

## **CHAPTER FIVE**

### **DATA ANALYSIS II**

#### **5.0 Introduction**

This chapter discusses and describes the patterns of language use among the Portuguese Eurasian respondents in the remaining five domains studied. The main language use of the respondents in the domains of family / kin , neighbourhood, friendship, entertainment and prayer respectively is presented in the following sections. The analysis of data and discussion of findings are presented in the form of percentages and described according to the three variables of age, gender and socio-economic status.

##### **5.1.1 Family / Kin Domain**

This section describes and discusses the main language use of the respondents with their family and relatives who are staying in the Portuguese Settlement. As there are 22 different family relationships presented in the questionnaire, the tabulation of data shall be based on the

five generation groups created for better facilitation of data presentation. The five generation groups which encompass all 22 different family relations are broadly termed grandparents, parents and their generation, siblings and their generation, children and their generation and grandchildren.

The first generation group, the grandparents comprise two family members, the grandfather and the grandmother. The second generation group, parents and their generation are made up of six different family relations and they are the father, mother, aunt(s), uncle(s), mother in-law and father in-law. The third generation group, siblings and their generation, has seven different family relations: brother(s), sister(s), husband/wife, older cousin(s), younger cousin(s), sister(s) in-law and brother(s) in-law. Children and their generation, the fourth group comprises six different family relations of son(s), daughter(s), nephew(s), niece(s), daughter in-law and son in-law. Finally, the last generation group are the grandchildren.

Tables 5.1, 5.2 and 5.3 detail the average number and percentage of the respondents' main language use with the five different generation groups. Except for the last generation group of grandchildren, data from the other four generations are not entirely in round numbers as each of

these groupings have more than one family relation within their generation group. Therefore, to better facilitate the presentation of data in this domain, only the percentages are mentioned for data description. In addition, it should also be noted that the columns ‘not applicable’ are used for respondents who do not have such family members and/or relatives living in the Portuguese Settlement.

Table 5.1 Main Language Use With Family & Relatives (Generation Groups Staying in the Portuguese Settlement) According to Age Group

Generation Groups	Grandparents			Parents & their generation			Siblings & their generation			Children & their generation			Grandchildren		
Language	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.
Age Group															
G1 n=16	7.5 46.9%	5 31.2%	3.5 21.9%	1.7 10.6%	8 50%	6.3 39.4%	0.7 4.4%	7.6 47.5%	7.7 48.1%	-	-	16 100%	-	-	16 100%
G2 n=16	1.5 9.4%	3 18.7%	11.5 71.9%	2.7 16.9%	6.8 42.5%	6.5 40.6%	3 18.8%	6.9 43.1%	6.1 38.1%	0.5 3.1%	3.7 23.1%	11.8 73.8%	-	-	16 100%
G3 n=16	1 6.3%	-	15 93.7%	6.3 39.4%	4.2 26.2%	5.5 34.4%	6.3 39.4%	5.6 35%	4.1 25.6%	1.8 11.3%	6.5 40.6%	7.7 48.1%	1 6.3%	3 18.7%	12 75%
G4 n=16	-	-	16 100%	1.2 7.5%	0.5 3.1%	14.3 89.4%	5.6 35%	2 12.5%	8.4 52.5%	6.7 41.9%	3.8 23.8%	5.5 34.3%	5 31.2%	5 31.2%	6 37.6%

Key :-

K-Kristang

E-English

N.A.-Not Applicable



As seen in Table 5.1 above, the youngest group (G1) recorded the highest percentage (46.9%) for using Kristang with their grandparents. Nevertheless, English is the main language used in their communication with the other generation groups. For respondents in G2, it appears that English is the dominant language throughout. Only a token of them profess to using Kristang with their elders.

Among the older age groups (G3 and G4), the statistics show that there is more Kristang language use among them. The majority of both these two age groups affirm that Kristang is the main language they use when they communicate with their parents and their generation and their siblings and their generation. In addition to that, the majority of the G.4 respondents add that they prefer using Kristang to speak with their children and their generation. Their continued reliance on their native language is further seen in their communication with their grandchildren. Half of them claim to use Kristang.

Unfortunately, the same cannot be said for the G.3 respondents in their dealings with their descendants. To speak to their children and grandchildren, the majority of them prefer using English.

Across the variable of gender, slightly more women tend to use Kristang when interacting with the first four generation groups (Table

5.2). As far as the usage of the English language is concerned, the patterns of language use between both male and female respondents are quite similar.

In Table 5.3, the majority of respondents from the low SES group appear to use Kristang to speak with their grandparents and grandchildren. Furthermore, when comparing the three SES groups, it is revealed that collectively, the usage of Kristang is most apparent in the low SES group followed by the average SES group. With the high SES group, English is the predominant language used for interaction with almost all generation groups.

#### **5.1.2 Discussion of Findings**

Even though, the statistics show that between the two languages, Kristang and English, the latter enjoys more use in almost all the five generation groups studied, based on the data gathered, the oldest age group in this study (G4) has managed to maintain a high level of Kristang use in the family and kin domain. Kristang is still the controlling language used in their interactions with at least three different generation groups.

Even among G3 respondents, the majority of them (almost 40%) claim that the main language they speak with their parents' generation and siblings' generation is Kristang. However, the English language is seen to be the more dominant language used in their interaction with the two youngest generation groups. Consequently, if these respondents were to continue this pattern of language use with their children and grandchildren, the influence and role they play towards the maintenance of Kristang will certainly erode and on the contrary, the position of the English language in the home domain will see itself strengthened.

Another fact pointing to the weakening position of Kristang within the family domain is the phenomenon that G2 respondents record a higher preference for English as compared to Kristang in their interactions with family members in all five generation groups.

Nevertheless, an interesting development uncovered in this study may yet hold some promise for the maintenance of Kristang is that among the G1 respondents, almost half of them say that the main language they speak with their grandparents is Kristang. So, it appears that in this study or inside this small community living in the Portuguese Settlement, within the family domain, there is accommodation on the part of the grandchildren and not the grandparents.

The findings from this study also reveals that across the five generation groups, women generally claim to use more Kristang as compared to the men. From the SES point of view, the average SES group records the highest level / percentage of Kristang language use for all the generation groups except grandparents. Both the other SES groups rely more on English as the main language for communication in the family domain.

Table 5.2 Main Language Use With Family & Relatives (Generation Groups Staying in the Portuguese Settlement) According to Gender

Generation Groups	Grandparents			Parents & their generation			Siblings & their generation			Children & their generation			Grandchildren			
	Language	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.
Gender																
Male		3.5	4.5	24	5.7	9.5	16.8	6.7	11.4	13.9	4.2	6.5	21.3	3	5	24
n=32		10.9%	14.1%	75%	17.8%	29.7%	52.5%	21%	35.6%	43.4%	13.1%	20.3%	66.6%	9.4%	15.6%	75%
Female		6.5	3.5	22	6.2	10	15.8	8.9	10.4	12.7	4.8	7.5	19.7	3	3	26
n=32		20.3%	10.9%	68.8%	19.4%	31.3%	49.3%	27.8%	32.5%	39.7%	15%	23.4%	61.6%	9.4%	9.4%	81.2%

Key:- K- Kristang  
E-English  
N.A.-Not Applicable

Table 5.3 Main Language Use With Family & Relatives (Generation Groups Staying in the Portuguese Settlement) According to Socio Economic Status (SES)

Generation Groups	Grandparents			Parents & their generation			Siblings & their generation			Children & their generation			Grandchildren		
	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.	K	E	N.A.
SES															
Low SES n=29	8.5 29.3%	3.5 12.1%	17 58.6%	4.6 15.9%	11.1 38.3%	13.3 45.8%	6 20.7%	9.1 31.4%	13.9 47.9%	3.1 10.7%	4 13.8%	21.9 75.5%	3 10.3%	2 6.9%	24 82.8%
Average SES n=26	0.5 1.9%	4.5 17.3%	21 80.8%	5.5 21.2%	5.5 21.2%	15 57.6%	7.6 29.2%	9 34.6%	9.4 36.2%	4.7 18.1%	7.2 27.7%	14.1 54.2%	3 11.5%	4 15.4%	19 73.1%
High SES n=9	1 11.1%	-	8 88.9%	1.8 20%	2.9 32.2%	4.3 47.8%	2 22.2%	3.7 41.1%	3.3 36.7%	1.2 13.3%	2.8 31.1%	5 55.6%	-	2 22.2%	7 77.8%

Key :-
K- Kristang
E-English
N.A.-Not Applicable

### 5.2.1 Neighbourhood Domain

The unique situation in the Portuguese Settlement where all the 120 houses are inhabited by Portuguese Eurasians provide an excellent opportunity for the continued use and survival of the Kristang language. This section describes and discusses the patterns of language use of the respondents among their neighbours living in the Portuguese Settlement. Data on their main language use with the older and younger generation neighbours is presented in Tables 5.4 to 5.6.

The general pattern that can be seen in all three tables is that, with older generation neighbours, the majority of the respondents regardless of age, gender or socio-economic status appear to use more Kristang. On the contrary, when speaking with younger generation neighbours, English is most popular.

With the different age groups, as depicted in Table 5.4 below, age plays an important role in determining the level of Kristang usage among the respondents with their older generation neighbours. Almost all of the G4 respondents (93.7%) prefer conversing in Kristang while its lowest usage is among G2 respondents (56.2%).

Table 5.4 Main Language Used by Respondents with Older & Younger Generation Members According to Age Group

Language Age Group	Older Generation		Younger Generation	
	Kristang	English	Kristang	English
G1 n=16	10 62.5%	6 37.5%	2 12.5%	14 87.5%
G2 n=16	9 56.2%	7 43.8%	3 18.8%	13 81.2%
G3 n=16	13 81.2%	3 18.8%	5 31.2%	11 68.8%
G4 n=16	15 93.7%	1 6.3%	7 43.8%	9 56.2%

The situation is somewhat opposite when mingling with younger generation neighbours. Almost ninety percent of G1 members prefer using English with them and the percentage decreases gradually with the older age groups.

Table 5.5 Main Language Used by Respondents with Older & Younger Generation Members According to Gender

Language Gender	Older Generation		Younger Generation	
	Kristang	English	Kristang	English
Male n=32	25 78.1%	7 21.9%	9 28.1%	23 71.9%
Female n=32	22 68.8%	10 31.2%	8 25%	24 75%



Among the male and female respondents, there appears to be more male respondents who communicate in Kristang with their neighbours whether older or younger (Table 5.5). English, on the other hand, is the preferred language for the fairer gender in this domain.

Across the variable of socio-economic status, Table 5.6 below shows two different patterns of main language use among neighbours. With the older generation neighbours, usage of Kristang is highest among the low SES group (82.8%) and lowest with the high SES group (55.6%). Conversely, this situation is reversed when interacting with younger generation neighbours. There are more of the high SES respondents (33.3%) who speak Kristang compared to 20.7% of the low SES respondents.

Table 5.6 Main Language Used by Respondents with Older & Younger Generation Members According to Socio-Economic Status

Language SES	Older Generation		Younger Generation	
	Kristang	English	Kristang	English
Low SES n=29	24 82.8%	5 17.2%	6 20.7%	23 79.3%
Average SES n=26	18 69.2%	8 30.8%	8 30.8%	18 69.2%
High SES n=9	5 55.6%	4 44.4%	3 33.3%	6 66.7%

### **5.2.2 Discussion of Findings**

In the neighbourhood domain, the patterns of language use among the respondents according to the three variables of age, gender and socio-economic status unveil a consistent pattern. The majority of respondents declare using Kristang as their main language when communicating with the older generation neighbours. An inverse trend can be seen when the respondents are mingling with younger generation neighbours. At a glance, the data presented depicts a balance of Kristang and English language usage within the community. Therefore, it can possibly be deduced that as long as this balance is observed, the maintenance of the Kristang language within the neighbourhood domain can exist side by side with the English language. Even so, it is hard to ignore the influence of the English language on the younger age group respondents.

#### **5.3.1 Friendship Domain**

This section describes and discusses the main language use of the respondents in the friendship domain. Among other things, it presents data on the respondents' main language use with Eurasian and Non-Eurasian friends and also details of the respondents who may possess friends who are monolingual Kristang speakers.

Table 5.7 Main Languages Used By Respondents With Eurasian & Non-Eurasian Friends According to Age Group

Language Age Group	Eurasian Friends		Non-Eurasian Friends	
	Kristang	English	Malay	English
G1 n=16	7 43.8%	9 56.2%	8 50%	8 50%
G2 n=16	4 25%	12 75%	9 56.2%	7 43.8%
G3 n=16	9 56.2%	7 43.8%	7 43.8%	9 56.2%
G4 n=16	12 75%	4 25%	4 25%	12 75%

In Table 5.7 above, when mingling with Eurasian friends, the main language use of the majority of G1(56.2%) and G2(75%) respondents is English whereas for the majority of G3(56.2%) and G4(75%) respondents, it is Kristang. With Non-Eurasians however, English is favoured by more of the two latter groups (G3 &G4) as the language for communication. Poor command of the national language among these English-educated subjects may be a contributing factor. Nevertheless, an equal number (50%) of G1 respondents are comfortable with English and Malay whereas a small majority of G2 respondents (56.2%) prefer the latter language.

While interacting with Non-Eurasian friends, more male respondents (68.8%) speak English compared to the females who have a slightly higher preference for Malay (56.2%). Table 5.8 also shows that

there appears to be no difference at all between the male and female respondents when it comes to talking with Eurasian friends.

Table 5.8 Main Languages Used By Respondents With Eurasian & Non-Eurasian Friends According to Gender

	Eurasian Friends		Non-Eurasian Friends	
	Kristang	English	Malay	English
Gender				
Male n=32	16 50%	16 50%	10 31.2%	22 68.8%
Female n=32	16 50%	16 50%	18 56.2%	14 43.8%

Table 5.9 Main Languages Used By Respondents With Eurasian & Non-Eurasian Friends According to Socio-Economic Status (SES)

	Eurasian Friends		Non-Eurasian Friends	
	Kristang	English	Malay	English
Language SES				
Low SES n=29	14 48.3%	15 51.7%	15 51.7%	14 48.3%
Average SES n=26	15 57.7%	11 42.3%	11 42.3%	15 57.7%
High SES n=9	3 33.3%	6 66.7%	2 22.2%	7 77.8%

The preference for Kristang continues to be the highest for the average SES group (57.7%) as shown in Table 5.9 above. On the other hand, when speaking with both Eurasian and Non-Eurasian friends, English is still mainly preferred by the high SES group. Slightly more

than half of the low SES respondents (51.7%) claim they speak Malay with their Non-Eurasian friends.

Table 5.10 Respondents Whose Friends Speak Only Kristang According to Age Group

Age Group	Friends who speak only Kristang	Not Applicable
G1 n=16	- 0%	16 100%
G2 n=16	1 6.3%	15 93.7%
G3 n=16	4 25%	12 75%
G4 n=16	10 62.5%	6 37.5%

Table 5.11 Respondents Whose Friends Speak Only Kristang According to Gender

Gender	Friends who speak only Kristang	Not Applicable
Male n=32	7 21.9%	25 78.1%
Female n=32	8 25%	24 75%

Table 5.12 Respondents Whose Friends Speak Only Kristang According to Socio Economic Status

Socio-Economic Status	Friends who speak only Kristang	Not Applicable
Low SES n=29	5 17.2%	24 82.8%
Average SES n=26	5 19.2%	21 80.8%
High SES n=9	2 22.2%	7 77.8%

Tables 5.10, 5.11 and 5.12 on the previous page reveal the total number of respondents who have friends who speak only Kristang based on the variables of age, gender and socio-economic status respectively. As far as age is concerned, Table 5.10 indicates that two thirds of the total of 15 respondents who have friends who speak only Kristang come from G4. This works out to 62.5% of G4 respondents followed by 25% of G2 respondents and 6.3% of G3 respondents. None of the G1 respondents have friends who can speak only Kristang.

Among the two genders, Table 5.11 shows that eight out of the 15 respondents are women, constituting 25% of their total population. According to socio-economic status, the 15 respondents originate mainly from the low and average SES groups respectively (Table 5.12).

### **5.3.2 Discussion of Findings**

The data shows that there are variations in patterns of language use in the friendship domain. When mingling among Eurasian friends, a large majority of G4 (75%) and G3 (56.2%) respondents cite Kristang as the main language they use to perform this social activity. On the other hand, as many as 75 percent of G2 respondents favour the English language for this purpose.

It should be noted that almost half of the respondents from G1 declare that they speak Kristang with their Eurasian friends thus maintaining some level of Kristang usage within that age group. A possible reason for this situation is that the majority of the G1 respondents come from the low SES group who may favour their native language over English.

When viewed across the variable of gender, there does not appear to be any difference between the patterns of language use among the male and female respondents in their interactions among Eurasian friends. Kristang is still the main language used by a larger portion of the average SES group members as compared to the other two groups.

The fact that as many as 15 respondents claim that they have friends who speak only Kristang may augur well for the preservation and maintenance of the language. However, from this number, fourteen respondents originate from the two older age groups (G3 and G4). None of the respondents from the youngest age group, (G1) possess friends who are strictly Kristang monolinguals. This is only to be expected as it can be assumed, all of their acquaintances would have had some access to the English and Malay languages through education. More significant however, this may also mean that this situation might help promote language shift away from the Kristang language.

On the issue of gender, again there does not appear to be much difference between the number of male and female respondents who have

monolingual Kristang speakers. However, according to the SES variable, both the low and average SES groups have a higher number of such respondents compared to the high SES group.

Hence, within the friendship domain where the respondents interact with their Eurasian acquaintances, maintenance of the Kristang language can be seen with the older age group respondents (G3 and G4). Between the male and female respondents, there appears to be an equal percentage of respondents who use English and Kristang and as expected, it is the majority of the average SES group that still exercises some level of maintenance in the Kristang language.

The English language, nevertheless, is considered more common with the younger age groups (G1 and G2) and especially with the high SES group. When dealing with the Non-Eurasian friends, the older age groups, (G3 and G4) rely mainly on English whereas the younger age groups, (G1 and G2) have a higher preference for the national language (Malay).

Question 36 in the questionnaire reveals a consistent pattern in the dwindling number of respondents who have friends that speak only Kristang. The younger the age group the lesser there are of such individuals. Therefore, from as many as ten in the oldest age group (G4) to none in the youngest age group (G1), this situation may imply that the influence of other languages such as English and Malay will one day



eradicate the number of Kristang monolingual speakers within the community.

#### **5.4.1 Entertainment Domain**

This section describes and discusses the number of respondents who listen to Kristang songs and possess Kristang cassettes. An important influence that music may have towards the maintenance of the Kristang language in this community is that the music is actually produced within the group. Therefore, as they create, record and attempt to preserve their music, this conscious effort of holding on to one's identity and culture may indirectly have a positive effect on the maintenance of the language.

In Table 5.13, it can be seen that more than two thirds of the total respondents listen to Kristang songs. The majority of these respondents come from G3 (87.5%) and G4 (75%). Furthermore, almost half the total respondents possess Kristang cassettes.

Table 5.13 Respondents Who Listen to Kristang Songs & Possess Kristang Cassettes According to Age Groups

Age Group	Listen To Kristang Songs		Possess Kristang Cassettes	
	Yes	No	Yes	No
G1 n=16	11 68.8%	5 31.2%	8 50%	8 50%
G2 n=16	10 62.5%	6 37.5%	9 56.2%	7 43.8%
G3 n=16	14 87.5%	2 12.5%	9 56.2%	7 43.8%
G4 n=16	12 75%	4 25%	5 31.2%	11 68.8%

Table 5.14 Respondents Who Listen to Kristang Songs & Possess Kristang Cassettes According to Gender

Gender	Listen To Kristang Songs		Possess Kristang Cassettes	
	Yes	No	Yes	No
Male n=32	23 71.9%	9 28.1%	16 50%	16 50%
Female n=32	24 75%	8 25%	15 46.9%	17 53.1%

Even though, slightly more females (75%) than males (71.9%) listen to Kristang songs, there are more of the latter respondents (50%) who possess Kristang cassettes (Table 5.14 above).

Across the variable of socio-economic status (Table 5.15), the majority of all three SES groups headed by the average SES group (76.9%) listen to Kristang songs. However, they register the lowest number of respondents (42.3%) who possess cassettes of Kristang songs.

Instead, it is the low SES group (55.2%) that has the highest number of respondents who possess cassettes with Kristang songs.

Table 5.15 Respondents Who Listen to Kristang Songs & Possess Kristang Cassettes According to Socio-Economic Status (SES)

SES	Listen To Kristang Songs		Possess Kristang Cassettes	
	Yes	No	Yes	No
Low SES n=29	21 72.4%	8 27.6%	16 55.2%	13 44.8%
Average SES n=26	20 76.9%	6 23.1%	11 42.3%	15 57.7%
High SES n=9	6 66.7%	3 33.3%	4 44.4%	5 55.6%

#### 5.4.2 Discussion of Findings

The creation of Kristang songs within the community and the efforts to record their music in cassettes have provided an avenue for the maintenance of the language through music. Though this effort is relatively new, it has the potential to grow. Moreover, as can be seen from the sample population, a large majority of the group do listen to Kristang songs. Though a lesser number of them possess cassettes of Kristang songs, their loyalty and interest towards their music is encouraging.

5.5.1 Prayer Domain

This section describes and discusses the patterns of main language use in the prayer domain among the sample population according to the variables of age, gender and socio-economic status respectively.

The majority (82.5%) of the sample population prefer the use of English for religious services (Table 5.16 below). When viewed according to age, this preference of the English language is most apparent in the first group (G1) where 93.7% of them would like to see the continued use of English for religious services. On the other hand, as high as 37.5% of G4 respondents would prefer the use of Kristang for the same purpose.

Table 5.16 Language Preferred for Religious Services According to Age

Group Language	G1 n=16	G2 n=16	G3 n=15	G4 n=16	Total Sample n=63 (100%)
English	93.7	87.5	93.3	56.2	82.5
Kristang	6.3	12.5	6.7	37.5	15.9
Latin	-	-	-	6.3	1.6

Table 5.17 Language Preferred for Religious Services According to Gender

Gender Language	Male n=31	Female n=32	Total Sample n=63
English	77.4	87.5	82.5
Kristang	19.4	12.5	15.9
Latin	3.2	-	1.6

Based on gender, Table 5.17 above displays a higher percentage (87.5%) of women who prefer English compared to the men (77.4%). On the other hand, slightly more respondents (19.4%) from the latter group, prefer the use of Kristang compared to the women (12.5%).

In Table 5.18 below, it is the average SES group that has the highest preference (30.8%) for Kristang. The low SES group recorded the highest preference (92.8%) for English, followed closely by the high SES group (88.9%).

Table 5.18 Language Preferred for Religious Services According to SES

SES Language	Low SES n=28	Average SES n=26	High SES n=9	Total Sample n=63 (100%)
English	92.8	69.2	88.9	82.5
Kristang	3.6	30.8	11.1	15.9
Latin	3.6	-	-	1.6

All the respondents who have spoken to the religious minister (totalling 57) from the four age groups (Table 5.19), gender (Table 5.20) and socio-economic status (Table 5.21) reported they only use English to speak with their religious ministers.

Table 5.19 Language Used to Speak With Religious Minister According to Age Group

Group Language	G1 n=14	G2 n=14	G3 n=13	G4 n=16	Total Sample n=57 (100%)
English	100	100	100	100	100

Table 5.20 Language Used to Speak to Religious Minister According to Gender

Gender Language	Male n=28	Female n=29	Total Sample n=57(100%)
English	100	100	100

Table 5.21 Language Used to Speak With Religious Minister According to SES

SES Language	Low SES n=26	Average SES n=24	High SES n=7	Total Sample n=57(100%)
English	100	100	100	100

In the area of personal prayer, the majority (92.2%) of the sample population use the English language. The remainder of the population (7.8%) still use Kristang. Among the four different age groups, all (100%) of G1 respondents use English. Kristang on the other hand is used by a small percentage of G2, G3 and G4 respondents as illustrated in Table 5.22.

Table 5.22 Language Used in Personal Prayer According to Age Group

Group Language	G1 n=16	G2 n=16	G3 n=16	G4 n=16	Total Sample n=64 (100%)
English	16(25)	14(21.9)	15(23.4)	14(21.9)	59(92.2)
Kristang	-	2(3.1)	1(1.6)	2(3.1)	5(7.8)

Table 5.23 Language Used in Personal Prayer According to Gender

Gender Language	Male n=32	Female n=32	Total Sample n=64(100%)
English	30(46.9)	29(45.3)	59(92.2)
Kristang	2(3.1)	3(4.7)	5(7.8)

As far as gender is concerned, Table 5.23 above depicts very little differences in the choices of languages used for personal prayer between both male and female respondents.

Again, as shown in Table 5.24 below, it is the average SES group that has the only 5 respondents (19.2%) whose main language for personal prayer is Kristang. In contrast, all (100%) of the other respondents from the other two groups list English as their choice of language for personal prayer.

Table 5.24 Language Used in Personal Prayer According to SES

SES Language	Low SES n=29	Average SES n=26	High SES n=9	Total Sample n=64(100%)
English	29(100)	21(80.8)	9(100)	59(92.2)
Kristang	-	5(19.2)	-	5(7.8)

### 5.5.2 Discussion of Findings

In the prayer domain, there appears to be some difference in patterns of language use among the four age groups. While all of G1 respondents depend on English for personal prayer there is still a small number of respondents from G2, G3 and G4 who profess to using Kristang for this devotional activity. It is also worth noting that almost 38 percent of the G4 respondents would prefer the use of Kristang for religious services even though it had never been used before.

On the variable of gender, there is not much difference between men and women on the use of Kristang or English for prayer. Based on the variable of socio-economic status, there seems to be a clear difference between the average SES group and the other two SES groups whereby the earlier group has a consistently larger percentage of respondents who favour the use of Kristang in the prayer domain.

Still, it is apparent that in this domain, the English language is the predominant language used by a large majority of the respondents regardless of age, gender or socio-economic status. Therefore, based on the findings, there is little or no indication pointing to the preservation and/or maintenance of Kristang in the domain of prayer. Instead, there appears to be a clear shift towards the English language that has eventually taken centre stage as the language for prayer.