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RESEARCH ARTICLE

The Preservation of the Javanese Language in the Special Region of Yogyakarta

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Abstract. The purpose of this study is to map the vulnerable Javanese language in the Special Region of Yogyakarta, namely in the City of Yogyakarta and in the regencies of Sleman, Gunungkidul, Kulon Progo, and Bantul. Furthermore, it seeks to understand the role of different agents in preserving the Javanese language in those areas. Due to the dominating use of Indonesian language, the Javanese language has decreased in usage in various modes of communication in schools especially Jawa krama (medium-register variety). Making this language vulnerability mapping is important to locate in the context of the region, the language vulnerability that occurs more than other regions. This mapping can be used by the policy makers to strengthen the Javanese language used in the regions. A geographic information system was used to map the language's vulnerability in this region. The findings of this research are, first, there is an even distribution of the level of language vulnerability throughout the region, especially in the declining usage of Jawa krama. Second, schools no longer serve as agents in the preservation of the usage and competence of the Javanese language, especially Jawa krama. Third, family and social environments still hold potential for the preservation of the Javanese language, although mostly for Jawa ngoko.

1. Introduction

The purpose of this study is to produce maps of the Javanese language's vulnerability due to the potential declination of the language's usage in the Special Region of Yogyakarta (Daerah Istimewa Yogyakarya, or DIY) as a result of globalization and cosmopolitanism. Globalization is defined as a condition in which global influences become part of people's lives in a broad and universal way (Furqan, 2016; Udasmoro & Setiadi, 2021). In addition, cosmopolitanism is a condition where a group becomes merged with other groups in a complex manner (Kusumaningrum, 2019). Globalization has an impact on the use of foreign languages that is getting stronger, especially in language absorption, such as English. Meanwhile, cosmopolitanism has the effect of increasing the spread of the national language as the language used in everyday life. As a result, Javanese is becoming less desirable, especially by the younger generation. Furthermore, the role of different agents in preserving the Javanese language in those areas is taken into account for analysis. As for globalization and cosmopolitanism, these two aspects occur at a macro level in DIY and have become an actual profile of the province (Udasmoro & Anwar, 2019). These mixtures include the amalgams of national, racial, ethnic, religious, and cultural backgrounds, among others.

In the context of the Javanese language, there are levels of register, and among them are *ngoko* (low register), *krama* (medium register) and *krama inggil* (high register). In Indonesia thus far, linguistic researchers tend to focus only on structure and linguistic content. In terms of the Javanese language, researchers tend to only study its usage in a particular area (Anggraini, 2012; Kartikasari et al., 2018;

Sunarso, 2012) or its cultural functions (Isodarus, 2020; Munandar, 2013). Not many linguistic researchers have been done on language geography but in the national level. Dialect and language geography mapping was carried out in the 1980s and the 1990s by the National Center for Language Development (*Pusat Pembinaan dan Pengembangan Bahasa*) of the Ministry of Education and Culture. In the three decades that have followed, the languages must have undergone some highly dynamic developments. Considering Indonesia's vast territory of 5,193,250km², with more than 700 languages that vary greatly in terms of nature, as well as of the ethnicities that use them from the western to the eastern corners of Indonesia, it is necessary to look at the geographical aspect of those languages. Furthermore, the preservation of the Javanese itself can also be influenced by the old Javanese tradition and literary theories (Aminullah, 2021). It means that the Javanese can also be learned through any literary work and tradition. For example, through the *Lampahan Juměněngipun Nata Dewi Kancana Wungu (LJNDKW)* which is a fragment of the legend of Damarwulan, its author wants to communicate how the position of a queen amid the context of patriarchal structure and women leadership (Habibah & Hanidar, 2022). The readers are provided with the media to learn the Javanese deeper in this case. In another article, readers are encouraged to build their own interpretation between two books, *Naked Traveler* and *Jilbab Traveler* (Jaya & Pratama, 2021). It emphasizes that learning and interpreting a language can be effectively conducted through a literary work. In addition, the dynamics of population movement have also been high, as well as the policies that continue to change in linguistic context.

The studies reviewed above generally focused on mapping of the Bahasa Indonesian language. Their aim was

to understand the borders of the linguistic dialects in different regions of Indonesia because there are hundreds of Bahasa Indonesia dialects among many different ethnic groups.

However, this research focus on Javanese language and specifically to map the Javanese language in the Region of Daerah Istimewa Yogyakarta. The aim is to understand the vulnerability of the Javanese language based on the maps. By doing so, the preservation of the language can be done by recognizing the areas of vulnerability that exist within the Javanese language.

Various studies have suggested the vulnerability of the Javanese language. Studies that have been done in relation to language vulnerability are divided into two categories. The first looks at how Javanese is used and how its dialects are being preserved (Nirmala, 2016; Saputri & Nurhayati, 2019; Sulistyowati, 2014). Other studies focus on the declination in the use of the Javanese language (Suparta, 2015) by trying to explicate the aspects that contribute to such decline (Nurhayati, 2013). The study by Joseph Errington, for example, specifically shows the potential for the extinction of *Jawa krama* in the regions of Yogyakarta and Surakarta (Errington et al., 1998). The number of users of Javanese, both active and passive, from different language levels are also progressively declining. This observation can be seen from the use of Javanese by school-age children, among others, in everyday life. Studies on preservation strategy (Rochayanti et al., 2014; Santosa, 2016) have also been carried out, namely on efforts that have been made by schools, government institutions, the private sector and the general public, including the media, with the objective of making the Javanese language more appealing to its users (Nirmala, 2016; Saputri & Nurhayati, 2019).

The studies above focused more on the preservation of the Javanese language but were more interested in showing the sociological aspects of the preservation of the language. They explained the practice of changes in the use of the Javanese language that have occurred due to the modernization, or other dominant cultural influences (such as Bahasa Indonesia). Meanwhile, this research is more interested in mapping the vulnerability of the Javanese language as an attempt to provide feedback for further preservation of that language.

The expansion of the use of Indonesian as the national language, as well as the primary language of the mass media, is an aspect that contributes to the vulnerability of the Javanese language. Moreover, the dominant use of the Indonesian language in schools adds to this issue. Three decades ago, schools in DIY still adopted bilinguality (Javanese and Indonesian) in daily communications. Four decades ago, Javanese was the main language of communication between teachers and students in schools in this region. Today, the Indonesian language predominates in all levels of local educational institutions. Various efforts have been made by the DIY government, such as by making learning Javanese a mandatory *muatan lokal* or local content education in elementary to high school curricula (Sugiyono, 2022).

Thus, there are several factors that have caused this vulnerability. First, Javanese is now only actively used by the older generation aged 40 years and over and has experienced a continuous decline among the younger generations. This factor at one point gave rise to the local content (*muatan lokal*) policy in schools, promoting the Javanese language at its core, along with other policies related to local language preservation. Second, the younger generations, especially those of school age, are increasingly using the national language at school

and abandoning Javanese in their communications. Third, Javanese of *krama* levels is barely understood and used by school-age children. *Jawa krama*, especially *krama inggil*, is a language that belongs to the higher class of Javanese society called *priyayi* (nobles of the robe), and even then, these nobles no longer use it intensively.

The expansive politics of the national language is in reality a global phenomenon. Many big countries are facing a similar problem, such as France and the way its when local languages, e.g. Alsacean, are eroded by the massive use of standard French (Parisian). However, in the context of Indonesia, which is made up of a majority of Javanese, the irony of the potential for the extinction of the language is intensified by the fact that it is happening in the Special Region of Yogyakarta, the country's seat of knowledge and the center of Javanese culture. Yogyakarta is a region on the island of Java with a special administrative status. As the center of orientation for Javanese civilization, all Javanese speakers around the world refer to this province in terms of what is considered standard usage of the language. The variety of Javanese that is considered refined or classy must be Javanese à la Yogyakarta. Even Javanese speakers in New Caledonia, which has a significant Javanese ethnic population as part of the Javanese diaspora, regard the Yogyakarta variety of Javanese as standard (Subiyantoro et al., 2017). The province also serves a reference standard in the use of *krama inggil*, a symbol of Javanese courtliness and civility, even though in practice it represents the upper-class Javanese family (Isodarus, 2020).

This research carries the urgency of helping to prevent a more severe declination of the use of the Javanese language. This is due to the general recognition that knowledge and culture can only be learned through language. When a language experiences vulnerability or extinction, the knowledge and culture that are related to it will deteriorate as well.

The research hopes to provide comprehensive maps of the vulnerability of the Javanese language in the scope of DIY, where it has happened, so that localized efforts for the reactivation of the language can be prioritized. In addition to providing maps of the language's usage, as a more comprehensive effort to understanding this issue, exploring the role of the social environments of the language's users (the agents) will be the other focus of this research. In terms of a language's social environments, this study aims to explore the extent to which social circles play a part in preserving the Javanese language. The particular example is *krama inggil*, a variety of the language that represents their identity. To do this, the research first tries to specifically map the positions of the three different varieties of the Javanese language in daily life, represented by respondents who are elementary school, junior high school and senior high school students spread over five districts in DIY, namely the City of Yogyakarta and the regencies of Sleman, Bantul, Kulon Progo and Gunungkidul. Second, the research looks at how social actors and environments (the agents) contribute to the existence of the Javanese language in the five areas.

From the literature review, the mapping of the vulnerability of the Javanese language using the Geographic Information System or other mapping methods has never been done before. This mapping will be highly beneficial in the geographical identification of the potential spread and further deterioration of the language's vulnerability, making ways for different policies to be implemented in the different zones.

Criteria	Kota Yogyakarta	Sleman	Gunungkidul	Kulonprogo	Bantul
Schools	11	12	12	12	12
Number of respondents	67	61	81	71	68
Gender					
Male	30	29	31	23	22
Female	35	42	32	48	38

Table 1. Table of Survey Respondents Data. Source: primary data gathering

2. Methods

This study uses a Geographic Information System method with two different stages in data collection. The first stage is determining the schools' locations in the different surveyed areas. The Elementary, the Junior High and the High School students were selected as respondents because they can be accessed comprehensively in various areas of Yogyakarta. School locations also help to find of research subjects in a more structured way. The goal is to strike a balance between those in the center and those in periphery zones of each district. In terms of age categories, it can also be accessed more efficiently for the research.

The second stage is to conduct the survey. The survey was conducted in elementary schools, junior high schools, and senior high schools — either public or private — in both the central areas and the peripheral zones of the one city and the four regencies within the DIY region. For each level, four schools — two public and two private ones — were selected in the peripheral zones of each district. Similarly, four schools — two public and two private ones — were selected for each level, namely elementary, junior high, and senior high, in each central area of the district. It was especially challenging to find respondents in Yogyakarta City due to the low interest of the schools, and therefore the study only managed to survey 11 schools for this particular area. For the elementary level, this study chose to only survey those from the second grade. For the junior and senior high levels, the study surveyed respondents from the second grade. This was done to provide an interval in order to achieve balance. In total, there were 59 schools and 348 respondents involved in the study. The data were collected by means of survey. The next table shows the number of respondents.

From these data, it can be seen that there are a total of 348 respondents spread across four regencies and one city (5 districts). This number of respondents considers the diversity of the areas which are geographically wide and have different characters, such as urban and rural areas as well as borders with other areas outside Yogyakarta having different usage of Javanese language. In addition, intersectionality with age (from Primary School to High School students) is an important aspect of selecting the number of respondents. In each regency, 12 schools became this study's sites, while Yogyakarta City was represented by 11 schools of elementary, junior high, and senior high levels. In terms of gender, it is apparent that some districts more female students became respondents than males. This is due to field circumstances, namely there were more female students than male ones.

The selection of respondents at each level first and foremost took into account the issue of age. Elementary, junior, and high school students were chosen because it is at their age range that language vulnerability in terms of usage tends to find reinforcement. It is for this reason that age becomes the main variable in this study. The second consideration is the issue of the language's social environments, such as the role of family and community in language preservation, as well as the social class — either upper or lower — of the respondents. The reason for the latter is the differences in the language patterns used by those from the upper social class in comparison to the those from the lower one in their daily lives.

The study employed a Geographic Information System (GIS) method. GIS is a method used to analyze an unlimited amount of spatial data (Brimicombe, 2020). The GIS also provides researchers with information of specific spatiality. It works by collecting data that will be used as variables in a study. The data will then be analyzed and displayed in the forms of maps and their corresponding spatial information. Different entities thus become connected in geographical spaces (Yuwono & Winardi, 2018).

3. Result and Discussion
Profile of the Special Region of Yogyakarta

The Special Region of Yogyakarta is a province that carries a symbolic power as "The Heart of Java". It is situated on the southern side of the middle portion of the island of Java. The province has a population of 3.882.288 people and an area of 3,133.15 Km2. The total area is divided into one city and four regencies (district is used to name city of Yogyakarta and 4 regencies). The City of Yogyakarta, the smallest of the five divisions with 32.50 km^2, is located at the center of the province. The total population of Yogyakarta City is 435.936 people. Bantul, with an area of 508.13 km^2, is a regency located south of Yogyakarta City. The total population of Bantul is 1.029.997 people. North of Yogyakarta City is Sleman Regency, with an area of 574.82 km^2. The total population of Sleman is 1,232.598 people. Located on the western side of the province is Kulon Progo Regency, with an area of 586.28 km^2. The total population of this regency is 434,483 people. Last but not least is Gunungkidul Regency. It covers the largest area of 1,431.42 km^2, and has a population of 747,274 people (BPS Yogyakarta, 2020).

The following is a map of The Special Region of Yogyakarta with its five areas, which became the field of this study.

The Special Region of Yogyakarta has a total of 2,011 elementary schools, consisting of 1,443 public elementary schools and 568 private elementary schools. Moreover, out of DIY's 524 junior high schools, 245 are public and 279 are private. Finally, out of the province's 228 senior high schools, 84 are public and 144 are private (Bappeda Yogyakarta, 2021). The following map shows the distribution of schools that were used samples in this study.

This map shows how the research managed to reach broad areas all over the districts. The aim is to provide a more comprehensive picture of the use of the Javanese language
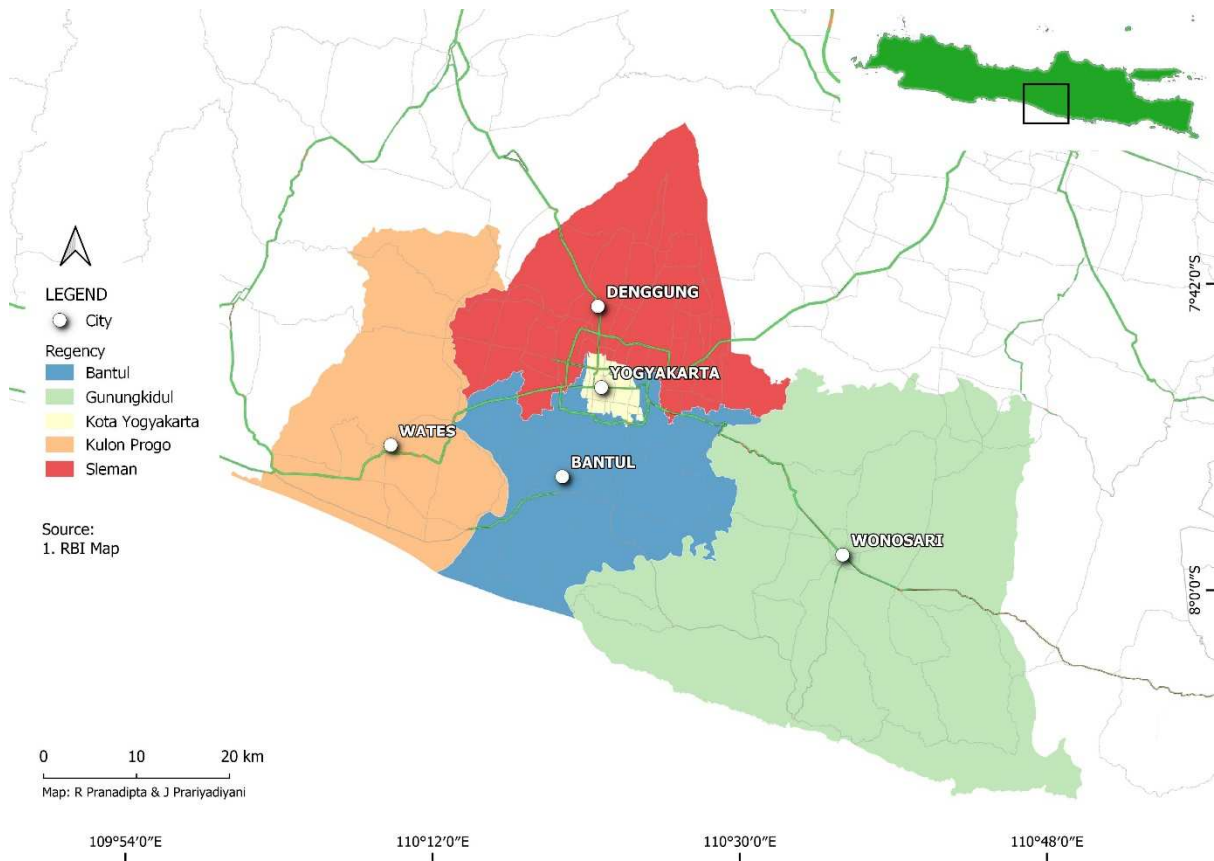
Figure 1. Distribution of The Special Region of Yogyakarta, divided into one city and four regencies.
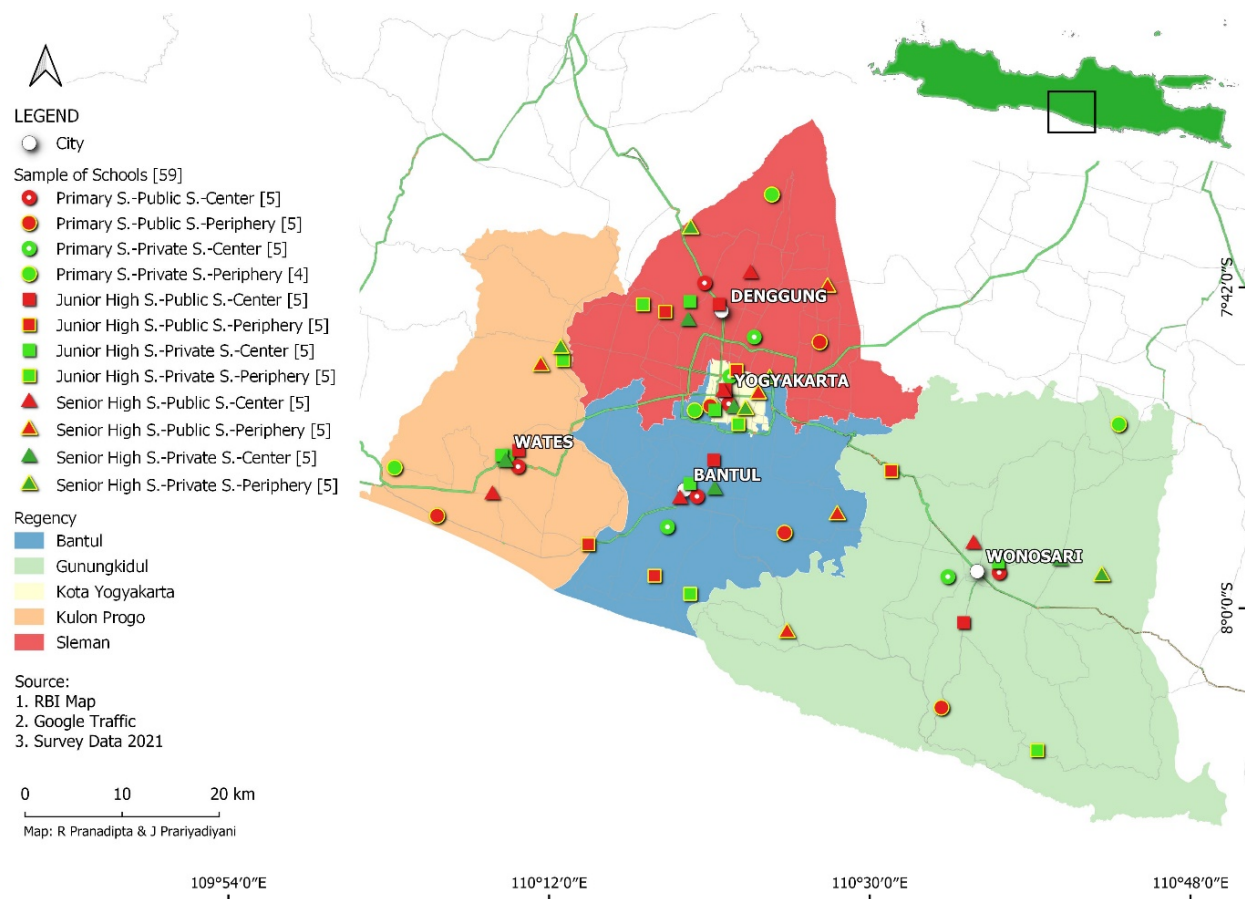

Figure 2. Distr*ibution of school samples in DIY*

in both the central (urban) and peripheral (rural) areas of the regencies. The data collection from schools in central and peripheral areas was done to see the role of schools in preserving the language in geographically different areas. In addition, the selection of both public and private schools was done to see how different institutions play their roles in the mechanisms for implementing the use of Javanese in schools and in learning. In the policy, there has not been a statistical survey related to the usage of the Javanese language.

The most relevant study on the vulnerability of the Javanese language was conducted by Errington (1998) in his book *Shifting Languages: Interaction and Identity in Javanese Indonesia*. In this book, he focused on the vulnerability of the Javanese language in the areas of Yogyakarta and Surakarta. Surakarta is a neighborhood area in the eastern part of Yogyakarta, but it belongs to Central Java Province. Like Yogyakarta, Surakarta is also considered the Javanese language and culture preservation pillar.

In 1998, Errington found a declination of *Jawa krama* usage. People in those neighborhood areas have shifted their interactional language from *Jawa krama* to *Jawa ngoko*. Errington argued that the shift showed the shifting of linguistic competence from *Jawa krama* to *Jawa ngoko*. *Jawa krama,* considered harder to employ, was less used especially by the young generation. Moreover, according to Errington, it also showed the shifting of identity. In the context of identity shifting, *Jawa krama,* usually used by the high-class Javanese family, was replaced by *Jawa ngoko,* commonly used for the lower-class people. This identity shifting showed the change in social class relations in society.

This study only focuses on Yogyakarta as the field of research. It looked at the extent to which Javanese language used are preserved by different subjects. In this context, the first subjects observed were schools in the districts. Shown below are the results of the study related to Javanese language usage at *ngoko*, *krama*, and *krama inggil* levels. Subsequently, the roles of the different institutions that are supposed play their part in language preservation will be presented.

Distribution of Javanese Language Usage in DIY

In terms of the preservation of the Javanese language among students of elementary, junior high, and high school levels, a similar pattern was found, namely the tendency to mix Indonesian and Javanese with the increasing domination of Indonesian, although most claim to still be able to speak Javanese. This underscores the finding of a previous researches that language mixing carries risks to certain languages that are considered more marginal (Suparta, 2015). However, at all levels of education in almost all of the districts, *Jawa ngoko* is still dominantly used, but the *krama* varieties, especially *krama inggil*, are barely understood and used by the students.

Elementary School Level

The above map shows that the predominant use of *Jawa ngoko* can be found throughout DIY without exception. In total, 78.48% of the respondents claim to use *Jawa ngoko*. Much less spoken, only by 16.06% of the respondents, are the *Jawa krama* varieties. Meanwhile, the *krama inggil* variety is used by a very small number of the elementary school respondents throughout DIY, namely at 2.37%.
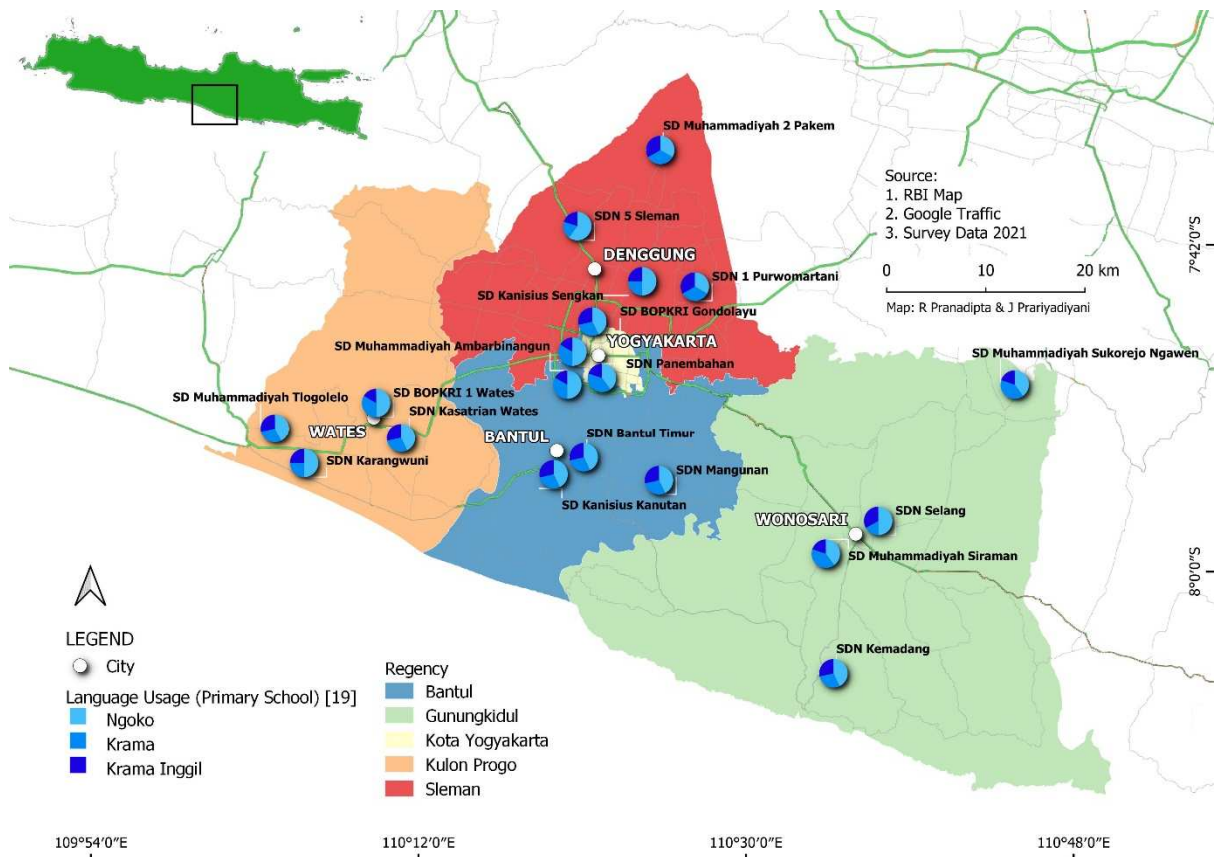

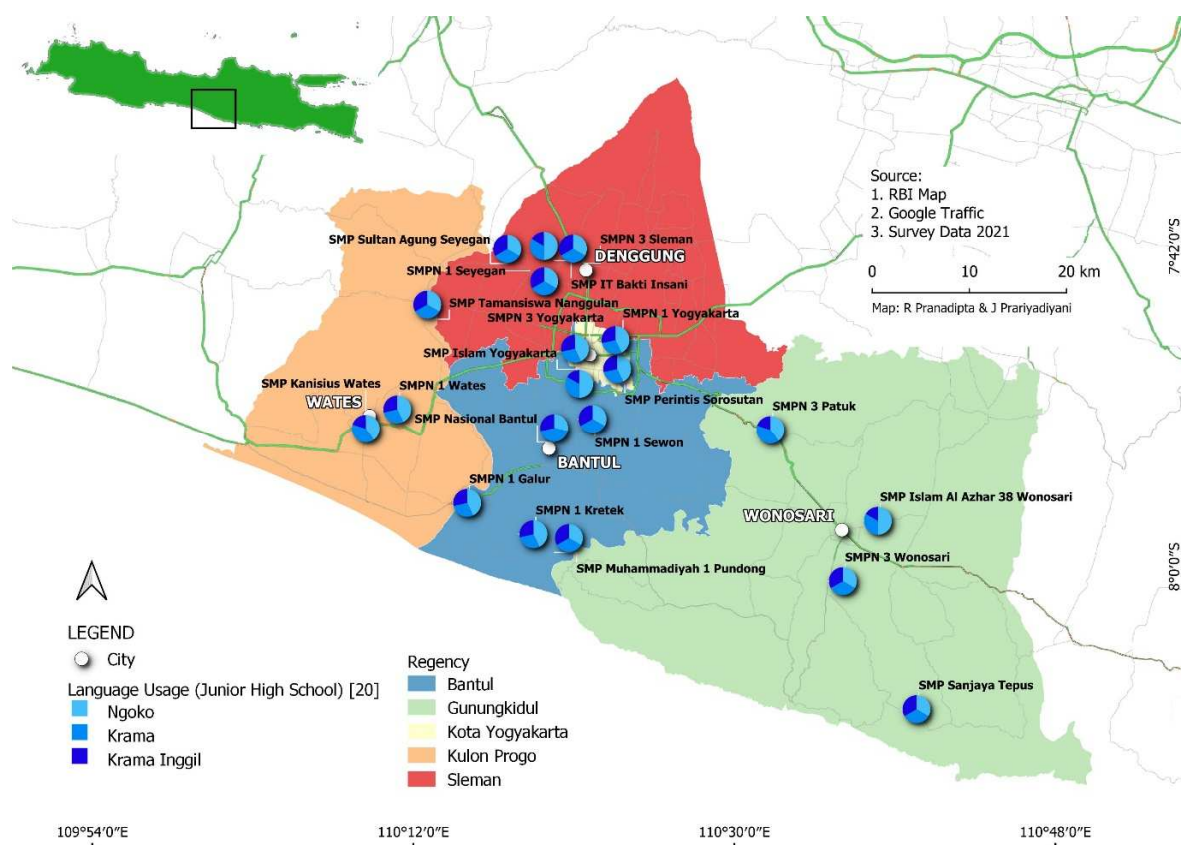Figure 3. Distribution Javanese language usage in elementary schools in DIY

Figure 4. Distribution of Javanese Language Usage in Junior High Schools in DIY

As for the main language used at school, the majority of respondents answered that they use Indonesian. This happens in all of the elementary schools in both the central and peripheral areas of all the districts. There are schools where teachers sometimes use Javanese (alongside Indonesian), but the number is insignificant. The considerably limited use of *Jawa krama* in this instance is due to the language's level of difficulty — complex enough for 2nd grade elementary school children to master.

In this school level, the main issue that Javanese language is the most difficult language (even compared with English in certain private schools) becomes an important point. This issue is used to argue for not using this language at schools.

Junior High School Level

The same pattern is also seen among junior high school students, namely that Jawa *ngoko* is more dominantly used throughout the the central or peripheral areas of the districts, in both private and public schools. However, there is an interesting difference in the map, as in various places in the districts, the usage of *Jawa krama*, both *krama* and *krama inggil,* is higher among the respondents of this education level. The more prevalent use of *krama* and *krama inggil* is inseparable from the development of the language varieties' competencies through daily usage. The higher level of the varieties' mastery owes itself to the factor of daily habitus. The junior high school students' access to *Jawa krama* and *krama inggil* is wider than that of the elementary school students, justifying the increase in the usage of *krama* and *krama inggil* among them.

This Junior high school can be considered as the exploratory level where students have more time to explore the Javanese language. The fact that they are teenagers who are searching for new experiences in the language use support their willingness to speak this language.

Senior High School Level

Despite the high number of junior high school students with *Jawa krama* and *krama inggil* usages, the condition remains stagnant in the pattern found for the senior high school level. Although the competencies should be higher for students of this level due to the potentials of more frequent usage or higher mastery, the reality remains that they do not use the varieties in daily life.

This situation may correlate with the reality that the varieties are no longer used at their schools, or that the varieties are no longer an important aspect of their education considering that they are not in any of the materials they have to study for their final exams or for tests to get into college, for example. Focus on other school subjects has contributed to the stagnant use of Javanese, especially the *krama inggil* variety, at senior high school level. The Javanese language used is not seen as priority in this school level. There is then the decrease of its usage compared to the Junior high school level.

From the patterns of language usage at the different levels of education shown above, one similarity can be seen, namely that the use of *Jawa ngoko* by students dominates at each of the three education levels. On the other hand, the patterns differ from elementary to junior high to senior high school level in terms of the daily usage and competencies of *Jawa krama*. These differences show patterns that are not always the same. Given that schools mainly use the Indonesian language, the school environment is not very significant in efforts to increase the use of Javanese at schools.
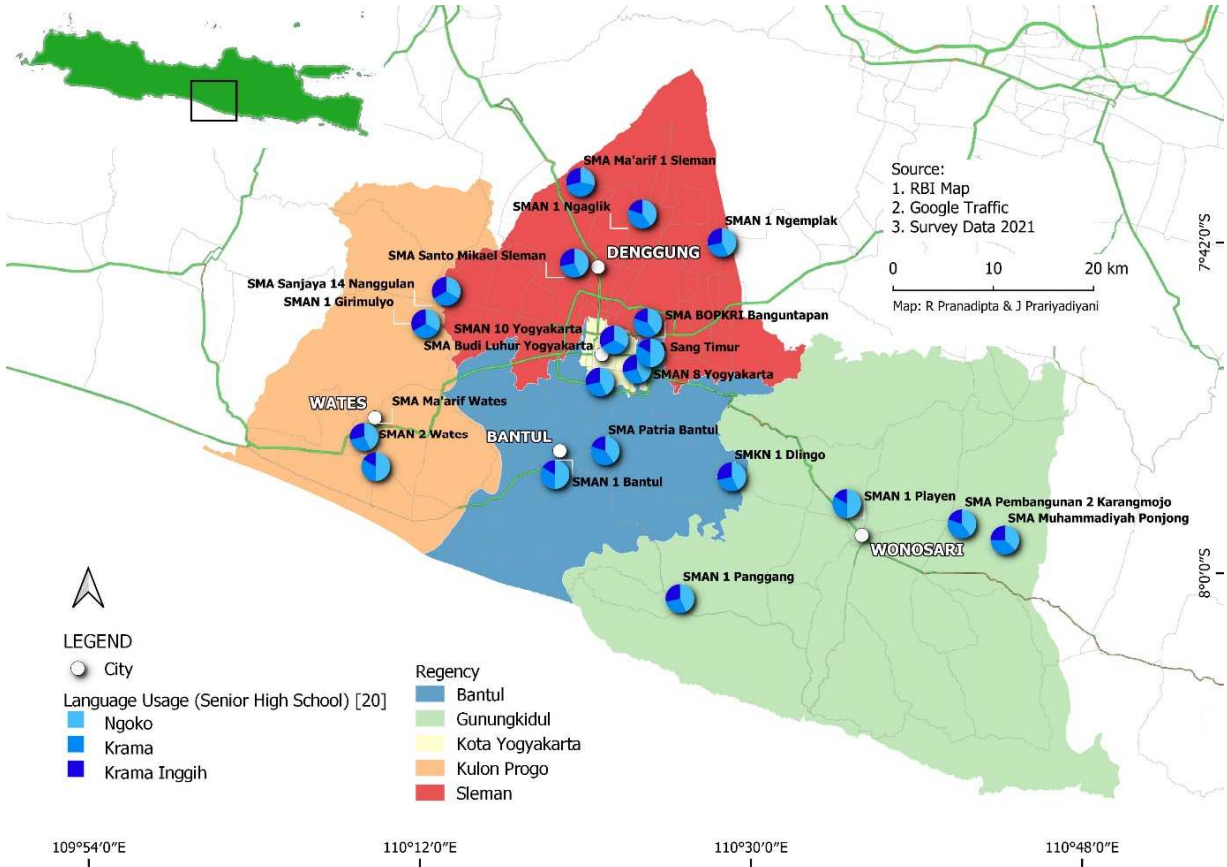
Figure 5. Distribution of Javanese Language usage in Senior High Schools in DIY
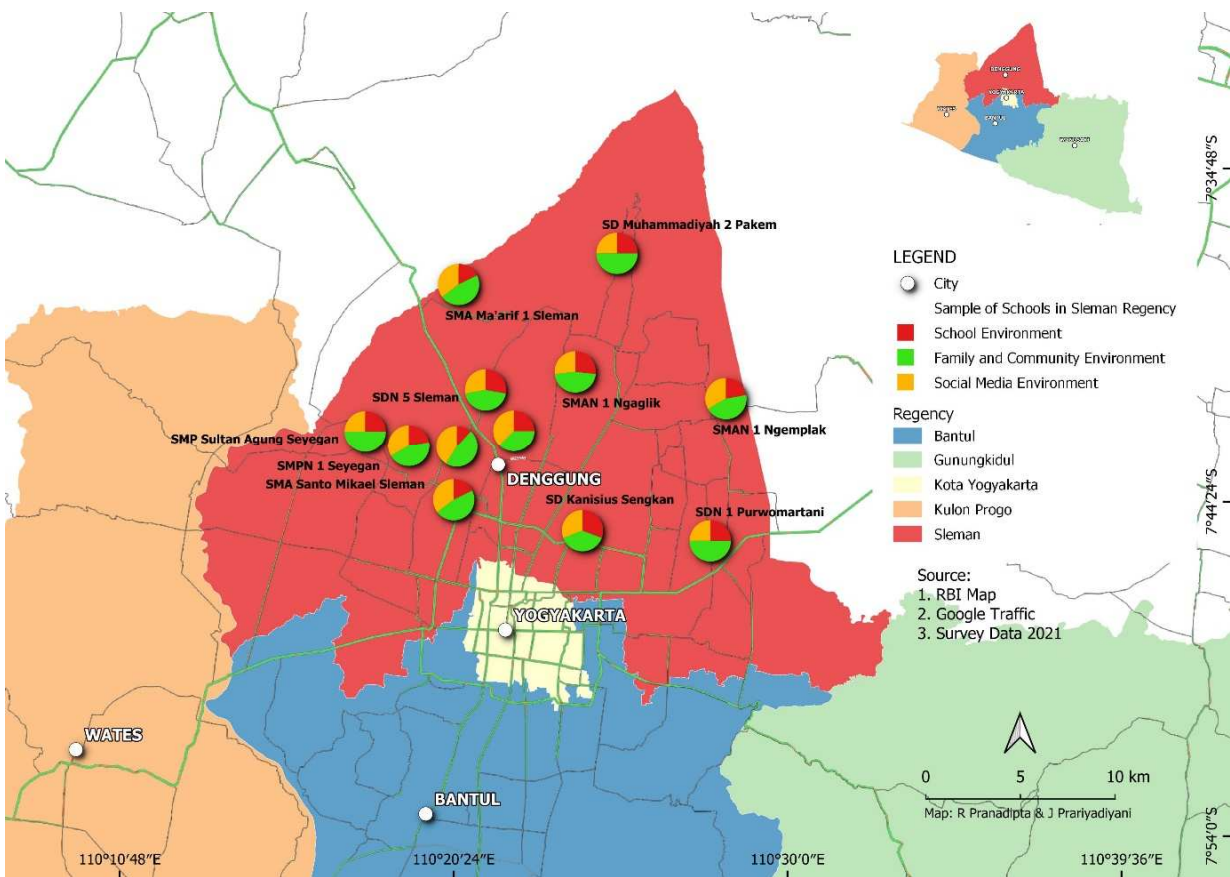

Figure 6. Distribution of school, family, community and social environments' support, Sample of Sleman

Support of Social Environments and Agents in the Preservation of the Javanese Language

The finding that there is no relevance between the role of schools and the increased use of the Javanese language is relevant to other findings in the maps related to the role of social environments and agents in the preservation of the Javanese language. Social environments and agents still play an important role in supporting the use of the Javanese language — *Jawa ngoko*, *krama*, and *krama inggil* alike. Most of the respondents stated that family, social circles (e.g. neighbors and friends), and social media have an influence on their language usage and competencies. Provided below is an elaboration of samples from Yogyakarta City and two regencies (the districts), presenting an overview of the mapping of social influences. The first regency to be sampled was Sleman. Sleman is an area that hosts many local migrants who live in the regency for work reasons, even though they already become the permanent residents of Sleman. Many well-known universities thrive in the area, making it more crowded due to the incoming of students from other areas and provinces. However, Sleman has also big rural areas. The second to be sampled was Gunungkidul regency. The regency happens to be the largest, and yet it is the poorest in terms of economy. It is made up mostly of rural areas. The third to be sampled was Yogyakarta City. The city was chosen because it is the center of the province, and it is entirely urban. The City of Yogyakarta has various trade zones and many schools, some of which are considered to be the most prestigious in all of the province. The more recent zoning system further strengthens the assumption that the students in the city's schools are from the area itself, although it is often proven in the field that the

zoning system does not warrant such correlation. In many cases, students from other districts are registered on their relatives' family cards in order to be included in the desired school's zone.

It is important to show the different profiles used in the sampling process to explain the same pattern found in the different areas. However, irregularities can still be found within that pattern.

Social environments and agents play an important role in motivating students to use the Javanese language. In the above figure, it appears that circles of family, neighbors and friends, as well as social media, play an important part in providing such motivation. However, from the existing pattern, it can be seen that most of the support comes from family. In most of the schools that were sampled, the majority of respondents who found family to be an important support in the use of *basa Jawa* (Javanese language) constituted up to 50% of each school. Moreover, the second aspect that the respondents considered important in supporting their use of the language is the neighbourhood/friendship circle. Social media is also said to be one of the aspects that support their Javanese language competencies and usage, although it is not as significant as family and neighbors/friends.

Respondents in Gunungkidul regency, with a similar profile to those in Sleman, provided the same pattern in which family plays an important role in supporting the competencies and usage of the Javanese language. However, the number of those who gave such answer is significantly higher than those in Sleman. The neighbors/friends factor remain as the second aspect.
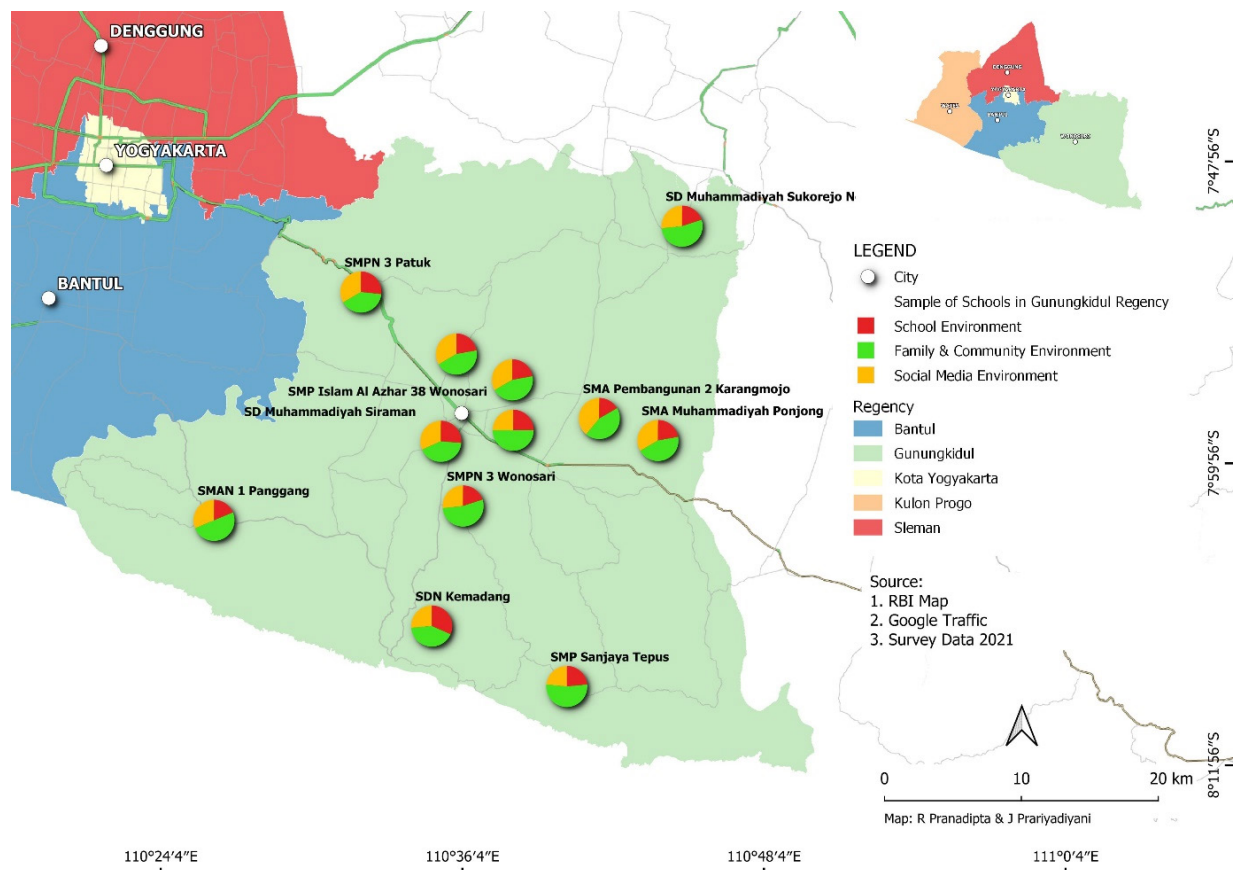

Figure 7. Distribution of school, family, community and social environments' support, Sample of Gunungkidul
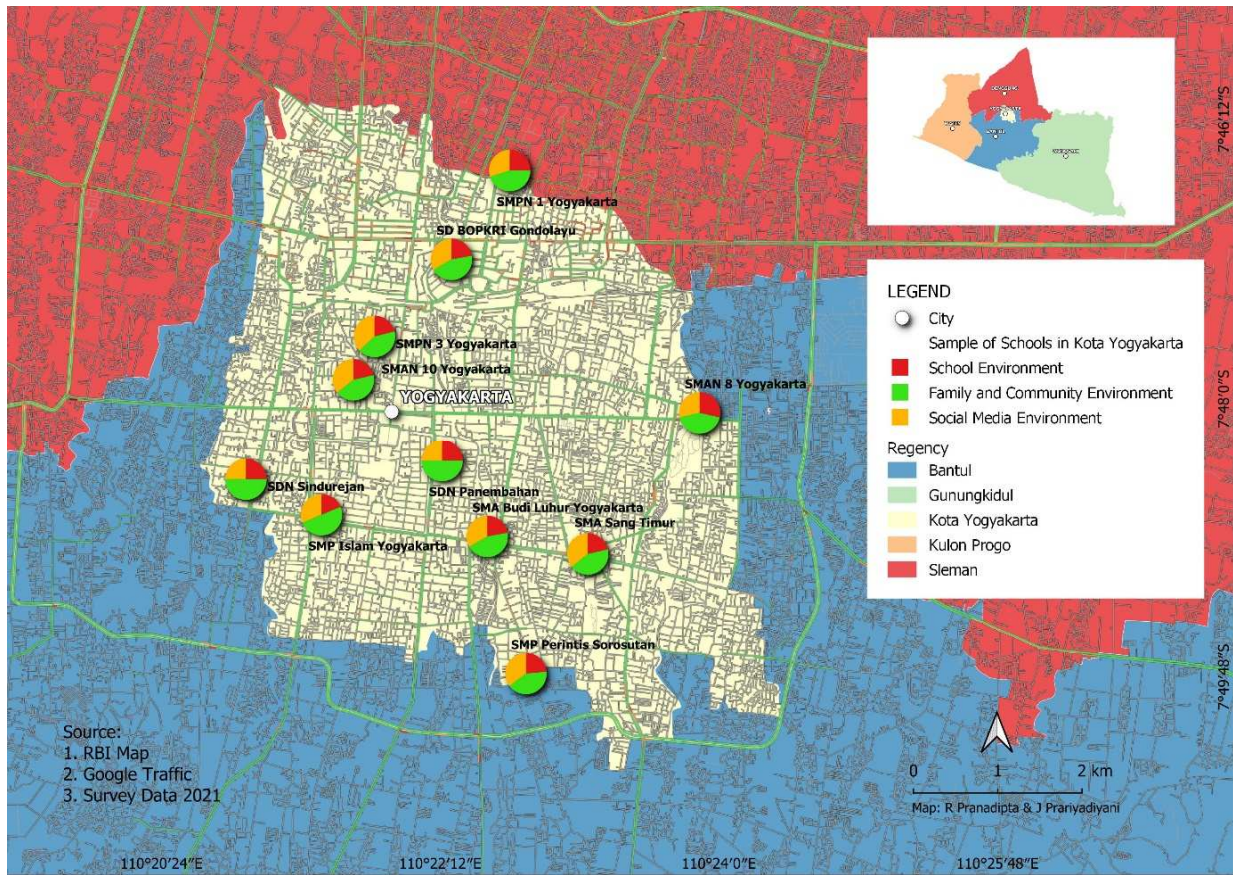
Figure 8. Distribution of school, family, community and social environments' support, Sample of Yogyakarta City

In Yogyakarta City, the respondents also answered that they found motivation in using Javanese in their social environments, including family, neighbors and friends, as well as social media. However, Yogyakarta City presented an interesting finding, namely that the support from parents is not as significant as that in both Sleman and Gunungkidul. There is a pattern in some schools that the roles of the three social environments are balanced. In some schools, the students even answered that their friends had encouraged them to speak Javanese, more so than their families.

4. Conclusion

From the elaboration above, it appears that the Javanese language is still widely used throughout DIY, both in the central and peripheral/rural areas. However, this only applies to Javanese of the *ngoko* variety. The *krama* and *krama inggil* varieties, on the other hand, are experiencing a considerably worrying vulnerability at various levels of education in all the districts.

From the mapping result, it can be considered that there are two important points that can be drawn as conclusions. First, all the districts, without exception, experience a weakness in the use of Javanese *krama* (high level of language). However, in all the districts, the junior high schools have higher intensity in the use of Javanese krama than other level of schools. Secondly, the more urban a district is, the lower the intensity of using Javanese *krama* in that area. The city of Yogyakarta is the area with the lowest intensity of using Javanese, especially Javanese *krama* compared to other areas. This is related to the low intensity of the Javanese usage at schools, in the family or community and in the social environment contexts.

Based on the results of the mapping, policy makers can prioritize the focus on the weak language use at the school level, especially the elementary and senior high schools' level. Meanwhile, at the districts level, urban areas need special attention, especially the City of Yogyakarta district.

Other important issue to be concluded, schools became an important variable in the study, with the justification that one third of the students' time is spent at school. However, schools are not where the Javanese language gets maximum support for preservation or at least be used in day-to-day conversation. Javanese language as *muatan lokal* or local content education gives more portion to Javanese knowledge and culture, not the instructional or practical aspect of the language, which can be adjusted to different levels. At school, most students use the Indonesian language in communicating with their teachers and friends. If at home the school-age children, especially those of lower and middle class, use *Jawa ngoko* with their parents, then at school they have room to develop *krama* and *krama inggil* Javanese by means of interacting with their teachers. At present, this opportunity does not yet exist. Moreover, for the upper class, *Jawa krama* is also no longer significantly used within the family circle.

The usage and competencies of the Javanese language in all regions are supported mainly by the family and the social circles (especially neighbors and friends), as well as by the social media. The more central an area, the more the neighbors/friends circle become the main driving aspect for the use of Javanese. The more peripheral/rural an area, the more the students' families play the important role as a motor for the usage and competencies of the Javanese language — *ngoko*, *krama*, and *krama inggil* alike.

This research finds that schools are not yet ideal in their support for the use of the Javanese language. The competencies and usage of the Javanese language still depend on family and daily communications outside of school. Concerns have been raised regarding students' Indonesian language competencies in the scenario where Javanese is used too much. However, in linguistics, bilingualism or even polyglot capability (the ability to speak many languages) is a necessity, as it is at an early age that languages can be understood and absorbed optimally, and such an ability would become a special strength for the students.

Acknowledgement

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