

COMMUNICATION, MEDIA, CULTURE, AND EVOLVING TRENDS IN THE WORLD OF INDIGENOUS LANGUAGES

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ABSTRACT

Indigenous language is a significant component of the cultural heritage of every community or nation. Aside from serving as a medium of communication, language serves as a window into a community or nation's historical and cultural heritage. Unfortunately, in the past century, many indigenous languages have suffered threats to their survival and continued use. This development is due mainly to colonialism and the wave of globalization that started on the eve of the 20th century. The so-called "world languages," such as English, French, Spanish, German, and Chinese are taking over as more preferred and widely spoken in indigenous communities despite their foreign origin and the long history of indigenous languages in these communities. Unless effective revitalization programs are embarked upon, the loss of more indigenous languages is imminent. The positive news, however, is that certain trends have evolved in the application of indigenous languages which portend opportunities for the revitalization and flourishing of indigenous languages in this present age of globalization. This lecture examines the connections between indigenous languages, communications, media and globalization, as well as evolving trends and future trajectories in the application of indigenous languages, with a view to advocating for more deliberate steps in the preservation of indigenous languages by respective stakeholders.

Keywords: *Communication, media and culture, indigenous languages, European colonialism*

INTRODUCTION

In terms of their importance in the media, communication, and culture, indigenous languages have great weight. Effective methods of communication that are cultural artifacts define the expression, preservation, and continuation of cultural identities, values, and traditions, much of which depends. Apart from their basic communication value, indigenous languages reflect the cultural, social, and spiritual aspects of the people they belong to. Reflective of the local ecological knowledge, cultural norms, and spiritual values, indigenous languages differ from one another based on vocabulary, idioms, and symbolic language use. Since indigenous languages are the principal archives of indigenous knowledge, oral traditions, and indigenous wisdom, their preservation will be very important for the survival of civilization. From one generation to the next, language, traditional storytelling, musical creations, and ceremonial events all serve much to guarantee the passing on of cultural inheritance.¹ Native languages are in danger of dying out,² which would result in the loss of a substantial reservoir of native wisdom as well as the priceless insights that these viewpoints offer for the establishment of sustainable ties with the natural world.

Moreover, using indigenous languages helps those nations to keep social peace. Most importantly, we should underline the development of a feeling of solidarity, connection, and belonging among the members of a society. Language gives people in a society a means to communicate their unique experiences, share their emotions, and strengthen their bonds with one another.³ This instrument encourages family ties, preserves cultural values and customs, and makes cross-generational communication easier. Native dialects have lately become somewhat more important and recognized. This change has resulted in trends highlighting the worth and possibilities of local languages in different surroundings. Indigenous languages are even more important for their communities.⁴

¹ Thomas L McPhail, *Global communication: Theories, stakeholders, and trends*, (New Jersey: John Wiley & Sons, 2010).

² Stephen A Wurm, *Atlas of the World's Languages in Danger of Disappearing*, (France: Unesco, 2001).

³ Mark Warschauer, *Electronic literacies: Language, culture, and power in online education*, (Oxfordshire: Routledge, 1998).

⁴ Abiodun Salawu, "Indigenous language media: A veritable tool for African language learning," *Journal of Multicultural Discourses* 1, no. 1 (2006): 86-95.

Academics, language activists, and Indigenous people working together have helped public discussion, educational institutions, and media sources highlight the value of Indigenous people and their languages. International projects, including the United Nations' 2019 International Year of Indigenous Languages, have considerably raised global knowledge of indigenous languages.⁵

Supported by many other organizations, Indigenous people have been front-leading in a recent surge of projects aiming at preserving vulnerable languages. Among the several initiatives described above are campaigns for language preservation, language documentation, language immersion programs sponsored by local communities, and the creation of language resources and materials. Nowadays, Indigenous people are striving to preserve their languages, bring back language instruction, and give opportunities for the following generation to inherit their languages.

New technology development offers fresh chances for revival, information sharing, and preservation of indigenous languages.⁶ Among the several digital tools one may use to interact with indigenous languages and study them are mobile apps, online language-learning systems, social media, and digital archives. These digital tools provide easily accessible interactive learning environments. Projects aiming at revitalizing languages, building linkages between geographically isolated language communities, and raising the representation of indigenous voices in the digital world find aid from using digital technologies.⁷ One can accomplish these objectives by means of better digital world representation of indigenous voices. Projects meant to revive indigenous languages have benefited much from cooperation among indigenous people, educational institutions, governments, and non-governmental organizations. Four of these kinds of companies have contributed to this. With their knowledge, instruments, and relationships, the members of these alliances may make use of their resources to develop realistic plans for the preservation and conservation of languages.

Furthermore, attracting attention is growing public awareness of the worth of indigenous languages and growing interest in them. Arriving to see the need to preserve mother tongues and the significance of linguistic variety, individuals from many different cultural backgrounds help each other.⁸ The use of local languages by popular culture—such as movies, music, and books—is increasing awareness of these languages and consequently enhancing people's potential for far more thorough knowledge of them. The rehabilitation of local languages, as well as the growth of cultural diversity, rely significantly on the more attention this topic is getting.

Simply put, the relevance of local languages in the spheres of media, communication, and culture cannot be underlined to such a high degree.⁹ These highly important groups describe the protection of cultural uniqueness, the preservation of cultural legacy, and the improvement of social cohesion. More awareness, programs for revival, technical advancements, collaborations, and changing society attention present chances for the revitalization, maintenance, and dissemination of their unique linguistic legacy among the dynamic changes with regard to indigenous languages.¹⁰ These trends must be maintained and fostered if one wishes to guarantee the everlasting life and prosperity of native languages and the myriad cultures that they represent.

HISTORICAL CONTEXT AND CHALLENGES

For centuries, indigenous languages have played a significant role in the process of sculpting Africa's cultural environment within the context of the continent.¹¹ The diverse ethnic, linguistic, and cultural groups scattered throughout the African continent have greatly contributed to creating the listed languages, which have profound

⁵ Alexandra Andriolo, "International year of indigenous language," *Native Title Newsletter* 1 (2019): 18-19.

⁶ David Bradley, and Maya Bradley, *Language endangerment and language maintenance: An active approach*, (Oxfordshire: Routledge, 2013).

⁷ Kimberly Christen, "Opening archives: Respectful repatriation," *The American Archivist* 74, no. 1 (2011): 185-210.

⁸ W Wayt Gibbs, "Saving dying languages," *Scientific American* 287, no. 2 (2002): 78-85.

⁹ Nancy Bonvillain, *Language, culture, and communication: The meaning of messages*, (US: Rowman & Littlefield, 2019).

¹⁰ Bradley, and Bradley, *Language endangerment and language maintenance: An active approach*.

¹¹ John Iliffe, *Africans: The history of a continent*, Vol. 137, (Cambridge: Cambridge University Press, 2017).

roots in their communities. One can use vehicles that support communal cohesiveness, preserve oral traditions, and let one speak many points of view. Speaking indigenous languages now gives great historical and cultural weight to Africa.¹² As they reflect the numerous legacies of the continent and create a complicated tapestry of linguistic variety, these language expressions capture the collective knowledge, morals, and wisdom of African civilizations. To preserve their knowledge systems, indigenous people save in archives traditional methods of life, ecological knowledge, and cultural expressions handed down over the years.

One of the biggest and most surprising consequences of European colonialism was the spread of different languages throughout Africa.¹³ The main policies of government, education, and commercial activity the conquerors—European languages—employed had the effect of lowering the frequency with which indigenous languages were used, and their position was degraded. Many African countries saw the persistent eradication of national languages as one language overpowered others and caved in cultural sovereignty. This occurred when literacy rose. Furthermore, the processes of globalization and urbanization have given significant challenges to the projects meant to protect African indigenous languages.¹⁴ Globalization has generated increased uniformity and connectivity. This helps major languages such as English, French, and Portuguese—which have evolved into the lingua franca for trade, travel, and education—thrive. Indigenous languages have been excluded, so their secondary place and some even placement on the list of endangered languages suffers.

Apart from improvements in lifestyle that have assisted Western cultural norms and practices to be more easily embraced in non-Western nations, globalization has brought about changes in values and way of life as well. This causes newer generations to occasionally assume that indigenous languages are less valuable or relevant than what they require for their uses. People leaving their linguistic and cultural base is one of the key reasons local languages in Africa are swiftly vanishing.

Furthermore, the financial effects of globalization have made it essential for one to get a working knowledge of the languages most usually used in order to improve their education, expand their employment opportunities, and participate in international trade. Consequently, the indigenous languages have battled to stay up with and adapt to the pressures of the contemporary economy, which has resulted in a trend of marginalization and scorn.¹⁵ For many Africans, the consequences of colonization and globalization on their native tongues have resulted in both linguistic changes and language extinction. Given some of the indigenous dialects are immediately in danger of extinction, the condition of these languages has lately attracted a lot of attention. Losing a language causes a slow but constant loss of African communal memory, knowledge systems, and cultural variety.

Under these circumstances, efforts aiming at reducing the marginalization of African indigenous languages are in progress right now throughout the continent. Projects to revive languages, create language programs within communities, and promote the acceptance and expansion of indigenous languages have momentum bursting forth from them. Among these initiatives are language courses housed in surrounding cities. Maintaining linguistic variety is becoming more and more important in African nations as a means of safeguarding cultural inheritance, allowing equitable development, and therefore improving social cohesion by means of which fair development is permitted.¹⁶ This is happening at a time when there is also a growing recognition of the importance of preserving linguistic diversity.

African indigenous languages negotiate particular challenges that have persisted for a really long period. Governments of the continent, academic institutions, and civil society all have to raise their support actions and guarantee consistency among them. Among the initiatives mentioned above is legislation designed to respect and

¹² Grace Bunyi, "Rethinking the place of African indigenous languages in African education," *International journal of educational development* 19, no. 4-5 (1999): 337-350.

¹³ Terence Ranger, *The invention of tradition revisited: the case of colonial Africa*, (UK: Palgrave Macmillan, 1993).

¹⁴ Frederick Cooper, "What is the concept of globalization good for? An African historian's perspective," *African affairs* 100, no. 399 (2001): 189-213.

¹⁵ Sinfree Makoni, Arnetha Ball, Geneva Smitherman, and Arthur K Spears, (eds.), *Black linguistics: Language, society, and politics in Africa and the Americas*, (London: Psychology Press, 2003).

¹⁶ Dare Arowolo, "The effects of western civilisation and culture on Africa," *Afro Asian Journal of Social Sciences* 1, no. 1 (2010): 1-13.

defend the languages used by the indigenous people. This suggests supporting projects aiming at language resurrection by means of finance and infrastructure allocation as well as encouraging their use in public discussion and the media, incorporating them into already-existing educational institutions.

INDIGENOUS LANGUAGES IN COMMUNICATION, MEDIA AND CULTURE

One of the fundamental determinants of both the efforts of the continent to preserve its cultural legacy and identity as well as to advance such programs is the ongoing usage of indigenous languages around Africa. Powerful means of communication and defense of their diverse cultural identities define these technologies as their principal objectives. Speaking their languages helps communities better express their points of view, guiding principles, and, most importantly, very felt values, therefore improving their feeling of self-worth and inclusion.¹⁷ Here, the languages act as cultural identifiers, dividing numerous tribes and creating a complex network of African cultural variety. The basic value of Indigenous languages in society dictates the continuation of cultural activities from generation to generation. Well-known in these nations are cultural carriers who assist in maintaining African oral histories, folklore, and practices. Especially in African countries, the habit of storytelling is very significant; hence, the usage of the original languages assures that these stories will be passed on from one generation to the next. These volumes are archives of the acquired information, moral teachings, and social mores carried on throughout the years. Speaking in the mother language allows society to maintain its own stories and increase the lifetime of its cultural legacy.¹⁸

Moreover, the indigenous languages are closely connected to artistic activities and African traditional music. The stated languages strengthen and raise the value of the cultural expressions of many nations by offering the poetic basis for ceremonial events, recitations, and traditional melodies. One gets at this by building the foundation for outstanding music. Using indigenous languages in musical works offers a specific rhythm, cadence, and lyrical depth that eventually enhances the emotional resonance of the song as well as its cultural significance. By affecting the themes, symbols, and tales portrayed in many other artistic media, indigenous languages encourage visual arts creativity.¹⁹

Although African indigenous languages are quite valuable, various problems the continent suffers from impede their survival and growth. Historical marginalization and devaluation of these languages have to be addressed among the main problems. Local languages lost their natural development and usage when colonization and later European language acquisition occurred. This result came through the European language entrance. Their profile fell, and their chances of being hired in official environments such as the media, government, and education plummeted as well.

Globalization brings challenges that have to be addressed if the native languages of Africa are to endure for the following generations. Given the domination of major global languages and the increasing influence of popular culture, especially via mass media, a linguistic change and a decrease in the usage of local languages could follow. The pull of economic prospects, urbanization, and Westernisation might lead one to conclude that native languages are significantly less pragmatic or helpful in current conditions, hence increasing the marginalization of indigenous languages inside society.²⁰

Though African indigenous languages are much valued, several issues the continent faces make their survival and spread difficult. Among the most important issues are the historical marginalization and devaluation of these languages. Local languages lost their natural expansion and usage as colonialism and subsequent European language education occurred. This came out from European language admittance. Their profile collapsed, as did their chances of working in official settings such as media, government, and academia.

¹⁷ Abiodun Salawu, "Indigenous language media: A veritable tool for African language learning," *Journal of Multicultural Discourses* 1, no. 1 (2006): 86-95.

¹⁸ Arlene Goldbard, *New creative community: The art of cultural development*, (US: New village press, 2006).

¹⁹ Goldbard, *New creative community: The art of cultural development*; & Tonkin, *Narrating our pasts: The social construction of oral history*

²⁰ Salikoko Mufwene, "Colonisation, globalisation, and the future of languages in the twenty-first century," *International Journal on Multicultural Societies* 4, no. 2 (2002): 162-193.

Globalization brings issues that must be resolved if local African languages are to endure for the next generations. A linguistic transition and less use of local languages might follow, given the predominance of major global languages and the growing impact of popular culture, especially through mass media.²¹

Moreover, current developments have made formerly unimaginable possibilities for the survival and dissemination of indigenous languages conceivable. People today find it easier to use indigenous languages and acquire the information needed to do so in a rapid and participatory way because of the growth of digital platforms, smartphone applications, and social media. Sought to promote indigenous languages, tools for language learning exist online. Online, one can find these resources and tools here. These tools have been somewhat useful in supporting projects for language revitalization and in facilitating contacts amongst groups of speakers of several languages living in different surroundings. These projects seek to close the gap between traditional knowledge systems and new technology by means of digital platforms, thereby enabling the involvement of the following generations in their cultural legacy.

Speaking African languages on the continent is closely connected with music, storytelling, and other forms of cultural expression. Originally, languages were the method of expression for culture as well as information transmission; storytelling is a very efficient instrument for both.²² Obviously, presenting classic stories with complexity, idioms, and cultural context will assist in securing their ongoing existence as well as their worth in successful communication. Creative storytelling guarantees the continuous flow of civilization by means of the original language of a culture, therefore preserving their link to their past knowledge and social activities.²³ This link is maintained through the use of the society's original language.

Regarding music, the area of indigenous language speakers is quite broad. Usually, the main approach of expression in traditional songs and chants is defined by the performers' native languages. Natural language's melodic and rhythmic qualities improve the emotional effect of music and, hence, increase the cultural validity of musical expression. Using indigenous languages in traditional music adds great value as it evokes historical backdrop, personal and collective identity, and shared experience on a group basis.²⁴ The absorption of these languages achieves this.

Native languages might be a reservoir of ideas and information for a vast spectrum of artistic manifestations, including those of the visual and performing arts. By means of symbolism, parallels, and cultural references inherent in indigenous languages, artists create works reflecting the customs, ideas, and aspirations of their particular community. Indigenous languages are a major inspiration and production tool for the themes, images, and narrative techniques used in many different forms of visual art, including painting, sculpture, and textile design.

EVOLVING TRENDS AND FUTURE OUTLOOKS

Africa is going through some significant changes these days that could influence its future orientation. Its numerous varied civilizations, vast environments, and fast-changing socioeconomic dynamics capture these advances in many different ways. Changing patterns explain these events on a spectrum. From political upheavals to scientific breakthroughs, Africa is changing fundamentally, with consequences for many other spheres. If one wants to correctly handle challenging situations and grab present opportunities, one has to be somewhat aware of the dynamic changes in trends as well as the prospective ramifications of those changes. For this exhibition, these emerging impulses have been split three times segmentally. First, there are shifting trends in popular culture; second, globalization and indigenous languages; and third, marginalization and language revitalizing programs.

- *Evolving Trends in Popular Culture*

²¹ Costanza-Chock, *Design justice: Community-led practices to build the worlds we need*.

²² David Henige, "Impossible to disprove yet impossible to believe: The unforgiving epistemology of deep-time oral tradition," *History in Africa* 36 (2009): 127-234.

²³ Vansina, *Oral tradition: A study in historical methodology*.

²⁴ Alexander Akorlie Agordoh, *African music: Traditional and contemporary*, (New York: Nova Publishers, 2005).

Increasing awareness of indigenous languages in popular culture, as well as respect for these languages, helps to explain their acceptance more and more as their special contributions to the creative environment support both. Native languages have begun to manifest relatively commonly in musical compositions as musicians are skilled in mixing traditional melodies and cadences with modern forms. In the framework of modern society, the combination of different facets of culture not only draws a great number of individuals from many demographic backgrounds but also helps to preserve national languages.²⁵ The dissemination of native languages to new audiences through the medium of music can foster an appreciation for the aesthetic and cultural value of these languages.

The motion film business obviously needs more exposure to indigenous languages and cultural issues. Currently producing motion pictures and non-fiction documentaries exploring the cultural history and actualized reality of Indigenous people, the motion picture industry. Many of these films feature a realistic narrative style based on genuine speech. The movies below allow Indigenous points of view a forum for expression and help more people cherish and understand Indigenous languages and practices. The popularity of these films in American and other markets emphasizes the increasing appeal of stories honoring the linguistic and cultural diversity of the planet.

Moreover, using literature has been demonstrated to be quite beneficial in increasing the prevalence of indigenous languages in popular culture. This is true since, long ago, literature served as the medium of communication. As they create works in their mother tongues and then have those works translated into languages more extensively spoken, Indigenous writers are becoming ever more important essential players on the literary scene. By allowing readers to perceive the relationships, historical events, and perspectives of local people differently, the following listed pieces of literature help to promote respect and understanding among many cultures. Apart from increasing a broad understanding of Indigenous languages among the people, awareness and distribution of Indigenous literature helps to preserve the linguistic and cultural legacy of these civilizations.²⁶

The growing public knowledge of indigenous languages is a good development supporting efforts for their preservation and revival. The aggressive search for language learning materials, registration in language programs, and attendance of neighboring group-organized cultural events help people pick up new languages. Apart from expressing a want to study and the importance of indigenous languages, this kind of involvement encourages major intercultural exchanges. By actively supporting Indigenous people and studying the languages of such people, those in mainstream culture might aid in maintaining linguistic variety and raising knowledge of indigenous traditions.

Eventually, the dynamic changes occurring in contemporary popular culture are having a remarkable impact on increasing the use of local languages and incorporating them into the greater social fabric of the community. Apart from raising public knowledge of this subject, Indigenous languages are getting more and more respect, appreciation, and representation throughout a spectrum of arts, including music, cinema, and literature.²⁷ This phenomenon not only recognizes and respects the wide range of languages but also contributes to the preservation of the customs of indigenous groups and the development of cross-cultural comprehension. It is possible to cultivate a community that is more culturally lively and diversified through the promotion and incorporation of indigenous languages into mainstream media.

- *Globalization and Indigenous Languages*

Under the prism of international media, the subtle influence of globalization on national languages becomes very clear. While digital networks allow indigenous languages the opportunity to reach their audience and raise awareness, the same platforms may cause great challenges. Dominant languages control the digital realm, so information and products are produced to meet the demands of more commonly used language groups. Minority languages could, therefore, become less significant. This occurrence lowers the growth potential of indigenous languages and raises already existing language gaps in the scope of media production and consumption globally.

Apart from that, cultural homogeneity resulting from global trends has been created. Usually, the attraction of Western cultural goods dominates over the originality of indigenous languages and cultures in this way. Globalism

²⁵ Christopher Alan Waterman, *Jùjú: A social history and ethnography of an African popular music*, (Chicago: University of Chicago press, 1990).

²⁶ Robert Tijssen, "Africa's contribution to the worldwide research literature: New analytical perspectives, trends, and performance indicators," *Scientometrics* 71, no. 2 (2007): 303-327.

²⁷ Luchen Karsten, and Honorine Illa, "Ubuntu as a key African management concept: contextual background and practical insights for knowledge application," *Journal of Managerial Psychology* 20, no. 7 (2005): 607-620.

has one result: As global media—which includes films, music, and television shows—mostly in languages that are widely spoken expands, Indigenous civilizations and languages have been marginalized, and their representation has been poor. Younger generations prefer dominant languages more and more for social and commercial purposes; hence, the phenomena under inquiry might have the impact of speeding a linguistic transition and a declining passing of indigenous languages from one generation to the next.²⁸

In addition, globalization may produce economic restrictions that prioritize the use of dominant languages in a variety of domains, including business, academia, and politics, amongst others. There is a possibility that in a globalized economy, the economic viability and significance of indigenous languages will be judged to be lower than they actually are.²⁹ This will lead to a reduction in investment in language revitalization programs and a restriction on the opportunities for speakers of indigenous languages to participate in the global market.

Still, proponents of Indigenous people and languages have noticed how modern technology and media sources may help conserve and revive their languages. Digital technology, social media, and tools for learning languages made available by them help initiatives aiming at revitalizing languages to thrive by means of online dictionaries, interactive platforms, and resources. These projects might help indigenous languages cross national boundaries, improve relationships among speakers from all around, and establish online forums where language learners and speakers could interact and help one another.³⁰

Indigenous media organizations have rebuilt their tales, validated their languages and customs, and challenged the dominant cultural narratives by speaking from their voice online. Podcasts, newly launched video channels, and internet radio stations give listeners access to news, cultural events, and information on indigenous languages. Apart from letting Indigenous people keep their agency with regard to their particular representations, the recommended approach enables those people to have some influence on the global narrative linked with their languages and practices.

Regarding the depiction of national languages in international media, the process of globalization has finally what could be seen as a dualistic impact with both good and bad implications from this interaction.

- ***Marginalization and Language Revitalization Efforts***

Appreciating extinct languages becomes rather crucial given the numerous difficulties trying to bring them back. The issue of passing on Indigenous languages from one generation to the next is one of the primary difficulties. Senior members of society find it more and more difficult to pass on their Indigenous languages to younger members under globalization and social pressures; this finally leads to younger generations preferring dominant languages instead. The above-mentioned components seriously jeopardize the process of revitalizing a language, as the life of any language depends on its continuous usage among the people. Use and dispersion will determine the survival of the language.³¹

Furthermore, hindering initiatives to revitalize Indigenous languages are institutional support for such languages and a lack of instructional resources. Many Indigenous people find it difficult to coordinate programs for language education, trained language teachers, and appropriate language teaching tools that are not easily accessible. Projects aiming at the resuscitation of dying languages might find their viability constrained by insufficient language policy, assistance from government agencies, and assistance from educational institutions.

²⁸ Björn Hettne, "Globalization and the new regionalism: the second great transformation," *Globalism and the new regionalism* (1999): 1-24.

²⁹ Salikoko S Mufwene, "Globalization and the myth of killer languages: What's really going on," *Perspectives on endangerment* 5, no. 21 (2005): 19-48.

³⁰ Patrick Eisenlohr, "Language revitalization and new technologies: Cultures of electronic mediation and the refiguring of communities," *Annu. Rev. Anthropol.* 33 (2004): 21-45.

³¹ Robert Phillipson, *Linguistic imperialism*, (Oxford: Oxford University Press, 1992).

Moreover, the division of Indigenous languages into more generic cultural settings can help to sustain language loss and marginalization. Neglect of government institutions, the media, and official documentation failing to fairly honor and exhibit Indigenous languages result in variations of the marginality of Indigenous languages.³² Lack of institutional support and competence could restrict the potential of local languages to be incorporated into such sectors as education, government, and public services, thereby reducing its prospective capacity for revitalizing and community development. Moreover, the strategy for language revitalization is affected by social and financial factors. Indigenous people with limited resources and financial challenges may choose that their immediate survival needs to take the front stage over initiatives aimed at bringing their language back. Poverty, unemployment, and lack of opportunities might all hold down the development of language-revitalizing projects, therefore undermining their long-term potential to grow.³³

Notwithstanding these challenges, initiatives aiming at revitalizing languages have shown some interesting results in several spheres. Good ideas generally consist of multiple elements: community involvement, generational language transmission, cultural events, and language integration into many spheres of daily life. Programs including language revitalization inside more all-encompassing approaches for community development could allow Indigenous languages to attain dignity, ownership, and worth, therefore providing a solid foundation for their resurrection. This is achievable if more all-encompassing community development initiatives incorporate language revitalization.

The marginalization of Indigenous languages is a complex and long-standing issue originating from deliberate discrimination carried out all around the world and past injustices. Marginalization of some persons has led to projects meant to boost language responsiveness. These kinds of initiatives have as their objectives the challenge of the present narratives, enhancement of community resilience, and recovery of cultural legacy. Still, numerous incidents reveal difficulties such as insufficient resources, inadequate institutional assistance, continuous habits and attitudes from one generation to the next, and financial limitations. One can overcome these obstacles by launching community-driven projects, creating cooperative alliances, enforcing all-encompassing language standards, and appreciating these efforts inside more general social structures. Programs meant to revive and protect Indigenous languages promote linguistic variety and thereby increase cultural resilience by enabling one to establish fair socioeconomic circumstances among Indigenous people.

- *Policy Support and Future Developments*

Although from a critical perspective, it is crucial to evaluate how effectively policies support the preservation of Indigenous languages. Depending on finance, infrastructure, or community engagement, legislative programs aimed at revitalizing languages might not be feasible.³⁴ In addition, policies that solely prioritize the protection and recording of languages may not be able to adequately address the broader challenges associated with the passing of languages down through the generations and their use in everyday communication.³⁵

The road to the revitalization of indigenous languages reveals clearly differing degrees of political motivation and devotion throughout a wide spectrum of geographical areas and countries. Since they are committed to preserving cultural diversity and advancing social justice, certain national governments have given the preservation of indigenous languages great relevance. On the other hand, some governments could not pay it top attention or found it challenging to carry out equitable policies because of competing interests or unresolved previous conflicts.

The employment of digital technologies, mobile applications, and online platforms gives innovative opportunities for the acquisition of native tongues, participation in native communities, and the production of products in those

³² Suzanne Romaine, "The impact of language policy on endangered languages," In *Democracy and human rights in multicultural societies*, (2017): 217-236.

³³ Grenoble, and Whaley, *Saving languages: An introduction to language revitalization*.

³⁴ Nagy Hanna, *The information technology revolution and economic development*, (Washington, DC: World Bank Publications, 1991), 120.

³⁵ Grenoble, and Whaley, *Saving languages: An introduction to language revitalization*.

native tongues.³⁶ Using these technologies might assist in enhancing access to linguistic materials, boost worldwide connectedness among speakers of Indigenous languages, and develop digital environments that suitably support activities aiming at language revitalization.

Resuscitation of fragile languages calls for the participation of a broad spectrum of interested parties, including local people, linguists, teachers, government officials, and non-governmental organizations.³⁷ These committed parties might share the most effective tactics, combine resources, and support community-driven projects by means of information flow and cooperative activities. Cooperation facilitates the exchange of ideas, expertise, and skills, all of which might contribute to producing more effective policies for the protection of indigenous languages.

Growing knowledge of the value of Indigenous languages in the process of promoting cultural variety and applying long-lasting, sustainable development might inspire the next innovations. Growing knowledge of the significance of preserving a linguistic and cultural legacy, as well as the increasing global connection of civilizations, results in a shift in attitudes and ideas respecting local language.³⁸ Encouragement of the fundamental worth of Indigenous languages as archives of numerous knowledge systems, cultural expressions, and identities might serve to promote respect for their revitalizing capacity. One might do this by underlining the inherent worth of indigenous languages.

The area of Indigenous languages is being greatly changed by shifting popular culture patterns, the outcomes of globalization, and the increasing frequency of marginalization. Respect for additional indigenous languages should develop as more of them find their place in popular culture, and knowledge of these languages should also proliferate across many different nations. Efforts should be made to preserve Indigenous languages and employ electronic media so that they may be rejuvenated, as the phenomena of globalization offer a dichotomous situation that includes potential problems. The marginalization of Indigenous people and languages underlines the importance of projects driven by groups and collaboration. Whether or not there will be more possibilities for the revival of Indigenous languages to grow ahead will depend on policy backing and ongoing development.³⁹ Individuals, communities, governments, and organizations need to work together and provide support in order to maintain indigenous languages and ensure that linguistic diversity is maintained in order to promote the cultural heritage of indigenous populations.

CONCLUSION

The importance of indigenous languages in media, communication, and culture has been stressed somewhat quite broadly throughout this presentation. Topics covered included the historical backdrop as well as the challenges Indigenous languages face, especially from colonialism and globalization. This inquiry examined how, in part, indigenous languages could influence cultural heritage and identity. Apart from their relationship with story, music, and art, we explored the challenges to be faced and the successful tactics utilized in the process of revitalizing these languages. Then, a critical examination of the dynamic changes in modern popular culture, the general effects of globalization, and the programs started to combat marginalization by means of language revitalization.

Native languages are quite significant in historical, cultural, and social dimensions. Native American cultural artifacts help to maintain social cohesiveness and identify indicators of cultural distinctiveness as well as sources of traditional knowledge. Not least of which is the preservation of linguistic variation, the development of cultural legacy, and the augmentation of social inclusion. Indigenous language support in areas like communication, the media, and culture is very crucial for many important reasons. The event mentioned above challenges the

³⁶ Meighan, "Decolonizing the digital landscape: The role of technology in Indigenous language revitalization."

³⁷ Nancy H Hornberger, "Language policy, language education, language rights: Indigenous, immigrant, and international perspectives," *Language in society* 27, no. 4 (1998): 439-458.

³⁸ Peter Rohloff, and Brent Henderson, "Development, language revitalization, and culture.," *Language documentation and endangerment in Africa* 17 (2015): 177.

³⁹ Bianco, "The importance of language policies and multilingualism for cultural diversity."

conventional narratives presents a reasonable image of indigenous people, and improves the complete cultural surroundings.

At last, indigenous languages are great instruments for improving the richness and variety of our earth. Among many other things, historical, cultural, and identity-based Indigenous people have a strong connection on several levels. The treatment of indigenous languages has long been characterized by discrimination and limitations. Still, strong legislation, community-led projects, technological innovation, and rising awareness point to a comeback of them in due course. Apart from language, indigenous languages are very significant and should be preserved in media, communication, and culture. Communities, as much as individuals, do have this responsibility. We have to pay heed to this call to action and actively help the revitalization and preservation of indigenous languages if we wish to ensure their longevity and, hence, ongoing significance for generations now and in the future.