Chapter 1

Introduction

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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 *dnghu-*, "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.
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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) Kannada (9) Malayalam (10) Oriya (11) Punjabi (12) Kashmiri (13) Sindhi (14) Konkani (15) Nepali (16) Manipuri (17) Assamese (18) Sanskrit (19) Bodo (20) Dogri (21) Maithili 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>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of The Language</th>
<th>2001(N)</th>
<th>1991(N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindi*</td>
<td>42,20,48,642</td>
<td>32,95,18,087</td>
</tr>
<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>
</tr>
<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. Umraojanada, 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)  
\[\longrightarrow\]  
Stimulus 2  
(visits to grandmother)  
\[\longrightarrow\]  
Pleasurable feelings

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

**Operant conditioning**

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

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

http://wps.prenhall.com/wps/media/objects/1194/1223597/

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.
Chapter 1: Introduction

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*

![Figure 1.3: Triangle of Attitude](image)

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 **mentalistic 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, Banglore, Hyderabad and Patna. This is because there were the limitations of time as well as the limitations of expanses. 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 addressed 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 under lying 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. Chapter3 and Chapter4). 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.