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A detailed still-life composition featuring a quill pen as the central focus. The quill is positioned diagonally, with its tip resting on a scroll of aged parchment. The scroll is tied with a red ribbon and a wax seal. In the background, a lit candle in a brass holder provides a warm, ambient light. In the foreground, a glass inkwell with a quill inside and a red wax seal are visible. The entire scene is set on a dark wooden surface.

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A Study of Language Use Patterns & Language Attitudes in Paddari Speakers of J &K**Sanna Usman***University of Kashmir, (J & K), India***Mohd. Syed Lone***University of Kashmir, (J & K), India***Abstract**

This Sociolinguistic study over Paddari language attempts to examine linguistic behaviour and ideologies of both the speakers in rural as well as in urban areas in Paddar Tehsil of Kishtwar District of Jammu & Kashmir State. The language attitude and language use patterns of the paddar were examined through many domains including: family, trade, education, workplace, strangers, government, and religion. The findings, particularly contribute the answer to the research question "Is Paddari likely to maintain its existence in foreseeable future". Not only this, the research discusses the attitudes and language use patterns of its speakers who migrated from their home dialect to other dialect areas. To collect and gather the information, questionnaire of about 50 items, informal interviews and observation were employed as the research instruments for this study.

Language use patterns in 15 villages and 5 towns were examined by investigators selected randomly. In order to reveal the language attitudes and language use patterns, simple percentage technique was used to determine the analysis & interpretation. The result of the study showed most people had positive attitude towards their mother tongue, however younger generations prefer dominant language.

Key Words: sociolinguistics, attitudes, domains, communities

A. Significance of research

Since, no significant research has been conducted over Paddari language by government or private organizations till date. There is a broad scope for research in any domain including language use patterns and language attitudes besides phonology, language identification etc. This language comes under non- scheduled group and it has no script of its own. People write Paddari in other language scripts like Urdu, Hindi etc. as it is influenced by Urdu, Hindi, Pahari, Kashmiri, Bharderwahi, Lahauli and Ladakhi etc. Simply put, the

study over Paddari has a great significance regarding developing script, identification vowels & consonants sounds, developing morphology etc.

B. Objectives of research:

The major objectives of the research were:

- To know about language spoken at home (with parents, grandparents, children pets, livestock's etc.
- To know about language spoken at school (with teachers, friends inside & outside the class.
- To know about language spoken at a

market (with same tribe/community, other tribe etc.)

- To know about language spoken at a place of worship (praying to gods, reciting, religion songs, when get possessed etc.)
- To know language shift from grandparents to present generation.
- To know language attitude for speaking, learning, writing etc.
- To know language attitude for expressing of thoughts.
- To compare language attitude between male and female; young and old.

C. Methodology:

(i) **Sampling:** From the population of about 20 villages and 10 towns (Paddar Tehsil of Kishtwar district of Jammu and Kashmir) sample was selected by simple random sampling procedure. The said Tehsil was deliberately chosen by the investigators

D. Interpretation:

➤ The Language Attitude for learn/speak

Is your language/mother tongue easy to learn/speak: / should you keep speaking Paddari?	YES	NO
	60%	40%

The data analyzed showed that most people have positive attitude to speak or learn their mother tongue and about 60 percent believed shared this view. They believe that Paddari is the language of their ancestors, so necessary to continue speaking in it. About 40 percent believed that dominant language is better to learn or speak as

➤ Language Attitude for expression of thoughts

Can you express your thoughts in your mother tongue?	YES	NO
	80%	20%

because no significant study was conducted on the language spoken in the Tehsil. The sample consists of 15 villages and 5 towns, from which 150(persons) and 50(persons) were investigated respectively by the investigators. The required data was collected by using questionnaire of about 50 items beside informal interviews and personal observations about language use and language attitudes.

(ii) **Tools Used:** For any research or study tools that are used must be valid, reliable, objective and standard. It is the type of the research and nature of the data which determine tool to be used. So far as my study is concerned, the investigator use structured questionnaire, personal observation (in school, worship place, market) and informal interviews for studying language attitudes and language use patterns in paddar.

prestige is associated to it. Almost all the people interviewed believed that Paddari being their mother tongue is very easy to learn/speak. But for people outside paddar region, learn or speak in paddar is very difficult because no it had got no written script.

The collected data when analyzed depict that 80 percent people are quite comfortable in expressing their feelings and thoughts in Paddari. They believe that mother is best suited to express the cultural terms. Moreover, the painful and joyful expressions can't be expressed properly in any language but mother tongue. However, the expression of the thoughts and ideas gets influenced by the gender and education. The women in rural areas are very much proficient in expressing the

. Language Attitude to learn/write

thoughts & feelings by using their mother tongue, but women in urban areas are not so much proficient for expressing their feelings & thoughts. The educated women also, who had early exposure to other neighbouring languages use expressions from those languages occasionally. The languages which have power & prestige associated women use words/sentences from them also for expressing thoughts & feelings perhaps for craze or prestige.

When you are given opportunities will you use it to learn to write in your mother tongue?	YES	NO
	90%	10%

Almost everyone answers in positive when asked; "when you are given opportunities will you use it to learn to write in your mother tongue". Young one's both male and female showed positive response for their mother tongue learning and writing. It is said by them that much of the beliefs are associated with mother tongue and it is fully loaded with traditional items as well for performing various day today activities. The trade, business, employment, schooling, religious ceremonies are best suited by using mother tongue expressions in locality. But at other markets or work place they use scripts or symbols of other languages. Paddar people being able to speak Paddari properly and proficiently, they use other languages for their writing purpose because they have no writing system of their own language. However majority of the subjects thought it is essential for paddar to be able to read and write if there is orthography. The

questionnaire administrated depicts that they had positive attitude towards writing of their mother tongue. When asked question "should you use Paddari orthography to record and keep Paddari songs, proverbs, rites & rituals, riddles etc". The majority of the informants thought it is important to record Paddari songs, proverbs, rites & rituals, riddles etc. with Paddari orthography because if they are recorded they can be passed down to next generations, which is important part of cultural preservation and language protection. They believe that writing in Paddari an important step towards it's continuatively. They want orthography for their mother tongue so that in schools Paddari might be taught.

Thus majority of the subjects had the positive attitude towards their mother tongue at conscious level.

The language uses of the paddar were examined through many domains including:

family, trade, education, workplace, strangers, government, and religion.

1. What language (s) do you speak at home?

	Paddari	Hindi/Urdu	Other Lg
	%	%	%
a. With parents?	70	20	10
b. With grandparents?	75	15	10
d. With children?	60	35	5
e. With grand children?	70	20	10
h. With pets and livestock's?	75	5	20

The analyzed data from the table depicts that much more than half of the people of the Paddar communicate in their mother tongue. They use Paddari almost in all situations in day to life. Informants reported that communication in their mother tongue has better effect in understandings. Some informants reported that they use both the languages i.e. Mother tongue/Paddari & dominant language Hindi/Urdu in communication. It is also seen by observation that some people speak only Paddari but none speak only Hindi. However a few people speak some specific languages in their families like Pahari, Bhaderwahi, Lahauli and Ladakhi etc.

In Bilingual families, more than 95 percent informants reported that Paddari is their first language to learn while 5 percent people claimed to have learned other language first. The other language includes the specific languages as well as dominant languages. Bilingualism is common

phenomena of educated people. Therefore, if the domain of language use is concerned at home 70% speak in Paddari while rest communicates in dominant and other specific languages. It is quite clear of the data interpreted from the table that there is significant decrease in percentage of language use between generations. Some 60 % parents speak in Paddari to their children today while communicating with grandparents was 80%. When asked to those people who speak only in Hindi to their children about the reason, a common answer was, “the children will learn Paddari naturally once they attend the local school/playground. These parents believe that they train their children to be bilingual in both in Paddari and Hindi/Urdu and not abandoning Paddari.

It was observed that people communicate with pets and livestock's in their mother tongue quite frequently. 75% people reported that they communicate with pets

and livestock's in Paddari and 20% claimed to communicate in their own specific languages (other lgs) while only 5 percent communicate with their With pets and livestock's in dominant language.

in any situation unless one of the speakers doesn't know Paddari

On can conclude that Paddari people think it is not appropriate to speak in Hindi/Urdu

2. What language do you speak at school?

	Paddari	Hindi/Urdu	Other Lg
	%	%	%
a. With the teacher in the classroom?	50	37	7
b. With the teacher outside the classroom?	43	37	13
c. With friends in the classroom?	37	43	7
d. With friends outside the classroom?	50	37	7

Regarding the domain of language use in schools surprising observations are seen. The schools located in towns/urban areas generally communicate in dominant language i.e. Hindi/Urdu. Children studying in these schools are very much proficient in dominant language. They communicate in Hindi/Urdu more frequently in or outside the classroom. Female students hardly speak in their mother tongue in school environment. It was observed that to communicate with strangers they use dominant language; to talk on phone mother tongue is least used. However, children studying in government schools not communicate in Hindi/Urdu so frequently as compared to private schools. According to some informants, language use in schools depends upon many factors

like home environment, medium of instruction and neighborhood. If parents talk in Urdu/Hindi to their children at home, they communicate in that language at school also. Similarly, medium of instruction plays vital role in language use at schools. In rural areas, medium of instruction is usually their mother tongue (Paddari). So they speak in Paddari in or outside the classroom. When asked, "Why education is imparted in Paddari in rural areas mostly and not in urban schools." Most of the informants believed that in urban schools different children from different communities with different mother tongues study while, in rural schools children of same community study with similar mother tongue. Thus, it is need to speak in Hindi/Urdu in urban schools.

Generally speaking, half of the informants believed that communication at schools level is in mother tongue alone. However, it is observed that students mix Paddari with Hindi/Urdu while communicating at school.

Interpretation of data from the table above states, 50% of informants reported that communication with the teachers in the classroom takes place in Paddari, 37% in dominant language (Hindi/Urdu) while 7 % in other language. As already stated, it depends on location of the school, type of school etc. Generally, classroom communication is bilingual (more than two languages). Communications with the teachers outside the classroom constitute 43% in Paddari, 37% in Hindi/Urdu and 13% in other languages as reported by informants. Similarly, communications with friends in the classroom constitute 37 %, 43% and 7% in Paddari, Hindi/Urdu and other languages respectively. Thus, in the

education domain the use of the mother tongue has higher percentage when conversation is taking place between students and teachers or between students and students than dominant language.

It should be noted that no concrete material is available about Paddari language and it has no script of its own. So answers' to questions asked in the examination are written in Hindi-the dominant language of the area. Thus, it is essential for the students to learn and write in Hindi. Some schools also have English medium, such schools are usually located in towns. The answers to questions in the examinations; records & education are imparted in English except for Hindi/ Urdu subject. Simply put, no single language is used in education domain, although high percentages of people communicate in their mother tongue (Paddari).

3. What language do you speak at a market?

	Paddari	Hindi/Urdu	Other Lg
	%	%	%
a. With the merchant of the same tribe/community?	80	5	5
b. With the merchant of the other tribe/community?	10	75	5

The Paddari language is used with the merchants of the same tribe/community, reported the informants. It is depicted by the table above that 80% people use Paddari in market for buying/selling things. Only 5% converse in dominant language with the

merchants of the same tribe/community and 5% converse in other languages. In the same way, 75% converse in Hindi/Urdu with the merchants of the other community/tribe. The investigator here means other tribe/community- the people

who are proficient in the Paddari. 10% of the informants believe that communication takes place in Paddari; it is not fully Paddari but Paddari with Hindi. (insufficient design of questionnaire). It reported that 80% use dominant language with acquaintance in the market for trade etc. while 5% communicate in Paddari.

The personal observations of the investigators regarding the market domain are that, the use of Paddari is dominant but use of the other languages can't be ruled out. The investigator found that switching between the languages is common phenomena. No single language is purely used. The people who visit the market use a

4. What language do you speak at a place of worship?

Regarding the religion domain, no single language is used. Although Paddari is dominant language used for religious purposes but Hindi language can't be ignored. A few informants said the religion that the Paddari people practice today is not original one but a mixture of the religions their forefathers practice. Thus there is no single language used for religious domain. However, on the analysis of the data, it is quite clear that for praying to gods 85% praying takes place in the dominant language (Hindi), 10% in Paddari while only 5% in other languages. Some informants stated that the Paddari praying have been produced by some religious persons and have been transmitted to other generations orally. Sanskrit is the main language which is used for reciting or performing rituals. Since Sanskrit is known to a few religious persons only therefore

sort of sign language for performing business activities.

	Pad dari	Hindi /Urdu	Othe r Lg
	%	%	%
a. Praying to gods?	10	85	5
b. Reciting or performing rituals?	5	5	90/S ansk
c. Singing religious songs?	70	20	10
d. When get possessed?			

everyone can't recite by it. Sanskrit is restricted only to recitations of religious texts during rituals. Generally, people are not acquainted with it and the selected few (priests) who know it, only to pronounce it. 90% recitation at religious places takes place in Sanskrit alone. According to, most of the informants' religious songs are area dependent i.e. the language which is prominent in the area. In the paddar, Paddari is the prominent language therefore most of the religious songs are in Paddari. Informants reported that 75% singing of religious songs take place in Paddari, 15% in Hindi and 10% in other languages. The Hindi religious songs are obtained from other place by means of audio cassettes, radio etc. At the place of worship, different people communicate in different languages, however if people know one another, they speak in their mother tongue. Unknown ones usually speak in Hindi usually. It was found that 60% talking at religious places takes place in Paddari and 40% in Hindi.

The informants reported that for discussions on religious matters 60% discussions takes place in Paddari, 35% in Hindi and 5% in other languages. However, it was observed that discussions on religious places depend on the gathering of people. If the gathering constitutes of local people only then Paddari is the main language used for discussion. But if people of different community & different area gather, then discussions on religious matters take place in Hindi mainly. It is also reported, that religious leaders quote some hymns which are in Sanskrit. Thus, no single language is used for discussing religious matters.

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F. Conclusions

Paddar people have positive outlook for both the domains- domain of language use & domain of language attitude. Not less than 80 percent believed that their mother tongue is quite rich for expressing their thoughts and feelings. The data depicts Paddar use their mother almost in all situations with slight difference in percentage by educated ones. The attitude towards their mother tongue is quite favorable. To put in simple words, the analysis of data concerning language use and language attitude domains showed that Paddari people value their mother tongue inevitably.

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