

# Language Configuration and Language Attitudes : A Case Study of Hyderabad City.

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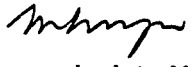
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CERTIFICATE

This dissertation entitled LANGUAGE CONFIGURATION AND LANGUAGE ATTITUDES : A CASE STUDY OF HYDERABAD CITY, submitted by Arozie Seelam, Centre of Linguistics and English, School of Languages, Jawaharlal Nehru University, New Delhi, for the award of the degree of Master of Philosophy, is an original work and has not been submitted so far, in part or full, for any other degree or diploma of any University. This may be placed before the examiners for evaluation for the award of the degree of Master of Philosophy.

  
Dr. R.S. Gupta  
(Supervisor)

  
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IN FOND MEMORY OF  
MY BELOVED FATHER

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(AROZIE SEELAM)

## ABBREVIATIONS

T	-	TELUGU ONLY
U	-	URDU ONLY
E	-	ENGLISH ONLY
H	-	HINDI ONLY
T/U	-	TELUGU AND URDU TOGETHER
T/E	-	TELUGU AND ENGLISH TOGETHER
T/H	-	TELUGU AND HINDI TOGETHER
U/E/T	-	URDU, ENGLISH AND TELUGU TOGETHER
T/H/E	-	TELUGU, HINDI AND ENGLISH TOGETHER
T/U/H/E	-	TELUGU, URDU, HINDI AND ENGLISH TOGETHER
U/E/H	-	URDU, ENGLISH AND HINDI TOGETHER
O.T.M	-	OLDER GENERATION TELUGU MALES
Y.T.M	-	YOUNGER GENERATION TELUGU MALES
O.T.F	-	OLDER GENERATION TELUGU FEMALES
Y.T.F	-	YOUNGER GENERATION TELUGU FEMALES
O.U.M	-	OLDER GENERATION URDU MALES
Y.U.M	-	YOUNGER GENERATION URDU MALES
O.U.F	-	OLDER GENERATION URDU FEMALES
Y.U.F	-	YOUNGER GENERATION URDU FEMALES
T.S.F	-	TELUGU SPEAKING FAMILY
U.S.F	-	URDU SPEAKING FAMILY
T.S.	-	TELUGU SPEAKERS

U.S. - URDU SPEAKERS  
H.S. - HINDI SPEAKERS  
E.S. - ENGLISH SPEAKERS  
T.M. - TELUGU MEDIUM  
U.M. - URDU MEDIUM  
E.M. - ENGLISH MEDIUM

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**CHAPTER I**

**INTRODUCTION**



## INTRODUCTION

Language as a social product shot into importance in late 60's with the advent of sociolinguistics as a distinct branch of linguistics. Ever since, a plethora of linguistic phenomena have been studied against the backdrop of social reality. Attempting to define the subject matter of sociolinguistics, Fishman (Fishman, 1970: 2) feels that it is the discipline, that seeks to determine (among other things) who speaks what variety of what language to whom, when and concerning what. Thus, Fishman limits the scope of the field to the extent of describing language in relation to society. For William Labov, the object of analysis is no longer an utterance or collection of connected utterances. Rather it is the statistical data that result from quantifying linguistic variables and correlating them with external variables in all the utterances of the corpus, which itself is obtained from a socio-economically representative sample of speakers (Beatriz R. Lavandera, 1988;2-3).

One important question that is conspicuously, missed out in these definitions is the 'why?' of the linguistic phenomena. Some sociolinguists have taken up this question 'why?' and attempted to answer it by

dealing with language attitudes. The issues raised in social psychology are being incorporated into sociolinguistic studies. In fact, social psychology influenced sociolinguistics in recent years in analysing language attitudes. Thus 'A social psychology of bilingualism' ( Lambert, 1967) set up a new trend, what may be called psycho-sociolinguistics. The present study is one such attempt to analyse language attitudes in a society of multilingual configuration.

#### **Attitude :**

Any study of language attitudes involves a certain understanding of attitudes in general. To go by Milton Rokeach's definition, "An attitude is a relatively enduring organisation of beliefs around an object or situation predisposing one to respond in a preferential manner" (International Encyclopaedia of social sciences, Vol.1, ). Thus, attitudes are steerers of behaviour in a preferential manner. Attitudes are built up through beliefs. A belief is said to consist of three components, namely,

1. Cognitive component
2. Affective component and
3. Behavioral component

In the cognitive component a person's knowledge is stored. This component is a potential store-house of individual's capability to discriminate between good and bad. The individual's discriminating potential finds expression in affective component of belief due to which certain feelings are stirred up. Finally, the behavioral component is the one which translates the individual's feelings into actions governed by different contexts.

Attitudes are acquired by learning from past experiences. Individuals in a society have varied experiences depending upon the environment defined by their respective socio-cultural matrices. Thus, there is no objective pattern of reaction to a particular stimulus. The negative perception of object by wishful preference is called prejudice. Thus Otto Klienberg talks of prejudice as referring to a prejudgement or a preconcept reached before the relevant information has been collected or examined and therefore based on inadequate or even imaginary evidence.

## Language Attitudes:

As had been discussed in earlier studies social psychology had great impact on sociolinguistics which paved way for the evolution of a new field of enquiry called psycho-sociolinguistics. Now that we have defined attitudes, let us see what language attitudes are. According to Ferguson they must be defined in relation to the referent. For him, the language attitudes, are "Elicitable shoulds on who speaks what when and how". Obviously, Ferguson feels that the real nature of language attitudes are to be found in the actual context wherein individuals come into communication contacts. It is primarily the attitudes or predisposed prejudices or presumptions that govern the speech and discourse strategies of the individuals.

We shall examine another definition of language attitudes, i.e. "those attitudes which influence language behaviour and behaviour towards language" (Robert L. Cooper and Joshua A. Fishman, 1973). The definition of language attitudes in terms of referent seems more acceptable. Here, referent could be the people of a particular language those speaking a particular language, and so on. As would be unfolded

in the later chapter, this work is dedicated to unearthing the language attitudes, i.e., attitudes toward the language and toward the speakers of the language. To be precise, the referents are Urdu and Telugu languages on the one hand and the speakers of Urdu and Telugu on the other.

The nature of language attitude studies has been characterised as

1. Those which explore general attitudes toward language skills (e.g. which languages or varieties are better than others, to what extent literacy is valued, etc.);
2. Those which explore stereotyped impressions toward language, their speakers, and their functions; and
3. Those which focus on applied *aspects* (e.g. language choice and usage, and language learning) (Mauriel Saville Troike, 1982. 168)

Society is a crucible of different people hailing from different ethnic backgrounds. The preconceived prejudices or presumptions about speakers of the different languages get crystallised when they come into contact on their speech. Making judgements

about people according to linguistic features is a common form of stereotyping; it is possible because of the highly visible nature of the markers in language which are correlated with associated with the longing on the part of a group to seek identity. Self-identity is the prime force behind ethnicity where language plays expressive role. Language is the carrier of ethnicity. Ethnic identity encourages the feeling of oneness and tends to intergate people of same ethnic background. Ethnicity is self-defined in the sense that it is what the ethnic -group feels about itself. Thus, physical similarity is one of the dominant factors which makes the group feel that it is different from other groups. The feeling or belief that a group has common biological descent brings about ethnic solidarity. Ethnicity can be thought of as a sense of group identity deriving from real or perceived common bonds such as language, race or religion' (Edwards, 1985 P.254). Ethnicity is also other-defined in the sense that it is what the other group feels about a particular group.

Ethnicity is an ascribed status. A person is not free to choose the membership of ethnicity of his liking. It is ascribed from his birth. In a way, we can say extralinguistic categories in a society, such

as race, sex, age, social class religion and ethnicity (Mauriel Saville Troike, 1982; 180 ). Ralph Fasold also testifies to this observation and claims, "Attitudes toward language are more often the reflection of attitudes toward members of ethnic groups (Fasold, 1980; 158).

Language attitudes may be factorised into ~~two~~ units, namely, the structure of the attitude (Cognitive-affective-behavioral component and the object of the attitude (Robert. L.Cooper and Joshua. A. Fishman, 1973,.8).What we mean by the object of the attitude in a particular communicative situation. Now, suppose a Telugu speaker happens to be in the Urdu speaking area. For his day to day needs he will use Urdu in order to accommodate the linguistic aspirations of Urdu speakers. Although the Urdu speakers can understand Telugu, since they have negative attitudes toward that language, the Telugu speaker invariably uses Urdu in order to expect responses from the Urdu speakers and to avoid potential mistreatment by the same. So, the point that is being made out here is that the subject of the attitude decides which language is to be used in what context and to sense what purpose. Thus, one should not draw generalised

conclusions because what is true of the usage of one language at one place is not necessarily true for all places. The function of a language in a certain domain at a place may be assessed positively. But it is not necessary that this language has the same function in the same domain at a different place. What is implied in the above discussion is that the function of a language keeps varying from one society to another depending upon the history, culture, religion and the place where that language is spoken which together constitute the communicative environment.

#### **Language, ethnicity and identity :**

The relationship among language, ethnicity and identity is crucial in analysing language attitudes. Ethnicity is rightly understood as an aspect of a collectivity's self-recognition in the eyes of outsiders. (J.A. Fishman, 1977; 17). Thus, according to Fishman the concept of ethnicity is that every person is born into a particular ethnically constituted environment determined by language, race, religion and may be geography. Just as in Hindu society where caste is an ascribed status, similarly ethnic status is also



ascribed but with a difference, i.e. it is determined by factors like common race, religion etc.

Ethnic solidarity grows with the mechanisms reinforced by language, religion etc; in the socialisation process. This kind of socialisation process determines the group boundaries. The group boundary is sustained by shared objective characteristics (by language, religion etc.) or by more subjective contributions to a sense of groupness or by some combination of both (Edwards, 1985; 10) or by being united by emotional bonds; although they may share a common heritage far more important however, is their belief that they are of common descent' (Edwards, 1985; 40-1).

Language, in a broader sense is the symbol of ethnicity. So, now let us turn our attention toward language in inter-ethnic relations. In the following lines, the ideas put forth by Giles, Bourhis and Taylor shall be reviewed. The ethnolinguistic vitality is dependent on three factors, namely, the status, Demographic and Institutional Support factors (H.Giles, R.Y. Bourhis and D.M. Taylor, 1977, 08). If a linguistic community enjoys more status its

corresponding consequence is that it enjoys a higher degree of vitality. Similarly, vitality is directly proportional to demographic distribution of people of a particular language. If the number of people are evenly distributed over a particular area, then their language has more vitality. The third factor i.e. Institutional Support pertains to the patronage a particular language gets in various public affairs. All these three factors are significant in determining the vitality of a linguistic group, their relatively less vitality leads to adopt various strategies to improve their position.

Tajfel proposes three group strategies which subordinate groups may adopt in order to achieve these ends; strategies of social changes. The first of these (which a group is considered to adopt often *intitively*) is for the group as a whole to assimilate culturally and psychologically with members of the dominant group. A second strategy might be to ~~red~~define the previously negatively, valued characteristic of the group (e.g. skin colour, hair style, dialect) in a more positive, favourably-percieved direction. The third strategy might be the creation of new dimension not previously used in intergroup comparisons on which the group may

assume a new positive distinctiveness from the other. Thus, central to Tajfel's theory are the concepts that include social categorization, social identity, social comparison, psychological distinctiveness, cognitive alternatives and group strategies (H. Giles, R.Y. Bourhis and D.M. Taylor, 1977, 320-21).

Giles's accommodation theory is yet another important factor in understanding inter-group relations. It is concerned with the adjustment of speech in order to reach out to or accommodate the sentiments and values of the interlocutors. Giles proposes that the extent to which individuals shift their speech style toward, or away from the speech style of their interlocutors is a mechanism by which social approval or disapproval is communicated. A shift in speech style toward that of another is termed convergence, whereas a shift away from the other's style of speech represents divergence (H. Giles, R.Y. Bourhis and D.M. Taylor, 1977; 322). In a diglossic set up, if the convergence is toward a high variety then it is called upward convergence and on the contrary if it is toward the low variety it is called downward convergence.

Then, the inter-relationship among language, ethnicity and identity is too complex and any study intended to explore the real nature of this relationship should be compounded by subtle and patient efforts. Following is a brief summary of the nature and amount <sup>of</sup> research gone into the language attitude studies. Quite a number of sociolinguists have carried out different studies. The first major study to have emerged in this area in that of W.C. Lambert. A social psychology of bilingualism (Lambert, 1967) is an attitude study conducted on the French-English bilinguals in Quebec. His primary concern was the inter-linguistic prejudices. In order to bring such prejudices to light he followed an indirect method called matched-guise method after which many people seemed to copy the technique. In matched-guise technique, the passages are recorded in two languages by a single person. The identity of the person was not revealed. The subjects were asked to assess the speeches. The English speeches and the French speeches were asked to assess the speaker's personality. Although matched-guise technique yielded good results it has its own serious problems. The most serious problem is that any bilingual cannot speak two different languages like native languages. Controlling

this variable is a difficult problem. Later, a study was made by Alison d'Anglijan and G.Richard Tucker with regard to the correctness and appropriate usage of French in Quebec. Bruce Fraser worked on unexpected reactions to various American-English dialects'. Leslie native English speech. This study was intended to see if the 'individual's speech will depend heavily upon his previously formed attitudes toward the dialect, social class and ethnic group membership of that speaker(Roger Shuy and Ralph. W.Fasold, 1973; 41). Besides this, Ellen Bouchard Ryan studied subjective reactions toward accented speech'. Jacqueline Sachs, Philip Lieberman and Donna Erickson studied<sup>c</sup>, anatomical and cultural determinants of male and female speech<sup>r</sup> which Roger Shuy and Frederick Williams probed into stereotyped attitudes of selected English dialect communities. Orlando. L.Taylor studied teacher<sup>s</sup> attitudes toward Black and non-standard English.

Even in India, though not many people showed interest in attitude studies, a significantly few works have been done. Aditi Mukherjee has worked on the inter-dialectal prejudices in Bengali which<sup>le</sup> U.N. Singh worked on the attitudes in a diglossic situation.

### **Objectives and the methodology of the present study:**

The objectives of the present study are inspired from previous studies. Hyderabad is the capital city of Andhra Pradesh. It is a highly ~~urbanised~~<sup>unbanished</sup> and industrialised city where in recent years there has been a constant flux of people of different languages settling there. Thus, it is a multilingual city as any other modern city is. As has been suggested in the previous discussion language attitude studies are particularly the phenomenon of multilingual societies. As such, Urdu and Telugu are the two main languages with a significantly long history in Hyderabad. The co-existence of these two linguistic groups with alarmingly divergent cultural and religious backgrounds prompted this study.

The objectives of the present study are

1. To probe ~~units~~<sup>into</sup> the nature of interlinguistic prejudices between Urdu and Telugu linguistic groups.
2. To study the attitudes toward Telugu and Urdu languages.
3. To see if there is nexus between religious attitudes and language attitudes.

These objectives are ~~recognition~~<sup>recurrent</sup> in many language attitude studies and the present study does not claim to be ambitiously different from them.

The method used in the study is called the direct method. It is thus called because for the entire data was routed through

1. Questionnaires (direct)
2. ~~Introduction~~<sup>Interviews</sup> and
3. Participant Observation.

The questionnaire was designed in such a way that the following data could be obtained

1. Personal Bio-data(socio-economic status)
2. Language exposure
3. Patterns of use of languages and
4. Language attitudes.

Both closed and open ended questions were designed. After administering the questionnaire personal interviews were taken to discuss certain aspects, like language conflicts ~~the~~<sup>their</sup> causes and nature etc. Besides this, participant Observation technique helped a lot to infer certain aspects relating to the preconceived motives of the people toward the people

and language of the other group.

The variables used in the study are

1. religions (Hindu and Muslim)
2. Language (Urdu and Telugu)
3. Sex (Male and Female)
4. Age (Young and Old)

Age-wise people upto twenty-five years have been taken as young category and those between forty and sixty as old. This classification is not done on strict physical criteria for youth and old age, rather they were looked upon as two generations with markedly different outlook to life.

The <sup>able</sup> ~~variation~~ that was kept constant is the socio-economic class. The middle class was the main class of <sup>enquiry</sup> ~~engaging~~ in this study. In all one hundred subjects were chosen at random. The questionnaires were administered at the schools, colleges, university, public offices and houses. The following table gives a picture of total allocation of questionnaires among the different variaties discussed.



	Male		Female	
	Young	Old	Young	Old
Urdu speakers	12	13	12	13
Telugu speakers	12	13	12	13

In order to get the required samples the aid of the local friends -was taken which made the ~~just~~ <sup>job</sup> ~~earlier~~ <sup>easier</sup>. Although initially there were some problems in convincing people to believe that the data they furnish would be ~~shortly~~ <sup>strictly</sup> used for research prupose, gradually all these problems were overcome.

**CHAPTER II**  
**LANGUAGE CONFIGURATION IN HYDERABAD**

## LANGUAGE CONFIGURATION IN HYDERABAD

### MULTILINGUALISM AND BILINGUALISM:

In the modern world, especially in the continents of Asia, Africa and South America we find the usage of more than two languages in a single society. We seldom come across a society where only one language is used for communicative purposes. Thus, "In many parts of the world it is just normal requirement of daily living that people speak several languages; perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organisation" (Wardhaugh, 1986, 94-95). This is what is known as multilingualism. In this chapter sharp distinction between multilingualism and bilingualism is attempted as the difference between the two terms is one of degree rather than of kind. However, the two terms shall be used only to signify the kind of situation we are referring to.

Multilingualism is the situation where more than two languages are spoken in a single society. It is almost a norm ~~that~~ (Wardhaugh, 1986.) <sup>a</sup> rather than a peculiarity. Similarly, bilingualism has been defined

variously in different phases of the evolution of linguistics, i.e. structural, transformational-generative and functional phases. In the structural phase, eminent scholars like Bloomfield defined bilingualism as 'native-like control of two languages (v. Swarajya Lakshmi, 1984:1). In this school of thought, a person is said to be bilingual if he is in possession of the linguistic structures in such a way that he would be able <sup>to</sup> use than in effective communication, like a native-speaker of each of these languages. Thus, in the structural phase, 'in the preoccupation with description of the structures of language, the functional problems onvising the social issues of languages in communication are totally ignored, <sup>while</sup> ~~which~~ in the Chom/skyan phase it was thought that bilingualism is the innate capacity of the so called native speaker-hearer to pick up two languages in concrete situation in a heterogeneous society, while the sociolinguistic approach to bilingualism is based on the centrality of speech variation and the social function it serves in linguistic communication (C.V. Bhuvaneshvari, 1983; 4-8).

## FACTORS RESPONSIBLE FOR MULTILINGUALISM

There are various factors that bring about multilingualism. They can be classified as :

1. External factors and
2. Internal migration.

Fasold (1984) has dealt with the external and internal factors that cause multilingualism. They are 1. Migration, 2. Imperialism, 3. Education and 4. Border areas. Of these, 'federation' is strictly an internal factor which migration is both internal and external factor.

### Migration:

Fasold identifies two kinds of migration. One kind of migration is that a large number of people from a neighbouring territory come and settle in the adjoining territory thus imposing their language on the original inhabitants of the adjoining territory. The other kind of migration is that a small group of people go to another territory and get assimilated into the culture of that area. This is a case of linguistic acculturation. For example, Indians settled in the U.S.A. is a case of second type of migration.

### **Imperialism:**

Fasold has identified three kinds of imperialism. They are

1. Annexation
2. Colonisation and
3. Economic imperialism.

In the case of annexation and colonisation, "control is taken with relatively few people controlling nationality actually taking up residence in the new area" (Fasold, 1984, 10). In the case of economic imperialism, the control of the original nationalities is taken without any political interest. For the economic goals of the imperialist country, the domestic government are forced to effect some policies pertaining to languages in such a way that they are fruitful for the imperialist forces.

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### **Federation:**

Consequence of annexation and colonisation is federation. In Africa and Asia the diverse ethnic groups of nationalities are forced to form federations (Fasold 1984;10) for the benefits of early political

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manoeuvring. But this creates problems because the diverse linguistic groups try to exert pressure on the government for cession. Bangladesh is an example of a state <sup>formed</sup> ~~from~~ out of the identity crises on linguistic <sup>nes</sup> ~~lives~~.

#### **Border areas:**

Multilingualism is also effected due to constant int<sup>n</sup>teaction between two border areas. Fasold cites the example of U.S.A. collecting taxes from Canadian territories claiming obligation to that extent.

Apart from these factors, in the modern period there are two more factors contributing to multilingualism. They are

1. Industrialisation and
2. Urbanisation.

In fact, these factors are not to be seen as two different factors with mutual exclusiveness. In a way one is the consequence of the other. Thus, urbanisation is the consequence of industrilisation. All the factors combine to effect multilingualism thus paving the way for problems of complex nature,

especially diglossia which will be dealt with later in this chapter.

The concomitant existence of more than one or two languages in a society has called for the rise of <sup>s</sup> ~~much~~ concepts as

1. Speech community and
2. Verbal repertoire <sup>oire</sup> ~~ion~~.

within the sociolinguistic terminology. Let us turn our attention to these concepts.

#### **Speech community:**

Speech community has been variously defined by various scholars. For John Lyons, it includes all the people who use a given language, for Charles Hockett, it is the whole set of people who communicate with each other, for Bloomfield it is a group of people who interact by means of speech; for Gumperz, it is any aggregate and frequent interaction by means of a shared body of verbal signs and sets off from similar aggregates by significant differences in language use; for Labov <sup>v</sup> ~~r~~ it should not be defined by the commonness of linguistic measures shared by a group of people, for



Le Page and Bolinger, it is characterised by the individuals preference of identification from among several linguistic and social groups (Hudson, 1984: 25-8). <sup>Surveying</sup> ~~Suggesting~~ all these definitions, Hudson says:

"Each of them allows us to define a set of people who have something in common linguistically- a language or dialect, interaction by means of speech, a given range of attitudes to varieties and items. The sets of people defined on the basis of different factors may, of course, differ radically-one criterion allows overlapping sets, another forbids them and so on-but there is no need to try to reconcile the different definitions with one another as they are trying to reflect different phenomena."

However, as long as there is no reconciliation among these definitions, it becomes difficult to use the phrase 'speech community' as a reference term. Hence, for all practical purposes, Fishman's 1972 :28) definition of speech community that 'it is one all of whose members share at least a single speech variety and the norms for its appropriate use' appears <sup>more</sup> ~~eminently~~ appropriate.

### **Verbal repertoire:**

As pointed out by C.V. Bhuvaneshwari (1983: 10-11) according to Gumperz (1964) the totality of speech varieties regularly employed by a speech community in the course of socially significant interaction constitute, the verbal repertoire of that community. The diversity of speech community is directly dependent on the diversity of the verbal repertoire since the verbal repertoire of a speech community is a reflection of its role repertoire (Fishman, 1972: 32).

### **Diglossia :**

Diglossia is almost a norm in a bilingual society. Ferguson (1959) introduced the term into the sociolinguistic register, based on his observation in Greece, Arabic world and Switzerland. Generally speaking, diglossia is a bilingual situation where one language is considered to be High variety (H) and the other, Low variety (L) depending on their respective functions in society. Ferguson defines diglossia as: 'a relative state of language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, lightly codified (often grammatically

more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation". (Hudson, 1984:54). Thus, Ferguson talks of interlinguistic diglossia i.e. diglossia existing between two languages. This kind of diglossia is found in Hyderabad between Dakhini Urdu and Telugu.

Fishman (1971) has modified Ferguson's definition of diglossia by extending the scope to include varieties of the same language. Unlike Ferguson, Fishman says that there is interlinguistic diglossia to, i.e. the diglossia as apparent from different functions of two dialects of the same language. To draw an example from Hyderabad, we see that the coastal Telugu dialect and the Telangana Telugu dialect are conspicuously in diglossic relationship. The coastal variety is looked upon as (H)variety and that of Telangana as (L) variety. This kind of relationship has developed as the coastal dialect has undergone standardization process and higher level functions in society.

Fasold (1984) has attributed higher <sup>he</sup> ~~pe~~stige higher function, good literary heritage, complex system of acquisition, standardization, higher volume of lexicon and complex system of phonology to (H) variety.

#### **LANGUAGE CONFIGURATION IN HYDERABAD:**

##### **TOPOGRAPHY:**

Hyderabad is the capital of Andhra Pradesh situated in latitude 17 21'45"N and longitude 78' 30'10"E on the river Musi, which is here between 400 and 500 feet wide. It stands at a height of about 18,00 feet above sea-level and is at a distance of 389 miles north-west from Madras, 449 south-east from Bombay, and 962 south-west from Calcutta.

#### **THE HISTORY OF TELUGU-URDU BILINGUALISM IN HYDERABAD:**

Telugu is the second largest spoken language in India, only next to Hindi. It belongs to the Dravidian family of languages, especially the central Dravidian group. The present Telugu script has evolved from Southern Brahmi.

The history of the Telugu language begins with the opening of the Christian era when we find certain

Telugu words in the Prakrit<sup>inscri</sup> inscriptions of the Andhra ruling dynasties-The satavahava rulers and their successors in the Telugu country (Korda Mahadeva Sastry, 1969 :1). The sanskrit inscriptions given us evidence of Telugu from the 4th C.A.D. Mahadeva Sastry periodises Telugu as follows:

Pre-historic Telugu	c600-200 B.C.
Old Telugu	200 B.C.-1000A.D..
Middle Telugu	1000A.D.-1600A.D.
New Telugu	1600 A.D.-onwards

Mahadeva Sastry claims that the inscriptions in Telugu language in 60 A.D., linguistically show the features of Old Telugu. Middle Telugu is represented by the Mahabharata of the Kavitraya and other works of that tradition, the works of the saiva poets and the numbers inscriptions which serve as the major evidence for understanding the development of the living language (K. Mahadeva Sastry 1969'4-5).

There is evidence to state that present form of Telugu spoken in Andhra dates back to the 17th century A.D. Thus, Telugu has a long history, in fact, it has been the language of the people inhabiting Andhra Pradesh for centuries.

Urdu language, especially Dakhini Urdu, which is our focal point, is an Indo-Aryan language, a sub-branch of Indo-European family of languages. The script of Dakhni-Urdu is that of Perso-Arabic and the language resembles Hindi. The two major differences between Urdu and Hindi are that the former borrowed words from Persian and the latter from Sanskrit and that Hindi uses Devanagari script as against the Perso-Arabic script of Urdu. The difference between the Northern Urdu and Dakhini Urdu is that the latter is tremendously influenced by the languages in the Deccan area at all linguistic levels, namely, semantic, lexical, grammatical and phonological. <sup>ue</sup>Brace Pray (1972,1) (~~Part~~) says that the grammatical structure of Dakhini Urdu is more similar and convergent to that of the Dravidian language with which Dakhini Urdu has so long been in contact.

Let us, now deal with the process by which Urdu had come to stay in Andhra Pradesh thus planting the seeds of bilingualism.

The invasion by Alauddin Khalji, politically marked the coming of the Muslims into the Deccan. Though politically the Muslims were in no way

important, towards the close of the 13th century, small colonies of Arab traders had settled at various points in and near the ports in the coastal areas. A few muslim missionaries and saints had taken their abode at various centres in the kingdom of Devagiri, Kakataya and Hoysalas. These people had communication with the South hearing of the riches in the South indeed acted as an incentive to Allauddin to invade the South. Allauddin first invaded Devagiri in 1296 and claimed tribute from king Ramadeva with the campaign of devagiri and establishing his position in Delhi, he formulated his<sup>s</sup> Deccan policy of making his vassal states. The next campaign was in 1302- and this time to Warangal, which failed, this being the first incursion in Andhra. In 1321, Khaliji's were overthrown by the Tughlaqs and fresh rules were formed on the Deccan policy. Ghiyosudin Tughlaq sent his son to fight against Warangal who successfully laid siege and captured Warangal. The subjugation of the Deccan and the South was, however only temporary. As this part of the dominion was far from the seat of <sup>quest</sup> ~~context~~ the forces of disintegration ~~there~~ had free play.

Culturally, these invasions played an important role in bringing the Muslim culture to the Deccan and

its highest form can be seen in language. Persian was seen during this period in its crude use in the Deccan along with the native languages.

It was the time when Bahmani Kingdom was founded in the Deccan in 1346 with Ismail Muth as the first independent sultan of the Deccan. This kingdom soon consolidated itself and gave political stability in the Deccan.

The Bahmanis split into five kingdoms of Berar, Bijapur, Bidar Ahmednagar and Golconda after two hundred years of rule. These five kingdoms declared independence and each exerted its rule in the respective regions. By 17th century the kingdoms of Bijapur and Golconda could finally consolidate the whole of Deccan. The kingdom of Qutab shahis became important in the Eastern parts of the Deccan and its kingdom spread as far as the <sup>Coromandel</sup> ~~commander~~ coast to Madras. With the establishment of Qutab Shahis, it marked the first independent Muslim rule in Andhra. The greatness of the Kingdom lies in the fact that it could assimilate well in the region. One major contribution of this kingdom was the language. Muslim kings patronised poets and writers, and likewise most of



Hindu ~~mother~~<sup>nobility</sup> showed special liking for ~~Per~~<sup>u</sup>sian. The people on the other hand assimilated their languages. These contacts gave rise to a new type of spoken language called Dakhini. This language which is found in Telangana can be seen as a classic example of consciousness among the people, had its roots during the Qutabshahi Muslim rule in population during the period and significantly, now in Hyderabad, in the largest minority.

All these factors made Hyderabad a place with distinct culture, a culture which is reflected even today in language, food habits and other social aspects.

#### **THE PRESENT LANGUAGE CONFIGURATION IN HYDERABAD;**

In the modern period, Hyderabad has become increasingly multilingual since there is a constant influx of people from other states into the city. But basically, we find Urdu-Telugu bilingualism. According to a study conducted by V.Swarajya Lakshimi (1984, 22-23)

Even though the percentage of Telugu speakers in Hyderabad district was to the tune of 80%, the

percentage of Telugu speakers in Hyderabad city was limited to only 9%. In 1941, the percentage of Urdu speakers in Hyderabad city was 56.7%. Even though in 1951 the population of Urdu speakers in Hyderabad district was 35.2%, 45.4% was contributed by Hyderabad city. In 1961, after the formation of Andhra Pradesh, the Urdu speaking population of Hyderabad district has fallen to 26%. However, the major contribution was still from Hyderabad City area comprising about one third of the total Urdu speaking population of the district. The language of the city people was therefore liable to be most influenced by Urdu than that of the people from the districts."

The table that follows on the next page shows the percentage of both Hindu and Muslim communities. The rate of increase among the Hindus is 37.09% while that of Muslims is 31.55%. Although these figures are representative of distinct population, Muslim population keeps increasing in Hyderabad city itself.

In Hyderabad of the modern times, migration is one of the most important factors responsible for multilingualism. Although from all states in India, there is a continuous flow of people coming into the

Table 1

Migrants by sex, place of residence, duration of residences and reason for migration-Urban.

Last residence	Rural or town status of last residence	Total migrants		Employment		Education		Family		Marriage		Others	
		males	females	males	females	Males	females	Males	females	Males	females	Males	females
T		70262	62449	3114	3605	3249	2331	18884	29606	577	16785	16430	10121
R		21038	17066	9580	1277	691	445	5009	7094	174	5376	5635	2374
G		48814	42080	21335	2279	2546	13727		23341	403	11547	10753	7237

Source: Census of India Report, 1981

city. The table given on next page reflects this phenomenon.

After independence there have developed cleavages in the attitudes of the people belonging to either linguistic group (Urdu and Telugu). Urdu was once upon a time dominant and its excessive imposition in all walks of life invited negative attitudes from the Telugu speakers. But now, Urdu has been dethroned and Telugu is back as an official language. The Muslims in Hyderabad have been relegated to the minority and there is a constant feeling among them that their language is not being represented adequately in government agencies. Thus a polarisation of attitudes between two linguistic groups have been effected. The third and fourth chapters deal with the nature of such attitudes.

Table 2

Growth of major religious communities showing (a) percentage  
to Total population (b) Percentage increase in 1971-81

Dist.	Census year	Total popu- lation	% increase in total population	Population	Hindus % to total popu- lation	Percentage increase 1971-81
Hyderabad	1981	2260702	34.36	1371,010	60.65	37.09
	1971	1682537		1000086	59.44	
					Muslims	
Hyderabad	1981			811781	35.91	31.55
	1971			617087	36.68	

Source: Census of India "Report, 1981.

CHAPTER III  
ANALYSIS PART I  
LANGUAGE EXPOSURE AND LANGUAGE USE

## ANALYSIS PART - I

### LANGUAGE EXPOSURE AND LANGUAGE USE

The questionnaire was designed in such a way that the informants' exposure to languages (Telugu, Urdu and English), their patterns of use of these languages and their mutual attitudes towards their respective languages are known. Thus, the analysis part of the present study will be dealt with under three heads, namely,

- a) Language exposure
- b) Patterns of use of languages, and
- c) Language attitudes.

However, in this chapter we shall concern ourselves with language exposure and patterns of use of languages.

#### LANGUAGE EXPOSURE:

Question numbers, 13, 14 and 15 in the questionnaire <sup>deals with the</sup> exposure of the informants to Telugu, Urdu and English. The desire to study the extent of language exposure forms part of the present study as it has some bearing on the language attitudes. Thus, question number (13) deals with the academic profile of the informants which gives us an idea of the extent of

Table 3

Academic Profile

Q.No. 13	PRI			SEC			BEG			P.G.			AMY OTHER		
	T	U	E	T	U	E	T	U	E	T	U	E	T	U	E
O.T.M	84.61		15.38	84.61		15.38	7.69		84.38		38.46				7.69
Y.T.M	58		58	41.66		58.33	16.66		83.33		100				16.66
O.T.F	92.38		7.69	69.23		38.76	46.15		23.87	7.69	15.38		7.69		15.38
Y.T.F	16.66		83.33	16.66		83.33			100		100				
O.U.M	8.33	83.33	8.33	8.33	75	16.66		8.33	75		8.33	25			
Y.U.M.	7.69	7.69	84.61	7.69	7.69	84.61		15.38	84.61		7.69	38.76			
O.U.F		91.66	8.33		8.33	16.66		8.33	66.66		8.33	8.33			
Y.U.F		53.84	46.15		53.84	46.15		7.69	92.3		7.69	7.69			



academic qualifications and the media of instruction at various levels of education, namely, primary, secondary, degree and post graduate levels below are given the percentages of the qualifications of the informants of various educational levels and their media of instruction at these levels.

### **Male Urdu Speakers**

#### **Primary Level :**

While there is not much of a difference between the percentages who had Telugu as the medium of instruction at primary level we see that the percentage of the older generation who had Urdu as the medium of instruction is 83.33% as against just 7.69% in the case of younger generation. Similarly, 84.61% Urdu speaking youngsters had English as the medium of instruction as against 8.33% in the case of their older counterparts.

#### **Secondary Level:**

At secondary level 75% of the older people had Urdu as medium of instruction while 84.61% of their younger counterparts had English as the medium of instructions at this level.

**Degree:**

At the graduation level 75% of older people studied through English medium as against 84.61% of the youngster who did graduation studies in English medium.

**Post Graduation Level:**

At post graduate level 25% of the older people had English medium, while 30.76% of the younger generation had English.

**Female Urdu Speakers****Primary Level:**

None of the Urdu speaking younger generation women had studied in Telugu medium at any level. While 91.66% of the older women had studied through Urdu medium only 53.34% of their younger counterparts had Urdu at primary level.

**Secondary Level:**

At secondary level 53.84% of the younger women had studied through Urdu medium as against 83.33% of their older counterparts. We find that 46.15% of the younger generation members studied through English medium as against 16.66% of their older counterparts.

**Degree Level:**

At the degree level, 92.3% of the younger Urdu women studied in English while only 16.66% of the older generation members have English as the medium of instruction.

**Male Telugu Speakers****Primary Level:**

Only 50% of the young Telugu men have Telugu as the medium of instruction while 84.61% of the older generation members studied through Telugu medium schools. We see that 50% of the younger generation members have studied in English as against 15.38% of the older generation.

**Secondary Level:**

While 41.66% of the youngsters studied in Telugu medium schools 84.61% of the older generation members studied in the same type of schools. We find that 58.33% of the youngsters have studied in English medium as against 15.38% of their older counterparts.

**Degree Level:**

At graguate level 100% of the youngsters studied in English as against 38.46% of the older generation Telugu speakers.

**Female Telugu Speakers****Primary Level:**

Only 16.66% of the younger women studied in Telugu medium schools as against 92.3% of their older counterparts. On the contrary, 83.33% of the young women studied through English medium as against 7.69% of the older generation women.

**Secondary Level:**

We find that 16.66% of younger women studied through Telugu medium as against 69.33% of their older counterparts. While 83.33% of the younger generation members studied in English medium only 30.76% of the older women had English as the medium of instruction at the secondary level.

**Degree Level:**

While no young woman studied in Telugu medium school 30.76% of the older women had Telugu as the

Table 4

Table showing the percentage of the informants' knowledge of various languages.

Q. No.14.	T	U	E	T/E	U/E	U/T/E
O.T.M	100	100	100			100
Y.T.M	100	100				100
O.T.F	100	69.23	84.61	23.07		61.53
Y.T.F	100	83.33	100	16.66		83.33
O.U.M	83.33	100	84.61		16.66	83.33
Y.U.M	53.84	100	100		38.46	61.53
O.U.F	50	100	84.61		16.66	46.15
Y.U.F	53.84	100	91.66		23.07	53.84

medium of instruction at the degree level. We find that 100% of the young women studied through English as against 23.07% of the older women.

**Post-graduate level:**

While 100% of the young Telugu women had English as a medium of instruction only 15.38% of their older counterparts did post-graduate studies through English medium.

Question number (14) in the questionnaire pertains to the languages the informants know.

**Male Urdu Speakers:**

As many as 100% of the male informants (both the age-groups) know Urdu. While 83.33% of the older people know Telugu while only 53.84% of the younger generation members claim knowledge of Telugu. Among the older generation 84.61% claim knowledge of English as against 100% of the younger generation. In all, 83.33% of the older people know Urdu, Telugu and English put together, as against only 61.53% in the case of younger counterparts.

Table 5

LANGUAGE SKILLS IN VARYING DEGREES (IN PERCENTAGES)

Q. No: 15	TELUGU			URDU			ENGLISH			TEL/URD			TEL/ENG			URD/ENG			URD/TEL/ENG		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
O T H	READ	7.69				92.30							92.30			7.69	7.69				
	WRITE	7.69				92.30							92.30			7.69					
	SPEAK	7.69			46.15	38.46		7.69					76.92							15.38	
	UNDERSTAND					84.61							84.61							15.38	
Y E S	READ	8.33			8.33	91.66		8.33					91.66								
	WRITE	8.33			8.33	91.66		8.33					91.66								
	SPEAK	16.66			66.66	16.66							83.33			16.66					
	UNDERSTAND	8.33			66.66								33.33								
O T H	READ	15.38				91.30		15.38					84.61								
	WRITE	15.38				92.30		15.38					84.61								
	SPEAK	15.38			53.84	15.38							84.61							30.76	
	UNDERSTAND	7.69			53.84	15.38							84.61								
Y E S	READ		16.66							8.33			75								
	WRITE	8.33	16.66							8.33			66.66								
	SPEAK	8.33	8.33		83.33	16.66	8.33	8.33					83.33								8.33
	UNDERSTAND	8.33			83.33	16.66		8.33					83.33								
O T H	READ		25	50	16.66			8.33	8.33				8.33	8.33		66.66				8.33	
	WRITE		25	50	16.66			8.33					8.33			66.66				8.33	
	SPEAK		58.33		25									25		58.33				16.66	
	UNDERSTAND		41.66						16.66			16.66				50				33.33	
Y E S	READ			84.61	38.46	7.69	15.38		38.46				15.38			38.46					
	WRITE	7.69		7.69	30.76							16.66	15.38			46.15				15.38	30.76
	SPEAK		38.46		38.46						46.15		46.15			46.15				15.38	30.76
	UNDERSTAND	46.15	38.46		38.46								38.46			46.15				15.38	
O T H	READ		50	25				8.33					8.33			66.66				16.66	
	WRITE		41.66	25		8.33			8.33		8.33	8.33	8.33			66.66				8.33	
	SPEAK		50						8.33		8.33		8.33			58.33				33.33	
	UNDERSTAND		30.76	8.33												41.66				33.33	8.33
Y E S	READ		38.46	23.07			7.69	7.69				7.69				61.55				23.07	
	WRITE		46.15	30.76		7.69	7.69	7.69								69.23				15.38	
	SPEAK		76.92													76.92				23.07	
	UNDERSTAND		69.23													76.92				20.76	

**Female Urdu Speakers:**

As many as 100% of the women (both the age-groups) know Urdu. As far as the knowledge of English concern it is 91.66% in the case of older generation as against 84.66% in the case of younger generation. We see that 61.53% of the older women know Urdu, Telugu and English put together, as against 53.84% in the case of the youngsters.

**Male Telugu Speakers:**

All the Telugu male informants (both the age-groups) know Telugu, Urdu and English.

**Female Telugu Speakers:**

While 100% of the Telugu women, respective of the age group know Telugu 83.33% of the younger generation members know Urdu against 69.23% in the case of older people. We see that 100% of the youngsters know English as against 84.61% of their older counterparts. In all 83.33% of the youngsters know Urdu, Telugu and English put together, while only 61.53% of the older age groups know these languages.

Question number (15) deals with the proficiency in the different language skills in varying degrees.



The language skills in varying degrees are represented by numbers 1,2 and 3. (clue: 1=very well, 2=to some extent and 3=not at all). The exposé on informants in various language skills i.e., reading writing, speaking and understanding are dealt with comprehensively. The important aspects of these traits shall be discussed in following pages.

#### **Male Telugu Speakers:**

As many as 100% of the male informants can read, write, speak and understand Telugu. We find that 66.66% of the youngsters can, to some extent, speak and understand Urdu while non of them can read write Urdu. We also find that 91.66% of the youngster do not know how write and read Urdu. As many as 91.66% of the youngsters can write and read Telugu and English while 83.33% can understand and speak Telugu and English put together.

Similarly, among the older generation, 92.38% of them can neither read nor write in Urdu while 84.61% and 46.15% of them can understand and speak Urdu to some extent respectively. Thus, 92.38% of the older can read and write very well in English and Telugu put together while 76.92% and 84.61% of them can speak and

understand Telugu and English respectively.

**Female Telugu Speakers:**

The percentage of young Telugu women who can read, write, speak and understand Telugu is 100, while that of those who can neither read nor write Urdu is 91.66. We see that 83.33% of young Telugu women both speak and understand Urdu to some extent. Similarly, 83.33% of them speak and understand English and Telugu very well. Among them, 75% and 66.66% read and write well in English and Telugu put together.

Coming to Telugu women of the older generation, we find that while 100% can read, write, speak and understand Telugu in varying degrees, 92.3% of them can neither write nor read Urdu. But, 53.84% of them can speak or understand Urdu to some extent. Besides, 84.61% of them can read, write, speak and understand Telugu and English very well. We find that 30.76% of them understand Urdu, Telugu and English very well.

**Male Urdu Speakers:**

From among the older generation almost all of them know how to read, write, speak and understand Urdu. We

see that 50% of them, can, to some extent read and speak in Telugu while 41.66% of them can write to certain extent in Telugu, as against 30.76% of them who can understand Telugu to a certain extent. In the case of their proficiency in Urdu, 38.46% and 30.76% of them can very well read and write in Urdu, respectively and 7.69% of them can read to some extent while 15.38% of them cannot read Urdu at all. We find that 38.46% of them can speak and understand Urdu only very well, while 46.15% of them can speak in Telugu and Urdu put together. Besides, 15.38% of the younger women can read and write very well in Telugu and English put together while 46.15% and 38.46% of them can to some extent speak and understand Telugu and English put together respectively. We see that 38.46% of the younger women can read very well Urdu and English put together while 46.15% of them are very well proficient in writing in these two languages put together. A 46.15% of these people are very proficient in speaking and understanding Urdu and English put together. When we put Urdu, Telugu and English together, we find that 15.38% of the young female Urdu informants are very proficient in speaking and understanding these languages. Now let us consider the percentage figures pertaining to the language skills of the older



generation of female Urdu speakers while 50% of the informants can neither read nor write Telugu, 25% of them can, to some extent read and write Telugu exclusively. Besides, 58.33% and 41.66% of them to some extent can speak and understand respectively Telugu only. When we consider Urdu and English together 66.66% of the older female Urdu informants read and write excellently these languages, but only 58.33% and 50% respectively can excellently speak and understand these languages. Similarly, considering Urdu, Telugu and English together we find that 16.66% and 33.33% of the older female informants are very proficient in speaking and understanding these languages.

#### **PATTERN OF USE OF LANGUAGES**

Question number (16) in the questionnaire deals with the patterns of use of languages. Only the important aspects of the patterns use of the languages are given attention to, in the following pages.

#### **MALE URDU SPEAKERS**

We see that 91.66% of the older generation male Urdu speakers speak in Urdu in family domains with father, mother, brothers, sisters, relatives and

children. Almost the same percentage of people use Urdu even in the formal situations with the above mentioned categories of people. In the case of the conversation with the friends of the same sex while 16.66% of the older age group speak in Telugu or English, 41.66% of them speak in English public domain (formal occasions). When they talk to friends of the opposite sex, 50% of them use Urdu, Telugu and English put together in either formal or informal conversations. While 66.66% of the people talk to their neighbours in Urdu in informal conversations, 25% of them speak in Urdu and Telugu in formal situations. While talking to the senior colleagues, 33.33% and 41.66% of them speak in English on informal and formal occasions respectively. Besides, 25% of them use English in both formal and informal conversations, while 33.33% and 25% of them speak Urdu, Telugu and English put together on informal and formal occasions respectively.

In the case of young male Urdu speakers, 92.37% of them speak in Urdu with their fathers on informal occasions while only 61.53% of them use Urdu in formal situations. On other hand, 100% of them speak with their mothers on informal occasions as against 61.53% of them who use Urdu in formal situations.

Comparatively, a greater percentage of them speak in Urdu while talking to their sisters and brothers in informal situations than in formal situations. It is interesting to note that 100% of them speak in Urdu with their relatives and children in both private and public domains. In conversation with the friends of the same sex we see that 15.38% of them use only Urdu in informal situations, while 30.76% of them use Urdu and Telugu put together and the same percentage of the people speak in Urdu and English put together. We see almost same patterns of use of languages in informal situations with their friends of the same sex, we find that 15.38% of them use Urdu in both formal and informal situations while 30.76% of them use Urdu and English together in both informal and formal situations. Besides, 61.53% of the people speak in Urdu with their neighbours in informal situations as against 53.84% who speak in Urdu formal occasions. With senior colleagues, 46.15% of them speak in English exclusively in informal situations while the same percentage of them use both English and Urdu put together. A percentage of 53.84% of people speak exclusively English with senior colleagues in public situations, while 23.07% of them use Urdu and English put together in similar sphere. In conversation with

junior colleagues 7.69% of the people speak exclusively in Urdu in informal situation while 30.76% of them speak exclusively in English in similar situations. This apart, 46.15% of the people speak in Urdu and English put together in informal situations. On formal occasions with junior colleagues no one speaks in Urdu alone, while 38.46% of them speak in English alone, while 23.07% of them speak in Urdu and English and Urdu and Telugu respectively.

#### **FEMALE URDU SPEAKERS**

We see that 100% of the young female Urdu speakers speak in Urdu with their fathers, mothers, brothers, sisters and children in formal conversations. Coming to the speech behaviour on formal occasions, barring 64.53% of people who speak in Urdu alone in informal conversations, almost all of them speak in Urdu with mother, brothers, sisters, relatives and children in informal conversations. Even among the older generation, we find almost the same pattern except 16.66% of them who speak in Urdu, and English with children both formal and informal occasions. As far as the younger generation is concerned 30.76% of them speak with their friends of the same sex in informal



situations while 46.15% of them speak in Urdu and English put together. The percentage of speakers who use Urdu alone in informal situations with friends of the same sex is relatively less than that of those who reserve Urdu and English together for the same situations. We see that even among the older generation the same pattern is seen. Almost all the Urdu women (including two age-groups) speak more in Urdu and English than in Urdu alone in both situations with their junior and senior colleagues.

#### **MALE TELUGU SPEAKERS**

While 100% of the younger people speak in Telugu with their parents in Telugu 76.92% of their older counterparts do so in informal situations. This is because 15.38% of the older age-group people talk in English and Telugu with their parents on all occasions. While talking to brothers, sisters, relatives and children almost all the Telugu male informants display a similar pattern. Although a majority of them talk in Telugu alone, a significant percentage of people use both Telugu and English together. In the case of younger people, 41.66% of them speak in Telugu on all occasions with friends of the same sex while 25% of

them speak both in Tlugu and English. The percentage of young Telugu men who speak in Telugu and English put together with friends of the opposite sex is more, i.e. 50%. Only 25% of them speak with their senior colleagues in Telugu alone in all the occasions, while 33.33% of them speak in Telugu and English with them on all occasions. We clearly see that their speech behaviour is almost the same with their junior colleagues. Even, the people belonging to older age-groups show up the same pattern of use of lanuages with minor percentage difference.

#### **FEMALE TELUGU SPEAKERS**

We see that 66.66% of the young Telugu women speak in Telugu with their father and mother on all occasions as against 92.30% of their older counterparts. We also see that while a majority of older Telugu female speakers use Telugu with their brothers, sisters, relatives and children a slightly less number of their younger counterparts also do so on all occasions. The number of young people using Telugu and English with their close kins is more than that of their older counterparts. On the other hand we find more older women exclusively using Telugu on all occasions with

their friends of the same sex than those of their younger counterparts. This pattern is also visible in the case of their conversations with their friends of the same sex. Besides, 50% and 66.66% of the people belonging to younger age-group use only English all occasions with senior colleagues and junior colleagues respectively. Almost the same pattern is found for the older Telugu women.

CHAPTER IV  
ANALYSIS PART II  
LANGUAGE ATTITUDES

## ANALYSIS PART-II

### LANGUAGE ATTITUDES :

The questions from 17-35 in the questionnaire are so designed as to unearth various attitudes the informants already have formed towards the languages and the speakers of these languages. Now, we shall analyse the nature of these attitudes.

Question No. 17 deals with the attitudes of the informants towards the languages Urdu, Telugu and English. In this question, six ascribed traits, namely,

- a) Powerful
- b) Literary
- c) Melodious
- d) Symbol of status
- e) Irritating to hear
- f) Polished

Of these languages in varying degrees denoted by numbers 1,2 and 3 are given ( where 1= very, 2= somewhat and 3= not at all). The informants were asked to tick the appropriate number thus indicating their choice of the degree of the respective qualities. The attitudinal reactions to these ascribed traits' are

discussed below.

**POWERFUL :**

We see that while 53.84% of Telugu men in the older age-group feel that both Telugu and English put together are very powerful as against 66.66% at their younger counterparts who feel so. 7.69% of the elders feel that Telugu alone is very powerful in contrast to 16.66% of the youngsters. We find that 8.33% of Telugu young men feel that Telugu alone is somewhat powerful, while 33.33% of them feel so in the case of Urdu alone and 16.66% of them feel so in the case of Urdu and English put together. As many as 33.33% of Telugu young men feel that Urdu is not powerful at all. We find that 53.84% of the older Telugu men feel that Telugu and English put together are very powerful, while 38.46% of them think that Urdu alone is somewhat powerful and 30.76% of them think that Urdu is not powerful at all. Besides, 7.69% each of the Older Telugu men feel that Telugu alone and Urdu alone are very powerful respectively, while 15.38% of them feel that English alone is very powerful.

Table 7

Attitudes Towards Languages

	Q.17	POWERFUL			LITERARY			MELODIOUS			SYM OF STATUS			IRRITATING TO HEAR			POLISHED		
		1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
	TEL	7.69	15.38		7.69			38.46			7.69	15.38			7.69		7.69		
D	URDU	7.69	38.46	38.76		38.46	23.87		38.46	23.87		23.87	46.15	7.69				38.67	15.38
	ENG	15.38	15.38	7.69	7.69	7.69			23.87	7.69	23.87	23.87					7.69	15.38	7.69
T	T/U	7.69	7.69			7.69		15.38			15.38		7.69				7.69	7.69	
	T/E	53.84			53.84			33.33			46.15				7.69	38.76			
M	E/U							15.38						7.69					
	E/U/T		7.69	38.76															
	TEL	16.66	8.33					25			16.66						8.33	16.66	
Y	URDU		33.33	33.33	8.33	58.33	8.33		16.66	25		33.33	58	8.33	8.33	8.33	8.33	33.33	8.33
	ENG					8.33		8.33	25		16.66			8.33		25			8.33
T	T/U				8.33			8.33	8.33			8.33			8.33		8.33	16.66	
	T/E	66.66			75	8.33		25			75				25	41.66			
M	E/U		16.66						8.33		8.33						8.33		8.33
	E/U/T	8.33			8.33			33.33						66.66	8.33				

In the case of Telugu women, 23.07% of the old Telugu women feel that Telugu alone is very powerful, while the same percentage of them think that English, Urdu and Telugu put together are very powerful and 46.15% of them opine that Telugu and English put together are very powerful. Besides, 46.15% of them think that Urdu is somewhat powerful as against 23.07% of them who say both English and Urdu put together are somewhat powerful. Among the women of younger generation, 16.66% of them say Telugu alone is powerful while 25% and 33.33% of them feel that English alone and Telugu and English put together are very powerful respectively. Similarly, 8.33% of the younger women feel that English, Urdu and Telugu put together are very powerful. We see that 16.66% of the young Telugu Women feel that Telugu alone, Urdu alone and Telugu and Urdu put together are somewhat powerful respectively. Besides, the people who think that Telugu is not at all powerful constitute 33.33%.

Among the Urdu females 76.98% of the younger generation feel that English and Urdu put together are very powerful, while 7.69% each of them think that Urdu alone, English alone, English, Urdu and English/Urdu/Telugu are very powerful respectively. We



Table 8

Attitudes Towards Speakers of Various Languages

Q.18	FRIENDLY			HOSTILE			SOCIAL			HONEST			POLITE			RECTABLE			GENEROUS		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
Q TEL	50			16.66			33.33			33.33			41.66			41.66			50		
U URD 50				16.66		33.33	8.33		33.33			41.66			41.66			50			
F TEL / 50 URD				33.33	50		8.33		66.66			50	8.33		58.33			50			
Y TEL	46.15	23.07	23.07	46.15			46.15	30.76	64.61	53.84	30.76		53.84	30.76		61.53	23.07		53.84	23.07	
U URD 69.23				69.23		76.92						64.61			64.61			76.92			
F TEL / 23.07 URD 7.69		23.07	7.69		30.76	7.69	15.38			7.69			7.69	7.69		15.38			7.69	15.38	

find that 46.15% of them favour Telugu alone as being somewhat powerful while 38.46% of them think that Telugu is not at all powerful. Among the older generation Urdu speaking women, 91.66% of them favour English/Urdu as very powerful and 83.333% of them opine Telugu alone is somewhat powerful. Coming to the Male Urdu speakers, 58.33% of them favour English/Urdu as very powerful and exactly the same percentage of them think Telugu is somewhat powerful. Besides, 41.66% of them hold Urdu/Telugu/English together as very powerful. The younger generation Male Urdu speakers who say English/Urdu are very powerful constitute 84.61% as against 15.38% of them who feel English/Urdu/Telugu are very powerful. Besides, 46.15% of them disfavour Telugu as not powerful at all. What we notice here is that almost all Telugu speakers are biased against Urdu language with respect to the 'trait' 'powerful'. But, except the older generation males, the degree of prejudice is more among the people of the other categories. Similarly, among the Urdu speakers, the prejudice against the Telugu language is more if we see the figures of the younger generation informants.

Table 9

Attitudes Towards Languages

Q.17	POWERFUL			LITERARY			MELODIOUS			SYM OF STATUS			IRRITATING TO HEAR			POLISHED		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
TEL	58.33			58			8.33			58.33			83.33			83.33		
Q URDU							8.33			8.33						8.33		
ENG				8.33			8.33			8.33						8.33		
U T/U				8.33			8.33			8.33								
T/E																		
M E/U	58.33			58.33						75						75		
E/U/T	41.66			33.33									100			16.66		
TEL	38.46 46.15			38.46 46.15			38.46 46.15			38.76 84.61			84.61			38.46 46.15		
Y URDU							7.69											
ENG																		
U T/U																		
T/E							7.69											
M E/U	84.61			84.61			84.61			84.61			84.61			84.61		
E/U/T	15.38			15.38			7.69			15.38			15.38			15.38		

## LITERARY

Among the Telugu speakers, 58.84% ( older generation males) 75% (younger generation males), 38.46( older generation females) and 50% ( younger generation females) feel that Telugu/English are very literary. On the other hand 38.46% ( older generation males), 58.33% (younger generation males) 25% (younger generation females) and 15.38% (older generation females) think that Urdu is somewhat literary. Besides, 23.07% (Older generation males), 8.33% (younger generation males), 41.66% ( younger generation females) and 30.46% (Older generation females) and 16.66% ( younger generation females ) feel that English/Telugu are together very literary.

Coming to the Urdu speakers, 69.23% ( younger generation females), 91.66% ( older generation females), 58.33% ( older generation males) and 84.61% ( younger generation males) of them favour English/Telugu together as the most literary languages. We also find that 50%(older generation males), 38.46%(younger generation males and females) and 83.33%(older generation females) favour Telugu as a somewhat literary language. As many as 38.46%(younger generation males) considered Telugu as not literary at

all. Thus, we find that among the Telugu speakers, the younger generation women are more biased against Urdu language with respect to the trait 'Literary' than the others. Similarly, among the Urdu speakers, the younger generation men and women are more prejudiced against Telugu languages, although their older counterparts too are against it.

### **MELODIOUS**

Among the Telugu speakers 38.46% (older generation males), 25% (younger generation males) and 15.38%(older generation females), favour Telugu alone as very melodious. On the other hand 33.33%(younger generation males), 15.38%(older generation males),38.76%(older generation females) and 33.33%(younger generation females) feel that English/Urdu/Telugu are very melodious. Similarly, 30.76%(older generation females) 16.66%(younger generation females), 25%(younger generation males) and 33.33%(older generation males) opine that English/Urdu together are very melodious. Besides, 25%(younger generation males) and 23.07%(older generation males), 30.76%(older generation females) and 41.66%(younger generation females) think Urdu is not melodious at all.

Considering the Urdu speakers, 76.92%(younger generation females), 75%(older generation females) 58.33%(older generation males) and 84.61%(younger generation males) favour English/Urdu as the most melodious language. On the other hand 46.15%(younger generation females), 58.33%( older generation females and males) and 38.46%(younger generation males) say that Telugu is somewhat melodious. The percentage of people who do not favour Telugu as melodious at all are 46.15%(younger generation males), 25%(older generation females) and 38.46%(younger generation females). The attitudes of Telugu women are more negative than those of their male counterparts against Urdu language with respect to the trait 'melodious'. Similarly, the younger generation Urdu speakers are much against Telugu as not being melodious at all.

#### **SYMBOL OF STATUS:**

Among the Telugu speakers 75%(younger generation males), 46.15%(older generation males), 53.84%(older generation females) and 41.66%(younger generation females) are of the opinion that Telugu/English are very much the status symbols. Urdu alone is to a certain extent a symbol of status according to

33.33%(younger generation males), 23.07%(older generation females), 7.69%(older generation females) and 25%(younger generation females). The people who maintain that Urdu is not at all a symbol of status constitute 25%(younger generation females), 53.84%(older generation females), 46.15%(older generation males) and 50%(younger generation males).

In the case of Urdu speakers 84.61%(younger generation females and males) and 75%(older generation females and males expressed that English/Urdu are together the languages of high status value. With respect to Telugu 66.66%(older generation females), 8.33%(old generation males), 53.84%(younger generation females) and 30.76%(younger generation males) view that Telugu alone is symbol of status to an extent. On the other hand, 38.46% (younger generation females), 33.33%(older generation females) and 84.61%(younger generation males) expressed the view that Telugu is not at all a symbol of status.

Thus, the figures show that younger generation Urdu speakers are more biased against Telugu in deciding whether it is symbol of status or not.

Table 10

Attitudes Towards Languages

Q.17	POWERFUL			LITERARY			MELODIOUS			SYM OF STATUS			IRRITATING TO HEAR			POLISHED		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
TEL		8.33		83.33	8.33		58.33	25		66.66	33.33		50				83.33	8.33
Q URDU							8.33			8.33	8.33							
ENG							8.33			8.33	8.33							
U T/U																		
T/E																		
F E/U	91.66			91.66			75			75				50			91.66	
E/U/T	8.33			8.33			8.33			8.33				50			8.33	
TEL		41.66	38.46		38.46	38.46		46.15	38.46		53.84	38.46					38.46	38.46
Y URDU	7.69	7.69		15.38	7.69		7.69	7.69		7.69	7.69						7.69	7.69
ENG	7.69			7.69			7.69			7.69							7.69	
U T/U																		
T/E		7.69		15.38			7.69			7.69							7.69	
F E/U	76.98			69.23			76.98			84.61							69.23	
E/U/T	7.69			7.69			7.69							100			15.38	



#### IRRITATING TO HEAR:

Among the Telugu speakers, 66.66% (younger generation makes), 61% (older generation males and females) and 58.33% (younger generation females) think that English/Urdu/Telugu together are not irritating to hear at all. In the case of Urdu speakers, 100% (younger generation females and older generation males) 50% (older generation females) and 15.38% (younger generation males) feel that English /Urdu/Telugu together are not irritating to hear at all. However, 50% (older generation females) and 84.61% (younger generation males) expressed the view that Telugu is somewhat irritating to hear. We also see that 84.61% of the people belonging to the category of younger maels, express that both English/Urdu together are not irritating to hear at all. This shows that among the Telugu speakers, younger males and females have more negative feelings that their older counterparts with respect to the trait 'irritating to hear'. Similarly, among the Urdu speakers, the younger generation members entertain same feelings with respect to Telugu language.

## POLISHED

Responses to the quality 'polished' are as follows. Among the Telugu speakers, 30.76% (older generation males), 8.33% (younger generation males), 30.76% (older generation females) and 16.66% (younger generation females), feel that Urdu/English/Telugu together are very polished languages. This apart, 8.33% (younger generation females), 41.66% (younger generation males) and 30.76% (older generation males) are of the view that Telugu/ English are to some extent polished. On the other hand, 25% (younger generation males), 7.69% (older generation males), 46.15% (older generation females) and 33.33% (younger generation females) think that Telugu/English together are very polished.

Coming to the Urdu speakers, 69.23% (younger generation females), 91.66% (older generation females), 75% (older generation males) and 84.61% (younger generation males) opine that English/ Urdu together are very polished. We also find that 15.38% (younger generation females), 16.66% (older generation males) and 8.33% (older generation females) are favourable to English/Urdu/Telugu together are very polished

languages. Besides, 83.33% (older generation males and females) feel that Telugu alone is to some extent polished. On the contrary, 38.46% (younger generation females) and 46.15% (younger generation males) think that Telugu is not at all polished. The figures, thus, clearly show that among the Telugu speakers, the women are more biased against Urdu being 'polished' while among the Urdu speakers younger generation (men and women) is biased against Telugu.

Question number (18) in the questionnaire pertains to attitudes towards linguistic communities (Telugu and Urdu). Some ascribed qualities of linguistic communities in varying degrees denoted by numbers 1,2 and 3 were given (where 1=very, 2=somewhat and 3=not at all). Then, the informants were asked to tick the appropriate number thus indicating their choice of the degree of the respective qualities. The qualities' given to test the attitudes are :

- a) Friendly
- b) Hostile
- c) Sociable
- d) honest
- e) Polite

Table 11

Attitudes Towards Languages

Q.17	POWERFUL			LITERARY			MELODIOUS			SYM OF STATUS			IRRITATING TO HEAR			POLISHED		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
TEL	23.87			23.87			15.38	7.69		15.38	7.69	7.69			7.69	7.69		
Q URDU		7.69	38.46		15.38	38.46	7.69	7.69	38.76		7.69	53.84	15.38	7.69			15.38	38.76
ENG		7.69			7.69			7.69	7.69								15.38	
T T/U	7.69			15.38			15.38										15.38	
T/E	46.15			38.46			38.76			61.53					7.69	46.15		
F E/U		23.87			23.87			15.38		15.38	15.38			7.69			7.69	
E/U/T	23.87			38.46			38.76			7.69					84.61	38.76		
TEL	16.66	16.66			25			8.33			8.33	8.33		8.33			8.33	16.16
Y URDU		16.66	33.33		25	41.66			41.66		25	25	16.66	16.66			25	33.33
ENG	25			16.66	8.33			25		33.33	8.33						25	
T T/U	8.33	16.66		8.33			25			8.33	25							
T/E	33.33			58			16.66	16.66		41.66					33.33	33.33	8.33	
F E/U		8.33		8.33						8.33					8.33		8.33	
E/W/T	8.33	8.33		16.66			33.33				8.33				58.33	16.66	16.66	

f) Reliable

g) Generous

In the following pages, responses of various categories of informants to each of these qualities are analysed.

**Friendly:**

Among the Telugu speakers, 41.66% (younger generation males and older generation females ) and 38.46% (older generation males) are favourable to both Telugu/Urdu communities together as extremely friendly. But 16.66% (younger generation males and females), and 7.69% (older generation males) feel that the members of the Urdu community are not friendly at all. While this is so, 16.66% (younger generation males), 53.84% (older generation males and females) and 33.33% (younger generation females) of the opinion that the members of the Urdu community are to some extent friendly.

Coming to the Urdu speakers, 38.46% (younger generation males), 41.66% (older generation males), 23.07% (younger generation females) and 50% (older generation females) feel that both Telugu/Urdu communities are very friendly. On the other hand,

38.46% (younger generation males), 50% (older generation males and females), 69.23% (younger generation females) think that Urdu speakers alone are very friendly. The people who feel that Telugu community alone is somewhat friendly are 15.38% (younger generation females), 58.3% (older generation males), 46.15% (younger generation females) and 50% (older generation females).

Thus, among the Telugu speakers, younger generation women, are more prejudiced against the Urdu speakers. Similarly, among the Urdu speakers, the younger generation members (men and women) are apprehensive that Telugu people are not friendly.

#### HOSTILE

Among the Telugu speakers as many as 50% each of younger generation males feel that Telugu community is not at all hostile and Urdu community is somewhat hostile. Similarly 46.15% and 33.33% of older generation males feel that Telugu community alone is not at all hostile and Urdu community is somewhat hostile.

Considering the female Telugu speaker, 50% and 33.33% (younger generation) feel that Telugu speakers alone and Telugu/Urdu speakers together are not at all hostile, respectively. A 25% of them feel that Urdu speakers alone are very hostile. Among the older generation female Telugu speakers, 46.15% and 53.84% of them think that Telugu speakers alone and Telugu/Urdu speakers together are not at all hostile, respectively. Moreover, 38.46% (older generation females) and 25% (younger generation females) feel that Urdu speakers alone are somewhat hostile, respectively.

Coming to the Urdu speakers, 30.76% (younger generation males), 66.66% (older generation males), 69.23% (younger generation females) and 16.66% (older generation females) feel that Urdu speakers alone are not at all hostile. While this is so, 83.33% (older generation females), 30.76% (younger generation females), 33.33% (older generation males) think that both Urdu and Telugu speakers are not at all hostile. Moreover, 15.38% (younger generation males), 58.33% (older generation males) and 46.15% (younger generation females) are of the opinion that Telugu community members are somewhat hostile. The younger generation

Table 12

Attitudes Towards Speakers of Various Languages

Q. 19	FRIENDLY			HOSTILE			SOCIAL			HONEST			POLITE			RELIABLE			GENEROUS		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
D TEL		58.33			58.33	8.33	58.33	58.33			58.33			58.33	8.33		58.33				58.33
U URD	58.33					66.66				58.33				66.66			58.33				58.33
H TEL/ URD	41.66					33.33	33.33	8.33		33.33	8.33			33.33			41.66				41.66
Y TEL	15.38	15.38	7.69	38.46	15.38	7.69	15.38	3.76	7.69	15.38	38.46	7.69	15.38	46.15	7.69		46.15	7.69		46.15	7.69
U URD	38.46	38.46	7.69	7.69	23.07	38.76	38.46		15.38	46.15		15.38	53.84	7.69	7.69	53.84				53.84	
H TEL/ URD	38.46				7.69	38.76	46.15			38.46			15.38	15.38		15.38	38.76			38.76	15.38



(38.46% males and 23.07% females) think that Telugu community is very hostile.

Thus while younger generation Urdu speakers stand out clearly against Telugu speakers, we see that younger generation Telugu speakers are slightly more prejudiced against Urdu speakers than the members in the other categories.

#### **SOCIABLE :**

With respect to the quality 'sociable' among Telugu speakers, 33.33% (younger generation males), 23.07% (older generation males), 41.66% (younger generation females) and 53.84% (older generation females) are favourable to Telugu/Urdu speakers together as highly sociable. On the other hand, 25% (younger generation males, 15.38% (older generation males) and 16.66% (younger generation females) think that Urdu community members are not at all sociable. Besides, we see that 38.46% (older generation females), 16.66% (younger generation females), 8.33% (younger generation males) and 30.76% (older generation males) maintain the view that Urdu speakers are sociable only to a certain extent. We have 16.66% (younger generation males and females), 46.15% (older generation males) and

30.76% (older generation females) who feel that Telugu speakers alone are highly sociable.

Similarly, in the case of the Urdu informants, the people who maintain that both Urdu and Telugu speakers together are highly sociable constitute 46.15% (among younger generation males), 33.33% (among older generation males), 7.69% (among younger generation females) and 50% (among older generation females). Besides, 7.69% (younger generation males) and 30.76% (younger generation females) maintain that Telugu speakers are not at all 'sociable'.

This shows that younger generation men and women within the Urdu linguistic group are more prejudiced against the Telugu speaking community, whereas in the case of Telugu speakers almost all of them thing along similar lines with regard to the sociability of urdu speakers. Quite a number of people are against the Urdu speakers.

#### **HONEST :**

Among the Telugu speakers, 16.66% (younger generation males and females) maintain that Urdu

Table 13

Attitudes Towards Speakers of Various Languages

Q.18	FRIENDLY			HOSTILE			SOCIALABLE			HONEST			POLITE			RECIABLE			GENEROUS			
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	
D TEL	61.53				7.69	46.15	46.15				23.07	23.07	15.38	46.15	23.07	7.69	38.76	38.46		53.84	7.69	
T URD		53.84	7.69	7.69	33.33	7.69	7.69	38.76	15.38	23.07	15.38			23.07	38.46	7.69	38.46	23.07	7.69	7.69	38.46	15.38
M TEL/ URD	38.46	23.07			15.38	38.76	23.07	23.07		23.07	23.07			23.07	7.69		23.07	7.69		38.76	7.69	
T TEL 25		8.33			50	16.66	25			41.66	8.33	8.33	33.33	33.33	8.33	41.66	8.33	8.33	33.33	16.66	8.33	
T URD	8.33	16.66	16.66	8.33	50	8.33	8.33	8.33	25	16.66	25	25	25	25	25	16.66	25	16.66	16.66	25	16.66	
M TEL/ URD	41.66	25			16.66	16.66	3.33	25		25	16.66			16.66	8.33		25	16.66		25	16.66	

community members are not at all honest. Whereas 23.07% of the older females, 15.38% of younger generation females, 25% of the younger generation male and 15.38% of the older generation males feel that members of the Urdu community alone are to a certain extent honest. In all, we find that younger generation are more prejudiced than their older counterparts against Urdu speakers with respect to the trait 'honest'.

Considering the Urdu speakers, 38.46% (younger generation males), 33.33% (older generation males) and 16.66 (older generation females) view Telugu/Urdu speakers to be highly honest. We find that 46.15% (younger generation males), 58.33% (older generation males), 76.92% (younger generation females) and 33.33% (older generation females) are of the view that Urdu speaking community alone is very honest. We come to know that 30.76% of the younger generation Urdu females are of the view that Telugu speaking community is not at all honest. Thus, we can infer that younger generation women among the Urdu speaking community are strongly biased against the Telugu speaking community more than anybody else, with respect to the quality 'honest'.

Table 14

Attitudes Towards Speakers of Various Languages

Q.12	FRIENDLY			HOSTILE			SOCIAL			HONEST			POLITE			RELIABLE			GENEROUS			
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	
O TEL	53.84					46.15	38.76			23.87			38.76			23.87					38.76	
T URD		53.84		7.69	38.46			38.46			23.87			38.76			23.87				38.76	
F TEL/ URD	46.15				7.69	53.84	53.84	7.69		69.23	7.69		61.53	7.69		61.53	15.38			61.53	7.69	
Y TEL	58					58	16.66	16.66		8.33	16.66		33.33		8.33	41.66	16.66			33.33	25	
T URD	41.66	33.33	16.66	25	25			16.66	16.66			16.66	8.33	16.66	25	8.33	16.66	33.33			33.33	25
F TEL/ URD		8.33			16.66	33.33	41.66	25		25	58		33.33	25		33.33	8.33				41.66	

**POLITE :**

Among the Telugu speakers 16.66% (younger generation males), 23.07% (older generation males), 61.53 (older generation females) and 33.33% (younger generation females) feel that both Telugu and Urdu speakers together very polite. On the other hand 25% (younger generation males) 38.16 (older generation males) and 16.66% younger generation females) fell that Urdu speakers are to some extent polite. But 25% of the younger generation males and 38.16% of the older generation males are of the view that Urdu speaking community is not at all polite in its dealings with others. Thus, we can conveniently say that the male Telugu speakers are more biased against the Urdu speaking community than their female counterparts with respect to the trait 'polite'.

Coming to the Urdu speakers, 53.84% (younger generation males), 66.66% (older generation males), 84.61% (younger generation females) and 41.66% (older generation females) maintain that Urdu speaking community alone is very polite in its general approach to people. We see that 38.46% (younger generation males), 33.33% (older generation males) and

50% (older generation females) are favourable to Urdu/Telugu community members together as favourable. However, 30.76% (younger generation females) feel that Telugu speakers alone are not at all polite. This allows us to infer that younger generation Urdu are more prejudiced than anybody else against the Telugu speaking community with respect to quality 'polite'.

**RELIABLE:**

The reaction of the Telugu speakers to quality 'reliable' are as follows. Among the Telugu speakers 38.46% (older generation males) and 25% (younger generation males) think that Urdu community members alone are highly reliable. Similarly, while assessing their own linguistic community members 23.07% (older generation males), 30.76% (older generation females), 41.66% (younger generation females) and 33.33% (younger generation males) are of the opinion that Telugu community members alone are very reliable. As many as 33.33% of younger generation women and 16.66% of younger generation men feel that the members of the Urdu community are not at all reliable. Thus, the younger generation females and males are more prejudiced against the Urdu speaking community.

Considering the Urdu speakers, 53.84% (younger generation males), 58.33% (older generation males) and 84.61% (younger generation females) maintain that Urdu speaking community alone is very reliable. While this is so, 46.15% (younger generation males), 58.33% (older generation males), 61.53% (younger generation females) and 41.66% (older generation females) are partly biased against Telugu speakers as they feel that Telugu community members are to an extent reliable. But 2.07% of the younger generation females are strongly biased against Telugu speaking community. Thus, although all the Urdu speaking members are partly prejudiced against the Telugu speaking community, younger generation females are strongly biased against them.

**GENEROUS :**

Considering the Telugu speakers, 41.66% (younger generation females), 25% (younger generation males), 30.89% (older generation males) and 61.53% (older generation females) think that Urdu/Telugu speakers are highly generous. But, 33.33% (younger generation females and males), 53.84% (older generation males) and 30.76% (older generation females) favour speakers alone as highly generous. And 33.33% (younger generation



females), 25% (younger generation males), 38.46% (older generation males) and 30.76% (older generation females) feel that Urdu community alone is somewhat 'generous'. On the other hand 25% (younger generation females), 16.66% (younger generation males) and 15.38% (older generation males) are prejudiced against Urdu speaking community as being not at all generous. The statistics, shows us clearly, that while all the members belonging to different age and sex categories are biased against Urdu speaking community, the younger generation females are conspicuously more biased against their community with respect to the quality 'generous'.

Let us consider the Urdu speakers now. Among them 53.84% (younger generation males), 58.33% (older generation males), 76.92% (younger generation females) and 50 (older generation females) favour Urdu speakers alone as highly 'generous'. But 53.84% (younger generation females), 50% (older generation females), 58.33% (older generation males) and 46.15% (younger generation males) say that Telugu speakers alone are somewhat generous. But 23.07% of younger generation females are staunchly against Telugu speaking community as not at all generous. Thus, we can draw an inference that while all Urdu speakers are partly biased against

Percentages of the Informants witnessing Films in various Languages.

Q.No:19	HINDI	TELUGU	ENGLISH	HIN/ENG	HIN/TEL	HIN/TEL/ENG
O.T.M.	30.76	100	30.76		15.38	15.38
Y.T.M.	66.66	75	58.33	16.66		30.76
O.T.F.	23.07	100	7.69		23.07	7.69
Y.T.F.	83.33	58.33	66.66			41.66
O.U.M.	100	25	33.33	25	25	8.33
Y.U.M.	84.61		53.84	30.76		
O.U.F.	100	25			25	
Y.U.F.	92.30	15.38	23.07	7.69		15.38

Table - 15

Telugu speakers as somewhat generous, younger women stand out to be very strongly biased against this community members.

Question no: 19 pertains to the choice of the informants with regard to the movies of various languages. Among the Telugu speakers, 75% (younger generation males), 100% (older generation males and females) and 58.36% (younger generation females) prefer Telugu movies. Similarly among the Urdu speakers 100% of older generation men and women, 84.61 (younger generation males) and 92.37% (younger generation females) watch Hindi movies. Statistics show that a greater percentage of younger generation informants in both the communities watch Hindi/Telugu/English when compared to their older counterparts.

Question No. 20, deals with the reason/s for the choice of preference to the movies mentioned in question No. 19. We see that 58.33% (younger generation females), 53.84% (older generation females), 61.53% (older generation males) and 41.66% (younger generation males) among the Telugu speakers favouring Telugu movies feel at home watching these movies. Statistics show that a slightly less percentage of Telugu speakers

Reasons for preference for various movies (in percentages)

Q.No.20	a	b	c	d	e	ab	bc	cd	bd	bc
O.T.M	61.53	53.84	23.07	15.38						
Y.T.M	41.66	25	33.33	16.66	25					
O.T.F	53.84	46.15	23.07	7.69			15.38			7.69
Y.T.F	58.33	25	16.66	16.66	25	8.33		16.66		8.33
O.U.M	58.33	45	33.33	33.33	41.66					
Y.U.M	23.07	7.69	38.46	15.38	69.23					
O.U.F	50	25	16.66	16.66	41.66					
Y.U.F	23.07	15.38	15.38	23.07	23.07				7.69	

REASON

- a) I ~~feel~~ <sup>feel</sup> more at home watching these movies
- b) My culture is reflected in these movies
- c) I want to know more about other cultures
- d) I want to learn this language
- e) Quality of these movies is high

go for Telugu movies since their culture is reflected in these movies. People who watch movies other than Telugu ones, i.e., English especially say that they watch these movies to know more about other cultures. Thus, 33.33% (older generation Urdu females and younger generation Telugu males) and 38.46% (younger generation Urdu females) belong this category. Similarly, people watching English language movies also claim that their motive is to learn that language. Moreover, 41.66% of older generation Urdu males and females and 69.23% among the younger generation Urdu males feel that the quality of English movies is high. A higher percentage of older generation Urdu speakers watch Hindi movies because of linguistic affinity.

Question numbers 21 and 22 are related to the preference to read different language books and the reason/s for such preference respectively.

Among the Telugu speakers, 25% (younger generation females), 92.30% (older generation females) 69.23% (older generation males) and 50% (younger generation males) prefer to read Telugu books. Similarly, 100% (younger generation females), 38.46% (older generation

Table 16.

The informants' preference to read books of various languages (in percentages)

Q.No.21	T	U	E	T/U	T/E	U/E	U/E/T
O.T.M	69.23	8.33	61.53	7.69	46.15		
Y.T.M	50		91.66		50		
O.T.F	92.30		38.46		38.46		
Y.T.F	25		100		25		
O.U.M	8.33	75	75	16.66		50	
Y.U.M	8.33	66.66	83.83			25	8.33
O.U.F	8.33	83.33	66.66	8.33	50		
Y.U.F	7.69	61.53	46.15		7.69	7.69	

Table 17

The informant<sup>ants'</sup> reasons for preference of various language books (in percentages)

Q.No. 22	a	b	c	d
O.T.M	61.53	38.46	15.38	61.53
Y.T.M	33.33	25	33.33	41.66
Y.T.F	8.33	33.33	58.33	75
O.T.F	15.38	7.69	30.76	7.69
O.U.M	41.66	25	41.66	50
Y.U.M	23.07	15.38	61.53	53.84
O.U.F	33.33	8.33	16.66	66.66
Y.U.F	15.38	30.76	30.76	30.76

REASON

- a) My culture is reflected in these books
- b) I want to know more about other cultures
- c) I want to learn and improve this language
- d) Literature in this language is excellent.

females) and 91.66% (younger generation males) read English language books.

Coming to the Urdu speakers, 61.53% (younger generation females), 83.33% (older generation females), 75% (older generation males) and 66.66% (younger generation males) read books in Urdu language. Besides, 46.15% (younger generation females), 66.66% (older generation females), 75% (older generation males) and 83.33% (younger generation males) read books in English language. This allows us to confirm that since younger generation people are brought up in English medium education, they are more prone to read books in English language than their older counterparts. The point to be remembered here is that the difference in number of people between older and younger generation is not substantially high. However, it is important to note that 25% of older generation Urdu males also read Telugu books.

People reading Telugu and Urdu books respectively feel that their culture is reflected in these books; whereas the people who prefer to read English language books gave the following reasons.



- 1) I want to know more about other cultures
- 2) I want to learn and improve this language
- 3) Literature in this language is excellent.

Question No. 23 deals with the informants' choice of language in which they prefer to read newspapers and periodicals. Among the Telugu speakers, 92.30% (older generation females and males), 33.33% (younger generation females) and 83.33% (younger generation males) read various newspapers and periodicals in Telugu language. Similarly, 100% (younger generation males and females), 53.84% (older generation females) and 76.92% (older generation males) read them in English.

Coming to the Urdu speakers, 69.23% (younger generation males and females), 92.30% (older generation females) and 66.66% (older generation males) read newspapers and periodicals in Urdu language. We find that 61.53% (younger generation females), 76.92% (older generation females), 91.66% (older generation males) and 84.61% (younger generation males) are interested in reading newspapers and periodicals in English language. The statistics attest the fact that younger generation

Table 18

Preference to Read Periodicals (In Percentage)

Q.No:23	TELUGU	HINDI	URDU	ENGLISH	T/E	U/T	U/E	T/H/E	H/U/E	U/E/T	T/U/H/E
O.T.M.	92.30		7.69	76.92	69.23	7.69					
Y.T.M.	83.33	25.00		100.00	58.33			16.66			
O.T.F.	92.30			53.84	46.15						
Y.T.F.	33.33	8.33		100.00	33.33						
O.U.M.	41.66	16.66	66.66	91.66			50.00	8.33			8.33
Y.U.M.	7.69		69.23	84.61			53.84			7.69	
O.U.F.	16.66		92.30	76.92		16.66	75.00			16.66	
Y.U.F.	15.38	23.07	69.23	61.53		7.69	15.38		15.38	7.69	

Telugu females and male subscribe more to English periodicals/ generals than any body else.

Question No.24 in the questionnaire deals with the preference of the individuals with respect to various language programmes on Television. Among the Telugu speaking community members 58.33% (older generation males), 46.15% (younger generation males) and 92.30% (older generation females) watch Telugu programmes on Television. While this is so, 84.61% of the younger generation men and 83.33% of the younger generation women watch English programmes. Besides, 92.30% (younger generation males) and 91.66% (younger generation females) watch Hindi programmes. This shows that younger together account for higher viewership of programmes in Hindi and English than their older counterparts.

Considering the Urdu speaking community, among them 75% (older generation males), 66.66% (older generation females), 46.15% (younger generation males) and 53.84% (younger generation females) watch Hindi programmes. Here we find that older generation males and females constitute higher viewership of Hindi programmes than their younger counterparts. We have

Table 19

Preference to watch various language programmes on T.V (in percentage)

D. NO. 24	T	E	H	U	T/E	T/H	E/H	H/U	T/E/H	T/H/U	T/E/U	E/H/U	T/E/H/U	DON'T WATCH
0.T.M	58.33	41.66	66.66	8.33	8.33	8.33	8.33		25					25
Y.T.M	48.15	84.61	92.38	7.69			38.76	7.69	38.46					7.69
0.T.F	92.38	48.15	69.23		7.69	38.76			23.87					
Y.T.F	58.33	83.33	91.66	8.33			25		41.66					
0.U.M	25	66.66	75				25	8.33		8.33		8.33		16.66
Y.U.M	15.38	48.15	53.84				7.69					7.69	15.38	15.38
0.U.F		25	66.66	33.33			8.33	16.66				8.33		25
Y.U.F	38.76	53.84	53.84	15.38			7.69	15.38	23.87					38.76

D. NO. 25 : Preference to listen to various language programmes over Radio (in percentages)

0.T.M	58.33	8.33	25			25			8.33					58
Y.T.M	61.57	53.84	38.46			15.38			15.38					
0.T.F	76.92	15.38	15.38		7.69	7.69		7.69						38.76
Y.T.F	25	25	41.66				25							41.66
0.U.M	8.33	16.66	16.66	25				8.33		25				58.33
Y.U.M	7.69	15.38	3.19	48.15							7.69	7.69		53.84
0.U.F			33.33	33.33				16.66						75
Y.U.F											7.69			53.84

53.84% of younger generation males and 33.33% of older generation females watching Urdu programmes on Television. Besides, 66.66% (older generation males) and 53.84% (younger generation females) outnumber the others as far as their viewership of English programmes are concerned.

Question number 25 deals with the preference of the individuals with respect to various languages programmes they listen to, over Radio. Among the Telugu community members, we see 58.33% (older generation males) 61.53% (younger generation males) 76.92% (older generation females) and 25% (younger generation females) listen to Telugu programmes. We also find that 53.84% and 25% younger generation males and females respectively listen to the English language programmes. Thus, we can say that while a greater number of Telugu speakers listen to Telugu language programmes over Radio, younger generation members are more interested in English language programmes. Statistics also show that younger generation Telugu men and women (constituting 38.46% and 41.66% respectively are more interested in listening to Hindi programmes than their older counterparts. Finally 50% (older generation males) 30.76% (older generation females and 41.66%

Table 20

Preference to songs in various languages (in percentages)

Q.No. 26	T	U	H	E	T/U	T/H	T/U/H	T/E	T/H/E	T/U/H/E
O.T.M	100	7.69	61.53		7.69	61.53				
Y.T.M	75	8.33	75	16.66	8.33	50	8.33	8.33		
O.T.F	100		41.66							
Y.T.F	58.33		91.66	8.33						
O.U.M	25	91.66	58.33				50			
Y.U.M		69.23	61.23	7.69			30.76			
O.U.F	25	91.66	58.33				50			
Y.U.F		53.84	92.30				46.15			

(younger generation females do not listen to Radio at all.

Coming to the Urdu speaking community, among them, 58.33% (older generation males), 53.84% (younger generation males). 84.61% (younger generation females) and 75% (older generation females) never listen to Radio at all. Of the people who listen to Radio, 25% of older generation males, 46.15% younger generation males and 33.33% (older generation females) are interested in listening to Urdu language programmes.

Question number 26. in the questionnaire asks the individuals, which language songs they are interested in. Among the Telugu speaking males informants, 75% (younger) and 100% (old) like Telugu songs. Similarly, among the Telugu speaking women, 58.33% (young) and 100% (old) like Telugu songs. We find that younger generation females (91.66%) and males (75%) like Hindi songs more than their older counterparts.

Considering the Urdu speakers, older generation males (91.66%) and younger generation males (69.23%) together outnumber the women who like Urdu songs.

Table 21

Preference for medium of instruction at school (in percentages)

Q.No.27	T.M.	U.M	E.M.	TM/EM	UM/EM
O.T.M	7.69		92.30		
Y.T.M			100		
O.T.F	30.76		76.92	7.69	
Y.T.F	16.66		83.33		
O.U.M			100	100	
Y.U.M		53.84	46.15		
O.U.F		8.33	91.66		
Y.U.F		61.53	61.53		30.76



Younger generation females surpass all other members in their preference to Hindi songs.

Question number 27 in the questionnaire is intended to delineate the preference of the informants for schools of various language media to which they would like to send their children. Considering the Telugu speakers, only 7.69% (older generation males), 30.76% (older generation females and 16.66% (younger generation females) are interested in admitting their children in Telugu medium schools. On the other hand 92.30% (older generation males), 100% (younger generation males), 76.92% (older generation females) and 83.33% (younger generation females) prefer English medium schools. This shows that older generation females have more urge to preserve their language than the rest of the numbers.

Let us, now, consider the figures of the Urdu speakers. Among them interestingly, younger generation males (53.84%) and females (61.53%) favour Urdu medium schools in contrast to 100% (older generation males) and 91.66% (older generation females) who favour English medium education. There is a group of younger generation females (30.76%) which maintains that education must be imparted both in Urdu and Telugu

Table 21a

Reasons for the preference for various media of instruction  
(In percentages)

Q.No.28	a	b	c	d	e	f	g
O.T.M	15.38	23.07	38.46			7.69	61.53
Y.T.M	16.66	8.33	8.33		16.66	41.66	50
O.T.F	7.69	23.07	7.69		38.46	46.15	61.53
Y.T.F	25	16.66			16.66	75	58.33
O.U.M	50	8.23			16.66	58.33	38.46
Y.U.M	23.07	38.47	7.69		30.76	46.15	15.38
O.U.F	58.33				16.66	58.33	8.33
Y.U.F	30.76	15.38	7.69			23.07	38.46

REASONS

- a) These are the best schools
- b) This is the medium through which I can maintain my language
- c) It is relatively less expensive in these schools
- d) Cannot afford English medium schools
- e) It is the vehicle of mobility for higher status
- f) Education is best imported in this medium
- g) Jobs can be secured easily

media. This shows that younger generation Urdu speakers have more urge to maintain their language.

Question number 28 deals with the individuals' reason/s for his/her preference for the type of school (mentioned in question number 27) he/she would like send his/her children. The reasons given as options to the informants are as follows.

- a) These are the best schools
- b) This is the medium through which I can maintain my language
- c) It is relatively less expensive in these schools
- d) Cannot afford English medium schools
- e) It is the vehicle of mobility for higher status
- f) Education is best imparted in this medium
- g) Jobs can be secured easily.

Let us, first, consider the responses of the Telugu speakers. Among them, those who favoured English medium schools think, they are the 'best schools' are younger generation females (25%), and older generation males (23.07%). Besides, 16.66% of younger generation women and 23.07% of the older generation females who preferred Telugu medium schools as they think can maintain their language only in such a way. People who

have opted for English medium, felt that jobs can be secured easily are among younger generation females (58.33%), Older generation females and males (61.53%) and younger generation males (50%)

People who prefer English medium as they think that education is best imparted in English medium are 75% younger generation females), 46.15% (older generation females), and 41.66% (younger generation males). We see that 38.46% of younger generation females opted the English medium since they feel that English is the vehicle of mobility for higher status.

Coming to the Urdu speakers, responses, we see that 50% of the Older generation males and 58.33% of the older generation females prefer English medium schools as they think they are the best ones. Besides, 23.07% (younger generation females), 58.33% (older generation females and males), 46.15% (younger generation males) preferred to admitted their children to English medium schools because they think that education is best imparted in this medium. However, the people who prefer to join their children in English medium schools because jobs can be secured easily, are among younger generation females and older generation

Table 22

Attitudes relating to mutual ridiculing of various language speakers (in percentages)

Q. No.29	T	U	H	E	NONE
O.T.M		7.69			92.30
Y.T.M		16.66			83.33
O.T.F		46.15	23.07		46.15
Y.T.F		8.33	25		75
O.U.M	33.33				66.66
Y.U.M	53.84				46.15
O.U.F	8.33				91.66
Y.U.F	46.15				69.23

males (38.46%). We see that 38.46% of younger generation males and 15.38% younger generation females prefer to admit their children to Urdu medium schools to maintain their language. Thus younger generation Urdu males are more conscious of language maintainance than their older counterparts.

Question number 29 in the questionnaire asks the informants whether they are ridiculed by the members of the other linguistic communities. Starting with the Telugu speakers, the younger generation males (83.33%). The older generation males (92.30%), younger generation females (75%) and older generation females (46.15%) feel that none of the members of the other linguistic communities ridicule them. Similarly, among the Urdu speakers 66.66% (older generation males) 46.15% (younger generation males, 69.23% (younger generation females) and 91.66% (older generation females) also feel that no one ridicules them. Among the Telugu speakers, the younger generation males (16.66) and the older generation females (46.15%) feel that they are ridiculed by the members of the Urdu speaking community. Similarly, the younger generation males (53.84%), the older generation males (33.33%) the younger generation females and (46.15%) feel that the

Table 23

Attitudes relating to imposition of various languages (in percentages)

Q.No.30	H	T	E	NONE
O.T.M	23.07		46.15	23.07
Y.T.M			66.66	33.33
O.T.F	61.53		7.69	15.38
Y.T.F	8.33		8.33	83.33
O.U.M		16.66	33.33	50
Y.U.M		46.15	38.46	15.38
O.U.F		15.38	15.38	61.53
Y.U.F		46.15	23.07	30.76

members of the Telugu speaking community ridicule them. Thus the older generation Telugu females and the younger generation Urdu males mutually feel that are ridicule by members of the other community.

Question number 30 in the questionnaire pertains to language imposition. The informants were asked to state whether Telugu, English or Hindi is imposed on them through the system of education. Considering the responses of the Telugu speakers, we find that 83.33% (younger generation females), 15.38% (older generation females), 33.33% (younger generation males) and 23.07% (older generation males) are of the opinion that no language is imposed on them through the systems of education. But 66.66% (younger generation males) and 46.15% (older generation males) think that English language is imposed on them. We also find that 61.53% (older generation females and 23.07% (older generation males) are against Hindi as being imposed on them through the system of education. It may be noted here that Hindi is the compulsory third language at secondary level education in A.P.).

Now, let us turn to the Urdu speakers. Among them, 46.15% (younger generation females and males) 15.38%



(older generation females) and 16.66% (older generation males) think that Telugu language is being imposed on them through the system of education. (It may be noted that Telugu is the first language in Telugu medium schools and a second language in the English medium schools). Besides 15.38% (older generation females), 23.07% (younger generation females), 33.33% (Older generatin males) and 38.46% (younger generation males) think that English is being imposed on them. It is to be noted that 30.76% (younger generation females), 61.53% (older generation females), 50% (older generation males) and 15.33% (younger generation males) feel that no language is being imposed on them.

To generalise, older generation Telugu speakers are against Hindi while younger generation Urdu speakers are against Telugu as being imposed through the system of education. It is singficant to point out that while majority of the people preferred to educate their children in English medium schools for variuos reasons, they still are not loyal to the English language as such. The fact that a significant number of people disfavour English as being imposed through the system of education and still preferring to send their

Table 24

Preference for various language speaking families in marriage (in Percentages)

Q.No.31	TSF	USF	ANY FAMILY
O.T.M	76.92	23.07	
Y.T.M	58.33	41.66	
O.T.F	100		
Y.T.F	92.30		8.33
O.U.M		100	
Y.U.M		100	
O.U.F	92.30	92.30	8.33
Y.U.F		100	

children to these schools, shows that their preference is warranted by the advantages it promises in future.

Question number 31 in the questionnaire asks about the informants' preference for the type of family into which they would like their children to marry. Considering the Telugu speakers, 58.33% (younger generation males), 16.92% (older generation males) 92.30% (younger generation females) and 100% (older generation females) favour only Telugu speaking families to marry their children into. However, 41.66% and 23.07% of the younger generation males and older generation males respectively have no preference to a particular type of family.

Considering the Urdu speakers, almost everybody in keen on marrying his/her children into Urdu speaking family. This shows that, in general Telugu speakers are conservative than their Urdu counterparts with respect to linguistic group into which they would like to marry their children.

Question number 32 is intended to know which language speakers do the informants frequently interact with. In the case of Telugu speakers, 75% (younger generation males) 100% (older generation males

and females as well as younger generation females) frequently interact with Telugu speakers. Only a small fraction of people except 25% of younger generation females frequently interact with Urdu speakers. We see that 33.33% (younger generation males) and 66.66% (younger generation females) frequently interacting with English speakers (Here the phrase English speakers should be understood as those people who know English and use it frequently for all practical purposes). Apart from this, the people who interact with Hindi speakers are 41.66% among younger generation males and 50% among the younger generation females.

Among the Urdu speakers, 84.61% (younger generation females), 91.66% (older generation females), 83.33% (older generation males ) and 92.30% (younger generation males) normally interact with Urdu speakers. It may be noted that 66.66% of the younger generation females and 50% of the older generation males also interact with people who know English. We also see 58.33% (older generation males) and 38.46% (younger generation females) frequently interacting with Telugu speakers, while 25% each of older generation males and females as well as 23.07% of

Table 25

Frequent interaction with various language speakers (in percentages)

Q.	T	U	E	H	T/U	T/E	T/H	U/E	U/H	E/H	T/U/E	T/E/H	T/U/H	T/U/H/E	H/U/E
Q. T. H	100	7.69			7.69										
Y. T. H	75		33.33	41.66			8.33			25		8.33			
I. T. F	100	7.69	15.38	15.38			7.69					7.69	7.69		
Y. T. F	100	25	66.66	50			16.66	16.66				16.66		16.66	
Q. U. H	58.33	83.33	50	25				8.33		25				25	
Y. U. H	7.69	92.30	15.38	7.69										7.69	
Q. U. F	16.66	91.66	25	25				16.66		16.66				8.33	
Y. U. F	38.46	84.61	15.38	23.07	38.71			7.69					7.69		7.69

younger generation females interact with Hindi speakers.

Thus, we can say that members of each linguistic community mostly interact with their own community members. This is a case of linguistic affinity facilitated by easy communication. But the fact that more number of younger generation Telugu speakers interact with Hindi speakers more than their Urdu counterparts leads us to believe that Telugu speakers religiously identify with the Hindi speakers.

Question number 33 in the questionnaire asks the informants whether they would like to live in the areas where their community members live and the reasons for such preference. In the case of Telugu speakers a 92.30% (older generation females), 66.66% (younger generation females) and 58.33% (younger generation males) would like to live in the areas where usually their community members live. The older generation males who constitute 61.65% <sup>and</sup> ~~and~~ younger generation males who form 41.66% and younger generation females (33,33%) would not like to live in their areas.

Coming to the Urdu speakers, more than 90% of them barring older generation males (66.66%) would like to live in the areas where this community members normally live.

To generalise, the people of Urdu community who wish to live in Urdu dominated areas do so for reason of easy communication religious attachment, cultural and language maintenance and for security. On the other hand the Telugu speaker who wish to live in the areas where their community members are dominant, do so, for easy interaction, and security reason.

However, the people belonging to both Urdu and Telugu communities who do not wish to live in the areas where their community members are dominant have a cosmopolitan outlook on life.

Question number 35 in questionnaire deals with the language organisations if any, the informants are associated with and the reason/s why they join such organisation. No Telugu speaker is associated with any language organisation. But among the Urdu speakers, except the younger generation females (100%) who do not have membership in any language organisation, the

rest of the members, that is, those belonging to the older generation females (8.33%) the older generation males (16.66%) and the younger generation males (30.76%) are associated with some language organisation or the other. The 16.66% of older generation Urdu speakers are associated with, a language organisation called 'Bazm-E-Adab', while the 30.76% of younger generation Urdu males belong to any of the following organisations.

1. Bazm-E-Adab
2. Anjuman -E-Taraqqi-E-Urdu
3. Seerat-al-Nabi
4. Young writers' Association and
5. Younger students association.

The objectives of these organisation are either cultural religious or literary in nature. Thus, it is not far-fetched to say that the urge for language organisation among the Urdu speakers, in due to their minority status in Hyderabad. It is these organisation perhaps, which would give vent to their feelings and sentiments, on all fronts, say, cultural, political, economic, religious or literary.



Table 26

Preference for languages in public meetings/gatherings  
(in percentages)

Q. No.35	T	U	E/U	E	E/H	H	T/E	T/U
O.T.M	100	7.69		30.76			30.76	7.69
Y.T.M	41.66		50				25	
O.T.F	84.61	7.69		23.07			15.38	
Y.T.F	41.66			100			41.66	
O.U.M	16.66	75	25	50		8.33		16.66
Y.U.M		76.92	7.69	15.38		15.38		
O.U.F		75	25	38.46		25		
Y.U.F	7.69	38.46	15.38	61.53	7.69	15.38		

Question number 35 in the questionnaire asks the informants in which language the speaker is expected to speak during public meetings/gatherings. Among the Telugu speakers, 41.66% (younger generation females), 84.61% (older generation females and males) 100% (Older generation males) would like the speakers to speak in Telugu. A 50% of the younger generation males prefer both Urdu and Telugu. We find that 100% (younger generation females), 32.07% (older generation females) and 30.76% (older generation males) expect the speaker to speak in English in public speakers.

Coming to the expectations of the Urdu speakers, of them 75% (older generation males and females), 76.92% (younger generation females) expect the speaker to speak in Urdu language. A 25% of younger generation men and women expect English/Urdu. Besides, 61.53% (younger generation females) 38.46% (older generation females), 50% (older generation males and 15.38% (younger generation males) expect the speakers to use English language in public speeches.

What is obvious here, is that the younger generation members of both the linguistic communities who expect the speakers to speak in English outnumber

their older counterparts. It is also clear that more members of either linguistic community expect the speakers to use their respective languages.

**CHAPTER V**  
**CONCLUSION**

## CONCLUSION

It has been verified that there are clear cut cleavages of language attitudes between the two linguistic groups, namely the Urdu speaking Community and the Telugu speaking Community. The attitudinal patterns towards the language and the users of the language of the other community have been discovered and discussed.

### Attitudes towards Language :

Attitudes towards the language of either linguistic group have been verified through various questions concerning language use, reaction to certain traits, attempts of language maintenance, etc. While we find that polarisation of attitudes has occurred between the two linguistic groups, we see that the attitudes of the younger generation of both linguistic groups are stronger than those their older counterparts. Considering the Telugu speaking community. We find that the younger generation women are more prejudiced than the members in the rest of the categories against the Urdu language. Similarly, among the Urdu speakers, the



younger generation members have developed strongly biased attitudes against the Telugu language.

**Attitudes towards Speakers of Language :**

The attitudes towards speaker of other languages have been discovered through various questions concerning certain ascribed qualities speakers of each linguistic group, a frequency of introduction with members of various linguistic groups, their preference for settling in various areas where different community members are dominant, the kind of family into which the informants prefer to marry their children, etc. It has been confirmed that the younger generation members of either linguistic group are more biased against the other's community. However, the older generation women among the Telugu speakers are more prejudice against Urdu speaking community than their male counterparts.

**Attitudes towards English and Hindi :**

Attitudes towards English language have been probed into, through questions concerning why the informants would like to admit their children to English medium schools, whether English is enforced

through the system of education and ofcourse, through the question concerning the ascribed qualities of the English language and so on. All the informants belonging to both the linguistic groups favour English language because of the relative ease with which they can secure jobs. Another reason why they favour English medium of education is that it is the language through which one can attain higher status.

However, the younger generation especially, the women among the Telugu speakers responded more favourably towards English language. This tendency can be attributed to the urge to be assimilated into modern culture as reflected in English literature, films, and songs.

Telugu speakers are more biased against Hindi. We find that older generation Telugu women are strongly biased against Hindi and a large section feel that Hindi has been imposed on them through the system of education.

## **The Nexus between Language Attitudes and Religious Attitudes :**

We find from the evidence of the present study, that there is a nexus between language attitudes and religious attitudes. Although, in this investigation no question has been designed to look into the religious attitudes we can still claim that religious attitudes have been reflected in language attitudes. For instance, some informants among the Urdu speaking community stated that they would like to live in the areas usually dominated by Urdu speakers for religious and cultural reasons and some of them have stated that they have membership in language organisations whose objectives are to preserve their culture. Similarly Telugu have also made it explicit that they would like to live in Telugu dominated areas for easy interaction and cultural reasons. Here, is a need to draw out the relationship between religion and culture. Culture has to be looked upon as emanating from religion. The two major religions corresponding to Urdu and Telugu speaking communities are Islam and Hinduism respectively. Every religion specifies its culture which is manifested in festivals and other social occasions like marriage. Thus the point that needs to be made here, is that the informants reference for



living in a particular area for cultural reasons concomitantly reflects their religious attitudes. Likewise, an informant's preference for living in the areas where usually speakers of his language live, simultaneously, signifies his religious choice to, for, the two linguistic communities namely, Urdu speaking community and Telugu speaking community have their corresponding affiliations with Islam and Hinduism respectively.

Thus, although we cannot generalise that all language attitudes are religious attitudes, we can claim that some of them are definitely motivated by religion.

Language Configuration and Language Attitudes : A Case Study of Hyderabad City

(The information you furnish will strictly be utilised for research purpose. Your cooperation will be extremely appreciated.)

1. Name: \_\_\_\_\_ 2. Age:  years

3. Sex: Male  Female

4. Mother tongue: Urdu  Telugu  Any other (specify) \_\_\_\_\_

5. Religion: Muslim  Hindu  Christian   
Any other

6. Address in Hyderabad: \_\_\_\_\_

7. Native place (if migrated): \_\_\_\_\_

8. The year of shifting to Hyderabad:

9. Your age when shifted to Hyderabad:  years

10. How long have you/your family been living in Hyderabad?  years

11. Occupation:

	Govt. employee	Private employee	Business	Any other
Respondent				
Mother				
Father				
Husband/wife				

12. Income:

	Less than Rs. 500/-	Between Rs. 500 - Rs. 1500	Between Rs. 1500/- Rs. 3000	More than Rs. 3000/-
Respondent				
Mother				
Father				
Husband/wife				

## 13. Academic profile:

Level of education	Medium of Instruction			
	Urdu	Telugu	English	Any other (specify)
Primary				
Secondary				
Degree				
Post Graduation				
Any other				

14. Tick (✓) the language/s you know in the boxes given against languages below:

a) Telugu  b) Urdu  c) English

d) Any other (specify):

15. In the table given below some languages are vertically listed, and some language skills in varying degrees represented by numbers 1, 2 and 3 are listed horizontally. (Clue: 1=very well, 2=to some extent and 3= not at all.)

Tick (✓) the appropriate number according to the degree of proficiency in the respective language skills.

Language	Read			write			Speak			Understand		
	1	2	3	1	2	3	1	2	3	1	2	3
Urdu												
Telugu												
English												
Any other (specify)												

16. In the table given, the names of the people you often communicate with are listed in a row and the names of the languages you use in 'private' and 'public' domains are given in a column.

Tick (✓) in the appropriate column the language/s you use with the people listed in the row.

	Private Domain				Public Domain			
	Urdu	Telugu	English	Any other	Urdu	Telugu	English	Any other
Father								
Mother								
Sisters								
Brothers								
Relatives								
Children								
Friends of the same sex								
Friends of the opposite sex								
Neighbours								
Senior colleagues								
Junior colleagues								

17. Some languages are vertically listed below. Some ascribed traits of these languages in varying degrees denoted by numbers 1, 2 and 3 are listed horizontally. (Clue: 1=very, 2=somewhat, 3=not at all.) Tick (✓) the appropriate number thus indicating your choice of the degree of the respective qualities.

Language	Powerful			Literary			Melodious			Symbol of status			Irritating to hear			Polished		
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3
Urdu																		
Telugu																		
English																		

18. Some linguistic communities are listed in a row. Some ascribed qualities of these communities in varying degrees denoted by numbers 1, 2 and 3 are listed in a column. (Clue: 1=very, 2=somewhat, 3=not at all.) Tick (✓) the appropriate number thus indicating your choice of the degree of the respective qualities.

Language	Friendly			Hostile			Sociable			Honest			Polite			Reliable			Generous			
	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	1	2	3	
Telugu community																						
Urdu Community																						
Any other (specify)																						

19. which language movies are you more interested in and watch frequently? Tick (✓) the appropriate box facing each language.

a) Hindi  b) Telugu  c) English

d) Any other (specify):

20. Tick (✓) the appropriate reason for your preference for such movies:

a) I feel more at home watching these movies

b) My culture is reflected in these movies

c) I want to know more about other cultures.

d) I want to learn this language

e) Quality of these movies is high

21. Books in which of the following languages do you prefer to read?

a) Telugu  b) Urdu  c) English

d) Any other (specify):

22. Tick (✓) the appropriate reason for your preference for such books.

a) my culture is reflected in these books

b) I want to know more about other cultures

c) I want to learn and improve this language

d) Literature in this language is excellent

23. Indicate with tick [✓/ ] mark in the appropriate column which language periodicals you prefer to read:

Periodical	Telugu	Urdu	Hindi	English
Newspaper				
weekly				
monthly				

24. If you watch T.V. regularly indicate below which programmes appeal to you most and in which language they are telecast. (Give name of the programme/frequency of telecast/language of programme):

S.No.	Name of the programme	Frequency of telecast	Language
1.			
2.			
3.			
4.			
5.			

25. If you listen to the Radio regularly indicate below which programmes appeal to you most and in which language they are broadcast. (Give name of the Programme/frequency of broadcasting/language of programme.)

S.No.	Name of the programme	Frequency of Broadcast	Language
1.			
2.			
3.			
4.			
5.			

26. which songs do you like most? Tick (✓) the appropriate box.

a) Telugu  b) Urdu  c) Hindi  d) English

e) Any other (specify):

27. State your preference for the kind of school to which you would like to send your children.

a) Telugu medium  b) Urdu medium

c) English medium  d) Any other (specify):

28. State the reason/s for your preference for this medium.
- These are the best schools
  - This is the medium through which I can maintain my language
  - It is relatively less expensive in these schools
  - Cannot afford English medium schools
  - It is the vehicle of mobility for higher status
  - Education is best imparted in this medium
  - Jobs can be secured easily
29. Do the speakers of any of the following languages ridicule the speakers of your language? (Tick (✓) the appropriate box.)
- Telugu  b) Urdu  c) Hindi
  - Any other (specify):
30. Do you think any of the following languages is imposed on you through the system of education? Tick (✓) the right box.
- Telugu  b) Hindi  c) English
21. State your preference for the type of family into which you would like your child to marry.
- Telugu speaking family
  - Urdu speaking family
  - Hindi speaking family
  - Any other (specify):
32. Indicate with tick (✓) mark the people with whom you interact frequently.
- Telugu speakers  b) Urdu speakers
  - English speakers  d) Hindi speakers
33. Do you like to live in the areas where your community members live?
- Yes  No

Give reasons: 1.

2.

3.

34. If you are a member of your language organisation  
(if there exists one) give reasons for your membership.

1.

2.

3.

35. During public meetings/gatherings you expect the  
speakers to speak in

Tick (✓) one.

a) Telugu       b) Urdu       c) English

d) Hindi



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