



Vol. 4 No. 3 (March) (2026)

A Study Of Scholarly Participation In Hindko Mushairas: The Case Of Hazara Division And Its Impact On Language Revitalization

Dr. Wajid Ali (Corresponding Author)

Hazara University Mansehra Email: wajidalihu726@gmail.com

Nazia Khalil Abbasi

Associate Professor Department of Urdu Government Postgraduate College for Women, Mandian, Abbottabad

Dr. Adeela Bibi

Lecturer Government Postgraduate College for Women Mandian Abbottabad

Fizza Fawad

Lecturer Army Burn Hall College for Boys, Abbottabad

ABSTRACT

This study explores the role of scholars in Hindko Mushairas in Hazara Division and how their involvement helps to revive and promote the Hindko language. The study examines how scholars support Hindko Mushairas through their writing and discussions to promote the language and culture. A qualitative research method is used in this study. Data was collected through interviews with scholars, poets, organizers and academicians. The research explores, in what way scholars increase public awareness about Hindko, and help to pass the language to younger generations. The findings also show that scholars' participation in Hindko Mushairas strengthens Hindko literature and brings the community together, and creates opportunities for people to use and appreciate the language. The study also finds that Hindko Mushairas help to preserve the cultural heritage of Hazara Division. It concludes that scholarly and literary gatherings are effective ways to support and revive the Hindko language. The study recommends that there should be support from educational institutions and cultural organizations for Hindko literary events to ensure the language continues to grow in the future.

Keywords: Hindko Language, Mushairas, Revitalization, Participation, Hazara Division

Introduction:

Hindko is one of the major languages which are mainly spoken in the Hazara Division, even some other parts of the country where it serves as a significant indicator of cultural identity and literary heritage. Over the years, Hindko literature has developed through different forms of expression, including poetry and prose. Among these literary traditions, the Mushaira occupies a significant position as a public forum where poets, scholars and language supporters gather to present and discuss literary works. Such gatherings not only promote literary vision but also strengthen linguistic perception among community members. The rich poetic tradition of Hindko demonstrates the language's historical depth and cultural importance (Khan & Abid, 2021). Scholarly contribution in literary events has been broadly recognized as an energetic component of language preservation and revitalization efforts. Research on indigenous languages suggests that community based



Vol. 4 No. 3 (March) (2026)

cultural activities, including poetry recitals, musical performances, and literary gatherings, contribute to strengthening language identity and increasing intergenerational language transmission (Manan *et al.*, 2021; Torwali, 2019). Literary forums provide chances for intellectual engagement, documentation of linguistic expressions and the promotion of language use in public domains. Moreover, studies show that language revitalization is most effective when cultural, educational, and social initiatives are unified within community life (Manan *et al.*, 2021; Torwali, 2018). In the context of Hazara Division, Hindko Mushairas have emerged as important cultural events that bring together scholars, poets, researchers and language activists. These events assist the spreading of literary knowledge, encourage new writers, and strengthen the prestige of Hindko as a language of intellectual. Despite their cultural importance, limited scholarly attention has been given to examining the role of academic participation in these Mushairas and their contribution to language revitalization. Therefore, this study examines the scholarly participation in Hindko Mushairas in Hazara Division and explores how such participation influences the preservation, promotion and revitalization of the Hindko language. The following objectives will be explained in this study.

Research Questions:

1. What is the nature and extent of scholarly participation in Hindko Mushairas in Hazara Division?
2. How does scholarly participation influence the revitalization and promotion of the Hindko language?
3. What barriers hinder scholars' effective participation in Hindko Mushairas?
4. What measures can enhance the effectiveness of Hindko Mushairas as a tool for language revitalization?

Research Methodology:

This study adopts a qualitative research design to explore the significance of scholarly participation in Hindko Mushairas within the Hazara Division. Data was collected through questionnaires, semi-structured interviews with scholars, poets, organizers and regular participants of Hindko Mushairas. In addition, participant remarks of selected Mushairas and documentary analysis of published poetry as well as event reports was also used to gain a comprehensive understanding. The study utilizes purposive sampling to select individuals who possess substantial knowledge and experience regarding Hindko literary activities. Documents were also analyzed, related to scholarly engagement, language promotion, literary production, and community participation. This methodological approach allows the researcher to investigate how scholarly contributions within Mushairas facilitate the preservation, promotion, and revitalization of the Hindko language in Hazara Division.

Theoretical Framework:

This study is grounded in Language Revitalization Theory, which emphasizes on the process through which minority languages are preserved, reinforced and transmitted across individuals. Fishman's (1991) foundational work on reversing language shift emphasizes that language survival depends not only on formal education systems but also on the active use of language in cultural, and community domains. In this regard, Hindko Mushairas in Hazara Division represent an important sociocultural space where the language is performed, shared, and legitimized through poetry and literary expression. Such gatherings increase intergenerational transmission, increase language prestige, and strengthen



Vol. 4 No. 3 (March) (2026)

collective linguistic identity. Current studies also highlight that community based cultural practices play an important role in sustaining linguistic variety and promoting language revitalization in multilingual societies (Manan *et al.*, 2021). In addition, this study draws on Pierre Bourdieu's Theory of Cultural Capital, which explains how language functions as a form of symbolic power within society. Bourdieu (1991) argues that linguistic practices gain legitimacy and prestige when recognized by actors such as scholars, writers, and intellectuals. In the context of Hindko Mushairas, scholarly participation can be understood as a form of cultural capital that elevates the status of the Hindko language by producing literary knowledge. Scholars, poets, and educators contribute to the recognition of Hindko, transforming it from a primarily oral regional language into a medium of literary and intellectual expression. This process enhances the social value of Hindko and encourages wider acceptance and usage within educational and cultural domains. By integrating Language Revitalization Theory and Cultural Capital Theory, this study explores how scholarly engagement in Mushairas contributes to linguistic sustainability and the revitalization of Hindko in Hazara Division (Bourdieu, 1991; Fishman, 1991; Manan *et al.*, 2021). In the light of this frame work objectives are discussed below.

EXAMINING THE NATURE AND EXTENT OF SCHOLARLY PARTICIPATION IN HINDKO MUSHAIRAS

Before explaining this objective in detail, it is necessary to differentiate between nature of participation and extent of participation. In this perspective, "nature of participation" refers to the forms of engagement like poetry reading, critical discussion, literary analysis, and organizing events. Then "extent of participation" refers to frequency, consistency and the level of influence scholars have within these Mushairas. Scholarly participation in Hindko Mushairas characterizes the important dimensions of literary and linguistic development in Hazara Division. Hindko Mushairas are cultural forums where scholars, poets, teachers, researchers, students, and community leaders' work together to promote and revitalize the Hindko language. These literary events strengthen the cultural identity and allow to document linguistic traditions, of the Hindko-speaking community. According to Fishman (1991) cultural institutions play a dominant role in reversing language shift because they provide opportunities for the regular use of minority languages in major contexts. Hindko Mushairas perform this function by creating an environment where Hindko is celebrated as a language of literature and cultural expression. The nature of scholarly participation in Hindko Mushairas is multidimensional. Scholars participate not only as poets but also as literary critics, researchers, educators, editors, and language activists. During Mushairas, they present original poetry, appraise literary works, explain the historical development of Hindko language, and encourage writers through constructive criticism. Such participation contributes to the intellectual development of Hindko literature. Rahman (2002) argues that language is connected with identity and culture, and consequently, scholarly engagement in literary activities improves the prestige and social status of regional languages. According to Shackle (2003), Hindko holds a rich linguistic tradition that deserves systematic documentation and scholarly attention. Many scholars connected with Hindko literary organizations collect traditional poetry, oral narratives, proverbs, idioms, and traditional expressions presented during Mushairas. UNESCO Ad Hoc Expert Group on Endangered Languages (2003) identifies language documentation as one of the important indicators of language vitality because written resources guarantee that linguistic knowledge can be transmitted across generations.

Another feature of scholarly participation is mentorship. Senior scholars often guide young poets, students, and researchers by introducing them to Hindko literature, poetic



Vol. 4 No. 3 (March) (2026)

techniques, pronunciation, and vocabulary. Such interaction facilitates intergenerational transmission of linguistic and literary knowledge. Fishman (1991) highlights that minority languages endure when older generations energetically transmit linguistic competence and cultural ideals to younger speakers. Their responsibilities include selecting themes, reviewing literary proposals, inviting poets and researchers, conducting academic discussions, and publishing conference proceedings. These structural activities ensure that Mushairas remain intellectually productive rather than working only as entertainment. The extent of scholarly contribution in Hindko Mushairas can be examined through several indicators. These include the number of scholars attending Mushairas, the frequency of literary events, institutional representation, publication output, and participation of students and young researchers, and the level of audience engagement. Although no comprehensive statistical record exists for all Mushairas held in Hazara Division, however available studies indicate that some literary organizations and cultural institutions organize events where scholars participate in literary discussions and poetic recitations. Recent studies on Hindko language preservation note that community participation and academic involvement are crucial components of language maintenance in Hazara Division (Ali *et al.*, 2025). According to Hymes (1974), language should be understood within its social and cultural context.

Mushairas provide opportunities for presenting research papers, launching books, and introducing new publications related to Hindko language. Research on leading literary figures like Sultan Sakoon illustrates how scholars have preserved Hindko through dictionaries, poetry collections, and literary criticism, while inspiring younger generations to engage with the language (Butt *et al.*, 2024). Scholarly participation strengthens the cultural identity. When scholars actively engage in Mushairas, they contribute to standardization, documentation, and critical appreciation of language use, which are key elements in sustaining languages (Manan *et al.*, 2021). From the perception of Language Revitalization Theory, scholarly participation in Hindko Mushairas can be understood as a key element of reversing language shift through active use in public domains (Fishman, 1991). Scholars, poets and academicians do not only attend these events but they function as language agents who help to re-establish Hindko in prestigious literary spaces. Their participation reflects the strength of the language and the community's efforts to maintain intergenerational linguistic endurance. In addition, Pierre Bourdieu's Theory of Cultural Capital explains that scholars bring institutional and symbolic authority to Mushairas, thereby enhancing the apparent legitimacy of Hindko (Bourdieu, 1986). Their participation converts academic recognition and literary competence into symbolic capital, elevating the status of the language within the Hazara Division. During the collection of data when respondents were asked through questionnaire whether universities support is necessary for the promotion of Hindko Mushairas, 10% remained neutral, while 27% agreed and 63% strongly agreed (Fig.1). Regarding whether Mushairas serve as a research platform, 9% respondents were neutral, 27% agreed and 64% strongly agreed (Fig.2). When asked through questionnaire whether Mushairas inspire Hindko learning, 7% of the respondents were neutral, 27% agreed, and 66% strongly agreed (Fig.3).

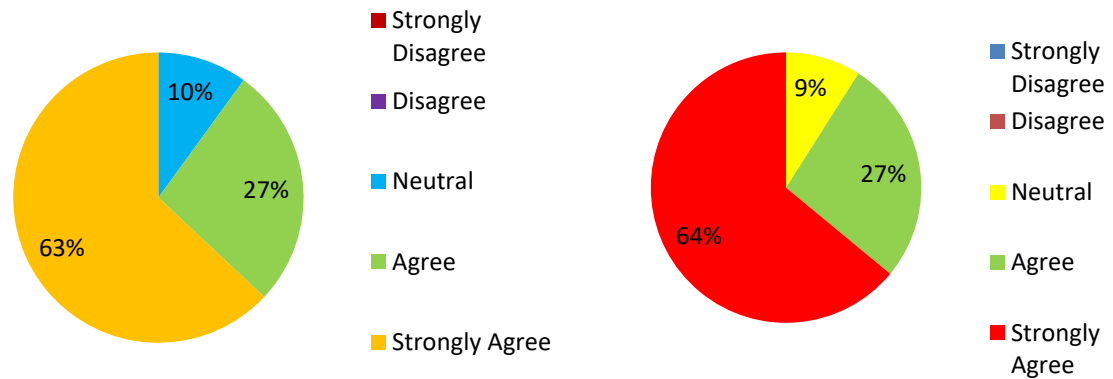


Fig:1 Universities support for Hindko Mushairas

Fig: 2 Mushairas are as research platform

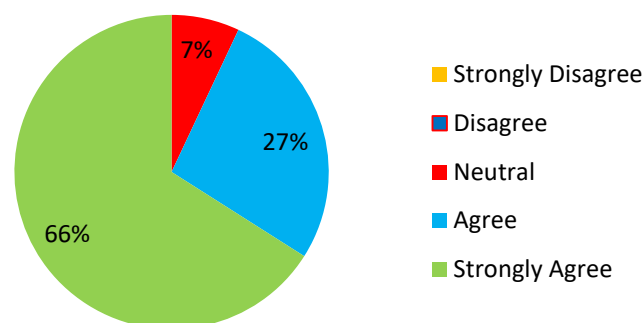


Fig: 3 Mushairas inspire Hindko Learning

IMPACT OF SCHOLARLY PARTICIPATION ON THE REVITALIZATION, PROMOTION AND TRANSMISSION OF HINDKO

This objective explores the role of literary actors in shaping the development and preservation of the Hindko language. Scholars and poets are not only participants but also cultural representatives who influence how the language is used and transmitted. Through Mushaira performances, they contribute to vocabulary enhancement, poetic innovation, and the reinforcement of linguistic identity. According to Bourdieu (1991), such actors legitimize language practices and elevate the symbolic status of a language within society. In the context of Hindko Mushairas, poets and scholars preserve traditional forms of expression that keep the language relevant for modern viewers. In addition, public literary events provide a platform where Hindko is not only performed but also evaluated and appreciated, which strengthens its literary prestige. Consequently, this objective highlights the arbitrating role of literary figures in connecting tradition and modernity for language sustainability. In this research study Hindko language revitalization refers to efforts aimed



Vol. 4 No. 3 (March) (2026)

at increasing the use, prestige, and intergenerational transmission of Hindko language. Language Revitalization Theory emphasizes that constant language use is vital for strengthening endangered languages (Fishman, 1991). Scholars and poets contribute by producing new literary expressions in Hindko, thereby expanding its functional range and making it more adjustable to modern cultural contexts. Through Pierre Bourdieu's lens of Cultural Capital, literary figures act as cultural intermediaries (Bourdieu, 1986). Their creative output preserves the linguistic forms. In this regard, Hindko Mushairas serve as important cultural spaces where the language is actively promoted. Research shows that community-based cultural practices contribute to language maintenance by enhancing emotional attachment and identity formation among speakers (Manan *et al.*, 2021). Scholarly participation strengthens this impact by providing intellectual legitimacy and structured literary development. When scholars and poets use Hindko in Mushairas, it enhances its perceived value and encourages younger generations to adopt and continue its use. This aligns with Fishman's (1991) argument that language vitality depends on its presence in cultural and social domains. Consequently, this objective examines how Mushairas function not only as literary events but also sustain linguistic transmission, strengthening cultural identity, and supporting language revitalization in the Hazara region. The active engagement of scholars in Mushairas contributes to language maintenance by fostering positive language attitudes and encouraging community participation (Fishman, 1991). Such events create culturally meaningful contexts where Hindko is experienced as a living and expressive medium. From Bourdieu's perspective of Cultural Capital, scholarly participation enhances the prestige of Hindko, making it more desirable for social mobility and identity (Bourdieu, 1986).

Hindko Mushairas have also played an important role in the preservation and promotion of the Hindko language. These literary gathering in Hazara Division provide poets, writers and scholars with an opportunity to present their poetry, exchange ideas, and celebrate the linguistic and cultural heritage of the Hindko. Such events are valuable because they keep the Hindko language connected with its oral and literary traditions. Several scholars of Hazara Division are playing an important role through their active participation in Hindko Mushairas and Hindko conferences. These include Sultan Sakoon, Qazi Nasir Bakhtiar, Dr Adil Saeed Qureshi, Waheed Bismal, Professor Malik Nasir Daud, Professor Fareed Ahmad, Akhtar Zaman Akhtar, Shakeel Awan, and Ahmad Hussain Mujhaid. By participating in Hindko literary events they contribute to the continued development of Hindko as important language. These scholars, poets, academician of Hazara Division through their participation in Hindko Mushairas provide a sense of peace and satisfaction to listener, especially in today's age of stress, tension and fast paced life. In Hindko Mushairas the sweetness and simplicity of Hindko poetry create a soothing atmosphere and offer a much needed escape from everyday worries. Listening to Hindko poetry in a Mushairas often brings back memories of the olden days, reminding people to their culture roots, traditions and beautiful memories. The Hindko poetry touches the heart and creates the sense of belonging. In a world full of tension, such gathering makes the people to relax with smiles and give the message to enjoy the beauty of their mother tongue. Their continued involvement in literary activities can help to ensure that Hindko remains a living part of the cultural heritage of Hazara Division. During the collection of data when asked through questionnaire whether Hindko poetry strengthens cultural identity, 4% respondents were neutral, 23% agreed and 73% strongly agreed (Fig.4). When asked through questionnaire whether government support is vital for the promotion of Hindko Mushairas, 20% respondents were neutral 30% agreed and 50% strongly agreed (Fig.5)

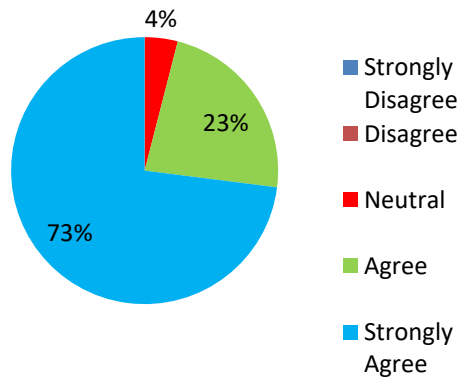


Fig: 4 Hindko poetry strengthens cultural identity

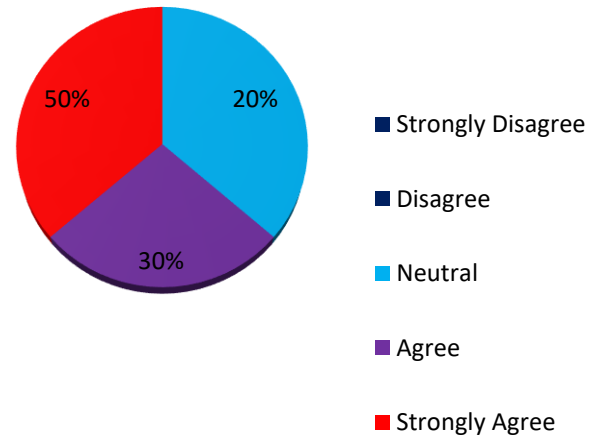


Fig: 5 Government support is vital for the promotion of Hindko Mushairas

BARRIERS HINDER SCHOLARS' EFFECTIVE PARTICIPATION IN HINDKO MUSHAIRAS

Scholarly participation is necessary to sustain the Hindko Mushairas because they contribute through literary criticism, research and documentation. Despite their major role, scholars in Hazara Division face several hurdles that limit their active participation in Hindko Mushairas. These hurdles are institutional, financial, sociolinguistic, educational and cultural. Collectively, they decrease chances for literary engagement and weaken efforts to revitalize the Hindko language. Some of the barriers are explained below.

Inadequate institutional support is one of the key barriers for the sustainability of the Hindko Mushairas in Hazara Division. Although Hindko is one of the important languages in Pakistan, it has received limited recognition within government policies, educational institutions, and cultural planning. As a result, scholars working on Hindko language frequently lack institutional platforms through which they can conduct research, organize literary events, and publish academic work. According to Fishman (1991), minority languages need strong institutional support through education, cultural organizations, and community institutions. In the same way, UNESCO Ad Hoc Expert Group on Endangered Languages (2003) classifies institutional support as one of the key indicators of language vitality. Recent research on Hindko also classifies insufficient institutional backing as a major challenge to language preservation (Ali *et al.*, 2025). The limited teamwork among universities, literary organizations, and government agencies reduces opportunities for sustained Hindko literary development. Strong partnerships between academic institutions and cultural organizations are crucial for organizing conferences, training young scholars, and preserving literary heritage.

Inadequate financial resources are also a barrier in the way of organizing good Hindko Mushairas. Organizing good Hindko Mushairas needs funding for venues, transportation,



Vol. 4 No. 3 (March) (2026)

publicity, payments, and documentation. However, many literary organizations work with limited budgets, making it difficult to organize regular events or invite scholars from different parts of Hazara Division. Financial limitations also dishearten researchers from undertaking long-term studies on Hindko language and literature because research grants and publication opportunities remain limited. Crystal (2000) claims that endangered languages frequently receive insufficient financial investment compared to dominant national languages, resulting in limited opportunities for scholarly development.

Another important challenge is the supremacy of Urdu and English in education and public life. Pakistan's educational system mainly stresses Urdu and English as languages of instruction. Subsequently, scholars often prioritize research and literary production in these languages. Rahman (2002) note that language choice in Pakistan is strongly influenced by social prestige and educational opportunity. This linguistic hierarchy decreases incentives for scholars to devote substantial time to Hindko literary activities. In the same way, recent studies report that the increasing dominance of major languages contributes to language shift among younger Hindko speakers (Ali *et al.*, 2025). Many young people communicate in Urdu and English, particularly in urban areas, because these languages are perceived as offering better educational and employment opportunities. As younger audiences become less engaged with Hindko literature, scholars encounter reduced participation in Mushairas and less chances to mentor emerging poets and researchers. Fishman (1991) highlights that intergenerational transmission is vital for maintaining minority languages, when younger generations cease to value their mother tongue, language revitalization becomes more difficult. According to Yagmur (2011), ethno linguistic vitality depends upon demographic strength, institutional support, and language prestige. Weakness in these areas reduces participation in community-based cultural institutions. Scholarly participation in Hindko Mushairas is also difficult because in Hazara Division Hindko is not being taught as a subject in schools, colleges and universities, resulting in a shortage of properly trained researchers and literary scholars specializing in the language. Without academic departments, structured curricula, scholars often work independently with limited institutional collaboration.

The limited use of digital communication technologies also affects scholarly participation in Hindko Mushairas. Although digital platforms have become influential tools for promoting languages, Hindko has relatively limited representation in online learning resources, digital archives, academic databases and social media content. This limits scholars' ability to disseminate research findings, engage younger audiences, and establish national or international academic networks. Recent studies recommend greater use of digital technologies for documenting and promoting Hindko language and literature (Ali *et al.*, 2025). When asked the respondents through questionnaire whether Mushairas contribute to the revitalization of the Hindko language, 9% of the respondents were neutral 28% agreed and 63% strongly agreed (Fig.6). Respondents were also asked through questionnaire about the major challenges facing Hindko Mushairas. The finding indicate that limited funding and lack of institutional support were identified by 9% and 45% of respondents, respectively. Further 18 % identified low youth participation, 2 % pointed to limited media coverage, 18% highlighted declining interest in Hindko and 8% mentioned others challenge (Fig.7).

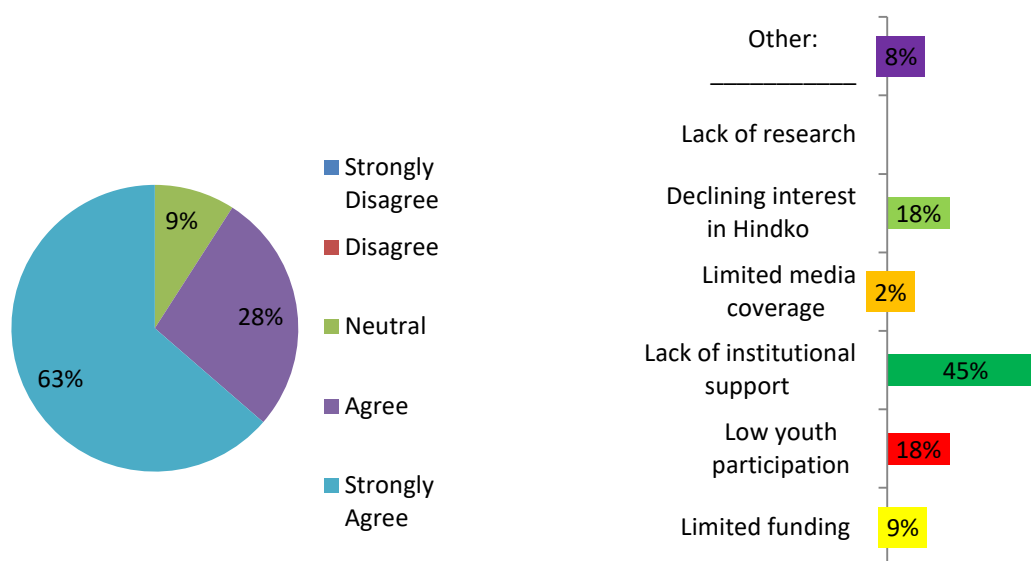


Fig: 6 Mushairas contribute to the revitalization of the Hindko language.

Fig: 7 Major challenges facing Hindko Mushairas

MEASURES FOR EFFECTIVENESS OF HINDKO MUSHAIRAS AS A TOOL FOR LANGUAGE REVITALIZATION

Hindko Mushairas have served as important cultural and literary forums that celebrate the linguistic heritage of the Hindko-speaking community in Hazara Division. They provide opportunities for poets, scholars, researchers, students, and community members to use Hindko in social and literary contexts. However, in an era characterized by globalization, urbanization, and the dominance of Urdu and English, the effectiveness of Mushairas as instruments of language revitalization depends on adopting comprehensive strategies that address educational, institutional, technological, cultural, and policy-related challenges. Strengthening these areas would increase the capacity of Hindko Mushairas to preserve, promote and revitalize the language. To preserve and revitalize the Hindko language through Mushairas some important measures can be discussed in following headings.

Strengthening institutional support

One of the important measures is strengthening institutional support for the promotion of Hindko Mushairas. Universities, colleges, and cultural organizations in Hazara Division should collaborate to organize regular Hindko Mushairas, literary conferences, seminars, and research opportunities dedicated to Hindko. Institutional partnerships can provide stable financial resources, and academic recognition. Fishman (1991) argues that reversing language shift requires sustained support from educational and community institutions. Similarly, UNESCO Ad Hoc Expert Group on Endangered Languages (2003) emphasizes that institutional backing is one of the primary indicators of language strength. Keeping in view the institutional support it is worth mentioning that Jinnah Basic School & College Mansehra, and Modernage Public School and College Abbottabad time to time arrange the literary events, literary conferences and Hindko Mushairas, and it is good sign for the promotion of Hindko language. It is also fact that Hazara University Mansehra, Department of Urdu, and Hazara Hindko Academy are also taking steps for the promotion of Hindko Mushairas through scholarly participation.



Vol. 4 No. 3 (March) (2026)

Integration of Hindko into formal education

Scholarly participation in Hindko Mushairas will be more beneficial when there is integration of Hindko into formal education system. Educational institutions should introduce Hindko as an elective subject at school, college and university levels, encourage research projects, and establish academic programs focusing on Hindko language. Students who receive formal education in their mother tongue develop stronger linguistic competence toward its use. According to Cummins (2000), education in the mother tongue enhances linguistic development, cultural identity, and academic achievement. Introducing Hindko into educational syllabi would also encourage greater scholarly participation in Mushairas because students and teachers would become active contributors to literary activities.

Active involvement of scholars and researchers

The active involvement of scholars and researchers is also important strategy to organize regular Hindko Mushairas. Scholars make the Mushairas intellectually productive rather than ceremonial events. The universities, colleges in the domain of Hazara Division should encourage faculty members and graduate students to present research papers and conduct scholarly discussions during Mushairas. Such integration of academic research with literary practice enhances the status of Hindko as a language capable of supporting higher learning. Spolsky (2004) highlights that language maintenance requires coordinated efforts involving educational institutions, policymakers, and community organizations. Young poets, writers, and students, should be encouraged to participate in Hindko Mushairas with intellectually productive work. Fishman (1991) identifies intergenerational transmission as the keystone of language maintenance because minority languages cannot survive without younger generations actively learn and use them. Youth-oriented Mushairas can therefore strengthen both linguistic competence and cultural identity.

Documentation of Hindko literary works

Every major Mushaira should be documented through audio recordings, video archives, printed proceedings, poetry anthologies, research journals, and digital repositories. Documentation preserves literary heritage, expands the written corpus of Hindko, and provides valuable resources for future researchers. Similarly, Shackle (2003) emphasizes the importance of documenting Hindko literature to preserve its linguistic richness and historical development. It is well established fact that a number of renowned scholars, researchers, writers, and academics from Hazara Division have played a significant role in the promotion, preservation, and documentation of the Hindko language. Their efforts have contributed greatly to creating awareness about the linguistic and cultural importance of Hindko and to preserving its literary heritage for future generation. Among the prominent personalities who have contributed to the promotion of Hindko through research, documentation, literary activities and cultural events were Haider Zaman Haider (Late), Asif Saqib (late), Professor Yahyah Khalid (Late), Professor Sufi Abdul Rasheed (Late), Ex-Chairman Department of Urdu Government Post Graduate College No-1 Abbottabad. Through their academics and literary efforts, these scholars have helped highlight the richness of Hindko language and literature and have encouraged students, researchers and members of the community to take an interest in Hindko studies.

Use of media and digital technology

The effective use of media and digital technology can enhance the impact of Hindko



Vol. 4 No. 3 (March) (2026)

Mushairas. Literary events should be livestreamed through social media platforms, archived on digital repositories, YouTube channels, and online literary forums. Digital technologies enable scholars to reach audiences beyond Hazara Division and encourage participation from the global Hindko-speaking diaspora. Crystal (2000) argues that modern communication technologies provide endangered languages with unprecedented opportunities for documentation and community engagement. Establishing digital archives containing recorded Mushairas, interviews with scholars, and digitized literary publications would greatly strengthen language revitalization efforts. Mass media also have an important role in supporting language revitalization. Television programs, radio broadcasts, newspapers, podcasts, and social media campaigns can publicize upcoming Mushairas, broadcast literary discussions, and introduce prominent Hindko scholars and poets to wider audiences. Increased media coverage enhances public awareness and encourages broader community participation. Crystal (2000) emphasizes that media representation increases both the visibility and prestige of languages. It is important to mention that during the collection of data scholars came to know that mostly people from Hazara Division watch Hindko media channel (Aapri Hindko) and Kay 2 TV (Dedhee Hindko Program) which are performing their well role for the promotion of Hindko language as well as encouragement for scholarly participation in Hindko Mushairas in Hazara Division.

Government support and language policy

It also plays a pivotal role in enhancing the effectiveness of Hindko Mushairas. Provincial and local governments should formulate policies that recognize Hindko as an important component of Pakistan's linguistic heritage. Financial assistance for literary organizations, research grants, cultural festivals, and publication projects would encourage greater scholarly participation. Spolsky (2004), note that language policy influences the language maintenance because government support determines the availability of educational, administrative and cultural resources for minority languages. Through government support and strategies, Hindko Mushairas can continue as active platforms for preserving linguistic heritage and fostering cultural identity.

Encouragement of Scholars: The encouragement of scholars can further enhance participation in Hindko Mushairas. Literary awards, research grants, honorary titles and publication grants may be provided to motivational scholars of Hazara Division. Recognition not only rewards individual achievement but also raises the social prestige of Hindko learning, encouraging more researchers and students to contribute to the field. Edwards (2010) argues that positive language attitudes and public recognition contribute significantly to the vitality of minority languages. In conclusion, institutional support, digital innovation, systematic documentation, publication opportunities, strong language policies, and community participation, are all essential measures for strengthening the role of Mushairas in language revitalization. By implementing these strategies, Hindko Mushairas can continue as dynamic platforms for preserving linguistic heritage, fostering cultural identity, encouraging scholarly participation and ensuring the strength of the Hindko language. When asked the respondents through questionnaire whether media coverage of Hindko Mushairas supports language revitalization, 45% respondents were agreed and 54% strongly agreed (Fig.8). When asked the respondents through questionnaire what are key stakeholders promoting Hindko Mushairas. Then maximum identified Hindko literary organizations, institutions and local communities can promote Hindko Mushairas . When asked the respondents through questionnaire whether digital



Vol. 4 No. 3 (March) (2026)

platforms have increased the impact of Hindko Mushairas, 27% of the respondents were agreed and 73% strongly agreed (Fig.9).

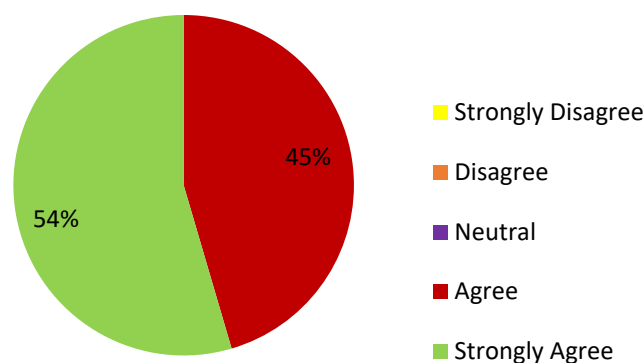


Fig: 8 Media coverage of Mushairas supports language revitalization.

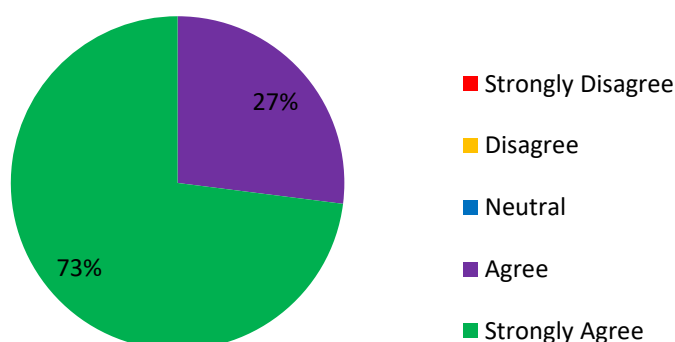


Fig: 9 Impact of digital platforms on the Hindko Mushairas

Conclusion:

The findings of the study indicate that Hindko Mushairas play an important role in promoting and preserving Hindko language. The majority of the respondents agreed that Hindko Mushairas serve as effective platform for research and language preservation. The research also shows that government support is considered important. Digital platform and media have increased the visibility and impact of Hindko Mushairas. However the study identifies several challenges like limited participation, inadequate media coverage, and insufficient institutional support. The findings suggest that the sustainable promotion of Hindko Mushairas requires collaborative efforts among educational institution, government bodies, media organizations, local communities, and literary organizations. This study on scholarly participation in Hindko Mushairas in the Hazara Division highlights the significant role that scholars, poets, and literary figures play in sustaining and revitalizing the Hindko language. The findings suggest that Mushairas are not only literary gatherings but important sociocultural platforms where Hindko is performed, celebrated, and legitimized in public space. Scholarly participation increases the prestige of the language by associating it with cultural heritage. From the perspective of Language Revitalization Theory, these Mushairas contribute meaningfully to reversing language shift by maintaining active domains of language use and strengthening positive attitudes toward Hindko among the local community. Moreover, through Bourdieu's concept of



Vol. 4 No. 3 (March) (2026)

cultural capital, scholars and poets transform linguistic competence into symbolic power, thereby elevating the status of Hindko in a multilingual social setting dominated by more dominant languages. The study also indicates that such participation plays a crucial role in intergenerational transmission, particularly by inspiring younger audiences to engage with Hindko poetry. Generally, scholarly involvement in Mushairas serves as a bridge between cultural preservation and contemporary linguistic identity, making it a key force in the ongoing revitalization of Hindko in the Hazara Division.

Note : The scholars declare no Conflict of Interest.

References:

- Ali, W., Bibi, A., Abbasi, N. K., & Rehman, S. (2025). Hindko language documentation and preservation: Issues and strategies. *International Premier Journal of Languages & Literature*, 3(5), 132–155.
- Ali, W., Bibi, A., Abbasi, S., & Irshad, S. (2026). Language and identity: Hindko as a cultural legacy among communities in Hazara Division. *International Premier Journal of Languages & Literature*, 4(2), 463–472.
- Bourdieu, P. (1986). The forms of capital. In J.G. Richardson (ed) *Handbook of theory and research for the sociology of education* (pp.241-258).
- Bourdieu, P. (1991). *Language and symbolic power*. Harvard University Press.
- Butt, S., Rizwan, M., & Khan, N. A. (2024). Sultan Sakoon: A patron of Hindko literature in Hazara. *Mirpur Islamicus Journal of Religious and Social Studies*, 1(1), 12–21.
- Crystal, D. (2000). *Language death*. Cambridge University Press.
- Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire*. Multilingual Matters.
- Edwards, J. (2010). *Minority languages and group identity: Cases and categories*. John Benjamins.
- Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Multilingual Matters.
- Hymes, D. (1974). *Foundations in sociolinguistics: An ethnographic approach*. University of Pennsylvania Press.
- Khan, H., & Abid, N. (2021). Naat Rasool Maqbool in Hindko language and literature. *Tahqeeqi Jareeda*, 5(10).
- Manan, S. A., Channa, L. A., Tul-Kubra, K., & David, M. K. (2021). Ecological planning towards language revitalization: The Torwali minority language in Pakistan. *International Journal of Applied Linguistics*, 31(3), 438–457. <https://doi.org/10.1111/ijal.12340>
- Rahman, T. (2002). *Language, ideology and power: Language-learning among Muslims of Pakistan and North India*. Oxford University Press.
- Shackle, C. (2003). Hindko. In G. Cardona & D. Jain (Eds.), *The Indo-Aryan languages* (pp. 595–613). Routledge.
- Spolsky, B. (2004). *Language policy*. Cambridge University Press.
- Torwali, Z. (2018). *Language revitalization: A case study of Torwali*. Idara Baraye Taleem wa Taraqi (IBT).
- Torwali, Z. (2019). *Revitalization of Torwali poetry and music*.
- UNESCO Ad Hoc Expert Group on Endangered Languages. (2003). *Language vitality and endangerment*. UNESCO.
- Yagmur, K. (2011). Does ethnolinguistic vitality theory account for the actual vitality of ethnic groups? A critical evaluation. *Journal of Multilingual and Multicultural Development*, 32(2), 111–120.