

After analyzing the collected sign by using qualitative content analysis, the signs were evaluated for their particular function. Each sign was classified into information, symbolic, mythological, and commercial functions adapted from the framework of Landry and Bourhis (1997), Hicks (2002) and Hornsby (2008) as also used by Litvinskaya (2010) and Yanhong and Rungruang (2013). These details were recorded in Part 2 of the Sign Analysis Form (see Table 3).

Table 3 Part 2 Functions of Linguistic Landscape

PART 2: Functions of Linguistic Landscape	
Function of Linguistic Landscape (Landry and Bourhis, 1997; Hicks, 2002; Hornsby, 2008; Litvinskaya, 2010; Yanhong, & Rungruang, 2013)	Information Function
	Symbolic Function
	Mythological Function
	Commercial Function

The collected signs would be further analyzed for their contents. Part 3

records the contents of signs by Model of multilingual signs of Reh (2004). The contents would be divided into three types of multilingual strategy, namely, duplicating, fragmentary, and complementary multilingual signs (see Table 4).

Table 4 Part 3 Model of Multilingual sign information

PART 3: Model of Multilingual sign information	
Model of Multilingual sign information (Reh, 2004)	Duplicating
	Fragmentary
	Complementary

Lastly, to investigate the identities embedded in signs and answer research question 4, the four-guideline questions of Scollon and Scollon (2003) were posed when evaluating identities. After examining the collected signs by indexing identity, the results were recorded into levels of identity according to three dimensions based on Curtin (2007), namely local northern Thai, Thai, and international identities. Moreover, the guideline of Ben-Rafael et al. (2006) was adopted to delineate the relative font size, color, order of appearance, and location of the language are determining factors to judge the saliency of the language. Therefore, the language in a more prominent position in a larger font size or of a more striking color is considered as the first language (see Table 5).

Table 5 Part 4 Representation of Language

PART 4: Representation of Language		
Representation of Language	Indexing identity	Scollon and Scollon (2003) 1) Who has 'uttered' this?; 2) Who is the viewer?; 3) What is the social situation?; and

PART 4: Representation of Language

Representation of Language	4) Is that part of the material world relevant to such as sign?
Level of identity	Local northern Thai, Thai and international levels by various regimes (Curtin, 2007; Taylor-Leech, 2011).

Data Collection

1. Pilot Study

The pilot study was conducted before collecting the actual data to assess the feasibility and usefulness of the data collection methods. This process was for making any necessary revisions before using the research instrument with the samples. Hence, this pilot study was conducted to measure the sign analysis form, ensure a framework of the LL in a certain area. By collecting signs in the sample areas of Chiang Mai, Google Maps Street View website was the main tool in the pilot study. Google Maps provides the layout of roads, the locations of cities and towns, state boundaries, geographical features, restaurant reviews, and satellite images. Moreover, it shows the street view perspective; visualize houses, storefronts, and points of interest from a driver's point of view. The latest version Google Maps in Chiang Mai was updated on April-June, 2018, depending on the location (Google Map, n.d.). Therefore, the signs on main street of Nimmanhaemmin Road collected from Google Street View was used in the process of pilot study to construct the extensive investigation in Chiang Mai.

After the samplings for the pilot survey were examined, some revisions of the sign analysis form were made after the piloting of the data in order to make it appropriate for research questions. For example, the classification of bottom-up signs based on Ben-Rafael et al. (2006) was added by including more shops' definitions i.e. transport agencies, hotels, housing, tourist agencies, currency exchange agencies. Additionally, the columns of English-Chinese-Thai and English-other language(s) were inserted in part 1 of the research instrument as previously mentioned.

2. Process of data collection

All actual samples of this study were collected by the researcher by a digital camera. The process of data collection was proceeded to three steps, namely preliminary, monitoring, and formalizing for assuring all signs in the target areas in Chiang Mai were collected. The preliminary step was done in January 2019. The monitoring step was finished in February 2019. Lastly, the formalizing step was done in April 2019 as illustrated in Figure 5. Within three groups of places, a total of 629 were counted in the preliminary step. To certify the spatially definable frame and stability, the monitoring step was initiated in February 2019. There were 625 signs which were collected. Lastly, the final step of data collection which is formalizing step was held in April 2019 to finalize the research findings. A total of 600 signs were analyzed.



Figure 5 The timeline of data collection

Data Analysis

For the data analysis, the present study employed descriptive statistics as the statistical devices, namely frequency and percentage. Therefore, all research results from every part of the research instrument were interpreted in both frequency and percentage in order to answer research questions. Moreover, axial coding was interpreted using content analysis. The content of each sign was coded into different categories, which are indicated according to the context of LL functions, multilingual writing strategies, or types of identities.

Validity and Reliability of the Sign Analysis Form

To assess the content validity of the LL sign analysis form, two experts in linguistics were invited to evaluate the sign analysis form for the pilot data and

collected data.

Firstly, the LL sign analysis form was tested by samples from Google Map Street View in the pilot study. Some revisions of it were made after the piloting of the data and to make it appropriate for research questions. Secondly, the LL sign analysis form was submitted to two experts who are full-time professors at a Thai public university to check whether the sign analysis form could measure what it was designed for and the researcher's analysis correctness. The third expert (research advisor) was included to finalize the controversial judgment. To guarantee that the three experts understood what the researcher was studying, a research proposal was submitted to them. Definitions of the establishment types, LL functions, model of multilingual signs, and types of indexing identities were given with related sample signs. Next, the experts read the relevance or appropriateness of each item (sign) and then evaluated the form. Lastly, some revisions were made after the researcher received feedback from experts, and before it was used with the actual research samples. Some changes were made. The column of English-Chinese-Thai was inserted in part 1 of the research instrument. Moreover, the English-other language(s) were also added to fulfill the possible found languages.

To check the validity of the research instrument, the two experts were invited to make the judgment of the content validity. The researcher evaluated the result of expert judgment through Item-Objective Congruence Index (IOC) as a validation method for the relevancy of the content and the objective of the study or research questions. The forms have a three-point scale (1 = congruent, 0 = questionable, -1 = incongruent). Then, if they had different judgments, the researcher asked the third expert to make a final decision for further analysis. The items that had scored lower than 0.5 were revised. On the other hand, the items that had scores higher than or equal to 0.5 were reserved. The IOC result of the research instrument was at 0.83 of overall items.

In conclusion, this chapter provided the research methodology to achieve the aim of this study. All of the final findings and related discussion will be presented in the next chapter.

CHAPTER IV

RESULTS OF THE STUDY

The purposes of this study were to examine the role of English in shaping the linguistic choices; the relationship between the displayed languages of individual units of signage in terms of its establishment types, LL functions, multilingual writing sign strategies, and the associated identities embedded in signs found in Chiang Mai areas. This chapter aims to report research results based on the data collection from the three target areas. The findings will be represented according to the purposes of the study as the following:

1. The presence of English and other Languages in shaping the linguistic choices of signs and the common establishment types of signs found in urban Chiang Mai
2. The linguistic landscape functions served in the non-English speaking urban Chiang Mai
3. The multilingual writing strategies used on signs in Chiang Mai
4. The presence of English in the public sphere of urban Chiang Mai represented the indexing identities

In this part, the results of the English and other languages found on signs, LL functions, the usage of multilingual writing strategies, and the identities embedded in signs in Chiang Mai are presented.

Part 1: The Presence of English and Other Languages and the Common Establishment Types of Signs found in Urban Chiang Mai

1. The Presence of English and Other Languages

To address the first research question, a total of 600 signs were counted from three groups of places. The distribution of language choices in the urban areas of Chiang Mai illustrated in Table 6. The English language plays a significant role in all 600 signs found in this study. Of the 600 signs examined, the majority of the signs were bilingual English-Thai. The bilingual signs containing English-Hebrew, English-Arabic, English-Japanese, and English-Spanish were classified into English and other

language(s) type. Meanwhile, 40% (238 signs) of the overall database was written in multilingual scripts. The remaining 58 signs or 10% were monolingual i.e. English script. Moreover, the distribution of language choices found in this study was thoroughly illustrated in the Appendix.

Table 6 The distribution of language choices

Signs by displayed language	Number of Signs	Percentage
Monolingual English	58	10
Bilingual <i>(English-Thai, English-Chinese, English-Hebrew, English-Arabic, English-Japanese, and English-Spanish)</i>	304	50
Multilingual <i>(English-Chinese-Thai, English-Thai-Lanna, English-Thai-Chinese-Japanese, English-Thai-Chinese-French, English-Thai-Chinese-Korean, English-Thai-Japanese, English-Thai-French, English-Thai-Chinese-Japanese-Korean, English-Chinese-Japanese, English-Chinese-Russia, English-Chinese-Cambodian-Myanmar-Russian, English-Thai-Chinese-Russia, English-Thai-Chinese-French-Japanese, English-Thai-Korean, English-Thai-Bahasa Indonesia, and English-Chinese-Korean-Russian-Arabic)</i>	238	40
Total	600	100

To be more specific, Figure 6 presented the displayed language categories on multilingual signs in three target areas. In terms of the variety of displayed languages, the majority 43% (258 signs) was written in English-Thai as illustrated in Figure 7 and 8.

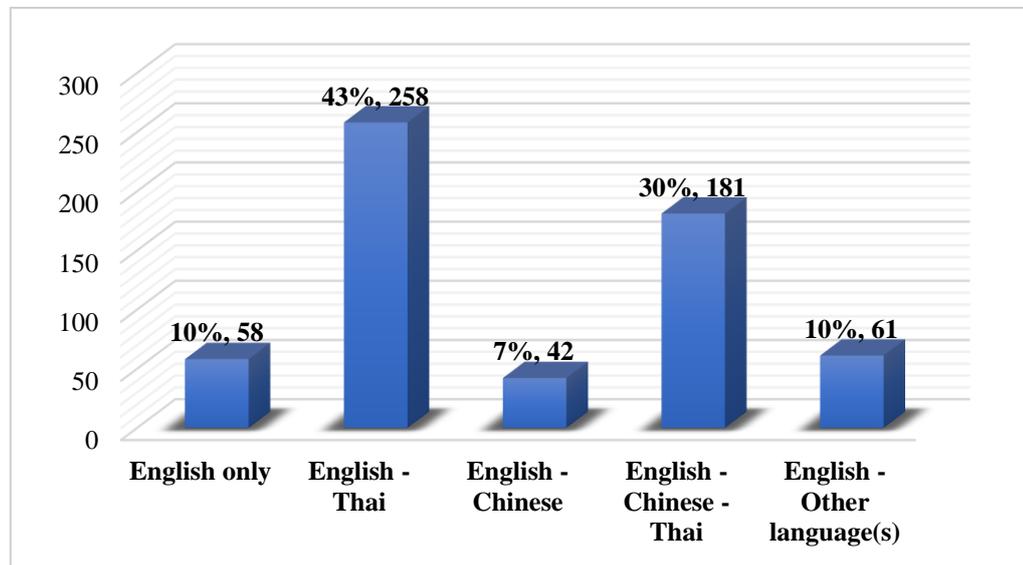


Figure 6 The displayed language categories on signs

To depict a clearer picture of the bilingual English-Thai script, Figure 7 presents a clear separation of language order. In other words, English script was used in prior lines, while Thai was used in the following lines. Moreover, Figure 7 reflected that the English language is considered as the prominent language in this sign both by order of language location, written in capital letters, and the size of the script. In contrast, Figure 8 shows a different picture with Figure 7. The Thai script is located in a clearer position and larger than the English script which is placed in the top part of the sign. Thai language in this sign dominates the English language both its size of script and order of language location.



Figure 7 A Sample of the Bilingual English-Thai Sign



Figure 8 A Sample of the Bilingual English-Thai Sign

While English-Chinese-Thai signs occupied 30% (181 signs) of 600 signs, Figure 9 and 10 are the representatives of the multilingual English-Chinese-Thai. The Thai term maintained the preferred position of the upper lines in Figure 9. However, it was combined with English words. The English script 'Only for Subway, & Wake up Customer' has the equivalent meaning as the Thai script and is placed below the Thai script. The bottom line was written in Chinese script which shared the same meaning as the terms of Thai and English. On the other hand, Figure 10 and 11 show that the English language dominates over the other two languages, i.e. Thai and Chinese.



Figure 9 A Sample of the English-Thai-Chinese Sign



Figure 10 A Sample of the English-Thai-Chinese Sign



Figure 11 A Sample of the English-Thai-Chinese Sign

The remaining displayed languages were in English with other languages 10% (61 signs): for example, Kam Mueang or Lanna script, Japanese, Russian, Khmer language, Korean, Myanmar language, French, Arabic, Hebrew, Spanish, and Bahasa Indonesia. In Figure 12, the sign displays the three orders of language location in which Thai script is written in the top line, followed by Lanna and English scripts. Interestingly, Figure 13 also presents an obvious separation of languages in which Thai, English, Chinese, Japanese, and Korean are written separately.



Figure 12 A Sample of the English with other languages Sign



Figure 13 A Sample of the English with other languages Sign

Interestingly, 58 signs (10%) were monolingual English as illustrated in Figure 14 and 15. The signs written in bilingual English and Chinese formed the smallest group of signs, 7% or 42 signs as shown in Figure 16.



Figure 14 A Sample of the Monolingual English Sign



Figure 15 A Sample of the Monolingual English Sign



Figure 16 A Sample of the English-Chinese Sign

2. The Common Establishment Types of Signs found in Urban Chiang Mai

Table 7 Chiang Mai signs by displayed language and establishments

Displayed Language/ Establishment	English only	English-Thai	English-Chinese	English-Chinese-Thai	English-Other language(s)	Total
Official	12 (5%)	112 (50%)	5 (2%)	69 (31%)	26 (12%)	224 (37%)
Nonofficial	46 (12%)	146 (39%)	37 (10%)	112 (30%)	35 (9%)	376 (63%)
Total	58 (10%)	258 (43%)	42 (7%)	181 (30%)	61 (10%)	600 (100%)

While Table 6 and Figure 6 demonstrated a degree of language diversity used on signs in Chiang Mai, this diversity becomes more obvious when official signs and nonofficial signs are compared as shown in Table 7 and Figure 17. According to the survey in Chiang Mai, all signs made by governmental organizations, public institutions, religious establishments (e.g. temples), signs on public places of general interest which cover any warning signs, the rules and regulations of a particular place, signs related transport, public announcements or any advertisements initiated by government and street names, were considered as official signs. In contrast, all signs made by private businesses, such as shop signs, and private announcements, and advertisements were nonofficial signs.

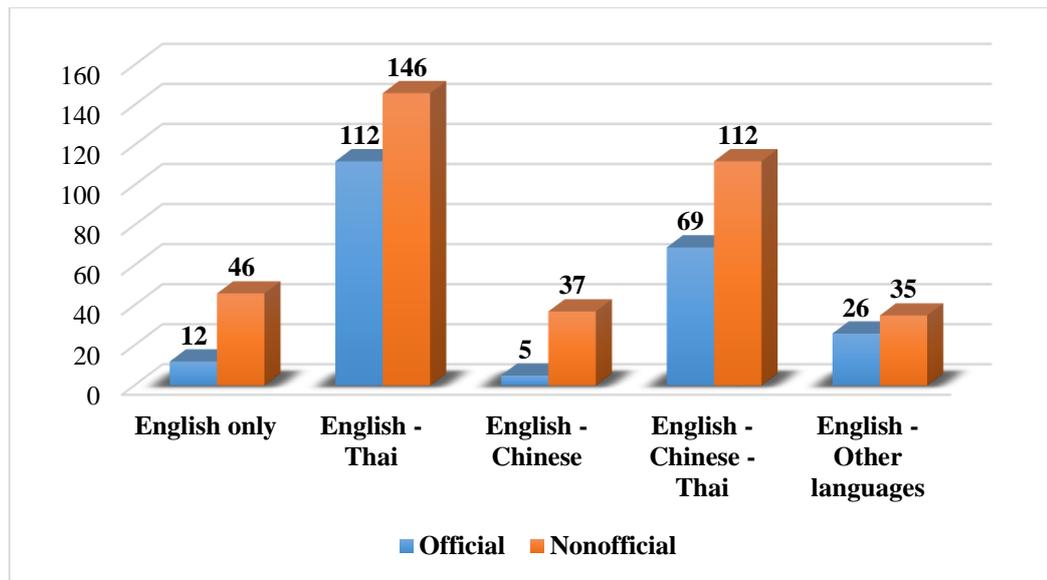


Figure 17 Chiang Mai signs by displayed language and establishments

In terms of the common establishment types of signs found in urban Chiang Mai that respond to the first research question, the English language was commonly found on signs for both government and non-government establishments which are compared as shown in Figure 17. The finding indicated 600 signs in total from three target groups of places which were divided into two establishment types based on criteria of Ben-Rafael et al., (2006). Among the signs examined, 376 (63%) of 600 signs were nonofficial signs. The remaining signs i.e. 224 (37%) of the 600 signs were official signs.

With respect to Figure 17, English and Thai were the most frequently used languages. They were used on 258 of the 600 signs. Meanwhile, English combined with Chinese tends to be less frequently used (42 signs or 7% of all 600 signs). However, English-Chinese-Thai (181 signs or 30%) were more frequently found than English with other languages (61 signs or approximately 10%) and monolingual English (58 signs or 10%), respectively.

Furthermore, the study demonstrated that there were some different frequencies of the languages used on official and nonofficial signs. English-Thai (112 signs or 50%) were the majority of languages used on official signs, while English with Chinese (5 signs or 2%) were found to be less frequently used on

official signs. Government agencies produced 63 (31%) of the official signs as trilingual (Thai, Chinese, and English). The residuary 12% (26 signs) was written in English and other languages such as Japanese, French, Korean, and Kam Mueang scripts. Twelve of the official signs (5%) were monolingual English.

On the other hand, all other signs were categorized as nonofficial signs. Out of 376 nonofficial signs, bilingual English and Thai were the most frequently used on nonofficial signs (39% or 146 signs). This result is similar to the first rank language used on official signs. Nevertheless, the least language used on nonofficial signs was English with other languages (35 signs or 9%). The remaining languages used on nonofficial signs were English-Chinese-Thai (112 signs or 30%), monolingual English (46 signs or 12%), and English-Chinese (37 signs or 10%), respectively.

Part 2: Linguistic Landscape Functions served in Urban Chiang Mai

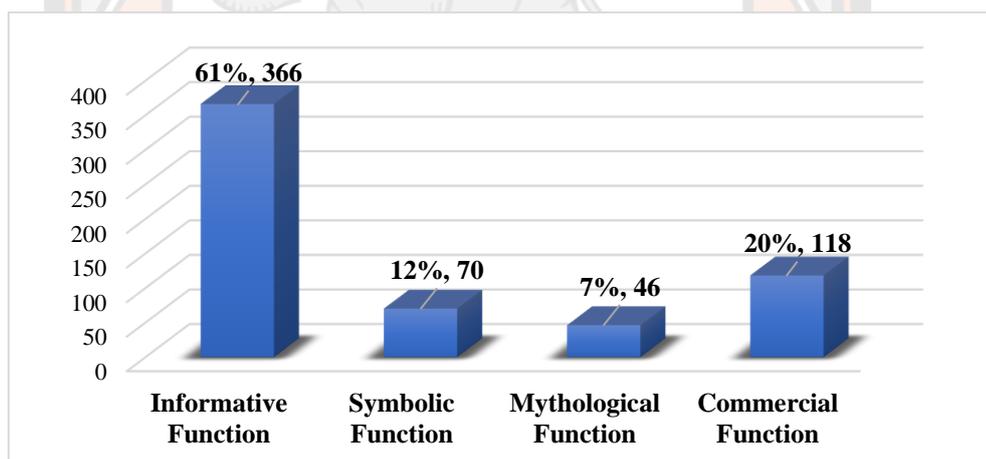


Figure 18 Functions of Linguistic Landscape

To examine the second research question, Figure 18 reveals the LL functions served in urban Chiang Mai. The results showed that the majority of LL function 366 (61%) of 600 signs served the informative function. 118 signs or 20% perform a commercial function, while the symbolic function was found in 70 signs or 12% and 46 signs or 7% demonstrated the mythological function as illustrated in Figure 18.

Among the signs examined, the dominant function is given to the informative function (61% or 366 signs). These signs indicated certain information for audiences for particular purposes, for example, rules and regulations, instructions, shop names and related information, addresses, contact numbers, business hours, available services, etc. Figure 19 and 20 are the samples of informative function.



Figure 19 A Sample of the Signs performed the Informative Function



Figure 20 A Sample of the Signs performed the Informative Function

The second most common function is the commercial function as demonstrated by 118 signs (20%). All of the 118 signs which contained languages were intended to convey the promotions and marketing products or services, for instance, showing the prices of products. Moreover, these signs also highlighted with the use of different sized fonts, bright colors, etc. Figure 21, 22, and 23 are the samples of the signs performing the commercial function.



Figure 21 A Sample of the Signs performed the Commercial Function



Figure 22 A Sample of the Signs performed the Commercial Function



Figure 23 A Sample of the Signs performed the Commercial Function

Not only were the informative and commercial functions found in Chiang Mai, but also the symbolic function. The third-ranked function found in the research areas is the symbolic function (70 signs or 12%). In this function, the existence of monolingual English signs used as the language choice to convey distributors' objectives, tends to contribute to a positive social identity and may denote as the valued language and prestige status in Chiang Mai society. Therefore, the

monolingual English signs were mostly categorized in this function as the samples illustrated in Figure 24 and 25.

Moreover, signs which contain both universal and non-universal symbols are counted as a symbolic function. Refer to Figure 26, the Non-smoking area sign is one of the symbolic signs. This symbol sign is a warning sign consisting of a pictorial representation of a burning cigarette enclosed in an interdictory circle or universal No which is a red circle with a red diagonal line through it (running from top left to bottom right). These non-smoking signs are printed with various languages in different patterns for the same specific purpose indicating that smoking is prohibited. Both symbols of non-smoking and message were displayed on the signs to define the meaning of the signs. In other words, those symbolic signs were used to ensure the understanding of audiences in their determinations. The power of symbols that are displayed by the use of language through written text must also be a consideration for people whose languages do not have a written script.



Figure 24 A Sample of the Signs performed the Symbolic Function

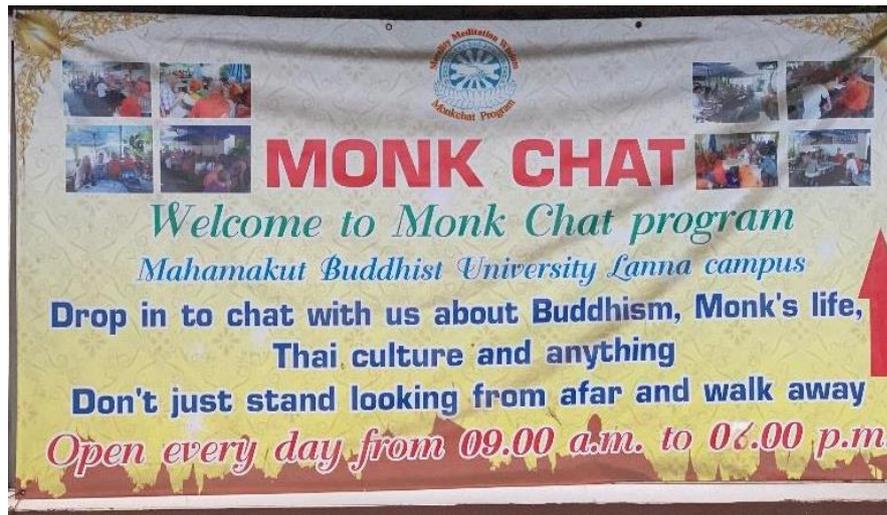


Figure 25 A Sample of the Signs performed the Symbolic Function



Figure 26 A Sample of the Signs performed the Symbolic Function



Figure 27 A Sample of the Signs performed the Mythological Function

On the other hand, several signs of research data served as focal points for various traditional stories, sagas, and myths that are part of the Thai traditional culture, as well as religion, which can be described as a mythological function. Out of 600 signs, there are 46 signs (7%) which performed a mythological function. The signs served as a focal point for various traditional stories, sagas, and myths that are part of the Thai traditional culture and religion which is mostly found in historical and cultural tourist attractions. Representing this function, Figure 27 serves the Thai tradition and Buddhism in which Buddhists and Thai people should dress appropriately when visiting temples.

Part 3: The Multilingual Writing Strategies used on Signs in Chiang Mai

To investigate the third research question, the three multilingual writing strategies adapted from Reh's model (2004) used to determine the degree of translation between message content and the languages used in signage. The 58 monolingual English signs were excluded for analyzing the multilingual sign information in Chiang Mai. The total of multilingual signs in this study is 542 signs. Figure 28 suggests the three types of multilingual writing served in urban Chiang Mai. The results manifested that the majority multilingual writing type is the fragmentary multilingual writing which was found in 329 or 61% of 542 signs. 173 signs or 32% convey duplicating multilingual writing. The signs written in complementary multilingual writing represent the lowest percentage which was found in 7% or 40 signs.

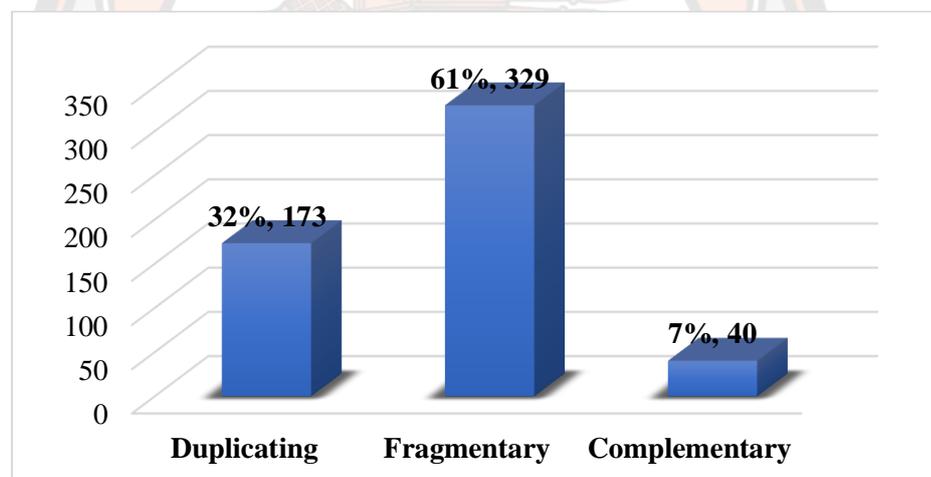


Figure 28 The Multilingual writing strategies used on signs in Chiang Mai

It can be seen from Figure 28 that the languages in 329 or 61% of 542 signs were written in the type of fragmentary multilingual writing. Fragmentary multilingualism occurs when only a part of the message is translated into other languages. The shop name in Figure 29 is a representative of fragmentary multilingual writing. Most of the information on the shop sign is written in English. It is fragmentary in the sense that only one part of the script is translated into Thai, which indicates the detail of shop service 'Tourist service center' at the upper right-hand

corner while other parts including shop name, detail of shop service and company name are written in English. English, in this case, plays a major role in conveying information. On the other hand, a Thai reading the same sign can only get the information that this shop is for travel and services, but is not able to understand any other details.



Figure 29 A Sample of the Fragmentary Multilingual Writing

The Duplicating multilingual writing is the second-ranked of multilingual writing in this study. 173 signs or 32% consist of two or more languages in the particular sign in which each language shares the exact meaning. The duplicating signs present completed translation or transliteration of two or more different languages. The two signs in Figure 30 and 31 are illustrations of duplicating practices. The sign text in Figure 30, for example, consists of two languages which are Thai and English. The place name is written in Thai on the first line, while English is exactly translated into Thai script 'Chiang Mai Historical Centre'. The second typical example in Figure 31 is an official signpost. All information which is written in Thai is rendered into English. Both Thai and English scripts provided the information of the audiences concerning the direction to Chiang Mai Airport Public Information Center where located at 150 meters far.



Figure 30 A Sample of the Duplicating Multilingual Writing



Figure 31 A Sample of the Duplicating Multilingual Writing

Lastly, the 40 signs written in complementary multilingual writing represent the lowest percentage which was found in 7%. The complementary multilingualism occurs when the different parts of the message are in different languages. Figure 32 and 33 are examples of complementary multilingual writing. The sign in Figure 32 employs English and Thai for delivering information purposes. The information on this sign is twofold. The top portion is written in English that accounts for the sign purpose ('Tourist Information Video in Thai-English-Chinese of Chedi Chang Lom'). The second portion of information at the bottom is written in Thai. The message indicates the establishment of this sign which was created by the Provincial Administration Organization of Chiang Mai cooperated with the School of Tourism

Development, Maejo University. The sign in Figure 33 is another illustration of complementary multilingual writing. It presents two different pieces of information in different languages that are Thai and English. The shop name is solely written in Thai. The shop name in Thai refers to a small mortar that is used for serving with papaya salad and makes customers feel the sense of the northeastern restaurant. Meanwhile, the message in English forms the meaning of the available food in that café.



Figure 32 A Sample of the Complementary Multilingual Writing



Figure 33 A Sample of the Complementary Multilingual Writing

Part 4: The Presence of English represented the Embedded Cultural Identities

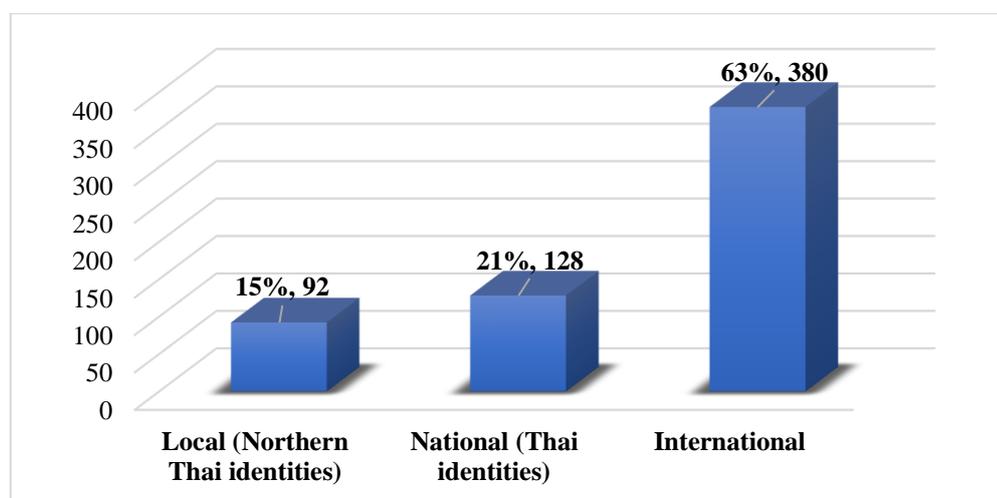


Figure 34 Cultural identities aspects embedded in signs of Chiang Mai

The identities embedded in signs containing English were investigated and classified into three types, including the local northern Thai identity, national Thai identity, and international identity to answer the last research question. Figure 34 suggests the number of signs in each mentioned type of identities served in urban Chiang Mai. The results reveal that the international identity is the majority group of identity indexing in 380 signs (63%) of 600 signs. 128 signs or 21% reflect Thai national identity, while the local northern Thai identity was found in 92 signs or 15%.

It can be seen that the dominance identity embedded in signs is international (380 signs or 63%). The international identity refers to the signs that are containing the English language in duplicate writing strategy, codemixing words, the global brand names, universal symbols, and transliteration i.e. English lexical words in both Thai and English script. The generic nouns were found in several signs i.e. 'Temple'. These signs were categorized into the group of international identity. Figure 35, 36, and 37 show the international identities in various aspects. Figure 35 contained bilingual English-Thai which Thai script is transliterated from the English language. The global brand name 'Adidas' is printed in Figure 36 to attract potential customers both Thais and foreigners. Similarly, Figure 37 consists of the universal symbol of

‘No Smoking’ to warn visitors.



Figure 35 A Sample of International identity embedded on signs



Figure 36 A Sample of International identity embedded on signs



Figure 37 A Sample of International identity embedded on signs

The second-ranked group of identity is Thai identity which was found in 128 signs or 21% of the total 600 signs in this study. Thai identity accounts for the signs that served as a traditional culture of Thais, religions, and norms. By keeping Thai uniqueness, the Thai shop names and transliteration are used on a considerable number of signs. Figure 38, 39, and 40 are the representative signs of Thai identity.

Figure 38 is the sign that contains the Thai second-person pronoun. The use of Thai words without English generic nouns was also categorized in Thai identity as presented in Figure 39. The traditional culture that related to Buddhism practices was found as illustrated in Figure 40.



Figure 38 A Sample of Thai identity embedded on signs



Figure 39 A Sample of Thai identity embedded on signs



Figure 40 A Sample of Thai identity embedded on signs

Lastly, Local northern Thai identities refer to the signs that consist of Kam Mueang or Lanna dialect which is generally spoken everywhere in Chiang Mai by locals. Lanna has become such a recognizable identity that businesses are also capitalizing on the local Lanna brand i.e. Lanna spas, hotels, products, and gimmicks galore. The signs which are containing the local northern Thai identity were found in 92 signs or 15% of all 600 signs of this study as illustrated in Figure 41, 42, and 43.



Figure 41 A Sample of Local Northern Thai identity embedded on signs



Figure 42 A Sample of Local Northern Thai identity embedded on signs



Figure 43 A Sample of Local Northern Thai identity embedded on signs

In conclusion, bilingual English-Thai signs were mainly found in the target areas. Both official and nonofficial signs' distributors frequently used bilingual English-Thai on their signs. The majority LL function is informative, while the fragmentary strategy is mostly found. Lastly, the international identity embedded in signs in Chiang Mai is presented. The subsequent part is devoted to the discussions of the finding based on related theories and related previous studies in the next chapter.



CHAPTER V

DISCUSSION

This study analysed the LL in Chiang Mai to examine the role of English used on signs that correspond with established types of each sign, the LL functions, the usage of multilingual writing strategies, and the identities embedded in signs. Therefore, in this chapter, the findings are discussed in light of related theories and previous studies. Firstly, the diversity of languages and their established types are compared to the other research findings and language policy of Thailand. Secondly, the role of English in the different establishment types of LL functions was investigated under the theoretical framework of Litvinskaya (2010) and Yanhong and Rungruang (2013) and compared to the related studies. Moreover, the multilingual writing strategies and the role of English in reflecting the embedded identities are also addressed that a convincing conclusion may be drawn.

The Role of English as a Dominant Foreign Language and Multilingualism on Signs in Chiang Mai Cityscape

The first research question aimed to explore the existence of English and other languages represented on signs and its established types in shaping the LL in urban areas of Chiang Mai, Thailand. The results demonstrated that English-Thai (43% or 258 signs) and English-Chinese-Thai (30% or 181 signs) were mainly used on signs in target areas. In addition, there were 58 signs or 10% that were monolingual English.

From the results of the study, it may be seen that the role of English appears in a considerable number of codemixing signs found in Chiang Mai, especially on signs containing Thai script with English lexicon. Inclusive of bilingual codemixing i.e. English and Thai demonstrated that these signs are not only attempting to communicate with foreigners but also Thais who were assumed to understand the English language. For example, Figure 35 is a codemixing sign written in bilingual English and Thai. Thai script is transliterated from the English lexicon which is the

proper name of the accommodation. Obviously, English is the dominant foreign language of this sign. These results corresponded to Yanhong and Rungruang's study (2013) that English was becoming the focal language on signs in Chiang Mai tourist attractions which 'found in various types of codemixing; including lexical borrowing, orthography, pronunciation and syntax levels' (p.62). Consequently, the signs containing Thai script with English lexicon and/or syntax are used for communicating to both Thai and foreign visitors. This view is also supported by the findings of Huebner (2006) who emphasized the emergence of a developing form of Thai English, and that English itself appears to be replacing Chinese as a language of wider communication in the LL of Bangkok city. As a result of this study, it could be concluded that the signs in Chiang Mai containing the English language in its various forms including codemixing.

Furthermore, it seems likely that English was commonly found on signs in the public spaces of Chiang Mai. The existence of English represented on signs within three areas of this study reflected that the important role of English is to serve as a tool of international communication for all purposes. Similarly, along Nimmanhaemin Road in the same province, Thongtong (2016) claimed that English would be considered the dominant foreign language of the commercial shop signs, though Chinese is also ubiquitous. This phenomenon happened because Chiang Mai became one of the top five popular tourist destinations of Thailand (Tourism Authority of Thailand, n.d.). Director of the Chiang Mai branch of the Tourism Authority of Thailand stated that Chiang Mai welcomed around 10 million tourists in 2018, 7 million of whom were locals and 3 million foreigners (Panyaarvudh, 2018). Moreover, there were almost 6 million tourists who traveled to Chiang Mai in January-July 2019 (Tourism Authority of Thailand, Chiang Mai Office cited in Prachachart, 2019). Therefore, it is possible to argue that English is widely used by Thais for communicating with non-Thais and Thais than in the past as stated by Smalley (1994). He concluded that the messages written in English are directed at foreign visitors for communication. However, almost thirty years later, Thai society has changed and gradually become an international and globalized society where the use of international languages increases.

Not only has English a great influence on signs found in Chiang Mai, but the Chinese language. The Chinese language is becoming a part of considerable signs which constituted on 252 of 600 signs both in bilingual and multilingual signs. This may be indicative that Thailand has become a destination of choice for increasing numbers of Chinese people. The Ministry of Tourism and Sport of Thailand (Economic Tourism and Sports Division, 2019) indicated that four million people from China travelled to Thailand between January-April, 2019. The number of Chinese tourists has doubled when compared the number for the whole of 2012. By investigating wider areas, the studies of Thongtong (2016) and Yanhong and Rungruang (2013), this study indicates a different panoramic view of LL in Chiang Mai. The higher level of foreign languages' diversity was explored. In other words, other languages such as English, Chinese, Japanese, Korean, Russian, French, Cambodian, Myanmar, Arabic, Hebrew, Spanish, and Bahasa Indonesian were noted on signs in the region. In contrast, the foreign languages which were found in the other two studies in Chiang Mai (Thongtong, 2016; Yanhong, & Rungruang, 2013) were English, Chinese, and Korean. It can be noticed that the sign owners in Chiang Mai take foreign languages into consideration. They contribute as multilingual and culturally aware as they increase international communication by using English and other languages while preserving the national language by including Thai on the signs. Therefore, there is no doubt that English plays a crucial role as the dominant foreign language used on signs in Chiang Mai. Moreover, the diversity of the displayed languages reflects the increasing level of multilingualism in the Chiang Mai area and its society.

Language Policy through Public and Private Perspectives

It can be seen that English and Thai were the languages most used on both government and nongovernment signs in Chiang Mai. This demonstrates that both the government and private sectors are conscious of the important role of the English language for the growing internationalization of their city. Although, the signboard tax policy of Thailand is focusses on the way signs are written, signs that display foreign languages alone are taxed at a much higher rate than those that are written in Thai only. The Signboard Tax rates are shown in Table 8, below. This might be the

reason that bilingual English-Thai signs formed the largest group. However, upon deeper analysis, the codeswitching signs containing Thai script with English lexicon were found to be the majority of bilingual signs.

Table 8 The Signboard Tax

The displayed languages on sign	Tax rate
Only Thai words	3 Baht per 500 cm ²
Bilingual Thai and foreign words including the upper language on the sign is Thai (Thai and another language) and/or pictures	20 Baht per 500 cm ²
- Foreign words alone with/without picture - Foreign words with Thai word at the bottom	40 Baht per 500 cm ²

Source: Signboard Tax Act B.E. 2510 as cited in Mesnukul, 2011

Among government signs, the results of the study demonstrated the systematic pattern of the language order on the signs in Chiang Mai. Thai is mostly arranged in a top position and followed by English and/or other languages. In this respect, displayed language choices and the order of each language in official signs reflect that the official language policy of the country has become more inclusive between nationality and internationality over the years compared with Huebner's study (2006). However, Thai is still used on signs as the official national language and English is the dominant international language for wider communication purposes. Conversely, it may reveal as a surprise that English appears more frequently than Thai on both government and nongovernment signs, it should not be overlooked that the overwhelming majority of the signs found in the survey areas are monolingual Thai signs, which have not been included in the above analysis.

Additionally, the salience of each displayed language should be taken into account. The finding suggests that English was displayed in the most outstanding points, including larger font size, a more striking colour, a more prominent position,

and the location of the language. According to Ben-Rafael et al. (2006), the language in outstanding points is considered as the first language. As a result, English appears as the dominant foreign language used on signs in Chiang Mai. This is different from the situation in Tokyo where official language policies have been designed to include languages other than Japanese (Backhaus, 2006). He observed that a language other than English, Chinese, Japanese, Korean, or Latin were likely to be on unofficial signs. On the contrary, the qualified languages used on official signs in Chiang Mai are English, Chinese, Japanese, Korean, Russian, Cambodian, Myanmar, and French which were similar to nonofficial signs. Both governments and private businesses are becoming more involved in the international scene through the increasing levels of multilingualism in Chiang Mai, Thailand.

In sum, the results of this study revealed that the role of English is an important language and gradually becoming part of the LL of Chiang Mai among public and private signs. Even though the Thai language policy is oriented to contain the Thai language by the signboard tax, the sign owners take the English language into consideration to contact with local and foreign audiences.

The Common Functions of Linguistic Landscape by signs in the Urban Chiang Mai

The role of English performed as a selected language for distributing the sign owners' intentions through various functions. The signs containing English found in the LL in urban Chiang Mai served a number of distinct purposes. The results of this study manifested that the majority LL function is an informative one. Both government and nongovernment signs utilized English-containing signs for the informative function which were collected from the signs of various places, public and private announcements, rules and regulations, instruction, shop name information, addresses, contact numbers, open hours, and available services, etc. This type of function was commonly found in all areas of this study, including historical and cultural attractions, the recreational attractions, shopping areas, public service places, and institutions. This supported the fact that the same types of signs mostly shared the same purposes. For example, street signs physically label the thoroughfares without sharing any other functions but instead function primarily to identify a place by name (Huebner, 2009). For example, street signs physically label the thoroughfares without

sharing any other functions but instead function primarily to identify a place by name (Huebner, 2009). On the other hand, government, announcements unlike advertising billboards, flag banners, and posters, have as their primary function the promotion of commercial actions. The results of this study are supported by the view of Litvinskaya (2013) that the observable language on signs will allow audiences to access the availability of goods and services. Therefore, the important pieces of information are intently written in bilingualism or multilingualism for purpose of transmission.

According to Yanhong, & Rungruang (2013), the informative and commercial function revealed some overlapping features. Thus, they concluded that advertising signs were determined to carry out the commercial function. In this respect, the commercial function in this study focused on the signs that highlighted marketing strategies, including product or place promotions, advertising slogans, and the prices of products or services to persuade and attract passers-by. Unsurprisingly, the commercial function (20% of 600 signs) were overwhelmingly found in recreational and shopping areas. English plays an important role in commercial signs. It was used as the marketing tool for products, services, and tourism promotions to attract both Thais and non-Thais. This situation was also found in the study of Yanhong, & Rungruang (2013). They found that the commercial function was found in the lower number of signs performed the informative function in Chiang Mai tourist attractions. They concluded that signs performed commercial function aim to attract both foreigners and Thais. Consequently, it can be seen that Thai people as well as signs' owners in Chiang Mai are able to use and understand the English language for expressing their intentions. The increase of using English in Chiang Mai might be the result of the English was intergraded in the Thai education system since 1921 as the compulsory subject (Darasawang, 2007). Moreover, there are a large number of foreign tourists travelled to Chiang Mai over the years. People in Chiang Mai had opportunities to interact with other people who use English as a medium of communication. As a result, signs' owners gradually gain more proficiency in using English to promote goods and services.

Interestingly, both nongovernment owners and governors as well as religious institutions used the symbolic function which is frequently found in recreational attractions and shopping areas and some in the historical and cultural attractions. The

monolingual English signs were mainly categorized in this function. The monolingual English performed symbolic function which reflected valued language in shaping LL in Chiang Mai. This view supported the notion that one's language is visible, the positive social identity of the group may develop by implying the language which is valued (Landry, & Bourhis, 1997; Reh 2004; Shohamy, 2006). Indeed, the existence of monolingual English signs used as the language choice to convey distributors' objectives, tends to contribute to a positive social identity and may denote English as a valued language with prestige status in Chiang Mai society. Furthermore, signs containing both universal and non-universal symbols are counted as having a symbolic function. To determine the use of symbols within the LL, it is necessary to analyse them because they may add those symbols on their signs with specific purposes in mind (Karwowski, 2006). For example, Figure 26 consists of the universal symbol of 'No Smoking' to warn visitors that smoking in this place is prohibited. This 'No Smoking' symbol is intended to communicate with readers who could not understand those written languages.

Lastly, the mythological function performed in 46 signs or 7% of the signs examined which mostly found in religious areas and university setting. Obviously, these signs demonstrated the focal point of Thai and northern traditional stories, sagas, and myths that are part of the in-group's traditional culture as well as religion (Hicks, 2002). Mythological function mostly represented in instructions before the entrance to temples, for example, *Please dress politely, The temple is Buddhism's honorable site, Please show your respect by dressing neatly* as illustrated in Figure 27. These instructions seem likely that they are informative function. However, upon in-depth analysis, these highlighted mythological value as compared to their informative function. Moreover, this result of the study showed parallel with Yanhong, & Rungruang (2013) in the respect that the Lanna script or 'Kam Mueang' language was found in the signs of temples and street names in Chiang Mai University and it seems to serve as a transmitter of Lanna culture.

In conclusion, English plays a greater role in shaping the LL of Chiang Mai in every function; namely informative, commercial, symbolic, and mythological functions. English was widely used in an informative role which the sign owners use to convey important information and available services. It can be seen that each

function has its own characteristics and reflects the different information transmission. Therefore, it depends on the purposes of the sign owners what functions what information they attempt to communicate to their target audiences through which the appropriate functions.

The Multilingual Writing Strategies used on Signs in Chiang Mai

To examine the third research question, Reh's (2004) multilingual writing strategies were adapted for this study. There are four features of multilingual writing, including duplicating, fragmentary, overlapping, and complementary writing. However, it is problematic to make a distinction between Reh's fragmentary and overlapping categories. Both categories refer to partial translation of a text, and there are similarities between fragmentary and overlapping writing to the extent that Spolsky (2009) comments that Reh proposes 'three' distinct types of multilingual writing, considering fragmentary and overlapping categories to be the same. Moreover, Huebner (2009) also combined Reh's fragmentary and overlapping classification as a single definition. Therefore, the overlapping category was excluded from this study to achieve the reliability and validity of data analysis.

The results of this study suggest that of all the various writing strategies, the most frequently used is the fragmentary writing strategy. This strategy refers to the signs that 'the full information is given only in one language, but in which selected parts have been translated into an additional language' (Reh, 2004, p. 10) as illustrated in Figure 29. The role English performs is that of a prominent foreign language used to convey information. Many of the fragmentary signs reflect the shop owner's tendency of attracting audiences who possess the English language, while the additional content was in Thai. The findings of this study correlate with Wu, & Techasan's study (2016). Their study investigated the LL of Chinatown in Bangkok, especially shop names. The results suggested that the dominance of English has contributed to the complexity of the multilingual landscape in Bangkok's Chinatown. Thai or other languages were used to serve as a symbolic rather than informative function, therefore most of the Thai appearing in the signs involves the transliteration of proper names with some supplementary information translated in the extended sign of shop names, suggesting that the large majority of readers who are likely to be

customers are Thai, including Chinese-Thais who cannot read Chinese. However, the results of this study are contrary to the findings of Siricharoan (2016). The results suggest that the fragmentary signs served no informational function but rather a symbolic function. Moreover, it is crucial to notice that there are a considerable number of signs containing Thai script which is transliterated from English. It seems likely to imply that the presence of Thai serves recognition of the national language and is related to the lower signboard tax rate. This point is also brought up in Vlack (2011) where he found that 'English is used to extend the message written in Korean' (p. 574). He concludes that English was used for communicative purposes because most of his bilingual signs containing English content that is not directly determined by the use of Korean in those signs. From the results of this study, it is possible to conclude that English in the fragmental writing strategy plays a role in conveying communicative information with readers who understand English. These practices happened because there is an enormous number of foreign tourists who travel to Chiang Mai. Therefore, English is used as a tool to communicate with wider audiences both Thai and foreign.

The duplicating of written signs was found in the second-ranked of this study. The duplicating of multilingual writing refers to those practices in which the same message is presented in more than one language (Reh, 2004). Interestingly, the duplicated signs were found in all three groups of target places in a similar number of signs (68 signs in the public service places and institutions, 55 signs in historical and cultural tourist attractions, and 50 signs in recreational attractions and shopping areas). According to Reh (2004), this practice acknowledges the existence of social multilingualism, that is, the existence of more than one language in the target community, and appears to be 'the choices of practical and affective aspects communication' (p. 8). Moreover, he further states that duplicating multilingual writing is used when all members of the target group cannot be reached by a monolingual message or when the contributor prefers to reach a particular target group, such as tourists, businessmen, etc. Similar to the LL of Yemen, Al-Athwary (2017) stated that English inscriptions are meant for tourists who possess written language, and foreigners in Yemen and shop owners tend to convey the whole message in English to the readers. In this respect, duplicating multilingual writing

seems to reflect the equality of all the linguistic and cultural communities addressed. The duplicating of the writing of signs found in Chiang Mai reveal that English is used as a tool for attracting foreigners or Thais who understand English.

On the contrary, the complementary writing which was found in the lowest frequency in this study is different from the result of Siricharoen's study (2016). Complementary multilingualism occurs when the different parts of the message are in different languages (Reh, 2004). Hence, one has to be familiar with all the used languages in order to fully understand the sign. In Siricharoen's study (2016), the dominant arrangement of bilingual information was of the complementary type in the LL of the Faculty of Arts, Chulalongkorn University, Thailand. The findings suggested that the foreign language in non-duplication multilingual signs is used in a small number and serve as symbolic purposes to transmit a typical culture or to create an authentic atmosphere. However, the differential findings might be from different target areas that have distinct types of signs. The present study focused on three groups of places in Chiang Mai city, while the Siricharoen (2016) study was conducted in the educational areas in Bangkok.

It can be seen from the results of this study that English has found its way into a larger number of public signs combined with the Thai language than in the past. The present role of English in Chiang Mai is found in various levels of multilingual translation. The fragmental writing strategy was the main choice of written style to convey the sign owner's intention. Although Thai was written in full information in some signs, English was used to facilitate the accessibility of particular information in those signs as well. For example, Figure 29 indicates that English was used to inform the details of shop service 'Travel and service centre' in the middle of the sign, while other parts including the shop name 'Air Asia' and company name are also written in English. Among the fragmental writing signs, it may denote by implying that English is used as the additional language in Chiang Mai society, some of the information may not be important to be translated to foreign languages, or they do not prefer to be translated into other languages. Therefore, English on the signs containing fragmental translation signifies its role as a tool for partially communicating with audiences to inform the available products or services because only selected parts of information have been translated into an additional language. Interestingly, the duplicating

strategy is also noted as the selected strategy. These reflect the role of English, as well as other languages, are recognized as an equally important medium for communicating and encouraging its authentic atmosphere.

Cultural Identities: Aspects embedded in Signs of Chiang Mai

The actual language used on signs can index which language choice is being used within the community (Scollon, & Scollon, 2003). Identity is understood as an outcome of language use and those languages present ideology as organizing and enabling 'all cultural beliefs and practices as well as the power relations' (Bucholtz, & Hall, 2003, p. 379). Consequently, those signs seem to be a marked outcome of language use which possibly presents identities in the public sphere.

In the present study, the identities embedded in the existence of English in the LL of Chiang Mai were investigated and classified into three types, including the international identity, national Thai identity, and local northern Thai identity.

The role of English as part of the signs is for serving the international identity which is found in the largest group of the target signs in this study. The international identity refers to the signs that contain the English language in duplicate writing, the global brand names, universal symbols, and the transliterated words i.e. English lexical words in both Thai and English script. The generic nouns were found in several signs i.e. 'Temple'. These signs were categorized into international identity, while the signs containing the Thai generic nouns 'Wat' were categorized into Thai identity. The international identity was also found in a considerable number of proper names. For example, the proper name of the place as shown in Figure 35 is written in bilingual English and Thai. 'V.I.P. HOUSE' was written in the capitals in the middle of the sign to attract the audiences' attention. Prestige, special and luxury feelings were exhaustively provided for foreign guests by using the word 'V.I.P.' which is the abbreviation for a very important person or a person who is treated better than ordinary people. Moreover, Thai script is written in English lexical words which are literally translated from English. Therefore, Figure 35 is a representative of the international identity which serves as the international aspect. These practices reinforced idea that the use of English is associated with prestige values served as an international orientation, modernity, and sophistication (Piller, 2001, 2003). This is

exactly the situation in South Korea where English is becoming prominent in the LL of Seoul (Lee, 2010; Tan, & Tan, 2015). They point out that English in South Korea is found to serve as a symbolic marker of modernity, affluence, and prestige linked to socioeconomic status. The English found in this study plays significant roles in both informative-giving and symbolic markers. Furthermore, refer to Figure 36, the universal symbol letter 'P' with red arrow refers to the 'No Parking' sign which is used for notifying drivers that they are not allowed to park in a specific spot or a certain area on the street or in a parking lot. This universal 'No Parking' symbol which was printed combined with the global brand name 'Adidas' (originally from Germany) was categorized into 'international identity'. In addition, the multilingual signs with universal symbols were also considered in international identity i.e. 'No Smoking' as illustrated in Figure 37.

Various studies show that communities employ the LL to create unique identities to distinguish themselves from each other and to align themselves with the national identity of the host community (Ben-Rafael, & Ben-Rafael, 2015; Woldemariam, & Lanza, 2015). It can be seen that English plays an important role in representing Thai identity which was found in the second-ranked group in this study. Thailand's culture comes from the ethnic Thai people. Thai identity as the national identity is broadly defined as the composite of outstanding features and characteristics of Thai society and people that differentiates Thailand from other countries, and which has helped the Thai people to move forward while maintaining their 'Thainess', despite external influences and threats throughout history (Tiranasar, 2004). The people of Thailand are fairly homogeneous and their primary means of identifying is as Thais, which can reference their ethnicity and culture or country. 'The ethnic and cultural Thai identity is based on politics, the royal family, the Thai language, Buddhism, and unique food, which is relatively distinct and a source of pride in Thailand (Safari the Globe Cultural Information, 2014).

One of the most important influences on Thai culture has been Buddhism. Many of the traditions and beliefs of people in Thailand stem directly from Buddhist principles (Klinchan, 2017). In addition, the ethnic and cultural Thai identity is based on politics, the royal family, the Thai language, Buddhism, family structure, and the food, which is quite distinct and a source of pride in Thailand (Safari the Globe

Cultural Information, 2014). In this study, Thai identity accounts for the signs that served as a traditional culture of Thai, religion, etiquette, and norms (Anumanrajadhon, 1956; Podhisita, 1998; Safari the Globe Cultural Information, 2014; Tiranasar, 2004). By keeping Thai uniqueness, the Thai shop names and transliteration are written in English which found on a considerable number of signs. For example, Figure 38 refers to a sign containing a Thai pronoun. The meaning of the word 'Khunka' in Thai can be separately interpreted into two lexicons. Firstly, 'Khun' is the respectful title used as a second-person pronoun to address both men and women (Hays, 2014). It can also be used as a title in front of both male and female names and nicknames when talking to or about a person. Meanwhile, 'Ka' (khâ) is a commonly used particle among Thai females to make the sentences more polite and formal. Hence, 'Khunka' may imply a respectful invitation to persuade the customers in Thai traditional style. The instructions of the temples are one of the symbolic practices of Thai norm and identity that are embedded in signs as illustrated in Figures 27 and 40. Moreover, the Thai identities can be noticeable where the word 'Wat' is written instead of 'Temple'. In this sense, the word 'Wat' used as a proper name of a temple. The word 'Wat' serves as representative of Thai identity. People use language as a form of identity and this can go further and suggest that people can use dialect and accent as part of their identity (Finegan, 2014). Hence, 'Wat' can and do serve to enhance Thai identity. For example, Figure 39 demonstrates that the whole name of this place is 'Wat Phantao' without generic nouns in English. In this respect, there is a tendency to keep Thai proper names in Romanised forms instead of translating them into other languages, in this case English. It seems likely that the Thai generic nouns are used in proper names as a whole for communicating with Thais or other people.

Not only are international and Thai identities found, but also the local northern Thai identity. The dialectic between LL and identity relates to group identities in terms of socio-political communities. Various studies show that communities employ the LL to create unique identities to distinguish themselves from each other and another to align themselves with the national identity of the host community (Ben-Rafael, & Ben-Rafael, 2015; Woldemariam, & Lanza, 2015). Hall (1999) notes that a logic of identity or of a 'true self' that is often connected to a

search for some form of authenticity in people's experiences. Local northern Thai identity in this study refers to the signs that consist of Kam Mueang or Lanna dialect which is generally spoken everywhere in Chiang Mai by locals (Smalley, 1994). According to Srichomthong (2012), Kam Mueang and its vocabulary and pronunciation are not mutually intelligible with Central Thai. Hence, the presence of Kam Mueang words in public places where Standard Thai would normally be used thus reflecting the local identity. For example, Figure 41 represented the local language identity by using the Lanna script for informing the place name of Chiang Mai City Pillar. Refer to Figure 41, local identity is embedded at a lexical level. The word 'Sao Inthakhin' refers to the name of Chiang Mai's city pillar which the word 'Inthakhin' is translated to 'pillar of Indra' (Chiang Mai University Library, 2009). Therefore, the signs written in Kam Mueang or in the English language seem to reflect the local identity and serve as a transmitter of Lanna culture which corresponds with the Yanhong and Rungruang (2013)'s results. In addition, the signs in Figure 42 served as a focal point for traditional stories, sagas, and myths that are part of the northern traditional culture. The word 'Vieng' is mostly used in the northern part of Thailand and sometimes in Laos which refers to the areas in the city or area that are surrounded by walls or canals. Meanwhile, 'Mantra' is a word used as an object of concentration and embodies some aspect of spiritual power which is believed to help people feel calm. Consequently, 'Vieng Mantra' can infer to a peaceful place of spiritual power. Lastly, Figure 43 is presented as the Lanna uniqueness and authentic atmosphere. The word 'Lanna' was intended to serve the viewers/readers of the authentic northern Thai cultural experience. In addition, other Lanna words found in this study correspond with the study of Srichomthong (2012). Her study suggested that Kam Mueang word elements in signage including Mueang, Doi, Huean, Kat, and Kham imply the maintenance of Lanna identity. These local linguistic properties were used with other words in standard Thai and other global languages, especially English. Signs containing English in Lanna words highlight the uniqueness of the local community, traditional and cultural heritage of the old northern land of Thailand. The use of Kam Mueang in its forms or in English on signage reflects the effort of the local people of Chiang Mai in maintaining their socio-cultural identity.

Consequently, it can be concluded that English plays an important role in reflecting international identity and representing Thai as well as local northern Thai identities.

In summary, this discussion has brought out the results of related theories and existing studies, while identities are under the influence of globalization as the LL in Thailand, is under international pressure. The preservation of local and national identities should be taken into consideration. In the next chapter, the conclusion of this study, several recommendations are made for further research.



CHAPTER VI

CONCLUSION

After the results and discussion of this study were presented in Chapter IV and V, this chapter presents a summary of the study, a conclusion of the research findings, and implementation for further studies.

This study was conducted to investigate the languages used on signs, establishment types of each sign, the LL functions performed, the usage of multilingual writing strategies, and the identities embedded in signs in Chiang Mai. The sample areas were collected from three groups of places in the metropolitan areas of Chiang Mai which were based on the aim of visualizing the examination of various areas, namely historical and cultural tourist attractions, recreational and shopping areas, and public service places and institutions.

According to the group of historical and cultural tourist attractions, six places were included in this group based on the list of tourist attractions of the Tourism Authority of Thailand (2018). All signs in this group were collected from Phra Singh Woramahawihan Temple, Chedi Luang Temple, Phantao Temple, Chiang Man Temple, Chiang Mai Historical Centre, and Lanna Folklife Museum, respectively. While there are four samples of recreational attractions and shopping areas in this study. The four areas were Nimmanheamin Road, Chiang Mai Sunday Walking Street, Tha Pae Gate, Chiang Mai Night Bazaar, respectively. The last group was public service places and institutions. This group consisted of Chiang Mai Bus Terminal (Arcade), Chiang Mai International Airport, and Chiang Mai University. The present study attempted to answer the following questions:

1. To what extent are English and other languages represented on signs in urban Chiang Mai and in which establishment types are the English language commonly used?
2. What linguistic landscape functions does English serve in the non-English speaking urban Chiang Mai?

3. To which extent are multilingual writing strategies applied on signs in urban Chiang Mai?

4. How does the increasing presence of English in the public sphere represent the indexing identities associated with the language?

The samples in this study were 600 signs from three groups of famous places in Chiang Mai. The research instrument employed in this study, is the LL sign analysis form.

A pilot study was conducted to ensure a framework with clarified definitions of the LL in a certain area in Chiang Mai and was employed to construct the extensive investigation in Chiang Mai. Moreover, this pilot process was established to assess the feasibility and usefulness of the data collection methods, and to certify any necessary revisions before they are used with the research samples.

The results of the data analysis are presented in tables with the statistical procedure as previously mentioned in Chapter IV. The results of this study can be summarized as the following:

1. In a total of 600 signs, the distribution of displayed languages combined with English language in the three target groups in the urban areas of Chiang Mai was found in three levels. Of the 600 signs, 50% were written in bilingual scripts. Around 238 signs or 40% of all counted signs were multilingual signs with several displayed languages. Fifty-eight monolingual English signs or 10% of the 600 were revealed in three groups of places in the urban areas of Chiang Mai. The results demonstrate that English-Thai and English-Chinese-Thai signs were mainly used in the Chiang Mai area.

2. English language signs were found with two types of owner, government and non-government (see figure 17 in chapter IV) based on Ben-Rafael et al. (2006). Out of the 600 signs included in this study, 376 (63%) were privately owned, that is, they are nonofficial. The remaining 224 (37%), were official, government owned signs. In 258 (43%) of the 600 signs in the study, were in both English and Thai, the most commonly used languages. Bilingual Thai-English signs were found to include 112 (50%) of the 224 official signs, and 146 (39%) of the non-official signs.

3. The signs in the present study performed four functions: informative, symbolic, mythological, and commercial functions. As a breakdown of the LL

functions reveals, in most cases function is the informative function which was investigated in 366 signs, 61% of 600 signs. 118 signs or 20% perform the commercial function, while the symbolic function was found in 70 signs or 12%. Only 46 signs (7%) of the signs perform the mythological function. The results indicated that the information and commercial functions play a crucial role in shaping the LL in Chiang Mai.

4. The total number of multilingual signs in this study is 542 signs. The results indicated that the majority of multilingual writing is fragmentary multilingual writing which was found in 329 or 61% of 542 signs. 173 signs or 32% convey duplicate multilingual writing, while the signs written in complementary multilingual writing represent the lowest number 40 or 7% of the signs.

5. The identities embedded in signs containing English were investigated and classified into three types, including the local northern Thai identity, national Thai identity, and international identity. The results reveal that the international identity is the majority identity represented in 380 signs (63%) of the 600 signs. Of the 600 signs, 128 or 21% reflect Thai national identity, while the local northern Thai identity was found in 92 or 15% of the signs.

Conclusion

The findings demonstrated that the dominance of target signs was bilingual English-Thai, while, English-Chinese-Thai were the majority of the multilingual signs. Moreover, both official and nonofficial signs were mostly written in English-Thai. Although signs that display foreign languages alone are taxed at a much higher rate than those that are written in Thai only, the sign owners take English as a language on their sign which would enable contact with local and foreign audiences. This demonstrates that both the government and private sectors are conscious of the important role of the English language for growing internationalization. The results of this study suggest that the role of English as a language is growing and it is gradually becoming part of the LL of Chiang Mai. Undoubtedly, English is becoming the dominant foreign language used on signs in Chiang Mai. Moreover, the diversity of displayed languages reflects the increasing level of multilingualism in Chiang Mai society.

English plays an increasing role in shaping the LL of Chiang Mai, in various functions; namely informative, commercial, symbolic, and mythological. The most widespread function found in this study is an informative function. Nevertheless, it can be seen that signs containing English are used for various purposes through different functions. Each function has its own characteristics and reflects this in the transmission of different information. Therefore, it depends on the purposes of sign distributors that attempt to communicate with their target audiences through appropriate functions.

However, the results of this study reveal that the fragmentary writing strategy was the main choice of written style to convey the sign owner's intention. English on the signs containing fragmental translation signifies its role as a tool for partially communicating with audiences to inform of available products or services because the only selected parts of the information have been translated into an additional language. Interestingly, the duplicating writing strategy is also noted as the selected strategy. This writing reflects that the role of English, as well as other languages, is recognized as an equally important medium for communicating and encouraging its authentic atmosphere.

Among the target signs, it seems likely that Thai society in Chiang Mai gradually absorbed various international identities as found in global brand names, international shop names, universal symbols, and transliterated words. While some distributors also used English script/language to keep their Thai identity as the traditional Thai culture, religion, and norms. The local northern Thai identity is also investigated as it is embedded in signs in Chiang Mai. This may be seen in the Kam Mueang language, or the word 'Lanna' and its connotations were intended to serve the viewers/readers of the authentic northern Thai cultural experience. English plays an important role in reflecting international identity and in representing Thai as well as other local northern Thai identities.

It is possible, therefore, to conclude that the number of signs containing English plays two prospective roles in shaping the LL in Chiang Mai city. Firstly, English serves as a tool for communicating with wider audiences who understand it both as Thais and as non-Thais. Secondly, English is used to represent prestige values for presenting an international and modern atmosphere and sustainability, thus

maintaining Thai uniqueness.

Implications for English Sign Establishment

As the analysis of the LL, this points out patterns representing different ways in which people, public and private sectors cope with the variety of languages and identities in a complex reality. The results of this study provide an insight into the roles of English contained in public signage that is linked in representing its functions, the multilingual writing strategy, and embedded identities in the society of Chiang Mai, Thailand. This part is devoted to the implication for sign establishments containing English and foreign languages.

Firstly, the investigation of LL functions suggests that the English language is a practical medium in communicating with audiences generally. The high frequency of the informative function provides viewers' acknowledgment of a particular place or its intention. Therefore, this study suggests that English and other languages should be written on signs for accessibly communicating the information of places, products, and services to target audiences as much as possible. Commercially, the English language serves as marketing tools which should contain persuasive words, for example, the words 'Sale', 'Promotion', or 'Buy 1 Get 1 Free' which are easily understood by audiences' and are eye-catching and convincing. As a result, English is enabled for attracting particular target customers, promoting and increasing commercial value, especially for business and tourism.

Secondly, the overwhelming strategy investigated in this study is the fragmentary multilingual writing. Most of the informative signs are still written in fragmental writing which possibly causes foreign audiences' misperception. Therefore, this study recommends that a duplicate writing strategy would be a feasible method for sign writers to achieve the purposes of communication, even though this form writing may initially be time consuming and may require careful consideration to ensure that it is understandable.

Lastly, cultural identities have been shown to be linked to the LL. The English language is not only beneficial for building up an authentic western atmosphere or pleasant accessibility for tourists, but also promoting the enclosed authentic culture of Thailand. The sign distributors, therefore, should produce appropriate signs by

containing Thai identity and local identity to take advantage of the cultural information to keep its uniqueness. However, a more balanced distribution of cultural identities should be achieved. The sign owners should establish the English signs in multilingual contexts where encountering the diversity of cultures unavoidably. With this, Thais will gradually shift their mindset for authentic intercultural circumstances.

Limitations and Recommendations for Further Studies

This paper contributed to the notion of LL research emerging in Chiang Mai, Thailand, but the other side of the coin is that other perspectives are waiting to be explored. Despite the contributions, this study is limited in that it investigated the usage of signs in a particular place at a particular time. The researcher was involved in observing the usage of signs in the local situation. Therefore, the results of the study cannot be generalized to other areas and times of collecting data. The analysis of cultural identities of each level was based on extensive definitions and the researcher's background as a native Thai. The researcher played a passive role in the study, in that the sign owners were not interviewed. Moreover, it can be noticed that some signs can be categorized into more than one function. In other words, several signs are multifunctional, for example, the sign performed the combination of informative and symbolic functions or informative and commercial functions. These practices may imply that the distributors or sign owners widely considered the multifunction signs that are valuable and worthwhile as an economic policy basis.

Consequently, further studies should include a multifunction of LL as another LL function to investigate how economic policy influences language choices and its functions. Further researchers should investigate whether in the different areas would reflect the LL and the various perspectives compared with this study for broadening more knowledge of LLs' studies. In addition, further studies in this field may include interviews with the owners of these signs to assess their aspects. Research in this field would further test the conclusions drawn here and to provide answers to a broader point of view.

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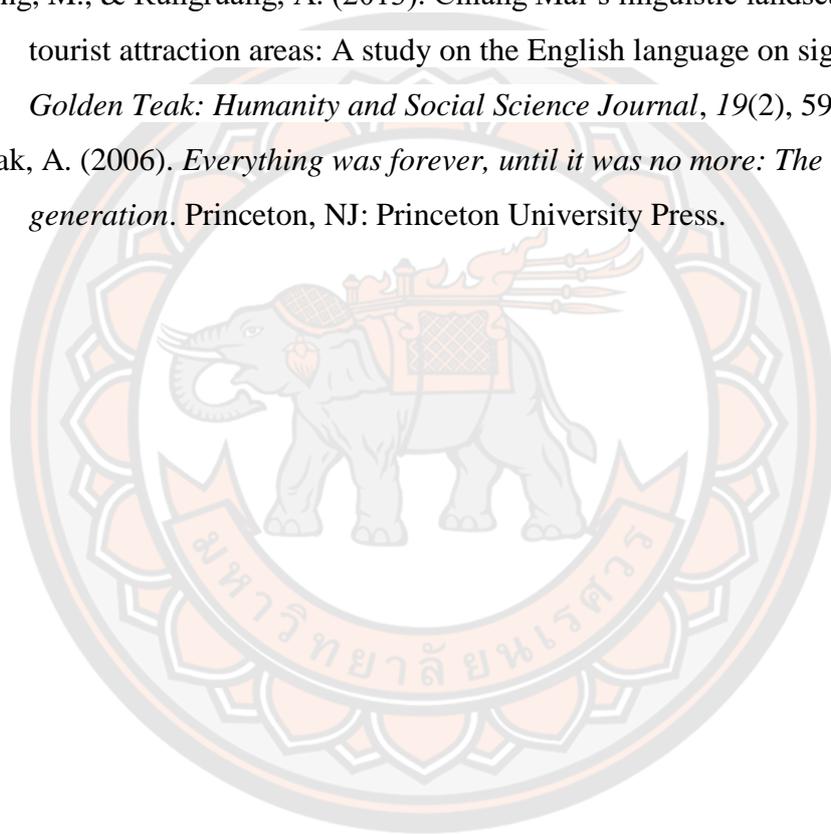
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APPENDIX

มหาวิทยาลัยนครสวรรค์

The Summary of Research Samples' Investigation

Part/Dimension details		Number of Sign	
PART 1: Sign information			
Sampling	Historical and Cultural tourist attractions	117	
Areas	Recreational attractions and Shopping areas	320	
	Public service places and institutions	163	
		Total	
		<u>600</u>	
Sign linguistic properties	Displayed language	English only	58
		English - Thai	258
		English - Chinese	42
		English - Chinese - Thai	181
		English - Other languages	61
			Total
			<u>600</u>
		<i>English-Thai-Lanna</i>	18
		<i>English-Thai-Chinese-Japanese</i>	11
		<i>English-Thai-Chinese-French</i>	5
		<i>English-Thai-Chinese-Korean</i>	4
		<i>English-Thai-Japanese</i>	4
		<i>English-Thai-French</i>	3
		<i>English-Thai-Chinese-Japanese-Korean</i>	2
		<i>English-Chinese-Japanese</i>	2
		<i>English-Chinese-Russia</i>	1
	<i>English-Chinese-Cambodian-Myanmar-Russian</i>	1	
	<i>English-Thai-Chinese-Russia</i>	1	
	<i>English-Thai-Chinese-French-Japanese</i>	1	
	<i>English-Thai-Korean</i>	1	
	<i>English-Thai-Bahasa Indonesia</i>	1	

Part/Dimension details		Number of Sign
	<i>English-Chinese-Korean-Russian-Arabic</i>	<i>1</i>
	<i>English-Hebrew</i>	<i>1</i>
	<i>English-Arabic</i>	<i>1</i>
	<i>English-Japanese</i>	<i>1</i>
	<i>English-Spanish</i>	<i>1</i>
Level of multilingual	Monolingual English	58
	Bilingual	304
	Multilingual	238
Total		<u>600</u>
Establishment (Ben-Rafael et al., 2006)	Top-down	
	Public institutions; religious, governmental, municipal-cultural and educational, medical	38
	Public signs of general interest	144
	Public announcements	29
	Signs of street names	13
	Bottom-up	
	Shop signs: e.g. clothing, food, jewelry	130
	Private business signs: offices, factories, agencies	45
	Private announcements: 'wanted' ads, sale or rentals of flats or cars	201
	Total	

Part/Dimension details			Number
PART 2: Function of Linguistic Landscape			of Sign
Function of Linguistic Landscape (Landry and Bourhis,1997; Hicks, 2002; Hornsby, 2008)	Information Function	The certain information is presented on a specific sign (functional)	404
	Symbolic Function	the choice of message/expresses specific messages attitudes towards languages/language groups.	16
	Mythological Function	reflect the traditional culture + associations with myths, stories, and folklore	47
	Commercial Function	perform the commercial function are used as a marketing gimmick for product and place promotion for tourists based on commercial aspects.	133
Total			<u>600</u>

Part/Dimension details			Number of Sign
PART 3: Model of Multilingual sign information			
Model of Multilingual sign information (Reh, 2004)	Duplicate	The exact same information in more than one language.	173
	Fragmental	The full information is given only in one language, but in which selected parts have been translated into an additional language. also addresses to speakers focusing on keywords	329
	Complementary	The different parts of the overall information are each rendered in a different language	40
	Exclusion of Monolingual English		58
Total			<u>600</u>

Part/Dimension details		Number of Sign
PART 4: Representation of Language		
Level of identity (Curtin, 2007; Taylor- Leech, 2011)	Local (Northern Thai identities)	92
	National (Thai identities)	128
	International	380
Total		<u>600</u>
Salient of Language (Ben-Rafael et al., 2006)	English	291
	Thai	198
	English-Thai-Chinese	33
	English-Thai	28
	Chinese	28
	English-Chinese	11
	English-Thai-Lanna	2
	English-Chinese-Cambodian-Myanmar- Russian	1
	English-Thai-Chinese-Japanese-Korean	1
	Japanese	1
	Hebrew	1
	English-Thai-French	1
	English-Thai-Chinese-Japanese	1
	English-Chinese-Japanese	1
	Chinese	1
	English-Arabic	1
Total		<u>600</u>

Samples of Linguistic Landscape Functions

1. The Informative Function

พระธาตุวัดพระสิงห์ จังหวัดเชียงใหม่
Wat Phra Singha Woramahawiharn

วัดพระสิงห์เป็นพระอารามหลวงชั้นเอก ชนิดวรมหาวิหาร ตั้งอยู่ใจกลางเมืองเชียงใหม่ บนถนนสามล้าน ตำบลพระสิงห์ อำเภอเมือง จังหวัดเชียงใหม่ สร้างโดยพญาผายู กษัตริย์เชียงใหม่ ในราชวงศ์มังราย องค์ที่ ๕ พระธาตุวัดพระสิงห์ เป็นพระธาตุประจำปีเกิดปีสีหรือปีมะโรง พระพุทธสิหิงค์หรือพระสิงห์เป็นพระพุทธรูปปางมารวิชัย ประดิษฐานอยู่ในวิหารลายคำหรือวิหารพระสิงห์ซึ่งสร้างขึ้นในสมัยพระเจ้ากาวิละ เจ้าผู้ครองนครเชียงใหม่ องค์ที่ ๑

วัดพระสิงห์เป็นวัดศูนย์กลางของเมืองเชียงใหม่ได้รับการอุปถัมภ์และบูรณปฏิสังขรณ์จากกษัตริย์เชียงใหม่มาโดยตลอด เดิมชื่อว่าวัดลีเชียงพระ เพราะหน้าวัดเป็นตลาด (ลี หมายถึง ตลาด) แต่หลังจากอัญเชิญพระพุทธสิหิงค์มาประดิษฐานที่วัด ผู้คนจึงเปลี่ยนชื่อเรียกเป็นวัดพระสิงห์ และท้ายที่สุดกลายเป็น วัดพระสิงห์ ดังปัจจุบัน

Wat Phra Singha Woramahawiharn is a royal temple that located in the western part of the old city centre. It is on Samlarn Road, Phra Singha sub-district, Muang, Chiang Mai.

This royal temple was built by King Phayu, the fifth king of Meng Rai Dynasty. Wat Phra Singha is the temple of people who were born in the year of the dragon. Phra Buddha Sihing or Phra Singha is in the attitude of subduing Mara, enshrined in Wiharn Lai Kham which built in the reign of King Kawila, the first king of Chiang Mai.

Wat Phra Singha is the temple that sacred and be important for Chiang Mai. It had been patronized by king of Chiang Mai. Wat Phra Singha has the old name 'Wat Lee Chiang Phra' because there is a market in front of the temple (Lee means market). When the king brought Phra Buddha Sihing to enshrine the temple's name had changed to Wat Phra Singha.

โดยสำนักงานวัฒนธรรมจังหวัดเชียงใหม่

Samples of signs performed the informative function



Samples of signs performed the informative function

AOT

ประกาศ
NOTICE
通知

★ ขอความร่วมมือผู้โดยสารทุกท่าน
ใช้บริการรถรับจ้างสาธารณะ
ที่ ทอท. จัดไว้ให้บริการ

★ Please use legal ground
transportations provided
by our airport

★ 请您乘坐泰国清迈国际机场
提供的正规交通工具

- รถแท็กซี่มิเตอร์
Taxi Meter
普通出租车
- รถบริการธุรกิจ
Limousine
豪华轿车
- รถตู้บริการรับ-ส่ง
Airport Shuttle Van
机场穿梭巴士
- รถโดยสารประจำทาง
Public Bus
公共汽车

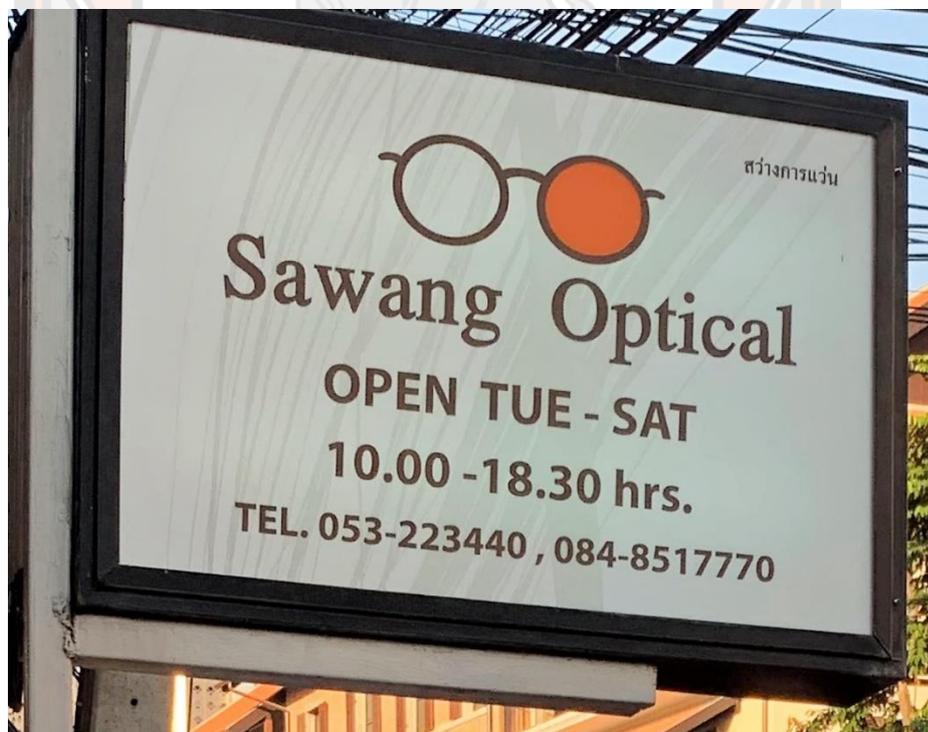
CALL 24 hr. **1584**

- ร้องเรียนรถโดยสารสาธารณะ
- Any question or complaint
regarding public transportation
- 小时服务热线

Samples of signs performed the informative function



Samples of signs performed the informative function



Samples of signs performed the informative function

2. The Symbolic Function



Samples of signs performed the symbolic function



Samples of signs performed the symbolic function



Samples of signs performed the symbolic function



Samples of signs performed the symbolic function



Samples of signs performed the symbolic function

3. The Mythological Function



Samples of signs performed the mythological function



Samples of signs performed the mythological function



Samples of signs performed the mythological function



Samples of signs performed the mythological function



Samples of signs performed the mythological function

4. The Commercial Function



Samples of signs performed the commercial function



Samples of signs performed the commercial function



Samples of signs performed the commercial function

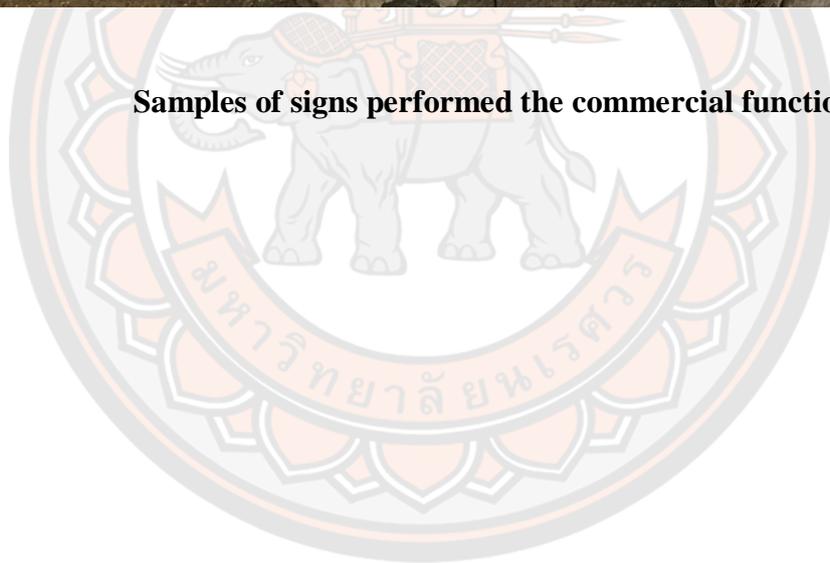
Menu

Polish Color	ทาสีธรรมดา	150 ฿
Manicure	ทำเล็บมือ	200 ฿
Pedicure	ทำเล็บเท้า	200 ฿
Foot Scrub	ขูดหนังเท้า	200 ฿
Gel Color	ทาสีเจล	400 ฿
Gel Color Remove	ถอดสีเจล	300 ฿
Gel Color+Manicure	ทำเล็บมือ+ทาสีเจล	700 ฿
Gel Color+Pedicure	ทำเล็บเท้า+ทาสีเจล	700 ฿
Long Nail extension	ต่อเล็บ	1300 ฿
Long Nail extension + normal color		1400 ฿
Long Nail extension + Gel color		1700 ฿

Samples of signs performed the commercial function

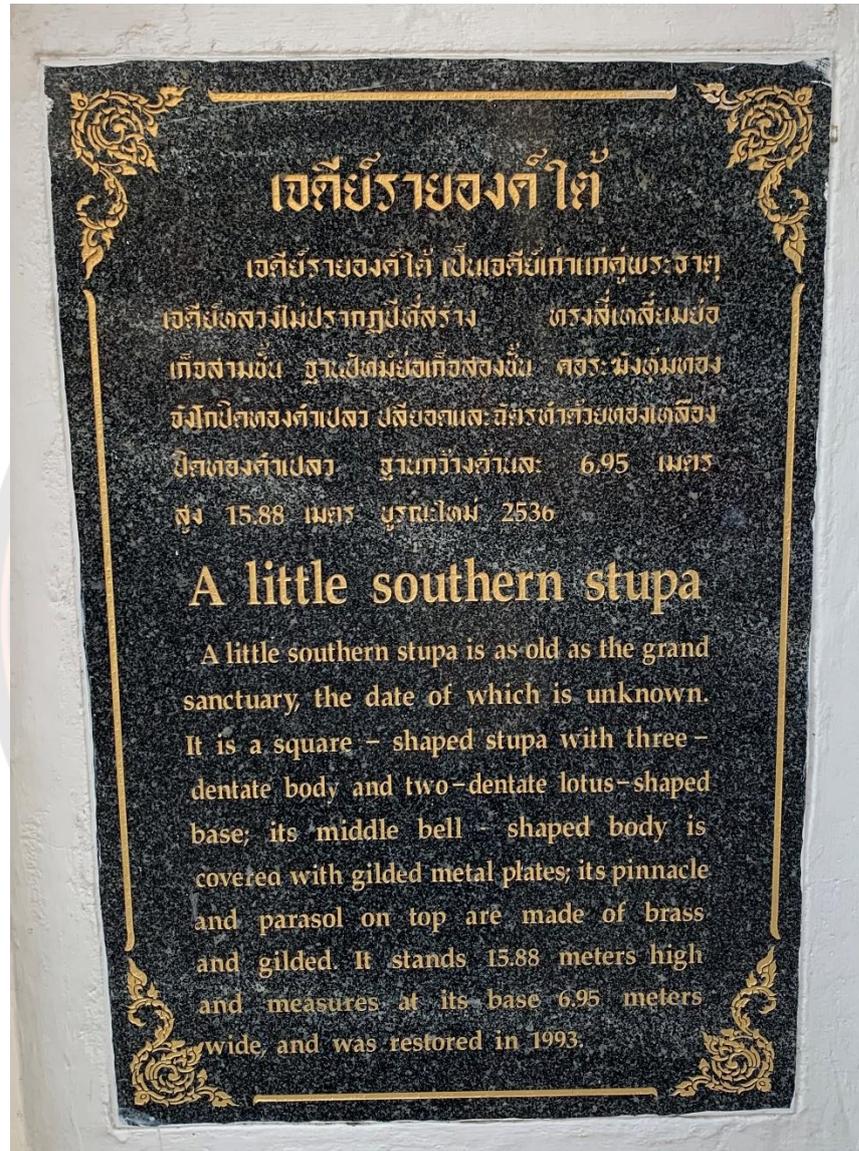


Samples of signs performed the commercial function



Samples of Model of Multilingual Writing Strategy

1. Duplicating multilingual writing



Samples of the Duplicating Multilingual Writing



Samples of the Duplicating Multilingual Writing



Samples of the Duplicating Multilingual Writing



Samples of the Duplicating Multilingual Writing



Samples of the Duplicating Multilingual Writing

2. Fragmentary multilingual writing



Samples of the Fragmentary Multilingual Writing



Samples of the Fragmentary Multilingual Writing



Samples of the Fragmentary Multilingual Writing



Samples of the Fragmentary Multilingual Writing



Samples of the Fragmentary Multilingual Writing

3. Overlapping multilingual writing



Samples of the Complementary Multilingual Writing



Samples of the Complementary Multilingual Writing



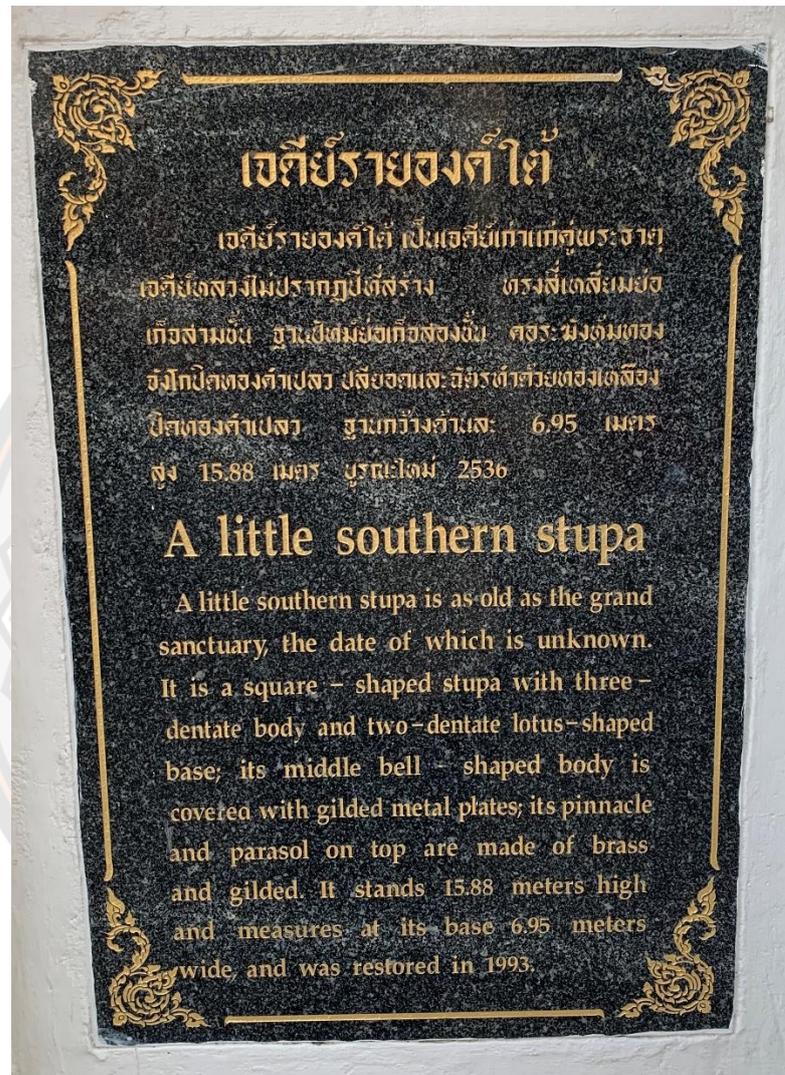
Samples of the Complementary Multilingual Writing



Samples of the Complementary Multilingual Writing

Samples of the embedded culture identities

1. International identity embedded on signs



A Sample of International identity embedded on signs

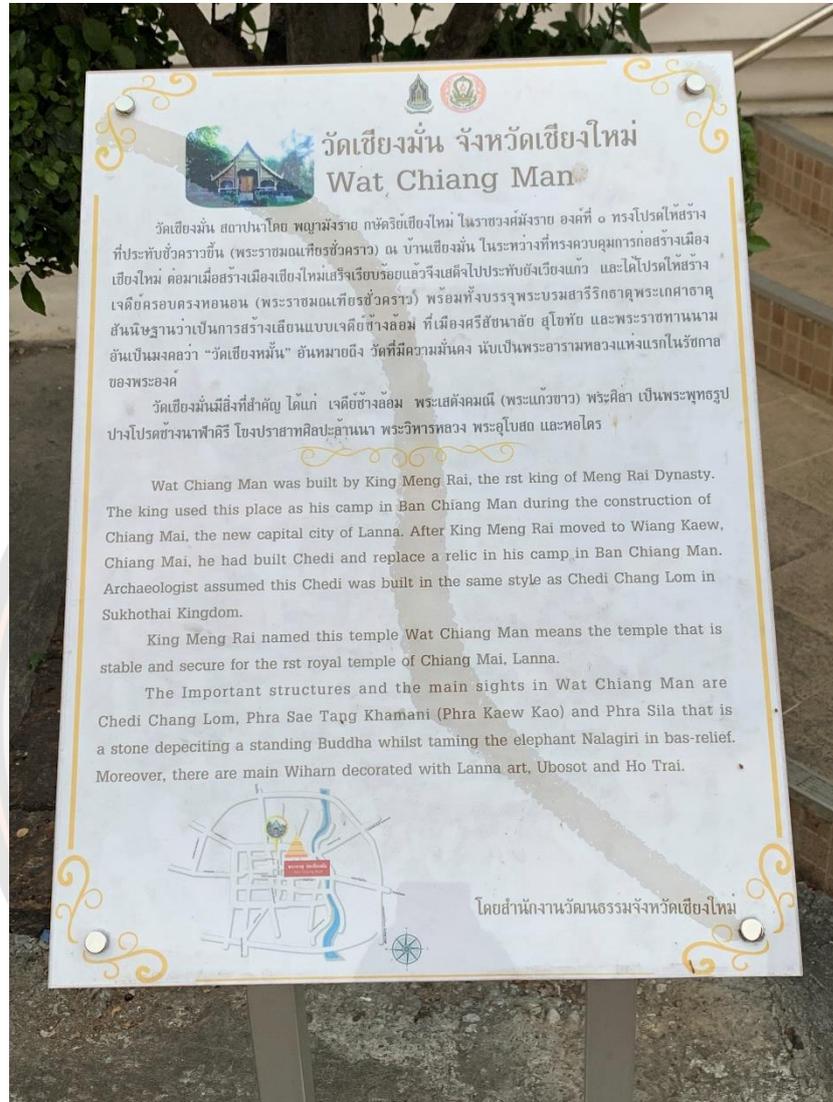


A Sample of International identity embedded on signs



A Sample of International identity embedded on signs

2. Thai identity embedded on signs



A Sample of Thai identity embedded on signs

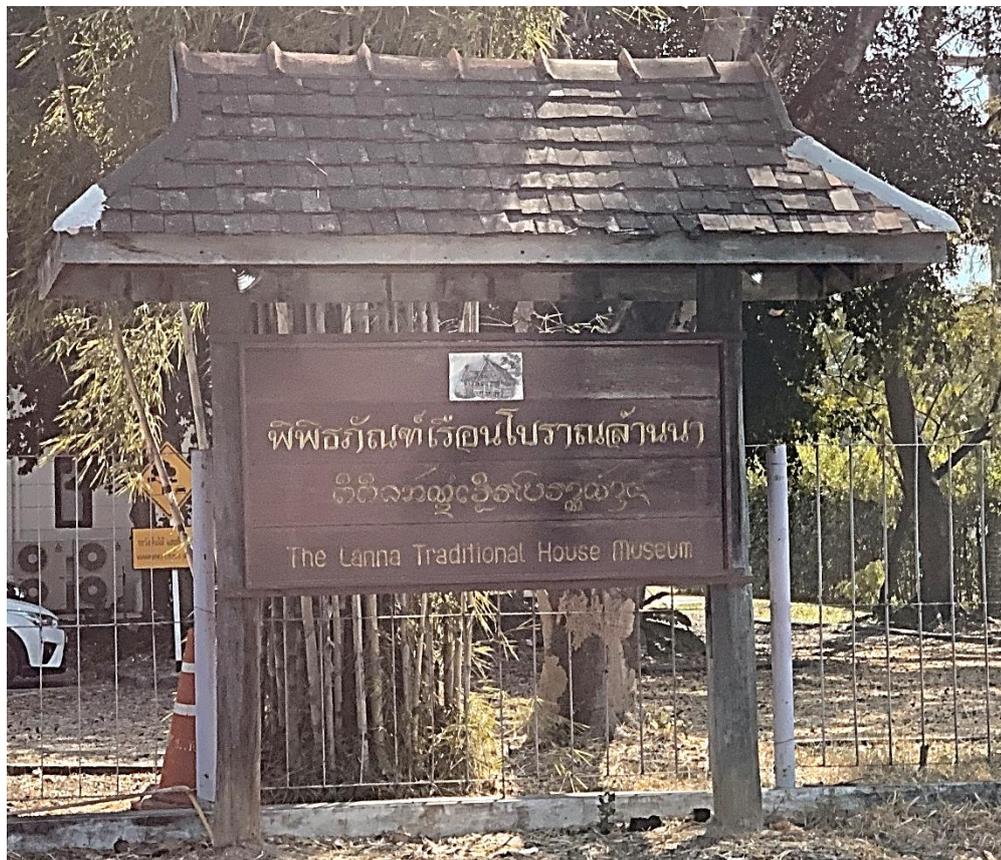


A Sample of Thai identity embedded on signs

3. Local Northern Thai identity embedded on signs



A Sample of Local Northern Thai identity embedded on signs



A Sample of Local Northern Thai identity embedded on signs