

# The Current Use of Khmer Language in School Environment: A Case Study of Students at Bac Lieu Ethnic Boarding School in Vietnam

Thu, T.T.T. Danh

Student, Southern Khmer Language - Culture and Arts, Tra Vinh University  
Email: thanhthu14062021@gmail.com

**Abstract:** *The paper investigates the current use of the Khmer language among students at Bac Lieu Ethnic Boarding School, focusing on the phenomenon of code-mixing between Khmer and Vietnamese in everyday communication. Through surveys and interviews with 88 students and teachers, the study reveals that over 90% of students frequently mix the two languages, primarily due to limited Khmer vocabulary, lack of learning resources, and habitual convenience. While students maintain a positive attitude toward preserving Khmer as a cultural identity, its independent communicative role is declining. The research emphasizes the urgent need for systematic interventions, including integrating Khmer into the official curriculum, enriching learning materials, creating Khmer-speaking environments, and raising awareness about linguistic and cultural values. These measures aim to reduce excessive code-mixing and strengthen Khmer language competence in the context of educational and cultural integration.*

**Keywords:** *Khmer language preservation, Code-mixing phenomenon, Bilingual education, Cultural identity*

## 1. INTRODUCTION

Language is not only a means of communication but also a vital instrument for preserving cultural identity, social relationships, and intellectual development. For ethnic minority communities such as the Khmer in Southern Vietnam, maintaining the mother tongue in educational settings is essential to safeguard cultural heritage and foster confidence among learners. However, the increasing dominance of Vietnamese as the official language in schools has led to a noticeable decline in the independent use of Khmer, giving rise to the phenomenon of code-mixing - the blending of Khmer and Vietnamese within a single utterance.

This study addresses the current situation of Khmer language use among students at Bac Lieu Ethnic Boarding School, where 100% of learners belong to the Khmer ethnic group. Despite the presence of Khmer in the curriculum, its application in daily communication remains inconsistent and often intertwined with Vietnamese. Such practices, while reflecting linguistic flexibility, pose challenges to the preservation of Khmer as a distinct linguistic system and cultural symbol.

The research aims to:

1. Examine the extent and patterns of code-mixing in school-based interactions.
2. Identify underlying causes such as limited vocabulary, lack of learning resources, and sociocultural influences.
3. Propose practical solutions to strengthen Khmer language competence and reduce excessive code-mixing.

By combining quantitative surveys with qualitative interviews, this study contributes to sociolinguistic theory and bilingual education practices in Vietnam. It emphasizes the urgent need for systematic interventions such as integrating Khmer into the official curriculum, enriching learning materials, and creating Khmer - speaking environments to ensure the sustainable preservation of linguistic and cultural identity in the context of globalization.

This study is grounded in sociolinguistics and bilingual education theory, which examine the relationship between language use and social context. According to Wardhaugh and Fuller (2021), language functions not only as a communication tool but also as a marker of cultural identity and social stratification. In multilingual settings, such as ethnic minority schools in Vietnam, language choice reflects both cultural affiliation and adaptation to dominant linguistic norms.

A key concept in this research is code-mixing, defined by Muysken (2000) as the insertion of lexical or grammatical elements from one language into another within a single utterance. Code-mixing differs from code-switching, which involves alternating entire sentences or discourse segments between languages (Myers-Scotton, 1993). These phenomena are common in bilingual communities and often serve as strategies for overcoming lexical gaps, expressing solidarity, or adapting to social contexts. However, excessive code-mixing can erode linguistic competence in the minority language, threatening its role as a cultural symbol (Fishman, 2001).

The study also draws on language maintenance and shift theory, which emphasizes the importance of preserving minority languages in the face of dominant language influence. Cummins (2000) argues that bilingual education can support cognitive development and cultural identity when both languages are systematically integrated into the curriculum. Conversely, neglecting the minority language in formal education accelerates language shift and cultural assimilation.

In the context of Khmer - Vietnamese bilingualism, the theoretical framework highlights three dimensions:

1. Sociolinguistic adaptation: how students navigate between Khmer and Vietnamese in school interactions.
2. Educational policy and practice: the role of curriculum design and teaching resources in sustaining Khmer language use.
3. Cultural identity and language attitudes: how students perceive the value of Khmer in relation to their ethnic heritage.

By applying these theories, the research seeks to explain why code-mixing occurs, assess its impact on Khmer language competence, and propose strategies for language preservation within educational settings.

## **2. LITERATURE REVIEW:**

Research on language use among ethnic minorities in Vietnam has highlighted the challenges of maintaining mother tongues in the context of national integration and globalization. Studies by Nguyen Van Khang (2005) and Tran Tri Doi (2010) emphasize that minority languages face a high risk of attrition due to urbanization and limited institutional support. For the Khmer community in Southern Vietnam, previous works by Lam Quang Thi (2012) and Nguyen Huu Hieu (2018) reveal a gradual decline in Khmer language proficiency among younger generations, particularly in reading and writing skills.

The phenomenon of code-mixing and code-switching has been widely examined in sociolinguistics. Myers-Scotton (1993) and Muysken (2000) define code-mixing as the insertion of lexical or grammatical elements from one language into another within a single utterance, while code-switching involves alternating entire sentences or discourse segments. These behaviors are common in bilingual communities and often serve as communicative strategies to fill lexical gaps or express solidarity. However, excessive code-mixing can negatively impact linguistic competence and cultural identity (Fishman, 2001).

In Vietnam, research on code-mixing among ethnic minority students remains limited. A few studies, such as Phạm Thị Thu Hương (2019) on H'Mông students, have documented similar patterns of language blending in school settings. For Khmer students, Đinh Lư Giang (2011) and Ho Xuan Mai (2013) report that bilingualism is widespread, but Khmer vocabulary is shrinking compared to Vietnamese, leading to frequent language interference. Huynh Thanh Them (2017) and Thach Van Kiet (2021) confirm that code-mixing is prevalent in Khmer communities, reflecting both linguistic flexibility and cultural adaptation.

Internationally, Cummins (2000) and García & Wei (2014) argue that bilingual education can support cognitive development and cultural identity when minority languages are systematically integrated into curricula. Conversely, neglecting minority languages accelerates language shift and cultural assimilation. Hornberger (2009) advocates for multilingual education policies that recognize code-mixing as a learning strategy rather than a linguistic error, provided it is managed effectively.

Despite these contributions, there remains a research gap regarding the systematic analysis of code-mixing among Khmer students in ethnic boarding schools. Existing studies focus on general language maintenance but rarely address the educational implications of mixed-language practices. This study seeks to fill that gap by examining the patterns, causes, and consequences of code-mixing in school-based interactions and proposing strategies for Khmer language preservation.

## **3. OBJECTIVES**

To examine the current use of the Khmer language among students at Bac Lieu Ethnic Boarding School, focusing on the phenomenon of code-mixing between Khmer and Vietnamese in school-based communication, and to propose practical solutions for preserving and promoting Khmer language and cultural identity.

#### Specific Objectives

1. Identify the patterns and frequency of code-mixing in everyday interactions among Khmer students within the school environment.
2. Analyze the underlying causes of code-mixing, including linguistic, educational, and sociocultural factors.
3. Assess students' attitudes toward the Khmer language and their perception of its role in cultural preservation.
4. Recommend strategies and interventions to enhance Khmer language competence and reduce excessive code-mixing in educational settings.

#### 4. RESEARCH METHOD

This study adopts a mixed-methods approach, combining quantitative and qualitative techniques within the framework of sociolinguistics and bilingual education research. The aim is to capture both statistical trends and contextual insights regarding Khmer language use and code-mixing among students.

##### Data Collection Methods

1. Survey Questionnaires
  - Distributed to 88 Khmer students at Bac Lieu Ethnic Boarding School.
  - Questions focused on language habits, frequency of code-mixing, and attitudes toward Khmer language preservation.
  - Responses were analyzed using descriptive statistics to identify patterns of language use.
2. In-depth Interviews
  - Conducted with 30 students, 4 teachers, and school administrators.
  - Interviews explored reasons for code-mixing, perceptions of language value, and suggestions for improvement.
  - Data were transcribed and thematically analyzed to uncover underlying sociocultural factors.
3. Observation
  - Classroom interactions and extracurricular activities were observed to record real-life language behavior.
  - Special attention was given to instances of code-mixing in peer conversations and teacher-student communication.

##### Sampling

Participants were selected randomly across different grade levels to ensure representativeness. All respondents were Khmer students proficient in both Khmer and Vietnamese.

##### Data Analysis

- Quantitative Data: Processed using percentage distribution and frequency tables to measure code-mixing prevalence.
- Qualitative Data: Analyzed through thematic coding to identify recurring patterns and attitudes toward language use.

##### Research Hypotheses

1. Khmer students frequently engage in code-mixing between Khmer and Vietnamese in school-based communication.
2. Despite code-mixing, students maintain a positive attitude toward Khmer and express a desire to preserve their cultural identity.

#### 5. FINDINGS

The study analyzed responses from high school and secondary school Khmer students and interviews with teachers at Bac Lieu Ethnic Boarding School. The key findings are summarized below:

##### 1. Prevalence of Code-Mixing

- Code-mixing between Khmer and Vietnamese is highly prevalent, with over 90% of students reporting they mix languages either frequently or occasionally.
- In everyday communication, 64 - 80% of interactions involve both languages, while pure Khmer usage is limited to 8 - 12% in informal contexts.

##### 2. Language Use by Context

- Daily conversation: 80% combine Khmer and Vietnamese; only 8% use Khmer exclusively.
- Entertainment (e.g., karaoke): 82% prefer Vietnamese songs; Khmer accounts for just 2%.

- Communication with Khmer teachers: Mixed language dominates (76%), while Khmer-only use remains low (12%).
3. Factors Influencing Code-Mixing
- Limited Khmer vocabulary: 72% of students admit difficulty expressing modern concepts in Khmer.
  - Lack of resources: Khmer textbooks and reference materials are scarce in school libraries.
  - Habitual convenience: Students perceive mixing languages as easier and more natural.
4. Attitudes Toward Khmer Language
- Despite frequent code-mixing, students show strong cultural awareness:
    - 73.56% want Khmer included in the official curriculum.
    - 90.91% of highly confident speakers rate Khmer as “very important” for cultural preservation.
5. Relationship Between Code-Mixing and Khmer Use
- Students who mix languages “occasionally” or “frequently” still use Khmer in class (up to 84.62%), suggesting code-mixing is a strategy rather than a complete language shift.

**Table 2.1. The proportion of languages used in communication situations of students at Bac Lieu Ethnic Boarding High School**

Activity	Vietnamese	Khmer	Mixed Vietnamese and Khmer
Daily communication	12%	8%	80%
Singing karaoke	82%	2%	16%
Communicating with Khmer teachers	12%	12%	76%
When in conflict with a Khmer classmate	16%	12%	72%
When answering phone calls from Khmer relatives	20%	12%	78%
Communicating with classmates who know both Vietnamese and Khmer	32%	–	68%
Communicating with roommates who know both Vietnamese and Khmer	36%	–	64%

**Table 2.1** presents the results of the actual survey process, which involved classifying communication situations and converting the data into percentages to reflect the language-use trends of Khmer students in the school environment. The data were collected through questionnaires and direct interviews with students at Bac Lieu Provincial Boarding School for Ethnic Minorities. The questions focused on identifying the language students use in specific communication situations (for example: daily communication, singing karaoke, talking with Khmer teachers). Students were asked to select the language they most often use in each situation. The options included: using only Vietnamese, using only Khmer, or using a combination of both.

The data were then aggregated according to communication activities such as daily interaction, karaoke singing, and communication with Khmer teachers. The number of students choosing each type of language in each situation was converted into percentages based on the total number of survey participants. These percentages were entered into the table and divided into three columns: Vietnamese, Khmer, and mixed Vietnamese and Khmer. This format makes it easier to compare the extent of language use across different communication situations.

**Firstly**, the data indicate that code-switching is a common phenomenon in school communication among Khmer students. In most situations, the combined use of both Vietnamese and Khmer dominates, ranging from 64% to 80%. This reflects that students do not choose a single language, but frequently switch or alternate between the two in order to adapt to the context and the interlocutor. This trend shows that code-switching is not a random occurrence, but rather an adaptive communicative strategy that enables students to maintain their Khmer linguistic identity while also meeting the requirement to use Vietnamese in the formal educational environment.

**Secondly**, the data also reveal the predominance of Vietnamese in certain formal or popular recreational activities. For instance, when singing karaoke, the rate of Vietnamese use reaches 82%, while Khmer accounts for only 2%. This demonstrates the strong influence of Vietnamese in activities associated with popular culture and modern school life. Similarly, in communication with bilingual friends or roommates, Vietnamese is still used more frequently than Khmer. Thus, Vietnamese plays the role of the dominant language, serving both as the main communicative tool in school and as a means of integration into the broader social environment.

Finally, the data show that Khmer continues to hold an important position in situations tied to cultural identity and kinship relations. When answering phone calls from relatives or when in conflict with Khmer classmates, the use of Khmer increases significantly (12%), and particularly in communication with Khmer teachers, the proportion of Khmer use is equal to that of Vietnamese (12%). This demonstrates that Khmer is still maintained as an identity language, playing a crucial role in affirming community cohesion and preserving cultural traditions. Although not absolutely dominant, Khmer remains an indispensable element in the communicative life of Khmer students, contributing to the bilingual character of the school environment.

The survey results suggest that the use of Khmer depends not only on the interlocutor but is also strongly influenced by the language contact environment, personal habits, and the prevalence of the dominant language (Vietnamese) in learning, daily activities, and media. From this, it can be inferred that although Khmer still exists within the Khmer student community, it is gradually losing its position as an independent communicative language and faces the risk of serious decline if not supported by programs aimed at preserving and promoting the mother tongue in education.

One of the notable features recorded from the survey and direct interviews with students at Bac Lieu Ethnic Boarding High School is that the combined use of Vietnamese and Khmer in daily communication has become a widespread habit, appearing in most conversational situations—even when speakers intend to use Khmer as the primary language.

According to student feedback, code-mixing is considered helpful for easier expression, especially in cases where Khmer vocabulary is lacking for modern concepts such as “telephone,” “signal,” “soft drink,” “photo,” and others. While convenient for communication, this phenomenon is gradually eroding the ability to communicate purely in Khmer, and if left unchecked, may lead to a decline in the use of the mother tongue among younger generations of the Khmer community.

**Table 2.2. Perceptions of the Role of the Khmer Language**

Confidence Level	Very Important	Important
Very confident	90.91%	9.09%
Average	77.78%	22.22%
Not confident	58.33%	41.67%

Data analysis shows that confidence in using the Khmer language has a positive relationship with perceptions of its role in preserving ethnic culture. The group with high confidence reported a rate of “very important” as high as 90.91%, while only 9.09% considered it “important.” In the average-confidence group, this rate decreased to 77.78%, and even among the low-confidence group, more than half (58.33%) still rated it as “very important,” although 41.67% selected “important.”

These figures indicate that even when learners lack confidence in their language ability, they still maintain a strong awareness of the cultural value of Khmer. This relationship reflects that linguistic confidence is not only tied to communicative competence but also to cultural attitudes and perceptions, reinforcing the view that the use of Khmer is regarded as an essential factor in preserving ethnic identity (Table 2.2).

The positive correlation between the two variables indicates that cultural awareness does not depend entirely on language proficiency; however, high confidence is often accompanied by a strong perception of the importance of Khmer in preserving identity.

**Table 2.3. Percentage of Students Wishing to Study Khmer Language as a Formal Subject**

Level of Education	Yes (%)	No (%)	Not Sure (%)
Lower Secondary	83.33	0.00	16.67
Upper Secondary	68.42	1.75	29.82

The survey results show that the majority of learners wish to have Khmer language included in the formal curriculum, with 64 respondents (73.56%) answering “Yes,” only 1 respondent (1.15%) answering “No,” and 22 respondents (25.29%) choosing “Not sure.” This reflects a relatively strong demand for the formalization of Khmer language learning within the study sample.

When analyzed by educational level, a clear difference emerges: at the lower secondary level, the proportion of students expressing this desire reached 83.33%, while the “Not sure” group accounted for 16.67%. At the upper secondary level, the proportion of students wishing to study Khmer decreased to 68.42%, the “No” group appeared with 1.75%, and the “Not sure” group increased to 29.82%.

This disparity indicates that the demand for integrating Khmer into the formal curriculum is higher at lower levels of education, whereas at higher levels, the larger proportion of “Not sure” responses may reflect concerns about academic workload and prioritization of subjects related to examinations. Thus, the integration of Khmer into the formal curriculum not only addresses the need for cultural preservation but also requires consideration of psychological factors and learning orientations at each educational level.

## **6. DISCUSSION**

The findings confirm that code-mixing between Khmer and Vietnamese is a dominant linguistic behavior among students at Bac Lieu Ethnic Boarding School. This phenomenon reflects both linguistic adaptation and structural challenges in maintaining Khmer as a fully functional language in educational contexts.

### **1. Code-Mixing as a Communication Strategy**

The high frequency of code-mixing (over 90%) suggests that students rely on Vietnamese to compensate for gaps in Khmer vocabulary, particularly for modern concepts such as technology or academic terms. This aligns with Muysken’s (2000) theory that insertion and alternation occur when speakers lack lexical resources in one language. While code-mixing facilitates communication, its habitual use risks reducing students’ ability to construct complete sentences in Khmer, leading to gradual language erosion.

### **2. Sociocultural and Educational Influences**

The dominance of Vietnamese in official education and media reinforces its role as the primary language for academic and social interaction. Khmer, although present in cultural and religious contexts, lacks institutional support in terms of textbooks, digital resources, and structured teaching. This imbalance accelerates language shift, as predicted by Fishman’s (2001) model of threatened languages. Students’ responses indicate that environmental factors such as mixed-language communities and exposure to Vietnamese content shape their linguistic habits more than formal Khmer instruction.

### **3. Positive Attitudes but Limited Practice**

Despite frequent code-mixing, students express strong cultural attachment to Khmer, with 73.56% supporting its inclusion in the official curriculum. This reflects Cummins’ (2000) assertion that bilingual education can sustain minority languages when integrated systematically. However, the gap between positive attitudes and actual language use highlights the need for practical interventions that transform awareness into consistent practice.

### **4. Educational Implications**

The correlation between code-mixing and Khmer use in class suggests that mixed-language practices are not inherently detrimental if managed effectively. García and Wei (2014) argue that translanguaging can serve as a pedagogical tool, bridging linguistic resources for learning. In this context, code-mixing could be reframed as a transitional strategy rather than a linguistic failure, provided that schools implement structured programs to strengthen Khmer proficiency.

## **7. CONCLUSION**

This study examined the current use of the Khmer language among students at Bac Lieu Ethnic Boarding School, with a particular focus on the phenomenon of code-mixing between Khmer and Vietnamese in school-based communication. The findings reveal that code-mixing is highly prevalent, occurring in more than 90% of interactions, and is driven by factors such as limited Khmer vocabulary, lack of learning resources, and habitual convenience. While Vietnamese dominates in academic and social contexts, Khmer remains significant in cultural and familial interactions, reflecting its enduring symbolic value.

Despite these challenges, students demonstrate strong cultural awareness and a desire to preserve their mother tongue, as evidenced by the majority supporting the inclusion of Khmer in the official curriculum. However, the gap between positive attitudes and actual language use underscores the need for systematic interventions. These include integrating Khmer into formal education, enriching learning materials, creating Khmer-speaking environments, and raising awareness about the cultural importance of language preservation.

The research confirms that code-mixing, while a practical communication strategy, poses risks to the integrity of Khmer as an independent linguistic system. Therefore, proactive measures are essential to prevent language erosion and sustain cultural identity in the context of globalization. By addressing these issues, educational institutions can play a pivotal role in promoting bilingual competence and safeguarding the linguistic heritage of the Khmer community.

## 8. LIMITATIONS

Although this study provides valuable insights into the phenomenon of code-mixing between Khmer and Vietnamese among students at B c Li u Ethnic Boarding School, several limitations should be acknowledged:

- **Restricted Sample Scope**  
The research was conducted on a single school with a sample of 88 students, which may not fully represent the linguistic behavior of the entire Khmer community across different regions. Variations in socio-economic conditions, educational policies, and cultural practices in other provinces were not captured.
- **Limited Data Collection Methods**  
Data were primarily gathered through questionnaires and interviews, without extensive use of natural discourse analysis or long-term observation. This reliance on self-reported information may introduce bias, as respondents tend to provide socially desirable answers.
- **Insufficient Analysis of Demographic and Social Factors**  
The study did not deeply examine variables such as gender, family background, economic status, exposure to digital media, or community influence, all of which could significantly affect language use and code-mixing patterns.
- **Lack of Advanced Quantitative Testing**  
Statistical analysis was limited to descriptive measures and basic comparisons. Inferential tests (e.g., Chi-square, ANOVA, regression) were not applied, reducing the ability to generalize findings or confirm significant differences between groups.
- **No Longitudinal Perspective**  
The research focused on the current situation without assessing long-term trends or the potential impact of code-mixing on academic performance and cultural identity over time.

## 9. RECOMMENDATIONS

Based on the findings and limitations of this study, several recommendations are proposed to preserve and promote the Khmer language in educational settings:

### 1. Integrate Khmer into the Official Curriculum

- The Ministry of Education and Training should consider including Khmer as a compulsory or elective subject in the official curriculum, especially at primary and lower secondary levels, to build a strong linguistic foundation.
- Design flexible bilingual programs that balance academic requirements with cultural preservation.

### 2. Enrich Khmer Learning Resources

- Increase the availability of Khmer textbooks, dictionaries, and reference materials in school libraries.
- Develop digital learning platforms and mobile applications to support Khmer language learning in the context of digital transformation.

### 3. Create Khmer-Speaking Environments

- Organize extracurricular activities such as storytelling contests, cultural festivals, and Khmer language clubs to encourage practical language use.
- Establish designated Khmer-speaking zones in dormitories and community spaces to promote everyday communication in Khmer.

### 4. Train and Support Bilingual Teachers

- Provide professional development programs for teachers on bilingual teaching methods and Khmer language proficiency.
- Recruit and retain qualified teachers who can deliver Khmer language instruction effectively.

### 5. Raise Awareness of Cultural and Linguistic Value

- Incorporate lessons on the cultural significance of Khmer into subjects and school activities.
- Host seminars, workshops, and cultural days to strengthen students' understanding of language preservation.

### 6. Monitor and Guide Language Use

- Develop school-level guidelines to encourage appropriate use of Khmer and reduce excessive code-mixing.

- Teachers should actively model correct language use and provide feedback to students during classroom interactions.
7. Future Research Directions
- Expand studies to multiple schools and regions to capture broader linguistic patterns.
  - Apply advanced statistical methods and longitudinal designs to assess the long-term impact of code-mixing on language competence and cultural identity.
  - Explore the role of technology and social media in shaping language behavior among Khmer youth.

## REFERENCES

### Journal Articles

1. Le, T. H. (2021). Extracurricular activities and the development of language competence among ethnic minority students. *Journal of Education*, 35(2), 45–52.
2. Nguyen, V. A. (2021). Strategies for developing ethnic minority education in the context of integration. *Vietnam Education Publishing House*.
3. Pham, M. T. (2019). Peer group model in bilingual education. *Journal of Educational Science*, 27(4), 67–74.
4. Tran, Q. B. (2020). Survey of language competence of Khmer students in boarding schools in the Mekong Delta. *Journal of Educational Research*, 31(3), 88–97.
5. Dang, N. T. (2020). Language situation and language policy in Vietnam: Current status and orientation. *Journal of Linguistics*, 3(1), 15–28.
6. Nguyen, T. H. (2021). Online ethnolinguistic map in Tra Vinh: A tool for language contact research. *Journal of Social Sciences*, 37(4), 55–66.
7. Nguyen, T. M. (2019). Khmer–Vietnamese bilingualism in Tra Vinh: Trends of integration and preservation. *Journal of Language & Life*, 25(6), 42–50.
8. Pham, Q. A. (2020). Language use of the La Hu people in Muong Te, Lai Chau. *Journal of Ethnology*, 36(2), 77–89.
9. Tran, H. T. (2021). Language policy for Khmer people in Soc Trang: Impacts and effectiveness. *Journal of Culture and Arts*, 29(3), 101–112.
10. Vo, M. K. (2022). Cham language in education policy: Preservation and development. *Journal of Education*, 40(5), 88–97.
11. Nguyen, V. D., Hang, N. T. T., Thieu, V. N., & Duong, T. H. (2023). Developing language competence for students in ethnic minority boarding schools: A case study of Khmer students in the Mekong Delta. *Vietnam Journal of Educational Science*. <http://vjes.vnies.edu.vn/vi/phat-trien-nang-luc-su-dung-ngon-ngu-cho-hoc-sinh-truong-pho-thong-dan-toc-noi-tru-nghien-cuu-truong>
12. Nguyen, T. H. (2019). Language use of Khmer people in Tra Vinh. *Journal of Educational Science*, 56, 65–78.
13. Tran, V. M. (2020). Survey of language use of the La Hu people in Muong Te, Lai Chau. *Journal of Language & Life*, 312, 45–53.
14. Bui, T. T. T. (2024). Code-mixing phenomenon in communication among English-major students. *University of Commerce*.
15. Dinh, L. G. (2011). Khmer–Vietnamese bilingualism in the Mekong Delta: Theoretical and practical issues (Doctoral dissertation). *University of Social Sciences and Humanities*.
16. Ho, X. M. (2013). Bilingual competence of Khmer students (survey in Soc Trang and Tra Vinh). *Journal of Science and Society*, 2(174), 45–56.
17. Huynh, T. T. (2017). Language use of the Khmer community in Ha Tien, Kien Giang. *Journal of Science and Technology Development*, 20(X2), 88–97.
18. Pham, T. T. H. (2019). Code-mixing phenomenon in communication among H'Mong students in Lao Cai. *Journal of Language & Life*, 25(3), 67–75.
19. Thach, V. K. (2021). Mother tongue use of Khmer people in Soc Trang province. *Journal of Linguistics*, 37(2), 112–123.
20. Hoang, M. T. (2021). Language and international integration: Challenges and opportunities. *Journal of Social Sciences*, 37(2), 45–53.
21. Nguyen, T. M. (2018). Ethnic language and communication culture. *Journal of Linguistics*, 29(4), 12–20.
22. Pham, Q. A. (2019). Signs and language use in urban spaces. *Journal of Culture and Arts*, 31(6), 77–85.

23. Tran, H. T. (2020). Foreign code-switching phenomenon in Vietnamese communication. *Journal of Language & Life*, 35(3), 101–110.

#### Books

24. Le, V. H. (2015). *Language and ethnic identity in diplomatic communication*. National Political Publishing House.
25. Fishman, J. A. (1972). *The sociology of language: An interdisciplinary social science approach to language in society*. Newbury House.
26. Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire*. Multilingual Matters.
27. Fishman, J. A. (2001). *Can threatened languages be saved? Reversing language shift revisited: A 21st century perspective*. Multilingual Matters.
28. Garcia, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.
29. Myers-Scotton, C. (1993). *Social motivations for code-switching: Evidence from Africa*. Oxford University Press.
30. Wardhaugh, R., & Fuller, J. M. (2021). *An introduction to sociolinguistics* (8th ed.). Wiley-Blackwell.

#### Government Documents

31. Ministry of Education and Training. (2014). Circular 24/2014/TT-BGDĐT: Issuing the Khmer language program in general education institutions. Hanoi: Ministry of Education and Training.

#### Online Sources

32. Bao Tin Tuc. (2024, September 24). Preserving and promoting the cultural identity of Khmer people. <https://baotintuc.vn/xa-hoi/bao-ton-phat-huyban-sac-van-hoa-cua-dong-bao-khmer-20240924144323772.htm>
33. Bilinguistics. (2025). Code-switching and code-mixing – What you need to know. <https://bilinguistics.com/code-switching-and-code-mixing/>
34. Chukwu, C. (2025, September 9). Code switching vs code mixing in linguistics: Meaning, examples, and key differences. *Lingrame*. <https://www.lingrame.com/2025/09/code-switching-vs-code-mixing-in.html>
35. ETP TESOL. (2025, November 27). 10 things to help you understand code-switching. <https://etp-tesol.edu.vn/10-dieu-giup-ban-hieu-ro-code-switching-la-gi/>
36. Fiveable Content Team. (2025). Code-switching and code-mixing | Intro to sociolinguistics class notes. <https://fiveable.me/introduction-sociolinguistics/unit-3/code-switching-code-mixing/study-guide/F2DOgAht41RYqDng>
37. SlideShare. (2017). Code switching and code mixing. <https://www.slideshare.net/slideshow/code-switching-79184533/79184533>
38. Memart. (2023). What is language competence? Exploring its meaning and role in life. <https://memart.vn/tin-tuc/blog/tim-hieu-nang-luc-ngon-ngu-la-gi-va-cach-phat-trien-nang-luc-nay-vi-cb.html>
39. Noron. (2023). What is language competence? <https://www.noron.vn/post/nang-luc-ngon-ngu-la-gi-ep400qezq9r>
40. ACC Hanoi. (2023). What is language competence and what types exist? <https://acchanoi.vn/nang-luc-ngon-ngu-la-gi/>
41. Britannica. (n.d.). Khmer language. <https://www.britannica.com/topic/Khmer-language>
42. Tra Vinh Television. (n.d.). Solutions to preserve and promote intangible cultural values of Khmer people in Tra Vinh. <https://tctv.travinh.gov.vn/nghien-cuu-trao-doi/mot-so-giai-phap-gop-phan-bao-ton-va-phat-huy-gia-tri-van-hoa-phi-vat-the-cua-nguoi-Khmer-tra-vinh>
43. Dich Thuat So 1. (n.d.). Khmer language in Cambodia. <https://www.dichthuatso1.com/tieng-Khmer-campuchia>