PERCEPTUAL SHIFT OF ATTITUDE ABOUT HINDI-URDU IN URBAN AREAS OF INDIA

ABSTRACT

OF THE
THESIS
SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy
IN
LINGUISTICS

BY
RUSHDA IDRIS KHAN

Under the Supervision of

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Abstract

Introduction

This thesis is an attempt, to make a Socio-Psychological Investigation of Hindi and Urdu along with English in Urban India among Hindi and Urdu speech communities, to find out the actual position of Hindi and Urdu in Urban India and the Perceptual and Attitudinal shift. It has been found that along with Hindi and Urdu, English plays very crucial and significant roles, in personal and interpersonal settings/domains, as well as in administration, education and mass media.

The field survey for the research work was conducted by the investigator herself in the academic year 2007-2008 and the whole research work is completed between the academic years of 2006-2010. As sociolinguistics, is a social science, the study of language with reference to society, its methodology of research or investigation is similar to that of the other social science subjects. It approaches the problem from the societal angle. Unlike natural science, it observes the issues, generally, from inside and not from outside the society.

Presumably, consequences of the modernization of the societies of India are also the cause of modernization of the Human behaviour, thoughts and feelings. A very popular saying or proverb is that when the thought of people become wide the problems will decrease. Because of this reason at present the thoughts and the feelings of the respondents towards Urdu are changed, now, to some extent.

Now, the question arises how it is possible, for this we can see very live examples of our past as well as our present. Take the case of the student and teacher, why they are differing to each other, why one is in higher position and another is in lower position. The only difference is of 'more knowledge.' This gap can be filled only by the time, when the students will achieve the same level of knowledge. The same is the case with Hindi and Urdu controversy. Earlier people were not aware of the fact, whereas at present they realize the fact that both of these languages have its own history of origin and both of them are respectable. However, presently attitude shifts from negative and moves towards the favourable, positive thoughts and
feelings for Urdu. Earlier there was the lack of information regarding the development of the Urdu and Hindi languages and the crisis increases because of British policies, because of the disputes among Hindu and Muslims, etc. The division of Pakistan functions as a reactor for the negative attitude towards Urdu. Britishers developed the policies for their purposes of ruling in India like as the divide and rule policy etc.

At present, the scene among Hindi and Urdu speakers is totally different, especially in Urban India, the reason behind the positive feeling for both the languages is, now, their area of knowledge regarding the development of Hindi and Urdu has become very vast. Because of this broadening of information in this area, they have favourable thoughts and attitudes for both Hindi and Urdu, as well as for the other languages and its speakers.

In view of the above facts, the objectives of the research proposal take the prominent steps and fixed the very strong pillar for finding the attitude. This study proposes to examine the attitude of the speakers of Urdu and Hindi. What kind of attitude they have towards the Hindi or Urdu, as their other language (i.e. second or third language), as well as the feeling for the speakers of Hindi and Urdu languages. It also proposes to examine what kind of attitude they have towards their mother tongue i.e. Hindi or Urdu, as well as for the speakers of their own language. The attitude of the speakers is drawing upon the resources of the Hindi and Urdu languages, in general.

The present study has been undertaken the comparative attitudinal analysis of both of these languages in urban India. The comparative study represents the very clear cut picture of the attitudes of both of these two languages speaking communities’ speakers in urban India towards their own language speaking community speakers and the second and/or third language community speakers and other languages communities’ speakers in India.

In this back drop, the present study will assess the perceptual shift of attitude about Hindi and Urdu in urban areas of India. Presumably, the attitude of the speakers of both of these communities, at present, is positive and very pleasant. In the view of
the above statements, the research project seems into the field of Socio-linguistics, specifically we can say, it is the area of socio-psycholinguistics. The purpose of the study is to find out the present mental thought about the Hindi and Urdu speech community speakers' towards Hindi and Urdu language and make the comparison of the past from present. The attitude drawing upon the resources i.e. the questionnaire based analysis.

The socio-psychological assessment will spread all over the five chapters. Chapter one deals with general introduction, chapter two deals with the controversial issues of Hindi and Urdu, chapter three and four deals with the attitudinal analysis of Hindi and Urdu respondents, and finally, chapter five gives the summary and conclusion.

**Summary of the Chapters**

The first chapter commence with a brief description about the research work and the area under which the research work has been done. Chapter one highlights some of the basic issues related to our study. This chapter is devised into fifteen sections, some of it having sub sections. The points we discussed in detail under this chapter into different sections and sub sections are about the speech community, social psychology, language situation in India and its geographical boundaries, scheduled languages, Urdu speakers in India, about Hindi and Urdu, about Urdu speakers according to social groups, functions of Urdu, Hindi and Urdu controversy, official language, attitude and attitude change, concept of attitude, different paths to find the attitude, the centrality of attitude, attitude to language, nature and origin of attitude, study of attitude in social psychology, attitude change, changing attitudes by changing behaviour, cognitive dissonance theory revisited, persuasive communication and attitude change, definitions of attitude change by scholars, language attitude studies, definitions of attitude change by scholars, attitude-scaling methods, problem of the study, formation of the hypothesis, research design, sample design, purpose of the study, objectives and goals of the study, scope and limitations of the study, methodology, research questions. Thus, in his chapter researcher gives introduction about the research topic, as well the other concepts and fields cover under the present research work.
In the chapter two entitled as ‘The Hindi-Urdu controversy: a linguistic assessment’, the researcher have been discussed about the controversy in the origin of Hindi and Urdu and in the development of both of these languages in different periods of time, how they come into existence, and what the present scenario of these two Indic languages? The researcher intends to present the theoretical background of the research work, and also provide the evidences by giving and quoting other scholars as reference. Under this chapter we discuss about the history of Hindi and Urdu development and controversies held during the British rules and in the post-independent India. Here we also try to provide the concrete examples for the exact point of the development of the Urdu language. We also discuss the purpose of the establishment of the fort William College, and the significance of the article in Swarsiti, and the role of Nagari Prachami. At the end we try to summarise all the views in its conclusion.

The chapter three will concerned with the main comparative analysis of Hindi and Urdu speakers regarding their education, their bilingualism, tri or multi-lingualism, their knowledge about the script of their language, linguistic proficiency, degree of similarity of the two languages, language prestige, language usage, factors and reason of relationship, language threat, other major languages of the Hindi and Urdu speaking region, regarding the proficiency in English. The purpose of all these questions is to find out the background of the respondents and their known languages, and this also depicts the reason of the nature of the positive attitudes towards Hindi and Urdu.

The fourth chapter will attempt to analyze the present work based on attitudinal analysis of Urdu speakers in Urban India. Under this chapter we analyze the bilingualism and trilingualism among Hindi and Urdu respondents, attitudes of mother tongue and other knowing languages in different pre-defined attributes, attitude towards the second language and also attitude of the respondents’ towards their third known language, attitude towards their own community speakers and attitude towards the second and third known languages communities speakers, attitude towards the mother tongue, second and third language usage, attitude towards the usage of mother tongue in different formal as well as in informal...
domains, attitude towards the usage of second and third languages in different formal as well as in informal domains, attitude towards the additional languages, attitude towards the functions of the languages. This way, present work makes the comparative attitudinal analysis of Hindi and Urdu in Urban India.

The fifth or the final chapter is continuing the summary and conclusion of the thesis. It will furnish a chapter-wise summary of the whole thesis. Besides the summary, the conclusions drawn from the research will submit in these chapters.

Conclusion

Conducting the study, which investigates and analyzes the research work based on the topic 'Perceptual shift of Attitude About Hindi and Urdu in Urban Areas of India' in any context, is very hard task to analyze. This is because of the reason that there are certain limitations i.e. time limitations, and we cannot cover the whole things as a result of which, all factors are not covered under the research work. The present research work, basically, is an effort to find out the thoughts and feelings of the people belong to both Hindi and Urdu speech communities, and also evaluate the differences in the thoughts and feelings of the communities, at present. And also to find, what is the nature of the thoughts, feelings and behaviours, whether it is positive or negative? It is found positive during the statistical analysis of the data taken from the respondents of the Urdu and Hindi languages. After all this attitudinal analysis proves to be attainable, as we proceed from chapter one to chapter five of the research work.

The findings of the present study show that both the Hindi and Urdu languages play significant roles in the socio-cultural life of their speakers. These languages have their functional roles in various domains in the state. These languages affect their functions and role in the society. Sometime it is used in formal domain and some time not used in formal domains and sometime partially used.

Thus, the work is an attempt to make socio-psychological investigation of the two languages of India i.e. Urdu and Hindi, and try to find out the actual position of their usage preferences and attitudes along with other languages, especially, both the languages towards each other and towards English.
The Urdu speech community complain about why most of Hindi speaking population cannot attain the desired level of proficiency in Urdu. Within the frame of this study, it is assumed that the provocative relation between language attitude and language use is a missing point of discussion on the problems of promoting Urdu in India. This study examines the relationship between language attitudes towards Urdu, Hindi, and English

Languages and their use in India

An interesting multilingual situation found in South Asia, especially in India and more specifically in Urban India, as the five major language families are living here together. Some of these languages play very crucial roles. The present research work dealing with the perceptual shift of attitude of Hindi and Urdu speakers towards Hindi, Urdu and its parallel English language. As a result of the contact situation, among all Indic languages, they carry different cultures of different languages. Because of the Co-exist and cultural phenomenon, these languages have influence of each other shows the positivity towards each other.

The use of both languages differs according to variation in domains as well as regions. Mostly, at home, mother tongue (MT) has been preferred among both of these groups. Respondents are more inclined to use their mother tongue. Besides their mother tongue Urdu and Hindi respondents are inclined towards English because this is the window to the success for their children. Both Hindi and Urdu speakers preferred to use their mother tongue in the entire informal domains.

The sample of the present study

The entire study has been based on the data collected through field survey covering 237 respondents belonging to the different states of different cities. All the 237 respondents were selected from both Hindi and Urdu speech communities by keeping in view a number of variables viz., gender, age, occupation, migratory pattern and education. Among all these 237 respondents, 120 belong to Hindi speech community, whereas, 117 belong to the Urdu speech community.
The main tool for the data collection is questionnaire. In order to determine the actual position of these three languages, we may analyze by adopting the techniques such as participant observation method and matched guised techniques. Here we followed the matched guised techniques.

The analysis and findings of the data, collected through the questionnaire, the survey and observation, were processed and analyzed with the help of SPSS (Statistical Package for the Social Sciences), is the tool of Version 12.0. T-test and the percentage of the frequencies of these data and the main findings were presented in Chapters 3 and 4.

Description of Questionnaire

The questionnaire consisted of two parts and four sections. The first part (i.e. section 1) is based on personal information, such as, gender and age, when they started to learn Urdu, Hindi and/or English, and the place where they started to learn Urdu, Hindi, and/or English. The second part (i.e. comprises of section 2 and 3) is based on the questions about the attitudes towards the Hindi, Urdu, and English languages and its speakers. Some questions are also based on the language usage to find out their attitudes towards the use of Urdu, Hindi, and English in different Indian pre-defined contexts, attributes and domains. The final section 4 comprises of comments and suggestions.

It is found that some of the respondents from villages are exposed to English in a school environment not as frequently as other respondents from public schools are, and therefore they have only mildly positive attitude towards English. They recognize the importance of the English language, but interestingly, do not reveal high level orientation towards learning the language. In Other words, they have mildly positive attitude towards the English language but they are not tolerant to Indian speaking English among themselves. It suggests that they have positive attitude towards Urdu and Hindi languages.

In the past two decades a number of national sociolinguistic surveys have been conducted which sought to delineate patterns and trends in the Indian publics’ language attitudes, competence and usage. The first major analysis was conducted
by A. R. Fatihi and extensive data was gathered on attitude towards Urdu and Urdu language policy, patterns of competency and usage of Urdu also formed part of the research design. This report, published in 2003 in *Language in India* established a comprehensive base-line in bilingual research in Urdu which was, and still is, acknowledged to be of major significance, both nationally and internationally. Central Institute of Indian Languages, Mysore, National Council for Promotion of Urdu Language, New Delhi, and Institute of Objective Studies, New Delhi also conducted a series of national research projects during this period on Urdu language attitudes and competence. The present research conducted by the researcher has examined the followings:

- General attitude to Urdu.
- Attitudes to Urdu as an ethnic symbol.
- Attitudes and perceptions regarding the viability and future of Urdu.
- Attitudes towards public and state support for Urdu.

The study suggests that in general terms a majority of the respondents reported favourable attitudes and feelings towards Urdu with 56% on average indicating that they were "strongly or somewhat in favour" of Urdu along with Hindi. Interestingly, nearly one-third of the respondents reported neutral feelings towards Urdu. This pattern of positive attitude to Urdu is maintained in attitudes to Urdu as an ethnic symbol.

Hindi enjoys the status of the state language, as well as, the link language. It is also used as the medium of the instruction at the school and college levels. As Hindi and English are the two official languages, as a result of it, most of the Indians in Urban India claim that their second language is Hindi, if they are speakers of any other language. Even the Dr. B. Malikarjun, working in CIIL, head of the LDC-IL, which is one of the three major project in CIIL, make the statement, 'sabhi ko Hindi bhasha sikhni chahiye, kamse kam samajh aur bol to ana chahiye kyunki ye hi to hamri official language hai'. It seems that Hindi has become the super-language as it enjoys the status of official language. But the trend of using English has become more common for medium of instruction, as well as, the other especial usage.
The feasibility and future of Urdu is seems bright in the output of the results analyzed and observed. An interesting language contact situation has been found in the newly developed nation where a number of languages co-exist side by side. In our nation, at present, language demand is continuously increasing, and the reason behind it is that people change their mythology towards the different minority languages; it does not matter whether they are scheduled or non-scheduled languages. Lots of Microsoft companies in India are demanding the work on the languages, and also planning to start work on those languages, which are using by the larger strength and still not have larger script. Different Microsoft companies like IBM etc. also demanded for the annotated corpora of the different languages. At present, they are demanding for the Urdu annotated data for developing the different tools for Urdu corpora. The Indo-Word Net launch during the 5th global word-net, held in IIT Bombay at 3rd February 2010, have all scheduled languages of India included Urdu. It seems that the people, at present, are eager towards all the languages. Companies and institutes are demanding the Urdu language. They are showing their great interests in Urdu if we observe the Urdu in 21st century.
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2010
CERTIFICATE

This is to certify that the thesis entitled "PERCEPTUAL SHIFT OF ATTITUDE ABOUT HINDI-URDU IN URBAN AREAS OF INDIA" submitted by Rushda Idris Khan for the award of the degree of Doctor of Philosophy in Linguistics has been completed under my supervision.

It is further certified that Miss Rushda Idris Khan has fulfilled all the terms and conditions laid down in the academics with regard to the Ph.D. Degree and the best of my knowledge the thesis contains his own research.

Prof. Ali R. Fatihi
(Supervisor)
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Aligarh

Rushda Idris Khan
Dedication

This doctoral thesis is modestly dedicated to my Parents for their everlasting love and encouragement.
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Figure 3.15  
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Figure 3.16  
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Figure 4.6 Attitude of Hindi and Urdu respondents shown through given statements in five point scale
**Key to Abbreviations**

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<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tr>
<td>VM</td>
<td>Very Much</td>
</tr>
<tr>
<td>SW</td>
<td>Somewhat</td>
</tr>
<tr>
<td>NA</td>
<td>Not at All</td>
</tr>
<tr>
<td>NR</td>
<td>No Response</td>
</tr>
<tr>
<td>L1</td>
<td>Mother Tongue</td>
</tr>
<tr>
<td>L2</td>
<td>Second Language</td>
</tr>
<tr>
<td>L3</td>
<td>Third Language</td>
</tr>
<tr>
<td>L4</td>
<td>Fourth Language</td>
</tr>
<tr>
<td>Lg</td>
<td>Language</td>
</tr>
<tr>
<td>Lgs</td>
<td>Languages</td>
</tr>
<tr>
<td>MT</td>
<td>Mother Tongue</td>
</tr>
<tr>
<td>AICC</td>
<td>All India Congress Committee</td>
</tr>
<tr>
<td>TRA</td>
<td>Theory of Reasoned Action</td>
</tr>
<tr>
<td>TPB</td>
<td>Theory of Personal Behaviour</td>
</tr>
<tr>
<td>CIIL</td>
<td>Central Institute of Indian Languages</td>
</tr>
<tr>
<td>NPS</td>
<td>Nagari Pracharini Sabha</td>
</tr>
<tr>
<td>ATU</td>
<td>Anjuman-e-taraqqi-e-Urdu</td>
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Chapter 1

Introduction

Important issues discussed in this chapter are the following

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1.1. Language Situation in India and its Geographical Boundaries
1.2. Scheduled Languages
1.3. About Hindi and Urdu
  1.3.1. Hindi and Urdu Controversy
  1.3.2. Official language
1.4. Social psychology
1.5. Attitudes and Attitude Change
  1.5.1. Concept of Attitude
  1.5.2. Different Paths To Find The Attitude
  1.5.3. The centrality of attitude
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  1.5.5. Nature and Origin of attitude
  1.5.6. Study of attitude in social psychology
  1.5.7. Attitudes Change
    1.5.7.1. Changing Attitudes by Changing Behavior
    1.5.7.2. Cognitive Dissonance Theory Revisited
    1.5.7.3. Persuasive Communications and Attitude Change
1.5.8. Definitions of Attitude Change by scholars
1.5.9. Language attitudes studies
1.5.10. Attitudinal shift
1.5.11. Attitude-Scaling Methods
1.6. Problem of the study
1.7. Formation of the Hypothesis
1.8. Research design
  1.8.1. Tools for Data Collection
  1.8.2. Sample Design
1.9. Purpose of the study
1.10. Goals of the study
1.11. Scope and limitation of the study
1.12. Research Questions
1.13. Methodology
1.14. Conclusion
Chapter 1

Introduction

1.0. Introduction

Language is an important tool for all human communication. A language is a particular kind of system for encoding and decoding information. Since language and languages became an object of study by the ancient grammarians, the term has had many definitions. The English word 'language' derives from Latin lingua, which means "language or tongue," with a reconstructed Proto-Indo-European root of dnghū-, "tongue", a metaphor based on the use of the physical organ in speech. The ability to use speech originated in remote prehistoric times, as did the language families in use at the beginning of writing. The processes by which they were acquired were for the most part unconscious. Human languages are usually referred to as natural languages, and the science of studying those falls under the purview of linguistics. A common progression for natural languages is that they are considered to be first spoken and then written, and then an understanding and explanation of their grammar is attempted.

Languages live, die, move from place to place, and change with time. Any language that ceases to change or develop is categorized as a dead language. Conversely, any language that is in a continuous state of change is known as a living language or modern language.

1.1. Language Situation in India and its Geographical Boundaries

India, situated in South Asia, is a country of vast dimensions. It presents the unique picture of ethnic, socio-cultural, geographical, religious diversity which has resulted into linguistic diversity. It is because of this fact that India has been described by P.B. Pandit (1972) as a 'socio-linguistic area'. M.B. Emeneau (1956) had noticed India as a 'linguistic area'. Among all Indo-Aryan languages Hindi and Urdu are the languages spoken by the majority of the population.
The linguistic diversity found in the Indian sub-continent is quite complex as the sub-continent is inhabited by a very large population which speaks language belonging to four language families, viz. **Indo-Aryan** (sub family of Indo-European), **Dravidian**, **Tibeto-Burmese**, and **Austro-Asiatic**. Recently scholars like Professor Anvita Abbi and others have included **Andamanese** as another language family of South Asia. Consequently the total number of language families of India goes up to five. The vast stretch of land is also occupied by the speakers of numerous dialects of language families. English occupies the position of lingua-franca for the whole country. Indo-Aryan is the largest language family both on the basis of geographical spread and numerical strength. With a total of 491,086,116 speakers of the total Indian population, Hindi and Urdu are the two languages belonging to the Indo-Aryan family of languages. Urdu is one of the many Indo-Aryan languages which have developed out of *Khari-boli*. Urdu has developed in around Delhi.

### 1.2. Scheduled Languages

The 8th schedule was added to the constitution to indicate all regional languages statutorily recognized. By the 71st amendment to the constitution, Konkani, Manipuri, and Nepali were added to the list of the 9th scheduled languages in 1992. In 2001, four more languages i.e., Bodo, Dogri, Maithili, and Santhali (100th Amendment) were added. At present there are 22 scheduled languages. They are: 1) Hindi (2) Telugu (3) Bengali (4) Marathi (5) Tamil (6) Urdu (7) Gujrati (8) Kannad (9) Malyalam (10) Oriya (11)Punjabi (12) Kashmiri (13) Sindhi (14)Konkani (15) Nepali (16) Manipuri (17) Assamies (18) Sanskrit (19) Bodo (20) Dogri (21) Mathili and (22) Santhali (92nd Amendment).

The percentage of the speakers of each of these scheduled languages is given below in tabular form:
Table 1.1 Scheduled languages of India with percentage to total household population (Census 2001)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Languages</th>
<th>%</th>
<th>S.No.</th>
<th>Name of Languages</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindi</td>
<td>41.03</td>
<td>12</td>
<td>Kashmiri</td>
<td>0.54</td>
</tr>
<tr>
<td>2</td>
<td>Telugu</td>
<td>7.19</td>
<td>13</td>
<td>Sindhi</td>
<td>0.25</td>
</tr>
<tr>
<td>3</td>
<td>Bengali</td>
<td>8.11</td>
<td>14</td>
<td>Konkani</td>
<td>0.24</td>
</tr>
<tr>
<td>4</td>
<td>Marathi</td>
<td>6.99</td>
<td>15</td>
<td>Nepali</td>
<td>0.28</td>
</tr>
<tr>
<td>5</td>
<td>Tamil</td>
<td>5.91</td>
<td>16</td>
<td>Manipuri</td>
<td>0.14</td>
</tr>
<tr>
<td>6</td>
<td>Urdu</td>
<td>5.01</td>
<td>17</td>
<td>Assamese</td>
<td>1.28</td>
</tr>
<tr>
<td>7</td>
<td>Guajarati</td>
<td>4.48</td>
<td>18</td>
<td>Sanskrit</td>
<td>Negligible</td>
</tr>
<tr>
<td>8</td>
<td>Kannad</td>
<td>3.69</td>
<td>19</td>
<td>Bodo</td>
<td>0.13</td>
</tr>
<tr>
<td>9</td>
<td>Malayalam</td>
<td>3.21</td>
<td>20</td>
<td>Dogri</td>
<td>0.22</td>
</tr>
<tr>
<td>10</td>
<td>Oriya</td>
<td>3.21</td>
<td>21</td>
<td>Maithili</td>
<td>1.18</td>
</tr>
<tr>
<td>11</td>
<td>Punjabi</td>
<td>2.83</td>
<td>22</td>
<td>Santhali</td>
<td>0.63</td>
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</table>

Table 1.2 Scheduled languages of India (in descending order of the speakers’ strength) with total household population of India
(Census 2001, 1981)

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<tr>
<th>S.No.</th>
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<th>1991(N)</th>
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<tr>
<td>1</td>
<td>Hindi*</td>
<td>42,20,48,642</td>
<td>32,95,18,087</td>
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<tr>
<td>2</td>
<td>Bengali</td>
<td>8,33,69,769</td>
<td>6,95,95,738</td>
</tr>
<tr>
<td>3</td>
<td>Telugu</td>
<td>7,40,02,856</td>
<td>6,60,17,615</td>
</tr>
<tr>
<td>4</td>
<td>Marathi</td>
<td>7,19,36,894</td>
<td>6,24,81,681</td>
</tr>
<tr>
<td>5</td>
<td>Tamil</td>
<td>6,07,93,814</td>
<td>5,30,06,368</td>
</tr>
<tr>
<td>6</td>
<td>Urdu</td>
<td>5,15,36,111</td>
<td>4,34,06,932</td>
</tr>
<tr>
<td>7</td>
<td>Gujarati</td>
<td>4,60,91,617</td>
<td>4,06,73,814</td>
</tr>
<tr>
<td>8</td>
<td>Kannada</td>
<td>3,79,24,011</td>
<td>3,27,53,676</td>
</tr>
<tr>
<td>9</td>
<td>Malayalam</td>
<td>3,30,66,392</td>
<td>3,03,77,176</td>
</tr>
<tr>
<td>10</td>
<td>Oriya</td>
<td>3,30,17,446</td>
<td>2,80,61,313</td>
</tr>
<tr>
<td>11</td>
<td>Punjabi</td>
<td>2,91,02,477</td>
<td>2,33,78,744</td>
</tr>
<tr>
<td>12</td>
<td>Assamese</td>
<td>1,31,68,484</td>
<td>1,30,79,696</td>
</tr>
<tr>
<td>13</td>
<td>Maithili</td>
<td>1,21,79,122</td>
<td>77,66,921</td>
</tr>
<tr>
<td>14</td>
<td>Santali</td>
<td>64,69,600</td>
<td>52,16,325</td>
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<tr>
<td>15</td>
<td>Kashmiri</td>
<td>55,27,698</td>
<td>Not available</td>
</tr>
<tr>
<td>16</td>
<td>Nepali</td>
<td>28,71,749</td>
<td>20,76,645</td>
</tr>
<tr>
<td>17</td>
<td>Sindhi</td>
<td>25,35,485</td>
<td>21,22,848</td>
</tr>
<tr>
<td>18</td>
<td>Konkani</td>
<td>24,89,015</td>
<td>17,60,607</td>
</tr>
<tr>
<td>19</td>
<td>Dogri</td>
<td>22,82,589</td>
<td>Not available</td>
</tr>
<tr>
<td>20</td>
<td>Manipuri</td>
<td>14,66,705</td>
<td>12,70,216</td>
</tr>
<tr>
<td>21</td>
<td>Bodo</td>
<td>13,50,478</td>
<td>12,21,881</td>
</tr>
<tr>
<td>22</td>
<td>Sanskrit</td>
<td>14,135</td>
<td>49,736</td>
</tr>
</tbody>
</table>

**Note:**
* For Hindi the published figures in 1971, 1981 and 1991 differ due to exclusion of Maithili figure from Hindi. Maithili is included in Scheduled Languages in 2001 following the 100th Amendment of the Constitution of India. ** Full figures for Tamil, Assamese and Bodo for 1981 are not available.

Fig 1.1 shows the percentage wise distribution of Scheduled and non Scheduled languages

The above pie diagram, (fig 1.1), shows the percentage presented in the census report of 2001 of all the scheduled and non scheduled languages. The tables 1.1 and 1.2 compare the figures of all scheduled language speakers as shown in the census report of 1991 and 2001. Urdu is placed at the 6th position among 22 scheduled languages of India (see table 1.1 & 1.2). The numbers of Urdu speakers constitute 5.34% of the population according to the Census report of 1981; according to the census report of 1991 it was 5.2% however it slides down to 5.13% according to the census report 2001. Whereas, the number of Hindi speakers was increased according to the census report 1981. In 1981 the Hindi respondents were 39.94% and according to the census report 2001 the figure increase to 40.2% of the total population of India. Hindi is spoken in all states and union territories. It is also spoken in Andhra Pradesh, Bihar, Jharkhand, Maharashtra, Karnataka, Jammu & Kashmir and Uttar Pradesh.
1.3. About Hindi and Urdu

Hindi and Urdu are the two major languages of India. The linguistic origin of both the languages is same. Both these languages originated from Khari-Boli. Their geographical origin as well as territorial environment is also the same. They also share the maximum degree of linguistic features at spoken level i.e. communicability. However, these languages are recognized as two separate languages. While, from literary and socio-cultural point of view both the languages, i.e. Hindi and Urdu, are markedly different.

Though the census returns of India do not relate language to religion, however, it is a well known fact that the overwhelming majority of speakers of Hindi belong to Hindu religious community. It is also equally true that most of the speakers of Urdu are Muslims, but not all Muslims in India speak Urdu as their mother tongue. Despite the catholicity of Hindi and the secular character of Urdu, both Hindi and Urdu are identified with religious communities of Hindus and Muslims respectively.

In the past, the supporters of Hindi had been denying the very existence of Urdu by calling it merely the ‘style’ of Hindi. The Urdu enthusiasts, on the other hand, underestimated the potentiality and strength of Hindi. The language rivalries between Hindi and Urdu heightened with the rise and of communal polarization between Hindus and Muslims during British Raj. The partition of India 1947 changed drastically the status of both Hindi and Urdu. While Hindi attained the status of one of the official languages of the country, Urdu was reduced to a minority language. Today Urdu does not enjoy the majority status in any of the Indian state and Union territories.

1.3.1. Hindi and Urdu Controversy

After independence, Urdu was under tremendous pressure. On the suggestion of Maulana Abdul Kalam Azad, the All India Congress Committee (AICC) was also in favor of Hindustani. AICC tried to do away with the differences that separate Urdu and Hindi. Only seventy or eighty years before the independence, Urdu was spoken and written by Hindu, Muslims, and Sikhs equally. The movement for the Hindi was
started much later and new literary style came into being and it came to be known as Hindi. In the early days of independence, Urdu and Hindi were being projected as two separate names. Those who had a liking for Sanskrit and those who had Persian education, community used words of Sanskrit and Persian origin. However, the use of Urdu language was wide spread at that time, especially in urban localities of India while speakers were living in both urban and rural areas. In the past the principle cultural centers of the Urdu language was Delhi and Lucknow. At present, Urdu is spoken by many in the central and northern states in India like Uttar Pradesh and Delhi. It is spoken in Mewat areas as well as in many parts of the urban India. Muslims consider it as their identity marker. Hindus and Sikhs naturally speak Urdu regardless of religion, especially when they have grown up in such traditional Urdu-strongholds such as Lucknow and Hyderabad. Some would claim that the brand of Hindi spoken in Bollywood films is closer to Urdu than Hindi (e.g. Umraojaanada, Devdas, Mu'ghal-e-Azm, etc.). However, they are considered as Hindi movies.

Apart from the Indian subcontinent, Urdu is also spoken in urban Afghanistan. It is also spoken in major urban centers in Persian Gulf countries. Urdu is also spoken by a large number of people in the major urban centers of UK, the U.S.A., Canada and Australia. Urdu is one of the major languages of India, whereas, Hindi is one of the official languages of India. Government school systems emphasized Hindi in Lucknow, and Uttar Pradesh, continue to foster Urdu as a language of prestige and learning. In Indian state of Jammu &Kashmir, Urdu is the official language.

1.3.2. Official language

One of the main political concerns in Indian politics is connected to language issues. After independence of India the government decided that the official language of India will be Hindi along with English. Hindi belongs to the Indo-Aryan language family of languages. Speakers of other languages, especially the Dravidian languages, saw in this decision an attempt to erase their language and cultures. As mentioned earlier, that English was also declared the official language of India. The reason for the selection of Hindi as one of the official languages of India was political. It was based on the pre-independence conflict between Hindi and Urdu.
Before its independence, India was a British colony. Before the British, the most dominant Empire of North India was the Mu'ghal Empire. The Mu'ghals were Muslim rulers, who arrived in India from the present day Afghanistan. The official language of the Mu'ghal courts was Persian. After the collapse of the Mu'ghal rule, the British became the rulers of north India. The British introduced English to India and continued using Urdu for official purposes. But nationalist Hindus demanded from the British to change the official language from Urdu to Hindi written in Devnagri script. This debate between the Hindus and the Muslims continued right up to the independence of India. Against this stand of two different languages two of India's notable leaders, Jawaharlal Nehru and Mahatma Gandhi, supported the idea of Hindustani language which could be written in both forms (i.e. Devnagri and Perso-Arabic Script). After independence, India was divided in two countries, India and Pakistan. Pakistan made Urdu their official language and India adopted Hindi with Devanagiri script as its official language.

1.4. Social psychology

Social psychology is an interdisciplinary domain that bridges the gap between psychology and sociology. Social psychology is the scientific study of how people's thoughts, feelings, and behaviors are influenced by the actual, imagined, or implied presence of others. By this definition, scientific refers to the empirical method of investigation. The terms thoughts, feelings, and behaviors include all of the psychological variables that are measurable in a human being. It focuses on micro-scale social actions, closely aligned with symbolic interactionism.

1.5. Attitudes and Attitude Change

Attitude has been most fascinating subject of study for sociolinguists and social-psychologists and there is no dirth of literature on its diverse facets.

1.5.1. Concept of Attitude

Attitude is the centre for the psychologists, sociologists and anthropologists. Without considering any of them we cannot provide the full definition of the
attitude. G.W. Allport (1935), a social psychologist, describes attitude as "an attitude is a mental or neutral state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (Oskamp 1991: 7). Thurstone (1931) defines attitude as "the effect for or against a psychological object" (Thurstone, 1931: 261). By the above given definitions, it can be abridged that an attitude of an individual may have positive or negative frame of mind and depends on it thinking influence the behaviour of the person to act and react for something and to behave for or against the things. Therefore, we can say that an individual play very crucial role in building the attitude of the society.

Now, we will try to find some other resources of attitude building which we try to extract.

As stated by Hallorah (1967), there are three main sources of attitudes: direct experience with the objects and situations, explicit and implicit learning from others, and personality development. However, people are always adopting, modifying, and abandoning attitudes to fit their ever-changing needs and interests. Attitude change depends on the presenter of the knowledge, the way it is presented, the perception of the person which relates to his/her intelligence and readiness to accept change. Breckler and Wiggins (1992) define attitudes as "mental and neural representations, organized through experience, exerting a directive or dynamic influence on behavior" (Wiggins, 1992: 409). Attitudes and attitude objects are functions of cognitive, affective and conative components. Attitudes are part of the brain's associative networks, the spider-like structures residing in long term memory (Higgins, 1986). Attitudes change when a person receives new information from others or Media- Cognitive change. Through, direct experience with the attitude Object- Affective change. Force a person to behave in a way different than Normal- Behavioral change. (Triandis, 1971: 142)

Fishbein and Ajzen (1975) says, though, the attitudes and norms are not weighted equally in predicting behavior. "Indeed, depending on the individual and the situation, these factors might have very different effects on behavioral intention; thus a weight is associated with each of these factors in the predictive formula of the
theory. For example, you might be the kind of person who cares little for what others think. If this is the case with subjective norms, would carry little weight in predicting your behavior” (Miller, 2005: 127). Miller (2005) defines each of the three components of the theory as follows and uses the example of embarking on a new exercise program to illustrate the theory:

- **Attitudes**: the sum of beliefs about a particular behavior weighted by evaluations of the beliefs. You might have the beliefs that exercise is good for your health, that exercise makes you look good, that exercise takes too much time, and that exercise is uncomfortable. Each of these beliefs can be weighted (e.g., health issues might be more important to you than issues of time and comfort).

- **Subjective norms**: look at the influence of people in one’s social environment on his/her behavioral intentions: the beliefs of people, weighted by the importance one attributes to each of their opinions, will influence one’s behavioral intention.

- **Behavioral intention**: a function of both attitudes toward a behavior and subjective norms toward that behavior, which has been found to predict actual behavior.

### 1.5.2. Different Paths to Find the Attitude

There are different ways of finding attitude and defining attitude. According to Mohsin (1990), “it may be possible to sort out some characters of attitude that have come to be commonly accepted: (1) Attitudes are not inborn, they are learned through experience. (2) Like most psychological concepts, they can be inferred from the observed antecedent stimulus and consequent behavioural pattern. They are, thus, of the nature of an integrative variable and a hypothetical construct. (3) Attitude has objective reference; one holds an attitude regarding some object, person, or issue. In this respect they differ from motives or personality traits that have subjective reference. (4) Attitudes differ in valence; having an attitude regarding an object signifies that the person concerned is either favourable or unfavourable, disposed towards it. Stated otherwise, attitudes are positive or
negative, pro or anti. (5) They orient the organism to the attitude object and channel the energy at the disposal of the organism. (7) Once formed, attitudes persisted in time; they are enduring dispositions and unlikely to change under ordinary conditions. (8) From operational point of view, attitudes are manifestation in the consistency of responses made to a specific object or situation.” (Mohsin, 1990: 1-2)

This is all about the behavioural attitude because the main pillar for the attitude is the behaviour of an individual. An individual behaviour is very important because individuals make the society, and finally according to the attitude of individuals, the attitude of the society built-up. Following given diagram by Withford (2005), is about the classical conditioning of the behavioural attitude it gives the very clear picture, how the positive and negative attitude developed.

*Fig 1.2, shows the classical conditioning of the behavioral attitude*

**Classical conditioning**

(A)  
Stimulus 1  
(mothballs)  
\[ \rightarrow \]  
Stimulus 2  
(visits to grandmother)  
\[ \rightarrow \]  
Pleasurable feelings

(B) (after repeated pairings of stimuli 1 and 2)  
Stimulus 1  
(mothballs)  
\[ \rightarrow \]  
Pleasurable feelings

**Operant conditioning**

Behavior toward attitude object  
(e.g., playing with a child of another race)  
\[ \rightarrow \]  
Positive reinforcement or punishment  
(Positive reinforcement = parents’ approval; punishment = parents’ disapproval)  
\[ \rightarrow \]  
Positive or negative attitudes toward the attitude object

*Given in an article by Fred W. Whitford (2005, Ch-7), Montana State University.*


The fig 1.2 shows that after repeating the pair of stimulus, we find that the attitude of the child changes according to the treatment that a child got from his/her parents.
Whitford (2005) classical conditioning came into view, materialized that according to the positive reinforcement and punishment the nature of attitude is built up. By looking at different aspects of emergence of the attitude, as discussed above, it seems that attitude is built up according to the responses, liking and disliking of the attitudinal objects, does not matter the actor himself/herself is changing the attitude or there is any external body which force to change or stick on the attitude, to built up the for or against attitude.

1.5.3. The centrality of attitude

Attitude, from a very long time, played a central role in social psychology, and continuously construct to generate more research in the field than perhaps any other. There are numbers of possible reasons for the centrality of the attitude construct (Pratkanis, et.al. 1989). One reason, research suggests, is that evaluation may be one of the most fundamental and pervasive dimensions used by people in categorizing objects in their environment (Osgood, et.al. 1957). A second reason is that attitude has been presumed to serve important psychological functions (e.g. Smith Bruner, et.al. 1956).

The postulated attitude assists people in obtaining reward and avoiding punishments, structuring information about their environment, facilitating social interaction, expressing core values, and maintaining self-esteem. Another reason for centrality of attitude is that, as research suggests attitude can exert substantial influence on the manner in which information is processed and the behaviors of people enact. Finally the attitude construct, extremely versatile finding in many domains of social behavior.

1.5.4. Attitude towards Language

Discussing the issues related to the language attitude, Howard Giles (1992) rightly observes that, “In initial interaction, our view of others-including their beliefs, capabilities, and social attributes can be determined in part by inferences derived from our perception of their speech characteristics and language varieties. Indeed our overt responses and communications to speakers, as well as important social
decisions regarding their prospects and welfare, can be, mediated by our so called "language attitude" (i.e. covert reaction response ). These in turn, can influence our own self presentation, as we attempt to shape other's reactions to us, and their attribution of us. Thus these attitudes contribute to our usage of different speech styles, dialects, Creole, and second language (i.e. our perceptions) in various contexts and phases of our lives. Not surprisingly, the role of language attitude has been integral to the sociolinguistic description of many speech communities; and it is often a contributing factor in 'language planning' and policies.

Following largely from Wallace Lambert and William Labov's (1960) pioneering work in this domain, there have been an array of integrative overviews, recently that of Giles et.al., 1987. Although different methods have been employed (e.g. surveys as media analyses; the Semantic Differential Technique; The Repertory Grid Technique; Factor Analysis and Sociometry; Document analysis; Content analysis; Interview; Case study etc.) to examine how listeners react to supposedly different speakers’ reading, speaking, or using the same neutral passage of prose. Attitude towards speakers are tapped by means of rating scale, which usually involve the evaluative dimensions of competence, solidarity, and dynamics. A favored method in this instance (given its advantage of experimental control) is the MATCHED GUISE technique; this utilizes 'stimulus' speakers who can assume authentic versions of the dialects, languages, or speech variables under study, while including or keeping other extraneous variables constant (Ryan and Giles, 1982).

Other types of situations of attitudes towards children's voices, adopted the procedure of using different representatives of the targeted language varieties (Howard Giles, 1992:132-136).

As Bright(1992) discussed here that, attitude is nothing, it is the self estimation of once own thoughts and feelings which gradually built up according to the actions and performances of the persons, in the same fashion the attitude of the language also built up according to the behavior of human beings which govern through the power and dominance. He also provides the techniques to find out the attitude as Lambert, et.al. (1972) provides the batteries for 50 variables for the analysis of attitude and motivation for second language learners. Though there are several other
scholars like McKee (2000), R.C. Gardner (2004), Hallorah (1967), etc., but the command of Lambert, on finding the attitude, is amazing. Really, his findings are astounding. The research work presents a critique of methods of investigating the language attitudes in the following sections:

(1) The Nature and Origin of Attitudes.
(2) Social psychologists' definition of attitude.
(3) There are three main sources of attitudes: (a) Direct experience with the objects and situations and (b) Explicit and implicit learning from others. (Hallorah, 1967)
(4) Attitudes consist of three components: an affective component, a cognitive component, and a behavioral component.

1.5.5. Nature and Origin of attitude

On a personal conversation on the issue of language attitude Dr. Rangeela (2009) said: "Attitude makes sense if we talk about things, facts, a person, a community and the like. One can hold opinion in one's mind about all these entities. That opinion may be superficial. It could be even a deeply held belief".

Such an opinion or belief could distinguishable, for example, on many counts. One of them could be that if an opinion is held over a long period of time it tends to become a belief. In that both opinion and belief refer to one and same thing called attitude. Most important point about attitude(s), therefore, would be that attitudes are mentally held opinions and/or beliefs. This is the reason that it gets expressed in a person's social or personal behavior also. Responding to the question why should attitude be held about "proposition, a statement, or a theory"? Dr. Rangeela said, "because the so-called proposition, statement and for that matter a theory is also an opinion and-or belief held by its proponent."

In the present thesis, the term attitude refers only in the sense of the beliefs held about what he said as 'things, facts, a person, community and the like. On the basis of all these propositions we find out the statements which formulate the theory.
With the kind of information gathered through books and discussions with the scholars the researcher got the ideas and broaden the area of thoughts for attitude, how it emerges, materializes and appears, how it changes, what are the tools and utensils which effectively and efficiently change the attitude, and what is the origin point of the attitude.

After that discussion the researcher modified the questionnaire accordingly and came to the conclusion that strong attitude is built up on the basis of the things that are happening around, based on the facts, etc. For example Urdu is minority language and English is the language which is the medium of success. A person's attitude towards these languages will depend on feelings, and a feeling depends on whether the use of language will help in developing the authority of the person or not. If a person is able to take the authority or a person has the authority then a person will have positive feelings about the language use. If not, then he/she will have negative attitude towards language use. This desire is very sturdy in building the attitude, if people like to learn the techniques of the modern sciences to facilitate themselves, they tend to do it and they are grasping it. This can easily be seen if we observe our self and our surroundings. This is the concept that researcher got after the discussion with many socio-linguists of repeated. They give the point to think which even Lambert (1972) has not taken. Therefore, in the present study the researcher tries to find out the idea how positive attitude towards a language is built-up. The research evaluates the social-psychology of the new generation of the Hindi and Urdu speakers towards Hindi, Urdu and English.

The earlier social psychologists centered their faith in attitude as highly potent determinant of human behavior. They viewed the scientific study of attitude as the principle concern of social psychology and treated attitude as the foundation concept of its field. Thereafter too, interest in the study of attitude continued to dominate the scene in the realm of society; a survey on the literature on attitude led Sherif and Sherif (1969) to conclude that it was more extensive than any other topic in social psychology. Mc Guire’s (1972) remark that the study of attitude has always been a central focus of social psychology holds even today.
Attitude, towards standard and non-standard dialects or prestige and non-prestige varieties are always changing. It means that it is always in state of flux. It is interesting to note that listeners/judges have often been prepared to record their language attitudes. As the present research work is based on attitude, the researcher has given an idea about the attitudinal conditioning of language i.e. what exactly the attitude is towards its functioning. Thus, according to the researcher the attitude, in general, is always governed through the following factors i.e. social, psychological, power and the dominancy of that speech society. Based on all these proponents, the attitude has the positive or negative surfaces, according to which the likes, thoughts, feelings, etc, is developed. The picture of attitude is very much clear. We may look at it diagrammatically, and call it triangle of attitude.

Fig 1.3 represents the attitude building the triangle

The Triangle of attitude, drawn by the researcher herself, has the pillar of dominancy. It shows that attitude formation is always based on power which society has and according to power human mind functions, as a result, social attitude builds up.

Attitudes may originate from one's genetic background and from one's social experiences. Although all attitudes have three components, any given attitude can
be based more on one component than another. Harold (1967) had given these following types of attitudes:

a) **Cognitively** based attitudes are based primarily on a person’s beliefs about the properties of the attitude object. Their function is informational or utilitarian.

b) **Affectively** based attitudes are based more on people’s feelings and values than on their beliefs. Their function may be value-expressive. Affectively based attitudes may result from either classical conditioning or operant conditioning.

c) **Behaviorally** based attitudes are based on self-perceptions of one’s own behavior when the initial attitude is weak or ambiguous.

d) **Explicit versus Implicit Attitudes:** Explicit attitudes are attitudes that we consciously endorse and can easily report. Implicit attitudes are attitudes that are involuntary, uncontrollable, and at times unconscious.

### 1.5.6. Attitude Change

Attitude is the thoughts, beliefs and behaviors and it is frequently changeable due to many reasons as, social influence, of the mental build-up, which is the outcome of the social environment. The social environment effects are very prominent in any existing objects. That is why the attitude towards the languages is strongly based on the social environment in which we live. Following, are some factors responsible for change in attitude:

- Changing Attitudes by Changing Behavior
- Cognitive Dissonance Theory Revisited
- Persuasive Communications and Attitude Change

#### 1.5.6.1. Changing Attitudes by Changing Behavior

Attitude change is purely a Behavioural Concept, and among all three main pillars of attitude. Behaviour is one the most important pillar. The concept of the behaviour
was nicely understood by the McKee (2000). He stated that in order to achieve success in policy, planning, and programme development, the very important thing is to recognize people and their behaviour. This is, because of the reason that there are various factors that influence the decisions of an individual or a community to perform or not to perform the specific behaviour of individuals. The central definitions proposed by McKee are behaviour, behavioural determinants, attitudes and knowledge. By finding the determinants of behaviour, it is easy to find out the cause for action and reaction.

According to Fishbein and Azjen (1980: 84), who are also cited in McKee (2000: 11-12), the Theory of Reasoned Action (TRA) and Theory of Personal Behaviour (TPB) were developed to explain individual behaviour. The most critical factor, in determining whether individuals will actually perform a desired behaviour, is their personal attitudes and perceived social pressure/norm. According to Fishbein and Azjen, personal attitudes are a person’s judgment of a behaviour as good or bad, while perceived social pressure/norm refers to beliefs which individuals have about what opinions their “significant others” or reference groups (i.e. family, friends, peers) hold in relation to a desired behaviour, individuals who have positive attitudes towards performing in a particular behaviour and who believe that “significant others” are in favour of or support the desired action will more likely attempt a particular behaviour (ibid).

Sometimes, the personal behaviour of an individual governs because of the greater influence of their own behaviour, and sometimes they perceive according to the social pressure. Attitude changes for the reason that, an individual adopts behaviour derived from another person or group, because this behaviour is associated with a satisfying self-defining relationship to this person or group. Attitudinal change takes place because of internalization occurs when an individual accepts influence because the induced behaviour is congruent with his value system. Attitudes refer to feelings, opinions or values that an individual holds about a particular issue, problem or concern while knowledge is internalized learning based on scientific fact, experience and/or traditional beliefs.
1.5.6.2. Cognitive Dissonance Theory Revisited

Attitudes may change due to the cognitive dissonance that results from behavior that appears to have insufficient internal justification; changing the attitude to correspond with the behavior provides an internal justification. Counter attitudinal advocacy is hard to induce on a mass scale, so people usually attempt to change the attitudes of the masses through persuasive communication.

1.5.6.3. Persuasive Communication and Attitude Change

The study of persuasive communication by social psychologists began with the Yale University (1961), Attitude Change approach, which examines the conditions under which people are most likely to change their attitudes in response to a persuasive appeal and focuses on who said what to whom.

Attitude can be changed by a number of sources including other people, family, media, religious place, etc., or the object itself. In 1968, McGuire developed steps to changing an attitude. The steps are attention, comprehension, yielding, retention, and action. Triandis said, "In analyzing the attitude-change process, we must consider the effect of who says what, how, to whom, with what effect." (Traindis, 1971: 144-146)

Attitude will be changed, based on how a person sees the communication and the communicator. Less committed people will change ideas more frequently (Sherif, 1965: 16). Attitude change has also to do with other personality characteristics such as susceptibility to persuasion, intelligence, readiness to accept change, etc. We are more likely to accept information if we feel the communicator has no intent to change our attitudes and opinions (Hallorah, 1967: 60-61). Hallorah, also define it as, "The socialization process deals with transformation, the transformation of the child into the adult, a process which includes the learning of attitudes and values" (ibid: 30).
1.5.7. Definitions of Attitude Change by scholars

Attitudes are the stands a person takes about objects, people, groups, and issues. With each new attitude researcher comes to a new attitude definition. Formation and change of attitude are not two separate things, they are interwoven. People are always adopting, modifying, and relinquishing attitudes to fit there ever changing needs and interests. Attitude cannot be changed by simple education. Acceptance of new attitudes depends on who is presenting the knowledge, how it is presented, how the person is perceived, the credibility of the communicator, and the conditions by which the knowledge was received (ibid: 60-61).

According to Thurstone (1928), attitude is "the sum total of a man's inclinations and feelings, prejudice and bias, preconceived notions, ideas, fears, threats, and convictions about any specified topic" (as cited in: Mueller, 1986: 3). According to Mueller (1986) "Attitude is the extent of liking or disliking something" (ibid: 8). Attitudes can be formed by many situations in life, and they are constantly evolving to accommodate new information. When someone takes a stand on an issue, it is rendered in terms of his attitude (Sherif, 1965: 7). When one has an attitude, he is no longer neutral; he will keep that attitude until he adopts a different one (ibid: 5).

1.5.8. Language attitude studies

Social psychologists define an attitude as an enduring evaluation, positive or negative, of people, objects, or ideas. One of the subjects, social psychologists are most interested in, is the study of language attitudes. Given, as Appel & Muysken (1987: 16) correctly observed, the fact that languages are not only objective, socially neutral instruments for conveying meaning, but are linked up with the identities of social or ethnic groups has consequences for the social evaluation of, and the attitudes towards languages. In general terms, the study of language attitudes is based on two theoretical approaches: the behaviorist approach and the mentalist approach.
According to Fasold (1984: 147-148), under the behaviorist perspective attitudes are to be found simply in the responses people make to social situations. Further, he comments that this viewpoint makes research easier to undertake, since it requires no self reports or indirect inferences. It is only necessary to observe, tabulate, and analyze overt behavior. However, Agheyisi & Fishman (1970: 138) who warned earlier that attitude of this sort would not be quite as interesting as they would be if they were defined mentalistically, because they cannot be used to predict other behavior. Nevertheless, Fasold (1984) argues that the more straightforward behaviorist approach, in which attitudes are just one kind of response to a stimulus, certainly cannot be ruled out.

On the other hand, under the mentalist perspective attitudes are viewed as an internal, mental state, which may give rise to certain forms of behavior. It can be described as ‘an intervening variable between a stimulus affecting a person and that person’s response (see Appel Muysken, 1987: 16; Fasold, 1984: 147).

The thinking behind the adoption of the mentalist view is based on the fact that most research work on language attitudes is based on this perspective. In addition, it provides interesting results that can be used to predict others behavior.

It is important to mention that although the mentalists’ view has been widely adopted by language attitude researchers, it poses significant research problems because internal, mental states cannot be directly observed, but have to be inferred from behavior or from self-reported data which are often of questionable validity (see Fasold, 1984). This is not withstanding, under the mentalist approach that are primarily employed for exploring language attitudes. The approach is matched guise technique and tool we used for this analysis is the Questionnaire.

1.5.9. Attitudinal shift

Attitude shift can be very nicely defined by the following example, “Driving without helmet; overlooking the signal; honking in silence zone; parking anywhere carelessly; talking on the mobile while driving and littering the streets with garbage
and making it inconvenient for pedestrians to walk are some practices that can enrage any person with a good road sense. Laws and penalties can be imposed but unless there is a change in the attitude and mentality of the people nothing can change the tendency to deliberately flout the rules. Government sets standards for traffic rules and regulations. It is unfortunate that even those who are aware of the road rules and generally abide by them are also slowly accepting the prevailing conditions. Public awakening is essential to foster a good road sense”. (The Hindu, Saturday 23 August, 2008)

After having gone through the article we come to the conclusion that generally the belief of any person or any group is built up gradually and it is shifted towards the positive attitude. It appears here that the attitude towards the street light built up gradually is shifted towards positive attitude. Underneath, it carries the half-conscious beliefs that languages have a natural growth and it is not an instrument which we shape for our own purposes.

Now, it is clear that the decline of a language must ultimately have political and economic causes. It is not, simply, due to the bad influence of this or that individual writer. But an effect can become a cause, reinforcing the original cause and producing the same effect in an intensified form, and so on, indefinitely.

1.5.10. Attitude-Scaling Methods

According to Oppenheim (1966: 120), “attitude scales consist of from half-a dozen to two dozen or more attitude statements, with which the respondent is asked to, agree or disagree.” Attitude scales are relatively crude measuring instruments on the basis of that we measure the attitude of the respondents. We have four point scales to measure the attitude of the respondents towards the mother tongue and other known languages.

According to Oppenheim (1996: 134), the Likert procedure is the most relevant in order to explore theories of attitudes. Likert’s primary concern is to get subjects in a trial sample to place them on an attitude continuum for each statement running from
strongly agree to agree, uncertain, disagree and strongly disagree. The highest scale score represents a favourable attitude of the students and the lowest scale score represents an unfavourable attitude. All the items are scored as follows: (a) strongly agree (b) agree (c) no response (d) disagree and (e) strongly disagree. In place of uncertain the researcher has taken the scale of no response, whereas, rest of the scales are similar as Likert. In the present research work we have two patterns of scale for the measurement of attitudes. One is mentioned above given by likert and another is: very much, somewhat, not at all and no response.

1.6. Problem of the study

The social functions of the language are the ways in which we use language to give our view of our relationships to other people. It is essential to study the social context of linguistic minority for deeper understanding of its social factors' functioning. Several social factors make the study of Urdu and Hindi speakers an interesting case for throwing light on the dynamic process of language thoughts and attitude.

One of the long standing problems in research is to find out the attitude and another problem is that even Lambert (1972), a big name in this area, did not care to tell us as to what an attitude could be after all. It is not the case that one should be willing to tell in expressed terms as to what is the nature of the fact, or phenomena that one is talking about, or for that matter, is researching on.

1.7. Formation of the Hypotheses

The formulation of the hypothesis of the study is one of the most important tasks of the study, since it provides the direction to research and prevents the review of irrelevant literature and the collection of unnecessary or useless data. Keeping in view the above given objectives, the following hypotheses are formulated for further investigation and testing:

1) Both the community speakers are providing the same preferences to both Hindi and Urdu.
2) The frequency of the use of mother tongue and other languages, differs for every individual belongs to various categories of age, education, occupation, living in urban/rural India.

3) Individuals belonging to the different social categories differ in their attitude towards the use of their mother tongue and the other languages which they use in education, literature, offices, public place and in family.

4) The Hindi and Urdu speakers preferred their mother tongue as a medium of instruction, at primary level and secondary level.

5) The development of the Hindi and Urdu language for literary and scientific writings or for its use in education is not considered desirable by Hindi and Urdu mother tongue speakers by themselves.

6) The situation is similar to the situation in different districts or rural India.

7) In districts compare to the urban areas they prefer their mother tongue as a medium of instruction. As you can find the local people of Patna, Jharkhand, Aligarh, Bhopal and other Urdu speaking regions preferred their mother tongue as the medium of instruction.

8) The scene in the cities like Delhi, Bangalore, Mysore, Hyderabad and other Urdu speaking major cities are quite different. Most of them preferred English language as the medium of instruction and talking to the children also, so that they will have the good command over English language and it will be helpful in their future progress.

1.8. Research design

The whole research is based on the field work and the tools, used for data collection are discussed as follows:

1.8.1. Tools for Data Collection

The data for the present study has been collected through the questionnaire. Which consists of the four sections, section one deals with the background information of the informants. Section two and Section three deals with the attitude towards their own language and its community speakers, as well as, the other language and its
speakers. Section four deals with the language attitude in the use of language in different given domains. The questionnaire has been prepared to find out the attitude of the Hindi and Urdu respondents towards their mother tongue and towards Hindi and Urdu as their other language. The attitude of Hindi, Urdu and its parallel to English language was also evaluated. The entire question has been asked on four point scale. The question about the knowledge of the additional language has been asked at five point scale.

1.8.2. Sample Design

To investigate the frequency of language attitude in terms of the usage, preferences, and functioning of the Hindi and Urdu speakers. The sample size of the respondents is 237 informants. Among them 120 are Hindi speakers and 117 are Urdu speakers. We have categorized the sample into age, gender, education, and occupation. The age group was further divided into three sub groups i.e. age group one (18-25 yrs), age group two (26-50 yrs) and age group three (50+yrs).

The different social-groups has been covered under the research work belongs to the different geographical region. Which gives the strength to the research work, because it covers almost around five states of India i.e. Uttar Pradesh, Maharashtra, Karnataka, Bihar, Andhra Pradesh.

1.9. Purpose of the Study

The purpose of the present survey is to review the ethnic perception and linguistic reality about Hindi and Urdu by means of careful investigation and analysis of the sociolinguistic situation in the area. More broadly, the goal of the survey was to discover, analyze, and describe the relation between the linguistic majority-minority populations, and demonstrate the thoughts, feelings, and behavior among both Hindi and Urdu speech communities. The linguistic relation continually evolves, and in reality, is relative to the socio-political and economic conditions. In addition, the recent processes of globalization, more clearly exemplified in the rise of gigantic multi-national Indian, linguistic situations in urban India, focus on English
education, for jobs abroad and the growth of a vast middle class spanning across ethnic and linguistic boundaries are also discussed.

The linguistic similarity among Hindi and Urdu was already established by different researchers and scholars, was limited in numbers. These similarities are because of the reason they are developed from the same source i.e. khari boli. Though, there were linguistic differences i.e., verifying the lexical differences between the two, very commonly, and somehow in other areas of these two varieties spoken in urban India.

1.10. Goals of the study

The researcher conducted the field survey in the five states, Uttar Pradesh, Maharashtra, Karnataka, Bihar, and Andhra Pradesh, in order to find out the actual position of the mother tongue i.e., Hindi, Urdu and frequently used English language. The multilingual setting of the Indian languages and the remarkable attitudinal changes in Hindi and Urdu inspired the researcher to take up this issue.

The findings of the study suggest that most of the respondents give preference to English mainly from the economic point of view. The highly educated respondents generally give preference to English over other Indian languages. However, they preferred their mother tongue in other domains of language use. Urdu poetry is particularly very popular among educated youth. The less educated and economically unprivileged respondents give preference to Hindi and Urdu in almost all domains of language use. Urdu poetry is popular among this group as well. Possibly this is why Hindi and Urdu have the larger number of speakers as compare to other Indian languages. It shows the favorable attitude towards Hindi and Urdu. Some respondents claimed that without knowing Urdu we cannot make the correct pronunciation of other languages.

The study further confirms that both Hindi and Urdu are constantly used for oral communication in almost all the domains, whereas, all three Hindi, Urdu and English languages are used in the field of administration, education, literature, written communication and in other informal settings too, such as writing, printing,
etc. It was also found that the speakers of both the languages have the feelings for the development of these languages. If not wrong the researcher thinks that this is the phenomenon with speakers of every existing language. The speakers were really interested in developing their language.

The main goal of the empirical study is to know and unveil attitude of the Hindi and Urdu speakers. Another goal is to investigate ingredients with which will be the best suitable ingredients to cook the fieldwork in order to find out the pure delicious food of attitude. The objectives of the present research work have been formulated on the basis of the shift of attitude in urban India. Because, earlier there was lots of controversies regarding Hindi and Urdu languages, which at present take the flaw of favorable thoughts. The language attitude of the speech community plays an important role in maintaining the language. To focus on the issues regarding the language attitudes, following goals were formulated:

1) What attitude do the Hindi and Urdu speech communities have towards their mother tongue as well as towards the Hindi and Urdu as their other language?

2) Which background factor best explains or interprets differences in the attitude of both the speech communities?

3) What kind of the relationship is there in between these two speech communities and how they feel and think about each other?

4) How the attitude of the Hindi and Urdu speech communities builds up? How it changes?

5) What is the degree of preferences of the Hindi and Urdu speakers among all given contexts and the variations among themselves as well as among the inter group i.e. Hindi and Urdu as their mother tongue and other language.

In addition to the aforementioned goals, the purpose of the explorative study is to investigate how the attitude builds up and what is the attitude of both speech communities. Thus the main goal and objective of the investigator is to find out the perception and the perceptual shift of thoughts, about Urdu and Hindi.
1.11. Scope and Limitations of the Study

As mentioned earlier this study is limited to the few cities of India i.e. Delhi, Aligarh, Bhopal, Nashik, Bangalore, Hyderabad and Patna. This is because there were the limitations of time as well as the limitations of expenses. It covers attitudinal analysis of Hindi and Urdu speakers towards Hindi and Urdu and towards the speakers of their language. The study was conducted in the academic year 2006-2010.

1.12. Research Questions

This study empirically investigates the role of attitudes of Urdu and Hindi speakers. For that purpose, the present study was designed to find out the attitude of language speakers towards the Hindi and Urdu languages and to investigate whether there is any relationship between their attitude and other factors such as experience, qualification, sex, etc., more specifically the study was designed to address the following questions-

1) Do most of Hindi and Urdu speakers give the preference to their mother tongue only or they provide the preference to both the languages?
2) How the Hindi and Urdu speakers feel regarding the similarity and the dissimilarity of both the languages?
3) Is attitude towards Hindi and Urdu having a multi-factor concept and if so, what are underlying factors?
4) Do the Urban Indian speakers have favorable attitude towards the functioning of Hindi and Urdu. If so what is the degree of favorableness of the attitude?
5) Are attitude related to any of the field such as age, gender qualification, experience, domination, knowledge, etc.?
6) What are the patterns of attitude towards the use of Hindi and Urdu as the medium of the instructions for different standard of courses? If it is positive so at what standard they prefer to use Hindi and Urdu language?
What is their thinking about their mother tongue and own community speakers as well as the attitude towards the Hindi and Urdu as their second, third, and/or fourth language, as well as, towards the speakers of Hindi and Urdu.

1.13. Methodology

As stated before that the aim of this study is to assess and investigate the Perceptual Shift of Attitude about Hindi and Urdu in Urban India. The research data has been collected through the questionnaire by the investigator itself. This chapter identifies the context of the study, gives a description of the methods, refers to the sources of data collection and identifies the procedures of how data are going to be processed.

The analysis and findings of the data collected through the questionnaire, the survey and observation. These data were analyzed by using the SPSS (Statistical Package for the Social Sciences), Version 12.0. T-test and the percentage of the frequencies of these data are presented in the chapter 3 and chapter 4.

Thus, we see that the present research is an attempt to investigate, evaluate and identify the 'perceptual shift of attitude about Hindi and Urdu in urban India'. It will try to highlight the shift in the attitude of the Hindi and Urdu speech communities. On the practical side, the findings of this study will establish an attitude profile which could be used to review and evaluate the current status of these attitudes. The data analyzed in the present study is based on the questionnaire. The findings of the research are presented into the two chapters (i.e. Chapter 3 and Chapter 4). Chapter 3 provides the background information of informants and offers some idea regarding the language attitude of these informants. There are questions about the age, gender, education, migratory pattern, language preferences, language similarity, language threat, language usage, language relationship in the questionnaire. Chapter 4 deals with the attitude of the respondents which was measured at four points scale. It deals with the attitude of informants towards their own community speakers, as well as, their other known language(s) speakers,
attitude in terms of language usage in different contexts and with the attitude for the functioning of the language in different contexts. It also deals with the attitudes towards the knowledge of more than one language.

Finally, based on the findings this research work tries to evaluate the nature of attitudes for the Hindi and Urdu speech communities towards each other's languages.

The term *speech community* refers to the group of people who shares the same language. The Hindi speech community comprises the group of individuals who use the Hindi language as their mother tongue or the first language. The Urdu speech community comprises a group of individuals who use the Urdu Language as their mother tongue. The Hindi and Urdu speech community is predominantly found in central India or broadly speaking in northern India i.e. Utter Pradesh, Bihar, Jammu & Kashmir, etc. The reason behind it is that the emergence of Hindi and Urdu takes birth in the same region (for further detail see chapter-2).

This chapter (chapter-1) deals with the general introduction about the attitudinal shift for Hindi and Urdu in urban India. This chapter is composed of fifteen sections: *section one* deals with general introduction, *section two* describes the geographical boundaries of both Urdu and Hindi and language situation in India *section three* is sketched with Scheduled languages, *section four* gives the picture about Hindi and Urdu, *section five* gives the picture social psychology, *section six* narrates the attitudes and attitude change, *section seven* depicts the problems of the study, *section eight* is about the formation of the hypothesis, *section nine* is the testimony of research design, *section ten* is the purpose of the study, *section eleven* is the commentary of goals of the study, *section twelve* is the observations of scope and limitation of the study, *section thirteen* is the elucidation of methodology, *section fourteen* is the explanation of research questions and the and have some description about speech communities, *final section* is the conclusion.
1.14. Conclusion

To conclude, we can say that the aim of this chapter is to introduce the research problem before making a linguistic analysis of the attitudinal shift towards language use patterns. It provides a brief introduction about the research work and the concepts which has been used in the present research. It supplies information about the social psychology, language situation in India and its geographical boundaries, scheduled languages and its speakers, about Hindi and Urdu speaker, Hindi and Urdu controversy, official language, attitudes and attitude change, concept of attitude, different ways to find the attitude, nature and origin of attitude, problem of the study, formation of the hypothesis, research design, sample design, purpose of the study, goals of the study, scope, methodology and research questions. By discussing all these points the researcher tries to provide the overall research plan of the present study.
Chapter 2

The Hindi and Urdu Controversy:

A Linguistic Assessment

The important issues discussed in this chapter are following

2.0 Introduction
2.1 Understanding the Term “Urdu”
2.2 Views of different scholars
2.3 The Relationship between Urdu and Hindi
2.4 The Urdu-Hindi Controversy
   2.4.1 Hindi and Urdu movements
   2.4.2 The British Language Policy
   2.4.3 Establishment of Fort William College during British Rule
   2.4.4 Swarseti
   2.4.5 Nagari Pracharini Sabha
   2.4.6 Congress Policy
   2.4.7 Urdu and Hindi in Post-Independent India
2.5 Summary and Conclusion
Chapter 2

The Hindi and Urdu Controversy:

A Linguistic Assessment

2.0 Introduction

The present chapter deals with the Hindi and Urdu controversy that has survived in India for a good deal of time. The Hindi and Urdu controversy existed in India during freedom struggle. It suggests that Hindi and Urdu have a long history of conflict on many levels. Therefore, the chapter deals with the various sides of the issue up to some detail and end with a reading that helps relating the issue to the problem of attitudinal perception. The chapter also analyzes its impact on the attitudinal shift.

Both Urdu and Hindi are the two major languages of India. They are listed in the 8th schedule of Indian Constitution. Both these languages occupy prominent positions in the census report of 2001. The two languages are closely related to each other. The linguistic relatedness of the two languages has always been a matter of concern for linguists. Although Urdu is influenced by the Arabic and Persian languages, however, Urdu has originated and developed in the Indian subcontinent. Both these languages share the same Indic base. At the phonological and grammatical level, they are so close that they appear to be one language, but at the lexical level Urdu has borrowed extensively from Persian Arabic sources. This distinction is most marked at the orthographical level, where Hindi uses Devanagari, and Urdu uses the Perso-Arabic script indigenously modified to suit the requirements of an Indo-Aryan speech. According to a general estimate, Urdu and Hindi taken together form the third largest speech community in the world today.

Urdu gained popularity among masses from the very beginning. In India it is one of the twenty two scheduled languages of India. It has been declared as the national
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language of Pakistan. On the other hand Hindi enjoys the status of official language of India. Urdu has also been declared second official language in some of the states of India. According to the census report of 1991 the total number of Hindi speakers is 40.2% and total number of Urdu speakers is 51,536,111 which accounts to 5.01% of the total population of India. To fully understand the heterogeneity of Indian Languages and Cultures we must understand the area and the population size of the country, and therefore a detail account of Indian population size has been provided in the present study. The figure 2.1 given below presents the factual position of the total number of the speakers of different Indian languages. It is based on the details of the census report of 1991.

Fig 2.1 Distributions of language Families in India according to census 1991

http://www.sciencenews.org/pictures/101009/bb_india_map_zoom.jpg
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As shown in the figure 2.1, Urdu numerically ranks 6th among the eighth scheduled languages of India. It comes next to Hindi, Bengali, Telugu, Marathi and Tamil. Due to geopolitical discontinuity the speakers of Urdu language are spread in almost all the States and Union Territories of India. The maximum number of Urdu speakers (to be exact 13,272,080) live in Uttar Pradesh and the minimum number of Urdu speakers are in Lakshadweep. (Fathihi 2001: Urdu in Multilingual India)

Urdu is also spoken in countries surrounding India and Pakistan, such as Afghanistan, Bangladesh and Nepal. Practically, Urdu has become the cultural language and lingua franca of the South Asian Muslim Diasporas outside the sub-continent, especially in the Gulf and the Middle East, Western Europe, Scandinavia, U.S.A. and Canada.

2.1 Understanding the name “Urdu”

The name 'Urdu' seems to have begun its life as Zaban-e-Dehli, Zaban-e-Hindostan, Zabān-e-Urdū-e-Mu‘allah, the 'Exalted Language of the Camp' (i.e. Delhi). With the passage of time Urdū-e-Mu‘allah, was shortened to Zaban-e-Urdu and later it became only Urdu. Masood Husain Khan (1988) in his book 'Urdu Zubaan: Taariikh Tashkiil, Taqdiir', has mentioned the changing phenomenon. He is of the opinion that the source of the spoken language is the Prakrit languages i.e. sub language of the Indo-Aryan. Mirza Khalil A. Beg (1988) in his 'Urdu Grammar' has given the same naming pattern to the development of the term ‘Urdu.’ He followed the argument of Masud Husain Khan. Shamsur Rehman Faruqi (2001) in his ‘Early Urdu Literary Culture and History’ also quoted the same expression. The word ‘Urdu’ (originally Turkish) literally means camp, or the royal camp. It also refers to the city of Delhi, which was the seat of the Mughals for centuries.

According to Fallon (First published in 1879 and reprint in 1989) the word Urdu is used for “an army, a camp, a market, Urdu-e-Muallah, (the royal camp or army) generally means the city of Delhi or Shahjahanabad; and Urdū-e-Mu‘allah, ki zaban, refers to the court language. The term is very commonly applied to the Hindustani Language as spoken by the Muslim population of India proper.” (Fallon, 1989: 28)
Platts (1884) defined Urdu as, “Army, camp; market of a camp; s.f. (=Urdu zaban), the Hindustani language as spoken by Hindus, who have intercourse with them and who holds appointments in the government courts. (It is composed of Hindi, Persian and Arabic, Hindi constituting the backbone, so to speak): Urdu-e-Mu’allah, the royal camp or army, generally means the city of Delhi or Shahjahanabad; the court language (Urdu-e-mualla ki zabān); the Hindustani language as spoken in Delhi.” (Platts, 1884: 40)

Historically, Urdu has developed in the post-12th century period. Its first folk poet is the great Persian master, Amir Khusrau (1253-1325), who is known for composing dohas (couplets) and riddles in the newly-formed speech language, called ‘Rekhta/Hindavi.’ Throughout the whole medieval period, this mixed speech (i.e. Rekhta) was called by various speech sub-groups in various ways. Shamsur Rehman Faruqi (2001) has mentioned the following order of the development of the name of the language which presently known as Urdu i.e. “… ‘Hindavi’, ‘Zaban-e-Hind’, ‘Hindi’, ‘Zaban-e-Dehli’, ‘Rekhta’, ‘Gujari’, ‘Zaban-e- Urdu-e-Mu’allah’, ‘Zaban-e-Urdu’, and at the end it just remains as ‘Urdu’…” (Faruqi, 2001: 22). Faruqi claims, that the order of the development of the language is more or less similar to the above given pattern.

In a paper published in 1926, Hafiz Muhammad Kakorvi quoted the following verse of Mushhafi, which has been also quoted by Nayyar Kakorvi in his dictionary published in 1924,

/May God Preserve them, I have heard the speech of Mir and Mirza,

How can I truthfully, oh Mushhafi, says, my language is Urdu/

(Sherani, Maqalat-e Sherani, vol.1, p.41)

In this couplet, the term ‘Mirza’ refers to Mirza Sauda, who died in 1781 and as a result of this it can be said that this couplet is dated in middle of the 18th century. Around 1772 Mushhafi went to Lucknow to meet Sauda (who died in June 1781) and later on he went to Delhi in 1773. In Delhi he had the first meeting with Mir. Mushhafi composed this material before the death of the Sauda (i.e. 1781). Sherani
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in his "Maqalat-e Shirani" quoted this couplet to reveal that the term Urdu was in use from the mid of the 18th century.

Hobson and Jobson (as cited in Yule Brunel, p.164) cited a references from materials written in 1560, in support of ‘Urdu bazaar’ (i.e. Camp-market). They also claimed that the word ‘Urdu’ came to India with Babur (1526), and then his camp was called Urdū-e-Mu’allah (the exalted camp or court), and the language that grew up around the court/ camp was called zaban-e- Urdū-e-Mu’allah. Babur never had an extended stay in Delhi.

Edwar Terry, who was a companion of Thomas Roe in Jahangir’s court described the language in his ‘A Voyage to East India,’ London (1655) as ‘Indostan’, saying that “it was a powerful language which could say much in few words, had a high content of Arabic and Persian, but was written differently from Arabic and Persian”. (Edward Terry, 1655: 300)

These are evidences to establish that the name ‘Hindustani’ used in the late 11th century, which later became synonymous with Urdu. However, major Urdu writers kept referring to their speech as ‘Hindavi’ till as late as the beginning of the 19th century. Following couplets cited from Mir and Mushafi:

/najane log kehte hain kis ko surUr-e-qalb
aya nahn ye lafz to Hindi zaban ke bíc/

Mir Taqi Mir (d. 1810)

/Mushafí farsi ko taq pe rakh
Ab hai ashAr- e-Hindavi ka rivaj/

Mushafi (d.1824)

(Linked: http://urducouncil.nic.in/pers_pp/index.htm \National Council for Promotion of Urdu Language.mht)

The couplet of Mushafi suggests that by the 19th century the tradition of Persian was totally rejected and the preferences was given to the Hindavi language (It was earlier
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called Rekhta. It was the language used by Amir Khusrau (1253-1325 CE), the eminent poet of his time.

Tara Chand, (1944) in his book ‘The Problem of Hindustani’, mentioned that throughout these centuries, Hindi (Persianised Hindustani) and not modern Hindi (Sanskritised Hindustani) was the lingua franca of India and the speech of the polite society, whether Hindu or Musalman’ (Tara Chand, 1944: 86).

It emerges that the two terms ‘Rekhta’ and ‘Hindvi’ which existed at that time did not refer to the two different languages, rather both of these terms ‘Rekhta’(i.e. amalgamation of languages) and ‘Hindvi’(The language of ‘Hind’) were popular as two different names for the same language something around the 18th century in north India. Shamsur Rehman Faruqi supports this view and says:

“The name ‘Hindi’ was used, in preference to ‘Rekhta’, from about the mid 19th century. The spoken language was almost always referred to as ‘Hindi’. It was unknown, in fact, even in the early 20th century, for the name ‘Hindvi’ to be used to mean ‘Urdu’. ‘Hindvi’ was in use until about the end of the eighteenth century.” (Shamsur Rehman Farooqi, 2001: 22-23)

By the 18th century, if not sooner, the word Urdu meant ‘the city of Delhi’. It continued to retain this sense until at least early 19th century. Insha and Qatil say in Dariya-e latafat (Ocean of Subtleties, 1807), that 'the residents of Murshidabad and Azimabad (Patna), in their own estimation, were competent Urdu speakers and regard their own city as the Urdu; Insha means that they are really local and not true citizens of Shahjahanabad.” (ibid: 26)

Bhartendu Harishchandra (1850-1885), father of the modern Hindi (here Hindi refers here to the language with Nagri Script), began his career as an Urdu writer. Though he belonged to Benares (now Varanasi), he was not fully aware of the cultural language and the language of folk of the Benares area of his time. In 1871 Bhartendu Harishchandra wrote that his language and the language of women of his community was “Urdu”.
Amrit Rai, (son of the Premchand, 1880-1936), a well known Hindi scholar, claimed that Hindavi or Hindi became Urdu when the Muslims of India decided to move away from Hindi and as a result they started code mixing and followed the heavy Persianized style which soon become the identity of the Muslims. In his thesis, entitled as ‘A House Devided’ he presented his view elaborately.

In view of these facts it can be said that earlier there was the existence of ‘Rekhta’ and later on it started to be called as ‘Hindavi’ because it was the language of the people of different speech community of India. During the Mug’hal period the term ‘Hindavi’ or ‘Hindi’ became more popular. It is to be noted here that both the terms ‘Hindvi/ Hindi’ was used for the language which was developed from ‘Rekhta’ a language used by Amir Khusrau. It suggests that the term ‘Hindi’ in Mug’hal period did not refer to the Devenagri Hindi (i.e. Sanskritized Hindi) rather it was used to refer to the Persianized Urdu.

2.2. Views of Different Scholars

By taking the views of different scholars about the development of Urdu and Hindi, it will be easy to understand linguistic and socio-historical developments of that time, chronologically. We find very convincing evidences from the writings of Prof. Irfan Habib (2009), Prof. M.K.A.Beg (1988), Prof. Masood Husain Khan (1988), Shamsur Rehman Faruqi (2001) and other scholars. In one of his papers entitled “India and Its Languages as Seen in Medieval Persian Text” Irfan Habib says:

“...Ashokan Prakrit which is found in Ashokan inscriptions of 3rd century BC, from the border of Afghanistan to Karnataka, is a first all Indian Languages that has come to us in written forms, for the next five hundred years or so (in fact from around 260BC to about 300AD). What is known to historians as a successor to increasingly influence by local dialects? Thereafter, classical Sanskrit took over the linguistic scene of that time. The difficulty in describing the linguistic situation of that period is that, in classical Sanskrit some of the Prakrit words were re-converted into Sanskrit forms and thereafter, what the spoken language was at that time is not historically represented to us, because even the prakrit conversation in Sanskrit texts
become formalized, and it is here that Persian text become very important beginning with the ‘Chachnama’, whose materials go back to around 700AD.

Now first of all, there is the problem of nomenclature. Prof. Masud Husain khan’s due attention to the form ‘Hindavi’ is pertinent and relevant. The form ‘Hindvi’ for anything Indian, including language, is more common in earlier texts beginning with the ‘Chachnama’, which is the very literal Persian translation of an Arabic text. When the Arabs conquered Sind they did not realize that ‘Sind’ and ‘Hind’ had etymologically the same origin, so they distinguished between Sind (lower Indus Basin) and the rest of India to which the name Hindi was confined. This distinction was possibly aided by corruption of the title of the astronomical tracts Siddhantas as Sind –Hind. The distinction persisted still in Isami’s Ode to Indostan in 1350, where ‘Sind’ is named among foreign lands, along with ‘the two Iraqs (Iran and Iraq) and Arabic. Since Sind remained under Arab rule up to the late 1020s when the Gaznavids took over the distinction seemed to have taken a religious color and so Hindus (as the people of Hindi) became synonymous with non-Muslim Indians. This usage has its classical place in Alberuni, who takes the Brahmins to be the spokesmen of distinction between ‘Hindus’ as ‘non-Muslim Indians’ and ‘Hindian’ or ‘Hindis’ as Indians comprising both Hindus and Muslims e.g. Isami Futuhu’s Salatin (1350) speaks of the ‘Hindi’ cavalrymen of the army of Hindostan.

As for Hindostan it was sometimes like Hind when distinguished from Sind applied to land under Hindu rules. As this land tended to recede eastwards with the Ghorian conquest tended to be used for the contrary east of Delhi or rather between Delhi and Bengal as in the tabaqat-I Nasir of Mihaj Siraj (1260). Such territorial limitation of the name Hindostan is analogous to Mughal official when the name could be used in contradiction with the Deccan for northern India alone.

It suggests that the word ‘Hind’ in Arabic comes from the Iranian word ‘Hindu’ which has the short vowel at the end. In both old Iranian and Sasanian Iranian this word is ‘Hindu’ which is of course parallel to the Sanskrit work ‘Sindhu’ as /S/ changing into /H/ another further addition of /-stan/ which in Sasanian became common suffix for all territorial lands. So, ‘Hindu’ naturally became ‘Hindustan’
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and therefore, the ‘Hindustan’ is written with the short vowel /vəʊ/. So ‘Hindvi’ actually is the Persian form of ‘Hindu’ with the short vowel at the end, which disappeared, in Arabic writing. But which re-appears in the form of ‘Hindustan’, which is simply ‘Hindu’ as territorial name. It is true that in some cases the short vowel is not used with the suffix /-stan/, as in ‘Uzbekistan’, ‘Afghanistan’ and so on... But with ‘Hindu’ it must necessarily become ‘Hindustan’. There is nonsense about it being the country of ‘Hindus’. There is no Sanskrit word until the 20th century for /-stan/ I think /-than/ is the only Indo Aryan expression for /-stan/ but it was never written at all as suffix in Sanskrit.” (Irfan Habib, 2009: 116-117)

“In the 1719 A.D. Abdul Jalil Bigrami from Delhi, a medium officers, writes that the “bhakshul Mumalik” Abdul Hasan Khan, the one of the two famous Sayed Brothers is very keen to get the “Kabit of Alam” the Hindi poem verses of Alam, and Sayed Brothers is very keen to get the “Kabit of Alam” the Hindi poem verses of Alam, and you kindly get it in Bilgram from these people Harbans Misr or Devakar or Ghaseti sons. These are the three ends: they are all non-muslims or anyone else and get it in the “Kabit-e-Hindi” in Devanagri, not in Farasi, script, because in Farsi the word cannot be correctly read. So please get it in Hindi. Correct Hindi obviously to be presented to the “Bhakhshul Mumalik”. It suggests that a considerable knowledge of Hindi as well as Devanagari was essential at that time. As a result of this arose what is called ‘Rekhta’ and I think this nomenclature although it was used later for Urdu. But it is not in fact Urdu. It is actually a real mixture of Persian and Urdu and Hindi expressions of Indian people”. (ibid: 124-125)

This is what we called ‘Rekhta’ and although there have been many discussions in Mahmood Sheerani, and he comes to the same conclusion that the Persian and Hindi expressions are mixed.

“Take Chand Bahar, in “Bahare Ajam” in fact described “Rekhta” as ‘a mixture languages “Makhloot” and therefore, with this standard definition even in 1739, there need not to be any particular discussion on what the “Rekhta” signify. It was
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not Hindi; it was not any form of Hindi written in Urdu script. It was a direct mixture of Hindi and Persian". (ibid: 125)

During the 16th or the 17th centuries Agra became the capital and it may be possible that the Hindi /Hindavi/ Hindustani most often meant the Braj dialect (early specimens of which semi officials documents survive from the 16th of centaury in Vrindavan collections).

The information which Irfan Habib provided in his paper about the ‘Chachnama’ (700AD) shows that ‘Urdu’ has emerged from ‘Rekhta.’ He highlighted the language development issues by citing the example of the suffix /-stan/, which is not used in Sanskrit and not even found in any single Sanskrit word. In ‘Chachnama’ (which is the literal translation of the Arabic text), Amir Khusrau used the word ‘Hindavi’ to designate the language which were spoken in ‘Sindh’ at the time of Arab conquest which was written around 700AD. He listed out the similar kind of words used in ‘Chachnama.’ For example, the word ‘buddha’ has been used having the meaning as ‘Idol’ whereas in Indian context ‘buddha’ is the name of ‘God’ or the ‘Idol of the God’. Some other examples which he found in Chachnama are ‘khar’ (i.e. Soil), Buddha (i.e. Idol or Idol of god), Raja (i.e. Title for ruler), Rajaputra. It shows that Irfan Habib (2009), very interestingly explained the concept of Urdu, Hindi and Hindustani by extracting the solid examples of Persian and Sanskrit texts in order to provide information about the historical development of Urdu. The examples cited in his paper suggest that the language which was in use at that time was carrying the features of both Persian and Sanskrit. The most important point that has been highlighted here is that the terms ‘Hindvi/Hindi’ did not refer to the present modern ‘Hindi’ rather it was the language which emerged out of intermixing of Persian and the local languages.

Professor Khalil A. Beg (2004-2005) says, “Urdu, indeed, is a Khadi Boli based language. It developed out of the Khadi Boli by the end of the 12th century AD. Khadi Boli is the dialect of North-East Delhi comprising the areas of Western Uttar Pradesh. It is the descendent of the Saurensi Apabhramsa. When Saurseni Apabhramsa died out in 1000AD, a number of dialects emerged from it in the same
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region, especially in and around Delhi. Khadi Boli is one of them. It became prominent when the Muslims comprising the Turks, Iranians and Afghans and also the Muslims from the Punjab settled in and around Delhi after a new political order was established in North India as a result of the conquest of Delhi by Shahabuddin Mohammad Gauri in 1193 AD.

...The first literary development of Khadi boli was also made by the Muslims with the admixture of Persian compounds, phrases and clauses into it. Such form of poetic expression was called “Rekhta”...Amir Khusrau (1253-1325) is the first poet who wrote poetry in the form of ‘Rekhta’. The language which was built up by taking Khadi Boli as the base, and which was known as “Hindi”, “Hindavi”, and “Rekhta” is the earlier form of the same language we call today “Urdu”. These names, therefore, refer to Old Urdu.” (Miraza Khalil A. Beg, 2004-05: 5-6).

Professor Beg (2004) rightly observes that Urdu has emerged out of Khadi Boli, when saurseni Apabhramsa died around 100AD during the 12th century. Khadi boli was also made by the Muslim with the mixing of Persian, which later on popular as Rekhta. Amir Khusrau (1253-1325) was the first Persian poet who first wrote the poetry in Rekhta and out of it Urdu emerges. He also claimed that Hindi, Hindavi and Rekhta are the older name of Urdu. Therefore, it seems that Urdu takes birth first then after Devnagri Hindi or Modern Hindi emerged.

Masud Husain Khan, (1988) also claimed that the Urdu language has been developed out of Haryanvi and Khari Boli. He said that when Delhi became the capital of the Mughal Empire Khari Boli began to exercise its influence more on the ‘Rekhta’ the mixed Hindi-Persian language out of which literary Urdu/ Hindustani arose.

2.3 The Relationship between Urdu and Hindi

As we have seen in the previous sections (i.e. section 2.1 and 2.2) Hindi and Urdu has a strange relationship. Despite the fact that Hindi and Urdu had a close structural association, the two languages always had a strained relationship. For further
clarification, the relationship of Urdu and Hindi can be analyzed at two levels i.e. structural and historical.

At the structural level both the languages have structural similarities in many ways. This is only because, linguistically, both the languages are based on Khari boli of Delhi. It is evident from 'a' ending structure of both the languages. However, the dialectal base of old Hindi is Brajbhasha, Kanauji and Bundeli (as evident from 'au' or 'o' structures). When the Muslims came to Delhi and Agra, it was the 'a' ending dialect which was gaining prominence in the speech communication system of the people of the north. The Urdu vocalic system is similar to Hindi with slight variations in the short vowel allophones. Urdu also retains a complete set of aspirated stops, a characteristic of Indo-Aryan, as well as the retroflex consonantal set except the retroflex 'n' (in Krishn). Urdu does not retain the complete range of Perso-Arabic consonants. The largest number of loan consonants retained being among the aspirants, i.e., 'f', 'z', 'zh', 'x', 'gh' and only one sound among the stops, i.e., uvular 'q'. It suggests that at the phonological level both the languages have certain idiosyncrasies. However, there is a lot of similarity at syntactic level.

Historically, the relationship between Hindi and Urdu is also very interesting. There are lots of controversies regarding these two languages. Earlier the terms Hindavi, Rekhta and Urdu were used interchangeably even by Urdu poets like Mir and Mirza Ghalib of the early 19th century (the term Hindi was used later). By 1850, the terms Hindi and Urdu were no longer used for the same language. Before the Partition of India, Delhi, Lucknow, Aligarh and Hyderabad were used to be the four literary centers of Urdu.

These two standardized registers of Hindustani have become as entrenched as separate languages that many extreme-nationalists, both Hindus and Muslims, claim that Hindi and Urdu have always been separate languages. During the British Raj the tension between the two languages and the Hindi and Urdu controversy reached its peak in 1867, especially in the United Provinces. However, there are unifying forces as well which tried to merge both the languages as in a single language with two scripts. For example, Indian Bollywood films get language certificate in 'Hindi'.
the language used in most of these movies is ‘Urdu’. This may bring the two languages together.

2.4 The Urdu and Hindi Controversy

There has always been a controversy regarding these two languages i.e. Hindi and Urdu. After independence, during the formation of states of India the Hindi and Urdu relationship further strained. Both the communities of that time were taking the language as the major factor of their identity. As the situation of that time was very critical and before and after independence this controversy further enhanced. As we know both the languages have the same source of development and have lots of similarity at different structural levels with some non-negotiable distinctions. Different scholars made different statements about the historical development of Hindi and Urdu language. Some scholars said that both these languages are the same language of two different styles. Others believe that Hindi has emerged out of Urdu, and some conclude that Urdu emerges out of Hindi. When we look at the colloquial language spoken by the people of Delhi, we find that the two styles are indistinguishable, whether it is called Hindi or Urdu by its speakers. The main important distinction at this level is the script: if written in the Perso-Arabic script, the language is generally considered to be Urdu, and if written in Devanagari it is generally considered to be Hindi. Besides the script there are also some other differences at the level of phonology and morphology.

However, since independence the formal registers used in education and the media have become increasingly divergent in their vocabulary. Where there is no colloquial word for a concept, Standard Urdu uses Perso-Arabic vocabulary, while Standard Hindi uses Sanskrit vocabulary. This results in the differentiation of the two languages. One being heavily Sanskritized and other being persianized.

Before independence, most of the India was a British colony, and before the British the most dominant Empire of north India was the Mug’hal Empire, who arrived in India during the 12" century AD. The official language of the Mug’hal courts was Persian. The Mug’hals, like other residents who lived to the west of the Indian subcontinent named India as ‘Hind’ or ‘Hindustan’, after the river Indus which flows in
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the present day Pakistan (earlier known as Sind Baluchistan). The language spoken in ‘Hind’ was called by them Hindi or Hindustani.

The controversy arose by the time only when this ‘Hindi’ or ‘Hindustani’ has been taken into consideration because one group claimed that this is the language having Nagri script and other group claimed that this is the language, having Persian features and follows the Persian style of writing. This is the point where the whole controversy of Hindi and Urdu was centred and the linguistic situation was not easy to tackle.

It should be noted here that the term ‘Hindi’ does not refer to the present Hindi but it refers to that language which existed during the invasion of the Mughals in India. As we discussed earlier, in the section 2.1.1, that they do not have the distinction between /s/ and /h/. In view of this phonological rule the Muslim rulers called it Hind (like as Sind), Hindi and finally Hindustani. But as we know the term ‘Hindi’ does not refer to the present Modern Hindi, rather it refers to the language which has the Persian script.

Naturally, with different names associated with different forms and styles of the language, the controversy gained further. The term Hindustani was an attempt to bring the two languages together. It has developed a wider connotation. It embraces all forms of the language spoken in Northern India. It includes Hindi as well as Urdu and even more than that it includes each and every shade of the spoken language of the North. It covers all the forms of the languages spoken in North India which includes both Hindi and Urdu.

(http://en.wikipedia.org/wiki/Hindustani_language(Hindustani Language from Wikipedia))

In the light of the above discussion it’s not easy to explain that which language emerged first and which language came later. Some scholars believe that Urdu came first and some says that Hindi emerged first and later on Urdu developed. Some says Urdu was earlier known as Hindvi/Hindi later it is introduced as ‘Urdu’. Out of that Hindi or Hindavi, Urdu or Devenagari Hindi emerged. Because of this linguistic rivalry, both Hindi and Urdu speakers claimed their language to be the oldest. Both
groups were in favor of their own language. Only after going through the different substantiation, facts, documentaries and evidences regarding these two languages and the researcher finally concluded that earlier it was only single languages called ‘Rekhta’ which means ‘amalgamation of language’. Rekhta had the flavor of all the existing languages that existed at that time. Later on these two languages come in contact with the Sanskrit and Persian & Arabic as a result of which ‘Sanskritized Hindvi’ emerged and ‘Arabo-persianized Hindavi’ developed. Attempts were made to cover both these languages under the term Hindustani but it could not succeed.

2.4.1. Hindi and Urdu movements

In 1837, the British East India Company replaced Persian with local vernacular in various provinces as the official and court language. However, in North India, Urdu in Persian script instead of Hindi in Devanagari script was chosen to replace Persian. The most immediate reason for the controversy is believed to be the contradictory language policy in North India in 1860s. While the government encouraged both Hindi and Urdu as a medium of education in school, it discouraged Hindi or Nagari script for official purposes. This policy gave rise to conflict between students educated in Hindi or Urdu for the competition of government jobs, which eventually took on a communal form.

In 1867, some Hindus in the United Provinces of Agra and Oudh during the British Raj in India began to demand that Hindi should be made an official language in place of Urdu. Babu Shiva Prasad of Banaras was one of the early proponents of the Nagari script. In a Memorandum on court characters written in 1868, he accused the early Muslim rulers of India for forcing them to learn Persian. In 1897, Madan Mohan Malaviya (1897) published a collection of documents and statements titled “Court character and primary education in North Western Provinces and Oudh”, in which, he made a compelling case for Hindi.

Several Hindi movements were formed in the late 19th and early 20th century, notable among them were Nagri Pracharni Sabha formed in Banaras in 1893, Hindi Sahitya Sammelan in Allahabad in 1910, Dakshina Bharat Hindi Prachar Sabha in 1918 and Rashtra Basha Prachar Samiti in 1926. The movement was
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encouraged in 1881 when Hindi in Devanagari script replaced Urdu in Persian script as the official language in neighboring Bihar. They submitted 118 memorials signed by 67,000 people to the Education Commission in several cities. The proponents of Hindi argued that the majority of people speak Hindi, and therefore introduction of Nagari script would provide better education and improve prospects for holding Government positions. They also argued that Urdu script made court documents illegible, encouraged forgery and promoted the use of complex Arabic and Persian words.

Organizations such as Anjuman Taraqqi-e-Urdu (1903) were formed by Maulvi Abdul Haq for the advocacy of Urdu. Advocates of Urdu argued that Hindi scripts could not be written faster, and lacked standardization and vocabulary. They also argued that the Urdu language originated in India, asserted that Urdu could also be spoken fluently by most of the people and disputed the assertion that official status of language and script is essential for the spread of education. Communal violence broke out as the issue was taken up by firebrands. Sir Syed Ahmed Khan had once stated,

"I look to both Hindus and Muslims with the same eyes & consider them as two eyes of a bride. By the word nation I only mean Hindus and Muslims and nothing else. We Hindus and Muslims live together under the same soil under the same government. Our interest and problems are common and therefore I consider the two factions as one nation."
http://en.wikipedia.org/wiki/Hindi%E2%80%93Urdu_controversy

Speaking to Mr. Shakespeare, the governor of Banaras, after the language controversy heated up, he said

"I am now convinced that the Hindus and Muslims could never become one nation as their religion and way of life was quite distinct from one another."
(http://en.wikipedia.org/wiki)

In the last three decades of 19th century the controversy flared up several times in North-Western provinces and Oudh. The Hunter commission, appointed by the
Government of India to review the progress of education, was used by the advocates of both Hindi and Urdu for their respective causes.

Sir Sayed Ahmad Khan was very farsighted person and very truly realized the consequences of the demand for a separate Hindi for the Hindus that would be very harmful for both Hindus and Muslims. His seriousness about this problem reflects in his one letter which he wrote to his friend Muhsin-ul-Mulk, on April 29, 1870. He wrote:

"I have received a piece of news which made me extremely sad and anxious, it is egged by the suggestions of Babu Shiv Prashad Sahib, there is the general favor of effacing from the world, the Urdu language and the Persian script, which are the memorials of the Muslims....This proposal and a device on which there will in no way be agreement and unity among the Hindus and the Muslims. Muslims will never agree on Hindi...and the consequence will be that Hindus and Muslims become separate. There isn't much to fear in this, thus far....Rather, the Muslims will be the gainers and Hindus will be in loss. And yet I am concerned here about just two things here: First... I desire well for all Indians... Second, they [the Muslims] will never become capable of doing anything for their own good." (Sir Sayyid Ahmad Khan, 1976: 463-464)

It seems here that Sir Sayyid was in support of both the languages, i.e., Hindi and Urdu and would like to see both of them flourished.

**2.4.2. The British language Policy**

The differences between these two languages were formalized by the British language policy. In 1801, Fort Williams College was established in Calcutta and two distinct styles of *Khadi Boli* prose were encouraged to develop. Later in the early 20th century, this division was accentuated by the Hindu-Muslim strife in the national polity leading to two separate language movements—*Nagari Pracharini Sabha (NPS)* and *Anjuman-e-taraqqi-e-Urdu (ATU).* The political battles between Indian National Congress and Muslim League propelled both of these language
movements to cause further alienation of Hindi and Urdu. NPS began Sanskritising while ATU was advocating Persianising of Khariboli. This controversy reached its climax at the time of India's partition. Nevertheless, the tension between the communities and the process of alienation has continued, perhaps, even more forcefully. The separation of Hindi-Urdu became most pronounced at the governmental level and at the All India Radio level.

It simply suggests that Britishers after getting proper settlement in India wanted to proceed further. For that reason they designed different policies in order to rule India. In their attempt to rule India they attempted to destroy the unity of the Indians during the colonial period. They observed that Indians are very religious and culturally very strong. Under this policy they wanted to bring Bundelkhand under their control, for that reason they took Jhansi from Bazirao Peshwa, and handed it over to Maharaja Gangadhar Rao. They did it because they knew that Gangadhar Rao decided not to marry again. Similar kind of policies were followed everywhere.

Nothing was more central to British colonial ideology than arguments and policies that justified their rule on the grounds that India was not a nation but mosaic of separate peoples infinitely divided by language, caste, region, and above all religion. In a pervasive theme in arguments of colonial legitimacy, British colonialist saw themselves alone as providing the umbrella under which these groups could flourish. Their policies, whether in quotas in the army and schools, in the theory of “marital races,” or, above all, in the creation of separate systems of personal law, helped to create the very divisions they took as natural.

Consequently, division between Urdu and Hindi occurred under the colonial impact with the growing cultural consciousness as part of the processes of political modernization. A beginning, in fact, was affected at the Fort William College, Calcutta (established 1800), under John Gilchrist (1789-1841). There is enough evidence to show that the British rulers tied down the question of the varieties of 'Hindavi', first to the cultural heritage and social hierarchy, and later to religion and political power play. Thus, it was at the Fort William College that the two distinct trends in literary prose writing came to the fore. On the one hand, we had Mir Amman's Bagh-o-Bahar (1800-1802) and, Hyder Bakhsh Hyderi's Aaraish-e-Mehfil.
(1802-1804) as Urdu prose, and, on the other, Lallu Lal's Premsagar and Sadal Mishra's Nasiketopakhyan as Hindi prose.

2.4.3. Establishment of Fort William College during British Rule

The main purpose of the establishment of the Fort William College was to translate the text into their priority language. Both academic and moral training were necessary to face the challenge of colonial administration. As a result Wellesley during beginning of the 18th century decided to establish a college where administrators can be trained. The aim of the British Planners was to make them strong to rule over India. Fort William College was established with the following purposes:

1. Fort William College an orientalist training centre set up by Governor General Lord Wellesley in 1800 within the Fort William complex.
2. Its object was to effect moral and intellectual improvement of the newly recruited European civil servants.
3. Envisioned ruling British India efficiently with the help of an enlightened bureaucracy.
4. For both academic and moral training.

Wellesley (1800) visualized ruling British India efficiently with the help of an enlightened bureaucracy. Under the existing system the young civilians, who were mostly between fifteen and seventeen years of age, were posted to districts without giving them any institutional training in local history, languages and the art of administration. He felt that both academic and moral training were necessary to make the new arrivals capable of facing the challenge of colonial administration. He set up the College of Fort William, Calcutta. Like the Calcutta Madrasa of Warren Hastings and the Benaras Hindu College of Jonathan Duncan, Wellesley's college was not, in fact, a fully government institution.

Its expenses were designed to have been met by a contribution from all the civilians in India and an uncertain allocation that was to come from the operation of the Government Printing Press.
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A Department was established for each major language and culture of India. For each Department there was one Professor and a couple of Assistant teachers.

1. **Persian**, which was still used as the court language of India, had a Department headed by Neile B. Edmonstone, then a Persian translator to the Government. His Assistant teacher was John H. Harington, a Judge of Sadar Diwani Adalat and Francis Gladwin, a soldier diplomat.

2. For **Arabic** studies, Wellesley engaged Lt. John Baillie, who was considered to be the best Arabist after William Jones.

3. The **Hindustani Language** Department was entrusted to John B Gilchrist, an Indologist of great repute. H.T. Colebrooke, the famous orientalist, was selected to head the Sanskrit Department.

4. William Cary, a non-civilian missionary and a specialist in many Indian languages including **Bangla**, was selected to head the Department of Vernacular Languages.

All the Departments had a number of **Pundits** and **Munshi** who made up the native element of the College staff. In all, twelve Faculties were established by 1805. They were required to receive linguistic and administrative training for two consecutive years before posting. Wellesley, himself a classical scholar, had a dream that his College would be so productive in the cultivation of arts and sciences that someday it should flower into the 'Oxford of the East', as he put it metaphorically.

"The teachers and alumni of the college have been instrumental in reforming and modernizing almost all the languages of India including Bangla. Among the most celebrated Bengali staff members of the College were Ramram Basu, Tarinicharan Mitra and Mrittunjoy Bidyalankar. With the help of these Pundits the Professors of the College successfully experimented with standardizing Bangla language and fashioning its prose. It was with the encouragement and co-operation of the College of Fort William that the technology of printing and publishing vernacular books was begun and collaborative learned institutions established..."

Out of practical considerations the College of Fort William was, however, allowed to function as an institution for instruction in vernaculars. The civilians who
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graduated Haileybury College were given the option of taking further linguistic training at the Fort William College. Curiously, many did opt for further training in vernaculars and in spite of financial difficulties the members of the College staff, native and European had been working for the development of vernacular languages and literature.

Lord William Bentinck, Governor General, was committed to abandon the path of orientalism in education and administration. He refused to fund the projects sponsored by the College for writing and publishing books in vernacular languages.

Bentinck announced his educational policy of public instruction in English in 1830. In the same year, he abolished the professorships of the College and in 1831 he abolished the College Council. Bentinck, curiously, retained the signboard of the College and some native Pundits who were allowed to work officially as private tutors of civilians. The Dalhousie administration formally dissolved the phantom College of Fort William in 1854.” [Sirajul Islam cited from: http://banglapedia.search.com.bd/HT/F_0170.htm]

2.4.4. Swarsiti

In its issue on November 1902, Swarsiti, a monthly Hindi journal, printed photographs of two Indian women; one of a Muslim prostitute decked in all the finery of her profession and the other of a Hindu woman modestly clothed with a simple sari. The verses printed under respective photographs expressed that the modest Hindu woman and Muslim prostitute personifies Hindi and Urdu respectively. Hindi supporters generally alleged Urdu as a promoter of fraud, deceit, and several other social vices, whereas Hindi is a source of enhancement of truth, honesty and other virtues. Urdu is a product of Indo-Persian linguistic synthesis. There is another explanation of Hindi-Urdu controversy that in 1837 East India company replaced Persian by Urdu as the counted language of lower counts while English introduced in government offices. At the same time the language policy adopted by the government in 1860 made an appreciable contribution to strengthen the controversy. On the one hand in government schools, there were both Hindi and Urdu as mediums of instruction, and on the other hand, only Urdu was recognized as
medium for official purposes. Those who adopted Hindi as medium in schools faced difficulties in seeking government jobs and those already in service feel difficulty in handling official work. The clash of interest was inevitable and unfortunately took a communal form. In 1868, Babu Shiv Parshad, a prominent advocate of Hindi, accused the Muslim rulers of north India of forcing Hindus to learn Persian. He also denounced British policy to turn Hindus into semi-Muslims and to destroy the Hindu culture. He asked the government to replace Urdu by Hindi as court language. In the next three decades, Hindi-Urdu controversy in North India flared up and died down several times. Hunter commission was set up to review only the progress of education. Nevertheless Hindi and Urdu supporters approached the commission to promote their respective causes. The main issue was to select the language and script for courts and government offices. Hindi supporters argued that since majority of people understand Hindi; therefore adoption of Hindi in Devnagri script would make government work easy. While opposing Urdu they argued that Urdu script is of foreign origin and is replete with Arabic and Persian words which makes it un-understandable by common people. On the other hand protagonists of Urdu maintained that Urdu can be written faster than Hindi also. Hindi has improvised vocabulary especially for scientific and technical terms. Hindi-Urdu controversy reached new heights when government issued a proclamation in April 1900 to grant sanction of use to both Devnagri and Urdu scripts. Urdu supporters took out rallies and held protest meetings throughout north India. Hindi supporters flooded the Hindu press in support of Hindi. So tense did feelings become that language figures for 1901 census were vitiated. In actual practice Urdu remained dominant in most parts of North India till independence in 1947. The researcher found the similar situation among different scholars. The reason behind the entire clash is that nobody wants to claim his/ her language and also no body accepted the non-honorophic things towards their own languages and of these two reasons people don’t want to see the insulting way towards their own language. Presently the situation is similar towards the consciousness of their own languages but the change that has been took place, is that people respects are not only towards their own languages but also towards the other languages. Because of this reason in the present world most of the people considered the other languages also as prestigious as their mother tongue.
they do not hatred and hesitated with other languages, it shows the positive sign of the peoples' attitude.

As here in the above paragraphs Jagjit Singh Jabewal mentioned the earlier controversies issues/reasons. It is just because of the reason that people were thinking earlier in different ways but in present world its totally positive thought. (Jagjit Singh Jabewal, 1902)

2.4.5. Nagari Pracharini Sabha

The Nagari Pracharini Sabha was an organization founded in 1893 at the Queen's College, Varanasi for the promotion of the Devanagari script. Dictionaries are among the many scholarly publications by the Sabha. The Hiriki-śabdaśāgara by Śyāmasundara Dāsa was first published in 1916-1928, with a new edition published in 1965-1975 (http://en.wikipedia.org/wiki/Nagari_Pracharini_Sabha).

National awareness was growing rapidly day by day in Dholpur. In the year 1934, with the efforts of Arya Samaj workers Nagari Prachami Sabha was established in Dholpur. This Sabha was instrumental in making Hindi popular in the state. During that period Urdu was the court language. People of Dholpur objected, the use of Urdu language. After great deliberations the ruler agreed to use Hindi and made it a court language.

Nagari Pracharini Sabha, in Varanasi is an institution of national status. In more than a century of its existence, students and scholars from India and across the world have turned to it as a major resource for their work.

The aim of the establishment of the Nagari Pracharni Sabha was to encourage Hindi Writers of non-Hindi speaking areas engaged in creative writing through intensive orientation and by acquainting them with the latest trends in literature. Not only the Hindi scholars but even those students of Hindi who are prosecuting their studies in Hindi in the non-Hindi speaking areas are also provided opportunities to visit Hindi speaking areas to improve conversation in Hindi as well as acquiring the proper accent and pronunciation of Hindi words.
Later, with the rise of India's freedom struggle, Mahatma Gandhi, sensed the communalization of the language issue and the political twist given to it by the British rulers. He, therefore, supported the composite concept of Hindustani as a common variant of the colloquial usage written in both the scripts as the national language of the country. It is interesting to note that much before Mahatma Gandhi's proposal of Hindustani as a language of composite Indian culture, Raja Shiva Prasad (1875) in his book of grammar, reiterated that Hindi and Urdu have no difference on the level of communication. He wrote:

"The absurdity began with the Maulvis and Pundits of Dr. Gilchrist's time, who being commissioned to make a grammar of the common speech of Upper India made two grammars...

The evil consequence is that instead of having a school grammar of the vernacular as such... we have two diverse and discrepant class books, one for the Mohammedan and Kayastha boys and the other for the Brahmans and Banias." (cf Srivastava, A Historical Perspective of Urdu: p.3O)

The idea of Hindustani becomes fade after the partition because of the linguistic partition. Though there were no official takers of the idea of Hindustani, it is this common core speech that rules the roost and functions as the vehicle of communication at the level of mass culture, and is widely used in movies and all forms of entertainment. The British policy was to promote the Devanagri script and they become successful after the establishment of the Fort William College. British, finally, become successful in their Purpose they gifted a special kind of faith to the Indians in terms of ‘Hindi/ Hindu Identity’ and generated very strong emotions of Indians through their divisive scheme.

In the meantime the Nationalist Movement under the leadership of the Indian National Congress had travelled a long distance. In the previous century Dayanand Saraswati had made Hindi the vehicle for his reform movement. Now Gandhiji upgraded it as "Rashtrabhasha" along with the political plank of the nationalist movement. At the advice of his friends and followers he attached himself with the Hindi Sahitya Sammelan. He presided over the Sammelan convention in the year
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1917. Actually, he made a lot through the Sammelan and Rashtrabasha Prachar Samitis in the south and elsewhere, and gave a national stature to Hindi in the real sense of the term. Undoubtedly, he was the sole leader of the Congress who was in command in twenties and onwards. A big team of Hindi zealots were incorporated in his team. None of the Hindi leaders could dare to defy him. But everything was not going to be smooth and all right. The communal passion of the previous century, going slow up till now, erupted with vehemence and the politics of the Muslim League, was very much there making a parallel space in the nationalist movement.

The onset of the Hindi and Urdu controversy of 1867 saw the emergence of Sir Syed Ahmad Khan as a political leader of the Muslim community. He became a leading Muslim voice opposing the adoption of Hindi as a second official language of the United Provinces (now Uttar Pradesh). Sir Syed perceived Urdu as the lingua franca of Muslims. Having been developed by Muslim rulers of India, Urdu was used as a secondary language to Persian, the official language of the Mughal court. Since the decline of the Mughal dynasty, Sir Syed promoted the use of Urdu through his own writings. Under Sir Syed, the Scientific Society translated Western works only into Urdu.

The schools established by Sir Syed imparted education in the Urdu medium. The demand for Hindi, led largely by Hindus, was to Sir Syed an erosion of the centuries-old Muslim cultural domination of India. Testifying before the British-appointed education commission, Sir Syed controversially exclaimed that "Urdu was the language of gentry and Hindi that of the vulgar." His remarks provoked a hostile response from Hindu leaders, who unified across the nation to demand the recognition of Hindi.

The success of the Hindi movement led Sir Syed to further advocate Urdu as the symbol of Muslim heritage and as the language of all Indian Muslims. His educational and political work grew increasingly centered around and exclusively for Muslim interests. He also sought to persuade the British to give Urdu extensive official use and patronage. His colleagues and protégés such as Mohsin-ul-Mulk and Maulvi Abdul Haq developed organizations such as the Urdu Defence Association.
and the Anjuman Taraqqi-i-Urdu, committed to the perpetuation of Urdu. Sir Syed's protégé Shibli Nomani led efforts that resulted in the adoption of Urdu as the official language of the Hyderabad State and as the medium of instruction in the Osmania University. To Muslims in northern and western India, Urdu had become an integral part of political and cultural identity.

2.4.6. Congress Policy

No doubt, greater sections of the Muslim community had a whole-hearted adherence to the Congress and Gandhiji, but the elitist leaders like Jinnah, who joined the Muslim League very late, indulged openly in the power play. Being throughout his career a modern secularist politician, he ultimately stood by the communalist politics and used it as an instrument to establish himself as 'the sole spokesman' of the Muslims of India. He was nothing to do with Islam and perhaps did not know Urdu well, which had acquired a communal color till then Gandhiji was puzzled. He tried his best to check the communal divide. But the Hindu card players in the Congress had been bold enough to defy Gandhiji shamelessly. The secular combine of Gandhi-Azad-Nehru could not make and maintain the balance, and there was a more cunning tug-of-war between the Congress and the League. Gandhi, with his strong ethical appeal, continued his compromise drive throughout his life, but failed, as his compromise formula on language plane could not do. A strong propagator of Rashtrabhasha Hindi, Gandhi took a peculiar turn and coined 'Hindustani' as a common language for both Hindus and Muslims neither Hindi nor Urdu, but Hindustani. Gandhiji was not a linguist, nor a literary figure who could deal with the delicate intricacies of the domain. Still a literary stalwart like Prem Chand stood by him and a number of historians, jurists, and men of other disciplines were in favor of his compromise coinage 'Hindustani'. But the leaders of the sammelan like Purshotam Das Tandan out rightly rejected Hindustani and thereby Gandhiji had to disassociate himself from the sammelan. The battle was ultimately fought on the constitutional plane, the constituent assembly debates making a documental landmark of the whole episode. The Hindustani Academy of Allahabad stands still today as a historic symbol of Gandhiji's vision of Hindustani and the goodwill behind it. A trio of Gandhiji's followers - Pt. Sunder Lal, B.N. Pandey and Mahmud
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Ahmed Huner - also launched a Hindustani magazine 'The Naya Hindustan' which was printed in both Nagri and Urdu script side by side. The silent academic workers in the tradition of Saraswati and Mahabir Prasad Dwivedi remained almost aloof, but made a nationality oriented structure of Hindi language. Rahul Sankrityayan and Dhirendra Verma were two such personalities, the former being rather a mobile propagator as well. Rahul's contribution is in researching and discovering the historicity of the language, whereas, Verma made a spatial and geographical outline of 'Madhyadesh', the area which the Hindi speaking people belong to. This very Madhyadesh' was developed later on as 'Hindi Pradesh' by Ram Bilas Sharma, though the thesis being very controversial today. The present research is sticking on the controversy and trying to unfold the unscientific, rather 'imagined' formulations behind it. (Unfolding the "Hindi Pradesh" Controversy. Cited from: http://osdir.com/ml/culture.india.sarai.reader/2005-04/msg00170.html)

2.4.7. Hindi and Urdu in Post-Independent India

The post-independent period in India is treated as most important period from linguistic point of view. After independence the states were re-organized on the basis of linguistic variation and regional distribution. It suggests that the linguistic distribution was one of the major factors for the re-establishment of the different states of India.

During the 1947-1950 periods, the territories of the princely states were politically integrated into the Indian Union. Most were merged into the existing provinces; others were organized into new provinces, like Rajputana, Himachal Pradesh, Madhya Bharat, and Vindhya Pradesh made up of multiple princely states; a few, including Mysore, Hyderabad, Bhopal, and Bilaspur, became separate provinces. The Government of India Act 1935 remained the constitutional law of India pending adoption of a new Constitution. The Constitution of India, which went into effect on January 26, 1950, made India a sovereign, democratic republic, and a union of states (replacing provinces) and territories. The states would have extensive autonomy and complete democracy in the Union, while the Union territories would be administered
by the Government of India. The constitution of 1950 distinguished between three
types of states.

Part A states, which were the former governors' provinces of British India, were
ruled by an elected governor and state legislature. The nine Part A states were Assam, West Bengal, Bihar, Bombay, Madhya Pradesh (formerly Central Provinces and Berar), Madras, Orissa, Punjab, and Uttar Pradesh (formerly United Provinces).

The eight Part B states were former princely states or groups of princely states,
governed by a rajpramukh, who was often a former prince, along with an elected legislature. The rajpramukh was appointed by the President of India. The Part B states were Hyderabad, Saurashtra, Mysore, Travancore-Cochin, Madhya Bharat, Vindhyā Pradesh, Patiala and East Punjab States Union (PEPSU), and Rajasthan.

The ten Part C states included both the former chief commissioners' provinces and princely states, and were governed by a chief commissioner. The chief commissioner was appointed by the President of India. The Part C states included Delhi, Kutch, Himachal Pradesh, Bilaspur, Coorg, Bhopal, Manipur, Ajmer-Merwara, and Tripura.

Jammu and Kashmir had special status until 1957. The Andaman and Nicobar Islands was established as a union territory, ruled by a lieutenant governor appointed by the central government.

Political movements for the creation of new, linguistic-based states developed
around India in the years after independence. The movement to create a Telugu-
speaking state out of the northern portion of Madras State gathered strength in the years after independence, and in 1953 the 16 northern Telugu-speaking districts of Madras State became the new State of Andhra.

Other small changes were made to state boundaries during the 1950-1956 periods. The small state of Bilaspur was merged with Himachal Pradesh on July 1, 1954, and
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Chandernagore, a former enclave of French India, was incorporated into West Bengal in 1955.

In December 1953, Prime Minister Jawaharlal Nehru appointed the States Reorganisation Commission to prepare for the creation of states on linguistic lines. This was headed by Justice Fazal Ali and the commission itself was also known as the Fazal Ali Commission. The efforts of this commission were overseen by Govind Ballabh Pant, who served as Home Minister from December 1954. The commission created a report in 1955 recommending the reorganization of India's states.

The States Reorganization Act of 1956, which went into effect on November 1, eliminated the distinction between parts A, B, and C states. It also reorganized the state boundaries and created or dissolved states and union territories.

On November 1, 1956, India was divided into the following states and union territories:

States

"Andhra Pradesh: Andhra was renamed Andhra Pradesh, and enlarged by the addition of the Telangana region of erstwhile Hyderabad State; Assam; Bihar; Bombay State: the state was enlarged by the addition of Saurashtra and Kutch, the Marathi-speaking districts of Nagpur Division of Madhya Pradesh, and the Marathwada region of Hyderabad. The southernmost districts of Bombay were transferred to Mysore State. (In 1960, the state was split into the modern states of Maharashtra and Gujarat); Jammu and Kashmir; Kerala: formed by the merger of Travancore-Cochin state with the Malabar District of Madras State and adding southern part of Travancore (kanyakumari) to Madras state; Madhya Pradesh: Madhya Bharat, Vindhya Pradesh, and Bhopal were merged into Madhya Pradesh, and the Marathi-speaking districts of Nagpur Division were transferred to Bombay State; Madras State: the state was reduced to its present boundaries by the transfer of Malabar District to the new state of Kerala. The southern part of Travancore (kanyakumari district) was added to the state. (The state was renamed Tamil Nadu
in 1969); **Mysore State:** enlarged by the addition of Coorg state and the **Kannada** speaking districts from southern Bombay state and western **Hyderabad state.** (The state was renamed **Karnataka** in 1973); **Orissa:** enlarged by the addition of 28 princely states including two princely states of Saraikela and Kharsawan, but later these two states merged with Bihar; **Punjab:** the Patiala and East Punjab States Union (PEPSU) was merged into Punjab; **Rajasthan:** Rajputana was renamed Rajasthan; **Uttar Pradesh; West Bengal.**

**Union territories**

Andaman and Nicobar Islands, Delhi, Himachal Pradesh, Lakshadweep, Pondicherry, Tripura and Manipur.

In 1953, the movement that led to the creation of the state of Andhra Pradesh. This act was consistent with Gandhi's wishes and with established Congress policy. After Andhra, the Government of India set up a States Reorganization Committee (SRC). Its report, submitted in 1955, pretty much conceded that India would be reorganized according to linguistic provinces. But some ticklish questions remained. The most serious was the future of India's most prosperous city, Bombay. Would it go to Maharashtra, since it had more Marathi speakers than speakers of other languages, and since the areas contiguous to it would anyway form part of the state? Or would it go to Gujarat, since the Gujaratis had invested so heavily in its development? Or, since there were many other linguistic groups in Bombay, would it be constituted as some kind of autonomous, multicultural city-state? The question of Bombay's future came up for discussion in the Lok Sabha on November 15, 1955. Strongly pushing the city-state alternative was the Marathi-speaking M.P. from Bombay, S.K. Patil. His city, said Patil, had a "cosmopolitan population in every respect; it had been built upon the labor of everybody." It was, he continued, cosmopolitan in theory as well as in practice: here "everybody thinks in terms of common citizenship." This is what Patil said in Parliament, and he later expanded on the theme in a newspaper interview. The prospective city-state of Bombay, he told the paper, would "be a miniature India run on international standards ... (A) melting pot which will evolve a glorious new civilization ... And it is an extraordinary coincidence that the
population of the city should be exactly one per cent of the population of the whole country. This one per cent drawn from all parts of the country will set the pace for other states in the practice of secularism and mutual understanding." Patil asked the Maharashtrians to give up their claim on Bombay in the spirit of compromise. The plea was rejected in ringing tones by the M.P. from Pune, N.V. Gadgil. Speaking immediately after Patil in the Lok Sabha, Gadgil insisted that while he was in favor of compromise, "there is a limit. That limit is, nobody can compromise one's self-respect, no woman can compromise her chastity and no country its freedom." The reports of protest meetings should make it clear "that anything short of Samyukta Maharashtra with the city of Bombay as capital will not be acceptable." If these sentiments went unheeded, warned Gadgil, then the future of Bombay would be decided on the streets of Bombay. The Maharashtrians were being urged to accept the loss of Bombay in the name of national unity. Gadgil protested against this unsubtle attempt at blackmail. The last 150 years, he said, had seen Maharashtrians contributing selflessly to the growth of national feeling. Marathi speakers founded the first schools and universities, and helped found the Indian National Congress. The Mahrattas were "the pioneers of violent action" against the British. Later, in the early 20th Century, when the Congress party languished, "who was it that brought in new life? Who propounded the new tenets and new philosophy? It was Lokmanya Tilak. In the Home Rule movement he led and in the 1920 movement we were behind none and ahead of many provinces ... I will merely quote the certificate given to us by no less a person than Mahatma Gandhi that Maharashtra is the beehive of (national) workers". Even now, in independent India, it was a Maharashtrian, Vinoba Bhave, who was "carrying the flag of Gandhian philosophy and spreading his message from place to place".

Other States - Assam

In the case of Andhra Pradesh, the minority consists of Urdu speakers centered in the state's capital, Hyderabad, where nearly 40 percent (some 1.7 million people in 1991) of the population speak that language. Linguistic affinity did not form a firm basis for unity between the two regions from which the state had been formed because they were separated by cultural and economic differences. Although there
were riots in the late 1960s and early 1970s in support of the formation of two separate states, the separation did not occur.

The violence that broke out in the state of Assam in the early 1980s reflected the complexities of linguistic and ethnic politics in India. The state has a significant number of Bengali-speaking Muslims -- immigrants and their descendants who began settling the region in the late nineteenth and early twentieth centuries. The Muslims came in response to a British-initiated colonization plan to bring under cultivation land left fallow by the Assamese. By the 1931 census, the Assamese not only had lost a hefty portion of their land but also had become a disadvantaged minority in their traditional homeland. They represented less than 33 percent of the total population of Assam, and the Muslim immigrants (who accounted for roughly 25 percent of the population) dominated commerce and the government bureaucracy.

Assamese-Bengali rioting started in 1950, and in the 1951 census many Bengalis listed Assamese as their native tongue in an effort to placate the Assamese. Further immigration of Bengali speakers after the formation of Bangladesh in 1971 and a resurgence of pro-Bengali feeling among earlier immigrants and their descendants reawakened Assamese fears of being outnumbered. Renewed violence in the early and mid-1980s was sufficiently serious for the central government to avoid holding general elections in Assam during December 1984.

**Punjab**

In the compound of Amritsar's Golden Temple, holy of holies to India's 6,000,000 Sikhs, long lines of tall, bearded and turbaned Sikh men and slender Sikh women passed slowly by a small wooden hut.

When they reached the hut, each Sikh dropped a coin or a bill in an offering box, and then peered through a tiny glass window. Inside, on a hard mattress, laid Sant Fateh Singh, 50-year-old Sikh holy man. While doctors and disciples stood anxious watch, Sant Fateh Singh was carrying on a hunger strike. Its aim: to compel the
Indian government to create a separate linguistic state in the Punjab, traditional home of the Sikhs.

In May, 1960 the Indian government arrested the Sikhs' wily political leader, Master Tara Singh, for advocating a Sikh march on New Delhi to demand statehood. Before disappearing behind prison walls, Tara Singh designated Sant Fateh Singh as his successor. For weeks stretching into months, young Sikhs, shouting "Punjabi Suba Zindabad" (Long live Punjabi state), had poured out of the Golden Temple at Amritsar and the Sikh temple at New Delhi—into the waiting arms of tough Indian police, who hustled them off to prison. At one time India's overburdened detention camps held 20,000 Sikhs. About the last week of December, 1960 Sant Fateh Singh decided that even more effort was required to force a grant of separate statehood. A husky 260-pounder, he announced that he was embarking on a "fast unto death," would take water but no food of any kind until New Delhi gave in. By last week the holy man was down to 243 lbs., and daily health bulletins, issued with Jim Hagerty-like detail, were emphasizing the presence of ketones in the urine, indicating imminent uremic poisoning.

For India's Prime Minister Jawaharlal Nehru, keeping in anxious touch with developments while making a tour of Uttar Pradesh, the fast—and the whole Sikh effort—presented a number of galling ironies. In the first place, fasting as a political weapon was developed by Nehru's nationalist mentor, Mahatma Gandhi, but is now regarded by New Delhi as in bad taste. Secondly, to justify keeping Master Tara Singh in jail without proof of crime, Nehru a month ago had to insist on a further extension of the same Preventive-Detention Act passed originally under British rule to allow the imprisonment of Gandhi, Nehru himself and other Indian freedom fighters. After, the bill was rammed through by a 165-10-33 vote, loud cries of "Shame! Shame!" reverberated in the Lower House chamber.

Finally, the Sikh demand for a separate state is an embarrassing end result of Nehru's own mistakes. After the Prime Minister backed down spring and allowed the division of Bombay State between the Marathi and Gujarati language groups, the Punjabi-speaking Sikhs became the only one of India's 14 major constitutionally
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recognized linguistic groups without a separate state. Nehru and the reigning Congress Party contend that the Sikhs are less a linguistic entity than a religious community. The intensity of anti-Hindi protests created concern among the Congress leaders. On 31 January 1965, a group of leaders including S. Nijalingappa, Chief minister of Mysore, Atulya Ghosh, Bengal Congress leader, Sanjeeva Reddy, Union Minister and K. Kamaraj, the Congress president met in Bangalore and issued an appeal not to force Hindi on non-Hindi speaking areas as they believed it might endanger the unity of the country.

Congress leader Morarji Desai said that by learning Hindi, Tamil people will increase their influence in India. He regretted that Hindi was not made official before the anti-Hindi protests crystallized. He said Congress leaders in Madras should convince people there and no regional sentiments should come in the move to forge the integration of the country. (http://wapedia.mobi/en/Anti-Hindi_agitations_of_Tamil_Nadu?t=7)

On 11 February 1965, after the resignation of two Union ministers from madras, Lal Bahadur Shastri announced in All India Radio that he would fully honor Nehru's assurances that English would be used as long as people wanted. He also gave the following assurances regarding the languages. Some of them are: (1) every state will have completed and unfettered freedom to continue to transact its own business in the language of its own choice, which may be the regional language or English. (2) Communications between one States to another will either be in English or will be accompanied by authentic English translation. (3) The non-Hindi states will be free to correspond with the Central Government in English and no change will be made in this arrangement without the consent of the non-Hindi States. (4) In the transaction of business at the Central level, English will continue to be used. (5) All India Civil Services examination would continue to be conducted in English rather than in Hindi alone. (http://wapedia.mobi/en/Anti-Hindi_agitations_of_Tamil_Nadu?t=7)
2.5. Conclusion

Any language of the world can be used for many purposes. Although language are not empty vessels—they carry a lot of baggage in the form of cultural literary heritage, concept, collective memories, etc., they may nevertheless be put to the most contradictory use by their speakers and writers.

In the backdrop of Hindi-Urdu controversy, the present research attempts to find out the changing linguistic attitude of both of these communities. In the Labovian sociolinguistic paradigm, there is the notion of covert prestige of certain linguistic forms, which explains why certain Urdu expressions persist despite attempts to eradicate, stigmatize, or extirpate them. With regard to certain forms, e.g. Urdu (q) forms all subjects positively evaluate this pronunciation, even those who do not use it themselves, had its supportive theories. The attitudinal results of the present study will be presented in the following chapters.
Chapter 3

Comparative Data Analysis of Urdu and Hindi in Urban India

The important issues discussed in this chapter are as follow:

3.0. Introduction
3.1. About the Research Work and the Data Analysis of Urdu Speakers
   3.1.1. The participants
   3.1.2. Nature of Data
   3.1.3. Data Collection Methods
   3.1.4. Description of the Questionnaires and the contexts
3.2. Total Number of Urdu and Hindi Respondents
   3.2.1. Findings
3.3. Details of Urdu and Hindi Respondents
   3.3.1. Details of Urdu Respondents
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   3.3.3. Educational Qualification of the Respondents of Urdu Speakers
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3.4. Bilingualism of Hindi and Urdu Respondents
   3.4.1. Findings
3.5. Script of the Language
   3.5.1. Findings
3.6. Language Proficiency
   3.6.1. Findings
3.7. Similarities of the two languages
3.8. Language Prestige
3.9. Language Usage
3.10. Factors of Hindi and Urdu Relationship
3.11. Language Threat
3.12. Other Major Languages

3.12.1. Use of English in Oral and Written Communication

3.12.2. Preference of English

3.12.3. Findings

3.13. Region Covered under Research Work

3.14. Conclusion
Chapter 3

Social Variables and Attitude Formation of Urdu

And Hindi Speakers of Urban India

3.0. Introduction

Language is one of the most powerful emblems of social behavior. The relationship of language and society puts forward a field of study called sociolinguistics. Sociolinguistics is the study of relationships between language and society with the goal to have a better understanding of the structure of language and how languages function in communication. When two people communicate with each other, they send vital social messages about who they are, where they come from, and with whom they are associated, and therefore, the definition of language includes in it a reference to society. Ronald Wardhaugh (1986) in his book “An Introduction to Sociolinguistics” presents quadruple hypotheses proposed by different scholars involved in the study of the relationship between language and society. The hypotheses are

- Society influences the linguistic phenomenon.
- Linguistic phenomenon influences the society.
- Society and language together dialectically influence the linguistic phenomenon.
- Society and language do not influence the linguistic phenomenon at all.

As we all know, a society is the “web of relationship and interactions among human beings.” When a group of people stick together bearing in their minds some common definite objectives of their survival, they form society. Hence, the observation that society influences the linguistic phenomenon cannot be thrown away.
The second prevalent hypothesis expresses that linguistic behavior shapes the society. Sapir and Whorf, the two American anthropological linguists’ hypothesis strongly advocates this view. This Sapir-Whorf hypothesis or Whorfian hypothesis asserts that a native language forms the society.

The third hypothesis of the relationship between language and society proposes that both the linguistic phenomenon and the social phenomenon influence the linguistic behavior in a “bi-directional” way.

The forth hypothesis reflects Noam Chomsky’s (1986) asocial Universal Grammar hypothesis. It proposes that language is an innate system of expression completely free from the influence of either social or any other external linguistic factors. This is a structural pre-composition of universal human language in the human minds that he names as ‘competence’ which needs no external social influence to mature and to spread.

It is really arduous to determine which of the hypotheses is most acceptable. However, these quadruple hypotheses suggest that the relationship between language and society has for long been a subject of interest for scholars and still continuous to be so. The present study discusses the relationship between language and society to assess and investigates the perceptual shift of attitude about both Hindi and Urdu speech community towards their mother tongue and towards Hindi or Urdu and English as other languages. For this purpose, we have made an effort to take into consideration the situations, so as to analyze the preference given to the mother tongue, second language and other languages in different contexts of the usage and try to find out which language is preferred by them in given contexts.

The society influences change in attitude like it helps in the development of attitude and behavior. The basic rule governing attitude change is the Principal of Consistency. People expect all things in their mind to agree with each other. They expect that all good things should assemble together against all the bad things,
which should also assemble together. When two items in mind disagree, dissonance occurs. The mind does not want to be in a state of dissonance, so something must happen to resolve this. This chapter analyses the attitude of the Urdu and Hindi speech communities to find out whether they want to be in the state of dissonance or not. In the present study different contexts have been taken into consideration to assess attitudinal change. In the light of these contexts, attitudinal change of Urdu and Hindi speakers has been discussed and analyzed on the basis of the SPSS statistical data analysis. The data based analysis comprises of different sections, which covers the attitudinal analysis. It analyzes the attitude of the Urdu and Hindi speakers towards their mother tongue, as well as, towards the Hindi and Urdu languages as their second, third and fourth language. The chapter ends with a conclusion that helps relating the issues of attitudinal perception and its impact on the attitudinal shift.

3.1. About the Research Work and the Data Analysis of Urdu and Hindi Speakers

This chapter explores visible attitudinal shift taking place among Urdu and Hindi speakers by investigating their attitudes towards their languages, and how these attitudes assist to perpetuate the language choices reported here. Additionally, it aims to contribute to existing research in language attitudes by, firstly, examining in some detail the attitudes of young people, their parents and grandparents towards Urdu and Hindi, including questions of perceptions about the future of the Urdu language. Furthermore, it intends to add to the methodology of research into language attitudes and use, most significantly by combining direct and indirect techniques to collect data and gain insights into the language attitudes of Urdu bilinguals. This chapter takes the view that in a society, social (or ethnic) groups have certain attitudes towards each other, relating to their differing social positions. These attitudes affect attitudes towards cultural institutions or patterns characterizing these groups such as language, and carry over to and are reflected in attitudes towards individual members of the groups. Thus, based on these assumptions, this
study argues that the fate of the Urdu language will most vitally depend to a large
degree on contemporary local linguistic attitudes.

The fact that languages are not only objective, socially neutral instruments for
conveying meaning, but are linked up with the identities of social or ethnic groups
has consequences for social evaluation of, and the attitudes towards the languages.
In general terms the study of language attitudes has been based on two theoretical
approaches: the behaviorist approach and the mentalist approach. Under the
behaviorist perspective attitudes are to be found simply in the responses people
make to social situations. On the other hand, under the mentalist perspective
attitudes are viewed as an internal or mental state, which may give rise to certain
forms of behavior. It can be described as 'an intervening variable between a stimulus
affecting a person and that person's response. It is this latter perspective that is
adopted in this chapter to examine the attitude of Urdu and Hindi speakers.
Consequently, it provides interesting results that can be used to predict other
behavior.

3.1.1 The participants

In the present study the participants who answered the questionnaire used in the
study, were also systematically observed for their language choice patterns. This
study was conducted in the year 2006 to 2010. It was carried out to investigate the
perceptual shift of attitude about the usage of Urdu and Hindi languages in urban
India.

The domain which has been used for the analysis has been divided into four broader
sections. Among all these four sections, the section 1 provides the background
information of the respondents. Section 2 comprises of the questions related with the
knowledge of languages, language preference, language threat, and language
relationship. In this section the questions about English has also been presented,
because in the present world English enjoys the status of global language. The
section 3 of the chapter concentrates on the attitudinal analysis regarding the
language and its speakers, as well as regarding the predefined contexts, domains and
attributes. The main aim of this section is to find out the attitude of respondents about their language use patterns. The last section (Section-4) of the questionnaire is for comments and suggestions.

The social variables of respondents also make the research work more significant because of the reason that educationally qualified persons generally have the positive attitudes towards both Hindi and Urdu languages. It shows that the speakers of both the languages in the present world have the positive attitude. We can see this positivity in the data which researcher has collected through the field work and statistically analyzed.

3.1.2. Nature of Data

Before starting the discussion about the methods of data collection, it is worth mentioning that the aim of the data is to judge the attitudinal shift. As stated in the research questions, the main aim of the present study is to analyze the ‘attitudes’ of Hindi and Urdu speakers towards Hindi and Urdu languages. In this study the researcher makes use of the different approaches discussed in chapter 1, to discover attitudes under different contextual aspects. On the basis of this approach, the researcher followed the idea of matched guise techniques and prepared and finalized the questionnaire. In the present study, questions which give purely the attitudinal output were asked. Some questions which were based on the usage of the English language were also asked. As a result, the study provides information about the attitude of people towards English, Urdu and Hindi in urban India.

3.1.3. Data Collection Method

Since the data collected was about attitude of the respondents, the appropriate data collection procedures were employed. The historical and political aspects of Hindi-Urdu relationship provided several ideas for data collection. For example, the researcher made use of questionnaires and interviews. The data obtained through questionnaire for the present study was quantitative, whereas, data obtained through
the interviews was qualitative. Quantitative data is outcome-oriented. It includes controlled measurement. It also includes beliefs and thoughts relationship. Qualitative data is the data which is process-oriented, and it includes the understanding of human and social behavior (responses) from the perspective of 'insiders', as it is lived by the informant in a particular social setting (e.g. formal as well as informal). Therefore interpretations of human actions, answers, etc. are found in this kind of data. Qualitative data contains sample of 'the natural language of the participants.

3.1.4. Description of the Questionnaire and the contexts

This section provides a detailed account of the questionnaires used in this study. As mentioned in (3.1), questionnaires were divided into four sections: Section 1 is based on the background information about the informant i.e. gender, age, qualification, occupation, region, mother tongue (MT) and other known language(s) and its script, and about the competence of the mother tongue by asking four language skills (i.e. listening, speaking, reading and writing). Section 2 and section 3 comprises of 13 questions and these questions are purely based on attitudes. The questionnaire has the questions about the similarity and difference between Urdu and Hindi language (i.e. question1), about the prestige of both the languages (i.e. question 2), about the language of preference among Urdu, Hindi and English (i.e. question 3), the effect of different factors in the relation ship of the Hindi-Urdu (i.e. question 4), about the threat of the language (i.e. question5), about the other major language of Hindi and Urdu speaking region (i.e. question 6), about the level of comfort among oral communication and written communication in English (i.e. question 7 and 8). Question 9 is based on the different attributes of the mother tongue as well as other languages. Question 10 is about the attitude of the informants for their own community speakers, as well as, the other language community speakers, for that 9 attributes has already given in the table (i.e. Friendly, Optimist, Cultured, Orthodox, Practical, Honest, Reserved, Educated and Rich). Question 11 and 12 are based on the language adequacy, for which the following 22 contexts were given in the questionnaire:
Table 3.1 Contexts given in the questionnaire

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Contexts</th>
<th>S. No.</th>
<th>Contexts</th>
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<tbody>
<tr>
<td>1</td>
<td>Science and technology</td>
<td>12</td>
<td>Bargaining</td>
</tr>
<tr>
<td>2</td>
<td>Public speech</td>
<td>13</td>
<td>Business</td>
</tr>
<tr>
<td>3</td>
<td>Religious rituals</td>
<td>14</td>
<td>Talking to teacher</td>
</tr>
<tr>
<td>4</td>
<td>Personal prayer</td>
<td>15</td>
<td>Talking to student</td>
</tr>
<tr>
<td>5</td>
<td>Administration</td>
<td>16</td>
<td>Office/job</td>
</tr>
<tr>
<td>6</td>
<td>Novel</td>
<td>17</td>
<td>Hospital</td>
</tr>
<tr>
<td>7</td>
<td>Poetry</td>
<td>18</td>
<td>Entertainment</td>
</tr>
<tr>
<td>8</td>
<td>Folk songs/ folk tales/jokes</td>
<td>19</td>
<td>Market place</td>
</tr>
<tr>
<td>9</td>
<td>Articles/story</td>
<td>20</td>
<td>Relatives</td>
</tr>
<tr>
<td>10</td>
<td>Speaking to children/babies</td>
<td>21</td>
<td>Guest</td>
</tr>
<tr>
<td>11</td>
<td>Cursing and swearing</td>
<td>22</td>
<td>Friends</td>
</tr>
</tbody>
</table>

Question 12 deals with the attitudes towards the learning of the additional language and finally question 13 deals with the functioning of the language (i.e. Mother tongue as well as the other language(s)). In section 4 the researcher invites comments and suggestions of the informants.

3.2. Total Number of Urdu and Hindi Respondents

In attitudinal studies Respondents should be suitable to the nature of the data collection. In the present study the investigator collected data from the 459 total respondents. A major shift in research techniques occurred with the publication of Labov’s work on English in New York City (1966). His description of urban speech was based on a study of 88 individuals from a socially stratified random sample, consisting of male and female speakers from three age groups and four social classes. In the present study the researcher used Labov’s work as a model.
Table 3.2 Overall picture of total number of respondents undertaken into the research work: Hindu and Urdu male female respondents according to the three age groups

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Three age groups</th>
<th>Total no of Males-Females</th>
<th>Total no of Urdu-Hindi respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18-25</td>
<td>26-50</td>
<td>51+</td>
</tr>
<tr>
<td></td>
<td>N %</td>
<td>N %</td>
<td>N %</td>
</tr>
<tr>
<td>Urdu speakers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>19 8.02</td>
<td>25 10.55</td>
<td>20 8.44</td>
</tr>
<tr>
<td>Females</td>
<td>21 8.86</td>
<td>20 8.44</td>
<td>12 5.06</td>
</tr>
<tr>
<td>Total Urdu</td>
<td>42 35.9</td>
<td>43 36.8</td>
<td>32 27.4</td>
</tr>
<tr>
<td>respondents</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindi speakers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>34 13.5</td>
<td>21 8.86</td>
<td>9 3.8</td>
</tr>
<tr>
<td>Females</td>
<td>25 10.55</td>
<td>23 9.70</td>
<td>8 3.38</td>
</tr>
<tr>
<td>Total Hindi</td>
<td>59 49.2</td>
<td>44 36.7</td>
<td>17 14.2</td>
</tr>
<tr>
<td>respondents</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Table 3.2 above provides the overall picture of both Hindi and Urdu respondents for this research work. As can be seen in the table, the total number of the Hindi and Urdu respondents is 237. Among all these respondents, one hundred and seventeen respondents (49.37%) are Urdu speakers and one hundred and twenty (50.63%) of them are Hindi speakers. Among Urdu speakers sixty four (27.0%) are
male and fifty three (22.37%) are female, whereas, among Hindi respondents there are sixty four (27.0%) male and fifty six (23.63%) are female respondents.

Considering the Urdu speakers under the age group one (18-25yrs), there are nineteen (8.02%) male and twenty one (8.86%) female, under the second age group (26-50 yrs), there are twenty-five (10.55%) male and twenty (8.44%) female and under the third age group (50+yrs), there are twenty (8.44%) male and twelve (5.06%) female.

In case of the Hindi speakers under the first age group (18-25 yrs), there are thirty four (13.5%) male and twenty five (10.55%) female, under the second age group (26-50 yrs), there are twenty one (8.86%) male and twenty three (9.70%) female and under the age group three (51+yrs) there are sixty four (27.0%) male and fifty six (23.63%) female.

3.2.1. Findings

I. The aim of this table is to provide the overall picture of all respondents of Hindi and Urdu speakers.

II. Table shows that the respondents belong to all three age groups. Hence the present study brings out the attitude of all the age groups equally.

III. The respondents have been selected from both males and females.

IV. The respondents belong to the Urdu and Hindi speech Communities.

3.3. Details of Urdu and Hindi Respondents

The respondents belong to the different pre-defined groups. The Urdu and Hindi speaking respondents comprise of both males and females. They belong to three different age groups, viz.

Age group 1 (18-25 yrs)
Age group 2 (26-50 yrs)
Age group 3 (51+ yrs)
Different occupational groups were also covered while selecting respondents, i.e. students, teachers, doctors, engineers, labors, agriculturist, and other office goers and workers, etc. The respondents were also selected from four different levels of higher education i.e. intermediate, graduate, Post-graduate and Research scholars.

3.3.1. Details of Urdu Respondents

This section deals with the background information of the Urdu speakers of urban India

<table>
<thead>
<tr>
<th>Respondents' details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

*Table 3.3 (a) Gender of Urdu Respondents*

<table>
<thead>
<tr>
<th>Respondents' details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>18-25</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

*Table 3.3 (b) Age of Urdu Respondents*
Chapter 3: Social Variables And Attitude Formation

Table 3.3 (c) Dwelling pattern of Urdu Respondents

<table>
<thead>
<tr>
<th>Residence</th>
<th>By birth</th>
<th>Not by birth</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Total</td>
<td>117</td>
<td>100</td>
</tr>
</tbody>
</table>

The Table 3.3(a), (b), and, (c) shows that the total number of Urdu language respondents are 117. Sixty four respondents (54.7%) are male and fifty three respondents (45.3%) are female. Considering their age; forty two respondents (35.9%) can be placed in the age group one (i.e. 18 to 25 years); forty-three respondents (36.8%) can be positioned in the age group two (i.e. 26 to 50 years), and thirty two respondents (27.4%) can be placed under the age group three (i.e. above 50 years). The table also shows that forty six respondents (56.3%) are residing in different cities like Bhopal, Nasik, Aligarh, Delhi, Bangalore, Hyderabad, Lucknow, Allahabad, and Patna. They are living in these cities from their childhood. Other seventy one respondents (60.7%) are migrated to these cities from different places of India.

3.3.2. Details of the Hindi Respondents

This section deals with the background information of the Hindi speakers of urban India.

Table 3.4(a) Gender of Hindi Respondents

<table>
<thead>
<tr>
<th>Respondents' details</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>64</td>
<td>53.3</td>
</tr>
<tr>
<td></td>
<td>56</td>
<td>46.7</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 3.4(b) Age of Hindi Respondents

<table>
<thead>
<tr>
<th>Age</th>
<th>18-25</th>
<th>26-50</th>
<th>51+</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>59</td>
<td>49.2</td>
<td>44</td>
<td>36.7</td>
</tr>
<tr>
<td>17</td>
<td>14.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>120</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3.4(c) Dwelling pattern of Hindi Respondents

<table>
<thead>
<tr>
<th>Residence</th>
<th>By birth</th>
<th>Not by birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>49</td>
<td>40.8</td>
<td>71</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>120</td>
</tr>
</tbody>
</table>

As table 3.4 (a), (b) and (c) shows, that the total numbers of respondents of Hindi are 120. Sixty four participants (53.3%) are male and fifty six are (46.7%) female. According to their age, fifty nine respondents (34.6%) can be placed between the age group of 18 to 25 years, forty four respondents (36.7%) can be placed in the age group between 26 to 50 years, and seventeen respondents (14.2%) can be positioned under 50 years. The table also shows that forty nine respondents (40.8%) are residing in Bhopal by birth, while seventy one respondents (59.2%) have migrated here from different places of India.

3.3.3. Educational Qualification of Urdu and Hindi Respondents

In this section we present the educational background of the Urdu respondents. The details are presented in the table below:
Table 3.5 Educational Background of the Hindi Respondents and Urdu Respondents

<table>
<thead>
<tr>
<th>Speakers</th>
<th>Primary education</th>
<th>High school</th>
<th>Intermediate</th>
<th>Graduate</th>
<th>Post-graduate</th>
<th>Ph.D</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>6.6</td>
<td>5.0</td>
<td>11.7</td>
<td>64.2</td>
<td>10.0</td>
<td>2.5</td>
<td>100</td>
</tr>
<tr>
<td>Urdu</td>
<td>3.4</td>
<td>5.1</td>
<td>13.7</td>
<td>35.0</td>
<td>29.1</td>
<td>13.7</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.5 shows the educational background of the Hindi and Urdu respondents. As shown in the table, 6.6% of the Hindi respondents have primary education and 3.4% of the Urdu respondents have primary education. 5.0% of the respondents are Hindi speakers and 5.1% of the Urdu respondents have high school level education. 11.7% of the Hindi respondents and 13.7% of the Urdu speakers have intermediate level education. 64.2% of Hindi speakers and 35.0% of the respondents are Urdu speakers have education up to the graduate level. 10.0% of the Hindi respondents and 29.1% of the Urdu respondents have education up to Post graduate level. 2.5% of the Hindi respondents and 13.7% of the Urdu respondents have acquired Ph.D. degree.

3.3.4 Findings

I. Investigator tried to select respondents from all three age groups, and both gender groups.
II. Respondents belong to the different cities of different states. Most of the respondents belong to the places from which the data was collected.

III. The figures of the Table 5.3 suggest that most of the respondents were well-educated. Many of them are professors or readers in different college(s).

IV. As a result of the attitude of the respondents brought through the analysis have equal integration and incorporation of all the groups.

### 3.4. Bilingualism of Hindi and Urdu Respondents

The result of the study suggests that the most of the respondents were bilinguals. The following table presents the overall picture of the Urdu and Hindi respondents knowing other languages.

*Table 3.6 shows the total numbers of Hindi and Urdu respondents’ second, third and/or fourth language*

<table>
<thead>
<tr>
<th>Language name</th>
<th>Mother tongue or first language [L1]</th>
<th>Other languages of Hindi-Urdu speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td>Language name</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Hindi</td>
<td>120</td>
<td>100</td>
</tr>
<tr>
<td>Urdu</td>
<td>6.7</td>
<td>----</td>
</tr>
<tr>
<td>Hindi</td>
<td>----</td>
<td>59</td>
</tr>
<tr>
<td>English</td>
<td>62.5</td>
<td>34.2</td>
</tr>
<tr>
<td>Total</td>
<td>69.2</td>
<td>93.2</td>
</tr>
</tbody>
</table>
The table 3.6 shows that in the present research work 120 Hindi respondents and 117 Urdu respondents were selected. It also shows that the Hindi and Urdu speakers also know more than one language. It gives some idea about the linguistic richness of India and the widespread bilingualism among Hindi and Urdu speakers.

As second language preference, 6.7% Hindi respondents have Urdu as second language and 62.5% Hindi respondents have English as second language, whereas, 59% Urdu respondents have Hindi as second language and 34.2% Urdu respondents have English as their second language.

In case of third language 8.3% Hindi respondents have Urdu as their third language, and 13.3% Hindi respondents have English as their third language, whereas, 37.6% Urdu respondents have Hindi as their third language and 46.2% Urdu respondents have English as their third language.

In case of fourth language, 1.7% Hindi respondents have Urdu as their fourth language. 2.6% Urdu respondents have Hindi as their fourth language, whereas, 8.5% Urdu respondents have English as their fourth language.
3.4.1. Findings

I. The majority of the Urdu speakers have Hindi as their second, third or fourth language and few of the Hindi speakers have Urdu as their second, third or fourth language.

II. Preference to Hindi as other language is considerably high among Urdu speakers. The preference for the Urdu language is very low.

III. English has the status of primary language choice of the Urdu and Hindi speakers.

IV. Majority of the respondents belongs to the graduate group. We can see it in the table and diagram 3.3.

V. Most of the informants are bilingual and multilingual, no single informants know single language.

VI. The preferences for English are high among the educated new generation respondents.

3.5. Script of the Language

Script of the language is the style of orthography in which we write graphemes in combinations to make them meaningful. The purpose of the question and the choice of script are to find out whether the respondents have information about their mother tongue script or not. Knowledge of the language and its script and awareness of the things play very crucial role in building the thoughts and feeling towards language.

Table 3.7 shows the awareness of Hindi and Urdu respondents towards their mother tongue script

<table>
<thead>
<tr>
<th>Script name</th>
<th>Hindi</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>_____</td>
<td>35.9</td>
</tr>
<tr>
<td>Hindi</td>
<td>37.5</td>
<td>_____</td>
</tr>
<tr>
<td>Devenagri</td>
<td>62.5</td>
<td>_____</td>
</tr>
<tr>
<td>Perso-Arabic</td>
<td>_____</td>
<td>64.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The table 3.7 shows the comparative analysis of the Hindi and Urdu speech communities. Some of the respondents were not aware of the script name of Hindi and Urdu. Out of the 117 Urdu respondents, around 35.9% of the Urdu respondents’ claimed that the Urdu language has Urdu script and it is not written in Perso-Arabic, whereas, out of 120 Hindi respondents 37.5% of the Hindi respondents claimed that the script of Hindi language is Hindi and not Devenagri. Around 64.1% Urdu respondents claimed that the script of Urdu language is Perso-Arabic or Arabo-Persian. Around 62.5% of Hindi speakers claimed that the script of Hindi language is Devanagari.

3.5.1. **Findings**

I. The figures of the Table 3.7 suggest that Urdu and Hindi speakers have the knowledge about their mother tongue and its script as most of the informants’ responded with the answer that the Urdu script is perso-Arabic and Hindi script is devenagri script. Those who claim that the scripts of these languages are Urdu or Hindi belong to the educationally deprived group.

II. The highest percentage of the Urdu respondents claims that the script of Urdu is perso-Arabic.

III. The highest percentage of the Hindi respondents claims that their mother tongue script is devenagri script.
IV. Those who claim that the script of the language is Urdu belong to the age group one (18-25yrs).

V. Those who claim that their mother tongue script is Hindi belong to the age group one.

VI. It suggests that the present generation is interested in making the new name of the script as Hindi and Urdu respectively.

3.6. Language Proficiency

Language proficiency is the ability of an individual to speak or perform in an acquired language. As theories vary among pedagogues as to what constitutes proficiency, there is little consistency as to how different organizations classify it. Additionally, fluency and language competence are generally recognized as being related, but separate controversial subjects. In predominant frameworks in the United States, proficient speakers demonstrate both accuracy and fluency, and use a variety of discourse strategies. Thus, a high number of native speakers of a language can be fluent without being considered proficient. In the light of this statement it can be said that the proficiency of the language shows the command over language. Proficiency also built up the attitude of the speaker towards the language. If the speaker will be proficient enough in using all the aspects of the language, his/her attitude towards language will be positive. Speakers feel comfortable if they have command over the language. In view of the above statements, the respondents were asked the question about the proficiency.

Table 3.8 shows the Hindi and Urdu respondents' proficiency level of their mother tongue

<table>
<thead>
<tr>
<th>Statements</th>
<th>Hindi</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fully comfortable both in reading and writing</td>
<td>90.8</td>
<td>83.8</td>
</tr>
<tr>
<td>I am comfortable only in reading</td>
<td>5.8</td>
<td>10.3</td>
</tr>
<tr>
<td>I am comfortable mainly in writing</td>
<td>0.8</td>
<td>-----</td>
</tr>
<tr>
<td>I cannot read and write</td>
<td>2.5</td>
<td>6.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The table 3.8 shows that the majority of the Hindi and Urdu speakers declare themselves fully comfortable both in reading and writing. In case of Hindi speakers 90.8% are fully comfortable in reading and writing. In case of Urdu speakers 83.8% are fully comfortable in both reading and writing besides listening and speaking. 5.8% of Hindi speakers claim that they are only comfortable in reading, whereas, 10.3% of Urdu speakers claim that they are only comfortable in reading. 0.8% of Hindi speakers claim that they are comfortable mainly in writing. 2.5% of Hindi speakers claim that they cannot read and write Hindi. Whereas, 6.0% of Urdu speakers claim that they cannot read and write Urdu.

The above discussion shows that most of them are comfortable towards their mother tongue in case of secondary skills i.e. reading and writing very few of them who are to understand primary skills (Listening & Speaking) but not in secondary skills (i.e. reading & writing).

3.6.1. Findings

I. The highest percentage of the Urdu respondents is fully comfortable in reading and writing the Urdu script.

II. The highest percentage of the Hindi respondents is fully comfortable in reading and writing the Hindi script.

III. Very few of them are not comfortable in writing the language.
IV. Respondents, who claimed that they are not able to read and write but can speak and understand completely, belong to the age group one (18-25 yrs).

3.7. *Similarities of the two languages*

The questions elicit information about the similarity of both the languages. In this section informants from Hindi and Urdu speech community were asked questions to know their views about the similarity between Hindi and Urdu. They were asked whether Hindi and Urdu are the same or two different languages.

*Table 3.9 shows the attitude of the Urdu and Hindi respondents towards their mother tongue in case of similarity*

<table>
<thead>
<tr>
<th></th>
<th>Hindi</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Same</td>
<td>5.8</td>
<td>12.0</td>
</tr>
<tr>
<td>Different</td>
<td>94.2</td>
<td>88.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table 3.9 shows that majority of the respondents claimed that both Hindi and Urdu are two separate languages, 94.2% Hindi respondents and 88.0% Urdu respondents claimed that Hindi and Urdu are two separate languages. Very few of them claimed that these two are the same languages, 5.8% of Hindi speakers claimed...
that Hindi and Urdu are not separate languages, whereas, 12.0% Urdu speakers claimed that both Hindi and Urdu are the same languages. However, the respondents from both the languages claimed that both Urdu and Hindi languages are prestigious.

3.7.1 Findings

I. Most of the informants claim that these two languages are different languages.

II. Very few of the informants claim that these two languages are the same languages.

III. Majority of the respondents accept that Hindi and Urdu are two different languages.

IV. It suggests that common man do not show any bias against any one of these languages. It implies that the speakers of both the languages are moving towards a favorable attitude.

3.8. Language Prestige

In sociolinguistics, prestige describes the level of respect accorded to a language or dialect as compared to that of other languages or dialects in a speech community. The concept of prestige in sociolinguistics is closely related to that of prestige or class within a society. Generally, there is positive prestige associated with the language or dialect of the upper classes, and negative prestige with the language or dialect of the lower classes. The concept of prestige is also closely tied to the idea of the standard language, in that the most prestigious dialect is likely to be considered the standard language, though there are some notable exceptions to this rule, such as Arabic. Prestige is particularly visible in situations where two or more languages come in contact, and in diverse, socially stratified urban environments, in which there are likely to be speakers of different languages or dialects interacting frequently. However, judged on purely linguistic grounds, all languages—and all dialects—have equal merit. In view of the above statements the respondents were asked the questions about language prestige.
Table 3.10 shows the attitude of the Urdu and Hindi respondents toward the similarity of both the Hindi and Urdu languages.

<table>
<thead>
<tr>
<th></th>
<th>Hindi</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>30.8</td>
<td>33.3</td>
</tr>
<tr>
<td>Hindi</td>
<td>8.3</td>
<td>3.4</td>
</tr>
<tr>
<td>Both</td>
<td>50.0</td>
<td>55.6</td>
</tr>
<tr>
<td>Any other/English</td>
<td>10.0</td>
<td>7.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table 3.10 shows the attitudes of both the language speech communities. The table 3.10 shows that around 8.3% Hindi speakers consider Hindi as prestigious language and around 33.3% Urdu respondents considered Urdu as prestigious language. It shows that besides Urdu speakers around 3.4% Hindi speaking strength considered Urdu as prestigious language, whereas, 8.3% of Urdu speakers considered Hindi as prestigious language.

The bar-diagram 3.10 shows that the Hindi and Urdu speaking communities considered both the languages as prestigious. Around 50.0% (around half) Hindi respondents considered both Hindi and Urdu as prestigious languages and around
55.6% (more than half) of Urdu respondents considered both Hindi and Urdu as prestigious language, very few of them considered other languages as prestigious languages. Some of them mentioned English as their prestigious language and some of them mentioned Marathi language as prestigious language.

Look at the picture of both languages respondents’ responses that sets in between 50-56 % claimed that according to them, both the languages are prestigious. It shows the clear-cut picture of the positive thoughts towards both the languages as it was just opposite during the medieval period and before or after independence.

The attitudinal shift shows that at present, the attitude towards Urdu and Hindi has become very much positive in Urban India. In the table 3.10 majorities of the respondents considered both the languages as two different languages.

3.8.1. Findings

I. More than half of the Hindi and Urdu speakers claimed that both the languages are more prestigious. This shows that people at present having favorable attitudes towards both the languages.

II. For Urdu speakers, Urdu is the prestigious language and the second prestigious language among them is Hindi.

III. For Hindi speakers Hindi is the prestigious language and the second prestigious language among them is Urdu.

IV. Some of the respondents also claimed that English is the prestigious language.

V. Some of them also claimed that besides Hindi, Urdu and English other language is prestigious. These are the people belong to the different regions where the major language is neither Urdu not Hindi and they want to prefer the language of their own region. This finding is very interesting.

VI. Second high figure is for the Urdu as the prestigious language for Urdu speakers and Hindi for Hindi speakers.
VII. Some of the respondents also claimed that English is the prestigious language. Some also claim that besides Hindi, Urdu and English many other Indian languages are prestigious. These are the people who belong to the regions where the major language is neither Urdu nor Hindi and they want to give preference to the language of their own region.

VIII. Very interesting scene here is that though both the communities preferred English as medium of instruction, but when they were talking about the prestigiousness of the languages, they preferred both Hindi and Urdu. Second position in ranking goes to Hindi and Urdu. One can see that they have the great feelings for their mother tongue and neighboring and sibling language.

3.9. Language Usage

Language of any country is the basic dialect or the medium of communication, through which people residing in or even visiting that country use to interact with each other. There are various other dialects that mostly originate from the basic one. There are regional languages that get various ways and are developed over the years by the natives. There also exist some tribal languages which originate from the regional languages. The languages of India are a major influence of the past rulers and their reign. There are various other languages which were used during the rule of some rulers which have now become extinct. There are various other forms of languages that are usually developed from the basic ones, Hindi and Urdu being the basic languages of India. Here, the researcher is trying to find out the view of the scholars about the usage of these two languages by the speakers of the other language. If they use it, under what circumstances they prefer to use it.
Table 3.11 represents the Hindi and Urdu responses of speakers towards other language community for Hindi and Urdu.

<table>
<thead>
<tr>
<th>Name of the languages</th>
<th>Urdu speakers</th>
<th>Urdu speakers</th>
<th>Hindi speakers</th>
<th>Hindi speakers</th>
<th>English speakers</th>
<th>English speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>37.5</td>
<td>80.3</td>
<td>83.3</td>
<td>76.1</td>
<td>75.0</td>
<td>83.8</td>
</tr>
<tr>
<td>No</td>
<td>62.5</td>
<td>19.7</td>
<td>16.7</td>
<td>23.9</td>
<td>25.0</td>
<td>16.2</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.11 summarizes the relation between each of the attitudinal variables among Hindi and Urdu speakers toward Hindi and Urdu and English languages. The clear picture is representing in the given table that most of them are agree to represent their positive attitude of other language community toward Hindi and Urdu.
In case of Urdu, 37.5% Hindi speakers claimed that people of other language speaking community are interested in speaking the Urdu language, whereas, 80.3% Urdu speakers claimed that people of the other language community are interested in speaking Urdu language. 62.5% Hindi speakers claimed that other language speaking community speakers are not interested in speaking Urdu language, whereas, 19.7% of the Urdu speakers claimed that the other language speaking community speakers are not interested in speaking Urdu language.

In case of Hindi, 83.3% Hindi speakers and 76.1% Urdu speakers claimed that the other language community is interested in speaking Hindi language. 16.7% claimed that the other language speaking community is not interested in using the Hindi language. 19.7% of the Urdu speakers claimed that the other language speaking community speakers are not interested in speaking Urdu language.

In case of English, 75.0% Hindi and 83.8% Urdu Respondents claimed that the other language community is interested in using the English language. 25.0% Hindi Respondents claimed that the other language community are not interested in using the English language whereas 16.2% Urdu respondents claimed that the other languages speaking community speakers are not interested in using the English language.

3.9.1 Findings

I. According to most of the respondents, people of other different language community, prefer to use the Urdu, Hindi and English language.

II. Very few of them claimed that other language(s) speakers did not prefer to use these languages.

III. Most of the Hindi speakers claimed that the other language speakers did not prefer the Urdu language.

IV. It seems that the Hindi and Urdu speakers have positive thought for their own mother tongue, as well for the Hindi and English. This is because of the reason they thought that other community speakers also preferred these three languages.
V. Majority of the respondents claimed that they prefer to use English language.

Thus it seems that people not only belong to Hindi and Urdu speaking community speakers but also other language community is interested in using the Hindi and Urdu language. It shows the positive approach towards Hindi and Urdu speaking community speakers and also toward Hindi and Urdu.

3.10. Factors of Hindi and Urdu Relationship

The Hindi-Urdu relationship or Hindi-Urdu controversy is an ongoing dispute—dating back to the 19th century—regarding the establishment of a single standard language in certain areas of north and northwestern India; while the debate was officially settled by government order in 1950, some resistance remains.

Hindi belongs to the Indo-Aryan family spoken by about 41% of people in modern North and Central India. Urdu also belongs to the Indo-Aryan family of languages. It began to take shape during the 1206-1526 AD and 1526-1858 AD in India.

The last few decades of the nineteenth century witnessed the eruption of the Hindi-Urdu controversy in UP with Hindi and Urdu protagonists advocating the official use of Hindi with Nagari script and Urdu with Persian script respectively. Hindi movements advocating the growth of an official status for Hindi were established in Northern India. Babu Shiva Prasad was notable early proponents of this movement. This, consequently, led to the development of Urdu movements defending Urdu's official status.

In 1900, the Government issued a decree granting symbolic equal status to both Hindi and Urdu which was opposed by Urdu speakers and received with jubilance by Hindi speakers. Both Hindi and Urdu continued diverging linguistically with Hindi drawing words from Sanskrit and Urdu from Perso-Arabic and Turkish. Gradually, the controversy took on a communal form as Urdu came to be seen as the language of Muslims and Hindi of Hindus.
The purpose of this question is to know about the views of the informants about the language affected factors and as a result of which what are consequences of the relationship of Hindi and Urdu.

*Table 3.12 shows the respondents' responses towards the statement: political, historical, economic, etc. factors that have affected the way Indians view the Hindi-Urdu relationship*

<table>
<thead>
<tr>
<th>Factors For Relationship</th>
<th>Hindi</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>42.5</td>
<td>82.9</td>
</tr>
<tr>
<td>No</td>
<td>57.5</td>
<td>16.2</td>
</tr>
<tr>
<td>No response</td>
<td>-----</td>
<td>0.9</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.12 shows the Hindi and Urdu speaking respondents' responses while asking the questions. Are there any political, historical, economic etc. factors that have affected the way Indians view the Hindi and Urdu language relationship? Speakers of the both community said that these above mentioned factors are surely affected, as it seems in the table itself.
It is noteworthy and significant, that 42.5% Hindi respondents and 82.9% of Urdu respondents claimed that the political, historical, economic, etc. factors that have affected the way Indians view the Hindi and Urdu relationship. 57.5% Hindi respondents and 16.2% Urdu respondents claimed that the political, historical, economic, etc. factors that did not affected the way Indians view the Hindi and Urdu relationship.

3.10.1. Findings

I. Most of the respondents have faith that there are lots of factors like political, historical, economic, etc., which affect the relationship of Hindi and Urdu languages.

II. The majority of the Urdu respondents believed that their mother tongue has been affected through the relationship of this political, economic, etc., factors.

III. The majority of the Hindi respondents believed that their mother tongue has not been affected through the relationship of this political, economic, etc., factors.

IV. Some of them claimed that it is not threatened; these are the people who belong to the major Urdu speaking region.

V. Some of them did not want to respond.

In continuation of the above question they further asked the question based on the language threat and the reason of it.
3.11. Language Threat

Table 3.13 Representation of the language of preferences currently threatened

<table>
<thead>
<tr>
<th></th>
<th>Hindi Respondents</th>
<th>Urdu Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>13.3</td>
<td>66.7</td>
</tr>
<tr>
<td>No</td>
<td>86.7</td>
<td>32.5</td>
</tr>
<tr>
<td>No response</td>
<td>------</td>
<td>0.9</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.13 shows the respondents' responses while asking the questions, i.e., are the languages of your preference currently threatened? In case of Hindi respondents most of them said that it is not currently threatened. In case of Urdu respondents around half of the respondents mentioned that their language of preference is currently threatened.

In case of Hindi respondents, 13.3% claimed that their language of preference is currently threatened, whereas, 88.7% claimed that their language of preference is not currently threatened. In case of Urdu respondents, 66.7% claimed that their language
of preference is currently threatened and 32.5% claimed that their language of preference is not currently threatened. 0.9% respondents did not respond.

3.11.1. Findings

I. The majority of the Urdu respondents claimed that the language of their preference has been threatened.

II. The majority of Hindi respondents claimed that the language of their preference is not threatened.

Most of the respondents believe that lots of factors like political, historical, economic, etc. have affected the relationship of Hindi and Urdu. The Urdu majority respondents felt their language has been threatened; it is so because at present very few schools and colleges having Urdu as medium of instruction and because of the division of India and Pakistan, the cruel deeds by the British people considered the Urdu, is not the language of India.

3.12. Other Major Languages

Individual mother tongue in India numbers several hundred; the 1961 census recognized 1,652. According to Census of India of 2001, 29 languages are spoken by more than a million native speakers, 122 by more than 10,000. Three millennia of language contact have led to significant mutual influence among the four language families in India and South Asia. In the present study, English has been recognized as other major language. It enjoys this position because it is the globalized language. New generation shows preferences to the English language because they find out that without knowing the English language they will not become successful. Therefore, the respondents were asked about what are other major languages in Hindi-Urdu speaking region.

According to the informants, the other major speaking language is English as it is the globalised language. New generation is also provided the preferences to the English language; because they find out that without knowing the English language
we will not become successful. In this section the respondents will also discuss the output of the question regarding English language in both oral, as well as, in oral communication.

Table 3.14 Other major languages in Hindi and Urdu speaking regions

<table>
<thead>
<tr>
<th>Name of the major languages</th>
<th>Percentage given by Hindi speakers</th>
<th>Percent given by Urdu speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>75.8</td>
<td>66.7</td>
</tr>
<tr>
<td>Marathi</td>
<td>11.7</td>
<td>13.7</td>
</tr>
<tr>
<td>Punjabi</td>
<td>3.3</td>
<td>1.7</td>
</tr>
<tr>
<td>Bengali</td>
<td>-----</td>
<td>0.9</td>
</tr>
<tr>
<td>Bhojpuri</td>
<td>-----</td>
<td>2.6</td>
</tr>
<tr>
<td>No response</td>
<td>9.2</td>
<td>14.5</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
The table 3.14 shows that besides their mother tongue i.e. Hindi and Urdu, English has been preferred by most of the participants. Some of the respondents considered Marathi (11.7%) as major language of their present living region; some considered Punjabi (3.3%) as major language of their mother tongue in existing region. Whereas, in case of Urdu respondents 66.7%, i.e. majority of them are considering English language as the major language of this Urdu speaking region. Around 13.7% considered Marathi as major language 1.7% considered Punjabi as major language 0.9% considered Bengali as Major language, 2.6% considered Bhojpuri as major speaking language of their mother tongue speaking region. 14.5% did not respond.

The above given description or table 3.14 shows that besides their mother tongue most of them considered English as the major speaking language of their mother tongue speaking region(s). Other mentioned languages are Marathi, Punjabi, Bengali, and Bhojpuri. The reason of mentioning these languages is that they belong to those regions, where these languages are in use, dominantly. They put their mother tongue first and then secondly or thirdly they consider English and other Indian languages, as mentioned above as their preferred languages.

3.12.1. Use of English in Oral and Written Communication

Table 3.15 Comfortable in using English in oral communication

<table>
<thead>
<tr>
<th>Name of the languages</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi respondents</td>
</tr>
<tr>
<td>Yes</td>
<td>61.7</td>
</tr>
<tr>
<td>No</td>
<td>38.3</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>
The table 3.15 shows the attitudinal picture of the Hindi and Urdu respondents towards English language. Most of them are also interested in using the English language as it's the need of the present world.

In case of Hindi respondents, 61.7% claimed that they are interested in using the English language, whereas, 38.3% claimed that they are not interested in using the English language. In case of Urdu language, 70.9% claimed that they are interested in using the English language, whereas, 29.1% claimed that they are not interested in using the English language.

While asking the question why they are not interested in using the English language they mentioned that we should use our native language rather this foreign language. While asking why they are interested in using English language they reply 'haan lekin aaj kal naukri karne ke lye aur age badhne ke lye is ka ana bhi bahut zaruri hai hamara kam to chal gaya baghair is ke aye lekin hamari ane wali nasal ka kaam nahi chal paye ga. dekhiye na ab aap ko aise bachche milege hi nahi jo angrezi bolna jante hi nahi ho aaj kal to sabhi apne bachcho ko angrezi scool mein padhane chahte hain, kyunki unka mustaqbil jo sawarna hai. Angrezi ke bina koi kaam nahi chalne ka aap chahe jitne bhi qaabil kyun na ho kyunki ye to wo zaban hai jo sari
dunya ko aati hai to isko to sikhna hi padega' (said by a lawyer named Zaqi Siddiqi, Taj Enclave in Delhi).

3.12.2. Preference of English

Table 3.16 Preference for English over their mother tongue in communication

<table>
<thead>
<tr>
<th></th>
<th>Oral communication</th>
<th>Written Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td>Yes</td>
<td>57.5</td>
<td>58.1</td>
</tr>
<tr>
<td>No</td>
<td>42.5</td>
<td>41.9</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.16 shows the comparative attitude of Hindi and Urdu speaking community speakers in case of oral, as well as, written communication.

In case of oral communication, 57.5% Hindi respondents claimed they are interested in using English in oral communication whereas 58.1% Urdu respondents claimed that they are interested in using the English language. 42.5% Hindi respondents
claimed they are not interested in using the English language whereas 41.9% are not interested in using the English language.

In case of written communication, 67.2% Hindi respondents claimed they are interested in using English in written communication, whereas, 78.6% Urdu respondents claimed that they are interested in using the English language. 32.5% Hindi respondents claimed they are not interested in using the English language, whereas, 21.4% are not interested in using the English language.

3.12.3. Findings

I. Most of the informants claimed that the English language is the major language of Hindi and Urdu speaking region. This shows that, they are developing the positive thoughts about the Indian English for their development.

II. After English, major speaking language is Marathi and then Bhojpuri, Punjabi and Bengali mentioned in the same frequency order.

III. Majority of them claimed that they are comfortable in using the English language.

IV. The high percentage of the respondents claimed that they are comfortable in using the mother tongue among themselves; most of them belong to the age group one and two. They become more fluent in all three languages because of the reason that they have more positive value for all these languages.

V. Very interesting thing which comes forward through the analysis is that Urdu and Hindi speakers are more comfortable in written communication of English as compare to oral communication. Because of the reason, that English is not their mother tongue so that they are not fluent.

VI. Comparing both the statements while asking the question about the usage of English language in oral communication most of them agreed to use English in oral communication. Whereas, when the
researcher asked the question about both the oral as well as written communication they gave preference to the written communication.

VII. Around 50% claimed that they are comfortable in using the English in oral communication. Whereas, few of them claimed that they are not comfortable in using the oral and written communication. Among them most of the respondents belong to the age group 3(51+ yrs) some of them belong to the age group 2(25-50 yrs).

VIII. The high percentage of the respondents claimed that they are comfortable in using the English language in oral communication; most of them belong to age group one and two. Thus, it seems that group two is in phase of maintaining both mother tongue and English language, whereas, the group one has the command over both the languages. People belongs to age group three have full command over both the languages.

IX. Some of them did not respond.

3.13. Region Covered under Research work

Here, we have mentioned all the cities covered under the research work. Most of these cities belong to the different states of India which are Urdu and Hindi regions.
Table 3.17 shows the name of the cities undertaken into research work.

<table>
<thead>
<tr>
<th>Name of the cities</th>
<th>Hindi Respondents</th>
<th>Urdu respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhopal</td>
<td>27.4</td>
<td>21.7</td>
</tr>
<tr>
<td>Nasik</td>
<td>16.2</td>
<td>29.2</td>
</tr>
<tr>
<td>Delhi</td>
<td>15.4</td>
<td>22.5</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>35.9</td>
<td>10.0</td>
</tr>
<tr>
<td>Bangalore</td>
<td>1.7</td>
<td>15.8</td>
</tr>
<tr>
<td>Lucknow</td>
<td>0.9</td>
<td>0.8</td>
</tr>
<tr>
<td>Allahabad</td>
<td>1.7</td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>0.9</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table 3.18 shows the comparative figure of the Hindi and Urdu speaking regions that has been undertaken for research work and also shows the strength of the Hindi and Urdu respondents taken from the different cities.
3.14. Conclusion

Thus, to conclude we can say that this chapter deals with the comparative analysis of the Hindi and Urdu speakers regarding their attitude towards their education, their bilingualism, tri or multi-lingualism, their knowledge about the script of their language, linguistic proficiency, degree of similarity of the two languages, language prestige, language usage, factors and reason of relationship, language threat, other major language of the Hindi and Urdu speaking region, and regarding the proficiency in English. The purpose of all these questions is to find out the background of the respondents and their known languages and this also depict the reason of the nature of the positive attitudes towards Hindi and Urdu.

The result of the present chapter suggests that the new generation has developed a liking for both the languages this change has made their attitude positive towards both the languages. Their response to the questions asked suggests that they are in favor of both languages. More than 50% Hindi and Urdu respondents claim that they prefer both the languages. Rangila (2005), Withford (2005), Harold (1967) describe the phenomenon of attitude building and attitude change. In the light of their observations, it can be said that, if a respondent prefer his mother tongue as well as the other language, it would be a mark of positive attitude. In the present study more than fifty percent of the respondents have shown their preferences for Hindi, Urdu and English, and it is clear indication of their positive attitude. The majority of the respondents are bilingual or multilingual. This shows that they have the space for the other languages in their linguistic behavior. They give the preferences to both Hindi and Urdu and it shows that they have positive attitude towards Hindi and Urdu and it is a very positive sign.
Chapter 4

A Comparative Attitudinal Analysis and Findings of Urdu and Hindi

The important issues discussed in this chapter are the following

4.0. Introduction
4.1. Bilingualism and Triilingualism
4.2. Attitudes of mother tongue and other knowing languages in Different Attributes
   4.2.1. Findings
   4.2.2. Attitude towards the second language
   4.2.3. Attitude of the Respondents towards Their Third Known Language
   4.2.4. Findings
4.3. Attitude towards their own community speakers or towards other language
   4.3.1. Findings
   4.3.2. Attitude towards the second knowing language speakers
   4.3.3. Attitude of the respondents Towards Third Known Language Speakers
   4.3.5 Findings
4.4. Attitude towards the Language Speakers
   4.4.1. Findings
   4.4.2. Attitude towards the Second Language Usage
   4.4.3. Attitude towards the Third Language Usage
   4.4.4. Findings
4.5. Attitude towards the Usage Of Mother Tongue In Different Formal As Well As in Informal Domains
   4.5.1. Findings
   4.5.2. Attitude towards the Usage Of Second Language In Different Formal As Well As in Informal Domain
4.5.3. Attitude towards the Usage Of Third Language In Different Formal As Well As in Informal Domain

4.5.4. Findings

4.6. Attitudes towards the Learning the Additional Language

4.6.1 Findings

4.7. Attitudes towards the Function of the Language

4.7.1. Findings

4.8. Conclusion
Chapter 4

A Comparative Attitudinal Analysis and Findings of Hindi and Urdu

4.0. Introduction

Freedom of expression is an essential requisite of every human communication. Accordingly, our respondents expressed their views freely about their attitude towards their own language and the languages spoken by others. The Hindi and Urdu respondents were asked to respond towards many attributes of their mother tongue and other known language(s). They answered most of these questions freely and frankly.

These questions were asked to ascertain the communicative role of Hindi, Urdu, and English languages in the communicative patterns of urban India. The result of the study suggests that these three languages occupy important position in the communicative patterns of urban India and therefore the languages are considered very important by most of the respondents.

This chapter presents comparative figures of preferences among these three languages. The information has been obtained from the respondents by assigning the attributes with respect to three point scales. The study was carried out to obtain information about knowledge of language, measured at five point scales.

4.1. Bilingualism, Trilingualism or Multilingualism

Bilingualism, Trilingualism, or Multilingualism is the use of two or more languages, either by an individual speaker or by a community of speakers. Multilingual speakers outnumber monolingual speakers in the world's population. A multilingual person, in a broad definition, is one who can communicate in more than one language, be it actively (through speaking, writing, or signing) or passively...
(through listening, reading, or perceiving). More specifically, the terms *bilingual* and *trilingual* are used to describe comparable situations in which two or three languages are involved. A generic term for multilingual persons is *polyglot*.

### 4.1.1. Bilingualism in India

Dr. B. Mallikarjun rightly says that "For ages India has been a bilingual mosaic. It has been so built that every language or dialect under the Indian sun always had some role to play. No doubt that many languages and dialects were despised and looked down upon, and some were even banned and banished, but somehow bilingualism survived. People always had some pride in their own languages and dialects, and were ready to show their loyalty by assigning some roles or the other to their languages and dialects" (B. Mallikarjun, 2001).

Bilingualism and Trilingualism is the common feature of urban India. This is mainly because languages from five major language families are spoken in India. As a result, people from different language backgrounds come into contact with each other and learn more than one language to communicate. Consequently, the figures of bilingualism and trilingualism are on rise. Especially the minority linguistic groups have become bi-linguals or multilinguals. For this reason the percentage of bilingualism and multilingualism of Urdu respondents among all three other languages is high when compared with Hindi. Dr B. Mallikarjun further observes that "The bilingualism relating to English is a different category altogether. It is a government-sponsored, institutional arrangement. It is driven by formal necessities, not an acquisition in early childhood. Perhaps this explains the ambivalent attitude of Indians in general to English. They seem to like it; they seem to want it as a part of their life and career, even as they declare it to be a "foreign" language. Many families in urban areas, however, want their children to acquire English as their "first" language. This trend is getting popular even in rural areas. If this continues, say, for the next fifty years, we may see a different kind of bilingualism emerging in the country, one in which ethnic and religious identity may not play a crucial part. In his opinion yet another government-sponsored bilingualism in the making relates to Hindi. There is bound to be some competition between Hindi and English to occupy
the Indian bilingual space. It is hard to visualize the contours of this competition right now. But, if we go by the historically proven Indian mindset, Indian socio-political conditions will evolve some functional separation between the two and keep both the languages within the bilingual space.” (ibid)

The census report of India of the year 1991, and 2001 also support the finding of this research. According to census report:

a) Bi-lingualism: As per the 1991 census report of India the percentage of the bilingualism among Urdu speakers is 38.0%, whereas, it is 11.01% among Hindi speakers. The all India average is 19.44%.

b) Tri-lingualism: According to the census report of 1991 the average percentage of multilingualism among Urdu speaker is 12.14%, whereas, among Hindi speaker multilingualism is 2.98%. The all India average of multilingualism is 7.26%.

In view of the complexity of Indian bilingualism which has not been properly explored the present study attempts to analyze the bilingualism among the respondents of the present study. It investigates the percentage of bilingualism among the respondents. The figures of percentage of bilingualism are presented in the table below.

As we know the political postures based on the bilingualism data of the census sometimes vitiate the political and social atmosphere of the country and therefore what is needed is a more in-depth linguistic study of bilingualism as a linguistic idea. While figures are very important, qualitative features of bilinguism as a linguistic idea need to be studied. Ranjit Singh Rangila's study of Panjabi loyalties, M. V. Sreedhar's study of Nagamese, and Rajathi's work on Konkani bilingualism broke new grounds, but these were not followed by more studies.
The table 4.1 presents the overall picture of the Urdu and Hindi respondents for the bilingualism and/or triangualism with Hindi, Urdu, and English languages.

<table>
<thead>
<tr>
<th>Language name</th>
<th>Mother tongue or first language[L1]</th>
<th>Other languages of Hindi-Urdu speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>120</td>
<td>100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi Speakers</td>
<td>Urdu Speakers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urdu</td>
<td>6.7</td>
<td>8.3</td>
<td>1.7</td>
</tr>
<tr>
<td>Hindi</td>
<td>59</td>
<td>37.6</td>
<td>2.6</td>
</tr>
<tr>
<td>English</td>
<td>62.5</td>
<td>13.3</td>
<td>3.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td>69.2</td>
<td>21.6</td>
<td>5.0</td>
</tr>
</tbody>
</table>

The table 4.1 shows that in the present study the responses of the 120 Hindi respondents and 117 Urdu respondents were gathered. It also shows that the Hindi and Urdu speakers are bilinguals.
Considering the second language of Hindi speakers, 6.7% had Urdu as their second language, 62.5% had English as their second known language. Considering the second language of Urdu speakers 59% had Hindi as their second language, 34.2% had English as their second language.

8.3% of Hindi speakers prefer Urdu as their third language, 13.3% of Hindi speakers prefer English as their third language. 37.6% of Urdu speakers prefer Hindi as their third language, and 46.2% of Urdu speakers have English as their third language.

1.7% of Hindi speakers want to have Urdu as their fourth language however, only 2.6% of Urdu speakers want to have Hindi as their fourth language, 8.5% want to have English as their fourth language.

4.1.1. Findings

I. The majority of the Urdu speakers have Hindi as their second and third language and most of the Hindi speakers have Urdu as their second and third language. Preference to Hindi and English as their other language is quite high.

II. English has the status of second ranking language among Urdu and Hindi speakers. Most of the informants are bilingual and multilingual, no single informants were found to be monolingual. The preference for English can be seen mainly among the graduates and new generation respondents.

III. The reason why there is the need to know the Hindi and English languages, it is because these two languages are the majority language and it is the need of hour for all other minority groups to learn the majority language(s). Another reason of it is that at present the medium of instruction at primary, secondary and higher education standards is Hindi or English. As a result of which, generally, the Hindi speakers study in Hindi medium school and get higher studies in Hindi get Ph.D. degree in Hindi then they have the command on Hindi language, besides it the possibility of other known language is English as the table 4.1 represent that majority of Hindi respondents preferred English as their second language.
IV. The percentage of the Urdu respondents to know Hindi and English is very high. It is because of the reason that Urdu speakers know the relevance of knowing more language.

4.2. Attitude towards mother tongue and other known languages in Different Attributes

The earlier social psychologists have their faith in attitude as highly potent determinant of human behavior. They viewed the scientific study of attitude as the principle concern of social psychology of language as the sociology of the language considering the pure socio-linguistic. Therefore, for the survey and the analysis of dominant attitude will define the scene in the realm of socio-psychology (i.e. the study of psychology of Hindi and Urdu speakers in both Societies for both Hindi and Urdu) of attitude of Hindi and Urdu in order to find out the behaviors and thoughts of the respondents for their mother tongue, as well as, towards their second and third known languages. Investigator tries to find out the views of the speakers towards their own language and other knowing languages in the following four given attributes.

Table 4.2(a) Percentage-wise representation of Hindi and Urdu Respondents’ attitude toward their first language (or mother tongue)

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Sweet Hindi</th>
<th>Sweet Urdu</th>
<th>Harsh Hindi</th>
<th>Harsh Urdu</th>
<th>Expressive Hindi</th>
<th>Expressive Urdu</th>
<th>Prestigious Hindi</th>
<th>Prestigious Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Much</td>
<td>89.2</td>
<td>97.4</td>
<td>2.5</td>
<td>2.6</td>
<td>90.0</td>
<td>87.2</td>
<td>56.7</td>
<td>89.7</td>
</tr>
<tr>
<td>Somewhat</td>
<td>10.0</td>
<td>2.6</td>
<td>7.5</td>
<td>7.7</td>
<td>7.5</td>
<td>11.1</td>
<td>35.0</td>
<td>7.7</td>
</tr>
<tr>
<td>Not At all</td>
<td>0.8</td>
<td>----</td>
<td>79.2</td>
<td>82.9</td>
<td>2.5</td>
<td>0.9</td>
<td>0.8</td>
<td>0.9</td>
</tr>
<tr>
<td>No Response</td>
<td>----</td>
<td>----</td>
<td>10.8</td>
<td>6.8</td>
<td>----</td>
<td>0.9</td>
<td>7.5</td>
<td>1.7</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
The table 4.2(a) discovered the comparative attitude of Hindi and Urdu speakers towards their mother tongue. Four attributes i.e. sweet, harsh, expressive and prestigious given in the table, has been measured at four point scale.

Considering the sweetness of their mother tongue, 89.2% Hindi respondents claimed that their mother tongue is very much sweet, 10.0% claimed that their mother tongue is somewhat sweet, 0.8% claimed that their mother tongue is not at all sweet. Whereas, 97.4% Urdu respondents claimed that their mother tongue is very much sweet, 2.6% claimed that their mother tongue is somewhat sweet.

Considering the harshness of their mother tongue, 2.5% Hindi respondents claimed that their mother tongue is very much harsh, 7.5% claimed that their mother tongue is somewhat harsh, 79.2% claimed that their mother tongue is not at all harsh and 10.8 did not respond. Whereas, 2.6% Urdu respondents claimed that their mother tongue is very much harsh, 7.7% claimed that their mother tongue is somewhat harsh, 82.9% claimed that their mother tongue is not at all harsh and 6.8% did not respond.

Considering the expressiveness of their mother tongue, 90.0% Hindi respondents claimed that their mother tongue is very much expressive, 7.5% claimed that their mother tongue is somewhat expressive, 2.5% claimed that their mother tongue is not
at all expressive. Whereas, 87.2% Urdu respondents claimed that their mother
tongue is very much expressive, 11.1% claimed that their mother tongue is
somewhat expressive, 0.9% claimed that their mother tongue is not at all expressive
and 0.9% did not respond.

Considering the prestige of their mother tongue, 56.7% Hindi respondents claimed
that their mother tongue is very much prestigious, 35.0% claimed that their mother
tongue is somewhat prestigious, 0.8% claimed that their mother tongue is not at all
prestigious and 7.5% did not respond. Whereas, 89.7% Urdu respondents claimed
that their mother tongue is very much prestigious, 7.7% claimed that their mother
tongue is somewhat prestigious, 0.9% claimed that their mother tongue is not at all
prestigious and 1.7% did not respond.

4.2.1. Findings

The whole above presentation shows that most of the Hindi and Urdu language
speaking respondents have positive attitude toward their mother tongue, whereas,
some of them mentioned that their mother tongue is not at all sweet and some
respondents also claimed that their mother tongue is harsh or somewhat harsh as it
has been shown in the above given table 4.2(a). It’s the attitudinal representation of
the Hindi and Urdu speakers toward their mother tongue.

4.2.2 Attitude towards the second language

The Following given table shows the attitude of the Hindi and Urdu respondents
towards their second known language(s).
Table 4.2(b) percentage-wise representation of Hindi and Urdu Respondents’ attitude towards their second language

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Sweet</th>
<th>Harsh</th>
<th>Expressive</th>
<th>Prestigious</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td>Very Much</td>
<td>56.7</td>
<td>44.4</td>
<td>4.2</td>
<td>0.9</td>
</tr>
<tr>
<td>Somewhat</td>
<td>35.0</td>
<td>44.4</td>
<td>22.5</td>
<td>33.3</td>
</tr>
<tr>
<td>Not At all</td>
<td>0.8</td>
<td>9.6</td>
<td>60.8</td>
<td>59.8</td>
</tr>
<tr>
<td>No Response</td>
<td>7.5</td>
<td>1.7</td>
<td>12.5</td>
<td>6.0</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

As table 4.2(b) shows the attitude of the Hindi and Urdu respondents towards their second language as it is sweet, and they are somewhat expressive and prestigious very few of them claimed that their second language is harsh.

Considering the sweetness of their second language, 56.7% Hindi respondents claimed that their second language is very much sweet, 35.0% claimed that their second language is somewhat sweet, 0.8% claimed that their second language is not at all sweet. 7.5% respondents did not respond. Whereas, 44.4% Urdu respondents...
claimed that their second language is very much sweet, 44.4% claimed that their second language is somewhat sweet, 1.7% respondents did not respond.

Considering the harshness of their second language, 4.2% Hindi respondents claimed that their second language is very much harsh, 22.5% claimed that their second language is somewhat harsh, 60.8% claimed that their second language is not at all harsh and 12.5% did not respond. Whereas, 0.9% Urdu respondents claimed that their second language is very much harsh, 33.3% claimed that their second language is somewhat harsh, 59.8% claimed that their second language is not at all harsh and 6.0% did not respond.

Taking into consideration the expressiveness of their second language, 46.7% Hindi respondents claimed that they are very much expressive in their second language, 42.5% claimed that they are somewhat expressive in their second language, 5.0% claimed that they are not at all expressive in their second language and 5.8% did not respond. Whereas, 56.4% Urdu respondents claimed that their second language is very much expressive, 36.8% claimed that their second language is somewhat expressive, 3.4% claimed that their second language is not at all expressive. 3.4% did not respond.

Considering the prestige of their second language, 80.8% Hindi respondents claimed that their second language is very much prestigious, 8.3% claimed that their second language is somewhat prestigious, 5.0% claimed that their mother tongue is not at all prestigious and 5.8% did not respond. Whereas, 65.8% Urdu respondents claimed that their second language is very much prestigious, 25.6% claimed that their second language is somewhat prestigious, 3.4% claimed that their second language is not at all prestigious and 5.2% did not respond.

The above description shows that most of the Hindi and Urdu language speaking respondents have positive attitude towards their second language.
4.2.3. *Attitude of the Respondents towards Their Third Known Language*

The following given table and bar diagram shows the attitude of the Hindi and Urdu speakers towards their third known language.

*Table 4.2 (c) percentages-wise representation of Hindi and Urdu Respondents' attitude toward their third language*

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Sweet</th>
<th>Harsh</th>
<th>Expressive</th>
<th>Prestigious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very Much</td>
<td>32.5</td>
<td>4.2</td>
<td>22.5</td>
<td>38.3</td>
</tr>
<tr>
<td>Somewhat</td>
<td>15.0</td>
<td>10.0</td>
<td>23.3</td>
<td>10.8</td>
</tr>
<tr>
<td>Not At all</td>
<td>2.5</td>
<td>30.8</td>
<td>4.2</td>
<td>0.8</td>
</tr>
<tr>
<td>No Response</td>
<td>50.0</td>
<td>45.0</td>
<td>50.0</td>
<td>50.0</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

| Urdu             |       |       |            |             |
| Very Much        | 40.2  | 2.6   | 53.8       | 59.8        |
| Somewhat         | 39.3  | 31.6  | 29.9       | 13.7        |
| Not At all       | 9.4   | 47.0  | 4.3        | 7.7         |
| No Response      | 11.1  | 18.8  | 12.0       | 18.8        |
| Total            | 100   | 100   | 100        | 100         |

As table 4.2(c) shows the attitude of the Hindi and Urdu respondents, they claimed that their third language is very much sweet very few of them claimed that their third
language is somewhat sweet or not at all sweet. According to them, most of them are not at all harsh and are less expressive in their third language.

Considering the sweetness of their third language, 32.5% Hindi respondents claimed that their third language is very much sweet, 15.0% claimed that their third language is somewhat sweet, 2.5% claimed that their third language is not at all sweet, 50.0% did not respond. Whereas, 40.2% Urdu respondents claimed that their third language is very much sweet, 39.3% claimed that their third language is somewhat sweet, 9.4% claimed that their third language is not at all sweet, and 11.1% did not respond.

Considering the harshness of their third language, 4.2% Hindi respondents claimed that their third language is very much harsh, 10.0% claimed that their third language is somewhat harsh, 30.8% claimed that their third language is not at all harsh and 45.0% did not respond. Whereas, 2.6% Urdu respondents claimed that their third language is very much harsh, 31.6% claimed that their third language is somewhat harsh, 47.0% claimed that their third language is not at all harsh and 18.8% did not respond.

Considering the expressiveness of their third language, 22.5% Hindi respondents claimed that their third language is very much expressive, 23.3% claimed that their third language is somewhat expressive, 4.2% claimed that their third language is not at all expressive, 50.0% did not respond. Whereas, 53.8% Urdu respondents claimed that their third language is very much expressive, 29.9% claimed that their third language is somewhat expressive, 4.3% claimed that their third language is not at all expressive, 12.0% did not respond.

Taking into consideration the prestigiousness of their third language, 38.3% Hindi respondents claimed that their third language is very much prestigious, 10.8% claimed that their third language is somewhat prestigious, 0.8% claimed that their third language is not at all prestigious and 50.0% did not respond. Whereas 59.8% Urdu respondents claimed that their third language is very much prestigious, 13.7% claimed that their third language is somewhat prestigious, 7.7% claimed that their third language is not at all prestigious and 18.8% did not respond.
4.2.4. Findings

I. Majority of the respondents claimed that their mother tongue is not at all harsh e.g. around 79% of Hindi speakers and 83% of Urdu speakers claimed that their mother tongue is not at all harsh. Majority of the respondents claimed that their mother tongue has very much expressiveness e.g. around 90% of Hindi and 87% Urdu speakers claimed that their mother tongue is very much expressive.

II. Most of the Hindi and Urdu respondents claimed that their mother tongue is very much prestigious e.g. around 57% of Hindi speakers and 90% of Urdu speakers claimed that their mother tongue is very much prestigious. Some of the respondents among Hindi and Urdu speakers claimed about their mother tongue that it is not at all sweet, also claimed their mother tongue is harsh, not expressive, and not prestigious. Most of the Urdu and Hindi speakers claimed that they are more expressive in Urdu and Hindi respectively, as Urdu and Hindi are their mother tongue.

III. The high percentage of the Urdu Respondents claimed that their other language is very much sweet e.g. around 90% of Hindi respondents and 97% Urdu speakers claimed that their other known languages are very sweet.

IV. Large percentage of respondents claimed that their second known language is very much sweet, very much expressive and prestigious as we can see in bar chart and table 4.2 (b). This shows the positive attitude of the respondents towards Hindi, Urdu, English and any other language.

V. Very few of them claimed that their second language is not at all sweet, harsh, expressive and prestigious. This shows the negative attitude of the respondents towards Hindi, Urdu, English and any other second language.

VI. Most of them claimed that they are expressive in Urdu and Hindi as their second language but compare to their mother tongue they are not much expressive in second language, and compare to second they are less expressive in their third language.
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VII. According to most of them Urdu is most prestigious language. More than 50% of the respondents claimed that the second and third languages are very much sweet and more than 45% respondents claimed that their second and third languages are somewhat sweet. This shows the respondents positive attitude towards other languages in the present situation.

VIII. According to them their second and third languages are also more prestigious as the figure shows. It’s the positive sign towards the other language by the Urdu speakers and shows their positive attitude towards other languages too.

IX. An interesting evaluation also come forward is that as the respondents of both the community speakers moves towards the next number of known languages their attachment towards these farther languages is continuously decreasing. We can see it is very opaque if we see the bar chart of all four languages (i.e. mother tongue and other three languages).

As a result of which though they know the fourth language to some extent but they didn’t want to respond for it.

4.3. Attitude towards their own community and other known languages speakers

Table 4.3(a) Attitude towards Respondents’ own community speakers

<table>
<thead>
<tr>
<th>Domains</th>
<th>Hindi and Urdu Mother Tongue Speakers [L1]</th>
<th>Hindi Speakers</th>
<th>Urdu Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>VM</td>
<td>SW</td>
<td>NA</td>
</tr>
<tr>
<td>Friendly</td>
<td>89.2</td>
<td>10.8</td>
<td>---</td>
</tr>
<tr>
<td>Optimist</td>
<td>28.3</td>
<td>56.7</td>
<td>13.3</td>
</tr>
<tr>
<td>Cultured</td>
<td>61.7</td>
<td>33.3</td>
<td>3.3</td>
</tr>
<tr>
<td>Orthodox</td>
<td>14.2</td>
<td>53.3</td>
<td>27.5</td>
</tr>
<tr>
<td>Practical</td>
<td>45.0</td>
<td>49.2</td>
<td>4.2</td>
</tr>
<tr>
<td>Honest</td>
<td>75.0</td>
<td>20.0</td>
<td>2.5</td>
</tr>
<tr>
<td>Reserved</td>
<td>18.3</td>
<td>62.5</td>
<td>10.8</td>
</tr>
<tr>
<td>Educated</td>
<td>45.8</td>
<td>49.2</td>
<td>1.7</td>
</tr>
<tr>
<td>Rich</td>
<td>39.2</td>
<td>54.2</td>
<td>1.7</td>
</tr>
</tbody>
</table>
The table 4.3(a) revealed the comparative attitudinal representation of the Hindi and Urdu speaking community respondents toward their mother tongue or first language (L1).

Considering the friendliness, 89.2% Hindi respondents claimed that their own community speakers are very much friendly with them whereas, 96.6% Urdu speakers claimed that their own community speakers are very much friendly. 10.8% Hindi respondents claimed that their own community speakers are somewhat friendly with them, whereas, 2.6% Urdu speakers claimed that their own community speakers are somewhat friendly with them. 0.9% of Urdu respondents did not respond.

Considering the Optimism, 28.3% Hindi respondents claimed that their own community speakers are very much optimistic with them, whereas, 47.0% Urdu speakers claimed that their own community speakers are very much optimistic. 56.7% Hindi respondents claimed that their own community speakers are somewhat optimistic with them, whereas, 32.5% Urdu speakers claimed that their own community speakers are somewhat optimistic with them. 13.3% of Hindi respondents claimed that their own community speakers are not at all optimistic, whereas, 10.3% Urdu respondents claimed that their own community speakers are
not at all optimistic. 1.7% Hindi respondents did not respond, whereas, 10.3% of Urdu respondents did not respond.

Considering the culture, 28.3% Hindi respondents claimed that their own community speakers are very much cultured with them, whereas, 47.0% Urdu speakers claimed that their own community speakers are very much cultured. 56.7% Hindi respondents claimed that their own community speakers are somewhat cultured with them, whereas, 32.5% Urdu speakers claimed that their own community speakers are somewhat cultured with them. 13.3% of Hindi respondents claimed that their own community speakers are not at all cultured, whereas, 10.3% Urdu respondents claimed that their own community speakers are not at all cultured. 1.7% Hindi respondents did not respond, whereas, 10.3% of Urdu respondents did not respond.

Considering the orthodoxies, 14.2% Hindi respondents claimed that their own community speakers are very much orthodox with them, whereas, 21.4% Urdu speakers claimed that their own community speakers are very much orthodox. 53.3% Hindi respondents claimed that their own community speakers are somewhat orthodox with them, whereas, 35.9% Urdu speakers claimed that their own community speakers are somewhat orthodox with them. 27.5% of Hindi respondents claimed that their own community speakers are not at all orthodox, whereas, 29.1% Urdu respondents claimed that their own community speakers are not at all orthodox. 5.0% Hindi respondents did not respond, whereas, 13.7% of Urdu respondents did not respond.

Considering the practicality 45.0% Hindi respondents claimed that their own community speakers are very much practical with them, whereas, 36.8% Urdu speakers claimed that their own community speakers are very much practical. 49.2% Hindi respondents claimed that their own community speakers are somewhat practical with them whereas 53.8% Urdu speakers claimed that their own community speakers are somewhat practical with them. 4.2% of Hindi respondents claimed that their own community speakers are not at all practical, whereas, 4.3% Urdu respondents claimed that their own community speakers are not at all practical.
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1.7% Hindi respondents did not respond, whereas, 5.1% of Urdu respondents did not respond.

Considering the honesty, 75.0% Hindi respondents claimed that their own community speakers are very much honest with them, whereas, 78.6% Urdu speakers claimed that their own community speakers are very much honest. 20.0% Hindi respondents claimed that their own community speakers are somewhat honest with them, whereas, 16.2% Urdu speakers claimed that their own community speakers are somewhat honest with them. 2.5% of Hindi respondents claimed that their own community speakers are not at all honest, whereas, 1.7% Urdu respondents claimed that their own community speakers are not at all honest. 2.5% Hindi respondents did not respond, whereas, 3.4% of Urdu respondents did not respond.

Considering the reserve, 18.3% Hindi respondents claimed that their own community speakers are very much reserved with them, whereas, 21.4% Urdu speakers claimed that their own community speakers are very much reserved. 62.5% Hindi respondents claimed that their own community speakers are somewhat reserved with them whereas 55.6% Urdu speakers claimed that their own community speakers are somewhat reserved with them. 10.8% Hindi respondents claimed that their own community speakers are not at all reserved, whereas, 7.7% Urdu respondents claimed that their own community speakers are not at all reserved. 8.3% Hindi respondents did not respond, whereas, 15.4% of Urdu respondents did not respond.

Considering the education, 45.8% Hindi respondents claimed that their own community speakers are very much educated with them, whereas, 48.7% Urdu speakers claimed that their own community speakers are very much educated. 49.2% Hindi respondents claimed that their own community speakers are somewhat educated with them whereas 50.4% Urdu speakers claimed that their own community speakers are somewhat educated with them. 1.7% of Hindi respondents claimed that their own community speakers are not at all educated, whereas, 0.9%
Urdu respondents claimed that their own community speakers are not at all educated. 3.3% Hindi respondents did not respond.

Considering the richness, 39.2% Hindi respondents claimed that their own community speakers are very much rich with them, whereas, 27.4% Urdu speakers claimed that their own community speakers are very much rich. 54.2% Hindi respondents claimed that their own community speakers are somewhat rich with them whereas 55.6 % Urdu speakers claimed that their own community speakers are somewhat rich with them. 1.7% of Hindi respondents claimed that their own community speakers are not at all rich, whereas, 6.0% Urdu respondents claimed that their own community speakers are not at all rich. 5.0% Hindi respondents did not respond, whereas, 11.1% of Urdu respondents did not respond.

4.3.1. Findings

I. The high percentage of the Hindi and Urdu respondents claimed that their own community speakers are very much friendly as compare to other languages speakers. Compare to Hindi respondents lesser numbers of Urdu respondents claimed that their own community speakers are not at all friendly.

II. The average number of respondents claimed that their mother tongue speakers are very much optimistic. Compare to the Hindi speakers Urdu respondents claimed that their own community speakers are very much optimistic. Compare to Urdu speakers most of the Hindi respondents claimed that their own community speakers are somewhat optimistic. Some of the Hindi and Urdu respondents claimed that their own community speakers are not at all optimistic.

III. The elevated percentage of Hindi and Urdu respondents claimed that their own community speakers are very much cultured. Compare to Hindi respondents, most of the Urdu respondents claimed that their own community speakers are very much cultured. Compare to Urdu respondents' most of Hindi speakers claimed that their mother tongue speakers are
somewhat cultured. Very lesser number of them claimed that their mother
tongue speakers are not at all cultured. Few of them do not respond.

IV. Around half of the Hindi and Urdu respondents claimed that their own
community speakers are very much orthodox. Compare to Urdu speakers’
majority of Hindi respondents claimed that their own language speakers are
very much orthodox. Some of the Hindi and Urdu speakers claimed that their
own community speakers are very much orthodox.

V. Average of the Hindi and Urdu respondents claimed that they are very much
practical. Compare to Urdu speakers more Hindi speakers claimed that they
are very much practical and average of these respondents also claimed that
they are somewhat practical.

VI. Majority of the Hindi and Urdu speakers claimed that their own community
speakers are very much honest and some of them claimed that they are
somewhat honest. Compare to Hindi speakers most of the Urdu speakers
claimed that their own community speakers are very much honest.

VII. The high percentage of Hindi and Urdu speakers claimed that their own
community speakers are somewhat reserved and some of them claimed they
are very much reserved. Compare to Urdu speakers most of the Hindi
speakers claimed that their own community speakers are somewhat reserved
and some of them claimed that they are very much reserved. Some of them
claimed that they are not at all reserved.

VIII. As we know the data has been collected from the Urban India, according to
that the result shows, among both the community speakers, both of them
have very much equal percentage of the responses that their own community
respondents are very much and somewhat educated. Very slight difference
you can see in the table 4.3(a). Compare to Urdu speakers most of the Hindi
speakers claimed that their own community speakers are very much educated. Compare to Hindi speakers most of the Urdu speakers claimed that
their own community speakers are somewhat educated. Few of them did not
respond.

IX. Compare to Urdu respondents most of the Hindi respondents claimed that
their own community speakers are very much and somewhat rich. Very few
of Hindi and speakers claimed they are not at all rich. Compare to Hindi
speakers most of the Urdu respondents claimed that their own community
speakers are not at all rich. Some of them did not respondents.

X. By comparing all the attitudes of both the speech communities we find that
Considering the friendliness, being cultured and honest the average of Urdu
speakers are more positive, whereas, for rest of the things the average of
Hindi speakers are more positive.

4.3.2. Attitude of the respondents Towards Their Second Known Language
Speakers

Table 4.3(b) Percentage-wise comparative attitudes between Hindi and Urdu
respondents towards their second language community in different domains

<table>
<thead>
<tr>
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As revealed in the table 4.3(b) the attitude of the Hindi and Urdu respondents attitude towards their second language speakers. Considering the friendliness, 59.2% Hindi respondents claimed that their second language community is very much friendly with them, whereas, 58.1% Urdu speakers claimed that their second language community is very much friendly, 30.8% Hindi respondents claimed that their second language community is somewhat friendly with them, whereas, 31.6% Urdu respondents claimed that their second language community is somewhat friendly with them. 2.5% Hindi respondents claimed that their second language community is not at all friendly with them, whereas, 4.3% Urdu speakers claimed that their second language community is not at all friendly with them. 2.5% Hindi respondents did not respond, whereas, 5.1% of Urdu respondents did not respond.

Considering the Optimism, 16.7% Hindi respondents claimed that their second language community is very much optimistic with them, whereas, 58.1% Urdu speakers claimed that their second language community is very much optimistic. 55.0% Hindi respondents claimed that their second language community is somewhat optimistic with them, whereas, 31.6% Urdu speakers claimed that their second language community is somewhat optimistic with them. 19.2% of Hindi respondents claimed that their second language community is not at all optimistic, whereas, 6.0% Urdu respondents claimed that their second language community is not at all optimistic. 4.2% Hindi respondents did not respond, whereas, 9.4% of Urdu respondents did not respond.
Considering the culture, 46.7% Hindi respondents claimed that their second language community is very much cultured with them, whereas, 53.0% Urdu speakers claimed that their second language community is very much cultured. 34.2% Hindi respondents claimed that their second language community is somewhat cultured with them. Whereas, 38.5% Urdu speakers claimed that their second language community is somewhat cultured with them. 6.7% of Hindi respondents claimed that their second language community is not at all cultured, whereas, 4.3% Urdu respondents claimed that their second language community is not at all cultured. 6.7% Hindi respondents did not respond, whereas, 3.4% of Urdu respondents did not respond.

Considering the orthodoxness, 8.3% Hindi respondents claimed that their second language community is very much orthodox with them, whereas, 17.1% Urdu speakers claimed that their second language community is very much orthodox. 39.2% Hindi respondents claimed that their second language community is somewhat orthodox with them, whereas, 46.2% Urdu speakers claimed that their second language community is somewhat orthodox with them. 42.5% of Hindi respondents claimed that their second language community is not at all orthodox, whereas, 23.9% Urdu respondents claimed that their own community speakers are not at all orthodox. 4.2% Hindi respondents did not respond, whereas, 12.0% of Urdu respondents did not respond.

Considering the practicality, 49.2% Hindi respondents claimed that their second language community is very much practical with them, whereas, 36.8% Urdu speakers claimed that their second language community is very much practical. 39.2% Hindi respondents claimed that their second language community is somewhat practical with them, whereas, 52.1% Urdu speakers claimed that their second language community is somewhat practical with them. 5.0% of Hindi respondents claimed that their second language community is not at all practical, whereas, 6.0% Urdu respondents claimed that their own community speakers are not at all practical. 0.8% Hindi respondents did not respond, whereas, 4.3% of Urdu respondents did not respond.
Considering the honesty, 51.7% Hindi respondents claimed that their second language community is very much honest with them, whereas, 56.4% Urdu speakers claimed that their second language community is very much honest. 34.2% Hindi respondents claimed that their own community speakers are somewhat honest with them, whereas, 33.3% Urdu speakers claimed that their second language community is somewhat honest with them. 3.3% of Hindi respondents claimed that their second language community is not at all honest, whereas, 2.6% Urdu respondents claimed that their own community speakers are not at all honest. 5.0% Hindi respondents did not respond, whereas, 6.8% of Urdu respondents did not respond.

Considering the reserve, 14.2% Hindi respondents claimed that their second language community is very much reserved with them, whereas, 16.2% Urdu speakers claimed that their second language community is very much reserved. 49.2% Hindi respondents claimed that their second language community is somewhat reserved with them, whereas, 53.0% Urdu speakers claimed that their second language community is somewhat reserved with them. 23.3% Hindi respondents claimed that their second language community is not at all reserved, whereas, 15.4% Urdu respondents claimed that their second language community is not at all reserved. 7.5% Hindi respondents did not respond, whereas, 17.0% of Urdu respondents did not respond.

Considering the education, 63.3% Hindi respondents claimed that their second language community is very much educated with them, whereas, 47.9% Urdu speakers claimed that their second language community is very much educated. 29.2% Hindi respondents claimed that their second language community is somewhat educated with them, whereas, 47.0% Urdu speakers claimed that their second language community is somewhat educated with them. 0.8% of Hindi respondents claimed that their second language community is not at all educated, whereas, 3.4% Urdu respondents claimed that their own community speakers are not at all educated. 0.8% Hindi respondents did not respond, whereas, 0.9% Urdu respondents did not respond.
Considering the richness, 55.0% Hindi respondents claimed that their second language community is very much rich with them, whereas, 34.2% Urdu speakers claimed that their second language community is very much rich. 35.0%. Hindi respondents claimed that their own community speakers are somewhat rich with them, whereas, 48.7% Urdu speakers claimed that their second language community is somewhat rich with them. 1.7% of Hindi respondents claimed that their second language community is not at all rich, whereas, 3.4% Urdu respondents claimed that their second language community is not at all rich. 2.5% Hindi respondents did not respond, whereas, 12.8% of Urdu respondents did not respond.

4.3.3. Attitude of the Respondents Towards the Third known language speakers

Table 4.3(c) Percentage-wise comparative attitudes between Hindi and Urdu respondents towards their third language community in different domains

<table>
<thead>
<tr>
<th>Domains</th>
<th>Hindi Speakers</th>
<th>Urdu Speakers</th>
</tr>
</thead>
<tbody>
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<td>VM</td>
<td>SW</td>
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<tr>
<td>Friendly</td>
<td>36.7</td>
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<td>Optimist</td>
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<td>Cultured</td>
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<td>Orthodox</td>
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<tr>
<td>Practical</td>
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<td>25.0</td>
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<tr>
<td>Honest</td>
<td>28.3</td>
<td>15.8</td>
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<tr>
<td>Reserve</td>
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<tr>
<td>Educated</td>
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<td>20.0</td>
</tr>
<tr>
<td>Rich</td>
<td>25.8</td>
<td>23.3</td>
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</tbody>
</table>
As shown in the table 4.3(c) the attitude of the Hindi and Urdu speech community for their third language speakers. Considering the friendliness, 36.7% Hindi respondents claimed that their third language community is very much friendly with them, whereas, 46.2% Urdu speakers claimed that their third language community is very much friendly. 13.3% Hindi respondents claimed that their third language community is somewhat friendly with them, whereas, 32.5% Urdu speakers claimed that their third language community is somewhat friendly with them. 1.7% of Hindi respondents claimed that their third language community is not at all optimistic, whereas, 6.8% Urdu respondents claimed that their third language community is not at all optimistic. 4.3% of Urdu respondents did not respond.

Taking into consideration the Optimism, 16.7% Hindi respondents claimed that their third language community is very much optimistic with them, whereas, 21.4% Urdu speakers claimed that their third language community is very much optimistic. 25.8% Hindi respondents claimed that their third language community is somewhat optimistic with them, whereas, 46.2% Urdu speakers claimed that their third language community is somewhat optimistic with them. 4.2% of Hindi respondents claimed that their third language community is not at all optimistic, whereas, 14.5% Urdu respondents claimed that their third language community is not at all
optimistic. 5.0% Hindi respondents did not respond, whereas, 7.7% of Urdu respondents did not respond.

Considering the culture, 25.8% Hindi respondents claimed that their third language community is very much cultured with them, whereas, 36.8% Urdu speakers claimed that their third language community is very much cultured. 20.0% Hindi respondents claimed that their third language community is somewhat cultured with them, whereas, 38.5% Urdu speakers claimed that their third language community is somewhat cultured with them. 1.7% of Hindi respondents claimed that their third language community is not at all cultured, whereas, 12.0% Urdu respondents claimed that their third language community is not at all cultured. 4.2% Hindi respondents did not respond, whereas, 2.6% of Urdu respondents did not respond.

Taking into consideration the orthodoxy, 5.0% Hindi respondents claimed that their third language community is very much orthodox with them, whereas, 12.0% Urdu speakers claimed that their third language community is very much orthodox. 21.7%. Hindi respondents claimed that their third language community is somewhat orthodox with them, whereas, 35.9% Urdu speakers claimed that their third language community is somewhat orthodox with them. 20.8% of Hindi respondents claimed that their third language community is not at all orthodox, whereas, 29.1% Urdu respondents claimed that their own community speakers are not at all orthodox. 4.2% Hindi respondents did not respond, whereas, 12.0% of Urdu respondents did not respond.

Considering the practicality, 20.0% Hindi respondents claimed that their third language community is very much practical with them, whereas, 41.0% Urdu speakers claimed that their third language community is very much practical.25.0%.Hindi respondents claimed that their third language community is somewhat practical with them, whereas, 35.0% Urdu speakers claimed that their third language community is somewhat practical with them. 4.2% of Hindi respondents claimed that their third language community is not at all practical, whereas, 6.8% Urdu respondents claimed that their own community speakers are not
at all practical. 2.5% Hindi respondents did not respond, whereas, 7.0% of Urdu respondents did not respond.

Considering the honesty, 28.3% Hindi respondents claimed that their third language community is very much honest with them, whereas, 37.6% Urdu speakers claimed that their third language community is very much honest. 15.8%. Hindi respondents claimed that their own community speakers are somewhat honest with them, whereas, 38.5% Urdu speakers claimed that their third language community is somewhat honest with them. 3.3% of Hindi respondents claimed that their third language community is not at all honest, whereas, 5.1% Urdu respondents claimed that their own community speakers are not at all honest. 4.2% Hindi respondents did not respond, whereas, 7.7% of Urdu respondents did not respond.

Taking into consideration the reserve, 5.8% Hindi respondents claimed that their third language community is very much reserved with them, whereas, 15.4% Urdu speakers claimed that their third language community is very much reserved. 28.3%. Hindi respondents claimed that their third language community is somewhat reserved with them, whereas, 35.9% Urdu speakers claimed that their third language community is somewhat reserved with them. 13.3% Hindi respondents claimed that their third language community is not at all reserved, whereas, 23.9% Urdu respondents claimed that their third language community is not at all reserved. 4.2% Hindi respondents did not respond, whereas, 13.7% of Urdu respondents did not respond.

Considering the education, 29.2% Hindi respondents claimed that their third language community is very much educated with them, whereas, 45.3% Urdu speakers claimed that their third language community is very much educated. 20.0%. Hindi respondents claimed that their third language community is somewhat educated with them, whereas, 29.9% Urdu speakers claimed that their third language community is somewhat educated with them. 0.8% of Hindi respondents claimed that their third language community is not at all educated, whereas, 4.3% Urdu respondents claimed that their own community speakers are not at all educated.
1.7% Hindi respondents did not respond, whereas, 9.4% of Urdu respondents did not respond.

Taking into consideration the richness, 25.8% Hindi respondents claimed that their third language community is very much rich with them, whereas, 42.7% Urdu speakers claimed that their third language community is very much rich. 23.3% Hindi respondents claimed that their third language community is somewhat rich with them, whereas, 32.5% Urdu speakers claimed that their third language community is somewhat rich with them. 2.5% of Hindi respondents claimed that their third language community is not at all rich whereas 2.6% Urdu respondents claimed that their third language community is not at all rich. 11.1% of Urdu respondents did not respond.

4.3.5 Findings

I. The high percentage of the Hindi and Urdu respondents claimed that their second language speakers are very much friendly as compared to third known languages speakers. Very few of them claimed that their second and/or third language speakers are not at all friendly. Compare to Hindi respondents, number of Urdu respondents claimed that their second and/or third language(s) speakers are very much friendly. Very few numbers of Hindi and Urdu respondents claimed that the other language community is not at all friendly.

II. The high percentage of the Hindi and Urdu respondents claimed that their second and third language speakers are somewhat optimistic. Compare to the Hindi speakers most of the Urdu respondents claimed that their second and/or third language speakers are very much optimistic. Compare to Urdu speakers most of the Hindi respondents claimed that their second and/or third language speakers are somewhat optimistic. Some of the Hindi and Urdu respondents claimed that their second and/or third language speakers are not at all optimistic.

III. The high percentage of Hindi and Urdu respondents claimed that their second and/or third language speakers are very much cultured. Compare
to Hindi respondents, more than Hindi respondents Urdu respondents claimed that their second and/or third language speakers are very much cultured and compare to Urdu respondents more than Urdu respondents Hindi speakers claimed that their second and/or third language speakers are somewhat cultured. Very lesser number of them claimed that their second and/or third language speakers are not at all cultured. Few of them are not interested to claim anything.

IV. Around half of the Hindi and Urdu respondents claimed that their second and/or third language speakers are very much orthodox. Compare to Urdu speakers' majority of Hindi respondents claimed that their second and/or third language speakers are very much orthodox.

V. Average of the Hindi and Urdu respondents claimed that they are very much practical. Compare to Urdu speakers more Hindi speakers claimed that they are very much practical and average of these respondents also claimed that they are somewhat practical.

VI. Majority of Hindi and Urdu speakers claimed that their second and/or third language speakers are very much honest and some of them claimed they are somewhat honest. Compare to Hindi speakers more percentage of Urdu speakers claimed that their second and/or third language speakers are very much honest some of them claimed they are somewhat honest. Some of them did not respond.

VII. The high percentage of Hindi and Urdu speakers claimed that their second and/or third language speakers are somewhat reserved and some of them claimed they are very much reserved. Compare to Urdu speakers most of the Hindi speakers claimed that their second and/or third language speakers are somewhat reserved some of them claimed they are very much reserved. Some of them claimed that they are not at all reserved.

VIII. As we know the data has been collected from the Urban India, according to that the result shows among second and/or third language speakers, both of them have very much equal percentage of the responses that their second and/or third language speakers are very much and somewhat educated. Very slight difference has found in their responses
IX. Match up to Urdu respondents most of Hindi respondents claimed that their second and/or third language speakers are very much and somewhat rich.

X. By comparing all the attitudes of both the speech communities we find that Taking into consideration the friendliness, being cultured and honest the average of Urdu speakers are more positive, whereas, for rest of the things the average of Hindi speakers are more positive.

XI. The high percentage of the responses by both Hindi and Urdu respondents shows the more positive values for all the attributes of their other language(s) speakers. This shows that they have positive views for the other language community and looking them as they are looking to their own language community. This is the very positive sign.

4.4. Attitude towards the Language Speakers


All these points, covered under it, show clearly that in order to find out the social attitude of the speakers we have to know the views of both the societies for the speakers of these two languages i.e. Hindi and Urdu language. It can be find out only when we find out the variation in thoughts of both languages for their mother tongue as well as other language speakers in terms of its usage in different contexts, preferences in different domains, functioning at different settings, etc. It is reflecting here in these tables discussed under this chapter that the respondents have positive views about both the languages. Attitude is also builds-up according to the command and knowledge about the language. By keeping all these points into the mind, researcher tries to find out the attitude of the respondents.
The table 4.4(a) shows the comparative attitudinal picture of the use of mother tongue among Hindi and Urdu respondents in different contexts.

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<td>76.1</td>
<td>7.5</td>
<td>17.1</td>
</tr>
<tr>
<td>Business</td>
<td>70.8</td>
<td>64.1</td>
<td>21.7</td>
<td>29.1</td>
</tr>
</tbody>
</table>
As table 4.4 (a) shows the percentage wise comparative attitudes between Hindi and Urdu language speaking respondents towards their own first language community (or mother tongue) speakers in different above mentioned domains.

Considering the Science and technology, 54.2% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of science and technology, whereas, 29.9% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of science and technology. 26.7% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of science and technology, whereas, 39.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of science and technology. 12.5% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of science and technology. 12.8% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of science and technology. 6.7% of Hindi respondent did not respond, whereas, 17.9% of Urdu respondent did not respond.
Considering the public speech, 80.0% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of public speech, whereas, 75.2% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of public speech. 14.2% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of public speech, whereas, 23.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of public speech. 5.8% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of public speech, whereas, 0.9% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of public speech. 0.9% of Urdu respondents did not respond.

Taking into consideration the religious rituals, 79.2% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of religious rituals, whereas, 89.7% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of religious rituals. 15.8% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of religious rituals, whereas, 7.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of religious rituals. 4.2% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of religious rituals, whereas, 1.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of religious rituals. 0.8% of Hindi respondent did not respond, whereas, 0.9% of Urdu respondent did not respond.

Considering the personal prayers, 80.8% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of personal prayers, whereas, 97.4% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of personal prayers. 15.0% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of personal prayers, whereas, 2.6% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of
personal prayers. 3.3% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of personal prayers. 0.8% of Hindi respondent did not respond.

Considering the administration, 65.8% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of administration, whereas, 38.5% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of administration. 20.8% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of administration, whereas, 41.9% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of administration. 11.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of administration, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of administration. 1.7% of Hindi respondent did not respond, whereas, 8.5% of Urdu respondent did not respond.

Considering the novel, 80.0% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of novel, whereas, 79.5% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of novel. 13.3% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of novel, whereas, 13.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of novel. 6.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of novel, whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of novel. 2.6% of Urdu respondent did not respond.

In case of the poetry, 85.5% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of poetry, whereas, 88.0% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of poetry. 10.0% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of poetry, whereas,
7.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of poetry. 4.2% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of poetry, whereas, 3.4% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of poetry. 0.9% of Urdu respondent did not respond.

In case of the folk songs/folk tales/jokes, 89.2% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of songs/folk tales/jokes, whereas, 73.5% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of songs/folk tales/jokes. 8.3% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of songs/folk tales/jokes, whereas, 21.4% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of songs/folk tales/jokes. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of songs/folk and tales/jokes, whereas, 2.6% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of songs/folk and tales/jokes. 0.8% of Hindi respondent did not respond, whereas, 2.6% of Urdu respondent did not respond.

In case of the articles/story, 83.3% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of articles/story, whereas, 84.6% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of articles/story. 12.5% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of articles/story, whereas, 10.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of articles/story. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of articles/story, whereas, 6.8% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of articles/story. 0.9% of Urdu respondent did not respond.
Considering the speaking children/babies, 90.0% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of speaking children/babies, whereas, 82.1% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of speaking children/babies. 8.3% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of speaking children/babies, whereas, 10.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of science and technology. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of speaking children/babies, whereas, 6.8% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of speaking children/babies. 0.9% of Urdu respondent did not respond.

Considering the cursing and swearing, 81.7% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of cursing and swearing, whereas, 70.1% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of cursing and swearing. 9.2% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of cursing and swearing, whereas, 16.2% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of cursing and swearing. 9.2% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of cursing and swearing, whereas, 7.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of cursing and swearing. 6.0% of Urdu respondent did not respond.

Considering the bargaining, 90.8% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of bargaining, whereas, 76.1% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of bargaining. 7.5% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of bargaining, whereas, 17.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of bargaining. 1.7% of Hindi
respondents claimed that they are not at all interested in using their mother tongue in this attribute of bargaining, whereas, 5.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of bargaining. 1.7% of Urdu respondent did not respond.

Considering the business, 70.8% Hindi respondents claimed that they are very much interested in using their mother tongue in this attribute of business, whereas, 64.1% of Urdu speakers claimed that they are very much interested in using their mother tongue in this attribute of business. 21.7% of Hindi respondents claimed that they are somewhat interested in using their mother tongue in this attribute of business, whereas, 29.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of business. 6.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue in this attribute of business, whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue in this attribute of business. 0.8% of Hindi respondent did not respond, whereas, 2.6% of Urdu respondent did not respond.

4.4.1. Findings

I. Around half of the Hindi respondents claimed that they prefer very much to use their mother tongue in science and technology. Less than half of the Urdu respondents claimed that they prefer very much to use their mother tongue in the science and technology. Compare to Hindi speakers number of the Urdu respondents claimed that they prefer somewhat to use their mother tongue in science and technology. Some of them at all not interested in using their mother tongue in science and technology, they are equal in percentage. Compare to Hindi speakers’ number of the Urdu respondents did not want to respond.

II. The high percentage of the Hindi respondents claimed that they prefer very much to use their mother tongue in public speech. Compare to Urdu respondents most of the Hindi respondents claimed that they prefer to use Hindi language in public speech. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer somewhat to use their mother tongue
in the public speech. Some of the Hindi speakers are not at all interested in using their mother tongue in public speech, they are equal in percentage.

III. The high percentage of the Hindi and Urdu respondents claimed that they prefer very much to use their mother tongue in religious rituals. Compare to Hindi respondents most of the Urdu respondents claimed that they prefer to use very much Urdu language in religious rituals. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer somewhat to use their mother tongue in the religious rituals. Some of the Hindi speakers are not at all interested in using their mother tongue in religious rituals. May be this is because of the reason that those who have Sanskrit as their religious language prefer to use Sanskrit in all religious rituals.

IV. Majority of the Hindi and Urdu respondents claimed that they prefer very much to use their mother tongue in personal prayers. Compare to Hindi respondents most of the Urdu respondents claimed that they prefer to use Urdu very much in personal prayers. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer to use their mother tongue somewhat in the personal prayers. Some of the Hindi speakers are not at all interested in using their mother tongue in personal prayers. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer not at all to use their mother tongue in the personal prayers. May be this is because of the reason that those who have Sanskrit as their religious language prefer to use Sanskrit in all personal prayers.

V. Compare to Urdu respondents most of the Hindi respondents claimed that they prefer to use Hindi very much in administration. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer somewhat to use their mother tongue in the administration. Some of the Hindi and Urdu respondents are not at all interested in using their mother tongue in administration. Compare to Hindi speakers most of the Urdu speakers did not want to respond.

VI. Both Hindi and Urdu respondents preferred to use their mother tongue very much while reading the novel, poetries, folk-songs/ folk-tales/ jokes and articles/stories. By comparing the statements of Urdu and Hindi respondents, they equally claimed that they prefer to use their mother tongue very much in
reading and writing novels, articles and stories. Some of them claimed that they prefer to use their language somewhat, while using it in reading the novel, poetries, folk songs/ folk tales/jokes and articles/stories. Compare to Hindi speakers most of the Urdu respondents preferred to use very much their mother tongue in poetry. Compare to Urdu speakers most of the Hindi respondents claimed that they prefer to use very much Hindi while using it in folk songs/ folk tales/jokes.

VII. The majority of Urdu and Hindi respondents claimed that they prefer to use their mother tongue very much while speaking to children/babies, in cursing and swearing, in bargaining and in business. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer very much to use their mother tongue while speaking to children/babies, in cursing and swearing, in bargaining and in business. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer somewhat to use their mother tongue while speaking to children/babies, in cursing and swearing, in bargaining and in business. Some of the Hindi and Urdu respondents are not at all interested while speaking to children/babies, in cursing and swearing, in bargaining and in business. Some of Urdu and Hindi speakers did not want to respond.

VIII. Most of them feel more comfortable in using their mother tongue in all these above given context. That frequency of comfort in using the language decreases continuously for the second and third langue.
4.4.2 Attitude towards the Second Language Usage

The table 4.4(b) shows the comparative attitudinal picture of the use of second language among Hindi and Urdu respondents in term of following mentioned contexts.

<table>
<thead>
<tr>
<th>Contexts</th>
<th>Second Language [L2]</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
</tr>
<tr>
<td>Science and technology</td>
<td>56.7</td>
<td>46.7</td>
<td>15.8</td>
<td>39.3</td>
<td>8.3</td>
<td>3.4</td>
<td>13.3</td>
</tr>
<tr>
<td>Public speech</td>
<td>37.5</td>
<td>38.5</td>
<td>47.5</td>
<td>53.8</td>
<td>4.2</td>
<td>6.0</td>
<td>5.0</td>
</tr>
<tr>
<td>Religious ritual</td>
<td>24.2</td>
<td>17.9</td>
<td>29.2</td>
<td>41.0</td>
<td>29.2</td>
<td>31.6</td>
<td>11.7</td>
</tr>
<tr>
<td>Personal prayer</td>
<td>20.8</td>
<td>12.0</td>
<td>30.8</td>
<td>27.4</td>
<td>30.0</td>
<td>45.3</td>
<td>12.5</td>
</tr>
<tr>
<td>Administration</td>
<td>49.2</td>
<td>59.0</td>
<td>22.5</td>
<td>31.6</td>
<td>8.3</td>
<td>4.3</td>
<td>14.2</td>
</tr>
<tr>
<td>Novel</td>
<td>45.0</td>
<td>51.3</td>
<td>37.5</td>
<td>34.2</td>
<td>8.3</td>
<td>10.3</td>
<td>2.5</td>
</tr>
<tr>
<td>Poetry</td>
<td>36.7</td>
<td>47.9</td>
<td>45.8</td>
<td>35.9</td>
<td>9.2</td>
<td>13.7</td>
<td>1.7</td>
</tr>
<tr>
<td>Folk songs/ folk tales/jokes</td>
<td>19.2</td>
<td>38.5</td>
<td>46.7</td>
<td>44.4</td>
<td>21.7</td>
<td>12.8</td>
<td>5.8</td>
</tr>
<tr>
<td>Articles/story</td>
<td>43.3</td>
<td>57.3</td>
<td>40.8</td>
<td>32.5</td>
<td>10.0</td>
<td>9.4</td>
<td>----</td>
</tr>
<tr>
<td>Speaking to children/babies</td>
<td>34.2</td>
<td>39.3</td>
<td>48.3</td>
<td>52.1</td>
<td>10.0</td>
<td>6.8</td>
<td>1.7</td>
</tr>
<tr>
<td>Cursing and swearing</td>
<td>20.0</td>
<td>25.6</td>
<td>55.8</td>
<td>53.0</td>
<td>16.7</td>
<td>13.7</td>
<td>1.7</td>
</tr>
<tr>
<td>Bargaining</td>
<td>24.2</td>
<td>35.0</td>
<td>52.5</td>
<td>48.7</td>
<td>16.7</td>
<td>11.1</td>
<td>0.8</td>
</tr>
<tr>
<td>Business</td>
<td>49.2</td>
<td>56.4</td>
<td>32.5</td>
<td>33.3</td>
<td>6.7</td>
<td>6.8</td>
<td>2.5</td>
</tr>
</tbody>
</table>
Table 4.4 (b) Percentage-wise comparative attitudes between Hindi and Urdu language speaking respondents towards their second language community in different mentioned domains.

Considering the Science and technology, 56.7% Hindi respondents claimed that they are very much interested in using their second language in this attribute of science and technology whereas 46.7% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of science and technology. 15.8% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of science and technology whereas 39.3% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of science and technology. 8.3% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of science and technology whereas 3.4% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of science and technology. 13.3% of Hindi respondent did not respond whereas 8.5% of Urdu respondent did not respond.

Considering the public speech, 37.5% Hindi respondents claimed that they are very much interested in using their second language in this attribute of public speech,
whereas, 38.5% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of public speech. 47.5% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of public speech, whereas, 53.8% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of public speech. 4.2% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of public speech, whereas, 6.0% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of public speech. 5.0% Hindi respondents did not respond, whereas, 1.7% of Urdu respondent did not respond.

Considering the religious rituals, 24.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of religious rituals, whereas, 17.9% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of religious rituals. 29.2% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of religious rituals whereas 41.0% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of religious rituals. 29.2% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of religious rituals whereas 31.6% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of religious rituals 11.7% of Hindi respondent did not respond whereas 9.4% of Urdu respondent did not respond.

Considering the personal prayers, 20.8% Hindi respondents claimed that they are very much interested in using their second language in this attribute of personal prayers, whereas, 12.0% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of personal prayers. 30.8% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of personal prayers, whereas, 27.4% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of personal prayers. 30.0% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of personal prayers.
45.3% Urdu respondents claimed that they are not at all interested in using their second language in this attribute of personal prayers. 12.5% of Hindi respondent did not respond, whereas, 15.4% of Urdu respondent did not respond.

Considering the administration, 49.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of administration, whereas, 59.0% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of administration. 22.5% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of administration whereas 31.6% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of administration. 8.3% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of administration, whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of administration. 14.2% of Hindi respondent did not respond, whereas, 5.1% of Urdu respondent did not respond.

Considering the novel, 45.0% Hindi respondents claimed that they are very much interested in using their second language in this attribute of novel, whereas, 51.3% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of novel. 37.5% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of novel, whereas, 34.2% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of novel. 8.3% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of novel, whereas, 10.3% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of novel. 2.5% Hindi respondents did not respond, whereas, 4.3% of Urdu respondent did not respond.

Considering the poetry, 36.7% Hindi respondents claimed that they are very much interested in using their second language in this attribute of poetry, whereas, 47.9% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of poetry. 45.8% of Hindi respondents claimed that they
are somewhat interested in using their second language in this attribute of poetry, whereas, 35.9% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of poetry. 9.2% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of poetry, whereas, 13.7% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of poetry. 1.7% Hindi respondents did not respond, whereas, 2.6% of Urdu respondent did not respond.

Considering the folk songs/folk tales/jokes, 19.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of songs/folk tales/jokes; whereas, 38.5% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of songs/folk tales/jokes. 46.7% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of songs/folk tales/jokes, whereas, 44.4% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of songs/folk tales/jokes. 21.7% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of songs/folk tales/jokes, whereas, 12.8% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of songs/folk tales/jokes. 5.8% of Hindi respondent did not respond, whereas, 4.3% of Urdu respondent did not respond.

Considering the articles/story, 43.3% Hindi respondents claimed that they are very much interested in using their second language in this attribute of articles/story, whereas, 57.3% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of articles/story. 40.8% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of articles/story, whereas, 32.5% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of articles/story. 10.0% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of articles/story, whereas, 9.4% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of articles/story. 0.9% of Urdu respondent did not respond.
Considering the speaking to the children/babies, 34.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of speaking to children/babies, whereas, 39.3% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of speaking to children/babies. 48.3% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of speaking to children/babies, whereas, 52.1% of Urdu speakers claimed that they are somewhat interested in using their second language while talking to children/babies. 10.0% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of speaking to children/babies, whereas, 6.8% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of speaking to children /babies. 1.7% of Hindi respondent did not respond, whereas, 1.7% of Urdu respondent did not respond.

Considering the cursing and swearing, 20.0% Hindi respondents claimed that they are very much interested in using their second language in this attribute of cursing and swearing, whereas, 25.6% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of cursing and swearing. 55.8% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of cursing and swearing, whereas, 53.0% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of cursing and swearing. 16.7% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of cursing and swearing, whereas, 13.7% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of cursing and swearing. 1.7% of Hindi respondent did not respond, whereas, 1.7% of Urdu respondent did not respond.

Considering the bargaining, 24.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of bargaining, whereas, 35.0% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of bargaining. 52.5% of Hindi respondents claimed that they are somewhat interested in using their second
language in this attribute of bargaining, whereas, 48.7% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of bargaining. 16.7% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of bargaining, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of bargaining. 0.8% Hindi respondents did not respond, whereas, 5.1% of Urdu respondent did not respond.

Considering the business, 49.2% Hindi respondents claimed that they are very much interested in using their second language in this attribute of business, whereas, 56.4% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of business. 32.5% of Hindi respondents claimed that they are somewhat interested in using their second language in this attribute of business, whereas, 33.3% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of business. 6.7% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of business, whereas, 6.8% of Urdu speakers claimed that they are somewhat interested in using their second language in this attribute of business. 2.5% of Hindi respondent did not respond, whereas, 3.4% of Urdu respondent did not respond.
4.4.3. Attitude towards the Third Language Usage

The table 4.4(c) shows the comparative attitudinal picture of the use of third language among Hindi and Urdu respondents in the following contexts.

<table>
<thead>
<tr>
<th>Contexts</th>
<th>VM</th>
<th>SW</th>
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<th>NR</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td>Science and technology</td>
<td>21.7</td>
<td>53.0</td>
<td>9.2</td>
<td>12.8</td>
</tr>
<tr>
<td>Public speech</td>
<td>13.3</td>
<td>30.8</td>
<td>26.7</td>
<td>44.4</td>
</tr>
<tr>
<td>Religious ritual</td>
<td>13.3</td>
<td>13.7</td>
<td>10.8</td>
<td>23.1</td>
</tr>
<tr>
<td>Personal prayer</td>
<td>11.7</td>
<td>14.5</td>
<td>15.8</td>
<td>18.8</td>
</tr>
<tr>
<td>Administration</td>
<td>23.3</td>
<td>49.6</td>
<td>10.8</td>
<td>22.2</td>
</tr>
<tr>
<td>Novel</td>
<td>22.5</td>
<td>47.9</td>
<td>17.5</td>
<td>28.2</td>
</tr>
<tr>
<td>Poetry</td>
<td>22.5</td>
<td>49.6</td>
<td>19.2</td>
<td>28.2</td>
</tr>
<tr>
<td>Folk songs/ folk tales/jokes</td>
<td>15.0</td>
<td>30.8</td>
<td>23.3</td>
<td>41.9</td>
</tr>
<tr>
<td>Articles/story</td>
<td>22.5</td>
<td>51.3</td>
<td>15.8</td>
<td>30.8</td>
</tr>
<tr>
<td>Speaking to children/babies</td>
<td>15.8</td>
<td>35.0</td>
<td>20.0</td>
<td>35.9</td>
</tr>
<tr>
<td>Cursing and swearing</td>
<td>9.2</td>
<td>16.2</td>
<td>26.7</td>
<td>44.4</td>
</tr>
<tr>
<td>Bargaining</td>
<td>13.3</td>
<td>16.2</td>
<td>22.5</td>
<td>50.4</td>
</tr>
<tr>
<td>Business</td>
<td>19.2</td>
<td>41.0</td>
<td>15.8</td>
<td>34.2</td>
</tr>
</tbody>
</table>
Table 4.4 (c) Percentage wise comparative attitudes between Hindi and Urdu language speaking respondents towards their third language community in different mentioned domains.

Considering the Science and technology, 21.7% Hindi respondents claimed that they are very much interested in using their third language in this attribute of science and technology, whereas, 53.0% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of science and technology. 9.2% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of science and technology, whereas, 12.8% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of science and technology. 7.5% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of science and technology, whereas, 17.1% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of science and technology. 63.4% of Hindi respondent did not respond, whereas, 17.1% of Urdu respondent did not respond.
Considering the public speech, 13.3% Hindi respondents claimed that they are very much interested in using their third language in this attribute of public speech, whereas, 30.8% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of public speech. 26.7% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of public speech, whereas, 44.4% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of public speech. 3.3% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of public speech, whereas, 12.0% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of public speech. 56.4% of Hindi respondents and 12.8% of Urdu respondent did not respond.

Considering the religious rituals, 13.3% Hindi respondents claimed that they are very much interested in using their third language in this attribute of religious rituals whereas 13.7% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of religious rituals. 10.8% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of religious rituals technology, whereas, 23.1% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of science and technology. 17.5% of Hindi respondents claimed that they are not at all interested in using their second language in this attribute of religious rituals, whereas, 36.8% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of religious rituals. 58.4% of Hindi respondent did not respond, whereas, 26.5% of Urdu respondent did not respond.

Considering the personal prayers, 11.7% Hindi respondents claimed that they are very much interested in using their third language in this attribute of personal prayers, whereas, 14.5% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of personal prayers. 15.8% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of personal prayers, whereas, 18.8% of Urdu speakers claimed that they are somewhat interested in using their third language in this
attribute of personal prayers. 13.3% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of personal prayers. 41.0% of Urdu respondents claimed that they are not at all interested in using their third language in this attribute of personal prayers. 59.2% of Hindi respondents and 25.6% of Hindi respondents did not respond.

Considering the administration, 23.3% Hindi respondents claimed that they are very much interested in using their third language in this attribute of administration, whereas, 49.6% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of administration. 10.8% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of administration, whereas, 22.2% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of administration. 5.0% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of administration, whereas, 12.0% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of administration. 60.9% of Hindi respondent did not respond, whereas, 16.2% of Urdu respondent did not respond.

Considering the novel, 22.5% Hindi respondents claimed that they are very much interested in using their third language in this attribute of novel, whereas, 47.9% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of novel. 17.5% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of novel, whereas, 28.2% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of novel. 5.8% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of novel, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of novel. 54.2% of the Hindi respondents and 12.8% of Urdu respondents did not respond.

Considering the poetry, 22.5% Hindi respondents claimed that they are very much interested in using their third language in this attribute of poetry, whereas, 49.6% of
Urdu speakers claimed that they are very much interested in using their third language in this attribute of poetry. 19.2% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of poetry, whereas, 28.2% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of poetry. 4.2% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of poetry, whereas, 8.5% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of poetry. 54.2% of the Hindi respondents did not respond, whereas, 12.8% of Urdu respondent did not respond.

Considering the folk-songs/folk-tales/jokes, 15.0% Hindi respondents claimed that they are very much interested in using their third language in this attribute of folk-songs/folk-tales/jokes; whereas, 30.8% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of folk-songs/folk-tales/jokes. 23.3% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of folk-songs/folk-tales/jokes, whereas, 41.9% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of folk-songs/folk-tales/jokes. 5.8% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of folk-songs/folk-tales/jokes, whereas, 12.8% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of folk-songs/folk-tales/jokes. 55.8% of Hindi respondent did not respond whereas 14.5% of Urdu respondent did not respond.

Considering the articles/story, 22.5% Hindi respondents claimed that they are very much interested in using their third language in this attribute of articles/story, whereas, 51.3% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of articles/story. 15.8% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of articles/story, whereas, 30.8% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of articles/story. 7.5% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of articles/story, whereas, 6.8% of Urdu
speakers claimed that they are somewhat interested in using their third language in this attribute of articles/story. 54.2% of Hindi respondents and 11.1% of Urdu respondents did not respond.

Considering the speaking to the children/babies, 15.8% Hindi respondents claimed that they are very much interested in using their third language in this attribute of speaking children/babies, whereas, 35.0% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of speaking to the children/babies. 20.0% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of speaking to the children/babies, whereas, 35.9% of Urdu speakers claimed that they are somewhat interested in using their third language while talking to children/babies. 10.0% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of speaking children/babies, whereas, 13.7% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of speaking children/babies. 54.2% of Hindi respondents and 15.4% of Urdu respondents did not respond.

Considering the cursing and swearing, 9.2% Hindi respondents claimed that they are very much interested in using their third language in this attribute of cursing and swearing, whereas, 16.2% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of cursing and swearing. 26.7% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of cursing and swearing, whereas, 44.4% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of cursing and swearing. 7.5% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of cursing and swearing, whereas, 20.5% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of cursing and swearing. 56.7% of Hindi respondents and 18.8% of Urdu respondents did not respond.

Considering the bargaining, 13.3% Hindi respondents claimed that they are very much interested in using their third language in this attribute of bargaining, whereas,
16.2% of Urdu speakers claimed that they are very much interested in using their second language in this attribute of bargaining. 22.5% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of bargaining, whereas, 50.4% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of bargaining. 9.2% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of bargaining, whereas, 20.5% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of bargaining. 55.0% of Hindi respondents and 12.8% of Urdu respondents did not respond.

Considering the business, 19.2% Hindi respondents claimed that they are very much interested in using their third language in this attribute of business, whereas, 41.0% of Urdu speakers claimed that they are very much interested in using their third language in this attribute of business. 15.8% of Hindi respondents claimed that they are somewhat interested in using their third language in this attribute of business, whereas, 34.2% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of business. 8.3% of Hindi respondents claimed that they are not at all interested in using their third language in this attribute of business, whereas, 10.3% of Urdu speakers claimed that they are somewhat interested in using their third language in this attribute of business. 56.7% of Hindi respondents and 14.5% of Urdu respondents did not respond.

4.4.4. Findings

I. Majority of the Hindi respondents claimed that they prefer to use their second and third languages in science and technology very much. Compare to the Urdu respondents most of the Hindi respondents claimed that they prefer to use their second and third languages in the science and technology very much. Compare to Hindi speakers most of the Urdu respondents claimed that they prefer to use their second and third languages in science and technology somewhat. Some of them are not at all interested in using their second and third languages in science and technology, they are equal in percentage. Compare to Hindi speakers most of the Urdu respondents did not want to respond.
II. The high percentage of the Hindi respondents claimed that they prefer to use their second and third languages in public speech very much. Compare to Urdu respondents, most of the Hindi respondents claimed that they prefer to use Hindi language in public speech very much. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer to use somewhat their second and third languages in the public speech. Some of the Hindi speakers are not at all interested in using their second and third languages in public speech, they are equal in percentage. Some of the respondents did not want to respond.

III. Average of the Hindi and Urdu respondents claimed that they prefer to use their second and third languages in religious rituals very much. Compare to Urdu respondents most of the Hindi respondents claimed that they prefer to use second and third languages in religious rituals very much. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer to use their second and third languages in the religious rituals somewhat. Around half of the Urdu and Hindi speakers are not at all interested in using their second and third languages in religious rituals. This is because of the reason that those who have Sanskrit and Arabic as their religious language prefer to use Sanskrit and Arabic in all religious rituals.

IV. Majority of the Hindi and Urdu respondents claimed that they prefer to use their second and third languages in personal prayers very much. Compare to Hindi respondents most of the Urdu respondents claimed that they prefer to use Urdu language in personal prayers very much. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer to use their second and third languages in the personal prayers somewhat. Some of the Hindi speakers are not at all interested in using their second and third languages in personal prayers. Compare to Urdu speakers most of the Hindi speakers claimed that they not at all prefer to use their second and third languages in the personal prayers. May be this is because of the reason that those who have Sanskrit and Arabic as their religious language prefer to use Sanskrit and Arabic in all personal prayers.

V. Compare to Urdu respondents most of the Hindi respondents claimed that they prefer to use Hindi in administration very much. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer somewhat to use their second and third languages somewhat in the administration. Some of the Hindi and Urdu
respondents are not at all interested in using their mother tongue in administration. Compare to Hindi speakers most of the Urdu speakers did not want to respond.

VI. Both Hindi and Urdu respondents preferred to use their mother tongue very much while reading the novel, poetry folk-songs/folk-tales/jokes and articles/stories. Compare to Urdu and Hindi respondents most of the Urdu respondents equally claimed that they prefer to use their second and third languages very much in reading and writing novels, articles and stories. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer to use their second and third languages somewhat while using it in reading the novel, poetries folk-songs/folk-tales/jokes and articles/ stories. Compare to Hindi speakers most of the Urdu respondents are not at all interested in using their second and third languages in novel and poetry. Compare to Urdu speakers most of the Hindi respondents claimed that they prefer to use very much Hindi while using it in folk-songs/ folk-tales/jokes. Some of them did not respond.

VII. Around 30% of Urdu and Hindi respondents claimed that they prefer to use their second and third languages very much while speaking to the children/babies, in cursing and swearing, in bargaining and in business. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer to use their second and third languages very much while speaking to children/babies, in cursing and swearing, in bargaining and in business. Compare to Hindi speakers most of the Urdu speakers claimed that they prefer to use their second and third languages somewhat while speaking to children/babies. Compare to Urdu speakers most of the Hindi speakers claimed that they prefer to use their second and third languages somewhat in cursing and swearing, in bargaining and in business. Both of them equally preferred their second and third languages in business. Some of the Hindi and Urdu respondents are not at all interested while speaking to children/babies, in cursing and swearing, in bargaining and in business. Some of Urdu and Hindi speakers did not want to respond. In comparison to Urdu speakers, Hindi speakers have given lesser preference to their second and third languages in these entire contexts. This is because the lingua franca (i.e. Hindi) is their mother tongue, so no need to use much of their second and third languages.
Most of them did not respond in case of their fourth language but very few of them claimed. Most of them feel more comfortable in using second and/or third languages in all these above given context but that frequency of comfort but it decreases continuously for the second and third languages.

4.5. *Attitude towards the Usage of Mother Tongue in Different Formal As Well As in Informal Domains*

*Table 4.5 (a) Percentage wise comparative attitude between Hindi and Urdu respondents in following mentioned domains*

<table>
<thead>
<tr>
<th>Domains</th>
<th>Hindi and Urdu Mother Tongue [L1]</th>
<th>Very much</th>
<th>Somewhat</th>
<th>Not at all</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
</tr>
<tr>
<td><strong>Formal Domains</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking to teacher</td>
<td>57.5</td>
<td>62.4</td>
<td>35.0</td>
<td>28.2</td>
<td>7.5</td>
</tr>
<tr>
<td>Talking to student</td>
<td>63.3</td>
<td>56.4</td>
<td>30.8</td>
<td>36.8</td>
<td>4.2</td>
</tr>
<tr>
<td>Office/job</td>
<td>55.0</td>
<td>46.2</td>
<td>32.5</td>
<td>40.2</td>
<td>11.7</td>
</tr>
<tr>
<td>Hospital</td>
<td>70.0</td>
<td>56.4</td>
<td>27.5</td>
<td>38.5</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Informal Domains</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertainment</td>
<td>89.2</td>
<td>76.1</td>
<td>9.2</td>
<td>18.8</td>
<td>1.7</td>
</tr>
<tr>
<td>Market place</td>
<td>85.8</td>
<td>70.9</td>
<td>11.7</td>
<td>23.9</td>
<td>1.7</td>
</tr>
<tr>
<td>Relatives</td>
<td>89.2</td>
<td>84.6</td>
<td>6.7</td>
<td>14.5</td>
<td>3.3</td>
</tr>
<tr>
<td>Guest</td>
<td>85.8</td>
<td>78.6</td>
<td>11.7</td>
<td>21.4</td>
<td>1.7</td>
</tr>
<tr>
<td>Friends</td>
<td>88.3</td>
<td>76.9</td>
<td>9.2</td>
<td>20.5</td>
<td>1.7</td>
</tr>
</tbody>
</table>
Considering the formal domain while talking to the teachers 55.7% Hindi respondents claimed that they are very much interested in using their mother tongue while talking to teacher, whereas, 62.4% of Urdu speakers claimed that they are very much interested in using their mother tongue while talking to teacher.35.0% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while talking to teacher, whereas, 28.2% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while talking to teacher. 7.5% of Hindi respondents claimed that they are not at all interested in using their mother tongue while talking to teacher. 7.7% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while talking to teacher. 1.7% of Urdu respondent did not respond.

While talking to the students 63.3% Hindi respondents claimed that they are very much interested in using their mother tongue while talking to student, whereas, 56.4% of Urdu speakers claimed that they are very much interested in using their mother tongue while talking to student. 30.8% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while talking to student, whereas, 36.8% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while talking to student. 4.2% of Hindi respondents claimed that they are not at all interested in using their mother tongue while talking to student,
whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while talking to student. 1.7% of Hindi respondent did not respond, whereas, 2.6% of Urdu respondent did not respond.

While using it in the office/job 55.0% Hindi respondents claimed that they are very much interested in using their mother tongue in the office/job, whereas, 46.2% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it in the office/job. 32.5% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it in the office/job, whereas, 40.2% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the office/job. 11.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it in the office/job, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the office/job. 0.8% of Hindi respondent did not respond, whereas, 2.6% of Urdu respondent did not respond.

While using it in the hospital 70.0% Hindi respondents claimed that they are very much interested in using their mother tongue while using it in the hospital, whereas, 56.4% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it in the hospital. 27.5% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it in the hospital, whereas, 38.5% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the hospital. 2.5% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it in the hospital, whereas, 3.4% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the hospital. 1.7% of Urdu respondent did not respond.

Considering the informal domain while using it in entertainment 89.2% Hindi respondents claimed that they are very much interested in using their mother tongue while entertainment, whereas, 76.1% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it in entertainment. 9.2% of Hindi respondents claimed that they are somewhat interested in using their
mother tongue while using it in entertainment, whereas, 18.8% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in entertainment. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it in entertainment, whereas, 2.6% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in entertainment. 2.6% of Urdu respondent did not respond.

While using it in the market place 85.8% Hindi respondents claimed that they are very much interested in using their mother tongue while using it in the market place, whereas, 70.9% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it in the market place. 11.7% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it in the market place, whereas, 23.9% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the market place. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it in the market place, whereas, 3.4% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it in the market place. 0.8% of Hindi respondent did not respond, whereas, 1.7% of Urdu respondent did not respond.

While using it with relatives 89.2% Hindi respondents claimed that they are very much interested in using their mother tongue while using it with relatives, whereas, 84.6% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it with relatives. 6.7% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it with relatives, whereas, 14.5% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it with relatives. 3.3% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it with relatives, whereas, 0.9% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it with relatives. 0.8% of Hindi respondents did not respond.
While using it with guest 85.8% Hindi respondents claimed that they are very much interested in using their mother tongue while using it with guest, whereas, 78.6% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it with guest. 11.7% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it with guest, whereas, 21.4% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it with guest. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it with guest. 0.8% of Hindi respondents did not respond.

While using it with friends 88.3% Hindi respondents claimed that they are very much interested in using their mother tongue while using it with friends, whereas, 76.9% of Urdu speakers claimed that they are very much interested in using their mother tongue while using it with friends. 9.2% of Hindi respondents claimed that they are somewhat interested in using their mother tongue while using it with friends, whereas, 20.5% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it with friends. 1.7% of Hindi respondents claimed that they are not at all interested in using their mother tongue while using it with friends, whereas, 2.6% of Urdu speakers claimed that they are somewhat interested in using their mother tongue while using it with friends. 0.8% of Hindi respondents did not respond.

4.5.1. Findings

I. Compare to formal domain both languages respondents prefer to use their mother tongue much in all informal domains.

II. Compare to Hindi speakers most of the Urdu speakers prefer to use their mother tongue while talking to teachers.

III. Compare to Urdu speakers most of the Hindi respondents prefer to use Hindi language while talking to students.

IV. Compare to Urdu speakers most of the Hindi speakers prefer to use their mother tongue while they are in office/job and hospital. Though around 60-
Chapter 4: A Comparative Attitudinal Analysis And Findings

80% Urdu speakers prefer to use their mother tongue in all these contexts but compare to Hindi respondents their percentage is lesser.

V. Compared to Urdu respondents most of the Hindi respondents prefer to use their mother tongue in all the given informal settings i.e. market place, relatives, guest and friends.

### 4.5.2. Attitude towards the Usage of Second Language in Different Formal As Well As in Informal Domains

**Table 4.5 (b) Percentage-wise comparative attitudes between Hindi and Urdu respondents towards their second language community in different mentioned domains**

<table>
<thead>
<tr>
<th>Domains</th>
<th>Hindi and Urdu Second language [L2]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very much</td>
</tr>
<tr>
<td></td>
<td>Hindi</td>
</tr>
<tr>
<td><strong>Formal Domains</strong></td>
<td></td>
</tr>
<tr>
<td>Talking to teacher</td>
<td>60.0</td>
</tr>
<tr>
<td>Talking to student</td>
<td>53.3</td>
</tr>
<tr>
<td>Office/job</td>
<td>57.5</td>
</tr>
<tr>
<td>Hospital</td>
<td>41.7</td>
</tr>
<tr>
<td><strong>Informal Domains</strong></td>
<td></td>
</tr>
<tr>
<td>Entertainment</td>
<td>25.8</td>
</tr>
<tr>
<td>Market place</td>
<td>22.5</td>
</tr>
<tr>
<td>Relatives</td>
<td>20.0</td>
</tr>
<tr>
<td>Guest</td>
<td>23.3</td>
</tr>
<tr>
<td>Friends</td>
<td>30.8</td>
</tr>
</tbody>
</table>
Considering the formal domain while talking to teacher 60.7% Hindi respondents claimed that they are very much interested in using their second language while talking to teacher, whereas, 48.7% of Urdu speakers claimed that they are very much interested in using their second language while talking to teacher. 26.7% of Hindi respondents claimed that they are somewhat interested in using their second language while talking to teacher, whereas, 45.3% of Urdu speakers claimed that they are somewhat interested in using their second language while talking to teacher. 5.0% of Hindi respondents claimed that they are not at all interested in using their second language while talking to teacher, whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their second language while talking to teacher. 8.3% of Hindi respondents and 1.7% of Urdu respondent did not respond.

While talking to student 53.3% Hindi respondents claimed that they are very much interested in using their second language while talking to student, whereas, 46.2% of Urdu speakers claimed that they are very much interested in using their second language while talking to student. 35.0% of Hindi respondents claimed that they are somewhat interested in using their second language while talking to student, whereas, 47.9% of Urdu speakers claimed that they are somewhat interested in using their second language while talking to student. 2.5% of Hindi respondents claimed...
that they are not at all interested in using their second language while talking to students, whereas, 5.1% of Urdu speakers claimed that they are somewhat interested in using their second language while talking to student. 9.2% of Hindi respondents and 0.9% of Urdu respondents did not respond.

While using it in the office/job 57.5% Hindi respondents claimed that they are very much interested in using their second language in the office/job, whereas, 54.7% of Urdu speakers claimed that they are very much interested in using their second language while using it in the office/job. 28.3% of Hindi respondents claimed that they are somewhat interested in using their second language, while using it in the office/job, whereas, 38.5% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in the office/job. 5.0% of Hindi respondents claimed that they are not at all interested in using their second language while using it in the office/job, whereas, 2.6% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in office/job. 9.2% of Hindi respondents and 4.3% of Urdu respondent did not respond.

While using it in the hospitals 41.7% Hindi respondents claimed that they are very much interested in using their second language while using it in the hospitals, whereas, 47.9% of Urdu speakers claimed that they are very much interested in using their second language while using it in the hospital. 43.3% of Hindi respondents claimed that they are somewhat interested in using their second language while using it in hospital, whereas, 46.2% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in hospital. 6.0% of Hindi respondents claimed that they are not at all interested in using their second language while using it in hospital, whereas, 5.8% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in hospital. 10.8% of Hindi respondents did not respond.

Considering the informal domain while using it in entertainment 25.8% Hindi respondents claimed that they are very much interested in using their second language while entertainment, whereas, 42.7% of Urdu speakers claimed that they are very much interested in using their second language while using it in
entertainment. 56.7% of Hindi respondents claimed that they are somewhat interested in using their second language while using it in entertainment, whereas, 53.0% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in entertainment. 10.8% of Hindi respondents claimed that they are not at all interested in using their second language while using it in entertainment, whereas, 4.3% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in entertainment. 6.7% of Hindi respondent did not respond

While using it in market place 22.5% Hindi respondents claimed that they are very much interested in using their second language while using it in market place, whereas, 34.2% of Urdu speakers claimed that they are very much interested in using their second language while using it in market place. 58.3% of Hindi respondents claimed that they are somewhat interested in using their second language while using it in market place, whereas, 55.6% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in market place. 12.5% of Hindi respondents claimed that they are not at all interested in using their second language while using it in market place, whereas, 10.3% of Urdu speakers claimed that they are somewhat interested in using their second language while using it in market place. 6.7% of Hindi respondent did not respond.

While using it with relatives 20.0% Hindi respondents claimed that they are very much interested in using their second language while using it with relatives, whereas, 24.8% of Urdu speakers claimed that they are very much interested in using their second language while using it with relatives. 52.5% of Hindi respondents claimed that they are somewhat interested in using their second language while using it with relatives, whereas, 59.0% of Urdu speakers claimed that they are somewhat interested in using their second language while using it with relatives. 19.2% of Hindi respondents claimed that they are not at all interested in using their second language while using it with relatives, whereas, 14.5% of Urdu speakers claimed that they are somewhat interested in using their second language while using it with relatives. 8.3% of Hindi respondents and 1.7% of Hindi respondents did not respond.
While using it with guest 23.3% Hindi respondents claimed that they are very much interested in using their second language, while using it with guest, whereas, 31.6% of Urdu speakers claimed that they are very much interested in using their second language tongue, while using it with guest. 57.5% of Hindi respondents claimed that they are somewhat interested in using their second language while using it with guest, whereas, 55.6% of Urdu speakers claimed that they are somewhat interested in using their second language, while using it with guest. 11.7% of Hindi respondents claimed that they are not at all interested in using their second language while using it with guest, whereas, 11.1% of Urdu respondents claimed that they are not at all interested in using their second language while using it with guest. 7.5% of Hindi respondents and 1.7% of Urdu respondent did not respond.

While using it with friends 30.8% Hindi respondents claimed that they are very much interested in using their second language while using it with friends, whereas, 41.0% of Urdu speakers claimed that they are very much interested in using their second language while using it with friends. 50.0% of Hindi respondents claimed that they are somewhat interested in using their second language while using it with friends, whereas, 45.3% of Urdu speakers claimed that they are somewhat interested in using their second language while using it with friends. 10.8% of Hindi respondents claimed that they are not at all interested in using their second language while using it with friends, whereas, 12.0% of Urdu speakers claimed that they are somewhat interested in using their second language while using it with friends. 8.3% of Hindi respondents and 1.7% of Urdu respondents did not respond.
4.5.3. **Attitude towards the Usage of Third Language in Different Formal as Well as Informal Domains**

*Table 4.5 (c) Percentage-wise comparative attitudes between Hindi and Urdu respondents towards their third language community in different mentioned domains*

<table>
<thead>
<tr>
<th>Domains</th>
<th>Hindi and Urdu Third language [L3]</th>
<th>VM</th>
<th>SW</th>
<th>NA</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Hindi</td>
<td>Urdu</td>
<td>Hindi</td>
<td>Urdu</td>
</tr>
<tr>
<td>Formal Domains</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking to teacher</td>
<td></td>
<td>21.7</td>
<td>40.2</td>
<td>16.7</td>
<td>35.0</td>
</tr>
<tr>
<td>Talking to student</td>
<td></td>
<td>20.0</td>
<td>41.0</td>
<td>19.2</td>
<td>35.9</td>
</tr>
<tr>
<td>Office/job</td>
<td></td>
<td>20.0</td>
<td>40.2</td>
<td>23.3</td>
<td>35.9</td>
</tr>
<tr>
<td>Hospital</td>
<td></td>
<td>18.3</td>
<td>29.9</td>
<td>20.8</td>
<td>41.9</td>
</tr>
<tr>
<td>Informal Domains</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertainment</td>
<td></td>
<td>14.2</td>
<td>22.2</td>
<td>29.2</td>
<td>55.6</td>
</tr>
<tr>
<td>Market place</td>
<td></td>
<td>10.8</td>
<td>17.9</td>
<td>32.5</td>
<td>53.0</td>
</tr>
<tr>
<td>Relatives</td>
<td></td>
<td>10.8</td>
<td>12.0</td>
<td>28.3</td>
<td>54.7</td>
</tr>
<tr>
<td>Guest</td>
<td></td>
<td>11.7</td>
<td>20.5</td>
<td>30.0</td>
<td>50.4</td>
</tr>
<tr>
<td>Friends</td>
<td></td>
<td>16.7</td>
<td>26.5</td>
<td>28.3</td>
<td>50.4</td>
</tr>
</tbody>
</table>
Considering the *formal domain* while talking to teacher 21.7% Hindi respondents claimed that they are very much interested in using their third language while talking to teacher, whereas, 40.2% of Urdu speakers claimed that they are very much interested in using their third language while talking to teacher. 16.7% of Hindi respondents claimed that they are somewhat interested in using their third language while talking to teacher, whereas, 35.0% of Urdu speakers claimed that they are somewhat interested in using their third language while talking to teacher. 9.2% of Hindi respondents claimed that they are not at all interested in using their third language while talking to teacher, whereas, 13.7% of Urdu speakers claimed that they are somewhat interested in using their third language while talking to teacher. 52.5% of Hindi respondent did not respond, whereas, 11.1% of Urdu respondent did not respond.

While talking to student 20.0% Hindi respondents claimed that they are very much interested in using their third language, whereas, 41.0% of Urdu speakers claimed that they are very much interested in using their third language, while talking to student. 19.2% of Hindi respondents claimed that they are somewhat interested in using their third language while talking to student, whereas, 35.9% of Urdu speakers
claimed that they are somewhat interested in using their third language while talking to student. 7.5% of Hindi respondents claimed that they are not at all interested in using their third language while talking to student, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their third language while talking to student. 52.5% of Hindi respondents and 12.0% of Urdu respondent did not respond.

While using it in office/job 20.0% Hindi respondents claimed that they are very much interested in using their third language in office/job, whereas, 40.2% of Urdu speakers claimed that they are very much interested in using their third language while using it in office/job. 23.3% of Hindi respondents claimed that they are somewhat interested in using their third language while using it in office/job, whereas, 35.9% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in office/job. 5.8% of Hindi respondents claimed that they are not at all interested in using their third language while using it in office/job, whereas, 12.0% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in office/job. 50.8% of Hindi respondents and 12.0% of Urdu respondents did not respond.

While using it in hospital 18.3% Hindi respondents claimed that they are very much interested in using their third language while using it in hospital, whereas, 29.9% of Urdu speakers claimed that they are very much interested in using their third language while using it in hospital. 20.8% of Hindi respondents claimed that they are somewhat interested in using their third language while using it in hospital, whereas, 41.9% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in hospital. 10.0% of Hindi respondents claimed that they are not at all interested in using their third language while using it in hospital, whereas, 16.2% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in hospital. 50.8% of Hindi respondents and 12.0% of Urdu respondents did not respond.

Considering the informal domain while using it in entertainment 14.2% Hindi respondents claimed that they are very much interested in using their third language
while entertainment, whereas, 22.2% of Urdu speakers claimed that they are very much interested in using their third language while using it in entertainment. 29.2% of Hindi respondents claimed that they are somewhat interested in using their third language while using it in entertainment, whereas, 55.6% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in entertainment. 5.0% of Hindi respondents claimed that they are not at all interested in using their third language while using it in entertainment, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in entertainment. 51.7% of Hindi respondents and 11.1% of Urdu respondent did not respond.

While using it in market place 10.8% Hindi respondents claimed that they are very much interested in using their third language while using it in market place whereas 17.9% of Urdu speakers claimed that they are very much interested in using their third language while using it in market place. 32.5% of Hindi respondents claimed that they are somewhat interested in using their third language while using it in market place, whereas, 53.0% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in market place. 5.8% of Hindi respondents claimed that they are not at all interested in using their third language while using it in market place, whereas, 15.4% of Urdu speakers claimed that they are somewhat interested in using their third language while using it in market place. 50.8% of Hindi respondent did not respond, whereas, 13.7% of Urdu respondent did not respond.

While using it with relatives 10.8% Hindi respondents claimed that they are very much interested in using their third language while using it with relatives, whereas, 12.0% of Urdu speakers claimed that they are very much interested in using their third language while using it with relatives. 28.3% of Hindi respondents claimed that they are somewhat interested in using their third language while using it with relatives, whereas, 54.7% of Urdu speakers claimed that they are somewhat interested in using their third language while using it with relatives. 9.2% of Hindi respondents claimed that they are not at all interested in using their third language while using it with relatives, whereas, 21.4% of Urdu speakers claimed that they are
somewhat interested in using their third language while using it with relatives. 51.7% of Hindi respondent did not respond, whereas, 12.0% of Urdu respondent did not respond.

While using it with guest 11.7% Hindi respondents claimed that they are very much interested in using their third language, whereas 20.5% of Urdu speakers claimed that they are very much interested in using their third language tongue while using it with guest. 30.0% of Hindi respondents claimed that they are somewhat interested in using their third language while using it with guest, whereas, 50.4% of Urdu speakers claimed that they are somewhat interested in using their third language while using it with guest. 6.7% of Hindi respondents claimed that they are not at all interested in using their third language while using it with guest, whereas, 17.9% of Hindi respondents claimed that they are not at all interested in using their third language while using it with guest. 51.7% of Hindi respondent did not respond, whereas, 11.1% of Urdu respondent did not respond.

While using it with friends 16.7% Hindi respondents claimed that they are very much interested in using their third language while using it with friends, whereas, 26.5% of Urdu speakers claimed that they are very much interested in using their third language while using it with friends. 28.3% of Hindi respondents claimed that they are somewhat interested in using their third language while using it with friends, whereas, 50.4% of Urdu speakers claimed that they are somewhat interested in using their third language while using it with friends. 4.2% of Hindi respondents claimed that they are not at all interested in using their third language while using it with friends, whereas, 11.1% of Urdu speakers claimed that they are somewhat interested in using their third language while using it with friends. 50.8% of Hindi respondents and 12.0% of Urdu respondent did not respond.

4.5.4. Findings

I. Compare to informal domain respondents of both the languages prefer to use their second and/or third language(s) much in all formal domains.
This is because their second and/or third language is English and/or Hindi.

II. Compare to Urdu speakers most of the Hindi speakers prefer to use their second and/or third language(s) very much in all formal domains while talking to teachers, talking to students and in office/job.

III. Compare to Hindi speakers most of the Urdu speakers prefer to use their second and/or third language(s) somewhat in all formal domains while talking to teachers, talking to students and in office/job.

IV. Compare to Hindi speakers most of the Urdu speakers prefer to use their second and/or third language(s) very much as well as somewhat while they are in the office/job and hospital.

V. Compare to Hindi speakers most of the Urdu speakers claimed they prefer to use their second and/or third language(s) during entertainments. This shows the positive attitude of the respondents towards their second third and fourth language.

VI. Compare to Hindi respondents most of the Urdu respondents prefer to use very much their second and/or third language(s) in all the given informal settings i.e. market place, relatives, guest and friends. Compare to Urdu respondents most of the Hindi respondents prefer to use their second and/or third language(s) somewhat in all the given informal settings i.e. market place, relatives, guest and friends.

VII. Most of them preferred their second and/or third language(s) when they are using the language in informal settings.

VIII. Majority of them, in case of the formal setting generally preferred the English or lingua franca of that region when they interact with the people of inter community speakers if they did not know Urdu and Hindi.
4.6. Attitudes towards the Learning of the Additional Language

Table 4.6 Attitudes of Hindi and Urdu respondents are shown through seven given statements at five points scale

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>No Opinion</th>
<th>Disagree</th>
<th>Strongly disagree</th>
<th>Mean for Hindi and Urdu responses significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>One lg. is enough. there is no need to learn more lg.</td>
<td>4.2</td>
<td>2.6</td>
<td>4.2</td>
<td>0.9</td>
<td>1.7</td>
<td>35.8</td>
</tr>
<tr>
<td>Additional lg knowledge helps the growth of mind</td>
<td>80.0</td>
<td>84.6</td>
<td>10.8</td>
<td>10.3</td>
<td>3.3</td>
<td>3.4</td>
</tr>
<tr>
<td>More lgs. makes personality more impressive</td>
<td>77.5</td>
<td>83.8</td>
<td>15.8</td>
<td>11.1</td>
<td>0.8</td>
<td>3.4</td>
</tr>
<tr>
<td>Additional lgs promotes national integration</td>
<td>65.0</td>
<td>76.9</td>
<td>20.0</td>
<td>17.1</td>
<td>8.3</td>
<td>2.6</td>
</tr>
<tr>
<td>I will try myself as proficient as native speaker</td>
<td>50.0</td>
<td>53.0</td>
<td>35.0</td>
<td>24.8</td>
<td>12.5</td>
<td>19.7</td>
</tr>
<tr>
<td>I would like to learn only spoken form of other lgs.</td>
<td>15.0</td>
<td>11.1</td>
<td>23.3</td>
<td>11.1</td>
<td>9.2</td>
<td>10.3</td>
</tr>
<tr>
<td>Additional lgs open more job/business opportunities</td>
<td>66.7</td>
<td>67.5</td>
<td>22.5</td>
<td>28.2</td>
<td>5.0</td>
<td>2.6</td>
</tr>
</tbody>
</table>


The mean of the respondents of Hindi and Urdu for the first statement is 4.6, shows that their responses are clustered around the "strongly disagree" category. To be specific, 50.4% of Urdu respondents are strongly disagree with the statement that one language is enough and there is no need to learn more than one language, whereas, 54.2% of Hindi respondents are strongly disagree with the statement, one language is enough and there is no need to learn more than one language. 46.2% of Urdu respondents are disagree with the statement that one language is enough and there is no need to learn more than one language, whereas, 35.8% of Hindi respondents are disagree with the statement that one language is enough and there is no need to learn more than one language. 1.7% of Hindi respondents did not respond. 0.9% of Urdu respondents are strongly agree with the statement that one language is enough and there is no need to learn more than one language, whereas, 4.2% of Hindi respondents are strongly agree with the statement, one language is enough there is no need to learn more than one language.

The high level of agreement among the respondents of both the communities i.e. 90.0% of Hindi respondents and 96.6% of Urdu respondents with this one language is enough and there is no need to learn more than one language shows that the respondents feel that
the knowledge of one language is enough and there is no need to learn more than one language.

While 8.4% of Hindi respondents and 3.5% of Urdu respondents with seventh statement that additional languages open more job/business opportunities are disagree, shows that the respondents felt that only spoken form of other languages knowledge is enough, whereas, 1.7% of Hindi respondents did not respond.

The high level of the disagreement with this statement shows that the respondents felt that one language is not enough and there is need to learn more languages.

The mean of the respondents for the second statement is 3.2 shows that their responses are clustered around “Strongly agree”. Because most of the respondents i.e. 80.0% of Hindi respondents are strongly agree with this second statement that additional language knowledge helps the growth of mind, whereas, 84.6% of Urdu respondents are strongly agree with this second statement that additional language knowledge helps the growth of mind. 10.8% of Hindi respondents are agreed with the second statement that additional language knowledge helps in the growth of mind. 10.3% of Urdu respondents are agree with this second statement that additional language knowledge helps in the growth of mind. 3.3% of Hindi respondents did not respond for this second statement that additional language knowledge helps the growth of mind. 3.4% of Urdu respondents are disagree with this second statement that additional language knowledge helps in the growth of mind. 4.2% of Hindi respondents are strongly disagree with this second statement that additional language knowledge helps in the growth of mind. 1.7% of Urdu respondents are strongly disagree with this second statement that additional language knowledge helps in the growth of mind.

The high level of agreement among respondents of both the communities i.e. 90.8% of Hindi respondents and 94.9% of Urdu respondents with this statement, additional
language knowledge helps the growth of mind, shows that the respondents feel that additional language knowledge helps the growth of mind.
While 5.9% of Hindi respondents and 1.7% of Urdu respondents disagree with seventh statement that additional languages open more job/business opportunities, shows that the respondents feel that only the knowledge of spoken form of other languages is enough. 3.3% of Hindi respondents and 3.4% of Urdu respondents did not respond.

The mean of the respondents for the statement number three again is 3.2, shows that their responses are clustered around “Strongly agree”. Because most of the respondents i.e. 77.5% of Hindi respondents strongly agree with this third statement that, more languages makes personality more impressive and 83.8% of Urdu respondents are also strongly agree with this third statement. 15.8% of Hindi respondents and 11.1% of Urdu respondents are agreeing with this third statement that more languages make personality more impressive. 0.8% of Hindi respondents and 3.4% of Urdu respondents did not respond for this third statement that more languages make personality more impressive. 2.5% of Urdu respondents and 3.3% of Hindi respondents disagree with this third statement that more languages make personality more impressive. 1.7% of Hindi respondents are disagreeing with this third statement that additional language knowledge helps the growth of mind. The high level of agreement among both the communities respondents i.e. 93.3% of Hindi respondents and 94.9% of Urdu respondents with this statement, more languages makes personality more impressive, shows that the respondents felt that additional language knowledge helps the growth of mind.

While 5.8% of Hindi respondents and 1.7% of Urdu respondents disagree with third statement that additional languages open more job/business opportunities, it shows that the respondents felt that more languages makes personality more impressive, whereas, 0.8% of Hindi respondents and 3.4% of Urdu respondents did not respond.

The mean of the respondents, for the statement number four i.e. additional languages promote national integration, is 3.5, shows that their responses are clustered around “Strongly agree”. Because most of the respondents i.e., 65.0% of Hindi respondents are
strongly agree with this fourth statement that, additional languages promote national integration, whereas, 76.9% of Urdu respondents are strongly agree with this fourth statement that, additional languages promote national integration. 20.0% of Hindi respondents are agreeing with this fourth statement that, additional languages promote national integration. 17.1% of Urdu respondents agree with this fourth statement that, additional languages promote national integration. 8.3% of Hindi respondents did not responded for this fourth statement that, additional languages promotes national integration, whereas, 2.6% of Urdu respondents did not responded for fourth statement that, additional languages promotes national integration. 4.2% of Hindi respondents are disagreeing with this fourth statement that, additional languages promote national integration, whereas, 2.6% of Urdu respondents disagree with this fourth statement that, additional languages promote national integration. 2.5% of Hindi respondents are disagreeing with this fourth statement that, additional languages promote national integration. 0.9% of Urdu respondents are strongly disagree with this fourth statement that, additional languages promote national integration.

The high level of agreement is found, among the respondents of both the communities i.e. 85.0% of Hindi respondents and 91.0% of Urdu respondents, with this fourth statement that additional languages promote national integration, shows that the respondents felt that additional language knowledge helps in the growth of mind.

While 6.7% of Hindi respondents and 3.5% of Urdu respondents disagree with fourth statement that additional languages promote national integration, it shows that the respondents felt that only spoken form of other languages knowledge is enough, whereas, 8.3% of Hindi respondents and 2.6% of Urdu respondents did not respond.

The mean of the respondents for the statement number five is 4.0 shows that their responses are clustered around “Strongly agree”. Because most of the respondents i.e. 50.0% of Hindi respondents and 53.0% of Urdu respondents strongly agree with this fifth statement, i.e., ‘I will try myself as proficient as native speaker.’ 35.0% of Hindi respondents and 24.8% of Urdu respondents agree with this fifth statement that I will try
myself as proficient as native speaker. 12.5% of Hindi respondents and 19.7% of Urdu respondents did not respond for this fifth statement. 0.8% of Hindi respondents and 2.6% of Urdu respondents disagree with this fifth statement. 1.7% of Hindi respondents are strongly disagreeing with this fifth statement.

The high level of agreement is found among the respondents of both the communities i.e., 85.0% of Hindi respondents and 77.8% of Urdu respondents agree with this fifth statement that I will try myself as proficient as native speaker, and it shows that the respondents felt that they should be as proficient as native speakers in their other known language.

While 5.9% of Hindi respondents and 1.7% of Urdu respondents agree with fifth statement that I will try myself as proficient as native speaker, it shows that the respondents felt that there is no need to be as proficient as native speaker. 12.5% of Hindi respondents and 19.7% of Urdu respondents did not respond.

The mean of the respondents for the sixth statement is 4.3, shows that their responses are clustered around the “strongly disagree” category. To be specific, 50.0% of Hindi respondents and 53.0% of Urdu respondents are strongly agreed with this sixth statement that ‘I would like to learn only spoken form of other languages.’ 35.0% of Hindi respondents and 24.8% of Urdu respondents are agreeing with this sixth statement. 12.5% of Hindi respondents and 19.7% of Urdu respondents did not respond for this sixth statement. 0.8% of Hindi respondents and 2.6% of Urdu respondents disagree with this sixth statement. 1.7% of Hindi respondents are strongly disagreeing with this sixth statement.

The high level of disagreement, among the respondents of both the communities i.e. 52.5% of Hindi respondents and 67.5% of Urdu respondents, is shown with sixth statement that, ‘I would like to learn only spoken form of other languages,’ shows that the respondents felt that they should learn not only spoken form of other languages but also try to learn all the aspects of other knowing language(s). While, 38.3% of Hindi
respondents and 22.2% of Urdu respondents disagree with sixth statement that, ‘I would like to learn only spoken form of other languages,’ shows that the respondents felt that the knowledge of only spoken form of other languages is enough.

The level of the disagreement with this statement shows that around 38.3% respondents felt that to learn only spoken form of other languages is not enough there is the need of learning other languages at all the level. While 52.5% felt that one language is enough there is no need of learning other languages at all.

While 52.5% of Hindi respondents and 67.5% of Urdu respondents with sixth statement that only spoken form of other languages is not enough there is the need of learning other languages at all the level, shows that the respondents felt that the knowledge of only spoken form of other languages is enough, while, 9.2% of Hindi respondents and 10.3% of Urdu respondents did not respond.

The mean of the respondents for the statement number seven is 3.3, shows that their responses are clustered around “Strongly agree.” It is because most of the respondents i.e. 66.7% of Hindi respondents and 67.5% of Urdu respondents, strongly agree with this seventh statement that ‘additional languages open more job/business opportunities.’ 22.5% of Hindi respondents and 28.2% of Urdu respondents agree with this seventh statement. 5.0% of Hindi respondents and 2.6% of Urdu respondents did not respond for this seventh statement. 1.7% of Hindi respondents and 1.7% of Urdu respondents disagree with this seventh statement. 4.2% of Hindi respondents are strongly disagreeing with this seventh statement.

The high level of agreement among the respondents of both the communities i.e. 89.2% of Hindi respondents and 95.7% of Urdu respondents with this seventh statement shows that the respondents felt that the additional languages open more job/business opportunities.
While 5.9% of Hindi respondents and 1.7% of Urdu respondents disagree with seventh statement, and it shows that the respondents felt that the knowledge of only spoken form of other languages is enough, whereas 5.0% of Hindi respondents and 2.6% of Urdu respondents did not respond.

4.6.1 Findings

I. Most of them are strongly disagreeing with the statement that one language is enough and there is no need to learn more languages. It has been shown, according to the responses of respondents of both communities, that the knowledge of more than one language is more fruitful for us. Compare to Hindi speakers most of the Urdu speakers agree with this.

II. Majority of the respondents claimed that the knowledge of additional languages helps in the growth of mind. Compare to Hindi most of the Urdu respondents are agreeing on that.

III. The high percentage of the respondents is agreeing to claim that more languages make personality more impressive. Compare of Hindi respondents most of the Urdu respondents claim this.

IV. Most of the Hindi and Urdu respondents are agreeing on that additional languages promote national integration.

V. Majority of the respondents want to try themselves as proficient as native speakers of the other languages. Most of them strongly agree from the statement that we must know all the language skills. Some of them also disagree with this statement.

VI. Most of the respondents disagree with this statement that they would like to learn only spoken form of other languages.

VII. Most of the respondents claimed that additional languages open more job/business opportunities.
4.7. Attitudes towards the Functions of the Languages

Table 4.7 Percentage-wise comparative attitude between Hindi and Urdu in different mentioned domains (L1-L13)

<table>
<thead>
<tr>
<th>Language name</th>
<th>L1 Hindi</th>
<th>L1 Urdu</th>
<th>L2 Hindi</th>
<th>L2 Urdu</th>
<th>L3 Hindi</th>
<th>L3 Urdu</th>
<th>L4 Hindi</th>
<th>L4 Urdu</th>
<th>L5 Hindi</th>
<th>L5 Urdu</th>
<th>L6 Hindi</th>
<th>L6 Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>3.3</td>
<td>94.0</td>
<td></td>
<td></td>
<td>76.9</td>
<td>4.2</td>
<td>82.9</td>
<td>3.3</td>
<td>92.3</td>
<td>16.2</td>
<td>1.7</td>
<td>18.8</td>
</tr>
<tr>
<td>Hindi</td>
<td></td>
<td></td>
<td>85.0</td>
<td>1.7</td>
<td>84.2</td>
<td>6.0</td>
<td>56.7</td>
<td>3.4</td>
<td>80.0</td>
<td>1.7</td>
<td>28.3</td>
<td>11.1</td>
</tr>
<tr>
<td>English</td>
<td>6.7</td>
<td>4.3</td>
<td>11.7</td>
<td>16.2</td>
<td>33.3</td>
<td>13.7</td>
<td>8.3</td>
<td>6.0</td>
<td>68.3</td>
<td>68.4</td>
<td>64.2</td>
<td>61.5</td>
</tr>
<tr>
<td>Hindustani</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>0.9</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>No-response</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

Contd.../

<table>
<thead>
<tr>
<th>Language name</th>
<th>L7 Hindi</th>
<th>L7 Urdu</th>
<th>L8 Hindi</th>
<th>L8 Urdu</th>
<th>L9 Hindi</th>
<th>L9 Urdu</th>
<th>L10 Hindi</th>
<th>L10 Urdu</th>
<th>L11 Hindi</th>
<th>L11 Urdu</th>
<th>L12 Hindi</th>
<th>L12 Urdu</th>
<th>L13 Hindi</th>
<th>L13 Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>3.3</td>
<td>81.2</td>
<td>3.3</td>
<td>75.2</td>
<td>0.8</td>
<td>31.6</td>
<td>12.8</td>
<td>2.5</td>
<td>26.5</td>
<td>0.8</td>
<td>6.0</td>
<td>1.7</td>
<td>37.6</td>
<td></td>
</tr>
<tr>
<td>Hindi</td>
<td>61.7</td>
<td>2.6</td>
<td>63.3</td>
<td>6.0</td>
<td>91.7</td>
<td>47.9</td>
<td>46.7</td>
<td>36.8</td>
<td>27.5</td>
<td>3.4</td>
<td>15.8</td>
<td>5.1</td>
<td>80.8</td>
<td>41.9</td>
</tr>
<tr>
<td>English</td>
<td>17.5</td>
<td>12.0</td>
<td>23.3</td>
<td>16.2</td>
<td>6.7</td>
<td>18.8</td>
<td>51.7</td>
<td>49.6</td>
<td>65.8</td>
<td>66.7</td>
<td>80.0</td>
<td>88.0</td>
<td>15.8</td>
<td>17.1</td>
</tr>
<tr>
<td>Hindustani</td>
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<td></td>
<td></td>
<td>0.9</td>
<td></td>
<td>0.9</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2.5</td>
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<td></td>
</tr>
<tr>
<td>No-response</td>
<td>0.8</td>
<td></td>
<td></td>
<td>0.8</td>
<td></td>
<td>0.9</td>
<td></td>
<td>0.8</td>
<td></td>
<td></td>
<td>0.8</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[Note: here the two tables on page no. 186 are in continuation from L1-L13 in the table 4.7 shows that thirteen statements mentioned in the questionnaire represent the ‘language function’ in different context, the questionnaire used in this work shown in appendix]
Chapter 4: A Comparative Attitudinal Analysis And Findings

Here the table 4.7 shows the functioning of the all knowing languages of the respondents at all thirteen different context of using language. The table also presented the way respondents respond differently for different languages.

Considering the Urdu language, 3.3% of Hindi respondents and 94.3% of Urdu respondents claimed that they like Urdu language and feel proud of it. 76.9% of Urdu respondents claimed that they can express themselves in using Urdu. 4.2% of Hindi respondents and 82.9% of Urdu respondents claimed that they will try their best to encourage their children to speak the Urdu language. 3.3% of Hindi respondents and 92.3% of Urdu respondents claimed that they feel good at home when they talk in Urdu. 16.2% of Urdu respondents claimed that the Urdu language is useful for employment. 1.7% of Hindi respondents and 18.8% Urdu respondents felt that Urdu language is essential for promoting communication across group. 3.3% of Hindi respondents and 81.2% of Urdu respondents felt that Urdu language gives me a sense of separate identity. 3.3% of Hindi respondents and 75.2% of Urdu respondents felt that Urdu language is the source of cultural and literary development. 0.8% of Hindi respondents and 31.6% of Urdu respondents felt that Urdu language can function as a national language. 12.8% of Urdu respondents felt that Urdu language is functioning as an official language. 2.5% of Hindi respondents and 26.5% of Urdu respondents felt that the knowledge of Urdu language is the symbol of prestige/social status.

0.8% Hindi respondents and 6.0% Urdu respondents feel that the knowledge of Urdu language is necessary for development of the science and technology. 1.7% Hindi respondents and 37.6% Urdu respondents felt that the knowledge of Urdu should be used for national unity.

Considering the Hindi language, 85.0% of Hindi respondents and 1.7% of Urdu respondents claimed that they like Hindi language and feel proud on Hindi language. 84.2% of Hindi respondents and 6.0% of Urdu respondents claimed that they can express themselves in using Hindi. 56.7% of Hindi respondents and 3.4% of Urdu respondents claimed that they will try their best to encourage their children to speak the Hindi
language. 80.7% of Hindi respondents and 1.7% of Urdu respondents claimed that they feel good at home when they talk in Hindi. 28.3% of Hindi respondents and 11.1% of Urdu respondents claimed that the Hindi language is useful for employment. 31.7% of Hindi respondents and 16.2% of Urdu respondents felt that Hindi language is essential for promoting communication across groups. 61.7% of Hindi respondents and 2.6% of Urdu respondents felt that Hindi language gives me a sense of separate. 63.3% of Hindi respondents and 6.0% of Urdu respondents felt that Hindi language is the source of cultural and literary development. 91.7% of Hindi respondents and 47.9% of Urdu respondents felt that Hindi language can function as a national language. 46.7% of Hindi respondents and 36.8% of Urdu respondents felt that Hindi language is functioning as an official language. 27.5% of Hindi respondents and 3.4% of Urdu respondents felt that the knowledge of Hindi language is the symbol of prestige/social status. 15.8% of Hindi respondents and 5.1% of Urdu respondents felt that Hindi language knowledge is necessary for development of the science and. 80.8% of Hindi respondents and 41.9% of Urdu respondents felt that the knowledge of Hindi language should be used for national unity.

Considering the English language, 6.7% of Hindi respondents and 4.3% of Urdu respondents claimed that they like that language and feel proud of English language. 11.7% of Hindi respondents and 16.2% of Urdu respondents claimed that they can express themselves in using English. 33.3% of Hindi respondents and 13.7% of Urdu respondents claimed that they will try their best to encourage their children to speak the English language. 8.3% of Hindi respondents and 6.0% of Urdu respondents claimed that they feel good at home when they talk in English. 68.3% of Hindi respondents and 68.4% of Urdu respondents claimed that the English language is useful for employment. 64.2% of Hindi respondents and 61.5% of Urdu respondents felt that English language was essential for promoting communication across groups. 17.5% of Hindi respondents and 12.0% of Urdu respondents felt that English language gives me a sense of separate identity. 23.3% of Hindi respondents and 16.2% of Urdu respondents felt that English language is the source of cultural and literary development. 6.7% of Hindi respondents and 18.8% of Urdu respondents felt that English language can function as a national language. 51.7% of Hindi respondents and 49.6% of Urdu respondents felt that English language is
functioning as an official language. 65.8% of Hindi respondents and 66.7% of Urdu respondents felt that the knowledge of English language is the symbol of prestige/social status. 80.0% Hindi respondents felt that English language knowledge is necessary for development of the science and technology whereas 80.0% Urdu respondents felt that English language knowledge is necessary for development of the science and technology. 15.8% Hindi respondents felt that the knowledge of English should be used for national unity whereas 17.1% Urdu respondents felt that the knowledge of English should be used for national unity.

Considering the Hindustani language, 0.9% Urdu respondents felt that Hindustani was essential for promoting communication across group. 0.9% of Urdu respondents felt that Hindustani is the source of cultural and literary development. 0.9% of Urdu respondents felt that Hindustani can function as a national language.

Considering the using all languages, 1.7% of Hindi respondents claimed that they like that language and feel proud of all languages. 0.8% of Hindi respondents claimed that they will try their best to encourage their children to speak the all languages. 2.5% of Hindi respondents felt that all languages are the source of cultural and literary development. 0.8% Hindi respondents felt that the knowledge of all languages should be used for national unity whereas 0.9% Urdu respondents felt that the knowledge of all languages should be used for national unity.

Considering the no response, 0.8% of Hindi respondents did not respond for the statement that they will try their best to encourage their children to speak which language. 0.8% of Hindi respondents did not respond for the statement that they felt that which language gives them a sense of separate identity. 0.8% of Hindi respondents did not respond for the statement that they felt that which language is the source of cultural and literary development. 0.9% of Urdu respondents did not respond for the statement that they felt that which language can function as a national language. 0.8% of Hindi respondents did not respond for the
statement that they felt that which language knowledge is necessary for development of the science and technology. 10.9% Urdu respondents felt did not respond for the statement that they that the knowledge of which should be used for national unity.

Rest of the respondents do not responded in for all the given contexts of language usage.

4.7.1. Findings

i. Most of them claimed that they like their mother tongue i.e. Hindi and Urdu language and they proud of it.

ii. Most of them claimed that they can express themselves in a better way in their mother tongue.

iii. Most of them claimed that they encourage their children to speak both the languages i.e. mother tongue Hindi or Urdu and English at home. They feel good when they use to talk in their mother tongue at home.

iv. Most of them claimed that English language is essential for promoting communication across groups. Some of them claimed that their mother is the language used for promoting communication across groups. Compare to Urdu respondents most of the Hindi respondents claimed that their mother is essential for promoting the communication across group.

v. Almost all the Hindi and Urdu respondents claimed that their mother tongue gives them a sense of separate identity.

vi. Very interestingly most of them claimed that their mother tongue is the source of cultural and literary development. Some of them claimed that English language is source of cultural and literary development. Compare to Urdu speakers most of the Hindi speakers claimed that English language is source of cultural and literary development.

vii. The highest percentages of the Hindi respondents claimed that the Hindi language can function as a national language. Around 48% Urdu speakers claimed that Hindi can function as a national language, 32% claimed Urdu can function as a national language. Compare to Hindi speakers most of the Urdu respondents
claimed that the English can function as a national language. Some mentioned Hindustani can function as a national language.

viii. Majority of Hindi and Urdu respondents claimed that Hindi language is functioning as an official language. Though some of the Urdu respondents claimed that the Urdu language is functioning as an official language. This is true because in Kashmir the official language is Urdu. Some mentioned that Hindustani can function as an official language.

ix. The high percentage of both Hindi and Urdu speakers claimed that the knowledge of English language is symbol of prestige/social status. Around 28% of Hindi speakers claimed that their knowledge of their mother tongue is symbol of prestige/social status.

x. Most of the Hindi and Urdu respondents claimed that English language is necessary for the development of science and technology.

xi. Majority of Hindi and 42% Urdu respondents claimed that the knowledge of Hindi language is necessary for national unity. 16% of Hindi and 17% of Urdu respondents claimed that the English language should be the language of national unity. Around 38% of Urdu respondents claimed that Urdu language knowledge is necessary for national unity.

xii. The percentage of the use of mother tongue is rather low at education as well as in science and technologies people use to prefer the English language at this level.

xiii. The percentage of the Arabic is also high in case of the religious speech in Muslims.

xiv. Urdu and Hindi plays important role in work place, intra group communication as well as some time with inter group communication, if listeners can understand Urdu and also Hindi. Otherwise English is the option to interact with the inter language groups.

xv. English language is in use at the educational as well as the science and technological level and for employments because they have faith in the present globalised world without the medium of instruction as an English language we cannot achieve the target of our success. They further added that they have to know the English if they want to compete with the others.
Some people claimed that Hindustani should be the national language and official language. It is necessary for development of science and technology.

An interesting evaluation also come forward is that as the respondents of both the community speakers moves towards the next number of known languages their attachment towards these farther languages is continuously decreasing. We can see it is very opaque if we see he bar chart of all four languages (i.e. mother tongue and other three languages). As a result of which though they know the fourth language to some extent but they didn’t want to respond for it.

4.8. Conclusion

As far as the overall attitude of the speakers of both the speech community is concerned they have positive attitude towards their mother tongue and towards their second and/or third language(s) like Hindi or Urdu and English. The result is in favor of Hindi and Urdu as very large majority rejects the notion that Hindi and Urdu are the harsh language.

It can be mentioned here that language attitude has gone under pleasant change. It is more favorable towards Hindi and Urdu at present, in comparison of pre-partition period. Though it has been observed that beside the prominent use of English language in the present world, as it is the global language and important for economy, both language speakers have positive attitude towards each other. It's not only the case with Hindi and Urdu rather this attitude is common among all Indian language speakers. Therefore, it seems here at present all the languages have its own identity and value not only for the representative of that language but for all the representative of the other languages:

1. In informal domain the respondents prefer to use their mother tongue.
2. For education and all other formal domains they prefer to use English language.
3. Though the percentage of preferring mother tongue and other known languages may vary according to setting and contexts.
It has also been found that every respondent has favorable attitude towards Hindi and Urdu. Though they prefer their mother tongue in language use but they also give equal weightage to English along with Hindi and Urdu. English is considered prestigious because it opens the door of success in the present world. Hindi speakers prefer Urdu because it is very sweet language. Some respondents believe that Urdu is a language of romance. Urdu speakers prefer Hindi because it's the official language of India. Urdu speakers claim that they love India and therefore they love both Hindi and Urdu.
Chapter 5

Summary and Conclusion

*The important issues discussed in this chapter are the following:*

5.0 Introduction

5.0.1. Language Use

5.0.2. Language Preferences

5.0.3. Language Attitude

5.1. Summary

5.2. Conclusion
Chapter 5: Summary and Conclusion

Chapter 5

Summary and Conclusion

5.0. Introduction

The research work entitled as ‘Perceptual shift of Attitude about Hindi and Urdu in Urban India’, entails a systematic examination and analysis of the problem at hand. It evaluates different contours of a hypothesis and comes out with some findings and conclusions. In this background, this chapter presents the summary and conclusion of the research carried out here. This chapter aims at summarizing the discussions carried out in the earlier chapters, and draws conclusion from the deliberations, presented in the various sections of the thesis. This chapter broadly divided into two sections. Section one presents the summary of the research, while section two presents the conclusion drawn from the study.

The main task of this research is to find out the shift in attitude of Hindi and Urdu speakers for Hindi and Urdu, the two major languages of India, which belong to the Indo-Aryan family of languages.

Attitudes and attitude objects are functions of cognitive, affective and behavioral components. There are different ways of finding attitude and defining attitude.

2. Social psychologists’ definition of attitude.

Explicit attitudes are attitudes that we consciously endorse and can easily report. Implicit attitudes are attitudes that are involuntary, uncontrollable, and at times unconscious. With each new attitude researcher comes to a new attitude definition. Attitude cannot be changed by simple education. The aims and objectives of the present research work are:
Chapter 5: Summary and Conclusion

➢ To find out the attitude of Hindi mother tongue speakers towards Urdu.
➢ To find out the attitude of Urdu mother tongue speakers towards Hindi.

The language attitude of the speech community plays an important role in maintaining the language. The present study questions how the attitude of the Hindi and Urdu speech communities builds up. The study empirically investigates the role of attitudes of Urdu and Hindi speakers. There are questions about the age, gender, education, migratory pattern, language preference, language similarity, language threat, language usage, language relationship in the questionnaire.

This research work will provide the data about the Urdu and Hindi language attitude and in its parallel to English language attitude also, in different domains for specific purposes. Thus, in this way this study shows the attitudes of the Urdu and Hindi speakers towards these three languages. The study is sub-divided into two main chapters:

1. Social variables and attitude formation of Urdu and Hindi language speakers in urban India, towards their own mother tongue and the Hindi or Urdu as their second and third languages (as discussed in chapter three).
2. Comparative attitudinal analysis of both Hindi and Urdu community speakers for Hindi and Urdu languages in different contexts and domains and also the analysis of the language attitude towards the functioning of these languages (as discussed in chapter four).

The results presented in chapter 3 and chapter 4 shows that the most of the respondents have favorable attitude towards their mother tongue for few exceptions of Urdu and Hindi respondents, who do not feel that Hindi or Urdu is sweet. A substantial number of Hindi respondents do not feel that their mother tongue is prestigious.

Both of these languages in present world obtained the favorable attitudes towards each other. It was found during the analysis of the responses of respondents, in different domains and attributes, of Urdu and Hindi speakers. The researcher tried to find out the attitude of the respondents in terms of language use, preferences, and
knowledge of language(s) by asking the questions belong to different domains and attributes. Now we are trying to explain, somehow, the concepts and ideas of language use and preference and attitude. These are the main strings to find out the attitude among Hindi and Urdu respondents as Dua (1986) also introduced the concepts of language use, identity and attitude in his book entitled as *Language Use, Attitudes and Identity among Linguistic Minorities: A Case Study of Dakhinii Urdu Speakers*.

5.0.1. Language Use

The use of both languages differs according to variation in domains as well as regions. Mostly, at home, Mother tongue (MT) has been preferred among all the groups. Respondents are more inclined to use their mother tongue. Besides their MT, Urdu and Hindi respondents are inclined towards English because this is the window of the success for their children. In case of Urdu speakers specially talking to their children at home, they prefer to use Urdu and Hindi speakers prefer to use Hindi. Whereas female generally prefer to use English than Urdu or Hindi while they talk to their children, because they want to teach English to their children. In all formal domains both Hindi and Urdu speakers preferred to use English language. Both community speakers prefer to use their mother tongue in the entire informal domains.

5.0.2. Language Preferences

Among all the languages, English language is preferred in most of the domains, especially in education as a medium of instruction. In other formal domains, such as, administrations and government offices, etc., Hindi is most preferred language with the partial privilege to English. Mother tongue is generally preferred by the Hindi respondents, whereas, Urdu respondents used their mother tongue in very limited settings, generally in informal settings. Most of the Hindi and Urdu speakers preferred their languages in all formal domains especially for talking to their friends, in home, etc. as discussed into the table 4.4(a) and 4.4(b and c) and the table 4.5(a, b and c) whereas, they prefer English as medium of Instructions and in science and technology i.e. the formal discipline.
5.0.3. Language Attitude

The thoughts, feelings and behaviors are the components of attitude and attitude is directly proportional to these components. It varies according to its components varies and accordingly become positive or negative, high and low etc. On the basis of these components the researcher tries to find out the attitude of the respondents. Among them, majority of the respondents have positive indications for both Hind and Urdu languages. Urdu respondents, in general, favor their mother tongue as well as the Hindi language as the Hindi respondents like their mother tongue. The reason behind it is that Hindi is enjoying the status of official language, as a result, majority of Indians have the knowledge of Hindi language, so there is no need to provide further support to Hindi language. While on the other hand, the Urdu speakers feel to support Urdu language, because Urdu is the language of minority, and its speakers have to learn the majority language for their flourishing, success, business, etc. As a result of it, not only Urdu speakers but all other minority languages have to learn the Hindi and English languages for their prosperity. They have to learn both the languages because these two languages are the official languages of India. The overall picture shows that both community respondents have positive values of thoughts for their MT.

In case of the functioning of Hindi, Urdu and English language, Hindi has a more dominating functional role and the reason is that most of the schools and colleges are Hindi and/or English medium. As a result, people do not easily get the Urdu medium school (where Urdu is used as medium of instruction) and if they got, the standard of that schools is not good.

The results obtain from the data analysis, which has been collected from the different social groups i.e. the Hindi and Urdu speech communities, reveal the fact, as against to the general concepts, that minority group speakers are not conscious about their mother tongue, besides the fact Urdu minority speakers are very much conscious about their mother tongue. Another change that we find here is not only that the Urdu language speakers change their attitude but also all other minority languages are gradually diverting their positive thoughts towards their mother
Chapter 5: Summary and Conclusion

tongue. As a result, people feel good towards both the languages and it has been found in the whole analysis that the Hindi and Urdu speakers have fully changed their negative views about Hindi and Urdu, as it was during the independence and after the partition. Their perception has been changed into favorable mode in the present setting of both Hindi and Urdu. Therefore, in present India there are no controversies regarding the Hindi and Urdu among the common people in Urban India.

In case of English they changed the attitude and claimed that our way of speaking English is totally different from Americans and British speech. As a result, the Indian English is different from the American and British English and it is the language of India. One major project going on in LDC-IL (Linguistic Data Consortium for Indian Languages) working on the online project for Indian Languages, recently started work on the Indian English. Many Microsoft companies are already working on Indian English.

The actual use of all these three languages, which are under the considerations and in preferences, given to them in a pre-defined contexts and domains are also observed by the investigator, which is basically the sociology of the language or sociolinguistic observation during the field work. Besides all these observations the researcher found several other things as a statement regarding these three languages, especially regarding Urdu and Hindi, that both are the considering languages of the research work. People belong to any of these two social group are very much conscious about their mother tongue.

5.1. Summary of the Research Work

Section one of the present chapter submits a summary of all the four chapters presented in the thesis.

The chapter I of the study discusses the general brief introduction about the research work and the concepts which are used in this research. This presents a detailed account of the historical and linguistic setting of Hindi and Urdu. The points, discussed in detail under this chapter, are about the speech community, social
Chapter 5: Summary and Conclusion

psychology, language situation in India and its geographical boundaries, scheduled languages, Urdu speakers in India, about Hindi and Urdu, about Urdu speakers according to social groups, functions of Urdu, Hindi and Urdu controversy, official language, attitude and attitude change, concept of attitude, different paths to find the attitude, the centrality of attitude, attitude to language, nature and origin of attitude, study of attitude in social psychology, attitude change, changing attitudes by changing behavior, cognitive dissonance theory revisited, persuasive communication and attitude change, definitions of attitude change by scholars, language attitude studies, definitions of attitude change by scholars, attitude-scaling methods, problem of the study, formation of the hypothesis, research design, sample design, purpose of the study, objectives and goals of the study, scope and limitations of the study, methodology, research questions, and finally, the conclusion has been discussed. Under this we discussed about the attitude in detail, because, attitude is the back-bone of the present research on which the body of thoughts and behavior of both speech communities has laid.

The chapter 2 of the study is concerned with the historical and controversial issues of Urdu and Hindi languages. It provides the picture of the emergence of the Hindi and Urdu languages, and the reasons of the controversies. The tower of strength for the controversy was Britishers and later on the division of the India and Pakistan. Different sections of this chapter seek to discuss: understanding the Term “Urdu,” views of different scholar, the relationship between Urdu and Hindi, and also try to explore certain process of the development of Hindi and Urdu, the Urdu and Hindi controversy, the British languages policy (divide and rule policy), establishment of Fort William College, Swarziti, Nagari Pracharini Sabha, congress policy (Gandhi and Nehru policy), Urdu and Hindi in Post-Independent India, Urdu as the language of Pakistan, and finally the summary and conclusion. The controversies show that both the languages emerged out of the single source, which is why both of them have similar features. Earlier there was the trend of Urdu during and after Mug’hals and later on the trend of Hindi takes place and by the 18th century the concept of modern Hindi was very much popular. The quotations of different scholars in this chapter highlight and support the phenomenon of the development of Hindi and Urdu languages.
Chapter 5: Summary and Conclusion

The chapter two of the present study deals with the relationship of Hindi and Urdu languages. As we all know, Urdu and Hindi are the two major languages of India among all Indo Aryan languages, both these languages were in a strange kind of relationship. The Hindi and Urdu controversy existed in India during freedom struggle; it suggests that Hindi, Urdu had a long history of conflict on many levels. Although Urdu is influenced by the Arabic and Persian languages, however, it has originated and developed in the Indian subcontinent. In India it is one of the twenty two scheduled languages of India. On the other hand Hindi enjoys the status of official language of India. Urdu has also been declared second official language in some of the states of India. In Kashmir, however, Urdu is the official language of the state. Urdu numerically ranks 6th among the eighth scheduled languages of India.

Bhartendu Harishchandra (1850-1885), father of the modern Hindi, began his career as the Urdu writer and later on shifted into Hindi literature. In 1871 Bhartendu Harishchandra claims that Urdu is his own language and also the language of his community women is Urdu.

It was not Hindi and it was not any form of Hindi written in Urdu script. "Urdu, indeed, is a khadi Boli based language". By 1850, the terms Hindi and Urdu were no longer used for the same language. For example, Indian Bollywood films get language certificate in "Hindi", but the language used in most of these movies is Urdu (i.e. Hatimtai, In the Custudy, etc.).

There has always been a controversy regarding these two languages i.e. Hindi and Urdu. After independence, during the formation of states of India the Hindi and Urdu relationship further strained. Different scholars made different statements about the historical development of Hindi and Urdu language. Others believe that Hindi has emerged out of Urdu, and some believe that Urdu has emerged out of Hindi. The language spoken in ‘Hind’ was called by them Hindi or Hindustani. It embraces all forms of the language spoken in Northern India. It covers all the forms of the languages spoken in North India which includes both Hindi and Urdu.

The differences between these two languages were formalized by the British language policy. During that period Urdu was the court language. People of Dholpur
Chapter 5: Summary and Conclusion

objected, the use of Urdu language. Having been developed by Muslim rulers of India, Urdu was used as a secondary language to Persian, the official language of the Mug’hal court.

The chapter 3 of the present study argues that according to most of the Hindi and Urdu respondents they are bilingual and multilingual, considering both the languages as two different languages while provide the equal worth of respect. The third chapter also discusses the relationship between language and society to asses and investigates the perceptual shift of attitude about both Hindi and Urdu speech communities towards their mother tongue and towards Hindi or Urdu and English as other languages. It analyzes the attitude of the Urdu and Hindi speakers towards their mother tongue as well as towards the Hindi and Urdu languages as their second and third language.

The chapter three explores visible attitudinal shift taking place among Urdu and Hindi speakers by investigating their attitudes towards their known languages and how these attitudes assist to perpetuate the choice of language reported here. The chapter three also takes up the issues about the research work and the data analysis of Urdu and Hindi speakers are: the participants, kind of data to be obtained, data collection methods, description of the questionnaires and the contexts, total number of Urdu and Hindi respondents, details of Urdu respondents, details of the Hindi respondents, educational qualification of the respondents of Urdu speakers, bilingualism of Hindi and Urdu respondents, script of the language, language proficiency, similarities of the two languages, language prestige, language usage, factors of Hindi and Urdu relationship, language threat, other major language, use of English in oral and written communication, preference of English, region covered under research work, and conclusion.

As stated in the research questions, the main aim of the present study is to analyze the ‘attitudes’ of Hindi and Urdu speakers towards Hindi and Urdu languages. The respondents belong to the Urdu and Hindi speech Communities. The Urdu and Hindi speaking respondents comprise of both males and females and are in the following three age groups:
Chapter 5: Summary and Conclusion

Age group 1 (18-25 yrs)

Age group 2 (26-50 yrs)

Age group 3 (51+ yrs)

Most of the Hindi and Urdu respondents are highly educated; it gives the strength to the research. Because these educated peoples know all about the history, origin, developments, importance and existence of the language. It also shows that the Hindi and Urdu speakers also know more than one language.

As second language preference, 6.7% Hindi respondents have Urdu as second language and 62.5% Hindi respondents have English as second language, whereas, 59% Urdu respondents have Hindi as second language and 34.2% Urdu respondents have English as their second language. The same is the case with their third languages as Hindi and Urdu. The majority of the Urdu speakers have Hindi as their second and/or third language(s) and few of the Hindi speakers have Urdu as their second and/or third language. Preference to Hindi as other language is considerably high among Urdu speakers. The preference for the Urdu language is very low. English has the status of primary language choice of the Urdu and Hindi speakers.

Out of the 117 Urdu respondents, around 35.9% of the Urdu respondents’ claimed that the Urdu language has Urdu script and it is not written in Perso-Arabic whereas, out of 120 Hindi respondents 37.5% of the Hindi respondents claimed that the script of Hindi language is Hindi and not Devenagri. Around 64.1% Urdu respondents claimed that the script of Urdu language is Perso-Arabic or Arabo-Persian. Around 62.5% of Hindi speakers claimed that the script of Hindi language is Devanagari. The highest percentage of the Urdu respondents claims that the script of Urdu is Perso-Arabic.

**Language proficiency** is the ability of an individual to speak or perform in an acquired language. Speakers feel comfortable if they have command over the language. 2.5% of Hindi speakers claim that they cannot read and write Hindi. Whereas, 6.0% of Urdu speakers claim that they cannot read and write Urdu.
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Very few of them claimed that these two are the same languages, 5.8% of Hindi speakers claimed that Hindi and Urdu are not separate languages whereas 12.0% Urdu speakers claimed that both Hindi and Urdu are the same languages. Majority of the respondents accept that Hindi and Urdu are two different languages.

The chapter three shows the attitudes of both the speech communities. It shows that besides Urdu speakers around 3.4% Hindi speaking strength considered Urdu as prestigious language, whereas, 8.3% of Urdu speakers considered Hindi as prestigious language. For Urdu speakers, Urdu is the prestigious language and the second prestigious language among them is Hindi. For Hindi speakers Hindi is the prestigious language and the second prestigious language among them is Urdu. Around 50.0% (around half of) Hindi respondents considered both Hindi and Urdu as prestigious language and around 55.6% (more than half) of Urdu respondents considered both Hindi and Urdu as prestigious language, very few of them considered other languages as prestigious languages. It shows that the Hindi and Urdu speaking communities considered both the languages as prestigious.

Some of the respondents also claimed that English is the prestigious language. Some also claim that besides Hindi, Urdu and English many other Indian languages are prestigious. These are the people belong to the different regions where the major language is neither Urdu not Hindi and they want to prefer the language of their own region. Second position in ranking goes to Hindi and Urdu.

The last section of the chapter three summarizes the relation between each of the attitudinal variables among Hindi and Urdu speakers towards Hindi, Urdu, and English languages. In case of Urdu, 37.5% Hindi speakers claimed that people of other language speaking communities are interested in speaking the Urdu language, whereas, 80.3% Urdu speakers claimed that people of the other language communities are interested in speaking Urdu language. 62.5% Hindi speakers and 19.7% of the Urdu speakers claimed that other language speaking community speakers are not interested in speaking Urdu language.

In case of Hindi, 83.3% Hindi speakers and 76.1% Urdu speakers claimed that the other language communities are interested in speaking Hindi language. 16.7% of the
Chapter 5: Summary and Conclusion

Hindi speakers claimed that the other language speaking communities are not interested in using the Hindi language. 19.7% of the Urdu speakers claimed that the other language speaking community speakers are not interested in speaking Urdu language.

In case of English, 75.0% Hindi and 83.8% Urdu Respondents claimed that the speakers of other language community are interested in using the English language. 25.0% Hindi Respondents claimed that the speakers of other language community are not interested in using the English language, whereas, 16.2% Urdu respondents claimed that the other language speaking community speakers are not interested in using the English language. According to most of the respondents, speakers of other different language community, prefer to use the Urdu, Hindi and English language. According to the informants the other major speaking language is English as it is the globalised language. Most of the informants claimed that the English language is the major language of Hindi and Urdu speaking region. More than 50% Hindi and Urdu respondents claim that they prefer both the languages.

The chapter 4 of the study presents the numerical preferences of language use by the respondents about both Hindi and Urdu language usage, its functioning in different domain and attributes, about the speakers of Hindi and Urdu speech communities and also about the knowledge of languages. The responses of the respondents are positive towards their mother tongue as we see the results of the analysis under chapter 4. Hindi and Urdu respondents also provide the good responses for the Hindi or Urdu as their second and third language.

As second language preference, 6.7% Hindi respondents have Urdu as second language and 62.5% Hindi respondents have English as second language, whereas, 59% Urdu respondents have Hindi as second language and 34.2% Urdu respondents have English as their second language.

In case of third language 8.3% Hindi respondents have Urdu as their third language, and 13.3% Hindi respondents have English as their third language, whereas, 37.6% Urdu respondents have Hindi as their third language and 46.2% Urdu respondents have English as their third language.
Chapter 5: Summary and Conclusion

The responses by the Hindi and Urdu respondents show their positive behavior, thoughts and emotions for both Hindi and Urdu languages.

The subject group of this study is one of the most advantaged groups learning Hindi, Urdu, and English in an environment equipped with psychological, physical and social support. So, it was expected that they would have strongly positive attitudes towards Hindi, Urdu and English and the use of English language in India. However, the results show that they have mildly positive attitude towards Urdu. According to the correlation results between the respondents’ overall attitudes towards the Hindi, Urdu, and English languages and the use of English in India, they welcome English as the frequently used foreign language in India, evaluate the social and instrumental value of English, have orientation towards English only on the basis of reading and speaking, and taking English even if it were not compulsory at school. The female respondents’ rates are significantly higher than those of the male respondents which can be evaluated as the effect of gender factor on attitudes towards language and its use. Moreover, female respondents have strong orientation towards English especially in terms of speaking English.

Regarding the attitudes towards the use of Hindi, Urdu and English in India, the respondents generally are aware of the importance of the proficiency level in English helpful in understanding other cultures and consequently, they wish to have more fluent and accurate English speaking skills. Although they appreciate English as the frequently used foreign language in India, they do not support English as a language of instruction in schools but they wish to take English as an elective course. Both females and males do not wish to have course books in English. Moreover, they do not reveal high-level positive attitudes towards the English language but the English based culture. In other words, the subject group appreciates the English based culture but not the English language in all the domains at least at expected level.

On the other hand, the subject group does not see the use of Hindi or Urdu as a threat for their cultural identity. It is supported by their disagreement with feeling uncomfortable about Indians speaking English. Nevertheless, they stay undecided...
about the statement indicating that they are uncomfortable while speaking in English with Hindi speakers or Urdu speakers. So, this finding may be considered as an important paradox to be solved while planning languages in Indian context. This paradox can be summarized as the fact that Indian respondents recognize the importance of English as an instrument to get a better job, have a higher status in the society, etc., but are not so willing to take active steps at the expected level in order to learn the Urdu and English language and are less tolerant to the use of Urdu, Hindi and English among Indians. On the other hand, they are unbigoted against English based culture.

Other correlations are found between the age and place of starting to learn Hindi, Urdu, and English. Based on the age of starting to learn English, the results display that the age group one (15-25 yrs) is more interested in English as compare to rest of the two groups and the age group two (26-50 yrs) preferring both mother tongue and English, whereas age group three (50+yrs) prefer to use mother tongue only.

Students started to learn English before 6 years, have positive attitudes towards English, and thus, can speak confidently and comfortably and show positive orientation towards Hindi, Urdu, and English. However, the students started to learn English, Hindi, and/or Urdu after 7 years, have high rates in terms of the desire to speak more fluent and accurate English. Both groups have agreement on the intrinsic value of the Urdu based culture but not the English based culture, but they feel comfort when hearing another Indian speaking English. Considering the place of starting to learn English, the findings reveal that new generation of Hindi group has more positive attitudes than old generation of Hindi group towards Urdu and English. Both groups feel comfortable when hearing Indian people speaking Indian language(s). It might be claimed that starting to learn English at an earlier age at pre-school environment has a significant effect on language learning in a foreign context.

An intra-linguistic and inter-linguistic viewpoint has yield to a growing desire for the integrations of the languages with situational contexts and behavioral norms of
Chapter 5: Summary and Conclusion

both speech communities. The venture excursions into the social setting unravel the behavioral intension of the encoders and decoders.

All the five chapters claim that when the choice between Hindi, Urdu and English language is map-able into the variables of social significance, the meaning of the given social variables reveals it is significant. Pragmatics of social variables is manifested here that the respondents are very much concerned about their mother tongue, as well as, Hindi or Urdu as their other known language(s), positively. They want to prefer other languages because of the reason that they are staying in a multilingual linguistic matrix. The process of the attitudinal shift towards the favorable attitude for the functions of languages percolates spontaneous changes.

5.2. Conclusion of the Research Work

The present study concludes the fact that language plays a very crucial role in the socio-cultural life of its speakers. Because, it is the only tool through which we communicate, identify ourselves and explain our thoughts and feelings. As a whole, the study is centralized around the language attitude, as the target of this research is to find out the present attitude of Hindi and Urdu speakers and to compare it with the history and find out the differences among these two long distance language attitudes, which depicts through the thoughts of those language speakers towards the Hindi and Urdu.

During the time of the emergence and development of Hindi and Urdu, people are not ready to handle the situation, as we saw it in different periods of time (as discussed in chapter two). After the invasion of Mu'ghals in India, during 18th century, the persianized form of Rek'hta has been emerged, whereas, after the Mu'ghals the sanskritized form of Hindi has been developed. Out of Rek'hta, Urdu emerges as the functional language of that time in India, especially in central India i.e. in and around Delhi. It comes into the fashion and people started to use it as a medium of education, also used it in administration, mass media, and in daily communication as well.
A group of respondents of both Hindi and Urdu speaking community speakers will contribute to a new prominence for positive language attitudes, in particular, and the prominence of Urban Indian language speakers, in general. The Hindi-Urdu perceptual shift of attitude is one approach to achieve the level of attitudes among both the community speakers, which traditional socio-psycho linguistic programs have failed to achieve. In addition, the perceptual shift program expects to produce materials which will be of value in all Hindi and Urdu attitudinal scholarly work done earlier. The success of this program will be measured by the performance of its respondents, who are Hindi and Urdu language speakers as their mother tongue and also exhibit excellence in their major field.

The purpose of the present study is, to investigate Indian respondents’ attitudes towards Hindi, Urdu, and English and its use in India, supports the general contention partially that the positive attitudes let language users to have positive orientation towards using Hindi, Urdu and English. The recognition of the importance of Hindi and Urdu languages in urban Indian society may be interestingly lead students to have active steps in learning process. One of the reasons behind this result may be the fact that they have positive attitudes towards Hindi and Urdu languages which can be considered to be a result of social tendencies affected by globalization.

Another important result of this study is that although the respondents have mildly positive attitudes towards the Urdu language, they do not have positive attitudes towards Indian, who is speaking English with another Indian. It may be psychologically and socially an expected finding but when the learning context is considered, it is very strange that respondents are not tolerant to each other while speaking English. It simply suggests that respondents prefer to use Urdu or Hindi in their daily communication. The positive attitude can be said to be an important factor to establish the cool environment to promote Urdu, especially in urban localities, and encourage urban Indians to practice speaking Urdu with others. The study suggests that in general terms a majority of the respondents reported favorable attitudes and feelings towards Urdu with 56% on average indicating that they were "strongly or somewhat in favor" of Urdu. Interestingly, nearly one-third of the
Chapter 5: Summary and Conclusion

respondents reported neutral feelings towards Urdu. This pattern of positive attitude to Urdu is maintained in attitudes to Urdu as an ethnic symbol.

We may draw the following conclusions from the research work:

i. Very brightly both Hindi and Urdu respondents have positive thought towards both the languages.

ii. The high percentage (around 94%) of Hindi respondents and 88% of Urdu respondents claim Hindi and Urdu are two different languages.

iii. 50% of both Hindi and Urdu respondents claimed that according to them both Hindi and Urdu languages are prestigious. More than 50% Hindi and Urdu respondents claim that they prefer both the languages.

iv. Around 37% Hindi speakers' claimed that other language community speakers prefer to use Urdu language, is the positive sign for Urdu.

v. Majority (around 80%) of Urdu respondents and 42 % Hindi respondents feel that their language is suffering.

vi. The percentage of the bilingualism among Urdu respondents is higher, whereas, the percentage of bilingualism among Hindi respondents is around half of the Urdu respondents.

vii. All of the Urdu and Hindi respondents are bilingual. Some of them are multilingual.

viii. Both communities providing the preference to both Hindi and Urdu languages. It is because of the reason that today people know that the knowledge of more than one language promotes the nation, as well as opens window to success.

ix. Majority of Hindi and Urdu respondents have favorable feelings for both Hindi and Urdu speakers/languages. It seems through the responses of the respondents.

x. Majority of Hindi respondents (around 60%) claimed that their second known language is English, it is because of the reason that they do not need to learn any other minority language. As appose to it, majority of Urdu (70%) respondents claim for Hindi as their second language, it is because of
Chapter 5: Summary and Conclusion

the reason, that they are in need to learn Hindi, as Hindi is the official language of India, and they gave the second preference to English.

xi. Majority of Hindi respondents’ claimed that their language has not been threatened, as appose to Urdu respondents who claimed that their language has been threatened and it affecting the relationship of the Hindi and Urdu languages.

xii. The average of Urdu speakers’ bilingualism or multilingualism is higher as compare to Hindi speakers. The census report 1991 also supports this finding. Beside the high percentage of Urdu bilinguals the official language of India is Hindi and English. Therefore, the Urdu respondents felt that the political, historical, etc., factors affect the language, and it affects the relationship of the languages.

xiii. It seems that people, not only belong to Hindi and Urdu speaking community but also other language communities, are interested in using the Hindi and Urdu languages. It shows the positive approach towards Hindi and Urdu speech communities and also towards Hindi and Urdu. Urdu also belongs to the Indo-Aryan family of languages. 57.5% Hindi respondents and 16.2% Urdu respondents claimed that the political, historical, economic, etc. factors did not affect the way Indians view the Hindi and Urdu relationship. It shows that the Hindi language is safe according to Hindi speakers, whereas, Urdu speakers feel that their language is affected through all these factors.

xiv. In case of Urdu respondents around half of the respondents mentioned that their language of preference is currently threatened. In case of Hindi respondents, 13.3% claimed that their language of preference is currently threatened whereas, 88.7% claimed that their language of preference is not threatened currently. In case of Urdu respondents, 66.7% claimed that their language of preference is currently threatened and 32.5% claimed that their language of preference is not currently threatened, whereas, 0.9% respondents did not respond. The majority of the Urdu respondents claimed that the language of their preference has been threatened. The majority of Hindi respondents claimed that the language of their preference is not threatened.
Chapter 5: Summary and Conclusion

xv. Majority of the Hindi and Urdu respondents claimed that both Urdu and Hindi languages are sweet. The high percentages of Urdu respondents are very much expressive in Hindi, whereas, few of Hindi respondents are expressive in Urdu. Besides the fact, majority of them claimed that these two languages are more prestigious and are not harsh.

xvi. Hindi respondents who do not have very much command on the Urdu language, claimed that Urdu is very much sweet and they use it as language of romance, entertainment, because it is the only language which has the ocean of love in it.

xvii. Majority of them preferring their mother tongue in all the formal domains. Hindi speakers prefer the English language besides Hindi in Informal domains. Whereas, Urdu speakers prefer both the Hindi and English languages depending upon the need of the speakers.

xviii. Majority of them are in favor of learning more than one language. They further claim that they are in favor of the native like command in their other known languages.

xix. Majority of the Hindi respondents claim that Hindi language will be responsible for the national integration and national unity. Whereas, some of the Urdu respondents claim that the Urdu language will be responsible for national unity and for national integrations.

xx. Some of them provide the statement that people should use all the languages as official language and Hindustani will bring the national unity in India.

xxi. A very interesting thing which is found among them is that, after Hindi and Urdu the second highly preferred language is English among both Urdu and Hindi respondents.

xxii. Their preference and respect for both the Hindi and Urdu languages, as well as other Indian languages, indicates that at present people has politeness towards both the languages. They are providing equal values to both of these languages. Because of the limitations on the command of languages they preferred their well known languages.

xxiii. Very few of them claimed that other language(s) speakers do not prefer to use Hindi and Urdu languages. Most of the Hindi speakers claimed that the
other language speakers do not prefer the Urdu language. Majority of the respondents claimed that they prefer to use English language.

xxiv. The high percentage (around 80 %) of Hindi and Urdu speakers claimed that the other language community speakers prefer to use Hindi language but there is a large variation in the responses of usage of Urdu by other language community speakers. Around 80% Urdu speakers and around 30% Hindi speakers claimed that other language community speakers prefer to use Urdu language.

Thus, we find the favorable position of Hindi and Urdu among Hindi and Urdu speakers. Hindi speakers have favorable attitude towards Urdu and Urdu speakers have good knowledge of Hindi from the very beginning as it is the official language and also the Lingua-Franca of the nation. The shift in the attitude is mildly pleasant in the findings, which is very positive sign for both communities, as well as, for the nation and also for all other speech communities.
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Ishwar Chandra Vidyasagar (1820–91). Head pandit at *Fort William College* from 1841 to 1846, Prodused pamphlets and retelling of Kalidas’s *Shakuntala* and Shakespeare’s *A Comedy of Errors* he set the norm of standard Bengali prose.


Lallulal (also spelt as Laloolal or Lallo Lal), the father of Hindi Khariboli prose, was instructor in Hindustani at Fort William College. He printed and published in 1815 the first book of old Hindi literature, Tulsidas’s *Vinayapatrika*.


Madan Mohan Tarkalankar (1817–58) taught at Fort William College. He was one of the pioneers of text book writing.

Malaviya, Madan Mohan.1897.*Court character and primary education in North Western Provinces and Oudh*. Allahabad: Indian Press.


Mrityunjay Vidyalankar (1762?-1819) was First Pandit at Fort William College. He wrote a number of text books and is considered the first 'conscious artist' of Bengali prose.


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- Ramram Basu (1757–1813) was with the Fort William College. He assisted William Carey, Joshua Marshman and William Ward in the publication of the first Bengali translation of the Bible.


Tarini Charan Mitra (1772–1837), a scholar in English, Urdu, Hindi, Arabic and Persian, was with the Hindustani department of Fort William College. He had translated many stories into Bengali.


Wardhaugh, Ronald.1986. *An Introduction to Sociolinguistics*. Blackwell Publication

William Carey (1761–1834) was with Fort William College from 1801 to 1831. During this period he published a Bengali grammar and dictionary, numerous textbooks, the Bible, grammar and dictionary in other Indian languages.


**Online Links**

- [http://www.google.co.in/#hl=en&q=Urdu+bazaar&meta=&aq=f&oq=Urdu+bazaar&fp=95658b264a29c8e6](http://www.google.co.in/#hl=en&q=Urdu+bazaar&meta=&aq=f&oq=Urdu+bazaar&fp=95658b264a29c8e6)
- Link: [http://urducouncil.nic.in/pers_pp/index.htm](http://urducouncil.nic.in/pers_pp/index.htm) (National Council for Promotion of Urdu Language)

- http://en.wikipedia.org/w/index.php?title=Special%3ASearch&redirs=1&search=Fort+Williams+College+&fulltext=Search&ns0=1&ns1=1&ns2=1&ns3=1&ns4=1&ns5=1&ns6=1&ns7=1&ns8=1&ns9=1&ns10=1&ns11=1&ns12=1&ns13=1&ns14=1&ns15=1&ns100=1&ns101=1&ns108=1&ns109=1

- http://www.urducouncil.nic.in/pers_pp/index.htm


Questionnaire
QUESTIONNAIRE
FOR
PERCEPTUAL SHIFT OF ATTITUDE ABOUT HINDI AND URDU IN URBAN INDIA

By: Rushda Idris Khan (Ph.D., Linguistics, Aligarh Muslim University). This questionnaire will be used only for research purposes.

Section [1]
Background Information

(1) Respondent's details:
   Full Name: ........................................
   Gender  male:...........  female:...........
   Age:...........................................
   Occupation:...................................
   Domicile (district):..........................
   Place (State):..............................
   Residence:..................................
   Residing here since:........................
   Education:..................................

(2) About language:
   (a) Name of Mother tongue (L1) ........................................
   (b) Name of other language(s) you know:
      (L2)=........................................
      (L3)=........................................
      (L4)=........................................

[Note: Please tick mark your option, which you prefer and provide justification if necessary]

(3) Does your mother tongue exist in a written form? If yes, in what script it is written?
   (a) Devenagri  (b) Perso-Arabic  (c) Hindi  (d) Urdu
   (e) Any other ........................................

(4) Do you read and write your mother tongue?
   (a) Fully comfortable both in reading and writing.
   (b) I am comfortable only in reading.
   (c) I am comfortable mainly in writing.
   (d) I cannot read and write.

Section [2]
Language Attitude

(1) Does Hindi and Urdu are the same or two different languages?
   (a) Same  (b) Different
(2) According to you which one is more prestigious?
(a) Hindi  (b) Urdu  (c) Both  (c) Any other language: 

(3) Do the speakers of other languages prefer to speak any of these languages and in what circumstances?

<table>
<thead>
<tr>
<th>Languages name</th>
<th>Yes</th>
<th>No</th>
<th>Circumstances</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(4) Are there any political, historical, economic etc. factors that have affected the way Indians view the Hindi-Urdu relationship?
(a) Yes  (b) No

(5) Is the language of your preference is currently threatened? If yes, what is/are the reason?
(a) Yes  (b) No

(6) What are other major languages in Hindi-Urdu speaking region?
(a) ......................  (b) ......................  (c) ......................

(7) Are you comfortable in using English in oral as well as written communication?
(a) Yes  (b) No

(8) Do you prefer English over your mother tongue in communication? If yes so please mention the domain where you use English.

<table>
<thead>
<tr>
<th>Area</th>
<th>Yes</th>
<th>No</th>
<th>Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oral communication</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Written communication</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Reason.................................................................................................
.................................................................................................

Section [3]
Language Attitude

[NOTE: Instructions for all questions from 9-11]
(a) Please indicate your response against each attribute that describes your feeling by encircling the number (1, 2, 3, or 4) you think is right:
1 stands for very much (V.M.)
2 stand for some what (S.W.)  
3 stand for not at all (N.A.)  
4 stand for no response (N.R.)

(b) Please mention your mother tongue name in front of L1= 
Please mention your other tongue name in front of L2=.

**Stereotype**

(9) How far do you associate the following attributes with your mother and other tongue?

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Mother tongue</th>
<th>Other tongue</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>L1= VM SW NA NR</td>
<td>L2= VM SW NA NR</td>
</tr>
<tr>
<td>Sweet</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harsh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Expressive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prestigious</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(10) How far do you associate the following attributes with the speakers of your own speech community or other language speakers? Please mention the name of the other language(s) if any.

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Own community Speakers</th>
<th>Other languages speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>L1= VM SW NA NR</td>
<td>L2= VM SW NA NR</td>
</tr>
<tr>
<td>Friendly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Optimist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultured</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodox</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Practical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserved</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educated</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rich</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Attitude towards Language Adequacy**

(11) How far do you consider your mother tongue and other languages adequate for the following purposes? Please mention the name of the other language(s) if any.
### Category (A)

<table>
<thead>
<tr>
<th>Domain</th>
<th>Mother tongue</th>
<th>Other languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Science and technology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public speech</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious rituals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Novel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poetry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Folk songs/ folk tales/jokes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Articles/story</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Speaking to children/babies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cursing and swearing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bargaining</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Business</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Category (B)

<table>
<thead>
<tr>
<th>Domain</th>
<th>Mother tongue</th>
<th>Other languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formal domain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking to teacher</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking to student</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office/job</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospital</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Informal Domain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertainment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Market place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relatives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Questionnaire

Attitude towards Learning Additional Languages
(12) How far do you agree with the following statements while learning other language(s)? Indicate your agreement (Note: lg=language; lgs=languages)

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>No opinion</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>One lg is enough. there is no need to learn more lg</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Additional lg knowledge helps the growth of mind</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More lgs makes personality more impressive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Additional lgs promotes national integration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will try myself as proficient as native speaker</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I would like to learn only spoken form of other lgs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Additional lgs open more job/business opportunities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Attitude towards Function of Languages
(13) How far do you agree with the following statements with reference to your mother tongue and other languages? Please mention your preferred language in the following blanks.

a) I like-------------------------------------------------------------language and am proud of it.
b) I can express myself best in----------------------------------------language.
c) I will try my best to encourage my children to speak ---------------language.
d) I feel good at home when I talk in-----------------------------------language.
e) ---------------------------------------------language is useful for employment.
f) ----------------language is essential for promoting communication across groups.
g) ----------------------------------------------language gives me a sense of separate identity.
h) ---------------------------------------------language is source of cultural and literary development.
i) ___________________________ language can function as a nation's language.

j) ___________________________ language is functioning as an official language.

k) The knowledge of __________ language is symbol of prestige/social status.

l) The knowledge of __________ language is necessary for development of science and technology.

m) The knowledge of __________ language is necessary for national unity.

Section [4]

Please give your comments, suggestions and ideas if you have any

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
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