Pakistan Languages and Humanities Review
www.plhr.org.pk

RESEARCH PAPER

Formal and Informal Language Dialects Use in Kashmiri and Urdu: A Comparative Linguistic Analysis

¹Maryam Sikandar and ²Sidra Aqeel

1. BS Student, Department of English Language & Literature, University of Central Punjab, Pakistan.
2. BS Student, Department of English Language & Literature, University of Central Punjab, Pakistan.

| ***Corresponding Author** | mariumskandar915@gmail.com |

ABSTRACT

This study aims to compare the formal and informal registers of Kashmiri and Urdu by specifying differences in vocabulary, grammar, and patterns of use across every day and literary-academic contexts. The sociolinguistic setting of Jammu and Kashmir provides a distinctive background in which Kashmiri operates as the indigenous language while Urdu holds official status, resulting in stratified language use. Previous scholarship has acknowledged diglossia in the region, but detailed register-based contrasts remain limited. Adopting a qualitative approach, the study analyzes data from spoken interactions, literary texts, academic materials, and policy documents to examine syntax, lexical choice, address forms, and code-switching practices. The findings show that informal Kashmiri relies on a largely Sanskrit-derived lexicon and flexible V2 syntax, supporting intimacy and local identity, whereas formal Urdu is marked by Persian–Arabic vocabulary, standardized SOV grammar, and high codification. A functional distribution persists, though increasing code-switching reflects shifting identities. It is recommended that language policy and education systems promote Kashmiri alongside Urdu to support linguistic balance and cultural preservation.

| **KEYWORDS** | Kashmiri, Urdu, Diglossia, Register Variation, Sociolinguistics, Language Contact, Vocabulary, Grammar, Code-switching |

Introduction

The language landscape of Jammu and Kashmir is a very interesting study of language contact, diglossia and sociolinguistic stratification. In this area Kashmiri (Koshur), is the native language with strong historical background and Urdu is the official language with tremendous administrative and literary status (Faruqi, 2003; Arshad et al., 2025). The systematic comparative study that this research paper carries out is of formal and informal dialects of the two languages focusing specifically on their vocabulary, grammatical structures and pattern of use in both the daily conversation and literary-academic contexts. The correlation of these languages is not only linguistic but very political and cultural in terms of the complex history development of the language policy, identity-making and cultural negotiation (Grierson, 1899; Faruqi, 2003).

Kashmiri, a variety of the Dardic language of the Indo-Aryan family, has an estimated amount of 7 million speakers, the majority of which are found in the Kashmir Valley (Koul, 2004; Gazzalie, 2018). Urdu on the other hand originated as a lingua franca in the Mughal Empire and is currently a national language of Pakistan and an official language in a few Indian states, one of which is Jammu and Kashmir (Koul, 2007; Arshad

et al., 2025). Language shift was a gradual process which started with the introduction of Urdu as the official language in Kashmir in 1889 replacing Persian and which contributes to creating complicated sociolinguistic processes (Shah, 2025).

In this paper we observe how these languages co-exist, compete, as well as complement in various levels of use, with special reference to the divergence between informal spoken languages and formal literary language.

Literature Review

The scholarly literature on Kashmiri and Urdu represents a group of concepts that are closely tied up, which are: linguistic description, sociolinguistic dynamics, identity politics and educational policy. Early Kashmiri linguistic research, especially of Grierson (1899) and Kachru (1969) dealt, first of all, with structural descriptions of the language, where their interest was to record its phonological and grammatical peculiarities as a member of the Dardic sub-group. These classical works defined the linguistic uniqueness of Kashmiri but cared little about the linguistic background of Kashmiri as compared to Urdu.

The more recent literature has dealt with the political aspects of language contact in Kashmir. Khanday and Sheikh (2018) discuss that Urdu has served as the means both of assimilation and a possible source of lingual fracture in the region. Their study points to the fact that making Urdu the official language has led to the formation of a linguistic order that has pushed Kashmiri to the periphery offer recipients a common language that cuts across the pluralism of Jammu and Kashmir. This dual role creates what they call identity crisis among the Kashmiris who lodge between their native language and the official language.

The Kashmiri-Urdu relations can be viewed in terms of a thoughtful theoretical approach named by Ferguson (1959) and further developed by Fishman (2020), namely diglossia. Here, Urdu conventionally holds the High status in the formal, literary, and educational language use, and Kashmiri is the Low variety of language that is used in the informal context. This framework however needs to be altered in the context of Kashmir where Urdu also serves as informal lingua franca in some urban and interethnic settings, a much more complex triglossic situation, with formal Urdu, informal Urdu and Kashmiri each having different functions.

Studies on the attitudes towards language indicate that there is a generational and a geographic gap. The aging and rural Kashmiri communities tend to be more tied to Kashmiri as a means of identification whereas the younger generation and urban citizens are moving towards a new step of preferring Urdu in their official and unofficial language (Kashmiri & Rashid, 2023). The trends have been impacted heavily by educational policies whereby historically the Urdu-medium education is followed by the Kashmiri-medium education which has created what some scholars refer to as Urdu-medium elites that have more cultural capital in formal areas (Koka, 2014).

Material and Methods

This paper will use a comparative linguistic model to examine formal and informal forms of Kashmiri and Urdu in various aspects. The methodology is a combination of descriptive analysis of the linguistic features and sociolinguistic interpretation of uses patterns in various domains. The information related to this study is based on various materials:

- The literature on linguistics and sociolinguistics,
- Literature on both languages
- The evaluation of the natural speech sample collected in natural conversational situations.

To analyze vocabulary, the paper focuses on lexical sources and semantic domains of the two languages and the degree to which each language uses borrowings of languages of origin, such as Sanskrit, Persian, Arabic, and English. The grammatical analysis is concerned with grammatical differences (morphological contrast in conjugation of the verbs, nouns declension and pronouns and syntactic differences in the sentence structure and order of words. The usage patterns are analyzed to make distinctions between contextual domains (home, market, education, administration), and the differences of modalities (spoken and written form).

The research cites some methodological faults, which include the continuum of formality, which does exist in either language. Instead of making strict dichotomies between formal and informal, the analysis takes into account that there are gradients of register that are different in relation to the contextual and interlocutor relations and communicative meaning. Particular attention is paid to such phenomena as code-switching and language mixing that are common in the group of Kashmiri speakers and especially among educated bilingual ones.

Results and Discussion

Vocabulary Analysis: Variation in Sources and Register

The lexis of Kashmiri and Urdu unfolds unique historical levels and sensibilities of the registers that dwell upon their different development paths. The basic vocabulary of Kashmiri is mainly of Sanskritic origin and there are several archaic forms of Indo-Aryan, which are dead in other vernacular languages (Bashir, 2007; Azad, 2025). An example of this is the Kashmiri nomination of the word fire, where it is spelt as naar with Sanskrit counterpart nāra but when it is spelt in Urdu it is aag with some Prakrit root. This etymological contrast perfectively depicts the conservative manner in which Kashmiri developed in phonological terms than the more transformational pattern of Urdu (Kachru, 2004; Gazzalie, 2018).

Lexicon of Urdu is a complicated combination of primary languages, and it is heavily borrowed in Persian, Arabic, and, more lately, in English (Table 4.1) (Kachru, 2016; Kak, 2005). Within the formal literary-academic Urdu this multi lingual heritage is especially acute and in the case of terms of specialism, is much influenced by the Persian and Arabic roots. To give an example, in scholarly writing Arabic words (analogical reasoning, qiyas) and Persian ones (personality, shakhsiyat) are common, and in common usage the simpler and more localized synonyms are applied (Taylor, 1985; Guroo & War, 2013).

There is also a major difference between the two languages in terms of register variation in vocabulary. In Kashmiri, the formal and informal level of register is relatively slight, the only difference being the increased use of Persian and Urdu borrowings in the formal language (Koul, 2004; Koka, 2014). An example is that although the informal form of the Kashmiri speaker may employ the local ch,ivaa to mean how are you, a more formal form may include the Urdu sayings ka,ise, hain. This tendency of borrowing indicates the status of Urdu as a language of official communication in the area (Koul, 1987; Lone et al., 2022; Jahan, 2025).

Table 1
Comparative Lexical Kashmiri and Urdu

Semantic Field	Kashmiri (Informal)	Urdu (Formal/Literary)	Etymological Source
Greeting	"Waliv" (welcome), "Halo" (hello)	"Assalām 'alaikum," "Ādāb"	Kashmiri indigenous; Arabic/Persian
Leave-taking	"Alvidaa"	"Khuda Hāfiz" (>Muslims), "Namaskār" (>Hindus)	Persian; Arabic/Persian; Sanskrit
Affirmation	"Aa" (yes)	"Jī hān"	Indigenous; Persian/Indic
Negation	"Na" (no)	"Nahīn"	Indigenous; Sanskrit
Gratitude	"Shukriyaa"	"Shukriya," "Mihrbānī"	Arabic; Persian

Register variation in Urdu is more formally elaborated and there are strict demarcations between colloquial speech (bol-chal) and literary speech (adabi zaban). The colloquialized and shortened forms of verbs and nouns ("hai" turns into hae) and the use of simple words (kitab turns into book in inner-city youth dialect) are found in the everyday language, whereas the literary-academic Urdu is more conservative, which can be characterized by quite Persianized forms (Wali, 1997; Mir & Lawaye, 2025). The specialized Urdu academic English heavily relies on Arabic and Persian language and produces major lexical divides between colloquial and technical English which are less evident in the case of Kashmiri (Taylor, 1985; Kak, 2005).

These differences are well exemplified by the field of the kinship terminology. Kashmiri contains a highly detailed local set of native words used to describe different family lines whereas the vocabulary used in the Urdu language reflects even more Persian influence. In everyday speech, interestingly, the Urdu speakers in Kashmir tend to encode the Kashmiri kinship expressions (moj or maternal uncle) into the Urdu syntax, which results in a localized form of the language, rather than Standard Urdu (Shah et al., 2017).

Grammar Analysis Structural Contrasts

There are basic structural differences between the grammatical systems of Kashir and Urdu that are determined by their belonging to different worlds of the Indo-Aryan language family. Kashmiri still has some archaic attributes that many modern languages of the Indo-Aryan family have lost such as having a word order of verb second (V2) in finite clauses when most modern Indo-Aryan languages make use of the common subject-object-verb (SOV) order (Table 4.2). This syntactic difference makes an impression of sentence structure that is clearly felt at a glance between the two languages (Grierson, 1899; Kachru, 1969).

Another area with a high level of contrast is verb morphology. Corresponding to Urdu, Kashmiri also has a gendered (masculine/feminine) conjugation pattern, agreement (number and person) and the agreement system of Kashmiri is more complex. As an example, the Kashmiri words b'iu ch'us (I am, masculine) and b'iu ch'as (I am, feminine) show gender agreement, which is not used in standard Urdu which denotes maim hum (I am, both). This gender sensitivity spreads all over the Kashmiri verbal system, the conservative aspect of which has been preserved by the earlier stages of Indo-Aryan (Koul, 2007; Koka, 2014; Kashmiri & Rashid, 2023).

Significant differences can also be traced in the case system in the two languages. In its past tense Kashmiri uses an ergative-absolutive system of constructing tenses, like all other Western Indo-Aryan languages, but to a more consistent degree (Mullick & Mushtaq, 2016; Latif et al., 2024). Urdu shows split ergativity which is aspect sensitive and not tense sensitive. Also, a more detailed case marking system is maintained by Kashmiri using a

mixture of suffixes and postpositions, where Urdu uses more postpositions and fewer synthetic case endings (Pritchett & Pollock, 2003; Munshi, 2006).

Table 2
Grammatical differences: Kashmiri/ Urdu

Grammatical Feature	Kashmiri	Urdu (Colloquial)	Urdu (Formal)
Basic Word Order	V2 (verb-second) in main clauses	SOV (subject-object-verb)	SOV
Gender Agreement	Verbs agree with subject in gender and number	Limited gender agreement	Verbs agree with subject in gender and number
Pronoun System	Distinction between familiar and respectful forms in 2nd person	Tū (intimate), tum (familiar), āp (respectful)	Tū (intimate), tum (familiar), āp (respectful)
Negation	Pre-verbal particle "n'" (e.g., "n' zaanaan" - don't know)	Post-verbal "nahīṁ"	Pre-verbal "nahīṁ"
Copula	Gender-distinct forms ("ch'us" m., "ch'as" f.)	"Hai" (is), "haeṁ" (are)	"Hai" (is), "haeṁ" (are)

Interesting sociolinguistic aspects are expressed in the context of pronouns. The two languages also have T-V differences (address forms of familiarity and respect) but the policies of the two are not the same. It is a two-level verb system (Kashmiri: tse intimate/familiar - tuhi respectful) as opposed to a three-level system (Urdu: tu intimate, tum familiar, ap respectful). In ordinary speech, Urdu speakers in Kashmir tend to make this system less complex, but literary Urdu pays special attention to these differences as an indicator of social relations and ranking (Ahmed et al., 2025).

The other interesting grammatical difference is one in the formation of interrogatives. Whereas yes-no questions are structured by intonation pattern and no syntactic rearrangement is performed, Kashmiri uses intonation pattern and Urdu questions using question particles (kya) or modified word arrangement. In content questions, the equivalent of sentence-initial placement of interrogative is typical of Kashmiri whereas in Urdu, the interrogative can be placed more flexibly. Such differences may interfere with patterns of learning when Kashmiri speakers gain knowledge of Urdu or vice versa (Bashir & Rasul, 2020).

In the literary-academic spectrum, Urdu grammar is given more syntactic complexity, with the application of Persian-inspired structures (as the ezafe (genitive construction by using -e-)) and more frequent use of complicated subordinate clauses. Literary grammar Kashmiri literary grammar, although sometimes complex, is more likely to take the pattern of the spoken form, as it is less stratified in a diglossic context (Abbasi et al., 2022).

Application in Everyday speech: Pragmatic and Contextual aspect

The everyday talk in Kashmir illustrates that there is a dynamic continuum of language use towards more Kashmiri in rural home practices and more code-mixing in the urban ones. The Kashmiri and Urdu decision when communicating in the daily life is determined by complicated sociolinguistic processes, among which are relationships between interlocutors, physical environment, subject matter of discussion and identity of a speaker (Table 4.3). Examination of the patterns of these conversations helps shed light on the functional division of the two languages in informal areas (Khan, 2019; Jinsi, 2020).

Disciplinary lessons Greeting rituals can offer constructive instances of pragmatic variation. Kashmiri contains context-specific expressions of greeting: the general expression of greeting is waliv, whereas assalamalaikum and namaskar have religious

worth (Muslim and Hindu respectively). Greetings in Urdu in Kashmir are also based on the same principles of religious identity but have some more formality differences: Adab- is a secular respectful greeting which is equal in significance, Salam- is a Muslim less formal greeting. The options between these give an indication of, besides religious identity, the level of formality and even political inclination occasionally (Rehman & Baart, 2005).

Table 3
Kashmiri and Urdu in Jammu and Kashmir: Development.

Aspect	Kashmiri (Koshur)	Urdu
Historical Roots	Indigenous Dardic language with Sanskrit influence	Developed as lingua franca in Mughal military camps
Official Status	Recognized regional language	Official language since 1889
Primary Domains	Home, informal settings, folk literature	Administration, education, formal media, literature
Script	Perso-Arabic with modifications; sometimes Devanagari	Perso-Arabic (Nastaliq)
Speakers in J&K	Approximately 6.8 million (majority in Kashmir Valley)	Widely used as second language; first language for smaller urban population

Pragmatic contrasts can also be described with the help of address forms and reference terms. Kashmiri kinship terms, as an extended form of address are often applied even to non-relatives (e.g. moj to the maternal uncle to older male contact); this establishes an inclusive family system. Patterns of adaptation of Urdu address forms in Kashmir draw attention as Urdu "bhai" (brother) and more level-headed, bhan (sister) are both frequently used instead of more formal address in everyday speech. This is a simplification of the otherwise complex Kashmiri honorific system of Urdu usage (Kachru, 2016).

The languages also differ in terms of conversational sequencing and turn taking conventions. Generally, Kashmiri conversation is more inclusive of simultaneous speech than Urdu conversational style and more collaborative in completion of utterance. The differences may cause miscommunication that arises due to cross-cultural communication when the Kashmiri speakers use their own conversational norms in the process of talking in the Urdu language, as it may be construed that the speakers are cutting another speaker off or taking over the conversation (Bashir & Rasul, 2020).

Marketplace interactions bring about interesting patterns especially in the domain. Rural markets use a traditional economy, and there are commercial terminologies used to bargain, quantities in commercial trade, and quality of goods. Commercial centers in the urban centers will have large amounts of code-switching, with product names normally in Urdu or English, bargaining in Kashmiri or mixed language, and transactional formula possibly in Urdu. This communicating arrangement indicates the symbolic values of each language Kashmiri being the language of authenticity and local identity and Urdu the language of modernity and broader communication (Koka, 2014).

Language differences are also manifested in narrative styles of verbal communication in informal situations. Kashmiri narratives are more inclined towards actual speech and dramatization of repetition whereas Urdu conversations on narration prefer more analyzing framing and real appraisal. Such stylistic preferences are a revelation of wider cultural variation of communication patterns that will remain despite Kashmiri speakers using Urdu language (Kak, 2005).

Literary and Academic Urdu: Characteristics of Formally Registered Register Facts

Literary and other academic forms of Urdu, and thus called formal Urdu, is a highly codified form of the language with a strong phonological, grammatic, and lexical background, quite unlike both colloquial Urdu and Kashmiri (Table 4.4). This higher

register emerged mainly in the capital literary centers of Delhi and Lucknow of the 18th-19th centuries with a significant Persian and Arabic overlay to give rise to what has sometimes been called Urdu-e-mu'alla (exalted Urdu). In Kashmir, this formal variety is found in written documents, schools and in official speech and serves as a prestige code, one that is only available to formal training (Abbasi et al., 2022).

The vocabulary of literary-academic Urdu has several features, such as heavy borrowings of Persian and Arabic words, which may often be used in place of Sanskrit-based synonyms that could be colloquially used or spoken language. An example is where in conversational Urdu it is possible to say kitab (book) or even the English book, literary Urdu would suggest using pushtak or pustak (book) of Persian origin. This lexical Persianization is likewise spread to grammar, with Persian conjunctions (agarche) although, prepositions (ba-wasile) by means of) and regular word arrangements commonly used in formal forms of speech (Bashir & Rasul, 2020).

The formal Urdu has some grammatical characteristics: a higher degree of usage of a subjunctive, more complicated constructions of passivity, and detailed relative clauses and the corresponding grammatical structure of the constructions are created in accordance with Persian models. The arrangement of sentences is hypotactic (subordination) not paratactic (coordination) and the syntactic organization is more complex than discovered in colloquial speech. The constant use of the plural to show respect to people or revered objects is yet another attempt of these formal Urdu that mostly do not exist in Kashmiri and colloquial Urdu (Faruqi, 2003).

Table 4
Register Change in the Urdu Across Domains.

Domain	Lexical Features	Grammatical Features	Discourse Features
Literary Poetry	Archaic Persian/Arabic vocabulary; metaphorical density	Metered verse (ghazal, nazm); rhyme schemes; parallel structures	Thematic conventions; brevity; allusiveness
Academic Prose	Technical terminology from Arabic/Persian; nominalizations	Complex subordination; passive constructions; explicit logical connectors	Argument structure; citations; impersonal voice
Formal Oratory	Rhetorical formulae; honorifics; ceremonial vocabulary	Elaborate invocations; ritualized greetings; rhythmic patterns	Ceremonial structure; audience address; performative elements
Official Documents	Formulaic phrases; standardized terminology; bureaucratic lexicon	Impersonal constructions; legal formulae; precise qualification	Standardized formats; authority markers; procedural language

Poetic diction represents perhaps the most distinctive formal register of Urdu, employing not only specialized vocabulary but also conventional imagery, fixed metaphors (mazmūn), and strict metrical patterns (Koul, 2004). The ghazal tradition, in particular, has developed an elaborate system of poetic conventions that dictate appropriate themes, imagery, and phrasing. This poetic register has significantly influenced formal prose through its stylistic prestige, leading to a literary aesthetic that values linguistic ornamentation and intertextual allusion (Lone et al., 2022).

In academic contexts, formal Urdu employs characteristic discourse markers ("lisān-ul-hāl" that is to say, "ba'taur-e-khulāsa" in summary), citation formulae ("muṭābiq-e" according to), and argument structures derived from Persian academic traditions. Academic Urdu also makes extensive use of nominalization and abstract noun formations, often through Persian and Arabic morphological processes, creating a more conceptually dense prose style than found in either colloquial Urdu or Kashmiri (Mir & Lawaye, 2025).

The educational system in Kashmir has played a crucial role in disseminating formal Urdu while simultaneously creating linguistic hierarchies. Historically, Urdu-medium instruction preceded Kashmiri-medium education, creating what Khanday and Sheikh term "Urdu-medium elites" with privileged access to administrative and professional positions (Pritchett & Pollock, 2003). This historical pattern continues to influence language attitudes, with formal Urdu maintaining prestige associations despite increasing recognition of Kashmiri as a literary language in its own right (Shah, 2025).

Sociolinguistic implications and current developments

The language-politics Kashmiri and Urdu relationship is not limited merely to linguistic issues but it encompasses deep rooted identity politics, issues arising out of the educational policy, and also cultural preservation. Contemporary Kashmir forms the sociolinguistic terrain of both the past and future language policy, as well as the new trends in language attitudes and practices, and has serious implications to the linguistic diversity and cultural heritage (Kachru, 2016).

The aspect of identity dimension of language choice is the most radioactive. Khanday and Sheikh (2018) record how Kashmiris are in a rising crisis of identity in deciding on Kashmiri as mother tongue and Urdu as official language. This tension is implemented in various manners according to the demographic groups: the educated urban population, particularly in Srinagar, tends towards more preferential use of Urdu both in the domain of the linguistic forms of formality and in the domain of the notions of informality and anti-formality (Koul, 1987). The rural population does not lose the Kashmiri language as the main indicator of cultural identification. Intermediate groups, whose social or occupational ambitions are associated with social or occupational mobility are in a regular occurrence of linguistic ambivalence, switching code depending on circumstances (Latif et al., 2024).

The policies of education have had a great influence on the contemporary sociolinguistic state. The structural advantage offered by the historical primacy of Urdu-medium education was that it allowed the students who were fluent in Urdu to have an easier access to higher education and professional fields. Newer attempts at advancing Kashmiri education, as a cultural issue though culturally important, have occasionally to a detriment, solidified regions between Kashmir, Jammu, and Ladakh. Indeed, bilingual education approaches that place serious consideration on the two languages are still carving a way at the expense of the perception that languages have a zero-sum game when it comes to the promotion of languages (Sikandar, 2025).

The language practices in the media show changes. Kashmiri is well represented not only in the oral media (radio call-ins, folk music) but also in the digital format (social media, messaging apps). Urdu has preeminence in print media as well as in formal media broadcasting with evident Kashmir-specific differences, both vocabularies and contents. English has become an important third language of elite communication and technical activity, which makes the situation in language planning even more complicated with the emergence of a complex triglossic process (Koka, 2014).

Your presence will strengthen my cause, and I shall maintain all manner of description should I have a moment with one of your councilors. Human And you will promote my cause, and I will not neglect orthographic standardization and all that can contribute to lexical modernization (creating a term to represent new realities). There are challenges in these efforts like dialectal division in Kashmiri, rivalry in coveted area with Urdu and English and there is a weak institutional support relative to the well-developed

infrastructure of Urdu. However, increasing perception towards language rights and cultural preservation has increased activism of Kashmiri maintenance and growth (Kashmiri & Rashid 2023).

The probable course of action in the future will be the further functional differentiation of the languages instead of direct replacement of either by the other. Kashmiri seems to be safe in closed spheres, and as an identity of ethnicity, whereas Urdu retains its institutional status. The most important shift can be the increasing presence of the English as one more prestige code that can change the current trends of dominance between the Kashmiri and Urdu in the professional and technical sphere (Jahan & Padmavathi, 2025).

Conclusion

The given comparative analysis between formal and informal dialects of Kashmiri and Urdu can serve as evidence of a complicated language ecosystem with the functional complementarity, stratification of the register, and continuing evolution. The two languages have sociolinguistic niches that are also very different but overlap as Kashmiri is used as a primary tool of ethnic identity, and Urdu as an official language and literary medium. Their interaction represents not only bare diglossia but also plain bilingualism but a complex linguistic continuum with a considerable code-mixing and variation in register.

The vocabulary study reveals the way the historical evolution of the two languages has given each language its own unique lexical sources, Kashmiri having more archaic forms and Urdu having massive borrowings, especially in formal styles. Grammatic comparisons indicate the conservative nature of the Kashmiri language (gender concord in the verbs, V2 syntax, etc.) and Urdu with more characteristic Indo-Aryan structures with influence of Persian in the written formative varieties. The patterns of use are contextually sensitive and the language selection such as choice of language reflects not only the practical communicative needs but the social identities and relations, too.

There are a number of far wearing implications of this study. To begin with, the Kashmiri-Urdu case demonstrates that language policies may have far-reaching impacts on ecologies of language to forms that often create unintended effect on cultural identity and social justice. Second, the case demonstrates the complicated interdependence of linguistic diversity and communicative integration in multilingual areas with centrifugal and centripetal forces shaping language practices all the time. Lastly, it is also indicated in the analysis that sustainable language planning needs to recognize functional distributions and speaker attitudes instead of subjecting naturally multilingual societies to the idealized models of monolingualism.

There are a number of research gaps that need to be dealt with in the future. The patterns of bilingualism changes would be clarified with the help of longitudinal researches on language change in generations. Implicit language attitude measurement could be done using experimental methods to complement self-reported preference data. The pragmatic rules that govern the language alternation would be brought out in the detailed discourse analysis of the code-switching practices. Last, comparative analyses to other multilingual areas that have encountered a similar set of difficulties might produce stronger theoretical frameworks driving the interpretation of language encounter in postcolonially regulated situations.

The future of Kashmir linguistic will probably be the talk between the maintenance and adaptation, between locality and the global communication. The Kashmiri and the Urdu will definitely change with the social changes, technology, and interventions of the policies. Their investigation of the relationship at present allows not only cognizance into this particular sociolinguistic circumstance, but also more large-scale knowledge of the manner in which languages interact, rival and interrelate in a constantly growing interconnected world.

It is recommended that language policy and education systems promote Kashmiri alongside Urdu to support linguistic balance and cultural preservation.

References

Abbasi, M. H., Khan, M. W., & Panhwar, F. (2022). Language use and ethnic identity of young migrant Kashmiri speakers in Karachi, Pakistan. *Journal of English Language, Literature and Education*, *4*(2), 22–42.

Ahmed, F., Imran, M., Chaman, S., & Ikhlaq, H. (2025). Folk linguistics and language teaching: A case study of BS-English students at the University of Bhimber, Azad Jammu and Kashmir. *Social Science Review Archives*, *3*(2), 370–382.

Arshad, W., Murtaza, H. G., Arshad, S., & Sanaullah, S. (2025). Challenges and prospects of Urdu language and literature in the 21st century: A cultural and linguistic perspective. *Journal of Applied Linguistics and TESOL*, *8*(2), 1261–1272.

Azad, A. (2025). Silenced tongues: Power, policy, and the precarious future of Pahari in Pakistan's Azad Kashmir diaspora. *Advances and Issues in Social Sciences*, *1*(1), 1–13. *(Volume and issue inferred from inaugural issue; verify with journal website if required.)*

Bashir, E. (2007). Dardic. In G. Cardona & D. Jain (Eds.), *The Indo-Aryan languages* (pp. 905–990). Routledge.

Bashir, T., & Rasul, S. (2020). A pragmatic study of apology strategies in Urdu: A case of Kashmiri Urdu. *The Discourse*, *6*(1), 43–60.

Faruqi, S. R. (2003). A long history of Urdu literary culture, part I. In S. Pollock (Ed.), *Literary cultures in history: Reconstructions from South Asia* (pp. 805–864). University of California Press.

Ferguson, C. A. (1959). Diglossia. *Word*, *15*(2), 325–340.

Fishman, J. A. (2020). Bilingualism with and without diglossia; diglossia with and without bilingualism. In L. Wei (Ed.), *The bilingualism reader* (pp. 47–54). Routledge.

Gazzalie, S. J. (2018). Varieties of Kashmiri English. *Language in India*, *18*(1), 585–599.

Grierson, G. A. (1899). *A manual of the Kashmiri language*. Government Printing Press, Calcutta.

Guroo, M. R. S., & War, T. A. G. (2013). *English–Kashmiri contact: A sociolinguistic survey* (Doctoral dissertation). University of Kashmir.

Jahan, Z., & Padmavathi, S. (2025, April). Deciphering Kashmiri script: Challenges and advances in character recognition. In *Proceedings of the 12th International Conference on Computing for Sustainable Global Development (INDIACom)* (pp. 1–7). IEEE.

Jinsi, G. (2020). *Linguistic persecution in South Asia: Historical and modern implications for post-Article 370 Kashmir*. Palgrave Macmillan.

Kachru, B. B. (1969). *A reference grammar of Kashmiri*. University of Illinois Press.

Kachru, B. B. (2004). A history of Kashmiri. *Kashmir Journal of Social Sciences*, *4*, 365–389.

Kachru, B. B. (2016). Kashmiri and other Dardic languages. *Current Trends in Linguistics*, *5*, 284–306.

Kak, A. A. (2005). Globalization of English and its reflection on Kashmiri. *South Asian Language Review*, *15*(1), 37–50.

Kashmiri, N. S. S., & Rashid, H. U. (2023). Language dynamics among Pahari speakers: Trends in language use and shift over time. *Pakistan Languages and Humanities Review*, *7*(3), 996–1013.

Khanday, A. A., & Sheikh, M. (2018). *Urdu language in Kashmir: A tool of assimilation or means towards segregation?* Gulshan Books.

Khan, H. (2019). Resisting forces against language and cultural drift: A study of language vitality among Pakhtoons of Jammu and Kashmir. *Language in India*, *19*(4), 112–128.

Koka, N. (2014). Code switching and code mixing in Kashmiri: A linguistic overview. *Interdisciplinary Journal of Linguistics*, *7*, 184–193.

Koka, N. A. (2014). A sociolinguistic investigation of social stratification and linguistic variation among the Kashmiri speech community. *Journal of Language Teaching and Research*, *5*(5), 1071–1084.

Koul, O. N. (1987). *Spoken Kashmiri*. Indian Institute of Language Studies.

Koul, O. N. (2004). The Kashmiri language. In *Kashmir and its people: Studies in the evolution of Kashmiri society* (Vol. 4, pp. 293–310). APH Publishing.

Koul, O. N. (2007). Kashmiri. In G. Cardona & D. Jain (Eds.), *The Indo-Aryan languages* (pp. 991–1051). Routledge.

Latif, I., Junaid, D. A., & Bhatti, D. Z. I. (2024). *The morphosyntactic analysis of Pahari (Kotli dialect), Azad Jammu and Kashmir*. LINCOM Europa.

Lone, N. A., Giri, K. J., & Bashir, R. (2022). Natural language processing resources for the Kashmiri language. *Indian Journal of Science and Technology*, *15*(43), 2275–2281.

Mir, T. A., & Lawaye, A. A. (2025). Word sense disambiguation corpus for Kashmiri. *Natural Language Processing*, *31*(2), 631–654.

Mullick, A. P., & Mushtaq, S. (2016). Patterns of language use in Sheikhs of Kashmir Valley: A study. *Interdisciplinary Journal of Linguistics*, *9*, 179–189.

Munshi, S. (2006). *Jammu and Kashmir Burushaski: Language, language contact, and change* (Doctoral dissertation). University of Texas at Austin.

Pritchett, F. W., & Pollock, S. (2003). A long history of Urdu literary culture, part II. In S. Pollock (Ed.), *Literary cultures in history: Reconstructions from South Asia* (pp. 864–911). University of California Press.

Rehman, K. A., & Baart, J. L. (2005). A first look at the language of Kundal Shahi in Azad Kashmir. In *Proceedings of the International Linguistics Conference* (pp. 1–23). SIL International.

Shah, M. (2025). Persian borrowings in Kashmiri: A descriptive and analytical study. *Journal of Iranian Linguistics*, *2*(1), 48–71.

Shah, S., David, M. K., & Ajmal-Gulzar, M. (2017). Role of Hindko in multilingual community issues of language choice and use. *Kashmir Journal of Language Research*, *20*(1), 1–18.

Sikandar, M. (2025). The morphology of Kashmiri: Structure, formation, and linguistic influence. *Journal of Political Stability Archive*, *3*(4), 1130–1140.

Taylor, G. P. (1985). *Dictionary of Kashmiri proverbs and sayings*. Asian Educational Services.

Wali, K., & Koul, O. N. (1997). *Kashmiri: A cognitive-descriptive grammar*. Psychology Press.