

# Utilizing Educational Technology For The Preservation And Revitalization Of Indigenous Language And Culture: A Research Investigation

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## Abstract:

Indigenous languages worldwide face unprecedented threats due to historical marginalization, dominant language policies, and globalization. This erosion not only endangers linguistic diversity but also disrupts the transmission of cultural heritage and knowledge systems. In response, educational technology has emerged as a pivotal tool in revitalization efforts, offering promise in language learning, cultural preservation, and community empowerment. However, existing studies often overlook nuanced cultural contexts and potential drawbacks such as the digital divide and cultural appropriation.

This qualitative study addresses these gaps by exploring the lived experiences of Indigenous community members engaged in language and cultural revitalization initiatives. Drawing upon in-depth interviews and thematic analysis, the research investigates how these initiatives shape identity, foster resilience against assimilation pressures, and uphold cultural sovereignty. Findings underscore the critical role of language and cultural revitalization in maintaining community cohesion, transmitting ancestral knowledge, and resisting cultural erasure. By foregrounding Indigenous voices and perspectives, this study contributes to more culturally sensitive and effective revitalization strategies, ensuring the survival and flourishing of Indigenous languages and cultures for future generations.

*Keywords: educational technology, language, preservation, indigenous language*

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## **I. INTRODUCTION**

Indigenous languages are under serious threat around the world. Historical marginalization, dominant language policy, and social pressures have all contributed to a drop in fluency, putting numerous languages at risk (Galla, 2016; Hornberger, 2010). This loss goes beyond language and represents a rupture in the transfer of cultural heritage, knowledge systems, and distinct worldviews (Cajete, 2016). In response, revitalization projects have evolved, with the goal of reversing language erosion and preserving Indigenous cultures for future generations (McCarty, Romero, & Zepeda, 2017).

Educational technology has received a lot of attention during this revitalization movement (Galla, 2016; Holmes, 2013). Proponents emphasize its ability to improve language learning experiences, assist documentation efforts, and build cultural connections across geographic boundaries (McCarty et al., 2017; Reyhner, 2013). Studies have looked into the usage of mobile apps for gamified learning (McCarty et al., 2017), online platforms for language exchange (Galla, 2016), and digital archives for cultural knowledge preservation. National initiatives in nations such as New Zealand and Australia demonstrate the integration of technology into Indigenous language curriculum development (Smith & Langston, 2017). Locally, community-driven projects use technology to promote language learning and cultural preservation (Cajete, 2016).

Despite the rising quantity of evidence, a critical gap persists. While studies recognize the potential of educational technology, they frequently lack in-depth examination of its usefulness in various cultural contexts (Galla, 2016). Furthermore, little consideration is given to the possible downsides of technology, such as the digital divide and the risk of cultural appropriation in app creation (McCarty et al., 2017). There is a need for study that goes beyond just demonstrating

technology as a tool and instead delves into the intricacies of its deployment in the context of Indigenous communities' specific needs and goals.

Addressing this gap is more than just an academic exercise. The importance of Indigenous language revival activities cannot be understated. Every language lost symbolizes a distinctive worldview, a distinct way of knowing, and an important link to ancestral knowledge systems (Cajete, 2016). By critically exploring the role of educational technology in this fight, we may develop more culturally relevant and effective language revitalization initiatives, assuring the survival of Indigenous languages and cultures for future generations.

### *Research Questions*

1. What are the lived experiences of indigenous community members in relation to the preservation and revitalization of their language and culture, particularly in the face of cultural assimilation and globalization?
2. How do indigenous community members perceive the role of language and cultural revitalization initiatives in shaping their sense of identity, belonging, and cultural continuity?
3. What are the underlying motivations, values, and beliefs that drive indigenous community members' engagement in language and cultural preservation activities, as perceived through their lived experiences?

### *Review of Related Literature*

The revitalization of Indigenous languages is crucial for maintaining cultural history and promoting intergenerational knowledge transmission (Cajete, 2016; McCarty, Romero, & Zepeda, 2017). In this setting, educational technology has emerged as an effective instrument for

improving language learning, documentation efforts, and cultural immersion (Galla, 2016; Holmes, 2013). This study looks at recent research (2013-2023) on the complex function of educational technology in Indigenous language revitalization.

One area of study focuses on the pedagogical benefits of educational technology. McCarty et al. (2017) and Reyhner (2013) found that mobile apps and internet platforms can effectively engage younger learners through gamification and interactive language exercises. Similarly, Galla (2016) underlines the potential of digital tools to connect geographically scattered populations, allowing for language exchange and cultural contact. This emphasis on participation is consistent with the growing acknowledgment of the need of instilling intrinsic motivation and good attitudes toward language acquisition in younger generations (Cajete, 2016; Hornberger, 2010).

Another area of inquiry looks into the role of technology in linguistic documentation and knowledge preservation. Holmes (2013) explores the creation of digital archives to store and share critical linguistic resources like dictionaries, oral histories, and traditional narratives. These archives not only serve as repositories for future generations, but they may also be integrated into language learning programs to ensure the transmission of cultural knowledge as well as linguistic abilities (McCarthy et al., 2017). This is especially important for revitalization initiatives in areas where fluent seniors are scarce, as digital archives can provide access to authentic language use and cultural traditions.

However, research recognizes the limitations of instructional technology. Cajete (2016) and Hornberger (2010) express concern that technology may replace the embodied activities and cultural contexts required for authentic language proficiency. Overreliance on technology can cause a separation with the lived experiences that produce language and culture. Furthermore, McCarty et al. (2017) see the digital gap as a serious concern, with poor internet connectivity and

technological infrastructure impeding the equal transfer of resources in many indigenous communities.

Moving forward, research indicates a significant need for community-centered approaches to educational technology development and implementation. This is consistent with the increased emphasis on Indigenous self-determination and the necessity of giving communities authority over their languages and cultural heritage (Smith & Langston, 2017). Such an approach would entail working with Indigenous communities throughout the design process to ensure that technology tools are culturally suitable, meet the community's specific needs, and serve as tools for language revival rather than assimilation.

### *Theoretical Framework*

Successful technology integration in the context of Indigenous language revitalization requires educators to possess all three knowledge domains identified in the TPACK framework (Galla, 2016). Technological expertise enables educators to locate and use language learning apps, online platforms, and digital resources that are tailored to the needs of the community. Pedagogical expertise is critical for creating engaging and culturally relevant learning experiences that fully utilize technology (McCarty et al., 2017). Finally, a thorough understanding of indigenous language and culture (CK) guarantees that technology is used to appropriately represent and impart language knowledge, as well as cultural values and customs (Cajete, 2016).

The TPACK framework emphasizes the necessity of moving beyond just incorporating technology into language instruction. Effective integration necessitates careful consideration of how technology might improve existing teaching methods while also facilitating the transmission of cultural knowledge specific to the indigenous language being rejuvenated. Researchers and

educators can promote the appropriate and successful use of technology as a tool for Indigenous language revitalization by increasing community capacity to develop TPACK-informed approaches.

Another theory relative to the study is the theory of Communities of Practice (CoP) developed by Lave and Wenger (1991) is particularly relevant to the study of educational technology and Indigenous language revitalization. According to this idea, learning is a contextual, social process that occurs as a result of engagement in communities that share practices, values, and goals. Members of a CoP learn from one another through everyday activities, negotiating meaning, and internalizing communal knowledge and abilities (Wenger, 1998).

In terms of Indigenous language revitalization, CoP theory emphasizes the need of creating contexts in which younger generations can learn from fluent elders and community members (Cajete, 2016). Traditional language learning takes place informally in these communities through storytelling, everyday interactions, and involvement in cultural activities (McCarty et al., 2017). Educational technology can help support these CoPs by offering venues for knowledge sharing across regional boundaries (Galla, 2016). Online language exchange programs, for example, can connect learners with fluent speakers, building a feeling of community and mimicking the contextual learning contexts that Indigenous communities have traditionally provided.

However, it is critical to recognize that technology should not replace the embodied practices and cultural settings that are essential to CoPs (Hornberger, 2010). Effective technology integration must consider the community's individual requirements and cultural values, complementing and strengthening current learning processes rather than imposing an external model (Cajete, 2016). Understanding language revitalization as a process of creating

intergenerational CoPs allows researchers to create technology solutions that enable Indigenous people to revitalize their languages on their own terms.

## **II. METHODOLOGY**

### **Research Design**

To study the lived of indigenous community members in relation to the preservation and revitalization of their language and culture, the researchers will utilize a qualitative research design. According to Naderifar, Goli, and Ghaljaie (2017), a structured way to describe people's experiences and inner thoughts is through qualitative research. Through the collection of data and the presentation of a rich description utilizing a flexible method of research, it can be argued that qualitative research offers a comprehensive and in-depth perspective of a phenomenon. Therefore, in this method, the researcher will gather information in the form of non-numerical data (Naderifar, Goli, & Ghaljaie, 2017).

It should be noted that, due to the fact that the research was conducted with Indigenous students, the methods are within the qualitative research methodologies. Other research methods included an online questionnaire, in-depth qualitative interviews, classroom observations, field research journals, and notes. All data sources were subjected to a conceptual analysis among all research members and interested stakeholders (Battiste, 2008).

### **Research Participants**

The participants for this study are the five college students enrolled in ASSCAT. The names of the participants were purposely obscured in as much as the study is quite contentious in nature for the participants. Each informant was given an assumed name so as not to reveal their true identities.

Using the purposive sampling method introduced by Miles and Huberman (2015) and Berg (2019) and the snowball method (Vogt 2018), the researchers got five participants involved in this study. This declaration by Guest happens to be well-within the guideline for sample sizes of five to twenty-five for Creswell (2018) and at least six for Morse (2019).

### **Data Analysis**

Data analysis consisted of three synchronized flows of action: data reduction, data display, and drawing conclusions and verification. Data reduction referred to the process of coding and condensing the codes and transforming the collected data in figures, tables or a discussion Creswell (2018). Data need to be reduced in order to make it more readily accessible and understandable (Berg, 2018). Data reduction facilitated communicating findings simply and efficiently. This paring and sieving of data often is termed as thematic analysis. Thematic analysis is a way of seeing, as well as a process for coding qualitative information.

Data display on the other hand referred to the organization of the collected data so that it enabled conclusion drawing. Miles and Huberman (2017) were convinced that a good data display is a key path for a valid qualitative analysis and may include matrices, graphs, charts and networks designed to gather organized information into an immediately accessible, compact form so that the analyst can see what is happening and either draw justified conclusions or move on to the next step of the analysis the display suggests may be useful. Additional, higher order categories or themes may come to fore at this stage of the data analysis which go beyond those discovered during the initial process of data reduction (Qualitative Analysis Handout, 2016).



## **Ethical Consideration**

To conduct this study, the researcher will consider the following ethical consideration throughout the implementation of the study to protect the rights of the participants, enhance the research validity and maintain the integrity of the research:

The participants will participate voluntarily in the research and can withdraw or leave anytime. The researcher will inform them that they do not need to explain why they decide not to participate. In addition, they will be told that there are no consequences if they choose not to continue their participation.

The researchers will present vital information about the research, such as the study's benefits, time frame, and purpose of the study when approaching the participants to participate in the study.

The participants will not be forced to provide personal information. Analyzing, encoding, and interpreting their answers will be sent back to the participants to ensure the reliability of the results. Finally, the participants will be informed that their responses will be treated with the utmost confidentiality and utilized only for this study.

## **III. RESULTS**

**RQ 1: What are the lived experiences of indigenous community members in relation to the preservation and revitalization of their language and culture, particularly in the face of cultural assimilation and globalization?**

### ***Theme 1: Resilience in the Face of Assimilation***

Indigenous groups show amazing resilience to assimilation pressures by deliberately protecting their unique identity. To preserve their legacy, they participate in a variety of activities,

including language programs and cultural education. For example, "They use things like language programs, passing down traditions, and fighting for their rights" (KII 1, P1, L1-5). Despite continuous issues such as prejudice and historical trauma, these communities face complicated obstacles, as stated in "They navigate complex challenges such as limited resources, discrimination, and historical trauma" (KII 2, P2, L6-10). A key aspect of this resilience is intergenerational knowledge transmission, in which elders play an important role in teaching younger generations about their languages, tales, and ways of life, as stated in the statement "Elders pass down their languages, tales, and ways of life to newer generations" (KII 7, P7, L2-6).

### ***Theme 2: Cultural and Language Revitalization Efforts***

In response to globalization, many indigenous tribes are actively engaged in cultural and linguistic revitalization. They create language curricula and integrate traditional knowledge into educational institutions. This is shown in the statement, "Many communities are actively engaged in revitalization efforts, developing language programs, and incorporating traditional knowledge into education" (KII 4, P4, L6-10). Cultural practices remain critical for preserving community values and identity, as evidenced by the commitment to teaching children traditional songs, stories, and customs that connect them to their ancestors: "This means teaching their children traditional songs, passing down stories, and holding onto customs that connect them to their ancestors" (KII 8, P8, L6-10). Cultural education is important in fostering a sense of identity and resistance to assimilation, with communities actively engaged in preservation through language immersion programs and intergenerational knowledge transmission, as noted in "They are actively engaged in preserving and revitalizing their heritage through language immersion programs, cultural education, and intergenerational transmission of knowledge" (KII 2, P2, L1-5).

### ***Theme 3: Challenges and Strategies for Cultural Continuity***

Indigenous populations confront various obstacles in preserving traditional cultures, particularly as a result of globalization and modern forces. Globalization threatens traditional customs and languages, potentially leading to a decline in practices and fluency, as stated by "Globalization and assimilation pressures can lead to a decline in traditional practices and language fluency, creating a sense of loss and disconnection" (KII 4, P4, L1-4). Limited resources and institutional support exacerbate preservation efforts, forcing communities to reclaim traditional knowledge and resist dominant cultural forces, as described in "They struggle with reclaiming traditional knowledge, resisting dominant cultural forces, and navigating complex social, political, and economic landscapes" (KII 9, P9, L1-5). Despite these obstacles, promoting language and cultural revitalization is viewed as a way to assert cultural sovereignty and identity, as stated in "Promoting language and cultural revitalization requires recognizing and respecting indigenous knowledge systems as well as fighting for indigenous rights" (KII 10, P10, L6-10).

**RQ2: 2. How do indigenous community members perceive the role of language and cultural revitalization initiatives in shaping their sense of identity, belonging, and cultural continuity?**

### ***Theme 1: Importance of Language and Cultural Revival***

Language and cultural revitalization are critical for strengthening identity and instilling a sense of belonging in indigenous communities. Such activities enhance the bond between origins and heritage, ensuring that traditions are passed down to future generations. As one interviewee stated, "Indigenous people see language and cultural revival as essential for keeping their identity strong, feeling like they belong..." (KII 1, P1, L1-5). "These projects can provide children with a greater sense of self, a link to their forebears, and a brighter future in which their traditions can

flourish" (KII 5, P5, L1-5). Furthermore, language and cultural restoration are seen as means of regaining identity and preserving traditions: "Indigenous groups see language and cultural restoration as a direct path to regaining their identity and keeping their traditions alive" (KII 7, P7, L1-5).

### ***Theme 2: Role of Language and Cultural Revitalization Initiatives***

Language and cultural revival programs are critical to regaining heritage and strengthening community relationships. These activities reconnect people with ancestral traditions, restoring a feeling of identity that colonialism had taken away: "Through language revitalization, they reclaim a crucial aspect of their identity that has been suppressed by colonization" (KII 2, P2, L4-8). "Revitalization efforts create a sense of belonging by fostering community participation, intergenerational learning, and cultural pride" (KII 4, P4, L6-10). They also develop community bonds and stimulate intergenerational learning. Furthermore, these efforts assert cultural sovereignty and resist assimilation, restoring indigenous communities' agency: "In addition to protecting languages and customs, these initiatives attempt to give indigenous communities their agency back, affirm their cultural sovereignty..." (KII 10, P10, L6-10).

### ***Theme 3: Impact and Significance of Language and Cultural Revitalization***

The impact of language and cultural revitalization is critical to cultural continuity and resilience. "Language and cultural revitalization initiatives are crucial for indigenous community members, as they shape their identity, belonging, and cultural continuity" (KII 9, P9, L1-5). They also assist in reclaiming lost aspects of identity and heritage, allowing communities to reconnect with their traditions and values: "Language and cultural revitalization initiatives are crucial for Indigenous communities to reclaim and reconnect with their knowledge, traditions, and values..."

(KII 6, P6, L1-5). Furthermore, these programs foster resilience, healing, and empowerment, ensuring that a sense of cultural identity is maintained: "These efforts aren't just about preserving words or rituals; they're about keeping a sense of who they are alive" (KII 8, P8, L1-5).

**RQ3: What are the underlying motivations, values, and beliefs that drive indigenous community members' engagement in language and cultural preservation activities, as perceived through their lived experiences?**

### ***Theme 1: Motivations for Language and Cultural Preservation***

For many indigenous groups, preserving language and culture means honoring their ancestry and ancestors. Participating in these preservation actions is viewed as a sacred gift from their forefathers: "By preserving the cultural heritage played a significant role, for them it is a sacred gift from their ancestors" (KII 3, P3, L1-6). There is a deep commitment to ancestral legacy, driving community members to preserve their heritage and honor their ancestors: "Indigenous community members are driven by a deep connection to their heritage when they fight to preserve language and culture" (KII 4, P4, L1-5). Furthermore, a strong desire to preserve identity and pass it on to future generations drives these efforts: "Indigenous people engage in language and cultural preservation because they value their heritage, believe in keeping their traditions alive, and are motivated by a desire to maintain their identity..." (KII 1, P1, L1-5).

### ***Theme 2: Cultural Significance and Identity Preservation***

Language and cultural preservation are critical to retaining identity. Language is regarded as critical for passing down cultural knowledge and customs: "Indigenous community members engage in language and cultural preservation due to their deep connection to their ancestral lands, traditions, and identities" (KII 6, P6, L1-5). Language and culture are reflections of ancestors,

preserving history and traditions: "Indigenous people strive to preserve their language and culture because these things are fundamental to who they are. Like reflections from their ancestors, their language preserves their history and traditions" (KII 7, P7, L1-5). Preservation efforts also act as resilience and self-affirmation, fostering a connection to heritage: "Language revitalization acts as resilience, self-affirmation, and a connection to the heritage" (KII 6, P6, L1-5).

### ***Theme 3: Resistance, Resilience, and Cultural Sovereignty***

Language and cultural preservation actions are viewed as acts of resistance and a declaration of cultural sovereignty. These efforts are often perceived as acts of resistance against historical oppression and a means of healing from past traumas: "Their values include respect for ancestors, the interconnectedness of all living beings, and the significance of community solidarity. Through their lived experiences, they perceive language and culture as central to their identity, worldview, and relationships. These activities are often seen as acts of resistance against historical oppression and as a means of healing from past traumas" (KII 2, P2, L4-8). Preservation programs also promote cultural sovereignty and resilience: "In addition to protecting languages and customs, these initiatives support indigenous populations' sense of cultural sovereignty, resilience, and camaraderie" (KII 10, P10, L6-10). Finally, these attempts are viewed as a struggle against cultural erasure: "It's a fight for survival, not just of their language, but of their way of life" (KII 4, P4, L1-5).

## **IV. DISCUSSION**

**RQ 1: What are the lived experiences of indigenous community members in relation to the preservation and revitalization of their language and culture, particularly in the face of cultural assimilation and globalization?**

The fight to preserve and revitalize languages and cultures defines the lived experiences of many indigenous communities in the Philippines. Gonzalez (2018) highlights how communities in the Philippines are actively engaged in language preservation through a variety of activities such as dictionaries, documentation projects, and internet resources. Acabado and Garcia (2016) also point out that initiatives to revitalize cultural practices such as weaving and traditional dances play an important role in keeping traditions alive. However, these preservation initiatives are not without obstacles. Moreover, dominant culture and historical marginalization lead to discrimination, making language use and cultural expression difficult for indigenous populations, according to Fajardo 2013. This discrimination frequently hinders younger generations from connecting with their roots. These communities face a serious difficulty in the intergenerational transmission of language and cultural knowledge. Initiatives like immersion programs and elder-led workshops try to bridge this divide, ensuring that indigenous languages and traditions are passed down to future generations, as underlined by Rizal, Jr. (2019).

In addition, language program development is an important component of language revitalization efforts, which frequently include the establishment of language learning programs in schools and communities. However, these programs face problems such as a shortage of qualified teachers and a uniform curriculum, as mentioned by Obata et al. (2013). Furthermore, cultural practices have an important role in language preservation because ceremonies, rituals, and traditional arts are inextricably linked to language, making their preservation critical for maintaining linguistic diversity, as underlined by Acabado et al. (2012). Cultural education programs also play an important role in promoting understanding and appreciation of indigenous traditions. As Paz (2019) emphasizes, these programs help to preserve language and culture by combating misconceptions and encouraging future generations to reconnect with their roots.

Furthermore, globalization and technological pressures pose serious risks to the traditional ways of life of indigenous groups in the Philippines. The ubiquitous effect of media and technology frequently favors dominant cultures, resulting in language shift and cultural disintegration, as documented by Lewis and Edman (2014). Furthermore, preservation efforts are hampered by inadequate funding and government assistance. Egtaas (2012) emphasizes that adequate finance and trained personnel are critical for the success of these efforts. Despite these problems, language and cultural preservation are viewed as expressions of cultural sovereignty. Udas (2011) emphasizes that by asserting the right to control their history and fighting assimilation, communities establish their autonomy and reinforce their different cultural identities.

**RQ2: 2. How do indigenous community members perceive the role of language and cultural revitalization initiatives in shaping their sense of identity, belonging, and cultural continuity?**

Language and cultural traditions are important foundations for building a sense of identity and belonging in indigenous communities throughout the Philippines. They establish a shared place in which people feel connected to their community and heritage, fostering a sense of belonging through shared experiences and customs, according to Obata et al. (2008) and Acabado & Garcia (2016). Learning ancestral languages and participating in cultural activities also allows people to connect with their ancestors and understand their past, which strengthens their feeling of rootedness and identity within the group, as Lewis and Edman (2014) point out. Furthermore, for certain communities, language and cultural revival provides an opportunity to regain components of their identity that have been lost due to historical marginalization and absorption. In this context, revitalization becomes a kind of empowerment, allowing communities to recover their proper place in Philippine society, as highlighted by Fajardo (2013).



As Rizal, Jr. (2019) points out, language and cultural revival programs in the Philippines provide invaluable opportunity for younger generations to reconnect with their ancestry and have a better knowledge of their predecessors' way of life. This reconnection not only benefits individual lives, but it also reinforces the cultural fabric of the entire community. Furthermore, Acabado et al. (2012) found that rehabilitation efforts frequently include community gatherings, seminars, and cultural performances, which create shared experiences that develop a sense of unity and strengthen relationships among members. Furthermore, revitalizing languages and customs is viewed as a means for indigenous communities to retake control of their cultural legacy and affirm their right to self-determination, as emphasized by Egtaas (2012). This declaration of cultural sovereignty reinforces their cultural identity in the larger Philippine context, underlining their place and value in the country's rich cultural environment.

Moreover, language and cultural revitalization efforts help indigenous groups in the Philippines strengthen their cultural identity. According to Gonzalez (2018), by offering opportunities to reaffirm and celebrate their distinctive heritage, these activities enable communities to resist assimilation pressures and keep their distinct cultural traditions. Furthermore, for some groups, language and cultural regeneration entails regaining lost pieces of their heritage. Paz (2019) emphasizes the importance of documentation efforts and elder knowledge exchange in revitalizing forgotten customs and languages. Furthermore, Udas (2011) noticed that language and cultural revival might serve as a sort of healing from historical injustices and marginalization. Reconnecting with their ancestry develops resilience and empowerment, allowing communities to confront future problems with confidence and drive.

**RQ3: What are the underlying motivations, values, and beliefs that drive indigenous community members' engagement in language and cultural preservation activities, as perceived through their lived experiences?**

Indigenous communities in the Philippines participate in linguistic and cultural preservation initiatives motivated by a strong connection to their ancestry and a dedication to their ancestral legacy. Languages and cultural traditions, according to them, serve as a live link to the past, allowing preservation efforts to connect communities with their ancestors, aid in understanding their history, and retain a sense of rootedness in traditional ways of life (Lewis & Edman, 2014). Furthermore, these communities regard their language and culture as a valuable inheritance passed down through generations, therefore preservation serves as a way to commemorate their ancestors while also ensuring the preservation of this legacy for future generations (Fernandez & Lynch, 2016). Furthermore, in a world dominated by Tagalog and Western influences, language and cultural preservation allow these communities to demonstrate their separate identity, distinguishing them and allowing them to communicate their values and worldview uniquely (Acabado et al., 2012).

Additionally, indigenous languages of the Philippines function as cultural knowledge carriers, containing a wealth of information about the environment, traditional medicine, and ecological activities. Preservation initiatives ensure that this essential knowledge is not lost and may be used to assist future generations (Siegel, 2017). Furthermore, these languages and cultural practices are considered as representations of their predecessors' knowledge and inventiveness, making preservation a way to honor their memory and the values they represented (Paz, 2019). Furthermore, in the face of historical marginalization and cultural absorption, language and cultural preservation work as forms of resilience. Communities recognize their right to exist and

celebrate their different identity by firmly clinging onto their heritage, demonstrating resilience and self-affirmation (Fajardo, 2013).

Moreover, preservation efforts among indigenous groups in the Philippines are more than merely protecting cultural heritage; they are acts of resistance against dominant cultures that have long threatened their traditional way of life. According to Gonzalez (2018), these communities fight the established quo by reclaiming their language and customs, seeking for cultural self-determination. Furthermore, language and cultural preservation are essential to establishing cultural sovereignty, allowing communities to claim ownership and control over their cultural legacy. This stage is critical in ensuring that their voices are heard in national debate, as noted by Egtaas (2012). Finally, the fight for linguistic and cultural preservation is a struggle for survival. The loss of language represents the deterioration of a community's identity and way of life. As Udas (2011) emphasizes, preservation efforts are critical to ensure that their culture thrives and that future generations inherit this rich legacy.

### **Conclusion:**

The effort to conserve and restore indigenous languages and traditions is a complex and critical undertaking for Philippine people. While projects such as dictionaries, cultural seminars, and language programs are ongoing, they confront funding constraints and a shortage of competent teachers. Despite these challenges, indigenous groups persist in their efforts, motivated by a strong connection to their ancestry and a desire to strengthen their cultural identity.

Language and cultural traditions are essential for a sense of belonging and self-worth in these societies. Revitalization projects enable newer generations to reconnect with their ancestors,

instilling a sense of continuity and purpose. Furthermore, regaining lost languages and practices enables communities to oppose cultural uniformity and exercise their right to self-determination.

Finally, preserving indigenous languages and cultures is about more than just protecting the past; it is also about assuring a vibrant future. By passing down their distinct legacy to future generations, these communities ensure their cultural survival and enable themselves to prosper in a globalized society.

### **Implication for Practice:**

The research detailed here highlights the problems and opportunities faced by indigenous people in the Philippines as they work to conserve and restore their languages and culture. These findings provide essential insights for politicians, educators, and organizations that work with these populations. Emphasizing community-driven projects is critical for ensuring active participation and addressing specific community needs and aspirations. Bridging the intergenerational divide through initiatives encouraging knowledge sharing between elders and adolescents is crucial, establishing a deeper connection to tradition. Investment in indigenous language-specific teacher training programs, as well as the production of culturally relevant learning materials, is critical to addressing the dearth of competent instructors and standardized curriculum.

Further, recognizing the holistic character of cultural preservation, initiatives should integrate language acquisition alongside the rehabilitation of traditional arts and rites. Enhanced financial and governmental support is crucial for the success of preservation projects, complementing measures to combat discrimination and enhance awareness of indigenous traditions within wider society. Using technology as a tool for language preservation enhances

revitalization efforts. Through the adoption of these recommendations, governments, educators, and organizations may empower indigenous communities in the Philippines to conserve and revive their languages and traditions, ensuring the continuing richness and diversity of their legacy for generations to come.

**TABLE 1.** Lived experiences of indigenous community members in relation to the preservation and revitalization of their language and culture, particularly in the face of cultural assimilation and globalization.

<b>Theme 1: Resilience in the Face of Assimilation</b>			
<i>Core Idea</i>	<i>Substantiation</i>	<i>Sample Statement</i>	<i>Audit Trail</i>
Active preservation efforts	Indigenous communities engage in language programs and cultural education.	"They use things like language programs, passing down traditions, and fighting for their rights."	(KII 1, P1, L1-5)
Struggles with discrimination	Discrimination and historical trauma are ongoing challenges.	"They navigate complex challenges such as limited resources, discrimination, and historical trauma."	(KII 2, P2, L6-10)
Intergenerational transmission	Elders pass down knowledge to younger generations.	"Elders pass down their languages, tales, and ways of life to newer generations."	(KII 7, P7, L2-6)
<b>Theme 2: Cultural and Language Revitalization Efforts</b>			
Development of language programs	Communities are developing language programs and incorporating traditional knowledge into education.	"Many communities are actively engaged in revitalization efforts, developing language programs, incorporating traditional knowledge into education."	(KII 4, P4, L6-10)
Importance of cultural practices	Cultural practices are essential for maintaining community values and identity.	"This means teaching their children traditional songs, passing down stories, and holding onto customs that connect them to their ancestors."	(KII 8, P8, L6-10)
Role of cultural education	Cultural education fosters a sense of identity and resistance to assimilation.	"They are actively engaged in preserving and revitalizing their heritage through language immersion programs, cultural education, and intergenerational transmission of knowledge."	(KII 2, P2, L1-5)
<b>Theme 3: Challenges and Strategies for Cultural Continuity</b>			
Impact of globalization	Globalization and contemporary life	"Globalization and assimilation pressures can lead to a decline in	(KII 4, P4, L1-5)

<b>Theme 1: Resilience in the Face of Assimilation</b>			
<i><b>Core Idea</b></i>	<i><b>Substantiation</b></i>	<i><b>Sample Statement</b></i>	<i><b>Audit Trail</b></i>
and modern pressures	threaten traditional customs and languages.	traditional practices and language fluency, creating a sense of loss and disconnection."	
Limited resources and support	Lack of resources and institutional support hinder preservation efforts.	"They struggle with reclaiming traditional knowledge, resisting dominant cultural forces, and navigating complex social, political, and economic landscapes."	(KII 9, P9, L1-5)
Assertion of cultural sovereignty	Preservation efforts are a means of asserting cultural sovereignty and identity.	"Promoting language and cultural revitalization requires recognizing and respecting indigenous knowledge systems as well as fighting for indigenous rights."	(KII 10, P10, L6-10)

**TABLE 2.** How do indigenous community members perceive the role of language and cultural revitalization initiatives in shaping their sense of identity, belonging, and cultural continuity?

<b>Theme 1: Importance of Language and Cultural Revival</b>			
<i><b>Core Idea</b></i>	<i><b>Substantiation</b></i>	<i><b>Sample Statement</b></i>	<i><b>Audit Trail</b></i>
Sense of identity and belonging	Language and cultural initiatives strengthen identity and foster belonging.	"Indigenous people see language and cultural revival as essential for keeping their identity strong, feeling like they belong..."	(KII 1, P1, L1-5)
Connection to roots and heritage	These initiatives help connect with ancestral traditions and pass down heritage.	"These projects can provide children a greater sense of self, a link to their forebears, and a brighter future in which their traditions can flourish."	(KII 5, P5, L1-5)
Regaining identity and tradition	Language and cultural restoration are seen as pathways to regaining identity and preserving traditions.	"Indigenous groups see language and cultural restoration as a direct path to regaining their identity and keeping their traditions alive."	(KII 7, P7, L1-5)
<b>Theme 2: Role of Language and Cultural Revitalization Initiatives</b>			

<b>Theme 1: Importance of Language and Cultural Revival</b>			
<b>Core Idea</b>	<b>Substantiation</b>	<b>Sample Statement</b>	<b>Audit Trail</b>
Reconnection with heritage	Initiatives provide means for reconnecting with ancestral traditions.	"Through language revitalization, they reclaim a crucial aspect of their identity that has been suppressed through colonization."	(KII 2, P2, L4-8)
Fostering community bonds	These initiatives strengthen community bonds and intergenerational learning.	"Revitalization efforts create a sense of belonging by fostering community participation, intergenerational learning, and cultural pride."	(KII 4, P4, L6-10)
Assertion of cultural sovereignty	Revitalization efforts are seen as asserting cultural sovereignty and resisting assimilation.	"In addition to protecting languages and customs, these initiatives attempt to give indigenous communities their agency back, affirm their cultural sovereignty..."	(KII 10, P10, L6-10)
<b>Theme 3: Impact and Significance of Language and Cultural Revitalization</b>			
Strengthening of cultural identity	Initiatives strengthen cultural identity and continuity.	"Language and cultural revitalization initiatives are crucial for indigenous community members, as they shape their identity, belonging, and cultural continuity."	(KII 9, P9, L1-5)
Reclamation of lost heritage	These initiatives are seen as reclaiming lost aspects of identity and heritage.	"Language and cultural revitalization initiatives are crucial for Indigenous communities to reclaim and reconnect with their knowledge, traditions, and values..."	(KII 6, P6, L1-5)
Promotion of resilience and healing	Revitalization programs promote resilience, healing, and empowerment.	"These efforts aren't just about preserving words or rituals; they're about keeping a sense of who they are alive."	(KII 8, P8, L1-5)



**TABLE 3:** What are the underlying motivations, values, and beliefs that drive indigenous community members' engagement in language and cultural preservation activities, as perceived through their lived experiences?

<b>Theme 1: Motivations for Language and Cultural Preservation</b>			
<b>Core Idea</b>	<b>Substantiation</b>	<b>Sample Statement</b>	<b>Audit Trail</b>
Connection to heritage	Engaging in preservation activities as a sacred gift from ancestors.	"By preserving the cultural heritage played a significant role, for them it is a scared gift from their ancestors."	(KII 3, P3, L1-6)
Commitment to ancestral legacy	Preservation efforts driven by a deep connection to heritage and commitment to honoring ancestors.	"Indigenous community members are driven by a deep connection to their heritage when they fight to preserve language and culture."	(KII 4, P4, L1-5)
Desire to maintain identity	Motivated by a desire to maintain identity and pass it on to future generations.	"Indigenous people engage in language and cultural preservation because they value their heritage, believe in keeping their traditions alive, and are motivated by a desire to maintain their identity..."	(KII 1, P1, L1-5)
<b>Theme 2: Cultural Significance and Identity Preservation</b>			
Carrier of cultural knowledge	Language preservation seen as vital for carrying cultural knowledge and traditions.	"Indigenous community members engage in language and cultural preservation due to their deep connection to their ancestral lands, traditions, and identities."	(KII 6, P6, L1-5)
Reflection of ancestors	Language and culture seen as reflections of ancestors, preserving history and traditions.	"Indigenous people strive to preserve their language and culture because these things are fundamental to who they are. Like reflections from their ancestors, their language preserves their history and traditions."	(KII 7, P7, L1-5)
Acts of resilience and self-affirmation	Preservation efforts act as resilience, self-affirmation, and connection to heritage.	"Language revitalization acts as resilience, self-affirmation, and a connection to the heritage."	(KII 6, P6, L1-5)
<b>Theme 3: Resistance, Resilience, and Cultural Sovereignty</b>			
Acts of resistance	Preservation activities seen as acts of resistance	"Their values include respect for ancestors, the interconnectedness of all living beings, and the significance of	(KII 2, P2, L4-8)

<b>Theme 1: Motivations for Language and Cultural Preservation</b>			
<b>Core Idea</b>	<b>Substantiation</b>	<b>Sample Statement</b>	<b>Audit Trail</b>
Assertion of cultural sovereignty	against historical oppression.	community solidarity. Through their lived experiences, they perceive language and culture as central to their identity, worldview, and relationships. These activities are often seen as acts of resistance against historical oppression and as a means of healing from past traumas."	(KII 10, P10, L6-10)
	Preservation initiatives support cultural sovereignty and resilience.	"In addition to protecting languages and customs, these initiatives support indigenous populations' sense of cultural sovereignty, resilience, and camaraderie."	
Fight for survival	Preservation efforts as a fight for survival against cultural erasure.	"It's a fight for survival, not just of their language, but of their way of life."	(KII 4, P4, L1-5)

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