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**TRANSNATIONAL AN INSIGHT TO SOCIOLINGUISTIC:
CASE OF POONCH DISTRICT.(RAWALAKOT AZAD JAMMU
KASHMIR)**

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Abstract

In today's emergent world transnational has its major impact on the society and is correlated with the sociolinguistic aspects of the society in particular. In this study the researchers focus on to identify the transnational an insight to sociolinguistics a case of Poonch District. District Poonch has a very inimitable society of transnational and sociolinguistic aspects which are closely connected to each other despite various idiosyncratic features. The research design of the study is mixed research. Both qualitative as well as quantitative data was collected for the analysis of the study. Descriptive survey method was employed as it sustains the perceptive of the issues by studying the current status, existing conditions and accurate available information. A non probability of sampling technique was used keeping in consideration the heterogeneous character of population of the study field, a proportionate stratified sampling was considered for

the purpose of the present study. The participants were chosen according to their backgrounds (rural or urban), and sex (male or female), education, profession. The participation ratio was 40:60 percent, female to male in the study. The findings revealed that there is a huge impact of transnational and great number of people are supporting their family back home, by working in abroad and sending remittance to their home land. Language and culture are interrelated because the regions possess certain homogeneity of culture and are characterized by common traits in history, folklore and literature. The transnational identity is very much visible from the findings of the study.

Key Words : Transnational, Multiculturalism, Multilingualism and Sociolinguistics

Introduction

In the rising globalization, when rise of ethno- nationalism is posing a major challenge to the country, political assertion of language or religious identities has assumed importance. The sociolinguistics, language and cultural areas are not only associated but are explicit to a particular area. According to many social scientists, the societies we live in are fundamentally defined by processes of globalization that permeate all aspects of human life and culture (Appadurai 1996; Held *et al.* 1999; Fairclough 2006). Sociolinguistics is going through a period of ingenious redefinition and insightful reconsidering that constitutes a dynamic response to the rapidly changing conditions of our society. It is easy to see why: not only were inter- and intra-biraderi reciprocities the principle vehicle through which the migration process was itself organised (Werbner 1990), they also provided the foundation for the processes of strategic adaptation which settlers deployed as they set about re-establishing themselves on their own terms in their new environment. Although restricted group of people on the global periphery whose members have established a position in the prosperous urban core are in a place to assemble all approaches of advantages from the transnational connections it is now becoming quite clear that these connections have an internal dynamic of their own. District Poonch which is popularly known as mini Kashmir is the smallest in area and the remotest district of Azad Jammu and Kashmir

state. Has recently, introduced society of AK who has started demanding radical change in the relationship between Pakistan and ‘Azad Kashmir’. In Context of Mirpur case, it is being stereotyped into a system of ‘friends-and-neighbors’ and a “hierarchical system of clan politics dominated by connections and family ties to Mirpur.” It is a “close-knit and insular, [system that] ... places the demands of the extended family.

In addition to the usual disjunctions of gender, age and social class, two additional sets of contradictions have become salient: first, between those who have and those who have not successfully established themselves in the metropolitan world; and second, between the Anglo-Mirpuris who were born and brought up in British cities such as Birmingham and Bradford, and those Mirpuris who were born and brought up in Mirpur itself. At the same time as all such persons may be embedded within transnational organized biraderis. Linguistic is a significant marker of cultural identity within the country’s overall identity comprising of number of sub identities. The linguistic cross in the state of Azad Jammu and Kashmir seems to be very multifaceted. We find diversity of languages dialects spoken by people inhabiting various areas and reflect diverse processes of contact, encounter and interaction from time to time. Besides a major language spoken in a particular area there are other languages and dialects also spoken in a particular area. In today’s emergent world transnational has its major impact on the society and is correlated with the sociolinguistic aspects of the society in particular. In this research the researcher will focus on the transnational an insight to sociolinguistics in globalization of Poonch District (Rawalakot Azad Jammu Kashmir) in particular.

1.1 Statement of problem

The Sociolinguistics predicament in the state of Azad Jammu and Kashmir is dauntingly complex as there is diversity of culture, languages spoken by people inhabiting various areas exposed to various processes of social interactions and transnational factors. The study focuses on the transnational

impact on the society interrelated with the sociolinguistic aspects of the society in particular. As the researchers recognized that the place Poonch has a very unique association of transnational and sociolinguistic aspects are co-related to each other despite many distinctive features.

1.2 Objective of the study:

- Identify the transnational insight to sociolinguistics Poonch District (Rawalakot Azad Jammu Kashmir).
- Illustrate the Sociolinguistic development in the Poonch District (Rawalakot Azad Jammu Kashmir)
- Assess the Multilingualism and Language Use in Linguistically-Diverse Settings in Poonch District (Rawalakot Azad Jammu Kashmir)

1.3 Research Question

1. What are the transnational insight to sociolinguistics? Poonch District (Rawalakot Azad Jammu Kashmir).

2. What are the various field of Sociolinguistic development in the Poonch District (Rawalakot Azad Jammu Kashmir)?.

3. How to evaluate the Multilingualism and Language Use in Linguistically-Diverse Settings in Poonch?

2. Literature Review

2.1. Transnational and its identities:

The meaning of the word according to Merriam Webster dictionary is operating in or involving more than one country in transnational corporations. The idea of 'nation' and a sense of what national identity constitutes in different national contexts is still very much alive in cultural practice. Transnational and intercultural in terms of shifting identities, cultural exchange and the wider contexts of exile, colonialism, neoliberalism and globalization. According to Gardner, 2012, "movement of people between

places and the social processes which bind them together”, rather than studying migrant communities as fixed locations. Hereby transnational’s, which “calls attention to the cultural and political projects of nation-states”. On the other view, Bashkar (1998: 35) maintained that society was both “the ever-present condition (material cause) and the continually reproduced outcome of human agency.” According to him, “Society provides necessary conditions for intentional human action, and intentional action is a necessary condition for it. Society is only present in human action, but human action always expresses and utilizes some or other social form. Neither can, however, be identified with, reduced to, explained in terms of, or reconstructed from the other.” (Bashkar, 1998: 37). The multiple transnational connections between British Pakistanis and Pakistan, be they leisure-based, family-based or Potential and business-based, may become significant in times of need, as happened during the Kashmir earthquake (Rehman and Kalra 2006)

2.2 Multiculturalism :

Multiculturalism is the fact that cultural diversity is beneficial to society and that independence should be enjoyed by disparate functional or cultural groups within a society, including religious groups, professional organizations, and ethnic minorities in modern democracies and a way of compensating cultural groups for past exclusion, discrimination, and oppression. Therefore, keeping in the view that, cultures, races, and ethnicities, particularly those of minority groups, deserve special acknowledgement of their differences within a dominant political culture. Some theorist claim that different traditions and cultures can enrich society . One of the most important aspect of the society of district Poonch is that people belonging to most important religions represents the place. It makes district Poonch a replica of the world as for multicultural aspect is concerned. As peoples of Poonch follow different religions, different religious places exist in the district and are famous for the pilgrimage.

2.3 Multilingualism :

Globalization has led the world to be interconnected. In early times, when most people were members of small language communities, it was necessary to know two or more languages for trade or any other dealings outside one's own town or village, and this holds good today in places of high linguistic diversity such as Africa and Asia. Multilingualism is the use of more than one language, either by an individual speaker or by a community of speakers Poonch districts belong to the Jammu division and along with the Pahari community found in this districts there are some other ethnic group living with them like Gujjars, Bakarwals, and Kashmiris etc. The language which the Pahari community speaks, is obvious from their diverse composition of religion and of different castes within each religion more of heterogeneous.

2.4 Sociolinguistics

Sociolinguistics is the descriptive study of the effect and aspects of a group of people involved in persistent social interaction, sharing the same social territory, typically subject to the same political authority and dominant cultural expectations, including cultural and social understandings that govern the behavior of members of a society's, expectations, and context, on the way language is used, and society's effect on language.

2.4.1 Language

Kashmiri, very much known as “Kashur” to its native speakers, an indo-Aryan language and pioneered by great saints and personalities like Sheikh-ul-Alam and Lala Ded by their original thought and wisdom is spoken primarily in Kashmir Valley of Jammu & Kashmir. Kashmiri language has achieved the distinction of inclusion in 22nd schedule of Indian constitution and also in 6th schedule of constitution of Jammu & Kashmir. The northern, southern and central parts of Kashmir have more distinction in the speech, dialects, intonation and articulation of the language. The dialects spoken by Kashmiri Muslims have an influence of Persio-Arabic, while that of Pandits is

subjugated by Sanskrit. The areas called as micro Kashmir includes towns and villages in Rajouri, Poonch and Reasi districts, geographically these areas are far-off from the valley and lie in the lap of Peer Panjaal. The areas are not directly associated to Valley and have less impact of Kashmiri dominance. The Kashmiri people of these areas are believed to have left the valley few hundred years ago because of natural calamities (famines, wars, earthquakes, floods and many other reasons) and got settled in different parts of Rajouri, Poonch and Reasi districts. These people speak Kashmiri having Pahari influence on it with customized and intermixed dialects and articulation.

3. Research Methodology

In order to achieve the intended objectives of the study, this research was designed to explore, analyze, and interpret the condition to identify the transnational insight to sociolinguistics Poonch District (Rawalakot, Azad Jammu Kashmir). The research design of the study was qualitative as well as quantitative. Quantitative research methods was used to describe, record, analyze, and interpret conditions that exist. Qualitative research methods, on the other hand, will be used systematically to describe and to discover non-quantifiable relationships between existing variables (Best and Kahn, 2005:22). Descriptive survey method was employed as it facilitates a general understanding of the problem by studying the current status, nature of prevailing conditions, practices and trends through relevant and precise information. (Koul, 1996).

3.1 Sampling

A non probability of sampling technique was used where it is not known that which individual from the population will be selected as a **sample**. Proportionate stratified sampling was considered for the purpose of the present study. The participants were chosen according to their backgrounds (rural or urban), and sex (male or female), education, profession. The participation ratio was 40:60 percent, female to male in the study. There were

two different age group focused 18 years to 30 years, 30 years to above. The reason for focusing two different group was **18 to 30 years** are still not settled and struggling to attain a place in the society, whereas **above 30** are those who have got experience and gained a social status.

3.2 Data Gathering Instruments

This study employed observation and questionnaire as a major tools and Interview as supportive tools to get a direct insight into real practices concerning on the topic. 500 Questionnaire was disseminated across Rawalakot on the basis of non-probability sampling. A random selection procedure was used. Questionnaire was used to gather both quantitative as well as qualitative data regarding to the research topic. Semi structured interview was conducted to substantiate the results obtained from the questionnaire as well as observation.

4.Result and Discussion

Poonch is one of the 10 districts of Azad Jammu Kashmir. The capital of the district is Rawalakot. The district Poonch/Rawalakot is divided into 3 subdivisions named as Rawalakot, Hajira Abbaspure and Tharar. The literacy rate of the district is 67.22% with 72.10% for urban and 66.45% for rural areas. Sudhozai and the Awan are the major ethnic groups from the districts of Poonch, Sundhanoti, Bagh, Kotli. Rawalakot has one of the highest literacy and graduation rates in Poonch District. Most of the people are employed in government sectors but a large section of the population is dependent upon remittances from their relatives who work overseas having a transnational identity. This is because of the opportunities of employment in their land is less, so most of the people look for jobs migrating to other countries. The participants were chosen according to their backgrounds and gender, education and profession. The whole survey gathered 391 responses out of a total of 500. Based on the findings from the observation from the field, questionnaire and interview, the research questions are answered.

4.1 Background study of the Questionnaire 1

The categories for the respondents chosen were Category 1: 18 years to 30 years and Category 2: 30 years and above. Table 4.2.1 shows background information of the participants invited to take part into the research. Initially, 500 participants through non-probability sampling method were chosen. However, N=500 people from Category 1 and 2 participated in this research. Out of 500, N=390 valid/completed questionnaires were received.

Field	Characteristics	Percentage
Gender	Sex ratio (number of males per hundred females)	102 %
Area of Living	Rural	86.84%
	Urban	13.16%
Literacy rate	Rural	66.12%
	Urban	73.48%
	Men	80.23%
	Women	56.04 %
Population	18 above	75.76 %
Language	<i>Urdu official</i>	90%
	<i>Pahari /Hinko</i>	68.7%
	<i>Gujari</i>	6.0%
	<i>Balochi</i>	4.5%
	<i>Punjabi</i>	2.3%
Language spoken	Pahari	68%
Social Status/Profession	Skilled (Agriculture / Fishery)	28.24%
	Semi Skilled	22.11%
	Services (Govt / Semi)	14.00%
	Unemployed / Labour	35.65%
Nature of Education	<i>Public Sector</i>	42.9
	<i>Private Sector</i>	57.1
Economic Status	Economically Active	19.43%.
Place of work	Rawalakot	62 %
	Abroad	38.%
Culture	Traditional	85.46%
	New trend	14.54%

Table 4.2.1: Background Information of the Participants

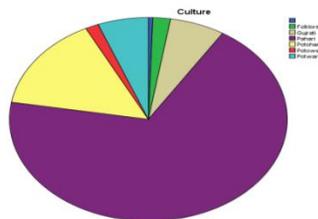
The above table 4.2.1 clearly states that 102% is number of males per hundred females. 86.84% lives in the rural area and their main occupation is agriculture and fishery which is 28.24%. This is partly because of the new

world trade order by which the landlords probably appreciate that the agriculture economy is speedily converting into the knowledge economy and there is an increase in the education sector which comprises of 42.9% in public sector and 57.1 in private sector. The reason is if the new generation kept on following the footprints of their parents, it is likely that their children would lead a financially meager life. It is also noteworthy that the participants are from varied linguistic backgrounds. Apart from the official language Urdu their main language is Pahari language which is 68.07% spoken by major genera of people which actually keeps them connected. Williams' words reinforce this proposition: "Language, after all, belongs to a person's whole social being: it is part of one's identity, and is used to convey this identity to other people. The learning of a foreign language involves far more than simply learning skills, or a system of rules, or a grammar; it involves an alteration in self-image, the adoption of new social and cultural behaviours and ways of being, and therefore has a significant impact on the social nature of the learner' (Williams, 1994, p.77).The economically active population of the district is 19.43%. There is a huge impact of transnational and great number of people are supporting their family back home, by working in abroad and sending remittance to their home land. Almost 38% of population is working abroad and adding to the economic growth of their district Rawalakot. The last two decades have witnessed anincreased trend towards "internationalization of the professions" which implies a shift away from nationally defined standards and practices towards global convergence (Iredale, 2001).This has opened up the professions to transnational movement of skilled labour at an unprecedented level.

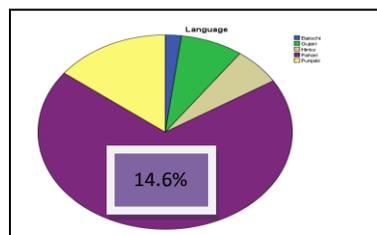
Culture				
	Frequency	Percent	Valid Percent	Cumulative Percent
	2	.5	.5	.5
Folklore	8	2.1	2.1	2.6
Gujrati	25	6.4	6.4	9.0
Pahari	268	68.7	68.7	77.7
Potohar	58	14.9	14.9	92.6
Potowari	6	1.5	1.5	94.1
Potwari	23	5.9	5.9	100.0
Total	390	100.0	100.0	

Table 4.2.2 Culture

➤ 4.2.2. Research Question 1 and 2..*What are the transnational insight and the various field of Sociolinguistic development? Poonch District (Rawalakot Azad Jammu Kashmir).* Both the questions are interrelated. Finding from the questionnaire and interview questions it was revealed that, as we know that Pakistan is a multilingual and multicultural country with six major and over fifty-nine minor languages in 180 million population (Rahman, 2002; Pathan, *et.al*, 2010).



Pie Chart 1- Culture as sociolinguistic aspect



Pie Chart 2- Language as sociolinguistic aspect

The finding from the given Pie chart 1 it is clearly visible that majorly spread culture in Rawalakot is Pahari which comprises of 68.7 %, further followed by Potohar with 14.9%. The Linguistics scenario of Rawalakot is quite intricate and complex as seen in Pie Chart 2 Pahari language comprises of 69%. Approximately it has been calculated from the available data of 391 participants. The speakers of diverse language families are Indo-Iranian, Pasto, Punjabi, Gujjars, Pahari etc are linguistically less occupied. Therefore majority of the population, however, speak dialects of the Pahari-Pothwari language. Which are also spoken across the Line of Control and are closely related both to Punjabi to the south and Hinko to the northwest, the language variety in the southern districts of Azad Kashmir is known by a variety of names – including *Mirpuri*, *Pothwari* and *Pahari* – and is closely related to the Pothwari proper spoken to the east in the Pothohar region of Punjab. Estimates of the speakers of the different languages in Poonch Division as said by Prof. Dr. Saghir Khan , is that most of the people living in district Poonch & Sudhnuti of this division speak Punchi Pahari.

Findings from the interview revealed that Respondent no 10 said: “*We mostly speak Pahari language at home because that is my mother tongue, but with friends sometimes speak Urdu and Punjabi language too*”. Urdu being the national language is spoken at government offices, in schools and colleges. Whereas there were few respondents who said that they know “*that they are Poonchi but now a new term ‘Pahari’ has come in last 10-15 years and therefore, they are not yet clear whether they are Poonchi or Pahari*. Except one of the Interviewee who said he has recently migrated to Rawalakot, *before coming to this place he spoke majorly in Urdu as he was staying with his parents in Rawalpindi, as his father originally a Pahari, has come back to his hometown, it has become very much difficult for him and his younger sister both college students to speak in the local language (Pahari)*. A sense of territoriality among communities and exposure of vernacular language through print medium are the hallmark of any modern identity (Behra: 2007). Therefore, Language and culture are interrelated because the

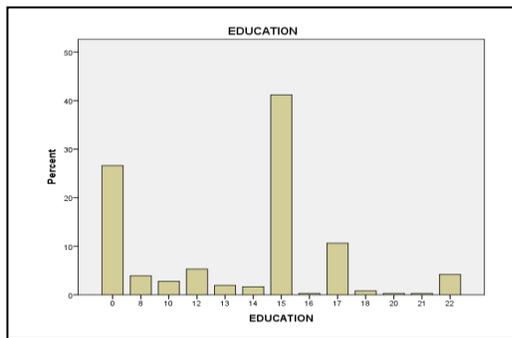
regions possess certain homogeneity of culture and are characterized by common traits in history, folklore and literature.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Baharain	89	22.8	22.8	22.8
	Germany	1	.3	.3	23.1
	KSA	2	.5	.5	23.6
	London	3	.8	.8	24.4
	Rawalakot	2	.5	.5	24.9
	Total	293	75.1	75.1	100.0
		390	100.0	100.0	

Table 4.2.3: Work culture Related to transnational insight

Table 4.2.3 shows us the prevailing work culture data in Rawlakot. The responses of the questionnaire and Interview indicates that 75% of the occupants live and work in Rawalakot (Incl: student and house wife). The statistics for occupation shows that 12% people have relocated and bought their culture and religion with them. They not only migrate but create their own transnational identity. As per one of the interviewee *“I am a constable and belong to Faridkot and have been posted to Rawlakot , its been two years still I and my family are taking time to settle, firstly majority of the people speak Pahari language and their culture is quite different from ours.....”*. Respondent 21 said that, he has migrated to Rawlakot from Muzaffarabad and indeed found difficulty whereas he belongs to AJK itself, *“ The work culture is quite different as I am a businessman”*. Papastergiadis (2000) tried to visualize the kind of transnational communities of the near future, standing on his ownplatform a decade ago. Further, he argued that turbulence is a system in which the circulation of people, resources and information follow multiple paths ‘as the world changes around us and we change with it’. In this similiar context, Hassan added that ‘...the occupational and economic profile of Australian Pakistanis has resulted in their concentration in large cities, especially in Sydney and Melbourne. The cultural, linguistic, ethnic and

religious diversity of AJK is also reflected in the Australian Pakistani community. It is a multicultural community, united by strong religious and national sentiment. Three types of community organisations – religious, national and literary - dominate community life and serve as the basis of social interaction...’ (Hassan, 1994, p.17) Overall, combining a sociolinguistic approach – more precisely linguistic ethnography – with translation studies leads to an increased understanding of the language practices and culture under study.



Education Sector Damages (Poonch/Rawalakot District)			
Level/ Category	Total Damages	Category Details	
		Male	Female
Primary Schools	524	248	276
Middle Schools	136	58	78
High Schools	92	48	44
Higher Secondary Schools	09	05	04
Colleges (Inter)	04	01	03
Colleges (Degree)	05	03	02
Elementary Colleges	02	01	01
Post Graduate Colleges	02	01	01
University (Agriculture)	01	01	-
TOTAL	775	349	409

EDUCATION

	Frequency	Percent	Valid Percent	Cumulative Percent
0	127	32.5	32.6	32.6
8	14	3.6	3.6	36.2
10	10	2.6	2.6	38.7
12	20	5.1	5.1	43.8
13	7	1.8	1.8	45.6
14	6	1.5	1.5	47.2
15	147	37.6	37.7	84.9
16	1	.3	.3	85.1
17	38	9.7	9.7	94.9
18	3	.8	.8	95.6
20	1	.3	.3	95.9
21	1	.3	.3	96.2
22	15	3.8	3.8	100.0
Total	390	99.7	100.0	

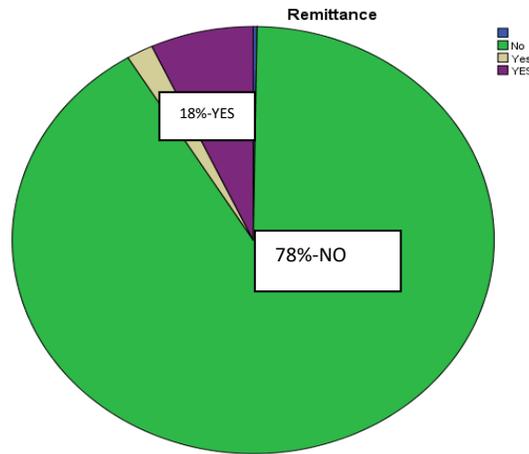
Miss System Total	1 391	.3 100.0		
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Table 4.2.4 Education in terms of transnational insight

In the above table 4.2.4 the graduates (15) comprises of 37,7 % of the total population of N-391 in comparison to the uneducated (0) which is 32.6% , Rawalakot is no doubt developing from an agricultural district and the resident are moving towards educating their children . A total of 775 schools and 18 colleges of various categories existed in district Poonch/Rawalakot prior to earthquake in 2005, many are rebuilt. Global collaboration provide opportunities of higher education across the borders of a country at global level through phenomenon termed as ‘Transnational Education’. ‘Most of the younger generation aspire for higher education in Germany as they foresee a rewarding future’, the following was the result of one of the interview question, on their preference to go to abroad and complete their education. Syed et al. (2008) argue that medical students wish to migrate to developed countries due to better quality of educational programmes, salary structure, and poor work environment. In this study, the major motivation to move abroad was to improve career prospects. In context of education transnational education is regarded as the service of education on global scale or on a cross border level involving educational institutions or students and academicians of more than a single nation. It involves cross border mobility of students, academicians, programme of study and/or institutions. Similarly to provide education and seek job in education sector a large number of teachers are working in KSA, Australia, Canada etc. The NGO from Germany and Saudi Arabia are helping in funding the educational institutes Table no 4.2.1 we can see that education comprised by the Public sector is 42.9% and Private Sector is 57.1 %. As per the findings based on the Questionnaire where one of the question was, How many of them preferred going to co education and was it beneficial? 73% agreed to it and one of the respondents said that Co-education not only helps them to integrate and share knowledge

but provides them a challenging platform to outcome and give the best of the result. One of the respondent added,“ *The Quality of education includes curriculum, teachers training and examination system which our education systems lack majorly. All these important factors cannot be address without outlining an education policy. I will request high-up’s to look into this serious concern where a department is running without having a clear updated education policy.* On the other hand the youth of Rawalakot are more inclined to go get education abroad as they feel there home land lack in providing them the international standard of education. According to Haug, G (2000):what is genuinely new and explains the growth of transnational education is that students are less and less restricted to what their national system is prepared to offer, for two main reasons: the appearance of new providers competing from far with their national universities, and the fast emergence of “global English” as an alternative to the national language for the acquisition of higher education qualifications .Hence by Education plays a pivotal role in developing the sociolinguistics features related to transnationality.

The local communities on the universal periphery whose members have recognized a growth in the prosperous metropolitan core are in a position to benefit the advantages from their transnational connections, it is now becoming quite clear that these connections have an internal dynamic of their own. In the Rawlakot first, the outcome which processes the economizing in the wider international economy (British, Saudi Arabia, Germany), have had on the income-generating niches which Rawalakot immigrants have carved out for themselves, and second, the operation of developmental cycles within the settlers - domestic groups. These processes have begun to interact with one another in increasingly complex ways. To earn and save, as much as possible to supplement their families collective capital assets. Hence as soon as they had paid off the cost of moving overseas, they began to remit the bulk of their saving back home. From the findings based on the questionnaire / Interview and from the Pie chart on remittance.



Pie Chart 3 related to remittance

From the above Pie Chart it has been seen that 18% of the respondents said they had their relatives working in abroad. Portes (2003) wrote in that ‘...transnational activities are quite heterogeneous and vary across immigrant communities, both in their popularity and in their character...’ Based on the following question, *what do you do with the remitted amount?* Most of the respondents said Parallel with the behaviour of rural emigrants the world over, these remittances were invariably invested either in buying more agricultural land, or in renovating or better still in comprehensively rebuilding .the family home. Few said it is the wish of some workers working as labors overseas: to build a really spectacular dwelling back in their home village in celebrating of the prosperity they have achieved during the course of a lifetime. Since virtually all local economic activity is still remittance-driven, it is hardly surprising that most young Rawlakot aged between 18 to 30 yrs aspire that the route to prosperity is joining their kinsfolk overseas.

➤ 4.2.3 Research question 3, *How to assess the Multilingualism and Language Use in Linguistically-Diverse Settings in Poonch?*

Within the humanities and the social sciences, there is acute awareness that the languages are unquestionably tied to nation-building. The ethno-national affiliation is grounded in internal uniformity. While linguistic nationalism will always place language as the main source of internal homogeneity and central

pillar of collective identity, the way different movements represent language does vary.

Population and languages spoken in Poonch District

S.No	District	Population	Urdu	Pahari	Gujari	Balochi	Punjabi
1.	Poonch	500,571	90%	69%	6%	5%	2.3%

Table 4.2.5 – Multilingualism

In linguistic literature, Pahari and Pothwari are classified with some other Indo-Aryan languages. Pahari language is spoken more being the mother tongue. The responses of the questionnaire revealed that the majority (68% or 268 of 391) of participants indicated that they thought the Pahari language has a future: they report that young people happily speak it and that the next generation will speak it. 123 or 31% out of 391 said they thought that Pahari does not have a future. The official language of Rawalakot is Urdu but still people prefer speaking in their mother tongue. 74.1% of the responses were in favour of youth speaking Urdu in future. Overall, participants report strong language vivacity

The people from Rawlakot majorly speak Pahari while 6% articulate Gujari, 5% speak Balochi and 2.3 % speak Punjabi. Irrespective of this the people intermingle and speak all, except a few, report that they can read Urdu. In addition to Urdu, more than half of them reported that they could read English as well. About 13.3% report that they can read a vernacular language like Hindko, Balocho, Potwari or Punjabi. Urdu is the mother tongue of only 7.57 per cent people, the remaining 92.43 per cent of the population has diverse mother tongues. Language is a key semiotic mediational tool that facilitates communication and development of the country. However, treatment of languages as a separate discipline, and its ubiquity in social interaction often leads to its invisibility in development-related discourse. With so many languages in close proximity, it is commonplace for persons to acquire one or more of their neighboring languages to some degree of proficiency.

Some studies included tests of proficiency in the national language, Addleton (1986:66), quoting a Panjabi proverb which says “The language changes every 15 miles”, gives some indication of the scope which an investigation into all the dialects of “Greater Panjabi” might have when he says “The number of Panjabi dialects has never been properly catalogued, but would clearly amount to several dozen, some of which have come to be regarded as languages in their own right. Two other ‘dialects’ — Siraiiki and Hindko — were ... reorganized as separate languages in the 1981 census and other possible candidates such as Potwari ... may emerge in the future.”

5. Conclusion

The process of globalization acquires the greatest importance. It refers to the augmented consciousness of the world and its languages, which are observed as a dynamic medium of developing the ability of communicating across cultures. Sociolinguistics is going through a period of insightful reconsidering that constitutes a dynamic response to the rapidly changing conditions of our society. Witnessing an extended market consistencies with transnational multilingualism diversity, creating innovative routes with the linguistics correlation: It is emerged as in novelator that engrave language for a Sociolinguistic mobility in the global marketplace and ‘fuse’ different ways of being and of earning a living into transnational ‘entrepreneurial citizenship’ (Allan, 2016, p. 622). The result of the study indicates that there is a huge impact of transnational and great number of people are supporting their family back home, by working in abroad and sending remittance to their home land. Almost 38% of population is working abroad and adding to the economic growth of their district Rawalakot. People speak hybrid of the languages as these are sister languages, so one has to redraft the categorization. Pahari language comprises of 69% in comparison to the other languages spoken in the district. The ethnic groups and various religions have influenced the cultural ethos and mode of life of the people of this region. Language and culture are interrelated because the regions possess certain homogeneity of

culture and are characterized by common traits in history, folklore and literature. The transnational identity is very much visible from the respondent's responses.

Global collaboration is taking place rapidly in Rawlakot district on the forefront of educational, social, economic, and services sectors through national and international organizations and agreements. Its further providing opportunities of higher education across the borders of Rawalakot at global level through phenomenon termed as 'Transnational Education'. The new information and communication technologies have facilitated students' in their studies providing global competitive environment. Rawalakot is no doubt developing from an agricultural district and the residents are moving towards educating their children and the education sector is growing through a major transnational change. As a result the massive inflow of remittances did next to nothing to stimulate the productive base of Rawalakot's local economy. Apart from saving and shaping their future with the remittance amount all local economic activity is still remittance-driven, it is hardly surprising that most young Rawalakot aged between 18 to 30 yrs aspire that the route to prosperity is joining their kinsfolk overseas. Although the Sociolinguistics predicament in the Poonch District is magnificently complex as there is diversity of culture, languages spoken by people inhabiting various areas exposed to various processes of social interactions and transnational factors. It was also discussed that entities are the significant social agents of sociolinguistic change (Pujolar & O'Rourke, 2016) whose compartments at different stages of life are crucial to understand their biographical, educational, professional and linguistic routes interplaying with the opportunities and challenges for accessing citizenship and work in the neoliberal transnational arena.

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