

# C29. Sudirman Wilian

*by* Sudirman Wilian

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# PROCEEDINGS

## International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Jawa Tengah

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# PROCEEDINGS

## International Seminar

**LANGUAGE MAINTENANCE AND SHIFT II**

**July 5-6, 2012**

**Editors:**

**Agus Subyanto**

**Mualimin**

**Prihantoro**



**Master Program in Linguistics, Diponegoro University  
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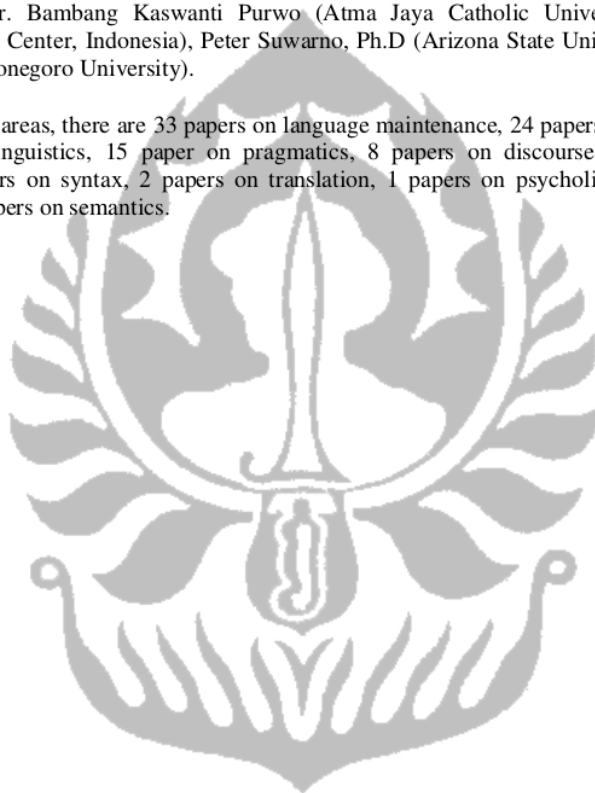
## **Editors' Note**

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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International Seminar "Language Maintenance and Shift II", July 5-6, 2012

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
PLENARY 1			
08.45 - 10.45 WIB	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	PAKOEBUWONO
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
PARALLEL 1 A			
11.00 - 12.30 WIB	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	ROOM A
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
PARALLEL 1 B			
11.00 - 12.30 WIB	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	ROOM B
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
PARALLEL 1 C			
11.00 - 12.30 WIB	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	ROOM C
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
PARALLEL 1 D			
11.00 - 12.30 WIB	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	ROOM D
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar "Language Maintenance and Shift II", July 5-6, 2012

TIME	NAME	TITLE	ROOM
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	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
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	Hazairin Eko Prasetyo	3 PRESERVING INDIGENOUS LANGUAGES THORUGH A MORE INTEGRATED NATIONAL CULTURAL STRATEGY	
	I. Maria Hendrarti	NARRATIVE DISCOURSE: HYBRID CONSTRUCTION AND DOUBLED VOICE IN EUDORA WELTY'S THE OPTIMIST'S DAUGHTER	
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	Ignatius Maryoto	THE LETTER OF SECURITY COUNCIL ON "NO FLYING ZONE" IN THE POINT OF VIEW OF METHAPORIC ANALYSIS	
	Ikha Adhi Wijaya	TRANSITION THROUGH ACCULTURATION AMONG ENGLISH AND INDONESIA LANGUAGE, AND HOW IS ABOUT OUR IDENTITY ?	
	Indriani Triandjojo	LOCAL LANGUAGE MAINTAINCE: CASE STUDY IN A. HADIWIDJAJA FAMILY	
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	Johanes Sutomo	INTRODUCING JAVANESE WEBLOGS ENHANCES PARTICIPATION TOWARDS JAVANESE DISCOURSE	
	Khairi Zaglom	7 USE OF COHESIVE FEATURES IN ESL STUDENTS' E-MAIL AND WORD-PROCESSED TEXTS: A COMPARATIVE STUDY	
	Kharisma Puspita Sari	SPEECH LEVEL PATTERN AND REFERENCE/ DEIXIS BASED ON SOCIAL STATUS CLASSIFICATION OF JAVANESE LANGUAGE USING (A STUDY ABOUT TRADITION AS INFLUENCE IN ISLAMIC ANCIENT BOARDING SCHOOL/PONDOK PESANTREN SALAFI LANGUAGE STYLE)	

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	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
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	Syaifur Rochman	CORPORAL PUNISHMENT IN SCHOOLS BASED ON THE STUDENT'S CULTURAL VALUES (A SURVEY OF CORPORAL PUNISHMENT IN SCHOOLS EXPERIENCED BY STUDENTS OF ENGLISH LANGUAGE AND LITERATURE DEPARTMENT, JENDERAL SOEDIRMAN UNIVERSITY)	
	Luita Aribowo	AFASIOLOGI: PERSPEKTIF LINGUISTIK	
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	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM JANGJAWOKAN MINYAK SEUNGIT: KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
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	Mytha Candria	A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "SIAPA MENYURUH"	
	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
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	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
	Hidayatul Astar	PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL	
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<b>FRIDAY, JULY 6, 2012</b>			
07.30 - 08.00 WIB	<b>REGISTRATION</b>		LOBBY
08.00 - 09.30 WIB	<b>PARALLEL 4A</b>		ROOM A
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	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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	Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
<b>PARALLEL 4C</b>			
08.00 - 09.30 WIB	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN BASA SUNDA	ROOM C
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
<b>PARALLEL 4D</b>			
08.00 - 09.30 WIB	Yuliani	KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI	ROOM D
	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
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<b>PLENARY 2</b>			
09.45 - 11.00 WIB	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	PAKOEBUWONO
11.00 - 11.15 WIB	<b>CLOSING</b>		PAKOEBUWONO

**2**  
**THE POTENTIAL LOSS OF SASAK SPEECH LEVEL:  
A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK**

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**Abstract**

*This paper presents the findings of research investigating the extent to which Sasak youth in Lombok understand and master Sasak speech level. What has been afraid of by many as to the incompetence of the youth to using honorific vocabularies of Sasak and thereby the potential loss of this high variety of Sasak is proven. The average Sasak youth mastery of Sasak honorific vocabularies as well as their competence in using and constructing Sasak speech level are categorized as 'poor'. Their average scores for the vocabulary mastery are 56,58 and 51,55 for their sentence constructions and using the language variety. Several factors are addressed to have affected the unfavorable use of Sasak speech level among the youths. First, there is the environment factor, which is not conducive enough to allow people to use to hearing and practicing the honorific Sasak lexicon. The youth could hardly hear people talking respectfully and elegantly in home environment, neighborhood, at school or even wherever possible. This is due to the assumption that Speech levels belong only to the bangsawan 'aristocrat' family members. Second, the numbers of the noblemen family members who use this variety are also decreasing. There are, certainly, noblemen family descendants who consistently practice the use of speech level to their family members, but the numbers are quite a few. Third, the widely use of Bahasa Indonesia in almost every domain of language use cannot be avoided to influence the young generation to communicate in it wherever possible. And fourth, it appears that the time allotment to the teaching of Sasak as local content in the school curriculum does not allow to cover the teaching of the speech level.*

**Key words:** *speech level, language variety loss, Sasak youth, language competence*

**I. Introduction**

One of the language aspects currently being the concern of Sasak elders, particularly the bangsawan 'aristocrats', parents, and teachers of Sasak in Lombok is the incompetence of the Sasak youth to use Sasak speech level (*Base Sasak Alus*). It has long been noticed that more and more young Sasak generation are unable to communicate using 'standard' honorific Sasak to elder people, teachers, or adults when addressed in Sasak, rather they tend to response in Bahasa Indonesia.

Like Javanese, Sundanese, Madurese, and Balinese, Sasak in Lombok is one of the few Western Indonesian Languages in which we find language level system, but Sasak is not as elaborate as Javanese as Nothofer (2000:57-84) has claimed. However, it is true that Javanese and Balinese have a considerable impact on Sasak speech level as evident in its few honorific vocabulary similarities. (*nggih, sampun, rawuh, sare, dahar*, etc) (see Wilian, 2006:32-53). What has been afraid of by many is that most Sasak youths now have no sufficient command of this *Alus* forms of the language when they communicate with the elders. Many Sasak elder figures got upset that if there were no continuous intergenerational language level transfer since childhood there would be no hope of hearing this high variety in the future any more. That would also mean that Sasak unique cultural wisdom would get loss and thus a loss of any kind of humanity would take place. For the Indonesian context, that would also imply that parts of the core value of the local cultural heritage that builds up Indonesian national culture is also missing. This article presents findings of a survey as well as ethnographic research as to the extent to which Sasak youths understand and use high variety of Sasak correctly and appropriately. Hence forth, it will illustrate how far this Sasak language variety has been declining among them, especially in the western part of the island, West Lombok Regency. This study, which was formally conducted from May through October 2011 along with my own longitudinal observation being native of Sasak myself, was

also aimed to find out "what linguistic and non-linguistic factors that affect the incompetence of the youth on the use of *Base Sasak Alus (BSA)* 'speech level' among the youth in Lombok.

## II. Speech Level in Sasak

Sasak belongs to a group of languages that have elaborate language level system like Javanese. Stevens (1965) and Nothofer (1975) have assumed that Sasak originate from Javanese, similar to Balinese, Sundanese, Madurese (Nothofer, 2000:57-84). It has been agreed that Sasak has three levels which are based on the social stratification of the people, namely *Menak (Perwangse)* 'aristocrat', *Perbape* 'middle class', and *Jajarkarang* 'lower class/common people'. Therefore, the language levels are named by Sasak using labels commonly used when responding to an address such as *Kaji-Meran* 'me/yes' variety (correspond to 'yes, your majesty, your honor, your highness') used to 'aristocrat family', *tiang-nggih* 'me/yes' or *base madya* for the 'middle class', and *aoq-ape* 'yes/what' or *biasa* variety 'normal' for the common. While the *Kaji-Meran* variety, the highest level commonly used to address higher ranking people in the old days, is scarcely heard in even any highly formal conversation, except in ceremonial cultural event like in the *sorong serah*<sup>1</sup> marriage ritual, the *tiang-nggih* form appears to be acceptable among Sasak speakers as a variety that would show respect when addressing a new acquaintance and respected older or younger persons. So far, however, no study has been done to the extent how *kaji-Meran* variety is used and maintained among the noblemen family members. The words instead are now replaced by the *tiang inggih* forms. They are used in addressing someone toward whom the speaker must show distance and formality or when talking to people who are owed special respect for some other reasons. They should generally be used when talking to people older than oneself or when speaking to those of the same age or younger.

For most occurrences the current use of the two styles are mainly indicated by the use of honorific pronominals (*tiang* 'I/me', *inggih/nggih* 'yes', *plungguh/plinggih* 'you'), demonstratives like *niki/nike* 'this/that', and a number of content vocabularies such as *lumbar/margi* 'go', *penenteng/penyerminan* 'eye', *lingsir* 'old'. Table 1 below shows the variety of Sasak Pronominals (mainly in *Ngeno-Ngene and meno-meni dialect*)

Table 1: Sasak Pronominals

Level	First Person 'I'	Second Person 'you'	Third Person 'he/she'
Low	<i>Aku</i>	<i>ante/m (male)</i> <i>kamu/m (female)</i>	<i>ie/nie/n</i>
Mid	<i>Tiang</i>	<i>Side (neutral)</i> <i>plinggih/plungguh</i> (formal)	<i>ie/nie/n</i>
High	<i>Kaji</i>	<i>Plungguh dekaji</i>	<i>Deside</i>

In general, for most common Sasak people in Lombok there are only two language varieties known, namely *Sasak Jamak/biasa* 'common/normal Sasak' used for everyday interaction and *Sasak Alus* 'refined Sasak'. Just as speech level in Javanese, proper language usage in Sasak involves the choice of variant vocabularies which is made according to the relationship between the speaker and the addressee, in addition to other factors which largely depend on the extra-linguistic context (for example the relative social status of and degree of familiarity between the discourse participants). Some illustrative examples of honorific vocabularies are given in Tabel 2 below.

Table 2: Examples of Sasak Honorific words

<i>Alus</i> 'High'	<i>Sedang</i> 'Mid'	<i>Biasa</i> 'Low'	
<i>nggih</i>	<i>Nggih</i>	<i>Aoq</i>	'yes'
<i>sampun</i>	<i>Sampun</i>	<i>wah</i>	'already'
<i>majengan</i>	<i>medahan/ bekelor</i>	<i>mangan</i>	'to eat'
<i>pageran</i>	<i>Gigi</i>	<i>gigi</i>	'tooth'
<i>margi</i>	<i>Lumbar</i>	<i>lalo</i>	'to go'

<i>penyerminan</i>	<i>penenteng</i>	<i>mate</i>	'eye'
<i>mindah/sisip</i>	<i>ndek tiang taoq</i>	<i>ndek ku taoq</i>	'do't know'

### III. Research Methodology and Data Collection

The population of the study was the western Lombok Sasak natives aged 12 to 35. Based on the provincial demographic census conducted in 2010, it was reported that out of the 3.1 million inhabitants of Lombok, 599.609 people or 16 percent of the population live in West Lombok spreading from Batulayar District in the north-western coast to Sekotong District in the southern part of the island. Some of them are Balinese speakers of the Balinese ethnic group. The samples of the study were teenagers and adults from different social economic background occupying around the four adjacent districts, Gerung and Kediri in the south, Gunung Sari and Narmada in the north. Two of the sample areas were chosen for reasons that they are the center of the *Bangsawan Sasak* dwellings and that they are supposedly the main parts of Sasak language and cultural heritage. For data collection, 360 questionnaires aimed at attaining data on linguistic (for example, frequency of using *Base Alus* in family, neighborhood, and education domains) as well as non linguistic factors (age, sex, education, occupation, family background,) that could possibly affect the declining of the use of Sasak speech level variety amongst the youths were then distributed. Along with the questionnaire, in order to measure the samples' level of competence of the variety, test of mastery of Sasak honorific vocabularies and test of sentence construction were also administered.

The main corpus of the data are from the survey questionnaire, test of honorific vocabulary competence, and test of sentence construction by translating Bahasa Indonesia into *Base Sasak Alus*. There were also notes from a longitudinal ethnographic observation on how these young people use speech level, what their attitudes are to it, and how they would respond when addressed in Sasak colloquial variety by unfamiliar elder speakers of Sasak. Interviews with several people from elders, adults, to teenagers were also conducted. These data were used to cross-check the preliminary findings obtained from the questionnaire and test of competence.

The data from both the questionnaire and the competence test were then selected, classified, and tabulated into the computer to calculate the appearance of frequencies for each group variable by the use of SPSS.17. These data were then matched with the data gathered from the participant observation. To determine the competence of the samples in understanding and using Sasak speech level, the raw scores were converted using the following categories: 86 – 100 = very good; 70 – 85 = good; 56 – 69 = fair; 46 – 55 = poor; 1 – 45 = very poor.

### IV. Research Findings

Based on the quantitative data gained through the survey and participant observation it reveals that there is a tendency that *BSA* has been neglected by a large number of families. It was found out that the percentage of family members who are 'always' using speech level in their home domain is only 12,6%, 18,8% use it only 'frequently', and more than a half of the respondents (51,7%) claim that only 'rarely' do they use Sasak speech level in various occasions (N=325). As for the same question asked to the married respondents (N=206) who have already got children it was indicated that there are only 6,2% of the family who 'always' use speech level to their children, 22,2% said they 'occasionally' use it, and 18,2% claimed they only 'ever' express it in their lives. These figures show that the use of speech levels among the youth is scarcely heard. The following table (Table 3) shows the frequent use of speech level in such domains as family, schools, and certain situations.

**Tabel 3:** Frequency of Use of BSsA in Family, School, and Certain Situation Domain (N=325 )

Frequency of Use	Domain of Use					
	Family/ Other family member	%	School /Government (with teacher, adm. staffs, head office)	%	Certain situations / outside home (with elder people, respected persons, etc)	%
Always	41	12,6	34	10,5	81	24,9
Often	61	18,8	78	24,0	78	24,0
Ever	168	51,7	134	41,2	97	29,8
Never	47	14,5	42	12,9	49	15,1
None /left blank	8	2,5	37	11,4	20	6,2
Total Respondents	325	100	325	100	325	100

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