

Forum: CISMUN XII, Bangalore

Committee: UNESCO

Topic :

2. Preserving indigenous languages and traditions in the face of globalization and urbanization.

Chair: Aditya Agarwal and Prarthna Reddy

Email: Please send position papers to this address:

adiagar2010@gmail.com, reddyprarthna@gmail.com

Letter from the Executive Board:

Greetings Delegates,

We are delighted to welcome you to the **United Nations Educational, Scientific, and Cultural Organization (UNESCO)** at **CISMUN XII**, where we are committed to ensuring a smooth and efficient committee flow during the conference. As the Executive Board, we are excited to see you represent your respective nations and work together to develop resolutions and form a consensus addressing the agenda. As a delegate, you'll be putting your negotiation prowess, diplomacy, critical thinking abilities, and knowledge of global affairs to the ultimate test. Alongside that, you'll have your hands full tackling the intense lobbying sessions during formal debate and handling the rest of the committee during the chaotic unmoderated caucuses.

In order to provide you a solid grasp of the agenda and to help you get started on your conference research, we have put together this Research Report. It is **imperative** that you do not use this report as your only source of information for the duration of the conference. It is advised that you use this document to gain a foundational understanding before expanding your knowledge on your own through independent study, which will be essential during the conference.

Since UNESCO entails complex discussions on soft-law power and normative frameworks, unlike the rigid enforcement of the Security Council, the Executive Board will refrain from interrupting the flow of debate; thus, the responsibility of deciding and altering the flow of the committee is in your hands, the delegates. To do so, you will have to be thorough with the **THIMUN Rules of Procedure**. We encourage you to approach this conference not as a Competition, but as a Learning experience that will help you gain new connections, learn invaluable concepts, and further understand the world of international relations better.

Lastly, if you have any queries, Don't hesitate to contact the Executive Board. We are more than happy to respond to all queries.

Aditya Agarwal and Prarthna Reddy

Chairs,

UNESCO

Introduction

Setting the context:

Indigenous languages and traditions are a vital part of global cultural diversity and human heritage. Language is not only a means of communication but the foundation through which identity,

values, traditions, and collective knowledge are transmitted across generations. Although Indigenous peoples make up less than six percent of the global population, they speak over half of the world's approximately 6,700 languages. However, UNESCO estimates that nearly forty percent of these languages are endangered, most of them Indigenous. The loss of these languages also leads to the disappearance of cultural traditions and knowledge systems that cannot be fully recovered.

The decline of Indigenous languages and traditions is driven by both historical and modern factors. While colonialism and forced assimilation played a major role in the past, globalization and urbanization now accelerate language loss. Dominant global languages are prioritized in education, governance, media, and digital spaces, reducing the everyday use of Indigenous languages, particularly among younger generations. Urbanization further weakens traditional community structures that once supported cultural transmission.

Despite these challenges, globalization and technology can also support preservation when managed responsibly. Digital platforms, inclusive education policies, and international cooperation can help document and revitalize Indigenous languages if Indigenous communities are actively involved. This makes language preservation a policy issue rather than an unavoidable consequence of development.

The loss of Indigenous languages affects human rights, education, sustainability, and environmental knowledge, as many traditional knowledge systems are embedded within language. UNESCO has addressed this issue through initiatives such as the International Decade of Indigenous Languages (2022–2032), which promotes multilingual education, stronger policy frameworks, and community-led revitalization. Preserving Indigenous languages and traditions is therefore essential to navigating a changing world in a way that ensures inclusion, cultural diversity, and sustainable development.

This agenda strongly connects to the conference theme, “Navigating a Changing World.” As societies adapt to globalization, urbanization, and technological advancement, the international community must ensure that progress does not come at the cost of cultural identity and heritage. Navigating a changing world requires inclusive development that recognizes Indigenous communities as active participants rather than marginalized groups. Preserving Indigenous languages and traditions is essential to ensuring fairness, equality, representation, and freedom of cultural expression in an increasingly interconnected global society.

About the United Nations Educational, Scientific, and Cultural Organization and its mandate:

The United Nations Educational, Scientific, and Cultural Organization is a specialized agency of the United Nations established in 1946 to promote peace and international cooperation through education, science, culture, and communication. It was created after World War II to support reconstruction, intercultural dialogue, and to prevent future conflict by fostering shared understanding among nations. UNESCO's headquarters are in Paris, and its membership includes 193 Member States and 11 Associate Members, giving it a broad international base.

UNESCO's core mandate includes:

- Promoting education for all, including literacy, teacher training, and equal access to quality education.
- Supporting scientific research and cooperation, especially in areas that contribute to sustainable development.
- Safeguarding cultural diversity and heritage, including both tangible and intangible cultural expressions.
- Encouraging freedom of expression, communication rights, and inclusive information access.
- Contributing to peace and human rights through intercultural dialogue and cooperation.

UNESCO has authoritative soft-law power but not binding legislative power. This means:

- It can set international standards, frameworks, and conventions that states agree to adopt and implement, such as the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.
- It can coordinate international cooperation, provide technical expertise, and support capacity-building for member states.
- It can facilitate research, data collection, and policy guidance, such as tracking endangered languages and cultural practices.
- It can mobilize advocacy, awareness, and funding mechanisms for preservation projects.

However, UNESCO cannot enforce compliance in the way a court or binding international legal body can. Its conventions require voluntary ratification by Member States, and implementation of agreed standards depends on national policy choices and legislative action by those states themselves. UNESCO cannot compel a state to protect languages or traditions within its borders; instead, it works through influence, norms, capacity-building, encouragement, and technical support. In this sense, its power is normative and facilitative rather than coercive. UNESCO also cannot directly implement national education systems, language policies, or urban planning laws. These remain within the sovereignty of Member States. What UNESCO can do is:

- Provide frameworks for multilingual education policy that countries can adopt.
- Advocate for inclusion of Indigenous languages in public life and curricula;
- Support international monitoring and assistance platforms;
- Encourage collaborative networks between states, communities, and civil society on language preservation.

Definition of Key Terms

Indigenous languages

Indigenous languages are the native languages spoken by Indigenous peoples that pre-date modern state boundaries and carry the cultural knowledge, social norms, and worldview of the communities that use them. According to UNESCO, Indigenous languages are integral to cultural

diversity and identity and are disproportionately represented among the world's endangered languages, with approximately 40 percent of the world's roughly 7,000 languages at risk of disappearing.

Indigenous cultural traditions

Indigenous cultural traditions are the living practices, ceremonies, social customs, artistic expressions, and community knowledge that are passed down through generations within Indigenous communities and form the foundation of their collective identity. According to UNESCO's intangible cultural heritage framework, such traditions are dynamic and evolve while maintaining links to past community practices.

Globalization

Globalization is the process of increasing cross-border integration of economies, cultures, ideas, and information. According to the KOF Globalisation Index (KOF Institute, 2024), globalization is measured across economic, social, and political dimensions that reflect how deeply countries are connected through trade, media, movement of people, and cultural exchange. In other words, it may be associated with the building of systems of interdependence.

Urbanization

Urbanization, otherwise in simpler terms, the "move to urban areas," is the demographic trend of people moving from rural or traditional homelands into cities and metropolitan regions. In the context of cultural preservation, urbanization reshapes social environments and language use by situating individuals in spaces dominated by national or global languages and institutions, which can weaken traditional mechanisms of cultural transmission.

Linguistic assimilation

Linguistic assimilation is the process by which speakers of minority or Indigenous languages adopt a dominant language over time, often because of social, educational, economic, or institutional pressures. This process reduces the use of the heritage language in crucial domains such as family communication, education, and public life.

Cultural assimilation

Cultural assimilation refers to the process by which a minority group adopts the cultural norms, values, and behaviors of a dominant group, leading to a loss or dilution of the minority group's distinct cultural practices and identity. According to sociological studies, this includes adopting the dominant society's language, customs, and social practices.

Cultural Homogenization

Cultural homogenization is the process by which diverse local cultures become more similar, often due to globalization, media, and multinational corporations spreading dominant trends, values, and products like fast food, fashion, and entertainment, potentially eroding unique traditions and leading to a less diverse global landscape

Cultural hegemony

Cultural hegemony, a concept developed by Antonio Gramsci, is a condition in which the worldview, values, and practices of a dominant group become normalized and accepted as the cultural standard, shaping institutions such as education and media in ways that marginalize non-dominant cultures and languages.

Counter hegemony

Counter-hegemonic resistance refers to the practices and strategies used by marginalized communities to challenge dominant cultural norms, uphold their own traditions, and maintain cultural autonomy against pressures of assimilation and homogenization.

Identicate

Identicide is the systematic erosion or destruction of the defining elements of a group's cultural identity, including language, symbols, rituals, and traditions. It refers to actions or processes, often structural, that diminish or erase a group's cultural distinctiveness.

Intergenerational language transmission

Intergenerational language transmission is the process by which a language is passed from parents and elders to children within families and community contexts. According to UNESCO, sustained transmission to younger generations is a critical determinant of a language's long-term survival or decline.

Language revitalization

Language revitalization is the set of community-driven, educational, policy, and cultural programs aimed at increasing the number of speakers of an endangered language, strengthening its use in daily life, and restoring its functional domains to prevent decline and extinction. (Cambridge UP, 2006)

Cultural erosion

Cultural erosion refers to the gradual loss or weakening of cultural practices, norms, and traditions within a community due to external pressures such as globalization, assimilation, or changes in socioeconomic conditions.

Linguistic imperialism

Linguistic imperialism is the dominance of one language over others due to historical, political, or economic power structures, often resulting in the privileging of the dominant language in institutions, education systems, and media, which can marginalize Indigenous and minority languages.

Intangible cultural heritage

Intangible cultural heritage includes practices, expressions, knowledge, and skills that communities recognize as part of their culture and that are transmitted from one generation to the next. According to UNESCO, this heritage includes oral traditions, performing arts, rituals, social practices, and knowledge about nature, and is essential for maintaining cultural diversity in the face of globalization.

Transculturation

Transculturation is the process by which cultural traits, practices, or traditions merge and transform when different cultures interact continuously over time. It goes beyond simple adoption or assimilation by creating new cultural forms through the blending of influences.

Heritage custodianship

Heritage custodianship refers to the responsibility of individuals, communities, and institutions to protect, manage, and pass on cultural and linguistic traditions, ensuring their integrity and vitality for future generations.

Mother-tongue

Mother-tongue refers to the first language learned by an individual, typically within the home and community. According to UNESCO's multilingual education policy, supporting mother-tongue instruction is crucial for maintaining linguistic diversity and improving educational outcomes.

Multilingualism

Multilingualism is the coexistence and use of more than one language within a society, educational system, or individual repertoire. Policies that promote multilingualism recognize linguistic diversity as an asset and support the inclusion of minority and Indigenous languages (*UNESCO, 2023*).

Oral traditions and expressions

Oral traditions and expressions include stories, myths, songs, chants, and other verbal art forms that communities pass down verbally across generations. According to UNESCO, these are core elements of intangible cultural heritage because they carry unique community histories and worldviews.

Background Information

History and origins:

Indigenous languages and cultural traditions developed as integrated knowledge systems rooted in land, community organisation, and long-term local practice. Language was not just a communication tool but a way of encoding ecological knowledge, social rules, ritual life, and collective memory. Cultural knowledge was transmitted through lived participation, ceremonies, and intergenerational teaching, with language and culture reinforcing each other.

This continuity was disrupted by colonial expansion from the 15th century onward. European colonial states imposed new legal, educational, and linguistic systems that systematically devalued Indigenous languages and traditions. In the United States, late-19th-century boarding schools forcibly removed Indigenous children from their families, banned Indigenous languages, and enforced English names and settler culture. Institutions such as the Carlisle Indian Industrial School aimed explicitly to erase Indigenous identity through education, affecting tens of thousands of children.

In Canada, the residential school system enrolled over 150,000 Indigenous children and punished language use and cultural practice. The Truth and Reconciliation Commission later concluded that this system constituted cultural genocide due to its deliberate suppression of Indigenous life. In Asia, the Ainu of northern Japan were legally targeted through the 1899 Hokkaido Former Aborigines Protection Act, which enforced assimilation, banned language use, and disrupted cultural continuity for nearly a century.

Across colonised regions, land dispossession and forced relocation further weakened Indigenous cultures by severing the ecological contexts required for ceremony, oral teaching, and subsistence knowledge. Epidemic diseases introduced by Europeans caused massive population loss, collapsing social networks needed for intergenerational transmission (UNESCO, 2023). In the present, environmental degradation and climate change continue to destabilise Indigenous lands, further threatening the survival of language and culture. Overall, Indigenous language loss and cultural erosion are not natural declines but the result of deliberate policies, land seizure, demographic collapse, and ongoing environmental disruption. View Figure 1:

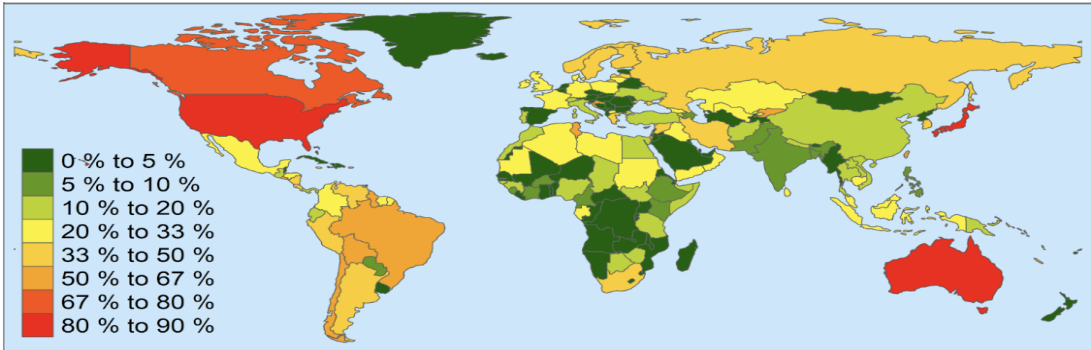


Figure 1: [Effects of Colonization and Climate Change on Indigenous Languages](#)

Outside of colonial contexts, nation-state language policies in the 19th and 20th centuries often continued these patterns. Many post-colonial states retained educational systems that privileged a single national or official language, excluding Indigenous languages from schooling and state functions. These policies reinforced patterns of language shift and cultural marginalisation by making Indigenous languages less useful in formal domains of public life, employment, and education.

In summary, the history of Indigenous languages and traditions shows that they were dynamic, functional systems deeply embedded in community life. They systematically undermined the social conditions necessary for languages and traditions to be passed from one generation to the next, weakening the mechanisms of cultural continuity that sustained Indigenous lifeways for centuries.

Role and Relevance of Preserving Indigenous Cultures and Societies:

Preserving Indigenous cultures in the present day is relevant because they function as active systems that generate measurable outcomes, not merely as symbolic or historical legacies. Indigenous societies transmit practical knowledge, regulate social behavior, and structure sustainable relationships between people and their environments. Their continued existence can be evaluated through tangible results such as ecological sustainability, social cohesion, and effective governance.

First, Indigenous communities play a direct role in biodiversity protection and environmental management. Indigenous Peoples manage or hold tenure over large areas of high-biodiversity land, and their traditional ecological knowledge informs sustainable harvesting, species protection, and land stewardship. Studies show that Indigenous practices often conserve ecosystems more effectively than modern policy frameworks. For example, Indigenous custodial systems in Tanzania formally protected dozens of medicinal plant species through customary rules, demonstrating clear conservation outcomes. These practices are increasingly recognised by institutions such as UNESCO, which integrates Indigenous knowledge into biodiversity assessment, climate adaptation, and environmental governance.

Second, Indigenous languages function as repositories of technical and ecological knowledge. They encode detailed understandings of ecosystems, seasonal cycles, food systems, and governance structures that cannot be fully translated into dominant languages. When these languages disappear, the knowledge systems embedded within them are lost. UNESCO identifies Indigenous languages as essential for maintaining complex scientific, environmental, and social knowledge systems.

Third, Indigenous governance frameworks continue to operate in contemporary conflict resolution and resource management. These systems produce measurable improvements in social cohesion and shared responsibility. A documented example is the Barriere Lake Trilateral Agreement in Quebec, involving the Algonquin community and the governments of Quebec and Canada. The agreement established a co-management system for forestry and wildlife across a large territory, formally integrating Indigenous decision-making, traditional ecological knowledge, and joint monitoring processes.

Recognised by the United Nations, the agreement demonstrates that Indigenous governance systems can function effectively within modern legal and policy frameworks.

A few significant areas of the problem:

Several interrelated problems continue to threaten Indigenous cultures, all of which undermine their ability to function as living social systems.

Assimilation remains a central challenge. Indigenous peoples have historically been pressured to conform to dominant cultures through the suppression of language, religion, dress, and cultural practice. In colonial Latin America, Portugal banned enslaved Africans in Brazil from practicing their religions or using traditional instruments, enforcing Catholicism and European cultural norms. In the United States, Native Americans were marginalized by Puritan settlers while their agricultural knowledge was selectively adopted for survival. Religious and residential schools further enforced assimilation by requiring Christian names and the abandonment of Indigenous belief systems.

In the present day, assimilation is driven less by overt force and more by socio-economic pressure. Access to employment, education, and government services often requires conformity to dominant cultural norms. Self-identification has become more complex, as seen in Australia's 2022 census, which recorded a significant rise in Aboriginal and Torres Strait Islander identification. While this reflects greater social acceptance, it has also enabled false or opportunistic identity claims. In the U.S., systems such as blood quantum attempt to regulate membership, but cases of fraudulent claims persist, including the widely documented example involving University of California, Berkeley professor Elizabeth Hoover. These cases reflect longer histories of whitening and colorism that continue to marginalize darker-skinned Indigenous people even within Indigenous spaces.

Marginalization further weakens Indigenous cultures by excluding communities from political power, economic opportunity, and essential services. Indigenous peoples experience disproportionate poverty, limited access to healthcare and education, and discrimination in labor markets. This exclusion produces stigma that discourages the transmission of traditional knowledge and erodes cultural confidence. In the United States, the reservation system exemplifies structural marginalization. Reservations were created to remove Indigenous peoples from valuable land, despite the U.S. signing 368 treaties with Indigenous nations between 1778 and 1871, many of which were later violated through land seizures, fraud, and military force.

Resource extraction and land rights conflicts represent another major threat. Indigenous territories contain significant shares of global forests, freshwater, and mineral resources, making them frequent targets for mining, logging, and agribusiness. These projects often proceed without meaningful consent, leading to displacement and violence. Indigenous people account for a disproportionate share of land and environmental defenders killed globally, reflecting the criminalisation of resistance to extractive development. Loss of land directly disrupts cultural systems that depend on specific territories, including subsistence practices, ceremonial cycles, medicinal knowledge, and governance structures.

Finally, **environmental degradation and climate change** increasingly threaten Indigenous cultural survival. Many Indigenous societies rely on stable ecosystems for food systems, seasonal knowledge, and social organization. Rapid environmental change destabilizes these foundations. Indigenous communities in the Arctic, for example, face accelerated ice melt that disrupts hunting patterns, mobility, and cultural routines tied to seasonal cycles.

Major Countries and Organizations Involved:

United Nations Agencies

- **UNESCO (United Nations Educational, Scientific, and Cultural Organization)**
UNESCO is the lead UN agency for Indigenous language and cultural preservation. It coordinates the International Decade of Indigenous Languages (United Nations, 2021) (2022–2032), supporting national strategies, education reforms, community programmes, and documentation initiatives for Indigenous languages and traditions.
- **ILO (International Labour Organization)**
The ILO administers Convention No. 169 (1989), the only binding international treaty focused on Indigenous and tribal peoples' rights, including protection of cultural identity, customary languages, and traditions.
- **UN DESA (United Nations Department of Economic and Social Affairs)**
UN DESA helps integrate Indigenous language preservation into development planning, connecting cultural work to national policy frameworks, education, and broader social inclusion targets.

Major State Stakeholders

These countries have significant roles because of national policies, demographic presence of Indigenous populations, or participation in international frameworks related to language and cultural preservation:

- **Australia:** Participates in UNESCO's Global Task Force for the Decade and supports Indigenous language revitalization policy frameworks and community programs.
- **Canada:** Has developed national action plans and collaborates with Indigenous institutions and UNESCO mechanisms to support language recovery and cultural continuity.
- **New Zealand:** Implements Māori language revitalization strategies through national policy, education integration, and public media use.
- **United States of America:** Federal policy instruments such as the Native American Languages Act and recent multi-year language plans involve federal agencies in language preservation and community support, even as implementation varies across jurisdictions.
- **Paraguay:** Recognizes Guaraní as an official language and supports bilingual education to sustain its use in society.
- **India:** Supports documentation and educational outreach for tribal and Indigenous languages through state and national programmes.
- **Norway, Sweden, and Finland:** Engage in Sámi language preservation through regional institutions and cultural policy, with state funding affecting language vitality.

- **Mexico, Brazil, Bolivia, Colombia, Peru:** These Latin American states have engaged with UNESCO frameworks and national multilingual policy initiatives to protect Indigenous languages and integrate them into public schooling and cultural programming.

Regional and Civil Society Organizations

These organizations work across countries or regions to support documentation, community capacity, advocacy, and implementation of language and cultural preservation measures:

- **International Indian Treaty Council (IITC):** Indigenous-led body with United Nations consultative status that elevates Indigenous cultural and language issues in international policy dialogue.
- **Endangered Language Fund (ELF):** Provides funding for language documentation, teaching materials and community projects globally to support endangered languages.
- **Indigenous Language Institute (ILI):** Works with Indigenous groups to preserve and teach languages, create educational resources, and support field documentation projects.
- **FirstVoices:** A Digital platform that enables Indigenous communities to document and share languages and oral traditions through online tools and archives.
- **United Confederation of Taíno People (UCTP):** Regional organization focused on preserving and reviving the Taíno language, cultural practices, and heritage in the Caribbean and diaspora.
- **Tani Language Foundation:** Community-focused nonprofit working to preserve and revitalize Tani languages in India and China through documentation, script standardization, and education outreach.

Timeline of Events

- **26 June 1957** - ILO Indigenous and Tribal Populations Convention (C107) adopted
- **27 June 1989** - ILO Indigenous and Tribal Peoples Convention (C169) adopted
- **5 September 1991** - ILO Convention No. 169 enters into force
- **21 February 2000** - International Mother Language Day observed globally
- **17 October 2003** - UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage adopted
- **13 September 2007** - United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) adopted
- **19 December 2016** - UN General Assembly proclaims 2019 as the International Year of Indigenous Languages
- **1 January - 31 December 2019** - International Year of Indigenous Languages (IYIL 2019)
- **9 August (annual)** - International Day of the World's Indigenous Peoples
- **18 December 2019** - UNGA proclaims International Decade of Indigenous Languages
- **1 January 2022** - Start of International Decade of Indigenous Languages (IDIL 2022–2032)
- **12 August 2025** - International Decade of Indigenous Languages: Progress and Challenges in the Americas.

Relevant UN Treaties and Events

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), 13 September 2007
- ILO Convention No. 169 (Indigenous and Tribal Peoples Convention, 1989)
- International Mother Language Day, 21 February (first observed in 2000)
- UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, adopted 17 October 2003 (entered into force 20 April 2006)
- UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 20 October 2005
- International Day of the World's Indigenous Peoples, 9 August (annual; adopted 1994)
- International Year of Indigenous Languages (IYIL 2019), 1 January–31 December 2019
- International Decade of Indigenous Languages (IDIL 2022–2032), proclaimed 18 December 2019
- Global Action Plan for the International Decade of Indigenous Languages, 2021 (formal launch phase)
- Annual UNESCO Intangible Cultural Heritage Committee Meetings (since 2006)

Possible Solutions

- Government-backed language revitalization plans - National strategic frameworks that provide long-term, funded plans for Indigenous language revival, such as the 10-Year National Plan on Native Language Revitalization in the United States, which sets actionable goals for teaching, speaker development, and resource creation.
- Education policy reform with immersion programs - Expanding Indigenous language immersion schools and cultural education models like Te Kōhanga Reo and Kura Kaupapa Māori in New Zealand, which immerse children in Māori language and culture from early childhood and link language use to cultural identity.
- Community-led language documentation and digital archiving - Support for local language teams to record and archive linguistic material (audio, text, stories) to preserve vocabulary and cultural knowledge and make it accessible for teaching, as seen with platforms like FirstVoices, which hosts dozens of Indigenous language revitalization projects and associated resources.
- Targeted revitalization projects for specific languages - Projects that focus on endangered languages with tailored plans, such as UNESCO-supported efforts to revitalize Ikitu, Kukama Kukama, and Taushiro languages in the Peruvian Amazon, combining field work and community engagement.
- Multilingual education policies in formal schooling - Integrating Indigenous languages into national school curricula and teacher training, which UNESCO identifies as a key measure to sustain language use and boost cultural continuity.
- International collaboration on language data and resources - Global initiatives like the Endangered Languages Project, a coalition of linguists, communities, and institutions that share documentation, tools, and research to strengthen endangered languages globally.

- Digital inclusivity and technology adaptation - Ensuring Indigenous languages are compatible with digital platforms and communication tools (keyboards, software support) so younger generations can use them online, addressing a major gap noted in global preservation efforts.
- Cultural continuity through youth and community activities - Programs that embed language and tradition in everyday activities - including sports, art, and gatherings - such as bilingual initiatives (e.g., bilingual basketball camps that use Indigenous vocabulary and cultural practices in youth contexts).
- Support for minority language research and conferences - Regular academic and practitioner forums that share best practices, research, and case studies on indigenous language revitalization, building expertise, and guiding policy development.
- National legal protections and recognition - Laws that protect the rights of communities to use and develop Indigenous languages in official domains and public services, increasing speaker support and public legitimacy for linguistic heritage.

QARMAS:

1. How can UNESCO assist Member States in preserving Indigenous languages and traditions while fully respecting national sovereignty and domestic policy authority?
2. What mechanisms can ensure Indigenous communities have primary control and leadership over language and cultural preservation initiatives rather than top-down state implementation?
3. How should education systems integrate Indigenous languages through mother-tongue and multilingual education without disadvantaging students in national or global contexts?
4. How can globalization and digital technology be used as tools for language revitalization instead of accelerating linguistic assimilation and cultural homogenization?
5. What strategies can address the loss of intergenerational language transmission caused by urbanization and migration away from traditional homelands?
6. How can Indigenous languages and traditions be protected in urban settings where dominant languages and cultural norms prevail?
7. How can the preservation of Indigenous languages and traditions be integrated into broader frameworks such as sustainable development, environmental protection, and human rights policy?

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