

Beyond Extinction: Preservation And Maintenance Of Endangered Indigenous Languages In The Philippines

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Abstract: As the world advances to its course, some languages become indigenous and endangered at the same time due to the domination of significant languages; this implies understanding, preservation, and maintenance if we are looking forward to a healthy diversity of languages and coexistence. This study aims at analyzing how to conserve and sustain imperiled and indigenous dialects in the Philippines with limitations of the previous studies, identification of barriers, formulation of new perspectives, and possible solutions. The researchers used both quantitative and qualitative methods to analyze language preservation and maintenance in the Philippines. With that, the researchers employed secondary data from previous studies. The researchers have reflected those data to their current research to be analyzed along with the gathered data. These paved the way to analyzing the limitations of previous studies and barriers to the present analysis. The researchers utilized this concept to formulate an ideal perspective and possible solutions for the present study. This research concludes that endangerment among indigenous languages is imminent if not because of language preservation and maintenance, vital in achieving diversification and cultural awareness of different communities in the Philippines.

Index Terms: endangerment, indigenous, languages, diversity, preservation, maintenance, analyzation, perspectives

1 INTRODUCTION

Whaley et al. (2006) state that indigenous languages are dying across the world, but there are many valiant efforts and apparent successes in preserving Indigenous language and culture; the topic of language preservation and maintenance is significant. Romaine (2007) also states that "In recent decades, a growing number of publications, scientific papers, and media stories have forecast an alarming fall in the number of languages." Furthermore, (Romaine, 2007) "Linguists believe that 60-90 percent of the world's approximately 6900 languages might become extinct during the next 100 years." Krauss et al. (1992) suggest "one language every two weeks may become extinct over the next 100 years. However, Romaine (2007) assumes that perhaps the 600 or so languages having massive populations (i.e., 100,000 plus speakers) would survive (Romaine, 2007). UNESCO (2003) affirms when a language is imperiled, it is on the verge of extinction because speakers have stopped using it, have decreased the number of communication domains, and have stopped transmitting it from one generation toward the next. As a consequence, (UNESCO, 2003) adds that there are no new speakers; adult or children's. Dal Negro (2004) uses this to imply that a language is in danger of extinction. When a language's native speakers are no longer present,

it is considered extinct. Del Negro (2004) states that there will be less and fewer native speakers left when a language is declared extinct, and it will be impoverished and temporally simplified, with significant influence from the dominant language in the locality. Clyne (2003) appends there is no longer any generational transmission, and the language used by the younger generations has become dominant (Clyne, 2003). UNESCO (2003) affirms when a language is imperiled, it is on the verge of extinction because speakers have stopped using it, have decreased the number of communication domains, and have stopped transmitting it from one generation toward the next. As a consequence, (UNESCO, 2003) adds that there are no new speakers; adult or children's. Dal Negro (2004) uses this to imply that a language is in danger of extinction. When a language's native speakers are no longer present, it is considered extinct. Del Negro (2004) states that there will be less and fewer native speakers left when a language is declared extinct, and it will be impoverished and temporally simplified, with significant influence from the dominant language in the locality. Clyne (2003) appends there is no longer any generational transmission, and the language used by the younger generations has become dominant (Clyne, 2003).

UNESCO (2008) emphasizes the fact that governments and institutions have clear and direct policies or implied attitudes regarding the dominant and minority languages. UNESCO adds that one of those is equal support, wherein it should be achieved by leveraging to have speakers of every language in the nation; thus, the law must protect all languages; government actively promotes the preservation of all languages by enacting provisions; indigenous languages, on the other hand, are strictly forbidden from being used in any context. Furthermore, "the survival of languages acquired by less than 30% of the younger generation may be at jeopardy." UNESCO (2009) appends that data from many countries across the globe, such as Canada and Australia, as well as statements from field workers on the ground, are very worrisome when it comes

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to the number of languages that are no longer transferred organically to children. Bright et al. (2002) said that all these implies urbanization often propagate the language that is more prevalent and used in context over the less-spoken languages (Bright et al., 2002). Friendly Border Staff of Ethnic Group in the Philippines (2012) argues that the Philippines, home of many local dialects, would incur a large number of language deaths unless urgent efforts to protect them are taken. According to Ethnic Group in the Philippines (2012), "the last few decades have seen the loss of languages such as Agta Villa-Viciosa, Agta Dicamay, and others; many Filipino languages are now listed as endangered." Friendly Border Staff of Ethnic Group in the Philippines (2012) reckons that children who are proficient in regional and national dialects are seen more enthusiastically than those who are proficient in indigenous languages in certain regions, reducing the usage of indigenous languages. According to Friendly Border Staff of Ethnic Group in the Philippines (2012), their parents and family fail to instill in them an appreciation for the language's importance and the implications of its extinction. Pradilla and Williams (2016) states that a protracted fight begins to save the Philippines Indigenous languages. Eder (2013) avows that the Philippines, with 95 million inhabitants, is home to 175 languages, but some have just a few speakers left, while others are now considered extinct because no one speaks them. However, Pine and Turin (2017) say that an endangered languages specialist at the Institute of the Linguistics in the United States had spent a lot of time learning many of the Philippines' little-known languages. Pine and Turin (2017) address the Philippine National Government's decision to adopt mother-tongue education beginning in the said year as a significant move in that direction. Hence, three years into the program did not change the number of endangered languages in the Philippines. Pradilla and Williams (2016) highlight the findings of the nationwide survey about the certain program areas in which schools need extra support have been identified via the implementation of mother tongue instruction in language diverse contexts (LDCs) or places with multiple mother tongues (MTs). Pradilla and Williams (2016) add that the implemented policies show a socialize implementation of a broad/state-wide strategy and offers policymaker and practitioners with various institutional realism, potential solutions in optimizing instructive performance for students in diverse and nuanced multi-lingual environments (Pradilla & Williams, 2016). The state of the languages and dialects at the moment, especially increasing rates about endangered indigenous languages, drives many sectors to act on this phenomenon (Terraza et al., 2020). This paper throws light on how the preservation and maintenance of languages have become more relevant in today's world, in which many indigenous languages are dying. It also highlights the barriers in preserving and maintaining endangered indigenous languages as a contributing factor in formulating new ways to save languages from dying. The new ways introduced in this study do not imply that it is better than the strategies and methods initiated in the previous studies. Pine and Turin (2017) affirm that the ever-

growing globalization gives rise to specific issues and barriers in preserving and maintaining endangered languages; the different factors that affect these barriers made various communities address these issues differently (Pine & Turin, 2017). Terraza et al. (2020) indicate knowing why languages are close to extinction to save them is vital; however, there are numerous sources for a language's depletion or extinction. Pine and Turin (2017) assert that it could be due to external forces or internal forces. Whaley (2016) observes that people stop using their local languages, indigenous languages, or mother tongue and changing their behavior because something within the cultural matrix in which they relate to others has changed (Pine & Turin, 2017). Combs and Nicholas (2012) support this by stating that several indigenous people who have come to feel their vernacular is incompetent of preservation as a result of connecting their disadvantage socioeconomic status with their culture. He said, "People choose to forsake their dialect in order to guarantee their livelihood, strengthen social connectivity, or assimilate into the global economy" (Combs & Nicholas, 2012). McIvor and Anisman (2018) state that languages can continue and flourish if everyone will make an effort. One can bring back or preserve their dying languages given the proper support and resources from all levels: transnational, national, local community, and individual level (McIvor & Anisman, 2018). Terraza et al. (2020) also state that this support must continue even if the language is on its feet, for it is still not free from factors causing it to go extinct and might go back to its previous situation. Raj (2019) claims that saving a language comes with responsibilities; people must know their capabilities and willingness for language preservation. In a study conducted by United Nations Sustainable Development Goals and Philippine National Goals (2012), people stop using their local languages, indigenous languages, or mother tongue and changing their behavior because something within the cultural matrix in which they relate to others has changed (United Nations Sustainable Development Goals, 2012). Combs and Nicholas (2012) support that many autochthonous individuals, equating their socioeconomic inferiority with their culture, they've come to think that their language isn't worth preserving. Combs and Nicholas (2012) add that they abandon their language in aspirations of overcoming prejudice, acquiring a livelihood, and promoting community portability or adapting to the global economy. On the other hand, studies conducted by Wilson (2015) show a piece of considerable evidence that suggests that members of Indigenous Language communities are resisting this trend. Furthermore, Anderson (2011) states that even if they are in comparable phases of change, no two towns will have the same requirements or objectives for restoration and sustainability programs, and no one solution fits all. However, Romaine (2007) indicates that few studies have established that external and internal forces are in charge of language endangerment; they have not addressed why minor languages continue and significant languages suffer death over time (Romaine, 2007). Additionally, Romaine (2007) cites "[a] massive language may be imperiled if it is subjected to enormous external forces (e.g., the South

American language Quechua); while, a minimum language may be completely secure as long as the group is functioning and the economy is stable" (e.g., Icelandic, with fewer than 300,000) thus, one of the studies suggested that language preservation is a continual task to be observed for its constant effect to take place, which is also true to its fullest. Romaine (2007) adds that this finding one must also consider that to prevent language endangerment, a language should promote the young native speakers and the large scale of non-native speakers. It could rewrite the historical records of an endangered language (Romaine, 2007). The Philippines is one of the countries in which many indigenous languages are dying; old policies and projects must be studied. This paper will examine the previous studies on the preservation and maintenance of endangered languages. Generally, this study seeks to analyze preservation and maintenance of nearly extinct indigenous languages in the Philippines. Specifically, the study aims to examine: identify the preserving method on how endangered languages maintain and conserve in an archive; assess the limitations of theories and shreds of evidence of the former study about preserving and maintaining a language; evaluate barriers that halt the maintaining and preserving activities of the dying language, and formulate and offer a new perspective on preserving and maintaining an indigenous language. This paper first discusses several studies about the preservation of indigenous languages and culture and their importance. Researchers state that over the last 500 years, an estimated half of world's recognized indigenous languages have vanished. We provided a more nuanced knowledge about what occurs and what measures should be done to conserve and sustain the Philippines' extinction indigenous languages. This compels us to recognize any and all issues, as well as their sources. This leads us to acknowledge any problems and their origins. We can only expect to reverse the present if we analyze the threats to the world's languages the historical and social conditions that led to it. We examined previous studies in relation to language preservation and maintenance of endangered languages. We aimed to throw light on how language preservation and maintenance have become more relevant in today's world. Also, this paper highlights barriers to preserving and retaining endangered indigenous languages as a consideration in developing new strategies to prevent languages from becoming extinct. New ways are introduced in this study; nonetheless, it does not imply that it is better than the previous studies' methods and strategies. Finally, the aim of this research is to look into the protection and upkeep of endangered indigenous languages in Philippines.

2 REVIEW OF LITERATURE

2.1 Indigenous Languages in the Philippines

Garzon (1992), states an indigenous language is a terminology that is indigenous to a place spoken by people, and is usually consigned to the position of a minority language. United Nations Organization of Indigenous Language (2015) highlights the language may be spoken

by a culturally separate population that has lived in the region for many generations. Indigenous languages are not always national languages, and vice versa. United Nations Organization of Indigenous Language (2015) comprises that numerous native dialects have become imperiled as a result of language passing or linguicide brought about by colonization that replaces the first language. United Nations Organization on Indigenous Language (2018), at present, includes only 3% of the world's population speaks 96 percent of the world's estimated 6,700 dialects. United Nations Organization of Indigenous Language (2018) adds that although autochthonous individuals account for fewer than 6% of the worldwide populace, they speak over 4,000 different languages in the world. Cited in (United Nations, 2018), according to conservative estimates, the majority of the world's dialects will be extinct by 2100. Various estimates predict that up to 95 percent of the world's dialects will become extinct or seriously endangered before the end of the current century. The majority of the endangered dialects are native dialects. It is estimated that one native language will perish like clockwork (United Nations, 2018). United Nations Permanent (2018) on Indigenous languages is a method of communication and broad and complex information frameworks that have evolved over centuries. Furthermore, they are fundamental to the identity of indigenous groups, the preservation of their societies, perspectives, and dreams, and a declaration of self-assurance. When native dialects are threatened, native people groups are also threatened (Permanent Forum of the United Nations, 2018). Episcopal Commission to the Native Peoples (1993) indicates numerous arrangements of native people groups in the Philippines are feasible for purposes here; a genuinely ordinary one utilized by the Episcopal Commission on Indigenous Peoples (ECIP) will be useful. Indigenous Peoples' Episcopal Commission (1993) estimates that Native Filipinos belong to over forty distinct ethno-linguistic groups, in turn, assembled in the accompanying design: (1) the Lumad of Mindanao, consisting of different people groups found in for all intents and purposes each area of Mindanao, including the Bagobo, B'laan, Mandaya, Subanun, T'Boli, and Tiruray; (2) the People of the Cordillera, who are native occupants of the five territories of the Cordillera mountain scope of northern Luzon, including the Bontoc, Kalinga, Ifugao, Ibaloy, Isneg, Tingguian, and Kankaney; and (3) distinct other, broadly dispersed people groups of central and southern Luzon's hinterlands, the Visayan archipelagos, Palawan and Mindoro, as well as different so-called "Negrito" people (Agta, Batak, Dumagat, and so forth), the diverse Mangyan tribes, the Tagbanua, and Palawan. Macdonald et al. (1995) say that there is little agreement about the all-out number of native people; ongoing evaluations incorporate 8-12 million people (Leonen 1995), 6.5 million people (Hirtz, 2003; Eder & McKenna 2004), and 4.5-7.5 million people (Hirtz, 1995). However many they may be, indigenous peoples collectively represent the enormous ethnic variety and geographical dispersion (blinded, 2003), with the size and homogeneity of local population aggregations varying significantly as well (Hirtz et al., 2003). Hirtz (2003) has

called attention to an intriguing and ironic dimension of the complex relationship between the Philippines' indigenous peoples and a broader nation-state; additionally, he argues that through the actual course of seeking recognition being "indigenous," indigenous peoples reach the domain of advancement (bHirtz et al., 2003). As cited in "Language as the Lifeline of Indigenous Identity and Transmission of Culture – AN Open Discourse (2019), "Languages of Indigenous peoples are essential into admittance to public administrations, social personality, social security, and quality schooling, among many others. Further, (Language as the Indigenous Identity and Culture Transmission's Lifeline – AN Open Discourse, 2019), the public authority connected with elderly folks and local area delegates to guarantee that instruction programs are genuinely comprehensive and applicable. Peñaranda (2019) affirms that indigenous people are essential since it also builds respect and confidence; it is vital because it should be about them at the end of the day. Providing culturally appropriate programs also creates Indigenous Peoples' identity. They realize that what they already know is valuable, and they take pride in their own culture and knowledge cited in (Peñaranda, 2019).

2.2 Endangered Languages

For Indigenous International (2020) states that both in the scholarly publications and in the popular press, a quick survey of writing about endangered languages unveil a usual or common statistic concerning language vitality: that is, in the next 200 years there are over 50-90% of languages that could die. With that, Indigenous International (2000) again emphatically states that by the end of this century, half of the estimated 6000 world languages will be silenced and within the next 200 years, there will be 80-90% of languages that will die. Typically, the utilized statistic is credited to anonymous authorities about the topic; however, it is quite certain that the source is related to the same research. He often does not receive his deserved credit even he may be one of the most globally cited linguists. Along with that, Indigenous International (2000) attests that the most unequivocal attempt in predicting the rate of language loss in the imminent future lies only in the published version of this research. In accordance, Indigenous International (2000) states that one of the other contributions in this work is Krauss four-way classification of language vitality: (1) Languages that are no longer spoken are called Extinct Languages; (2) Languages that are no longer learning by children as their mother tongue are called Moribund; (3) Languages that will continue to be spoken even into the indefinite future because of official state support and large population of speakers are called Safe Languages, and (4) Languages that will, if the current conditions persist, stop to be learned by children for the upcoming century and do not belong into the other aforesaid categories are called Endangered Languages. Hence, these languages will potentially become moribund, and in all unique cases, will someday become extinct (Indigenous International, 2000). Campbell (1994) states that for a language to be considered dead, it needs to be no speakers at all. Along

with that, they also defined the death of a language as "the loss of a language due to gradually shift to the dominant language in language contact situations" Andersen (1982). Typically, this situation is accompanied by incremental reduction of speakers' population of the subordinate language along the process which is primarily determined by age (although both attitude and other factors may factor in (Blackledge & Creese, 2010).

2.3 Language Preservation

Hale and Krauss (1992) states that the death of languages is highly alarming, and solutions are needed to preserve them. Several studies and anthologies report this phenomenon. Uhlenbeck (1991) observes that there is an entire section dedicated to language death in the journal language and has a global discussion on the internet. Uhlenbeck (1991) adds that there was a discussion on whether or not to preserve dying languages. Moreover, they also discussed what could be the best strategies professional linguists and anthropologists should do to help the situation of dying languages (Uhlenbeck, 1991). The essay of (Garzon, 1992) explains and organizes the reasons why people should take crucial action. It also explains why one of the crucial actions, which is to publish books of those dying languages with no literary publication records, should be done (Garzon, 1992). Hale (1992) points out the notable discussions of whether linguists should save dying languages. In the next century, at least half of the languages in the world will disappear; excluding the languages with ten thousand speakers, at least 10% of them will die (Hale, 1992). Hale and Krauss (1995) expounds that even with this optimistic assumption, millions of speakers are fighting with the survival of their languages; a language with 100,000 speakers a generation ago is now facing an uncertain tomorrow (Hale & Krauss, 1995). In 1500 AD, the world had 7,000 languages, and now we only have 6,000 (Hale and Krause, 1995). Hale (1992) states that this is just the beginning of the rapid pace of extinction of languages in a few decades. Headland (2003) asserts that many languages had died together with their last speakers, and many are on the verge of death as their last speakers are dying and have no other person who knew the language. In 1962, Headland (2003) reported that 51 American Indian languages only had ten or fewer speakers; in 1992, 70 American Indian languages were listed with fewer than 200 speakers, like some of the languages in Australia, South America, New Guineas, and Africa (Headland, 2003). Murphy (2020) states that some languages will be gone and can no longer be recovered in the next generation. The situation is asking for the help of linguists. Conversely, Murphy (2020) states that not all indigenous languages should receive the help of linguists or need the help of linguists. In Tanzania, the people treasure their local languages as it is the source of tribalism and uses the Swahili language as a medium to build their nation. Anderson (2011) states that after decades of studying the preservation and halting the extinction of languages and researchers have introduced various programs and projects, a community must use a combination of those to save local languages. They

improve and combine strategies to address the issue in various societies; different factors or combinations of those causing language to go extinct require a different approach to preserve it (MacLaren, 2019). Pun and Gurung (2020) discuss three ways to preserve local languages. First is the protection of the government. Katherine Turvey, on a Canadian Commission for UNESCO mentions that “the government should be more aware of the significance of the Indigenous languages and take implementing programs and policies in preserving indigenous languages (Terraza et al., 2020) seriously. The second is the formulation and implementation of educational policies (Septiyan & Margiansyah, 2018). Education is the main channel of promoting and revitalizing languages (McCarty et al., 2012; MacLaren, 2019). Both cultural institutions and schools must develop medium education services accessible by the speakers of the target language (McCarty et al., 2012; MacLaren, 2019). The education system should shape how the young generations identify themselves in their indigenous languages (Septiyan & Margiansyah, 2018). Verdon et al. (2014) further state that educational settings must provide home language preservation and lingua franca learning equitable opportunities. The third is the participation of the target language community (Verdon et al., 2014). Galla (2016) postulates that it is vital to strengthen the preservation of dying languages in this globalized world and employ the factors that cause a language to go extinct. Moreover, the community could use the internet, technology, media, and digital tools to preserve dying languages (Galla, 2016). Anderson (2011) adds that technology could generate in-house language material to control the process of language materials before and after creating it (Galla, 2016). Technology can preserve dying languages or languages that no longer have speakers in an archive so they can be heard again by the young generations (Terraza et al., 2020). Conversely, Galla (2016) also mentions some constraints in using technology; some communities lack the essential computer equipment, many are still unaware of language material resources, and some areas are greatly affected by natural elements. Digital technology can cause anxiety to some communities due to its uncertainties, commitments, and support required (Galla, 2016). Also, economic factors are crucial in implementing digital projects and other programs in promoting indigenous languages (Galla, 2016). There are various ways to preserve a language, and the application of the strategies is not the same in all or similar cases (Anderson, 2011; MacLaren, 2019). In line with this, each community must establish its method to preserve its language to halt its extinction (Anderson, 2011; MacLaren, 2019; Raj, 2019). Thus, now is the time to use every approach to conserve and promote indigenous languages since their death is at a rapid pace (McIvor & Anisman, 2018; Pun & Gurung, 2020). If everyone in the community will support and make an effort in saving a dying language, they can preserve and flourish it (McIvor & Anisman, 2018; Pun & Gurung, 2020). The support must be continuous because language endangerment arises when the language encounters new factors that cause it to disappear (Terraza et al., 2020). Linguists can help archive

languages, but implementing and making actions for the programs to be realized is in the hands of the speakers, not on linguists (Blinded, 2020). The studies of Watahomigie and Yamamoto, (1998) at Peach Springs School in Arizona for Hualapai and in New Zealand for Maori and Zepeda and Hill (1991) in Hawaii for Hawaiian report programs of creating new fluent young speakers of mentioned languages. No matter what programs or strategies linguists initiate, the main responsibility of saving languages on the verge of extinction is on the speakers of those languages (Watahomigie & Yamamoto, 1998).

2.4 Language Maintenance

According to Crocombe (1983), “the notion of language maintenance is multifaceted and has been used in a variety of ways across the literature”. On the one hand, and perhaps most often, the phrase refers to a scenario in which a person speaks continues to use its local dialect in the face of a variety of factors that could encourage a linguistic change (Crocombe, 1983). Hoffmann (1991) affirms that in the broadest sense, language maintenance entails a reference to models and ideas from sociolinguistics, sociology of dialect, sociology, cultural studies, and anthropology, to name a few. In its later phase (Hoffman, 1991), the author asserts that language attrition is the opposite, and that explanatory explanations originate mostly in psycholinguistics and neurolinguistics (Kroon et al., 1994). Language retention should be used to refer to an individual's capacity to maintain a language (Hyltenstam & Stroud, 1993). The distinction that must be noted in terms of language maintenance is whether the word refers to a state of speech that results from conscious language planning actions on behalf of people's regencies. Thus, according to Trudgill (1991) “this is not a universal rule since [it] is not always the case that when a language is gone, a culture is lost as well [and vice versa]. Due to the tight link between the two, language loss may result in increased cultural susceptibility and will almost certainly result in more cultural homogeneity. However, one might argue the opposite: cultural homogeneity could result in language loss. Furthermore, Trudgill (1991) argues that cultural uniformity would not promote peace; rather, totalitarianism and cultural diversity are vital to preserving and maintaining a particular language (Crocombe, 1983). According to Headland (2003) “Philippines have many indigenous languages, thirty of which are on the list of extinct languages.” Because of the lack of cooperation and involvement of people, especially the government, many indigenous languages are dying (Pun & Gurung, 2020). Moreover, Headland (2003) states that its situation will continue to worsen if they continue to ignore the issue despite the long-term effort of some groups to save them. Molina (2012) states that families decided not to pass the languages and cultures instead place a premium on nationally and internationally languages; the conscious and unconscious decisions of the families are the biggest threats to the languages in the Philippines (Pun & Gurung, 2020; Molina, 2012). Thus, the discrimination and oppression of dominant language speakers to indigenous language speakers add to the dangers or causes why

some indigenous language users prefer to use the national or provincial languages (Pun & Gurung, 2020). Villanueva and Baluyos (2014) show the linguistic vitality of indigenous people is slowly declining due to the domination of non-tribal groups in their communities. Indigenous communities begin to prefer national languages to their local languages not to feel left out from the rest of the group; thus, a new method of preserving and promoting indigenous languages must be developed to encourage people to continue to use their local languages and save dying languages in the Philippines (Villanueva & Baluyos, 2014).

3 CONCLUSION

For centuries, many programs have been implemented, but those are still not enough to save other dying languages because every dying language requires its preservation method. After examining previous studies, knowing the causes why languages go extinct is as significant as looking for ways it saves and maintains it. Also, to save or protect languages need other methods to keep or improve their current situation. Some of the reasons why languages endanger can be a significant factor to save them, such as technology and young generations. Without the effort from every member of the society, group, or organization, preserving a language is complex and impossible. Before it is too late, everyone should exhaust all resources to preserve every endangered indigenous language. The Philippines is one of the countries in which many indigenous languages are dying; old policies and projects must be studied. This examines the previous studies on the preservation and maintenance of endangered languages. Thus, leads us to acknowledge any problems and their origins. We can only expect to reverse the present threat to the world's languages if we consider the historical and social conditions that led to it. By examining previous studies in relation to language preservation and maintenance of endangered languages the aim is to throw light on how language preservation and maintenance have become more relevant in today's world. Also, to highlight barriers and ways to preserve and retain endangered indigenous languages as a consideration in developing new strategies to prevent languages from becoming extinct. Furthermore, throw light on how language preservation and maintenance have become more relevant in today's world. It will highlight the barriers to preserving and retaining endangered indigenous languages as a consideration in developing new strategies to prevent languages from becoming extinct. New ways are introduced in this study; nonetheless, it does not imply that it is better than the previous studies' methods and strategies. The occurrences of global language endangerment crises are widespread even in the past, and indeed, its realization in the worldwide spread of language extinction is not precedent. The key to future success will be to disperse the effort among a broader group of active and devoted activists, particularly among a younger and more diverse population of fluent speakers.

FUTURE RESEARCH

As always, language maintenance and revitalization will continue to take across the globe. Language maintenance and revitalization is a comprehensive process of keeping a language and comprehending the importance of language in preserving a specific culture. The rate of languages on the list of endangered languages is increasing and will continue to go up without a proper plan of preserving it. Studying how to protect and maintain a language will save the language and the people who contribute to the identity of language. Focusing only on preserving a language will not decrease the rate of dying languages; knowing what causes it is needed to understand why languages go extinct. Everyone must work together to stop the language from dying as people are the ones who need the language and can maintain it. When everyone pays attention and gives importance of solving this issue, only then can people save or stop a language from being extinct.

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