



"Preventing Language Endangerment in Indigenous Societies"



Tables of contents

Overview	2
Definition of important terms	4
Timeline of key events	7
Position of key nations	12
Suggested solutions	15



Overview

Language is a fundamental aspect of human identity and culture. It is a means of communication, a repository of knowledge, and a reflection of individuals or communities' unique perspectives and experiences. Language, especially for indigenous societies worldwide, is an integral part of their cultural heritage, connecting them to their ancestors and their traditional way of life. "Losing these languages means losing a great part of our human heritage, because languages are much more than spoken or written words and sentences – they are also the means through which cultures, knowledge, and traditions are preserved and transmitted between generations," said Mona Rishmawi, Chief of the rule of law, equality and non-discrimination branch of UN Human Rights.

However, many indigenous languages are currently at risk of endangerment or extinction, and some of the languages such as Inuit languages have already disappeared. In reality, linguists estimate that the current world is living in a time of mass language extinction, with a language going extinct every two weeks. (1) UNESCO Atlas of Languages in Danger, there are 6,700 languages spoken in the world, 40 percent of which are in danger of disappearing. (2) Optimistic estimates suggest that at least 50 percent of today's spoken languages will be extinct or seriously endangered by 2100. More pessimistic, but also realistic estimates claim that 90-95 percent will become extinct or seriously endangered by the end of this century. Most of these languages are again Indigenous languages. Humanity may well have only 300-600 oral languages left that are unthreatened by the end of this century. (3)

“Speaking one's language is a human right is a fundamental right to speak your language and use it to express your identity, your culture, and your history. For indigenous peoples, it lets us communicate our philosophies and our rights as they are within us, and have been for our people,” said Ken Wyatt, Minister for Indigenous Australians. (2) As stated, language is not just a matter of communication but a connection from the environment to education, the economy, social and political life, family relations, and above all, the fundamental human rights that allow individual freedom of expression.



This issue of language extinction is attributed to a blend of factors, including historical marginalization, discrimination, and the imposition of dominant languages. Globalization, urbanization, and the erosion of traditional lifestyles have also contributed to the decline of indigenous languages. The loss of indigenous languages carries profound implications, representing a diminishment of cultural diversity and awakening of the cultural identity of indigenous communities. It also carries practical consequences, as indigenous languages are often closely connected with traditional knowledge and practices, such as medical knowledge, agricultural techniques, and storytelling traditions.

In response to this uprising issue, there is an urgent need for action to prevent language endangerment in indigenous societies. As one of the past responses, the United Nations declared 2019 the International Year of Indigenous Languages, looking to raise awareness not only to benefit the people who speak these languages but also for others to appreciate the important contribution they make to the world's cultural diversity. The Permanent Forum has repeatedly called for constitutional and legal recognition of Indigenous languages, preservation and revitalization of Indigenous languages and ensuring adequate funding for this, support for Indigenous universities, and ensuring that Indigenous languages are adequately included as one of the indicators to identify Indigenous persons when undertaking censuses. (3) This necessitates endeavors to document and preserve endangered languages, bolstering language revitalization programs, and advocating for the recognition and safeguarding of indigenous languages at both national and international levels.



Definitions of important terms

Endangered Languages - a language that is at risk of no longer being used, as its speakers shift to another language or die out. (4)

Indigenous People - Indigenous by word means relating to or being a people who are the original, earliest known inhabitants of a region, or are their descendants. (5) Indigenous Peoples are distinct groups with unique traditions, and social, cultural, economic, and political characteristics, often marginalized within dominant societies. Descendants of original inhabitants now face issues such as lack of political representation, economic marginalization, and discrimination. Despite cultural diversity, they share common concerns, particularly regarding the protection of their rights. (6)

Language Revitalization - is an attempt to halt or reverse the decline of a language or to revive an extinct one. In other words, language revitalization is a language revival or the rescue of a “dying” language. Languages targeted for language revitalization include those whose use and prominence is severely limited. There are varying cases that language revitalization targets to improve physical danger affecting those whose language is dying, economic danger such as the exploitation of indigenous natural resources, political danger such as genocide, or cultural danger/assimilation. Language revitalization typically involves attempting to expand the number of speakers and use of a language, or trying to maintain the current level of use to protect the language from extinction or language death. (7)

Language Documentation - also known as documentary linguistics, is the subfield of linguistics that deals with creating multipurpose records of languages through audio and video recording of speakers and signers and with annotation, translation, preservation, and distribution



of the resulting materials. Works defining language documentation as a distinct subfield of linguistics emerged around 1995 as a response to the crisis facing the world's endangered languages, and the urgent need to record and analyze languages and speakers' linguistic knowledge while they continue to be spoken, and to work with communities on supporting threatened languages before opportunities to do so become reduced. It was also prompted by developments in information, media, communication, and archiving technologies, which make possible the collection, analysis, preservation, and dissemination of documentary records in ways that were not feasible previously. (8)

Language Vitality - is the strength of the language which is measured by the measures of language vitality and endangerment (UNESCO Ad Hoc Expert Group on Endangered Languages 2003) which indicates the number of speakers in relation to the total population of a group (ethnic, religious, regional, national, etc.). Language vitality is important for determining the likelihood that a language will continue to be used into the foreseeable future and that efforts to develop the language are likely to be sustainable. It is studied by exploring functions, (domains of use), acquisition (transmission across generations), motivation for use, governmental policy regarding language use, and distinctive niches (*particular* contexts where the language is used), as these factors foster the ongoing use of a language. (9)

Linguistic Rights - Linguistic Human Rights (LHRs) are a fusion of language rights (LRs) and human rights (HRs), encompassing those LR that are indispensable for fulfilling basic needs and ensuring a dignified life. These rights, which prohibit discrimination based on language and ensure equitable treatment for language groups, are fundamental and must not be violated by states, individuals, or groups. While there is ongoing debate about what constitutes LHRs, they are crucial for preserving linguistic diversity and cultural identity, particularly in educational settings where the right to mother tongue medium education is essential for minority groups to maintain their distinctiveness and avoid assimilation. (10)



Marginalization - Marginalization refers to the overt acts and trends within societies whereby those perceived as lacking function or desirable traits are excluded from existing systems of protectionism, thereby limiting their means of survival. Therefore, to be marginalized is to be limited in scope and space, which also involves exclusion, discrimination as well as rejection, omission, and isolation. When a language is not recognized for a certain function in which space is accorded to other languages within the same linguistic ecology, it is marginalized. Language-based marginalization would therefore be conceived as a situation in which some members of society are individually or collectively discriminated against or oppressed based on the language(s) they speak. (11)

Globalization / Urbanization - globalization is the intensification of worldwide social relations which links distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. Globalization is often interconnected with cultural hybridization, which increases the need for finding a common language to communicate. Therefore when certain languages took the dominant lead in this trend, indigenous languages with comparably less numbers of speakers started to disappear, causing the language extinction. (12) Urbanization contributes to a gradual reduction in the frequency of use of local variants, a decrease in the number of lexical forms with rural characteristics and an increase in certain types of urban variants. This trend can be seen by observing changing social variables sensitive to urbanization, such as youths, officials, students, people who have out-community communication scope. (13)

Linguistic Imperialism - Linguistic imperialism is the imposition of one language on speakers of other languages. In his monograph "Linguistic Imperialism" (Oxford University Press, 1992), linguist Robert Phillipson offered the working definition of English linguistic imperialism: "the dominance asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages." (14)



Timeline of key events

Pre-Colonial Era

The Indigenous languages of the Americas are the languages that were used by the Indigenous peoples of the Americas before the arrival of non-Indigenous peoples. Over a thousand known languages were spoken by various peoples in North and South America prior to their first contact with Europeans. During the Pre-colonial era, the indigenous languages flourished as individual indigenous communities developed their own value of culture and identity apart from the external influence or imposition of rules from other nations. (15) For indigenous communities—such as Southern Africa—the child’s education was largely in the hands of the biological mother in the early years of childhood; the community assumed a greater role as the child approached adolescence. Language was learned mainly from the mother and the extended family. Pre-colonial education was oral in nature and was transmitted through the peoples’ own languages. Through folklore, children learned the values of their community and to appreciate the power and beauty of their own languages. It was during these times that cultural values were transmitted to children through language learning. (16) In Asia, a vast array of languages was spoken across the continent, including languages from the Sino-Tibetan, Indo-European, Dravidian, Altaic, and Austroasiatic language families, among others. The linguistic diversity in Asia was particularly pronounced in regions such as India, Southeast Asia, and the Himalayan region. In the Pacific Islands, numerous languages belonging to the Austronesian language family were spoken across the various island groups, including languages such as Hawaiian, Tahitian, Maori, and many others. (17) Overall, the pre-colonial period was characterized by a mosaic of linguistic diversity, with indigenous languages serving as vital components of cultural identity and heritage for diverse communities around the world.



The Norse settlement of Greenland

The Norse Greenlandic period occurred in the late 10th and early 11th centuries when Norse settlers from Iceland and Norway, led by Erik the Red, established two main settlements: the Eastern Settlement near modern-day Qaqortoq and the Western Settlement near modern-day-Nuuk. This settlement ultimately imposed agricultural and cultural influences over the indigenous Inuit population, often causing conflicts with the Inuit community. (18) The Norse settlement of Greenland is significant as one of the earliest European attempts at colonization in the Americas and provides insights into the challenges of sustaining European-style settlements in Arctic environments.

Western Colonialism (15th century - 19th century)

The age of modern colonialism began about 1500, following the European discoveries of a sea route around Africa's southern coast (1488) and of America (1492). (19) In Native America, European colonial powers such as Spain, Portugal, France, and later England, established colonies primarily in regions such as present-day Mexico, Central America, the Caribbean, and parts of North and South America. These colonial powers sought to exploit the resources of these territories, establish trade routes, and spread Christianity. (20) Historically, Native Americans called the land of the southeast their home for thousands of years before European colonization. There were more than two dozen Native American groups living in the southeast region, loosely defined as spreading from North Carolina to the Gulf of Mexico. The Native Americans had no immunity to smallpox or other diseases Europeans carried, and the spread of these diseases killed thousands of Indigenous people. These factors weakened the remaining tribes. With colonization came a desire to convert Native Americans to Christianity and to encourage (or force) them to adopt European cultures and traditions. (21) Under the Western Colonialism, the colonized societies had suffered from the systemic forced labor (slavery), taxation, and trade monopolies, suppress of their indigenous language and imposition of western languages, religions, and cultural norms, leading to the erosion of indigenous languages, traditions, and belief systems.



American Imperialism (Late 19th centuries - Early 20th century)

Gaining insight upon the specific American Imperialism upon the Philippines, when American rule was formally established in the Philippines during the American Imperialism on Philippines (1898), the introduction of free public instruction with the use of the English language was initiated. This assimilation strategy employed by the Americans provided a complete turn around for the Filipinos, such that anything Spanish was replaced with English including books, printed materials, medium of communication and instructions, and lifestyle. Moreover, such colonial experiences have greatly influenced the Philippine literary heritage making it very aggressive and ever dynamic, evident even during the post-colonial period such that the fame of Philippine literature lost most of its substantial value in the 21st century. (22) As a response to their imperialistic acts in the Philippines, Americans claimed, their colonial enterprise was not one of exploitation, but a civilizing mission with an aim to eventually give independence to the Philippines. However, American Imperialism had similar significant consequences for people and territories affected. Indigenous cultures were suppressed under the American political and economic systems, and the perpetuation of socio-economic inequalities in colonized regions.

Maori Language Revitalization in New Zealand

In years through government support, education initiatives, and community-led efforts to promote the lost Maori language in every-day life, indigenous people are increasingly embracing their language, rejecting generations of stigma and shame associated with its use. White New Zealanders are looking to Maori language and culture to help them make sense of their own cultural identity. Now New Zealand's government, which says it wants more than 20 percent of the country's population to speak basic Maori by 2040, has pledged to provide Maori lessons in all New Zealand schools by 2025, despite a dearth of teachers who can speak the language. Maori revitalization is also part of a broader renaissance for indigenous cultures globally, which in some countries includes support for indigenous news media and a revival of traditional religions. (23)



Hawaiian Language Revitalization in Hawaii

During that decade the grandchildren of the last generation of native speakers (kūpuna) chose to begin revitalizing their native language and culture by teaching their children Hawaiian.

Recognizing that higher education was not producing fluent or near fluent Hawaiian speakers, they started the immersion education movement to make Hawaiian Ōlelo a living language once again. A handful of children in the first Hawaiian immersion classes in the 1980s has grown to more than 2,500 students annually enrolled in the 11 preschool and 21 immersion and charter school sites. Another 8,000 study Hawaiian language in other higher education settings each year. The early challenges were finding locations and teachers, developing curriculum, and creating materials where none existed. Each family with children in an immersion preschool or school was deeply involved in that school and perpetuating the language at home as well – a commitment that continues among immersion families today. With every passing year another class was added, new teachers were hired, curriculum and materials were developed. In 1999 the first classes graduated from high school. Two years earlier legislation was signed that established the College of Hawaiian Language at the University of Hawai‘i at Hilo, Ka Haka ‘Ula O Ke‘elikōlani. It is the first college in the United States administered and conducted entirely in an indigenous language. (24)

Decade of Indigenous Languages (2022 - 2023)

2019 UN celebrates International Year of Indigenous Languages

The United Nations General Assembly proclaimed 2019 as the International year of Indigenous Languages in order to raise global attention on the critical risks confronting indigenous languages and its significance for sustainable development, reconciliation, good governance and peace building. The celebration in 2019 contributed to the access to, and promotion of, indigenous languages and to a concrete improvement in the lives of indigenous peoples by strengthening the capacities of indigenous language speakers and relevant indigenous peoples' organizations. The event gathered high-level governmental representatives, indigenous peoples,



civil society, academia, media, information and memory organizations, United Nations agencies, public language harmonization and documentation institutions and private sector. (25) This resolution mandated UNESCO to coordinate the global action plan and urged States to establish funds and mechanisms for their preservation, as well as to empower peoples to be custodians of their languages and to take measures to promote them as presented. (26)

2022 UN celebrates International Mother Language Day

The idea to celebrate International Mother Language Day was the initiative of Bangladesh. It was approved at the 1999 UNESCO General Conference and has been observed throughout the world since 2000. (27) International Mother Language Day was celebrated to highlight that languages and multilingualism can foster inclusion, and that the Sustainable Development Goals focus on leaving no one behind. The theme of the 2022 International Mother Language Day, “Using technology for multilingual learning: Challenges and opportunities”, will discuss the potential role of technology to advance multilingual education and support the development of quality teaching and learning for all. (26) The theme of International Mother Language Day celebration 2024 is “Multilingual education is a pillar of intergenerational learning”. UNESCO stated that today, 250 million children and young people still do not attend school and 763 million adults do not master basic literacy skills. Mother tongue education supports learning, literacy and the acquisition of additional languages. (27)



Position of key nations

Australia

This Australian Government Action Plan includes actions to support Aboriginal and Torres Strait Islander languages from across Australian Government departments and agencies. This Action Plan is intended to encourage collaboration between multiple sectors, including Aboriginal and Torres Strait Islander peoples' representatives, Government departments, state, territory and local governments, etc. The Australian government has announced that they will support the revitalisation and maintenance of Aboriginal and Torres Strait Islander languages; Access to education, information and knowledge in and about Aboriginal and Torres Strait Islander languages; and Promote Aboriginal and Torres Strait Islander knowledge and values. (28)

Morocco

The Amazigh (Imazighen) are the Indigenous people of North Africa. Imazighen tribes wanting to preserve their identity sought refuge in the mountains, mainly in the Atlas and Rif regions of Morocco. Tamazight—the indigenous language in Morocco—was recognised as an official language of the kingdom in its 2011 constitution, but it was only in January that the government announced it would introduce Tamazight in political and administrative life and public services – areas until now reserved for Arabic and French. Although some Moroccans pointed out that the Amazighh people in Rif region as “savages” or “harmful parasites”, and have a history of receiving repression, in 1994, the government committed to the teaching of Tamazight in schools. (29)

Canada

There are approximately 70 Indigenous languages spoken across Canada. As part of the Government of Canada's engagement to support Indigenous language revitalization, the Translation Bureau at Public Services and Procurement Canada (PSPC) plays an active role in the preservation and revitalization of First Nations, Inuit and Métis Peoples' languages. As part



of the Government of Canada's engagement to support Indigenous language revitalization, the PSPC plays an active role in the preservation and revitalization of First Nations, Inuit and Métis Peoples' languages. (30) On June 21, 2021, the federal government brought into force Bill C-15 in response to these calls to implement the United Nations Declaration on the Rights of Indigenous People (UNDRIP) as a framework for reconciliation in Canada. (31) Recently, Canada has developed a *Indigenous Language Act* for further protection and offered broader translation and interpretation services for events such as debates in the House of Commons and the Senate.

United States

The U.S. government has recognized the importance of preserving indigenous languages. The Esther Martinez Native American Languages Preservation Act of 2006 provided funding for language preservation programs. (32) In the United States, the preservation of indigenous languages is recognized as crucial for the cultural heritage and identity of Native American communities. The Esther Martinez Native American Languages Preservation Act of 2006 stands as a significant legislative effort in this regard. Named after Esther Martinez, a renowned Tewa language advocate from New Mexico, this act aims to support and revitalize indigenous languages across the country. The Act provides funding for various language preservation programs, initiatives, and educational opportunities aimed at revitalizing endangered indigenous languages. This funding supports activities such as language immersion programs, language documentation, teacher training, curriculum development, and community-based language initiatives. By allocating resources to these efforts, the U.S. government acknowledges the importance of preserving linguistic diversity and supporting the linguistic rights of Native American communities. Furthermore, beyond federal initiatives, some individual states within the United States have also taken steps to support indigenous language revitalization efforts. These state-level initiatives may include funding for local language programs, partnerships with tribal communities, and the development of educational resources tailored to specific indigenous languages spoken within their borders. States with significant Native American populations, such



as Alaska, New Mexico, and Oklahoma, often have more extensive support systems in place for indigenous language preservation. (33)

New Zealand

The misappropriation of indigenous knowledge, customs, and culture is a prevalent issue in New Zealand, as evidenced by instances such as the unauthorized use of Māori designs and ancestral legends for commercial purposes. Concerns have been raised regarding the dismantling of traditional systems of knowledge transmission, with indigenous artists facing challenges such as mass-produced overseas works being sold as traditional Aboriginal designs in the country. Efforts to protect and manage indigenous knowledge in New Zealand are underway, with the government reviewing submissions about coordinating the Copyright Act review with policy development in response to the Waitangi Tribunal's Wai 262 report. However, criticisms exist regarding the piecemeal approach, particularly in the review of Mātauranga Māori protection. (34) Furthermore, Intellectual property rights help ensure that Māori culture and traditional knowledge is recognised and respected in New Zealand. It also gives rights to benefit commercially while preventing exploitation or inappropriate use. New Zealand's patent and trade mark laws include specific provisions for the protection of mātauranga Māori. (35) While valuable, these efforts may not be comprehensive enough to fully safeguard indigenous knowledge. There is a call for a broader examination encompassing all facets of indigenous knowledge protection and integration into the innovation system. This comprehensive approach is crucial for upholding the rights and interests of indigenous communities and preserving their cultural heritage for future generations.



Suggested solutions

To protect Indigenous languages, it's essential to establish strong legal frameworks recognizing Indigenous Peoples' rights to language preservation and holding accountable those responsible for language destruction. Increasing Indigenous participation in UNESCO's policy-making ensures culturally relevant initiatives. Empowering Indigenous communities to lead language revitalization efforts through funding and educational integration is crucial. International collaboration, facilitated by organizations like UNESCO, enables knowledge-sharing and resource exchanges among Indigenous communities globally, fostering linguistic diversity preservation for future generations. (36)

To address the misappropriation of indigenous knowledge and cultural heritage, the IDIL 2022-2032 must establish a comprehensive implementation framework. This framework should include a multi-stakeholder partnership mechanism involving indigenous communities, government entities, NGOs, and stakeholders. Clear timelines with key milestones are essential for guiding actions over the designated period, facilitating regular assessments of progress and adjustments to strategies. Governance and coordination frameworks are vital for delineating roles, ensuring transparency, and fostering accountability among stakeholders. Additionally, strategic frameworks like a Resource Mobilization Strategy and a Global Communication Strategy are crucial for supporting the implementation of the Global Action Plan. These measures aim to secure necessary funding, raise awareness, and promote cultural sensitivity. Monitoring and evaluation efforts should focus on assessing progress, identifying challenges, and measuring impact, utilizing input from diverse stakeholders and incorporating both quantitative and qualitative indicators. Through these actions, the IDIL 2022-2032 can effectively combat the misappropriation of indigenous knowledge and cultural heritage, promoting respect, recognition, and preservation of indigenous cultures worldwide. (37)



The development of regional action plans involves collaboration among stakeholders across different levels, including local, national, regional, and international entities. These plans, which are tailored to the unique needs and priorities of each region, are crafted based on joint consultations among regional states. Intergovernmental organizations such as the African Union (AU), ASEAN, Pacific Islands Forum (PIF), and the Organization of American States (OAS) may take a leading role in creating these plans, alongside cross-border Indigenous Peoples' institutions and other public-civil society organizations with regional mandates.

At the national level, national action plans are formulated through partnerships between national governments, Indigenous Peoples' institutions, public and research bodies, and various public and private partners operating at both national and local levels. These plans, which aim to address regional, national, and local linguistic specificities, are developed to determine national priorities and establish relevant activities. The formation of National Committees, composed of diverse stakeholders, ensures proper coordination, monitoring, and allocation of resources for the successful implementation of these plans.

Additionally, institutional action plans are crafted by public and private bodies, including Indigenous Peoples' institutions and organizations, to implement specific actions within their respective domains. These plans span across various sectors, such as higher education, research institutions, centers of excellence, non-governmental organizations, and businesses in media and communication technology. By delineating specific actions within their areas of expertise, these institutions play a crucial role in advancing the broader goals of language preservation and revitalization outlined in the regional and national action plans.

The action plan could incorporate a range of strategies to advance the goals of the International Decade of Indigenous Languages (IDIL) 2022-2032. These include the establishment of a dedicated online multilingual platform, bolstered by UNESCO's support, serving as a central hub for information dissemination and resource sharing. Leveraging social media channels enhances outreach efforts, while branding initiatives, including the creation of a logo for the International Decade, bolster visibility and recognition. The production and



dissemination of digital content further amplify the message of language preservation and revitalization. Additionally, targeted awareness-raising, advocacy, and outreach activities are vital for fostering public engagement and support. Partnership guidelines are outlined to facilitate meaningful and effective collaboration with diverse stakeholders, ensuring a coordinated and impactful approach to achieving the objectives of the IDIL 2022-2032.

To ensure effective monitoring and accountability within the International Decade of Indigenous Languages (IDIL) 2022-2032, a comprehensive methodology should be proposed. This approach will involve implementing monitoring mechanisms to track progress and adapt to changes, utilizing a monitoring and reporting framework for flexible management and stakeholder engagement. It facilitates planning, decision-making, learning, and information exchange. Additionally, data collection for monitoring and reporting should be emphasized, engaging all stakeholders in the process. Regular and periodical monitoring phases are integrated, collecting specific data from diverse sectors while promoting Indigenous Peoples-driven research that upholds ethical standards and values. Progress tracking adheres to established timelines and milestones, involving transparent review processes and generating strategic documents, biennial reports, and final summaries to effectively track and summarize progress. (38)



Bibliography

1. Toth, Katalina. “The Death and Revival of Indigenous Languages.” *Harvard International Review*, 2022,
hir.harvard.edu/the-death-and-revival-of-indigenous-languages/.
2. www.ohchr.org/en/stories/2019/10/many-indigenous-languages-are-danger-extinction.
3. “International Decade of Indigenous Languages 2022 – 2032 For Indigenous Peoples.” *United Nations*,
www.un.org/development/desa/indigenouspeoples/indigenous-languages.html#:~:text=Optimistic%20estimates%20suggest%20that%20at,the%20end%20of%20this%20century.
4. “Endangered Languages.” *SIL International*, 20 Mar. 2014,
www.sil.org/sociolinguistics/endangered-languages.
5. “INDIGENOUS Definition & Usage Examples.” *Dictionary.Com*,
www.dictionary.com/browse/indigenous.
6. www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf. Accessed 03 Mar. 2024.
7. “Language Revitalization.” *Wikipedia*, Wikimedia Foundation, 27 Feb. 2024,
en.wikipedia.org/wiki/Language_revitalization.
8. “Language Documentation.” *Obo*,
www.oxfordbibliographies.com/display/document/obo-9780199772810/obo-9780199772810-0075.xml.
9. “Language Vitality.” *SIL International*, 28 Sept. 2012,
www.sil.org/language-assessment/language-vitality.
10. “Linguistic Rights.” *Linguistic Rights - an Overview | ScienceDirect Topics*,
www.sciencedirect.com/topics/social-sciences/linguistic-rights.
11. rest.neptune-prod.its.unimelb.edu.au/server/api/core/bitstreams/3fe7c097-11d8-56c8-8390-7f6a05401c1d/content#:~:text=When%20a%20language%20is%20not,linguistic%20ecology%2C%20it%20is%20marginalized.



12. Archive, Phronesis. “Emergence and Disappearance of Languages Caused by Globalization.” *Medium*, 19 Dec. 2022, medium.com/@phronesis.archive/emergence-and-disappearance-of-languages-caused-by-globalization-e630243a4ffc.
13. Lan, Trinh Cam. “Urbanization and Language Change in Vietnam: Evidence from a Rural Community in Hanoi.” *КиберЛенинка*, Premier Publishing s.r.o., 1970, cyberleninka.ru/article/n/urbanization-and-language-change-in-vietnam-evidence-from-a-rural-community-in-hanoi.
14. Nordquist, Richard. “What Is Linguistic Imperialism and How Does It Affect Society?” *ThoughtCo*, 31 July 2019, www.thoughtco.com/what-is-linguistic-imperialism-1691126.
15. “Indigenous Languages of the Americas.” *Wikipedia*, Wikimedia Foundation, 19 Feb. 2024, en.wikipedia.org/wiki/Indigenous_languages_of_the_Americas.
16. Seroto, J. (no date) *Indigenous education during the pre-colonial period in Southern Africa, Indilinga: African Journal of Indigenous Knowledge Systems*. Available at: <https://www.ajol.info/index.php/indilinga/article/view/108791> (Accessed: 06 March 2024).
17. Alexander, R. Coupe, František, Kratochvíl. www.researchgate.net/publication/332514650_Asia_before_English.
18. Jacobsen, Troels. *Oceanwide Expeditions*, oceanwide-expeditions.com/blog/the-norse-settlement-of-greenland-and-their-discovery-of-north-america.
19. “Western Colonialism.” *Encyclopædia Britannica*, Encyclopædia Britannica, Inc., www.britannica.com/topic/Western-colonialism.
20. Churchill, Ward, and Pierre Orelus. “CONFRONTING WESTERN COLONIALISM, AMERICAN RACISM, AND WHITE SUPREMACY.” *Counterpoints*, vol. 430, 2012, pp. 56–112. *JSTOR*, <http://www.jstor.org/stable/42981847>.
21. “Southeast Native American Groups.” *Education*, education.nationalgeographic.org/resource/southeast-native-american-groups/.
22. www.dlsu.edu.ph/wp-content/uploads/pdf/conferences/arts-congress-proceedings/2019/FAC-02.pdf.



23. Graham-mclay, Charlotte. “Maori Language, Once Shunned, Is Having a Renaissance in New Zealand.” *The New York Times*, 16 Sept. 2018, www.nytimes.com/2018/09/16/world/asia/new-zealand-maori-language.html#:~:text=Maori%20is%20having%20a%20revival,of%20their%20own%20cultural%20identity. Accessed 06 Mar. 2024.
24. “Saving the Hawaiian Language.” *University of Hawai’i Foundation*, www.uhfoundation.org/saving-hawaiian-language.
25. “Official Launch Event of the 2019 International Year of Indigenous Languages.” *UNESCO*, 2019, en.unesco.org/events/official-launch-event-2019-international-year-indigenous-languages#:~:text=The%20United%20Nations%20General%20Assembly,good%20governance%20and%20peace%20building.
26. “Official Launch Event of the 2019 International Year of Indigenous Languages.” *UNESCO*, 2019, en.unesco.org/events/official-launch-event-2019-international-year-indigenous-languages#:~:text=The%20United%20Nations%20General%20Assembly,good%20governance%20and%20peace%20building.
27. “International Mother Language Day.” *UNESCO.Org*, www.unesco.org/en/days/mother-language.
28. “Australian Government Action Plan for the 2019 International Year of Indigenous Languages.” *Australian Government Action Plan for the 2019 International Year of Indigenous Languages | Office for the Arts*, www.arts.gov.au/what-we-do/indigenous-arts-and-languages/international-decade-indigenous-languages/australian-government-action-plan-2019-international-year-indigenous-languages.
29. Carrera, Bianca. “Behind Mohammed VI’s Push for a More Amazigh Morocco.” *Al Jazeera*, 20 Sept. 2023, www.aljazeera.com/news/2023/8/21/behind-mohammed-vis-push-for-a-more-amazigh-m

