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

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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:
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➢ 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 flourishment, 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
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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
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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, Swarsiti, 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.
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
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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 assess 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:
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
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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.
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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
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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 preschool 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
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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.
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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
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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
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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.
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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.