

Chapter 3

Methodology

3.1 Introduction

In this study, the researcher discusses the application of four kinds of sociolinguistic tools.

- 1) Individual Questionnaire for ordinary village people
- 2) Knowledgeable Insider Questionnaire for village leaders
- 3) Personal observations, which include home visits, participation in social activities, and travel-events
- 4) Video recordings of church services and children at play

The informants' responses and observations brought out a wealth of data that helped the researcher reach his conclusion in this study. The researcher surveyed six sites in two townships: Putao Township (district center) and Khonglangphu Township (remote Homeland area). Both males and females participated. There were three age categories: under 20, 30 to 50 and over 50.

3.2 Research questionnaire form

In this study, two types of questionnaires were used for eliciting information from respondents: Individual Questionnaires and Knowledgeable Insider Questionnaires. The researcher adapted the questionnaires from the Research Instrument Design Tool (Survey Department, Payap Linguistics Institute) and checked the questionnaires used by the other surveyors, and adapted the most suitable questions to this research. Furthermore, informal observations supplement the Research Questionnaires.

For Individual Sociolinguistic Questionnaires, there are three sections: (i) Domains of use (ii) Language proficiency and (iii) Language attitude. The respondent's biography is also included. The Sociolinguistic Questionnaire was the main tool applied in this research. All the questions from the (SLQ) can be found in Appendix A and B. The researcher designed measurable questions for each section. The questionnaires were written in both English and Lisu. Most of the respondents used

Lisu as the language of elicitation and response. Most of the time, Lisu was used as a tool of communication for this survey, since it was an LWC between the participant and the researcher. The final SLQ included 82 questions for individuals and 45 questions for knowledgeable insiders.

3.3 Administration of the sociolinguistic questionnaire

The researcher administered the individual sociolinguistic questionnaire to 105 respondents. Every respondent was interviewed at home. The respondents were chosen in order to achieve comparable sample sizes of age and gender. See Table 5 Subject demographics. In total, 105 villagers and 6 village leaders participated in this research. The researcher administered the questionnaires to different age groups. In his plan, the researcher anticipated 18 respondents per site. Thus, for 6 sites, there should have been 108 respondents. In reality, a total of 105 villagers and 6 village leaders participated. One male above the age of 50 at Mulashidi village, one female above the age of 50 at Namthumkhu village and one male between the ages of 35 and 50 at Namdin village were not interviewed for this research. Furthermore, it was difficult to find participants older than 20 and younger than 35, because people in this age group were often away, attending Bible school or college, hunting, or working in gold mines.

Table 5 Subject demographics

		Age			Total
		<20	35-50	>50	
Gender	Female	18	18	17	53
	Male	18	17	17	52
Total		36	35	34	105

This study focuses on areas where the researcher expected to find high Anung vitality. Anung seems to demonstrate high vitality in the Putao and Khonglangphu Townships, particularly in comparison to other places such as Machangbaw, Nawnngmun, Myitkyina and lower Myanmar where there seems to be low vitality. The majority of Anung people live in Putao and Khonglangphu Townships. Five villages called Khinpang, Mulashidi, Phamazup, Namdin, and Namthumkhu in Putao and one cluster of two villages (Sirampha and Siwangthong in Khonglangphu) have a higher concentration of the Anung people than other villages or places in Myanmar. In fact, the rest are spread out in various places or villages in the country.

Thus, the researcher chose the villages given below because he believed their vitality would be the highest among the Anung communities in Myanmar.

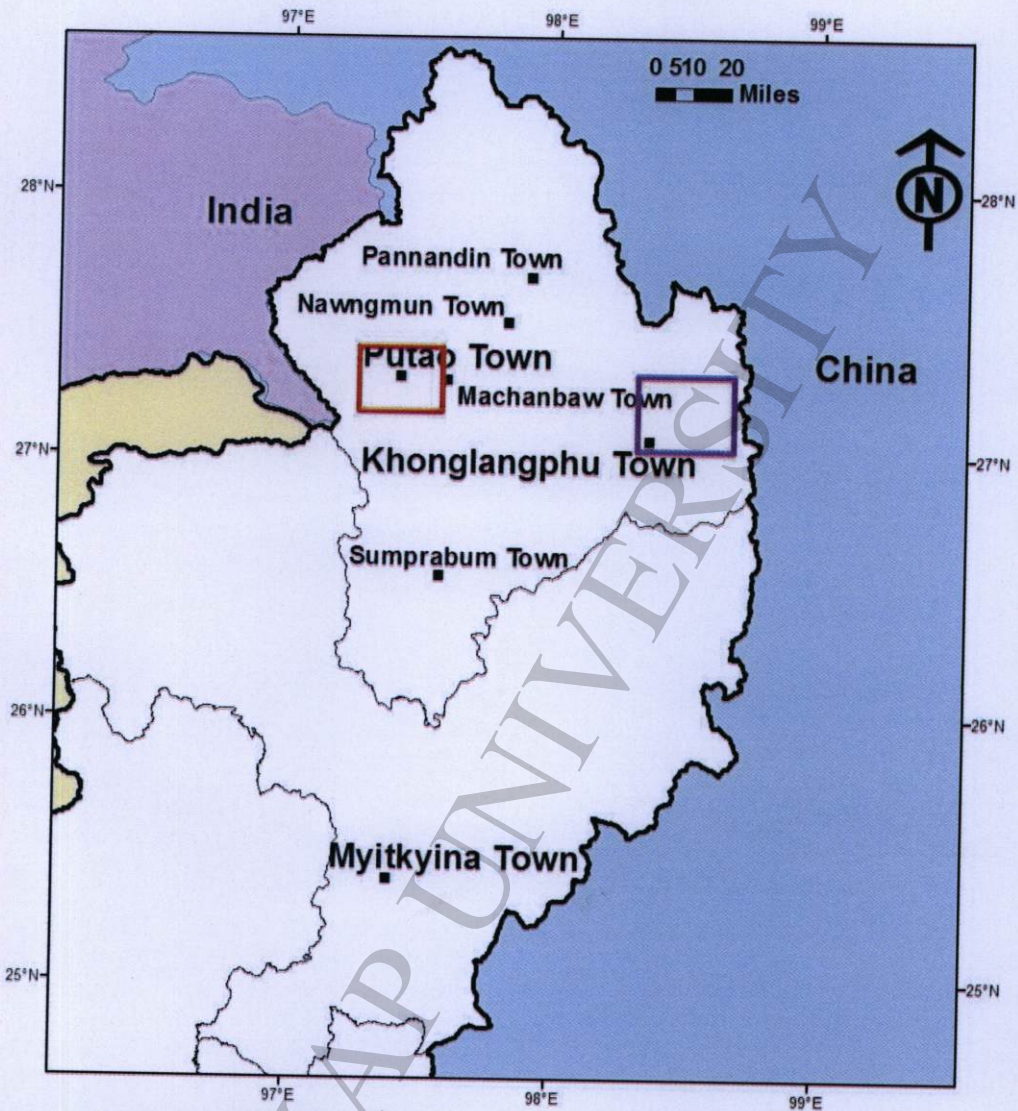


Figure 6 Map of Anung in Putao and Khonglangphu Townships

This survey includes five sites in Putao Township.

1) Khinpang village is approximately 50% Anung and 50% Lisu. The Anung and Lisu live close together in Khinpang, which is close to downtown Putao Township. In the data analysis, this village was treated as a separate sub-group because it has a significantly higher proportion of Anung residents.

2) Mulashidi village is about 20% Anung and 80% Lisu. In this village, which is 7 miles south of Putao along the way to Myitkyina, the Anung households are interspersed with Lisu households.

- 3) Phamazup village is about 20% Anung and 80% Lisu and Anung households are interspersed with Lisu households. Phamazup village is just off the road to Myitkyina, 15 miles south of Putao.
- 4) Namdin village is about 20% Anung and 80% Lisu. Lisu and Anung households are interspersed throughout the village, which is located approximately 10 miles east of Putao.
- 5) Namthumkhu village is approximately 20% Anung and 80% Lisu with Anung households interspersed with Lisu households. It is located 14 miles west of Putao. In his plan, the researcher anticipated 18 respondents per site. Thus, for 6 sites, there should have been 108 respondents. In reality, a total of 105 villagers and 6 village leaders participated. See Figure 7 Map of Anung in Putao Township.

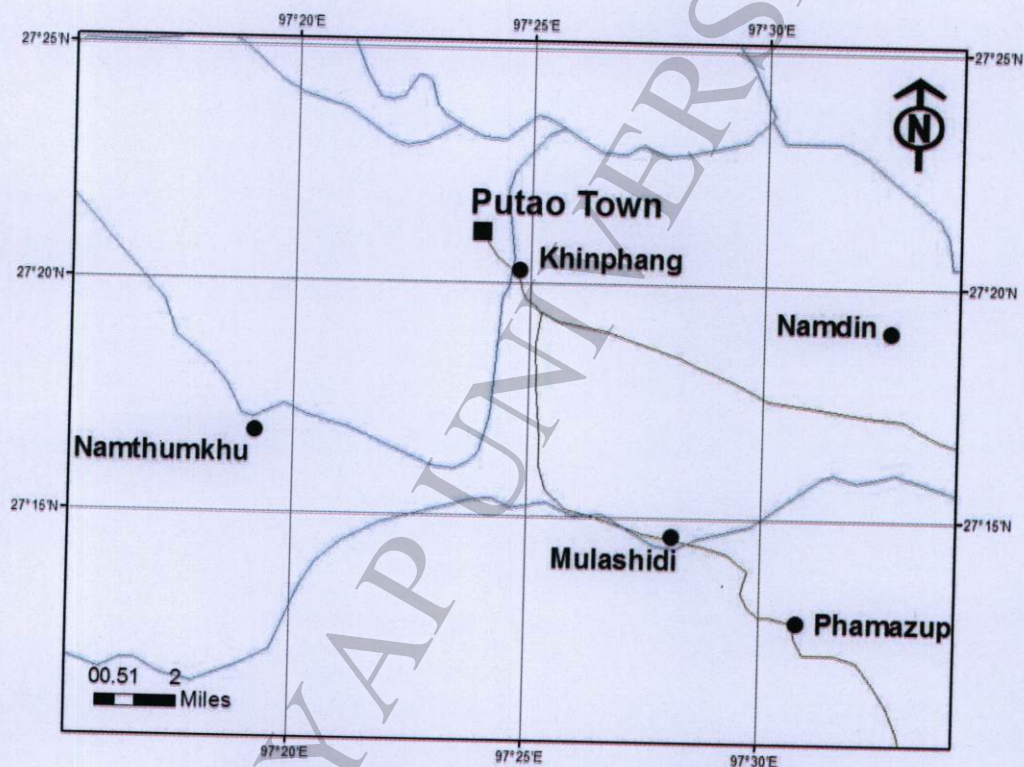


Figure 7 Map of Anung in Putao Township

As for the Homeland area, Khonglangphu Township includes only 3 Anung villages. Rimanche is not included for this research because no informants were available. The other two villages in Khonglangphu: (1) Sirampha and (2) Siwangthong are treated as one site. These villages are 18 miles northeast of Khonglangphu town. Since these two villages were small and very close to each other, the researcher combined the responses from them in order to get 18 respondents. Moreover, it is

only a five- minute walk between the two villages and there is a lot of social contact between them. Therefore, it seemed appropriate to the researcher to treat them as one site. Almost all the people living in these two villages are Anung and there are 9 households in each village. There are Anung people living in some other villages in the Khonglangphu Township, but no more than two or three families are Anung in those villages. See Figure 8 Map of Anung in Khonglangphu Township.

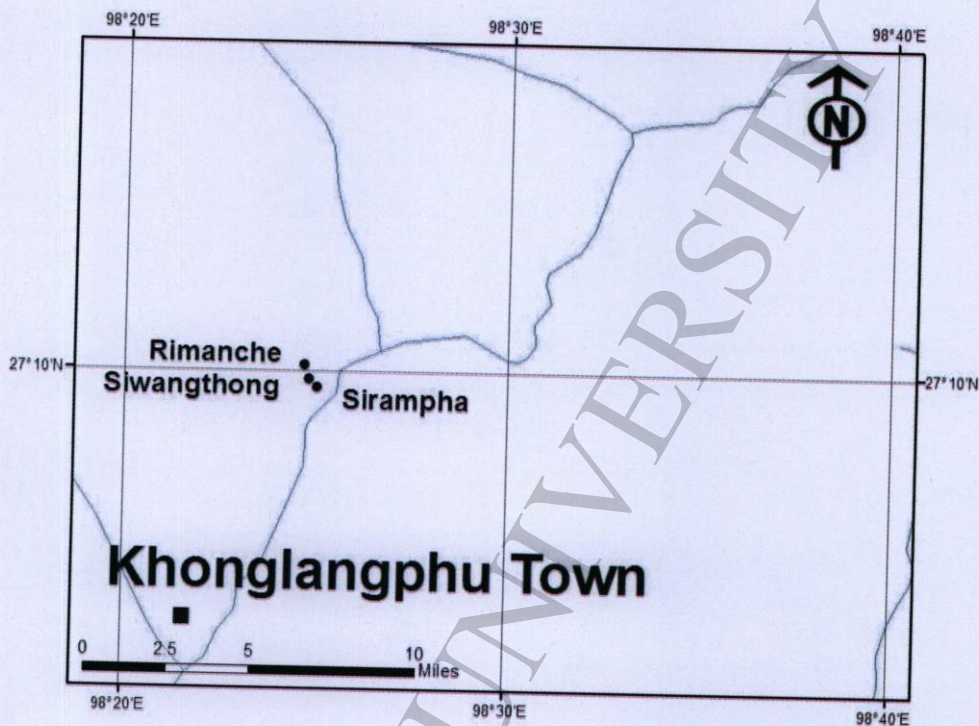


Figure 8 Map of Anung in Khonglangphu Township

3.4 Observations

Observation is a very helpful tool that enables the researcher to obtain more information. By doing observation, the researcher may guess which language will be used in different social settings. This technique does not involve asking respondents directly about themselves.

Observation does not involve asking respondents directly about their attitudes and actions, but it does give the researcher insight into language use patterns at home and outside of the home. The researcher had a chance to observe Anung language use in five ways:

- 1) Observing their work.
- 2) Eating with Anung families.
- 3) Visiting Anung houses.
- 4) Attending churches.
- 5) Observing children play.

These are the types of activities that the Anung do regularly.

3.5 Methods of analysis

The researcher read the questions in Lisu and wrote down participants responses in English on answer sheets. After the survey was finished, all the data was typed in Microsoft Excel ©⁸. Numbers or percentages were calculated by applying a formula in Excel. All the answers of the respondents were written down for each question.

3.6 Methodology evaluation

First, the researcher contacted the Anung literature committee, told them what he was going to do and explained his purpose. After gaining their consent, he went to each village and met the community leaders or village heads. Before administering each instrument, he explained the purpose of his research and asked for verbal consent.

For the Knowledgeable Insider Questionnaire, the researcher selected someone who knew about the background of the village. This was usually one of the older men of the village. For the Individual Sociolinguistic Questionnaire, he selected participants based on their age and gender, with an effort to identify participants from different families. The researcher did not force respondents to give answers quickly. He interviewed respondents when they were free and gave them enough time to answer the questions. Since the researcher used only SLQ questions, this study is based on self-reported information. The researcher believes, however, that the respondents answered the questions to the best of their ability. The self-assessment questionnaire answers usually inform us what people think to be true, or what they want to be true, but it is not considered an objective measure of language vitality. However since the observations of the researcher concurred with the survey results, the data has more validity.

⁸ Microsoft Excel 2007

3.7 Data analysis

The researcher used EGIDS as a theoretical framework for measuring Anung language vitality. Lewis and Simon developed the Expanded Graded Intergenerational Disruption Scale. There are 13 levels: (0) International (1) National (2) Regional (3) Trade (4) Educational (4) Educational (5) Written (6a) Vigorous (6b) Threatened (7) Shifting (8a) Moribund (8b) Nearly Extinct (9) Dormant (10) Extinct. The following are the five key questions included in the EGIDS framework for determining language vitality:

1. What is the current identity function of the language?
2. What is the level of official use?
3. Are all parents transmitting the language to their children?
4. What is the literacy status?
5. What is the youngest generation of proficient speakers?

The answer of these key questions will show the status of language use among the Anung. For this research, the researcher mainly used three key questions: #1, #3, and #5. For Key question #1, the researcher tried to identify what language is used by the Anung inside and outside the home. For key question #3, the researcher tried to answer whether all parents are transmitting the Anung language to their children or not. For key question #5, the researcher tried to identify the youngest generation of the Anung proficient speakers. The data was analyzed by applying EGIDS framework to assess the level of language vitality.

In this study, the researcher followed the flowchart provided by Lewis and Simons' "Diagnostic Discussion Tree". See Figure 5 Extended GIDS Diagnostic Discussion Tree slightly modified from EGIDS (Lewis: 2010) in section 2.7.1. The answers to the EGIDS questions organize the following chapters. In Chapter 4, the researcher discusses about the domains of use and answers Question #1. Since the answer is "home identity function", the next question is Key Question #3, which asks, "Are all parents transmitting the language to their children?" This question is answered in Chapter 5 under "Intergenerational Transmission". Then since there is a break in intergenerational transmission, the next question is Key Question #5, which asks, "What is the youngest generation of proficient speakers?" This question is answered in Chapter 6.