

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.0 Introduction

This chapter presents the results of the survey conducted and the respective discussions. Given that the aim of the study is to determine the language choice among the Ceylonese community in Klang, the focus of the data analysis is to examine the four research questions of the study. The chapter would investigate the language proficiency among the respondents according to four defined skills; understanding, speaking, reading and writing. It would then analyze the patterns of language usage in various domains. Finally, the perception of the community towards the Ceylonese Tamil language will be analysed.

Results of the questionnaire are segmented into division based from generational perception. The generation groupings were clearly defined in the questionnaire to ensure clarity and convenience to the respondents. These separations into generation class are defined as below:

*1<sup>st</sup> Generation* – Ceylonese who are born in Sri Lanka and migrated to Malaysia.

*2<sup>nd</sup> Generation* – Ceylonese who are born in Malaysia and who are the children of 1<sup>st</sup> generation Ceylonese

*3<sup>rd</sup> Generation* – Ceylonese who are born in Malaysia and who are the grandchildren of 1<sup>st</sup> generation Ceylonese.

Through such segmentation, the research exercise aims through analyzing patterns and trends, examine the language choice among the Ceylonese community in Klang.

## 4.1 Language Proficiency

This section will look at the relationship between the respondents' generation and their proficiencies in the various languages. The four languages that would be analyzed are Ceylonese Tamil, Tamil Tamil, English and Malay. The results of proficiency through understanding, speaking, reading and writing are tabulated within each sub section.

### 4.1.1 Proficiency in Ceylonese Tamil

Ceylonese Tamil is the native language of the target respondents. Ceylonese Tamil is undoubtedly the native language of Ceylonese. It is important therefore to investigate the trend of proficiency between the various generations. Results of proficiency in Ceylonese Tamil are tabulated in Table 4.1.

**Table 4.1 Proficiency in Ceylonese Tamil – Understanding, Speaking Reading and Writing**

Skills	Understanding						Total		Speaking						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	33	100	-	-	-	-	<b>33</b>	<b>100</b>	33	100	-	-	-	-	<b>33</b>	<b>100</b>
G2	30	44	29	42	10	14	<b>69</b>	<b>100</b>	28	41	27	39	14	20	<b>69</b>	<b>100</b>
G3	5	11	15	31	28	58	<b>48</b>	<b>100</b>	5	11	18	37	25	52	<b>48</b>	<b>100</b>
Skills	Reading						Total		Writing						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	33	100	-	-	-	-	<b>33</b>	<b>100</b>	33	100	-	-	-	-	<b>33</b>	<b>100</b>
G2	5	7	19	28	45	65	<b>69</b>	<b>100</b>	3	4	18	26	48	70	<b>69</b>	<b>100</b>
G3	3	6	5	10	40	84	<b>48</b>	<b>100</b>	1	2	7	14	40	84	<b>48</b>	<b>100</b>

Key:

1 - Full Proficiency

2 - Partial Proficiency

3 - No Proficiency

F - Frequency

% - Percentages

G1 - Generation 1

G2 - Generation 2

G3 - Generation 3

#### **4.1.1. Proficiency in Ceylonese Tamil - Understanding**

Data on the G1 shows that they are 100% proficient of an understanding of the Ceylonese Tamil language. However this percentage diminishes to a level of 44% proficiency in G2. It is recorded that the second generation shows a 42% of partial understanding and 14% have no proficiency in the Ceylonese Tamil language. As for G3, their proficiency in the ethnic language seems to be far lesser than the preceding two generations. The data shows that the level of full proficiency and partial proficiency further drops to a level of 11% and 31% respectively. Most significantly, there are 28 respondents (58%) that indicated not to have any proficiency in understanding the Ceylonese Tamil language.

#### **4.1.2. Proficiency in Ceylonese Tamil - Speaking**

The data on the Generation 1 shows that there is 100% proficiency in speaking. Generation 2 and 3's full proficiency have dropped to a level of 41% and 11% respectively. The data shows that the 2<sup>nd</sup> generation has a partial proficiency level of 39% and 20% are not proficient. Generation 3 shows a further reduction in the level of proficiency through speaking, as data proposes that 37% (n=18) are partially proficient in Ceylonese Tamil and 25 of them (52%) admit to not being able to speak the Ceylonese Tamil language. Only 5 of the respondents have full proficiency in speaking the Ceylonese Tamil language. Generation 3 respondents who stated that they are able to understand and speak Ceylonese Tamil are those who have benefited from the language lessons offered in one of the temples, Kalamandabam, Scott Road temple.

#### **4.1.3. Proficiency in Ceylonese Tamil - Reading**

From the data, it clearly shows that Generation 1 are 100% proficient when it comes to reading. This is because in this generation, Ceylonese Tamil was their primary source of communication within the family and societal contacts. Only 7% (n=5) are fully proficient in reading which shows a major decline from that of Generation 1.

The level of partial proficiency and no proficiency within Generation 2 is 28% and 65% respectively. As for Generation 2 who were born in Malaysia, they had to adapt initially to the English medium schools and also the national policy of learning the Malay language. Analysis of data of Generation 3 shows that only 3 respondents (6%) are fully proficient in reading. The level of partial proficiency is 10% and 84% have no proficiency at all in reading. By the 3<sup>rd</sup> generation, the societal and family environments had changed so drastically that Ceylonese Tamil was no more the only or even the preferred mode of communication.

#### **4.1.4. Proficiency in Ceylonese Tamil - Writing**

Data on Generation 1 shows that there is 100% proficiency in writing skills. Generation 2's level of full proficiency highlights a decline to a level of 4%. The data on partial proficiency is at 26% and respondents have a 70% no proficiency in reading skills. Among Generation 3, only 1 respondent is fully proficient in writing while 7 respondents (14%) have partial proficiency and 40 respondents (84%) have no proficiency at all in writing. As mentioned, classes were offered but the level of proficiency in understanding and speaking were far lower than reading and writing as respondents found it more difficult to read and write in comparison to speaking or understanding the language.

## 4.2 Proficiency in Tamil Tamil

Tamil Tamil within the scope of this exercise is defined as the native South Indian immigrant language as defined in Chapter 1. The group encompasses a larger community within the Malaysian context and is therefore viewed as the predominant language among the community from South Indian. It is important therefore to investigate the trend of proficiency of this non native but relatively similar language through an intra generational scope. Results of proficiency in Tamil Tamil are tabulated in Table 4.2.

**Table 4.2 Proficiency in Tamil Tamil – understanding, speaking, reading and writing**

Skills	Understanding						Total		Speaking						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	30	91	3	9	-	-	<b>33</b>	<b>100</b>	30	91	3	9	-	-	<b>33</b>	<b>100</b>
G2	50	72	19	28	-	-	<b>69</b>	<b>100</b>	49	71	20	29	-	-	<b>69</b>	<b>100</b>
G3	12	25	20	42	16	33	<b>48</b>	<b>100</b>	10	21	18	38	20	42	<b>48</b>	<b>100</b>
Skills	Reading						Total		Writing						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	29	88	4	12	-	-	<b>33</b>	<b>100</b>	28	85	5	15	-	-	<b>33</b>	<b>100</b>
G2	28	41	32	46	9	13	<b>69</b>	<b>100</b>	27	39	31	45	11	16	<b>69</b>	<b>100</b>
G3	6	12.5	12	25	30	63	<b>48</b>	<b>100</b>	6	13	12	25	30	63	<b>48</b>	<b>100</b>

Key:

1 - Full Proficiency

2 - Partial Proficiency

3 - No Proficiency

F - Frequency

% - Percentages

G1 - Generation 1

G2 - Generation 2

G3 - Generation 3

#### **4.2.1 Proficiency in Tamil Tamil - Understanding**

Data of the proficiency of the level of understanding of the Tamil Tamil language among the Generation 1 community is relatively high, 91%, even though it does not constitute as a native language among the community. The remainder 9% of the community has a partial proficiency in the language. Generation 2 shows a decline in full proficiency of the language to a value of 72% but there is a rise in partial proficiency to 28%. Generation 3's level of full proficiency drops much further to 25% and partial proficiency is measured at 42%. In Generation 3, there are 16 respondents (33%) who admit that they have no proficiency in understanding the language.

#### **4.2.2 Proficiency in Tamil Tamil - Speaking**

The data shows that Generation 1's level of proficiency in Tamil Tamil through speaking is consistent with results on proficiency through understanding; 91% for full proficiency and 9% for partial proficiency. Those Generation 1 respondents who could speak and understand the language needed the Tamil language in their workplace especially in the estates. Those who could speak this language are those who could also speak Ceylonese Tamil due to the similarities between these two languages. The Generation 2 community results are also consistent with proficiency through understanding. The results constitute a 71% for full proficiency and 29% for partial proficiency. The 2<sup>nd</sup> generation did not register any respondents who had no proficiency of Tamil Tamil through speaking. The 3<sup>rd</sup> generation community shows the most dynamic results; 21% having full proficiency, 38% with partial proficiency and, most significantly, 38% with no proficiency of the Tamil Tamil language.

#### **4.2.3 Proficiency in Tamil Tamil - Reading**

The data with regards to reading skill for Generation 1 registered 88% for full proficiency and 12% for partial proficiency in the Tamil Tamil language. The 2<sup>nd</sup> generation of their part registers a result of 41% full proficiency, 46% partial proficiency and 13% had no proficiency in Tamil Tamil. The levels for full proficiency further drops to 12.5% with members of the 3<sup>rd</sup> generation community. Data on Generation 3 indicates 5% for partial proficiency and a high 63% for no proficiency in reading Tamil Tamil.

#### **4.2.4 Proficiency in Tamil Tamil - Writing**

The data on the proficiency in writing skills of 1<sup>st</sup> generation Ceylonese community is lowest among all proficiency skills within the generation, scoring 85%. The results for partial proficiency are at 15% and none have no proficiency. The results for the 2<sup>nd</sup> generation show variance in proficiency, with 45% with partial proficiency and 16% with no proficiency. The 3<sup>rd</sup> generation community results show a further fall in full proficiency. The members of this generation score 25% for partial proficiency and a relatively high 63% in non proficiency. As for the few in Generation 2 and Generation 3 who could read and write this language, in all probability had learned it as a POL language during their schooldays.

#### **4.3 Proficiency in English**

The English language is relevant to this study as large scale migration of Ceylonese Tamils had come during the colonial era of the British. The *lingua franca* since that era has been the English language. Therefore it is essential for the study to examine the levels of the English language among members of the community. The results of the data are tabulated in Table 4.3.

**Table 4.3 Proficiency in English – understanding, speaking, reading and writing**

Skills	Understanding						Total		Speaking						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	10	30	18	55	5	15	<b>33</b>	<b>100</b>	8	24	20	61	5	15	<b>33</b>	<b>100</b>
G2	64	93	5	7	-	-	<b>69</b>	<b>100</b>	63	91	6	9	-	-	<b>69</b>	<b>100</b>
G3	48	100	-	-	-	-	<b>48</b>	<b>100</b>	48	100	-	-	-	-	<b>48</b>	<b>100</b>
Skills	Reading						Total		Writing						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	7	21	21	64	5	15	<b>33</b>	<b>100</b>	7	21	21	64	5	15	<b>33</b>	<b>100</b>
G2	62	90	7	10	-	-	<b>69</b>	<b>100</b>	60	87	9	13	-	-	<b>69</b>	<b>100</b>
G3	48	100	-	-	-	-	<b>48</b>	<b>100</b>	48	100	-	-	-	-	<b>48</b>	<b>100</b>

Key:

1 - Full Proficiency      2 - Partial Proficiency      3 - No Proficiency

F - Frequency      % - Percentages

G1 - Generation 1      G2 - Generation 2      G3 - Generation 3

#### 4.3.1 Proficiency in English - Understanding

The data show there is a gradual increase in the full proficiency of the English language. Generation 1 scored 30%, Generation 2 93% and Generation 3 100%. The 100% score by the Generation 3 clearly indicates that English is a language that is accepted by all members of the Ceylonese community of that generation.

#### 4.3.2 Proficiency in English - Speaking

The 1<sup>st</sup> generation of Ceylonese command in speaking English was varied based on the results. 24% had full proficiency, 61% partial proficiency and 15% with no proficiency. This improved with the next generation; the 2<sup>nd</sup> generation spoke English with 91% having full proficiency and the remainder 9% having partial proficiency. The



improvement in proficiency continued into the 3<sup>rd</sup> generation as 100% of the respondents had full proficiency in speaking.

#### **4.3.3 Proficiency in English - Reading**

The results for the proficiency in reading in Generation 1 showed a bell shaped curve, with 64% having partial proficiency in reading English. The data improves with Generation 2 as 90% of respondents have full proficiency while the remainder 10% have partial proficiency. Data from Generation 3 shows a 100% result of full proficiency of reading English.

#### **4.3.4 Proficiency in English - Writing**

The results for the proficiency in writing in 1<sup>st</sup> generation showed a bell shaped curve, with 64% having partial proficiency in writing English. The data improves with the 2<sup>nd</sup> generation as 87% of respondent have full proficiency while the remainder 13% have partial proficiency. The 3<sup>rd</sup> generation is consistent with other results show a 100% result to full proficiency of reading English. This high proficiency in English is understandable when we look at the educational background of the community which was discussed earlier.

#### **4.4 Proficiency in Malay**

The Malay language is relevant to this study as the national language, the language of education and administration of the Malay Peninsular which is now known as Malaysia. The Malay language has developed as the national language of all citizens of Malaysia. Therefore it is essential for the study to examine the levels of the Malay language among members of the community. The results of the data are tabulated in Table 4.4.

**Table 4.4 Proficiency in Malay – understanding, speaking, reading and writing**

Skills	Understanding						Total		Speaking						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	8	24	15	46	10	30	<b>33</b>	<b>100</b>	5	15	16	49	12	36	<b>33</b>	<b>100</b>
G2	60	87	9	13	-	-	<b>69</b>	<b>100</b>	60	87	9	13	-	-	<b>69</b>	<b>100</b>
G3	46	96	2	4	-	-	<b>48</b>	<b>100</b>	47	98	1	2	-	-	<b>48</b>	<b>100</b>
Skills	Reading						Total		Writing						Total	
	1		2		3				1		2		3			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
G1	6	18	17	52	10	30	<b>33</b>	<b>100</b>	6	18	17	52	10	30	<b>33</b>	<b>100</b>
G2	58	84	11	16	-	-	<b>69</b>	<b>100</b>	57	83	12	17	-	-	<b>69</b>	<b>100</b>
G3	45	94	3	6	-	-	<b>48</b>	<b>100</b>	45	94	3	6	-	-	<b>48</b>	<b>100</b>

Key:

1 - Full Proficiency      2 - Partial Proficiency      3 - No Proficiency  
 F - Frequency              % - Percentages  
 G1 - Generation 1      G2 - Generation 2                      G3 - Generation 3

#### 4.4.1 Proficiency in Malay - Understanding

The 1<sup>st</sup> generation of Ceylonese had only a 24% full proficiency in the Malay language, while 46% respondents of that generation scored partial proficiency and 30% scored no proficiency. The results improved within the 2<sup>nd</sup> generation with 87% partial proficiency of the Malay language and none had no proficiency of the language. The results of the 3<sup>rd</sup> generation further concentrated the results of the proficiency of the Malay language. 94% of respondents of the 3<sup>rd</sup> generation had a full proficiency of understanding of the Malay language while the remainder of only 6% had partial proficiency of the language.

#### **4.4.2 Proficiency in Malay - Speaking**

The data of 3<sup>rd</sup> generation of the Ceylonese Tamil community show that a minority of community had full proficiency of the language with only 15%. 49% of the generation had a partial proficiency of the language while 36% had no proficiency. The proficiency of the 2<sup>nd</sup> generation greatly improved with 87% able to be fully proficient with the remainder 13% having partial proficiency. The 3<sup>rd</sup> generation of community improved in their proficiency of the Malay language, with 98% having full proficiency. Only the remainder 2% of the generation had partial proficiency and none with any proficiency.

#### **4.4.3 Proficiency in Malay - Reading**

Generation 1 indicated a 18% level of full proficiency, 52% level of half proficiency and 30% had no proficiency at all towards the Malay language. As for Generation 2, it improved drastically as well with 84% having full proficiency and only 16% with partial proficiency. The 3<sup>rd</sup> generation had the biggest percentage with 94% having full proficiency and only 6% with partial proficiency. Both the 2<sup>nd</sup> and 3<sup>rd</sup> generations have no data for no proficiency as these two generations were well versed with the Malay language where by Malay was a medium of instruction in schools.

#### **4.4.4 Proficiency in Malay – Writing**

The data on proficiency on the use of writing in the Malay language has varied within the first generation. Only 18% of the 1<sup>st</sup> generation stated that they have full proficiency of the writing skills in the Malay language. The majority of the generation replied that they partial proficiency in the writing the language, 52%. There is also a large segment of the community that have no proficiency in the language, 30%.

The results of the 2<sup>nd</sup> generation show a development of the writing skills in the Malay language. None of respondents stated that they have no proficiency in the writing skills.

The majority of the respondents in the 2<sup>nd</sup> generation show that they have full proficiency of the language. They score 83% for full and 17% for partial proficiency.

The 3<sup>rd</sup> generation of the Ceylonese Tamil community show that the proficiency for writing skill in the Malay language has increased. 94% responded stating that they have full proficiency in the language while the remainder 6% have partial proficiency. The data clearly indicates that the Malay language has developed within the community especially within this generation.

#### **4.2 Patterns of Language Use in the various Domains**

It is important to consider not only how widespread proficiency is in the various languages, but also how widely the languages are actually used. In particular, the extent to which the various languages are used within the private domains of family and friends can give an indication of how likely they are to be passed on to the next generation. The domains of entertainment and religion also can point toward language choice across the generations.

##### **4.2.1 Family Domain**

This following table presents the percentage of Generation 1 respondents who use the following languages – Ceylonese Tamil, Tamil Tamil and English with their family members.

**Table 4.5 Use of Ceylonese Tamil, Tamil Tamil and English in the family domain**

Gen	Language Used	Spouse		Parents		Children		Siblings		Grandparents	
		F	%	F	%	F	%	F	%	F	%
G1	CT	25	76	12	37	21	64	24	73	-	-
	TT	5	15	1	3	9	27	6	18	-	-
	E	3	9	-	-	3	9	3	9	-	-
<b>Total</b>		<b>33</b>	<b>100</b>	<b>13</b>	<b>40</b>	<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>-</b>	<b>-</b>
G2	CT	18	26	21	31	8	12	10	14	22	32
	TT	28	41	25	36	25	36	28	41	36	52
	E	23	33	23	33	36	52	31	45	11	16
<b>Total</b>		<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>
G3	CT	1	2	3	6	-	-	-	-	4	8
	TT	4	8	14	29	-	-	3	6	19	40
	E	10	21	31	65	12	25	45	94	25	52
<b>Total</b>		<b>15</b>	<b>31</b>	<b>48</b>	<b>100</b>	<b>12</b>	<b>25</b>	<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>

Key:

1 - Full Proficiency      2 - Partial Proficiency      3 - No Proficiency  
 F - Frequency            % - Percentages  
 G1 - Generation 1      G2 - Generation 2                      G3 - Generation 3

#### 4.2.2.1 Generation 1

Data highlights that Ceylonese Tamil is the most prevalent language spoken within the family context, as data shows that. Ceylonese Tamil is used; 76% with spouses, 64% with children and 73% with their siblings. Data also shows that Tamil Tamil and English are also used within the family context but not as important as Ceylonese Tamil. Within the 1<sup>st</sup> generation, Tamil Tamil is used 15% by spouses and 19% by siblings. It is important to note that 27% of respondents use Tamil Tamil as a medium of communication with their children who are 2nd generation Ceylonese. English is also noted a medium of communication but is relatively not as prevalent with only 9%

of the respondents using it as a medium of communication, with their spouses, children and siblings.

#### **4.2.2.2 Generation 2**

The data on the 2<sup>nd</sup> generation Ceylonese Tamil community show that the medium of communication within the family domain becomes more complex as the all three languages become more prevalent. Ceylonese Tamil is no longer the major language of communication between spouses as it only scores 26%. Tamil Tamil's score of 41% and English's score of 33% highlight a shift towards a non Ceylonese Tamil setting within the family domain. There is a consistent drop of the usage of Ceylonese Tamil in all groupings, 31% with parents, 12% with children, 14% with siblings and 32% with grandparents. On the other hand Tamil Tamil and English score rise among the 2<sup>nd</sup> generation Ceylonese Tamil community, further strengthening the role of these languages.

#### **4.2.2.3 Generation 3**

The data on the 3<sup>rd</sup> generation Ceylonese community reveals a movement away from Ceylonese Tamil as a medium of communication within the family domain. Firstly the usage of the Ceylonese Tamil language scores 6% with parents and 8% with grandparents. The language scores only 2% between spouses. Similar results is observed with the use of the Tamil Tamil language also shows that the language is no longer the dominant language of the generation. Results show that the Tamil Tamil language scores 4% as a medium of communication among spouses and 14% between parents. The surprising results show however that 40% use the Tamil Tamil language as a medium of language between grandparents of 3<sup>rd</sup> generation community, who are the 1<sup>st</sup> generation. The most important development within the generation is the rise of English as a medium of communication within the domain of family. The data show

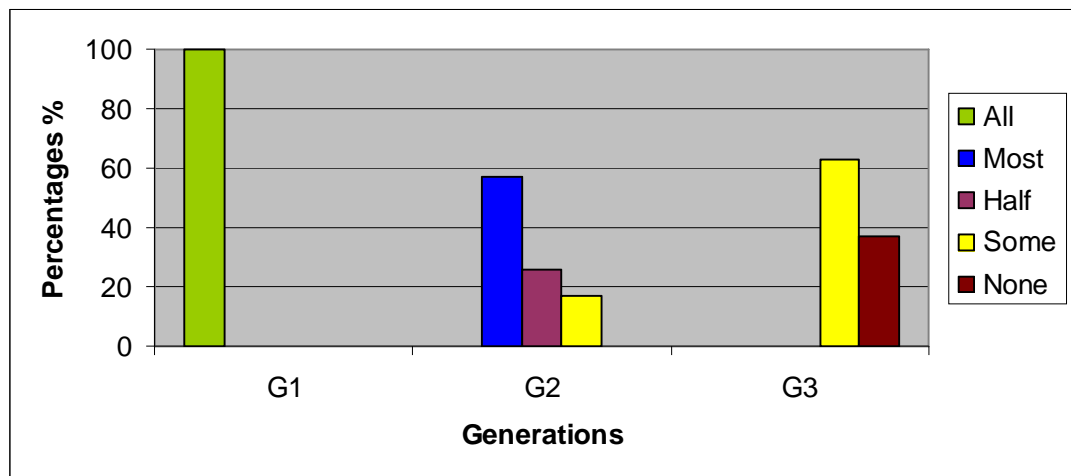
that the English language is used 21% between spouses and 25% with their children. 94% of 3<sup>rd</sup> generation siblings use the language as a medium of communication .The usage of the language also shows a rise between the 3<sup>rd</sup> generation and the earlier generations. The data show that the 3<sup>rd</sup> generation uses the English language; 65% with their parents and 52% grandparents.

#### 4.2.2 Friendship Domain

The next domain is the friendship domain. The domain of friendship is important as it shows whether Ceylonese Tamil is used outside the sphere of the family in social relationships.

This following graph presents the number of Ceylonese friends in percentages for all the three generations.

##### 4.2.2.1 Composition of Ceylonese Friends



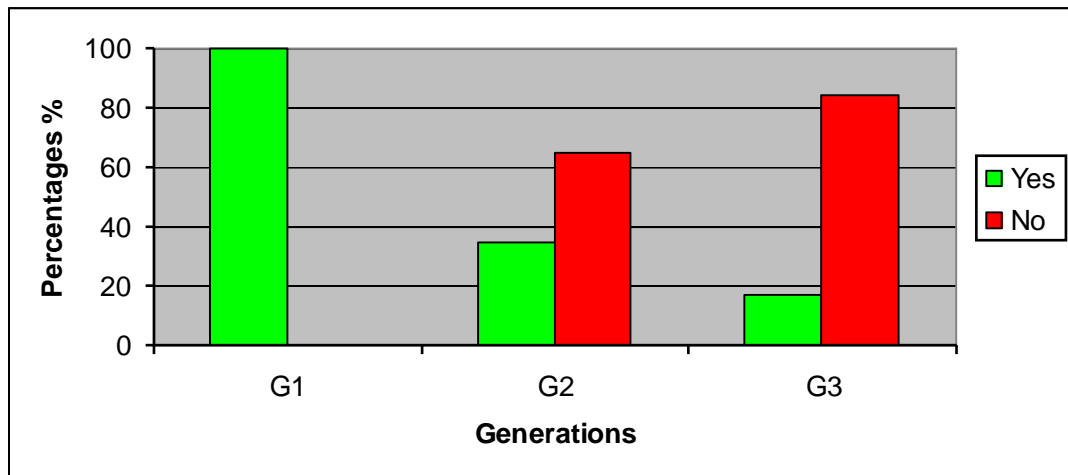
**Graph 4.1 Composition of Ceylonese Friends**

With regards to friendship domain, it is important to understand the dynamics and composition of the community with regards to intra communal friendship. Generation 1 of the community from the data responded stating that all or 100% of their friends are members of the Ceylonese community. Generation 2 of the community responded with

57% (n=39) saying that most of their friends are made of the members of the Ceylonese community, 26% (n=18) said only half their friends are Ceylonese and the balance 17% (n=12) answered that only some of their friends are Ceylonese. Data from the 3<sup>rd</sup> generation shows a further decline of the Ceylonese community with regards to the composition of friends from the Ceylonese community. 63% (n=30) of Generation 3 answered that only some of their friends were Ceylonese whilst the remaining 37% (n=18) admitted that none of their friends are within the Ceylonese community.

#### 4.2.2.2 The Role of Ceylonese Tamil

This following graph presents the use of Ceylonese Tamil with Ceylonese friends in percentages for all three generations. This data is important to understand the relevance of the language within the community.



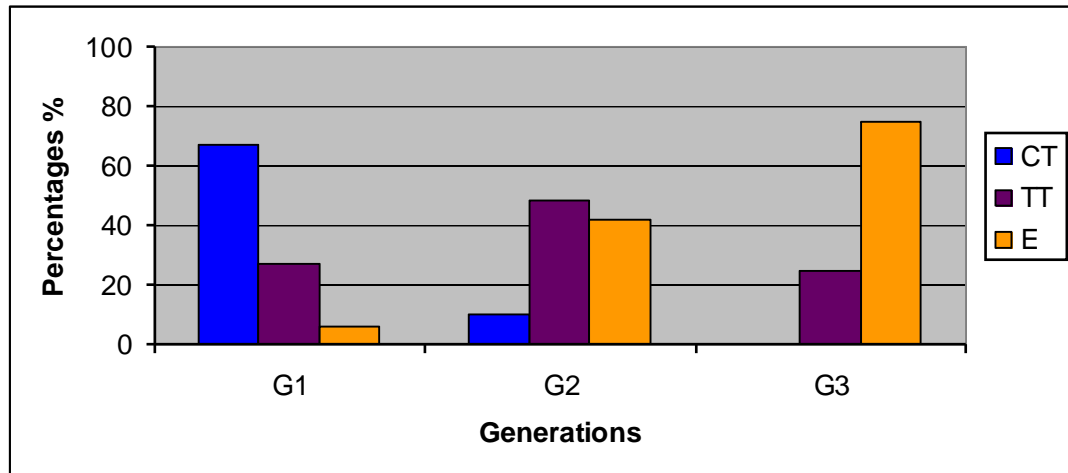
**Graph 4.2 Use of Ceylonese Tamil with Ceylonese friends**

Graph 4.2 shows that 100% of Generation 1 indicated that they use Ceylonese Tamil when speaking with their Ceylonese friends. Generation 2 show that the role of Ceylonese Tamil language has decline as only 35% use the Ceylonese Tamil language when conversing with their friends. The 3<sup>rd</sup> generation of the community show a further decline in the role of Ceylonese Tamil within the community. Only 17% of the



members of the community answered that they use the Ceylonese Tamil as a preferred language when speaking with their Ceylonese friends.

#### 4.2.2.3 Preferred language when speaking to friends



**Graph 4.3 Preferred languages when speaking to friends**

The 1<sup>st</sup> generation community from the data shows that the Ceylonese Tamil language remains the dominant language among friends with a percentage of 67%. The data shows also that 27% of Generation 1's communication among friends is through the Tamil Tamil language while the English language is at 6%.

Among the Generation 2, the dynamics of medium of language change drastically. Ceylonese Tamil does not remain the most common language among friends as only 10% utilise the language as a medium of communication. The Tamil Tamil and English language develop as the more prevalent language among Generation 2 within their friends. The Tamil Tamil language scores 48% while English scores 42%.

The data from Generation 2 shows that Ceylonese Tamil language has diminished as a medium of communication among friends, which show none of them speak the language among friends. The role of Tamil Tamil has also declined as the respondents

state that they utilise 25% of their communication through the Tamil Tamil language. 75% of the respondents indicated they use the English language as the main choice of communication with their friends.

#### 4.2.3 Domain of Entertainment

**Table 4.6 Preferred languages in Entertainment**

Gen	Language Used	Listen to songs		Watch TV programmes		Watch movies		Watch / listen to news		Read newspapers / magazines / books	
		F	%	F	%	F	%	F	%	F	%
G1	CT	-	-	-	-	-	-	-	-	19	58
	TT	22	67	28	85	30	91	25	76	11	33
	E	11	33	5	15	3	9	8	24	3	9
<b>Total</b>		<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>
G2	CT	-	-	-	-	-	-	-	-	-	-
	TT	39	57	37	54	36	52	27	39	21	30
	E	30	43	32	46	33	48	42	61	48	70
<b>Total</b>		<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>
G3	CT	-	-	-	-	-	-	-	-	-	-
	TT	10	21	7	15	19	40	-	-	-	-
	E	38	79	41	85	29	60	48	100	48	100
<b>Total</b>		<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>

Key

CT - Ceylonese Tamil

F - Frequency

TT - Tamil Tamil

% - Percentages

E - English

This part of the data discusses the relevant languages in the domain of entertainment and in particular; music, television programmes, movies, news and readership of magazines and books. It should be noted that there are no channels in Ceylonese Tamil in Malaysia, hence the community have opted in watching Tamil Tamil & English programmes due to the absence of the Ceylonese Tamil channel & programmes. The results are tabulated in Table 4.6.

#### **4.2.3.1 Generation 1**

The 1<sup>st</sup> generation members of community due the lack of options in media for the Ceylonese community were forced to patronize the Tamil Tamil and English language options. This established a trend that was bias towards the Tamil Tamil language against the English language option. In all the five fields, the 1<sup>st</sup> generation community's data showed a preference towards the Tamil Tamil language option rather than the English. Even when the Ceylonese Tamil option is established through reading newspapers, magazines and books among the print media choices, 58% of the community opted for Ceylonese Tamil, while 33% still opted for the Tamil Tamil option and 9% opted for the English option.

#### **4.2.3.2 Generation 2**

The 2<sup>nd</sup> generation of the Ceylonese community from the data shows that the community has phased out the use Ceylonese Tamil in all forms of media. The data shows that in the field of music, TV programmes and movies show that the Tamil Tamil language is still the prevalent option over the English language for the community. However there is a change in the field of news and reading of newspapers, magazines and books. From the data, the community prefers the English language over the Tamil Tamil language.

#### **4.2.3.3 Generation 3**

The data on the 3<sup>rd</sup> generation of the community show that the respondents have opted to move towards the English language as the preferred language in the domain of entertainment. The English language dominated all the five fields of the survey over the Tamil Tamil language. The Ceylonese Tamil language as with previous generation has been phased out by the respondents of the 3<sup>rd</sup> generation.

#### 4.2.4 Domain of Religion

**Table 4.7 Preferred languages in Religion**

Generation	Language Used	Pray in		Listen to sermons / preaching		Speak with another Ceylonese in the house of worship	
		F	%	F	%	F	%
G1	CT	16	48	-	-	28	85
	TT	12	36	21	64	3	9
	E	5	16	12	36	2	6
<b>Total</b>		<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>	<b>33</b>	<b>100</b>
G2	CT	2	3	-	-	12	18
	TT	42	61	18	26	34	49
	E	25	36	51	74	23	33
<b>Total</b>		<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>	<b>69</b>	<b>100</b>
G3	CT	-	-	-	-	3	6
	TT	27	56	3	6	10	21
	E	21	44	45	94	35	73
<b>Total</b>		<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>	<b>48</b>	<b>100</b>

Key

CT - Ceylonese Tamil

TT - Tamil Tamil

E - English

F - Frequency

% - Percentages

The role of language also is investigated from the domain of religion. This is quantified from three areas; the language that the community pray in, listen to preaches and sermons and also the medium of communication in which the community speak to each other in a house of worship. It must be noted here that 74% of the respondents are of the Hindu religion and only 26% are of the Christian religion. From the data, it is discovered that the 1<sup>st</sup> generation utilise the Ceylonese Tamil language; 48% pray in the language, 0% for preaching and sermons, and 85% for communication among community members in a house of worship. It should be noted that there is a zero percentage in listening to preaching and sermons due to the fact that there are no

services conducted in Ceylonese Tamil in churches in Klang. Therefore it can be concluded that the Ceylonese Tamil language plays an important role in the domain of religion. Tamil Tamil also plays a significant role as language within domain of religion. The results show that the members of the community utilise the Tamil Tamil language as the following; 36% for prayer, 64% for preaching and sermons, and 9% for communication among community members in a house of worship. The English language also plays a significant role within the domain. Results show that language is used 16% when praying, 36% for preaching and sermons, and 6% for communication among community members in a house of worship.

The 2<sup>nd</sup> generation results show a decline when compared to the earlier generation in the role of Ceylonese Tamil within the domain of religion. Data shows that only 3% of the community pray in the language whilst 18% (n=12) use the language when communicating among community members in a house of worship. Both the Tamil Tamil and English language have developed within the domain of religion. Data shows that 61% (n=42) of the community pray in Tamil Tamil, 26% (n=18) listen to preaches and sermons in Tamil Tamil, and 49% (n=34) speak Tamil Tamil among community members in a house of worship. As for the English language, 36% (n=25) indicated preference in praying in English, 74% (n=51) preferred to listen to preaches and sermons in English, and 33% prefer to communicate in English with other community members in a house of worship.

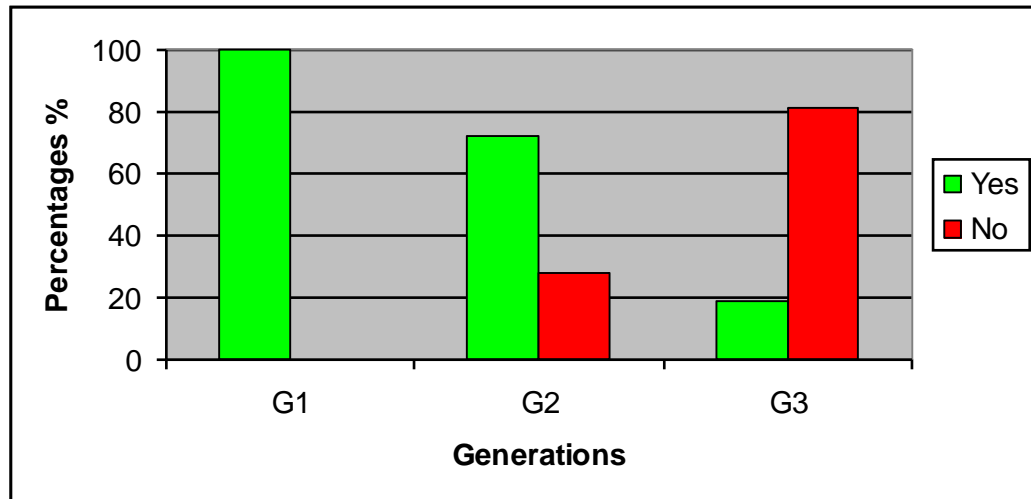
Generation 3`s results show that the Ceylonese Tamil language have become non relevant in the domain of religion. The data show that the language non-existence when praying and listening to preaching and sermons. However, 6% (n=3) still use the Ceylonese Tamil language when communicating among community members in a house of worship. Even the Tamil Tamil language shows a decline as the results show.

Data shows that 27 respondents (56%) pray in Tamil Tamil, 3 respondents (6%) prefer to listen to preaching and sermons in Tamil Tamil and 10 respondents (21%) speak to the community members in Tamil Tamil in a house of worship. The most relevant language that emerges from this domain is English. Data shows that 44% (n=21) pray in English, 94% (n=45) prefer to listen to preaching and sermons in English and 73% (n=35) speak English with community members in a house of worship.

### **4.3 Language Perception**

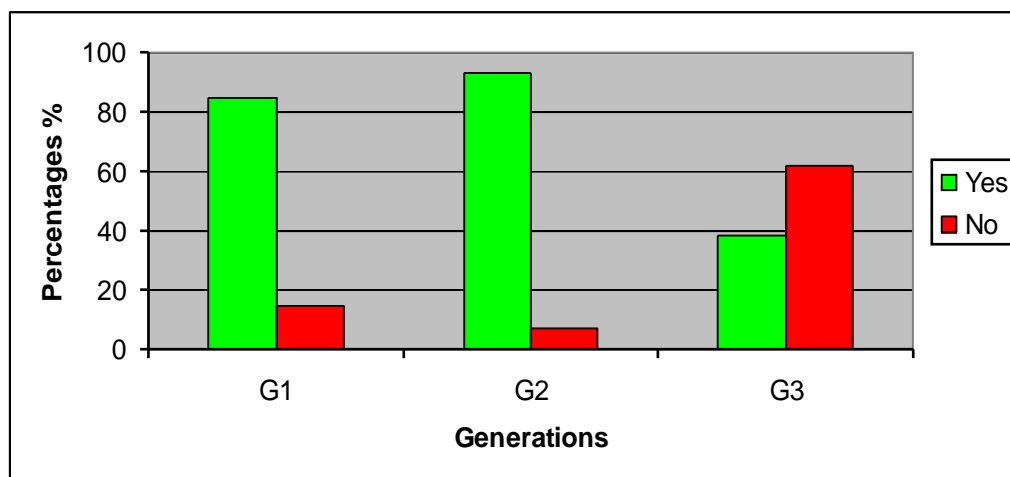
This section addresses the attitude and perception of the respondents towards the Ceylonese Tamil language and also the other main languages used in Malaysia. Their attitudes towards a language may indicate the importance they place on a particular language which in turn may determine their language use. Firstly, the respondents were asked whether Ceylonese Tamil, Tamil Tamil, English and Malay were important to them. The four graphs below show their responses whether on the affirmative or negative. Then they were asked whether they were conscious of being a Ceylonese Tamil. Next they were asked if there has been a shift of language use from Ceylonese Tamil to Tamil Tamil or English. Finally, they were questioned about the survival of the Ceylonese Tamil culture in Malaysia.

The graph below shows the frequency of respondents who find Ceylonese Tamil useful.



**Graph 4.4 Ceylonese Tamil is useful**

Graph 4.4 shows that all the respondents from Generation 1 stated that Ceylonese Tamil is useful in their daily life. On the other hand, only 72% from Generation 2 believe it is useful where as the remaining 28% do not believe it is useful in their daily life. Generation 3 respondents have the lowest percentage with only 19% admitting that Ceylonese Tamil is important in their daily life. Clearly there is a decrease over the generations in terms of the usefulness and importance of this language.



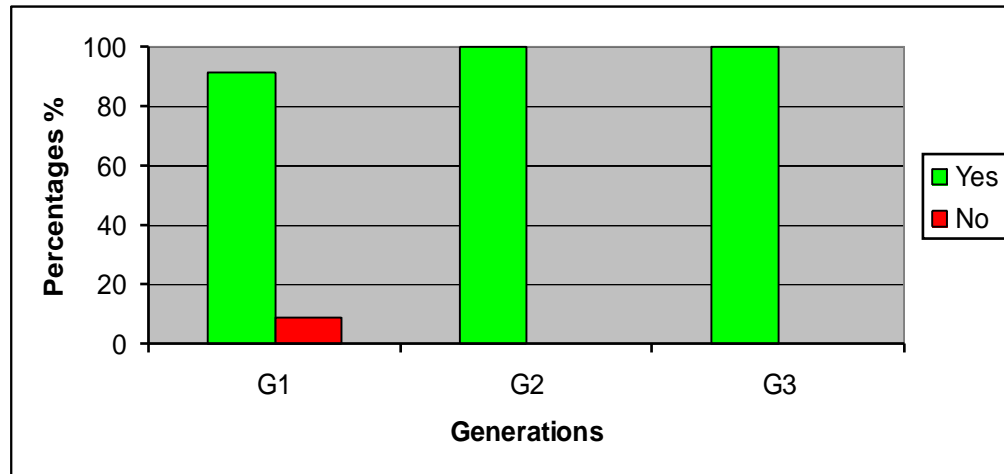
The graph shows the frequency of respondents who find Tamil Tamil useful.

#### Graph 4.5 Tamil is useful

Tamil, the language of the largest ethnic Indian group, shows a more positive result in comparison with that of the Ceylonese Tamil language. Although the Generation 1 respondents find Ceylonese Tamil to be a more useful language (100%) in comparison to Tamil Tamil (85%), however Generation 2 and Generation 3 find Tamil Tamil to be a more useful language. 93% of Generation 2 answered that it is useful and only 7% answered it is not useful compared to 72% and 28% respectively who find Ceylonese Tamil useful. As for Generation 3, 38% (n=18) admitted that the Tamil Tamil language is useful and 62% (n=30) stated that it is not useful compared to only 19% and 81% respectively who find Ceylonese Tamil useful. This clearly shows that Generation 2 and 3 places more importance on the Tamil Tamil language compared to the Ceylonese Tamil language.



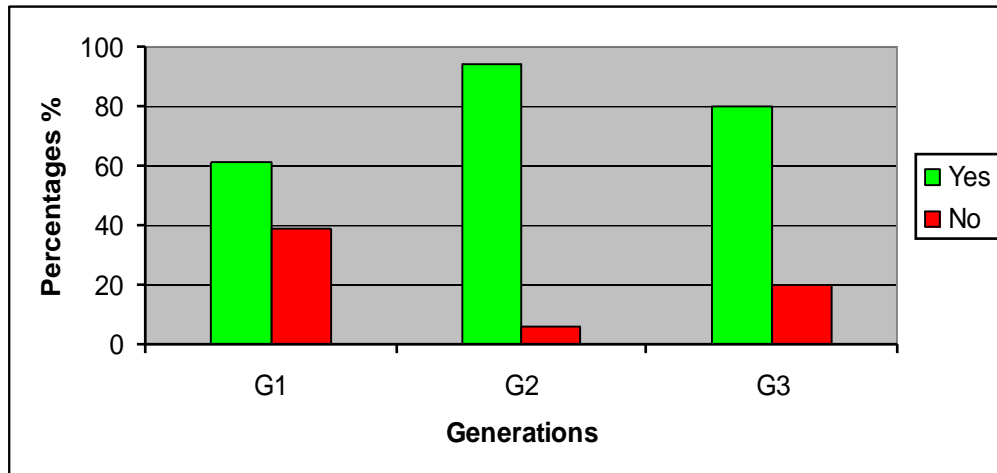
The graph below shows the frequency of respondents who find English useful.



**Graph 4.6 English is useful**

English is without a doubt the most important language among the respondents in this study among the Ceylonese Tamils as shown in the graph. 91% of Generation 1 and all of Generation 2 and Generation 3 respondents find English useful in their daily life. On the whole, 147 respondents have stated that English is important in their daily lives compared to 92 respondents who admitted that Ceylonese Tamil is also important. Even though this is not a conclusive proof that there will be a shift away from Ceylonese Tamil, it shows that English is more important than Ceylonese Tamil in this community's life.

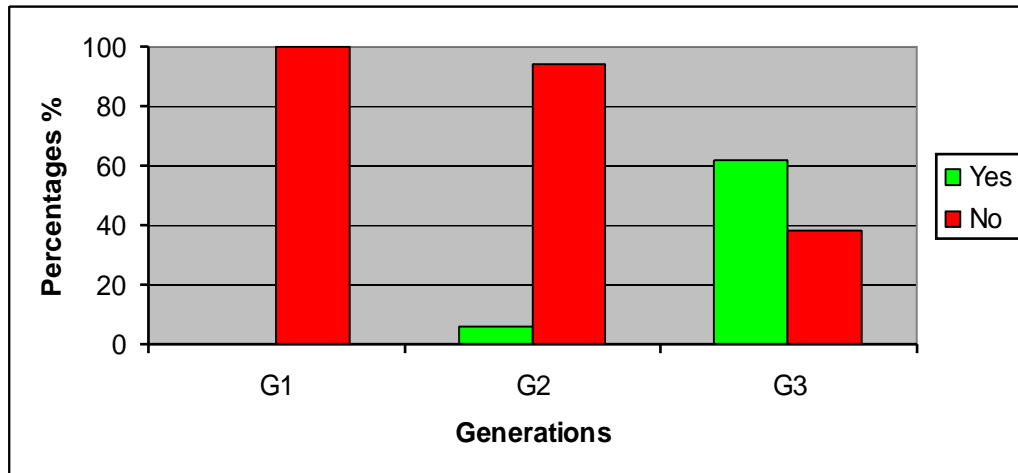
The graph below shows the frequency of respondents who find Malay useful.



**Graph: 4.7 Malay is useful**

The national language is not perceived to be as important as English among all three generations. However, it is more important than Ceylonese Tamil among Generation 2 and Generation 3. 72% from Generation 2 have indicated that Ceylonese Tamil is useful in their daily life compared to 94% who have said that Malay is important. As for Generation 3, 19% indicated that Ceylonese Tamil is important compared to 80% who stated that Malay is important in their daily life. Malay being the national language is perceived to be more important than Ceylonese Tamil. On the other hand, the importance placed on Malay seems to be declining from Generation 2 (94%) to Generation 3 (80%) as shown in Graph 4.7.

This may be due to the importance placed on English, a global language, in the national and international level.

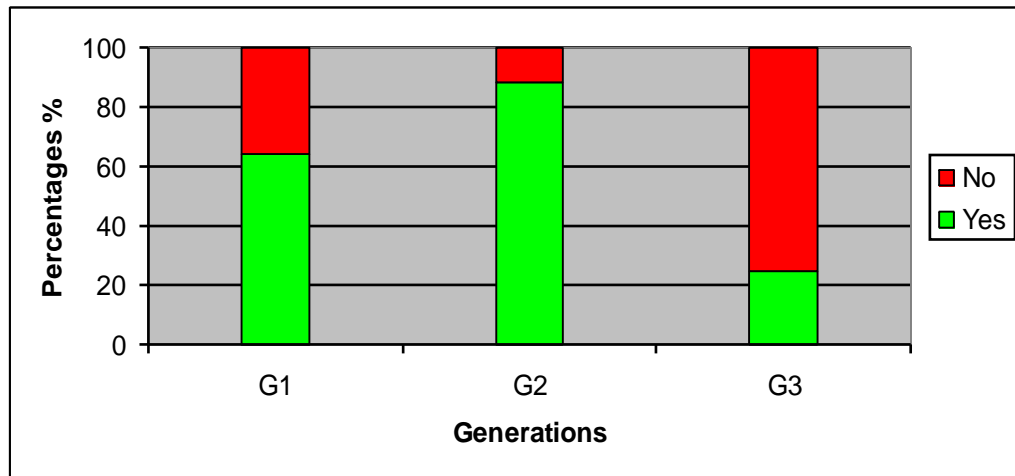


The graph below shows the negative perception of the Ceylonese community.

#### **Graph 4.8 Consciousness of being a Ceylonese**

Question 24 addresses the negative perception of the Ceylonese community which is consciousness. According to Generation 1, all of them (100%) disagree that there is a negative perception of being part of the Ceylonese community. However, Generation 2 began to develop negative self-consciousness with being identified as a Ceylonese Tamil as 6% (n=4) agreed that there are negative connotations. This statistics increased among members of Generation 3 as 62% (n=30) agreed there is a negative perception of being identified as a Ceylonese Tamil. This negative consciousness may be brought about by the term “panna kotte” which Ceylonese Tamils are often teased with which means stingy.

The graph below shows the shift of language use from Ceylonese Tamil to Tamil Tamil

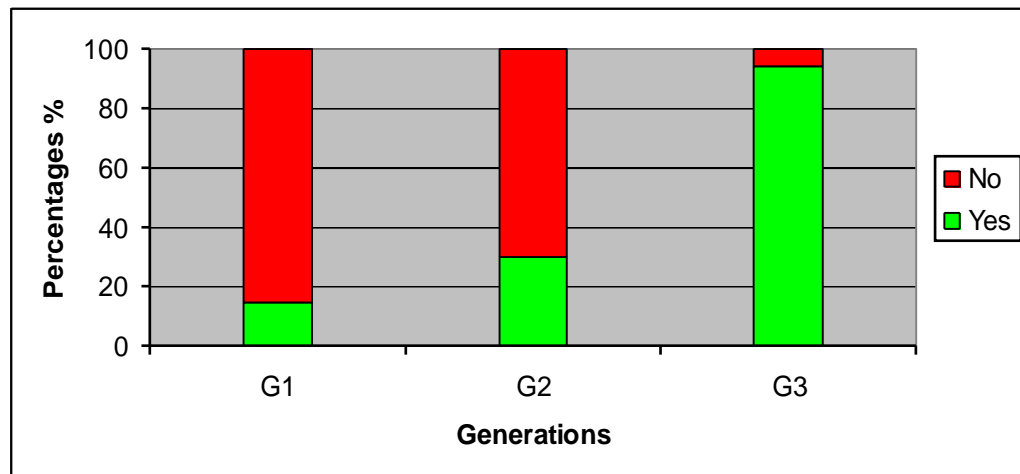


**Graph 4.9 Shift of Language Use from Ceylonese Tamil to Tamil Tamil**

Question 25 deals with the acceptance of the shifting of the medium of communication from the Ceylonese Tamil language towards the Tamil Tamil language. According to the 1st generation respondents, 64% (n=21) agree that there is a shift where as 36% (n=12) state otherwise. The 2nd generation respondents show a higher rate of acceptance towards the shift, scoring 84%. Generation 3 results show that only 25% (n=12) indicate that there has been a shift of language from Ceylonese Tamil to Tamil Tamil but a high 75% (n=36) believe that a shift from the Ceylonese Tamil language to the Tamil Tamil language has not happened. Data from the graph shows that

Generation 2 respondents strongly believe that there has been a shift from the Ceylonese Tamil language to the Tamil Tamil language.

The graph below shows the shift of language use from Ceylonese Tamil to English

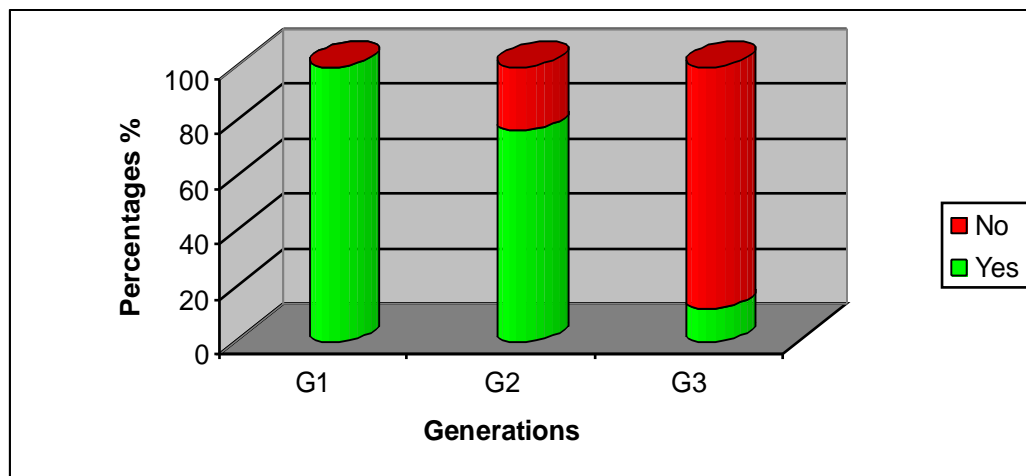


**Graph 4.10 Shift of Language Use from Ceylonese Tamil to English**

Question 26 deals with the acceptance of the shifting of the medium of communication from the Ceylonese Tamil language towards the English language. According to the 1st generation respondents, only 15% (n=5) agree that there is a shift. The 2nd generation respondents show a slightly higher rate of acceptance towards the shift, scoring 30% (n=20). The results of the 3<sup>rd</sup> generation show that 94% (n=45) accept there has been a shift of language from Ceylonese Tamil towards the English language as their medium of communication. Data from this graph clearly shows that Generation

3 strongly believe that there has been a shift from the Ceylonese Tamil language to the English language.

The graph below shows the importance of the survival of the Ceylonese Tamil culture in Malaysia.

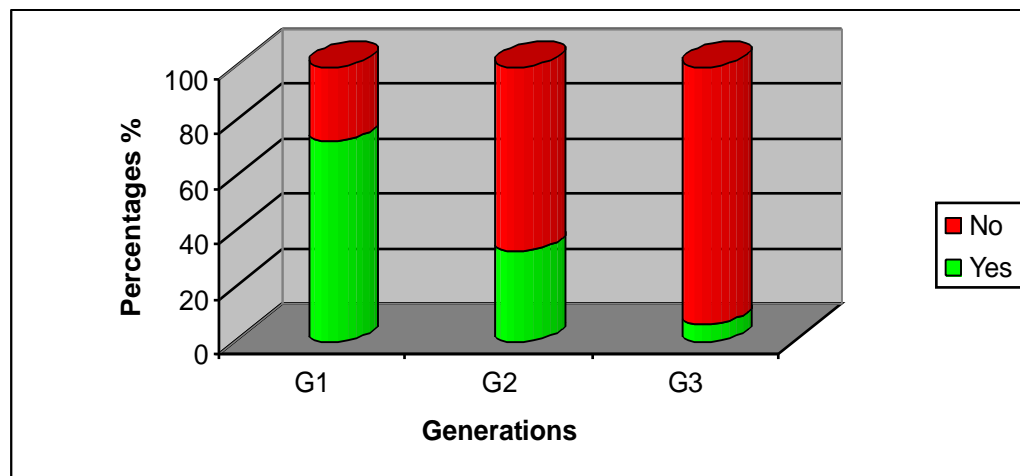


**Graph 4.11 Importance of the Survival of Ceylonese Tamil culture in Malaysia**

Question 27 deals with the importance placed by the community towards the survival of the Ceylonese Tamil language and culture within the community in Malaysia. 100% of the respondents of Generation 1 agreed that there need to be importance in placing effort towards the survival of the Ceylonese Tamil language and culture within the community in Malaysia. However, results show that the 2<sup>nd</sup> generation place lower

expectations towards the language and culture's survival with a score of 77%. The results of the 3<sup>rd</sup> generation show the lowest score with only 12% are interested or have given serious thought on the survival of the Ceylonese Tamil language and culture in Malaysia.

The graph below shows the survival of the Ceylonese Tamil culture in Malaysia.



**Graph 4.12 Survival of Ceylonese Tamil culture in Malaysia**

Question 28 deals with the thoughts of the community on the survival of the Ceylonese Tamil language in the future. The 1<sup>st</sup> generation results show that 73% (n=24) have positive thoughts on the survival of the language in the future, while the 2<sup>nd</sup> generation shows a sharp decline, with only 33% (n=23) having positive thoughts on the

language's survival. The results of the 3<sup>rd</sup> generation show a much lower belief on the survival of the language, only 6% had positive thoughts whilst 94% (n=45) believe that the Ceylonese Tamil language will not survive.

#### **4.4 Summary of Analysis**

This chapter has provided data which is important in developing the findings of this research project. Results show that Generation 1 still place importance to the Ceylonese Tamil language, they have also inculcated a culture of acceptance to other languages. The community has understood the dynamics of society and developed into tri-lingual or even at time quad-lingual society. This culture is seen to be passed onto the next generation. Generation 2 of the community given their inter-dependence of a larger community have developed their language skills on the languages. The data shows however the decline in importance of the Ceylonese Tamil language had began here. Generation 3 have showed that they have moved away from both Tamil languages, and developed their skills in the English and Malay language.