

Chapter 4

Sociolinguistics analysis I: assessing the need

This chapter presents sociolinguistic analysis for each of the research questions relating to Goal 1: assessing the need. Results of every question are interpreted according to the methods and criteria laid out in section 3.5. Before presenting detailed analysis of the data, some information of the selected sites is described.

4.1 Description of survey sites

The purpose of the Knowledgeable Insider Questionnaires described in Section 3.3.2 was to gather information about the community as a whole such as history of the people, ethnic profile of the village, and access to educational facilities. It is helpful to know what communities are like when interpreting responses from individual subjects obtained from the Individual Sociolinguistic Questionnaires.

Brief information about the sites and the reason for choosing each site is given in section 3.2. Altogether eight Meung Yum villages were visited for data collection. Four of the villages: Kaung Sar, Pan Tan, Man Kyu, Man Phan were visited in December 2009 and the other four villages: Namt Yoke, Man Pein, Kaung Sang, and Man Kan were visited in January 2011. Twelve subjects were interviewed in each of the villages. There were a total of 96 Meung Yum individual interview subjects. All the interviewees were Meung Yum mother tongue speakers. Two Savaiq villages were visited in February 2011. 13 subjects were interviewed in Man Gyat village and 11 subjects were interviewed in Thein Tan.

4.1.1 Overview of village communities

Examining the ethnic composition of the communities and the ways in which they are changing helps us to understand the big picture to interpret the responses of individuals in those communities.

The number of houses, belonging to different ethnic groups and the time, when the different ethnic groups were established in the Meung Yum communities are laid out in Table 20 and the same information about the Savaiq is in Table 21.

Table 20: Ethnic composition of Meung Yum villages in sample

Village	Approximate time since present community arrived	Number of houses				
		Total	Meung Yum	Jinhaw/Lachid/Lhaovo	Chinese	Burmese/Palaung/Wa
Kaung Sar	100 yrs.	41	20	1	20	
Pan Tan	NA	43	30	13		
Man Kyu	100 yrs.	25	13	12		
Man Phan	NA	47	42	5		
Namt Yoke	300 yrs.	52	50			2
Man Pein	500 yrs.	86	86			
Kaung Sang	150 yrs.	92	90			2
Man Kan	300 yrs.	92	92			
Total		478	423	31	20	4

All eight villages are composed of Meung Yum majority. By households 423/478 [88.4%] were identified as Meung Yum and 55/478 [11.5%] are non-Meung Yum families. Man Pein, Namt Yoke, Man Kan and Kaung Sang are the bigger and the older established villages. Typically, those who have become Christian move in to Lachid villages from their home (Buddhist) villages. Most Meung Yum households in Man Kyu and Man Phan are Christians but the people in the rest of the villages are Buddhists. The number of houses and time in present location is given for the Savaiq villages in Table 21.

Table 21: Ethnic composition of Savaiq villages in sample

Village Name	Approximate time since present community arrived	Number of houses		
		Total	Savaiq	Lhaovo
Man Gyat	200 yrs.	100	90	10
Thein Tan	45 yrs.	18	18	
Total		118	108	10

The number of houses and time in present location is given for the Savaiq villages in Table 21.

Table 21 shows that the two selected villages are Savaiq majority. By households, 108/118 [91.5%] were identified as Savaiq and non-Savaiq villagers are 10/118

[8.47%]. In Man Gyat, all subjects were born, grew up, and live now in the village. Their Tan village was established 45 years ago.

4.1.2 Age distribution

The design of the sample and the sample sites were determined in advance, however when the survey was actually carried out slight deviations from the sample design were made because of a lack of available subjects in certain age/gender categories in the villages at the time of the survey. The actual numbers of subjects in each age/gender category is presented for each village in Table 22.

Table 22: Age distribution of Meung Yum subjects by village, gender and age groups

Village	Gender	15-30	31-45	46+	Total
Kaung Sar	Male	2	2	2	6
	Female	2	2	2	6
	Total	4	4	4	12
Pan Tan	Male	4	2	0	6
	Female	2	3	1	6
	Total	6	5	1	12
Man Kyu	Male	2	2	2	6
	Female	2	3	1	6
	Total	4	5	3	12
Man Phan	Male	2	2	2	6
	Female	2	2	2	6
	Total	4	4	4	12
Namt Yoke	Male	2	1	3	6
	Female	3	2	1	6
	Total	5	3	4	12
Man Pein	Male	2	1	3	6
	Female	2	3	1	6
	Total	4	4	4	12
Kaung Sang	Male	2	2	3	7
	Female	2	1	2	5
	Total	4	3	5	12
Man Kan	Male	2	1	3	6
	Female	2	1	3	6
	Total	4	2	6	12
Grand Total		35[36.4%]	30[31.25%]	31[32.29%]	96[100%]

Table 22 describes the age distribution of the 96 subjects in the eight Meung Yum villages. 35/96 [36.4%] are aged between 15-30 years old, 30/96 [31.25%] subjects are aged between 31-45, and 31/96 [32.29%] subjects are ages 46 and above. The total number of male subjects is 49 [51%] and of female subjects are 47 [49%]. The original sampling plan was deviated from slightly in the 15-30 age-category, when the sampling took place. According to the original design, there should be 32 subjects in each age-gender category although this slight deviation is handled in the analysis. The ages of the subjects are listed in Table 23. The three broad age groups (15-30; 31-45; 46 +) are subdivided into 5-year age ranges and within each such age range the age of each individual subject is listed in increasing order. This is done for both male and female. It should be noted that many subjects did not know their actual birth dates or ages and this led to them reporting approximate numbers, for example seven females reported their age as 45.

Table 23: Age distribution of Meung Yum by age and gender

Age Ranges		Male (N = 49)			Female (N = 47)											
		Ages of Subjects		Total	Ages of subjects											
15-30	15-20	17	18	18	20	20	20	20	18	17						
	21-25	24	25	25					15		16	16	17	18	18	18
	26-30	26	29	29	30	30	30	30			25	25	25	25		
31-45	31-35	32	32	32	32	34	35	14	31	31	33					
	36-40	35	37	37	38	40			40	40	40	40	40			
	41-45	41	45	45					41	45	45	45	45	45	45	
46 +	46-50	46	48	50	50	50	50	17	47	50	50	50	50	50	50	
	51-55	51														
	56-60	57	58	60	60	60	60		60	60	60	60				
	61-65								65							
	66-70	70	70	70					70							
	> 70								80							

The age distribution for Savaiq subjects is given in Table 24.

Table 24: Age distribution of Savaiq by village, gender and age group

Village	Gender	15-30	31-45	46 +	Total
Man Gyat	Male	3	1	3	7
	Female	1	2	1	4
	Total	4	3	4	11
Pan Tan	Male	2	3	2	7
	Female	3	1	2	6
	Total	5	4	4	13
Grand Total		9	7	8	24

There were 11 subjects from Man Gyat village and 13 subjects from Thein Tan village. Altogether, there were 24 Savaiq individual interview subjects. The total number of male subjects is 14 [58.3%] and of female subjects is 10 [41.6%]. The actual sampling collected more subjects of the 15-30 age groups. The age of every subject is listed in Table 25.

Table 25: Age distribution of Savaiq by age and gender

Age Ranges		Male (N = 14)		Female (N = 10)	
		Ages of Subjects	Total	Ages of subjects	Total
15-30	15-20	19	5	15	4
	21-25	22 23 25		23 25	
	26-30	27		28	
31-45	31-35	35	4	35	3
	36-40	40		40 40	
	41-45	42 43		.	
46+	46-50	46 47 47 48	5	48	3
	51-55			52	
	56-60			60	
	61-65	65			

According to the original design, there should be 4 subjects in each age-gender category although this slight deviation is handled in the analysis.

4.1.3 Education of subjects

The number of years Meung Yum individuals spent in formal education is displayed in Table 26.

Table 26: Years in formal education by village and gender

Meung Yum Village	School in village	Gender	Years in formal education	Average Time (mean)	Average Time (median)
Kaung Sar	No	Male	0 0 0 0 0 3	0.5	0
		Female	0 0 0 0 0 2	0.3	0
Pan Tan	Yes	Male	0 4 4 4 5 7	4	4
		Female	0 0 0 0 0 3	0.5	0
Man Kyu	Yes	Male	0 0 0 0 3 4	1.16	0
		Female	0 0 0 0 0 9	1.5	0
Man Phan	No	Male	0 0 0 1 4 4	1.5	0.5
		Female	0 0 0 0 5 5	1.66	0
Namt Yoke	Yes	Male	0 0 0 5 8 11	4	2.5
		Female	0 0 0 4 4 4	2	2
Man Pein	Yes	Male	0 0 0 0 1 2	0.5	0
		Female	0 0 0 0 0 1	0.16	0
Kaung Sang	No	Male	0 0 0 0 0 0	0	0
		Female	0 0 0 0 0 0	0	0
Man Kan	Yes	Male	0 0 0 0 0 0	0	0
		Female	0 0 0 0 0 8	1.3	0
Total subjects				1.13	0

The men in Namt Yoke and Pan Tan spent the longest time in formal education. The presence of a school in a village does not guarantee that the subjects in a sample will have attended. For example, Man Kan has a school, but only one subject had spent time in formal education, and she is not originally from Man Kan. Man Phan on the other hand does not have a school but five of the twelve subjects spent time in formal education, typically in the neighbour village of Man Kyu.

The figures in Table 26 show that men generally spent slightly longer time in formal education. 70/96 [92.9%] of all the subjects had no education at all. The mean time spent in school for all subjects is 1.13 years and the median is 0 years.

Table 27 gives the years in formal education by age and gender for the Meung Yum subjects. Within each age-gender category the entries represent the number of years in formal education in increasing order. In total, 26/96 [27%] of the people had

received formal education among the people. The youngest age group received the most formal education. Male subjects are more likely to have had some formal education than females, but even the most educated group (male subjects in the 15-30 year old age category) has only a few years in school (mean 2.89 yrs; median 4 yrs).

Table 27: Years in formal education by age and gender

Age range	Male (N = 49)			Female (N = 47)		
	Years in formal education	Average		Years in formal education	Average	
		Mean	Median		Mean	Median
15-30	0 0 0 0 0 1 2 4 4 4 4 4 4 5 5 7 11	2.89	4	0 0 0 0 0 0 0 0 0 0 3 5 8 9	1.78	0
31-45	0 0 0 0 0 0 0 0 0 0 0 1 4 5 8	1.46	0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 2 4 4 4 5	1	0
46+	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0	0 0 0 0 0 0 0 0 0 0 0 0 0	0	0
	Total	1.49	0	Total	0.96	0

Table 28 and Table 29 describe the length of time Savaiq subjects spent in formal education. 8/24 [33.3%] of them had received some formal education. The mean average of time spent in school for all Savaiq subjects is 2.04 years and the median average is 0 years.

Table 28: Years in formal education of Savaiq by village and gender

Savaiq Village	School in village	Gender	Years spent in formal education	Average Time (mean)	Average Time (median)
Man Gyat	No	Male	0 0 0 7 8 11	4.5	3.5
		Female	0 0 0 0 0	0	0
Thein Tan	No	Male	0 0 0 0 5 7	2	0
		Female	0 0 0 1 4 6	1.5	0.5
Total subjects				2.04	0

Table 29 gives the breakdown of years in formal education by age and gender for the two Savaiq villages. Within each age-gender category the entries represent the number of years in formal education in increasing order. The youngest age group

received formal education the most. The mean number of years in education for all male is 2.9 years and the median number is 0 years. Less than half of the people had experienced formal education.

Table 29: Years in formal education by age and gender of Savaiq

Age range	Male (N = 13)			Female (N = 10)		
	Years in formal education	Average		Years in formal education	Average	
		Mean	Median		Mean	Median
15-30	0 0 5 7 8	3.3	2.5	0 0 1 3	1	0
31-45	0 0 7	1	0	0 0 0 6	1.5	0
46+	0 0 0 0 1 1	2.2	0	0 0	0	0
	Total	2.9	0	Total	1	0

Men often receive their main literacy education in the temple during their time as a novice or monk. The time living in the temple therefore gives an indication of the amount of literacy education they have received. The big difference between literacy in the temple and literacy in school is the language- the schools teach Burmese and the temples teach Shan.

Table 30 gives the time spent in a temple by male Meung Yum subjects by village. 9/49 [9.4%] of male subjects had studied in Shan temples. 40/49 [91%] of male subjects did not study in a monastery. The mean time spent in temple for Meung Yum men is 1.28 year and the median is 0 years.

Table 30: Years in Shan temple by Meung Yum village

Meung Yum Village	Years in Temple	Average Time (mean)	Average Time (median)
Kaung Sar	0 0 0 0 0 0	0	0
Pan Tan	0 0 0 0 0 0	0	0
Man Kyu	0 0 0 0 0 1	0.16	0
Man Phan	0 0 0 0 0 1	0.16	0
Namt Yoke	0 0 0 0 5 5	1.6	0
Man Pein	0 0 0 0 3 2 0	3.8	0
Kaung Sang	0 0 0 0 1 0 1 2	3.66	0
Man Kan	0 0 0 0 0 1 5	2.5	0
	Total male subjects	1.28	0

It can be observed that in most of the villages, there are a small number of people who are knowledgeable in their religion and committed in their belief.

Table 31: Length of time male Savaïq subjects spent time in Shan temple

Savaïq Village	Time spent in Temple	Average Time (mean)	Average Time (median)
Man Gyat	0 0 0 5 5 7	2.8	2.5
Thein Tan	0 0 0 0 13 16	4.8	0
Total		3.5	0

Table 31 shows that about half of the male Savaïq subjects spent time in the temple. The mean time spent in temple for Savaïq men is 3.5 years and the median is 0 years.

4.2 Potential to use Shan

This section assesses the potential for Meung Yum speakers to use Shan for oral or written communication as well as attitudes towards Shan. Before proceeding we note that in many of the analysis sections there are differences in the total number of subjects providing data for a particular probe. For those probes used on both survey trips, $N = 96$. For probes used only on one trip, $N = 48$. For probes of the second trip that were asked in the 3 villages of Man Pein, Kaung Sang, and Man Kan but not in Namt Yoke village where the RTT story was obtained, $N = 36$.

4.2.1 Potential to use Shan for oral communication

This section seeks to answer the following question:

Research Question 1: 1 Do Meung Yum speakers understand Shan adequately?

The following probe gives insight into this research question.

What other languages can you speak? (09-ISQ26 & 11-ISQ21⁸)

Table 32 shows that 42/96 [43.75%] reported Shan as one of the languages they speak. In summary, many men can speak Shan more than women can do.

⁸ 2009 Individual Sociolinguistic Questionnaire No. 26 and 2011 Individual Sociolinguistic Questionnaire No.21

Table 32: Number of Meung Yum who report they speak Shan

Gender	15-30	31-45	46 +	Total (N=96)
Male (N= 49)	7	8	15	30/49
Female (N= 47)	1	9	2	12/47
Total	8/35	17/30	17/31	42/96

What groups of Meung Yum people can speak Shan well? Why? What groups of the people can't speak Shan very well? Why? (11-KIQ42-43)

According to the interview with the Namt Yoke village headman generally, people in his village aged above 40, can speak Shan well. Men learn Shan from their time in the monastery. The Man Pein village leader also reported that the villagers aged 15 and above in the village can speak Shan well. Males above ten years old can speak Shan because at that age they start to become novices and monks. Shan is also used in communication with outsiders while doing buying and selling. The village head in Man Kan also mentioned that the villagers who are older than 40 can speak Shan well because they make friends with Shan people. However, younger people and those who do not often go out of the village cannot speak Shan.

Of all the languages you speak, which language do you speak best, including mother tongue? second best? third best? (09-ISQ27b & 11-ISQ22)

All the subjects speak their mother tongue best. Table 33 shows that 23 Meung Yum [23.9%] list Shan as their second. 19/23 is men and 4/23 is women.

Table 33: Meung Yum who report they can speak Shan as second best

Village name	Speaking Shan as second best		
	Total (N=96)	Male (N= 49)	Female (N= 47)
Kaung Sar	2	2	0
Pan Tan	1	0	1
Man Kyu	1	1	0
Man Phan	1	1	0
Namt Yoke	4	3	1
Man Pein	4	4	0
Kaung Sang	3	3	0
Man Kan	7	5	2
Total	23	19	4

Table 34 lists the number of the people who can speak Shan as their third best language.

Table 34: Meung Yum: Speaking Shan as third best

Village name	Total (N=96)	Male (N=49)	Female (N=47)
Kaung Sar	1	1	0
Pan Tan	1	1	0
Man Kyu	4	3	1
Man Phan	1	1	0
Namt Yoke	1	1	0
Man Pein	3	1	2
Kaung Sang	1	1	0
Man Kan	1	0	1
Total	13	9	4

13 Meung Yum speak Shan as their third best language. 9/13 is men and 4/13 is women.

Overall, how well do you speak Shan? 1. A little 2. Well enough to get by. 3. Well. (11-ISQ49)

This question is only asked in 3 Meung Yum sites to 36 subjects, but not in Namt Yoke. The results are displayed in Table 35.

Table 35: Meung Yum: Fluency of speaking Shan

How well do you speak Shan	Total (N=36)	Male (N=18)	Female (N=18)
A little	8	6	2
Enough to get by	2	1	1
Well	11	11	0
Total	21	18	3

21/36 [58.3%] can speak Shan at some level. 8/36 [22.2%] of them can speak Shan only a little, 2 subjects can speak it enough to get by and 11/36 [30.5%] of them can speak well. This indicates that the number of people who reported that they speak Shan fluently is 11/36 [30%], less than one third of the total. Only 3/18 women claim to speak Shan at any level compared to 18/18 men.

According to the Dialect Mapping tool results, the subjects from Kaung Sang and Man Kan reported that they have to speak Shan in order to communicate with Ai-Shuai, Palaung, Yao Khrone and Panglao people.

The bilingual proficiency evaluation in 09-ISQ55-60 was intended to be asked as a set for each LWC in use in the area which are Lachid, Shan, Chinese, and Burmese. However, lack of space on the answer sheet meant that the questions were only asked for Shan in 2009. Table 36 shows the details of the responses.

Table 36: Bilingual proficiency evaluation-Shan

	Question No.	Gender	Age Category			Total (N=48)
			15-30	31-45	46+	
1	09-ISQ55	Can you buy something in Shan?				
		Male	1	3	2	6
		Female	0	2	0	2
		Total	1	5	2	8/48 [16.6%]
2	09-ISQ56	Can you tell about your family in Shan?				
		Male	0	1	1	2
		Female	0	0	0	0
		Total	0	1	1	2/48 [4.16%]
3	09-ISQ57	If you overhear two Shan people speaking Shan in the market can you describe in Meung Yum what you heard?				
		Male	0	1	1	2
		Female	0	0	0	0
		Total	0	1	1	2/48 [4.16%]
4	09-ISQ58	Could you use Shan explain to a Shan speaker who does not speak Meung Yum, how to do your job?				
		Male	2	2	2	6
		Female	0	2	0	2
		Total	2	4	0	8/48 [16.6%]
5	09-ISQ59	Can you speak Shan as fast as a Shan person and still be understood?				
		Male	2	2	1	5
		Female	0	2	0	2
		Total	2	4	1	7/48 [14.58%]
6	09-ISQ60	Can you speak Shan as well as a Shan person?				
		Male	2	0	0	2
		Female	0	2	0	2
		Total	2	2	0	4/48 [8.3%]

This figure shows that only 8/48 (16.6%) claim be able to use Shan for the simplest communication task, buying something in Shan. Since the questions are meant to

correspond to increasingly difficult communication tasks, it would be expected that the numbers would generally decrease. So it is surprising that the number of positive responses to the second and third questions (ISQ56 & 57) is lower than responses for (ISQ58 & 59). This is perhaps due to the questions not being sufficiently precise. For example, ISQ57 asks about overhearing a conversation in the market place. It does not specify the topic of conversation, so perhaps some people were not confident they could understand absolutely any topic and gave a negative report. Also ISQ57 refers to two Shan people talking in the market but does not specify the topic. It's possible that a Meung Yum subject might not be confident of understanding all possible topics so they might have a negative response to this question.

4.2.2 Potential to use Shan for written communication

Can you read in Shan (with understanding)? If yes, do you think it is easy or hard to understand written Shan? (11-ISQ33, 35)

The above question was used in three Meung Yum villages: Man Pein, Kaung Sang, Man Kan.

5/36 [13.8%] of Meung Yum subjects reported that they can read Shan with understanding. The background of the subjects shows that their ages are between 20 and 70, and they spent 3 to 20 years long in the temple. However, the percentage of literacy in Shan is not high. All the five subjects mentioned that it is easy to understand it.

Table 37 shows the detailed information.

Table 37: Years in monastery education of five Meung Yum subjects who can read Shan

Subject's Village	Age of subjects	Length of years in temple
Man Pein	50	3
	70	20
Kaung Sang	51	12
	20	10
Man Kan	37	15

One of the survey team was a mother tongue Shan speaker and observed that older Meung Yum can speak Shan well with a good accent. Only a few old women can

speak Shan. The team also met with a Meung Yum young man in Kaung Sang who had been a monk for a long time; he can speak and read Shan very well.

4.2.3 Attitudes to written Shan

This section presents data relating to the following research question.

Research Question 1: 2: Do Meung Yum speakers have negative attitudes toward the existing written Shan that would keep them from using these materials?

Would you like to be able to speak Shan better? Why? (09-ISQ34)

Among 16/48 subjects who reported that they speak Shan, 5 subjects mentioned that they would like to speak Shan better. 9 subjects do not know how to give reasons because they are shy and 'why' questions are mostly abstract for them. Only 2 subjects said they do not want to speak Shan better not because of having negative attitude toward Shan language. They think they will not have chances to learn the language.

Would it be acceptable for a young Meung Yum to marry a Shan person? (09-ISQ36 d, e)

12/16 reported that it is allowed for a Meung Yum to marry a Shan person. 3/16 said that it is not allowed, 1 subject gave no answer.

If yes, how interested are you in reading and writing Shan materials? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested (11-ISQ34)

One Meung Yum subject is a little interested, 3 subjects are rather interested and only one subject is very interested.

From religious leader's questionnaire results, it has been observed that there is one monastery in every selected village. The religious leader interviews were conducted in two Meung Yum villages. When visiting the two monasteries, a few big old sheets of Buddhist scriptures were shown by the novices and those documents are written in an old Shan and Tai Khuen scripts. Generally, they read Buddhist scriptures in Shan and speak in Meung Yum. Only a few monks, novices, and astrologers can read them. They said these written materials are very difficult to understand.

4.2.4 Summary of evidence concerning potential to use Shan

In this section, the evidence of the previous three sections is combined to attempt to draw a more general picture of Meung Yum speakers' potential to use Shan. The issue motivating this study was whether or not there is a need for a Meung Yum language development program or whether literacy in an LWC such as Shan was a possible alternative for Meung Yum speakers. Proficiency in understanding and speaking in Shan is hugely beneficial for learning literacy skills in Shan.

42/96 [43.75%] of Meung Yum listed Shan as one of the languages they speak; 30 men and 12 women. However, only 4/48 (8.3%) subjects can speak Shan very well or can speak Shan as well as a Shan person. The literacy rate in Shan is very low. Not a single woman among the people is literate in Shan. 5/36 [13.8%] of Meung Yum subjects responded that they can read Shan with understanding.

The attitude toward written Shan is found to be positive. All the subjects who can read Shan mentioned that it is easy to understand it. They are interested in some level in writing Shan. The people think that it is a sacred language since Shan is a written language and is currently used in their religious community, i.e. Buddhist. However, despite their positive attitudes, the present low literacy rate in Shan and lack of proficiency in speaking Shan is likely to prevent the Meung Yum from developing Shan literacy skills in the future. In other words, Shan has low viability as an alternative language of literacy for the Meung Yum.

4.3 Potential to use Lachid

This section seeks to assess the potential for Meung Yum speakers to use Lachid for oral or written communication as well as attitudes towards Lachid.

4.3.1 Potential to use Lachid in oral communication

Research Question 1: 3 Do Meung Yum speakers understand Lachid adequately?

From village demographics of survey sites, in six of the eight villages surveyed, Meung Yum made up of a large majority of the population. In Man Kyu and Man Phan villages, Lachid Christians were living there before any Meung Yum villagers.

The Meung Yum villagers moved in to those villages recently when they became Christians.

Lachid is one of the LWCs spoken only in the related community in the Meung Yum area but not in the Buddhist majority. For fluency in Lachid, the subjects can do easy tasks using Lachid that they can speak, but they cannot speak Lachid as fast or as fluently as a native Lachid speaker.

What other languages can you speak? (09-ISQ26 & 09-ISQ21)

Table 38 shows the number of subjects who reported that they can speak Lachid in oral communication by village and gender.

Table 38: Number of Meung Yum who report they speak Lachid

Meung Yum Village	Lachid speakers		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	6/12 (50%)	3	3
Pan Tan	9/12 (75%)	6	3
Man Kyu	9/12 (75%)	6	3
Man Phan	9/12 (75%)	4	5
Namt Yoke	1/12(8.3%)	1	0
Man Pein	4/12 (33.3%)	4	0
Kaung Sang	0/12 (0%)	0	0
Man Kan	0/12 (0%)	0	0
Total	38/96 (39.58%)	24/49	14/47

38/96 [39.58%] of all the subjects said they can speak Lachid. In the first four visited villages: Kaung Sar, Pan Tan, Man Kyu and Man Phan, the villagers can speak more Lachid language since Man Kyu and Man Phan are Meung Yum Christian villages and Lachid villages are located in the area. But in the last four listed villages, very few people can speak Lachid. No one from Kaung Sang and Man Kan can speak Lachid and only one person from Namt Yoke and 4 people from Man Pein speak Lachid and all of those are men. These are Buddhists and are not located near the Lachid Christian community.

Table 39: Meung Yum who report they can speak Lachid as second best

Meung Yum Village name	Speaking Lachid as second best		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	1	0	1
Pan Tan	9	6	3
Man Kyu	7	3	4
Man Phan	6	2	4
Namt Yoke	0	0	0
Man Pein	2	0	2
Kaung Sang	0	0	0
Man Kan	0	0	0
Total	25	11	14

25/96 [26%] of the Meung Yum subjects reported that they speak Lachid as their second best language. Among those who speak Lachid 22/25 [88%] are from Pan Tan, Man Kyu, Man Phan villages and so live with Lachid people, however, 3/25 [12%] are from the rest of the villages, which have no daily contact with Lachid. 5/96 [5%] reported that they speak Lachid as their third best.

Overall, how well do you speak Lachid? 1. A little 2. Well enough to get by 3. Well. (11-ISQ51)

This question was also only asked in 3 Meung Yum sites to 36 subjects, and not in Namt Yoke. Among Meung Yum who can speak Lachid, only 1/36 [2.7%] subject can speak it well 3/36 [8.3%] subjects can speak it enough to get by and 3/36 [8.3%] subjects can speak it a little. However, 29 subjects from the 2011 surveyed sites cannot speak Lachid at all.

However, some Meung Yum subjects reported that they speak Lachid with non-Meung Yum friends and co-workers. Some subjects reported that Meung Yum and Lachid are frequently used in village meetings.

What groups of Meung Yum people can speak Lachid well? Why?

What groups can't speak Lachid very well? Why? (11-KIQ44-45)

Note that the questions were asked to the village headmen of four Meung Yum villages in the 2011 field trip. The Namt Yoke village head reported that adults in his village can speak Lachid well since they make friends with Lachid in schools when going to school in a Lachid village. The Man Pein village leader reported that their villagers aged around 40, can speak Lachid well because they exchange work

with one another and work in the same rice fields. The headmen from Kaung Sang and Man Kan reported that no one at all or almost no one in their villages cannot speak Lachid.

The team visited Kham Deng Lachid village when there was a Christmas celebration. Many Lachid churches and Meung Yum Christians attended. All the worship services were conducted in Lachid.

Every five days there is a market in Kang Mong small town. All the people groups around the area, including Kokant (Chinese), Burmese, Lhaovo, Lachid, and Wa, as well as Meung Yum and Savaiq people, come to buy and sell in this market. So there are occasions when Meung Yum speakers come into contact with Lachid. Such contact can lead to comprehension of oral Lachid, which is a first step to learning how to use Lachid for oral communication.

4.3.2 Potential to use Lachid for written communication

This section presents data relating research question.

Can you read in Lachid (with understanding)? (11-ISQ36)

This question was used in three villages with 36 subjects. 5/36 [13.8%] of the Meung Yum subjects can read Lachid with understanding. 2 were from Man Pein, 2 were from Kaung Sang and 2 from Man Kan.

If yes, do you think it is easy or hard to understand written Lachid? (11-ISQ38)

Out of 5/36 subjects who can read Lachid with understanding, 2 subjects reported that it is hard to understand written Lachid and the rest of them said nothing about written Lachid.

4.3.3 Attitudes to written Lachid

This section presents data relating to the following research question.

Research Question 1.4: Do Meung Yum speakers have negative attitudes toward the existing written Lachid that would keep them from using these materials?

The following probe gives insight into this research question.

Would you like to be able to speak Lachid better? Why? (09-ISQ34)

33/48 reported that they speak Lachid. 8 subjects mentioned that they want to speak Lachid better. 3 subjects do not want to speak Lachid better and the rest of them, 22 subjects said nothing about their desire to improve speaking Lachid.

Would it be acceptable for a young Meung Yum to marry a Lachid person? (09-ISQ36 d, e)

24 subjects said they agree intermarriage with Lachid. 2 subjects gave neutral answers that they could not tell. 2 subjects mentioned that they do not agree with Lachid intermarriage. The rest of the subjects, i.e. 5 subjects do not say anything.

If yes, how interested are you in reading and writing Lachid? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested. (11-ISQ37)

In response to this question, only 1 out of 36 Meung Yum subjects was rather interested in reading and writing Lachid.

4.3.4 Summary of evidence concerning potential to use Lachid

Lachid is not an LWC in most parts of the Meung Yum area. 38/96 [39.58%] of all the subjects can speak Lachid. 5/48 [10.4%] subjects from the Buddhist villages, such as in Namt Yoke, Kaung Sang and Man Kan can speak Lachid. For literacy in Lachid, 5/36 [13.8%] of the Meung Yum subjects can read Lachid with understanding. This figure is surprising because all these subjects are non-Christian, whereas Lachid literacy is mostly accessed from Christianity. Those 5 subjects are: 2 from Man Pein, 2 from Kaung Sang and 2 from Man Kan. 2 subjects reported that it is hard to understand Lachid writing. Only 1 out of 36 Meung Yum subjects was rather interested in reading and writing Lachid.

The evidence gives no indication that Lachid is a viable language for literacy for Meung Yum speakers.

4.4 Potential to use Burmese

This section examines the potential to use Burmese for oral and written communication as well as language attitudes towards Burmese.

4.4.1 Potential to use Burmese for oral communication

This section seeks to answer the following question:

Research Question 1: 5 Do Meung Yum speakers understand Burmese adequately?

According to the responses by the village leaders, Burmese is reported to be one of the most widely used LWCs in the Meung Yum area. The numbers of subjects who listed Burmese as one of the languages they were currently able to speak are presented by age and gender in Table 40.

Table 40: Number of Meung Yum who reported that they speak Burmese

Gender/Age	15-30	31-45	46+	Total
Male	13	9	3	25
Female	4	6	0	10
Total	17/35 [49%]	15/28 [53%]	3/33 [10%]	35/96 [38%]

The percentages of subjects who reported they can speak Burmese in each village range between 25% and 66%.

Table 40 shows that 36/96 [37.5%] of subjects reported they can speak Burmese. By age group, 10% (1 out of 10) of those older than 40 can speak Burmese whereas, 50% of the other age group can speak Burmese. The number of males who can speak Burmese is over twice as many as the number of females.

The total number of Burmese speaking subjects is slightly different, after asking about their speaking Burmese as second and third languages. 31/96 of them reported Burmese as their second or third best language. 5/96 subjects did not give the answers.

7/96 subjects reported that they speak Burmese as their second best language; 2/48 from the villages surveyed in 2009 and 5/48 from 2011. 24/96 [25%] reported that they speak Burmese as their third best language; 16/48 from 2009 surveyed sites and 8/48 of them are from 2011. School experiences can be evaluated for Burmese oral communication skills since going to school is a common way that people in the area learn Burmese. The number of years subjects spent in schools is listed in Table 41.

Table 41: Years Meung Yum speakers spent in formal education by age and gender

Age range	Male (N = 49)			Female (N = 47)			
	Years in formal education	Average		Years in formal education	Average		
		Mean	Median		Mean	Median	
15-30	0 0 0 0 0 1 2 4 4 4 4 4 4 5 5 7 11	2.89	4	0 0 0 0 0 0 0 0 0 0 3 5 8 9	1.78	0	
31-45	0 0 0 0 0 0 0 0 0 0 1 4 5 8	1.46	0	0 0 0 0 0 0 0 0 0 0 0 0 0 1 2 4 4 4 5	1	0	
46+	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0	
Average in Total		0.08	0	Average in total		0.05	0

Table 41 shows that none of the subjects who are older than 46 had any formal education. The 31-45 age groups had more chances to attend schools than the oldest group, the mean average for males of this middle age group is 1.46 years and the median is 0 year. The 15-30 age group spent longest time in formal education. Schools are located in 5 of the 8 villages surveyed. The language of instruction in the schools is Burmese.

What groups of Meung Yum people can speak Burmese well? Why? What groups of Meung Yum people can't speak Burmese very well? Why? (11-KIQ48-49)

From the 2011 KIQ results, village leaders from Namt Yoke, Man Pein and Man Kan reported that young people can speak Burmese well because they go to school. The Kaung Sang village headman reported that about half of his villagers can speak Burmese because there was a camp of Burmese soldiers around here in the past. The village headmen also reported that the old people cannot speak Burmese since they have not been to schools for education.

Overall, how well do you speak Burmese? 1. A little, 2. Enough to get by, and 3. Well. (11-ISQ52)

The 35 people who said they can speak Burmese were asked this question. 10/35 [28.5%] Meung Yum can speak it a little, 3/35 [8.5%] can speak it well enough to get by and only 1/35 [2.8%] subject said he can speak Burmese well and 22/35 [62.85%] are who reported that they cannot speak Burmese.

Do Meung Yum children speak any other languages after they start school?

33b: What languages? (09-ISQ33a)

33/48 [68.75%] of the subjects responded that children learn Burmese after they start school. But they speak their mother tongue at home.

4.4.2 Potential to use Burmese for written communication

11-ISQ42: Can you read Burmese with understanding?

Only 2/36 [5.5%] reported that they can read Burmese with understanding. One of them is from Man Pein and one is from Kaung Sang. They are men who are 20 and 25 years old respectively. Both of them are a little interested in writing Burmese and they said Burmese is easy to understand.

The subjects who attended school can also be assumed that they can read or write Burmese at some level. As shown in Table 24, 26/96 [27%] of Meung Yum people had received some formal education.

4.4.3 Attitudes to Burmese

This section seeks to answer the following question:

Research Question 1. 6: Do the Meung Yum have negative attitudes toward the existing written Burmese that would keep them from using these materials?

Would you like to be able to speak Burmese better? Why? (09-ISQ34)

On the 2009 data collection trip, 20/48 [41.66%] subjects reported that they speak Burmese. These 20 people were asked ISQ34. 6/20 [30%] subjects said they would like to speak Burmese better. 2/20 [10%] subjects said they do not want to speak Burmese better because 12/20 [60%] of the subjects can be said nothing about their desire to speak Burmese. To summarize these results, 6/20 [30%] of the subjects can be said to have positive attitudes to Burmese language since those 6 subjects are only 4/48 [8%] of the total sample, which implies that Burmese is not a viable language of literacy.

Would it be acceptable for a young Meung Yum to marry a Burmese? (09-ISQ36 d, e)

Among 20/48 subjects who speak Burmese; 17/48 of them said that marriage with Burmese is allowed. 2 subjects said they do not know. Only one said she does not agree intermarriage with Burmese.

Do people from this village intermarry with people from other people groups? Which people groups? About how many intermarried couples are there in this village? (11-KIQ52)

A small number of intermarried families can be found in some villages. There is one Karen, about 5 with Kachin, 6 families with Burmese in Namt Yoke. Likewise, there are 3 or 4 families of Burmese and Chinese in Kaung Sang, and there are a few mixed married with Wa, Chinese, Kachin, Shan and Lachid in Kaung Sar, ManKyu and Man Phan. But no Meung Yum has intermarried with other groups in Man Pein, Man Kan and Pan Tan.

Members of the survey team observed that most villagers from Namt Yoke seem to be able to understand Burmese well. The team met a Burmese teacher who is currently living in the village. The villagers explained that there was a military camp around the village in the past.

4.4.4 Summary of evidence concerning potential to use Burmese

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung Yum speakers' potential to use Burmese. The issue motivating this study was whether or not there is a need for a vernacular language development program Meung or whether literacy in an LWC such as Burmese was a viable alternative for the Meung Yum people. Negative attitudes toward bilingualism in Burmese were not found among the people. Proficiency in understanding and speaking Burmese is another important factor for learning literacy skills in Burmese. Given that overall, 36/96 [37.5%] of Meung Yum subjects reported that they can speak Burmese and 2/36 [5.55%] can read Burmese with understanding, there is little potential for Meung Yum to use Burmese as an alternative to vernacular language development.

4.5 Potential to use Chinese

This section assesses the potential for Meung Yum speakers to use Chinese for oral or written communication as well as attitudes towards Chinese.

4.5.1 Potential to use Chinese in oral communication

This subsection presents data relating to the following research question.

Research Question 1: 7 Do Meung Yum speakers understand Chinese adequately?

Chinese is also one of the LWCs used in the Meung Yum area. 28/96 [29%] Meung Yum subjects reported that they can speak Chinese.

8/96 [8.3%] of the subjects speak Chinese as their second best language. 13/96 [13.5%] of all subjects speak it as their third best.

Table 42: Number of Meung Yum who reported that they speak Chinese

Meung Yum Village name	Chinese speakers		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	3	2	1
Pan Tan	3	2	1
Man Kyu	3	3	0
Man Phan	0	0	0
Namt Yoke	3	2	1
Man Pein	4	4	0
Kaung Sang	5	5	0
Man Kan	7	5	2
Total	28	23	5

What groups of Meung Yum people can speak Chinese well? Why?

What groups can't speak Chinese very well? Why? (11-KIQ50-51)

In responses to the questions above, the Namt Yoke village leader reported that most villagers can speak Chinese well since they do trading with Chinese people. The headman from Man Pein reported that some villagers aged above 20 can speak Chinese because they work for Chinese outside the village. It is also reported from the Kaung Sang headman that almost everyone in his village can speak Chinese

because they do trading with Chinese and work for them. Everyone in Man Kan can speak Chinese because they live close to Chinese people.

It is also reported that only a few villagers from Namt Yoke who never communicate with Chinese can not speak Chinese. None of the villagers from Kaung Sang and Man Kan are unable to speak Chinese.

All the surveyed Meung Yum village head men can speak Shan and Chinese. Meung Yum subjects from the visited villages reported that most people in their villages can speak Chinese to some extent because they live close to Chinese people, and they trade and work with Chinese people. However, they reported that young people cannot speak Chinese because they have never talked to Chinese people. The team saw some Chinese men visiting Kaung Sang village. Some young villagers have worked for Chinese people and they can speak Chinese. Many Kokant (Chinese) are living nearby Man Kan village.

4.5.2 Potential to use Chinese in written communication

According to ISQ results of 2011, no one can read Chinese language with understanding.

4.5.3 Attitudes to Chinese

This section presents data relating to the following question.

Research Question 1.8: Do the Meung Yum have negative attitudes toward the existing written Chinese that would keep them from using these materials?

When asking about literacy in Chinese, only one Meung Yum subject can read Chinese. No one is interested in reading and writing Chinese and a few of them mentioned that written Chinese is hard to learn.

4.5.1 Summary of evidence concerning potential to use Chinese

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung speakers' potential to use Chinese. The issue motivating this study was whether or not there is a need for a vernacular language development program in Meung Yum or whether literacy in an LWC such as Chinese

was a viable alternative for the Meung Yum people. The evidence shows that although many Meung Yum speakers are able to use Chinese for oral communication, almost none of them are able to read Chinese and none of them are interested in writing Chinese. This lack of present literacy ability in the community and lack of interest in Chinese literacy rule out Chinese as a potential language of literacy for the Meung Yum.

4.6 Potential to use Wa

This section assesses the potential for Meung Yum speakers to use Wa for oral or written communication as well as attitudes towards Wa. Wa is different from the other LWCs because it is closely related to Meung Yum and Savaiq. The sociolinguistic questionnaire results presented in this section will not be enough to answer the research question about Wa. Further linguistic analyses such as phonetic and lexical analysis, and RTT results will be presented later in Section 6.4.

4.6.1 Potential to use Wa in oral communication

This section presents data relating to the following research question.

Research Question 1: 9 Do Meung Yum speakers understand Standard Wa adequately?

Do you speak any other languages? (09-ISQ26 and 11-ISQ21)

According to the ISQ results, only 3/96 [6%] Meung Yum subjects listed Wa as one of the LWCs they can speak. It can be perhaps they think that Wa is not a high language to be mentioned and the questions also were not asked about Wa language. However, when asking further question for Wa speaking fluency, a few more people have mentioned that they speak for in some level.

Overall, how well do you speak Wa? 1. A little 2. Enough to get by 3. Well. (11-ISQ51)

This question was asked to 36 subjects. 9/36 subjects reported that they can speak Wa for some level. 2 subjects said they can speak Wa well, 6/36 [16.6%] subjects can speak Wa well enough to get by and 1/36 [2.77%] subject can speak Wa a little.

What groups of Meung Yum people can speak Wa well? Why? What groups of Meung Yum people can't speak Wa? Why? (11-KIQ46-47)

Wa is not mentioned as an LWC in use in the four Meung Yum villages. Only one old female subject, 60 year-old from Man Phan (out of 48 subjects) mentioned that she can speak Wa.

According to the 2011 KIQ results, Meung Yum village leaders from Namt Yoke and Man Pein reported that everyone except children who are younger than 10 in their villages can speak Wa. They can speak Wa because their language is similar to Wa. According to the Namt Yoke SLQ subjects, they both use their own varieties when they meet with Wa people and they completely understand each other. However, the village leaders of the other two villages- Kaung Sang and Man Kan reported that no one in their village can speak Wa.

Nyi Kap (2012, pc) reported that when he visited Kaung Sang, Man Phan and Pang Wan villages, some people were not aware of what Wa was like. Some said they could not understand Wa but Nyi Kap told them that "I am speaking Wa to you now". It seems that those who have more contact with Wa speakers, either in the present or in the past, have a more accurate knowledge of what Wa is.

4.6.2 Potential to use written Wa

Can you read in Wa (with understanding)? (11-ISQ39)

1/36 [2.77%] of Meung Yum subjects can read Wa with understanding and he said he learned to read Wa in the Wa-SAR. But 35/36 [97.2%] cannot read Wa language at all.

If yes, do you think it is easy or hard to understand written Wa? (11-ISQ41)

Out of all the Meung Yum subjects, only three subjects gave an answer. One subject said it is hard to understand written Wa and two subjects said it is easy to understand. Overall there is almost none Meung Yum speakers who can write Wa.

4.6.3 Attitudes to Wa

This section presents data relating to the following research question.

Research Question 1: 10 Do the Meung Yum have negative attitudes toward the existing written Wa that would keep them from using these materials?

How interested are you in reading and writing Wa? (a) Very interested, (b) rather interested, (c) a little interested, (d) not at all interested. (11-ISQ40) 2/36 [3.5%] of Meung Yum subjects mentioned that they are very interested in reading and writing Wa. According to the Kaung Sar village leader, there are a few intermarriage families with Wa in Kaung Sar village and a few people in the village can speak Wa.

4.6.4 Summary of evidence concerning potential to use Wa

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung Yum speakers' potential to use Wa. The issue motivating this study was whether or not there is a need for a language development program for Meung Yum or whether literacy in an LWC such as Wa was a viable alternative for the Meung Yum people.

3/96 [3.12%] of all Meung Yum subjects reported that they speak Wa. However, Namt Yoke and Man Pein village leaders mentioned that everyone in their villages except children can speak Wa. When Meung Yum and Wa meet each other, they both use their own varieties and they completely understand each other, according to the Namt Yoke SLQ results. This evidence shows that intelligibility of Wa language for Meung Yum speakers is high. However, people from some Meung Yum villages, such as Kaung Sang and Man Kan cannot speak Wa. Those who have never had contact with Wa do not have a clear knowledge of what Wa is. Only very few people are literate in Wa, i.e., 1/36 [2.77%] can read Wa with understanding. Negative attitudes toward bilingualism in Wa or Wa people are not found among the people. Therefore, only little potential was found for Meung Yum to use Wa as an alternative to vernacular language development.

4.7 Summary of findings relating to Goal 1: assessing the need

The evidence of strong bilingualism and language attitudes in Shan and Burmese has been found through the analysis. The need for vernacular language development in Meung Yum is based on the potential of the people to use LWCs in both spoken and written form.

In Sections 4.2 and Section 4.4 respectively the other two LWCs, i.e. Shan and Burmese, the potential of Meung Yum speakers to use the oral form of the LWC; the potential of Meung Yum speakers to use the written form of the LWC; and Meung

Yum speakers' attitudes towards the LWC and its speakers. As described in Section 4.3.4, Section 4.5.1 and Section 4.6.4, Lachid, Chinese and Wa are not used as an LWC in the villages in the survey so these languages do not appear to be potential alternative languages for literacy for Meung Yum.

4.7.1 Potential to use oral form of LWCs

In summary, Meung Yum's potential to use LWCs in oral form is fairly high. Particularly, about half of the people among Meung Yum can speak Shan and Lachid; some people can speak Chinese and Burmese. Very few people, 9/96 [9%] reported that they can speak Wa.

4.7.2 Potential to use written form of LWCs

Meung Yum literacy in all LWCs is very low. Few people (13% of them) can read Shan and Lachid, a few of them (5%) can read Burmese and a very few of them (2%) can read Wa. But none of them can write Chinese.

4.7.3 Attitudes to LWCs

Negative attitudes to being bilingual or literate in any of the LWCs were not found. Some Meung Yum people reported that they are interested in learning in writings in the LWCs. Even though they themselves do not know how to read and write, many subjects reported that there are advantages in being able to read and write the LWCs.

4.8 Conclusions relating to Goal 1: assessing the need

In conclusion the following findings can be drawn relating to the goal of assessing the need for language development among the Meung Yum people. A need for a vernacular language development is found among the Meung Yum. The lack of proficiency in oral communication in Shan and Burmese appear to be a major impediment to the developing of literacy skills in these languages. Proficiency in understanding and speaking Shan or Burmese would be hugely beneficial for learning literacy skills in any language.

The current literacy rate in Shan is very low, even in the absence of negative attitudes towards bilingualism in Shan. A similar situation exists for Burmese: 36/96 [27%] claimed to be able to use Burmese orally. The literacy rate in Burmese is low as well, i.e. 2/36 [5.5%], even in the absence of negative attitudes towards

bilingualism in Burmese. No person literate in Chinese is found among the surveyed villages. 1/36 [2.77%] of Meung Yum subjects is literate in Wa. Therefore, much evidence indicates low potential to use Lachid, Chinese, or Wa language as a viable alternative for Meung Yum speakers. However, negative attitudes to being bilingual or literate in any of these languages were not found.

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