



## **Indigenous Language Promotion through the Use of Digital Media in Nagaland**

**Alankar Kaushik\***  
**Rhutulu Dukru**

### **Abstract**

*This paper investigates the potential of digital media in fostering the revitalization and preservation of indigenous languages in Nagaland. The study examines the various challenges confronted by indigenous communities in their endeavours to safeguard their languages and explores the potential of digital media to address these challenges. Employing a qualitative research approach, the study systematically analyses existing data sources, such as academic journals, websites, and digital resources, alongside conducting interviews with indigenous community members and language preservation enthusiasts. The findings suggest that digital media holds promise as an effective tool for promoting indigenous languages. However, it also reveals the presence of limitations and obstacles that necessitate careful consideration and resolution. This study also builds upon existing literature on language revitalization, indigenous languages, and the role of digital media in cultural heritage preservation. Drawing from the insights of previous scholars, it investigates the specific context of Nagaland, exploring how digital tools and platforms can be utilised to promote the revitalization and preservation of indigenous languages, thereby contributing to the intergenerational transmission of knowledge and the preservation of cultural heritage in the region.*

**Keywords:** *Indigenous Language, Preservation, Digital Media, Nagaland.*

### **Introduction**

While census procedures vary among countries and lack a standardized framework, methodology, and approach, the data gathered from various nations' censuses reveals that approximately 400 million people across the world are considered indigenous. These indigenous communities, recognized based on their geographical location, distinctive traditions, social structures, and community laws, amount to nearly 5,000 groups and are dispersed across 90 different countries. Various continents employ different terms to refer to

---

\*Ph.D.

them, such as "aborigine," "janjati," "indigenous," "First Nations," "natives," "Indian" and "tribe." In most countries, the identification and enumeration of these communities are far from complete, and this process has remained unfinished for the past seven decades, since the establishment of the United Nations (Devy, 2023, para 6).

Considering that indigenous peoples make up less than 5 percent of the global population and are often fragmented into different tribes and communities within their respective countries, each indigenous community finds itself as a very small minority within their larger political nation. Being indigenous in the contemporary era means experiencing significant marginalization in various aspects, including the economy, politics, established knowledge systems, and organized religion. The opportunities and recognition available for indigenous peoples are diminishing at a rapid pace.

In the past thirty years, scientists have developed mathematical models for forecasting the lifespan of languages. These models consistently suggest that a significant portion of our linguistic diversity is on the verge of disappearing. While there is some disagreement regarding the precise scale of this impending loss, the predictions generally agree that nearly three-quarters of all human languages are already in a precarious situation.

Language serves as the defining characteristic that sets humans apart from other species and the natural world. Given that human consciousness relies heavily on the capacity for linguistic expression, it is imperative to acknowledge language as the cornerstone of cultural capital. Over the span of approximately half a million years, humanity has painstakingly amassed this invaluable cultural asset. However, in our contemporary era, we find ourselves perilously close to squandering much of this hard-earned linguistic heritage (Devy, March 2023).

Indigenous languages are integral to cultural diversity, embodying a wealth of knowledge and traditions. However, globalisation and the dominance of major languages pose significant challenges, eroding linguistic diversity and cultural autonomy. Preserving indigenous languages is essential for social cohesion and community well-being. Recognizing the value of linguistic diversity, scholars, communities, and policymakers advocate for language reclamation initiatives and inclusive education. Digital media offers a powerful tool for language preservation, with online platforms, language learning apps, and digital archives facilitating the creation, dissemination, and preservation of indigenous language resources. Efforts to empower indigenous communities in language revitalization, combined with supportive policies and funding, can safeguard these languages for future generations.

Nagaland, a state in India, exemplifies the challenges faced by indigenous languages. Its linguistic landscape comprises around 60 languages from the Tibeto-Burman family (*People and Culture*, 2023), but the absence of a script specific to these languages has led to a heavy reliance on foreign languages like English and "Nagamese" (Bhattacharjya, 2001, p.iv). This reliance threatens the distinctiveness and intergenerational transmission of indigenous knowledge, necessitating urgent measures for preservation. Preserving and promoting

Nagaland's indigenous languages is crucial for cultural diversity and the sustainability of indigenous communities. Language revitalization initiatives encompass activities such as documentation, education, community engagement, and digital media utilisation. While challenges persist, scholars and language advocates are increasingly recognizing the urgency of language revitalization. Digital platforms, including social media, mobile apps, and websites, are being used in collaborative efforts to preserve indigenous languages.

This study aims to investigate the potential of digital media in preserving and promoting indigenous languages in Nagaland. The research questions address the effectiveness, existing platforms, and challenges in utilising digital tools for language preservation. The objectives include assessing the potential of digital media, analysing current platforms, evaluating their impact on indigenous communities, and identifying challenges and opportunities in their use. Ultimately, this study seeks to provide recommendations for enhancing the use of digital media to safeguard and revitalise indigenous languages in Nagaland, contributing to the preservation of cultural heritage and linguistic diversity.

### **Literature Review**

Languages are more than just means of communication; they embody the wisdom, history, and perspectives of diverse communities. Their loss signifies the erosion of an entire cultural ecosystem, including expressions, storytelling, rituals, and traditions. Mona Rishmawi emphasises that languages preserve and transmit cultures, knowledge, and traditions, making their preservation crucial for safeguarding our human heritage (*UN Human Rights*, 2019). Supporting language preservation initiatives and promoting multilingualism becomes imperative to protect the rights of individuals and preserve our shared cultural expression. Additionally, languages play a vital role in transmitting intergenerational knowledge, encompassing ecological wisdom, medicinal practices, craftsmanship, and social structures. Indigenous languages hold deep insights into sustainable practices and harmonious coexistence with nature. Losing these languages means forfeiting alternative ways of knowing and interacting with the world.

The influence of Western education on transitioning societies is a complex and well-documented phenomenon. It offers valuable opportunities for economic growth, social mobility, and exposure to global knowledge systems. However, it often prioritises major international languages like English, leading younger generations to neglect their native languages. Metuo Liezietsu, an expert on Naga languages, highlights the rapid transition occurring in Naga society due to Western education, stating that the younger generation is neglecting their mother tongue (Longkumer, 2021). This observation underscores the challenges faced by the Naga society in navigating the impact of Western education on language and cultural identity. Collaboration between scholars and stakeholders is essential to develop strategies that balance the advantages of Western education while preserving indigenous languages. Neglecting the mother tongue can have consequences beyond linguistic diversity, as language is intricately linked to cultural identity, historical narratives, traditions, and collective memory.

Indigenous languages at risk of being lost face a critical need for revitalization, as emphasised by Professor Lindell Bronham (*The European Sting*, 2022). Despite the presence of fluent speakers, ongoing language shifts and cultural assimilation pose threats to their continuity. Supporting communities in revitalising these languages is crucial for their strength in future generations. Language revitalization initiatives play a pivotal role in countering language loss by providing resources, educational programs, and community support, empowering indigenous communities to reclaim their languages and reinforce their cultural identity. Intergenerational language transmission through fluent speakers is valuable, but without support, the pressure to adopt dominant languages can erode fluency and cultural practices. Language revitalization requires investment in diverse areas, including documentation, education, community engagement, and institutional recognition.

In the face of globalisation, the preservation and revival of endangered languages take on heightened importance as dominant languages overshadow minority and indigenous languages. Acknowledging the cultural significance of these languages fuels the passion of individuals and communities in safeguarding their linguistic heritage. This era, as described by Gabriela Pérez Báez, showcases individuals and communities defying prevailing trends to ensure language survival and revitalization, exemplifying human resilience and determination (Zaveri, 2019). Reviving dormant languages adds complexity to revitalization efforts, requiring a deep understanding of cultural, historical, and social contexts. It necessitates meticulous research, collaboration, and involvement of community members holding ancestral knowledge.

Acknowledging the growing body of research on digital media and indigenous language preservation, the study conducted by Munyadziwa and Mncwango (2021) explores the promotion of indigenous languages in Africa through social media platforms. Their findings highlight the role of social media in enhancing the visibility and utilisation of indigenous languages, as more individuals actively engage with these languages online. This study emphasises the importance of leveraging digital platforms to revitalise and strengthen indigenous languages, while emphasising the need for comprehensive strategies and ongoing support to ensure long-term sustainability. The research demonstrates how social media empowers individuals to assert their linguistic identities, challenges language dominance, and fosters cultural expressions in the digital space.

Paul J. Meighan's study similarly explores the use of digital storytelling as a tool for decolonization within the digital landscape by Indigenous communities, content creators, and scholars. This research highlights the significance of Indigenous technologies and learning environments in the context of indigenous language preservation (Meighan, 2021). Digital storytelling offers a dynamic and engaging means of transmitting indigenous languages and cultural knowledge, facilitating language revitalization and intergenerational transmission. Incorporating multimedia elements enriches the experience, appealing to younger generations and supporting language learning. Indigenous learning environments empower Indigenous communities, allowing them to control the representation and dissemination of their languages and cultural heritage. By creating their own digital platforms and resources, Indigenous communities challenge dominant narratives and reinforce their cultural identities.

In their paper “Limbu Poets’ Experiences of Using Facebook for Promoting Endangered Indigenous Language,” Lawati and Rana shed light on how Limbu poets in Nepal utilise social media, particularly Facebook, to promote their Indigenous language in innovative ways. The study reveals that Facebook’s communicative and language features have allowed Limbu poets to expand their audience, introduce poems in the “Sirijunga Limbu script” (Lawati and Rana, 2022, p.114), and foster direct communication with readers. This research highlights the transformative potential of social media in Indigenous language revitalization, overcoming barriers of distance and engaging a global audience. The interactive nature of Facebook enables poets to actively connect with readers, fostering a sense of community and promoting the continued use of the Limbu language. Additionally, the study emphasises the significance of digital tools in asserting linguistic identity and preserving cultural heritage.

In this study, it draw upon this existing literature on language revitalization, indigenous languages, and the role of digital media in preserving cultural heritage. The works of the scholars have highlighted the significance of indigenous languages, the challenges they face, and the importance of revitalization efforts. Their research demonstrates the potential of social media in promoting and preserving endangered indigenous languages. Building upon this body of literature, the study investigates the specific context of Nagaland, a region in India facing challenges to the preservation of its indigenous languages. By examining the linguistic landscape of Nagaland and the absence of specific scripts for the Tibeto-Burman languages spoken in the state, the paper aims to explore how digital media can be harnessed to promote the revitalization and preservation of these languages. The paper will examine the various digital tools and platforms available, such as online archives, language learning apps, and social media, and assess their potential in supporting language reclamation initiatives and intergenerational transmission of knowledge. By integrating the insights from existing research with the investigation into the Nagaland context, this study seeks to contribute to the understanding of the role of digital media in fostering language revitalization efforts and preserving the rich cultural heritage of indigenous communities in Nagaland.

Some of the world’s least powerful people are leading the way toward creative and ethical global media citizenship. Locally, regionally, nationally, and internationally, Indigenous peoples are using radio, television, print, and a range of new media to amplify their voices, extend the range of reception, and expand their collective power. Gayatri Chakravorty Spivak (1990; 1995), has called this as “strategic essentialism,” in which particularities and differences are set aside, in the interest of constructing an essentialized pan-indigeneity. Cultural action, the making and remaking of identities, takes place “in the contact zones, along the policed and transgressive intercultural frontiers of nations, peoples, and locales (Clifford 1997:7).” Transnational connections break the binary relations of “minority” and “majority,” and renew earlier concepts such as W. E. B. Du Bois’s notion of “double consciousness” (Clifford 1997: 255). Those who exoticize and primitivize Indigenous peoples may find these developments surprising.

## **Methodology**

This study utilises a mixed-methods approach to investigate the potential of digital media for promoting indigenous languages in Nagaland. The research design involves qualitative desk-based research and qualitative interview-based research. The qualitative desk-based research involves a systematic analysis of existing data sources, such as academic journals and websites, to identify key themes and challenges related to digital media's role in language preservation. The qualitative interview-based research includes interviews with stakeholders involved in language preservation, ensuring diverse perspectives. Questionnaires are also used to collect data from administrators of social media platforms and websites. Thematic analysis is applied to the collected data, and ethical considerations are upheld throughout the research process. The limitations of the study are acknowledged, including potential biases and sample size constraints.

## **Findings and Discussion**

The questionnaire findings revealed that the primary objective of these organisations and individuals is to promote and preserve indigenous languages, culture, and traditions. The target audience identified is the youth, indicating a strategic focus on engaging and involving the younger generation in language preservation efforts. The respondents highlighted their active involvement in promoting and preserving indigenous languages, as well as Naga culture and identity, through digital platforms. They recognized the importance of leveraging multiple platforms, with a preference for YouTube and Facebook, to reach a broader audience.

The effectiveness of digital tools and platforms was assessed through the questionnaire responses. The respondents expressed their commitment to maintaining the accuracy and authenticity of the language used in their content, consulting elders and cross-checking for language accuracy. Audience feedback was generally positive, indicating that the use of local dialects and the sharing of cultural aspects contribute to audience engagement and appreciation. The potential benefits of collaborations with other YouTubers and social media administrators were recognized, and community initiatives and events were seen as important for promoting indigenous languages. However, challenges related to sustainability and continuity were acknowledged, highlighting the need for long-term commitment and support.

The analysis of the responses also identified several challenges and limitations faced in promoting and preserving indigenous languages through digital media. These include difficulties in translating local languages into English, limitations in writing and reading in the mother tongue, language barriers hindering effective communication, and the influence of Western culture diverting attention away from native languages. Based on the findings, several possibilities and recommendations were provided. The respondents emphasised the importance of written resources alongside oral history, suggesting the value of having written books to document and safeguard indigenous languages. They also recommended prioritising communication in the mother tongue and promoting cultural heritage through the active use of the native language on digital media platforms. Future goals focused on expanding and

improving the platforms to better serve the Naga community and maximise their potential for language preservation and community engagement.

The findings of this study demonstrate a shared commitment to using digital media for promoting and preserving indigenous languages and culture in Nagaland. The presence of multiple platforms and the recognition of challenges and opportunities highlight the ongoing efforts and potential for growth in this field. The findings contribute to the knowledge on leveraging digital media for linguistic revitalization and cultural preservation, providing insights for practitioners, policymakers, and researchers in developing effective strategies for language promotion. However, challenges related to translation, literacy, language barriers, and cultural influences need to be addressed to ensure the long-term sustainability of these initiatives. The study underscores the importance of continuous support, resources, and tailored approaches to maximise the impact of digital media in preserving and promoting indigenous languages in Nagaland.

Based on these findings, it can be deduced that in Nagaland, the digitalization of indigenous languages has ushered in a transformative era for language preservation and promotion. Mobile applications, social media platforms, digital archives, and dedicated language centres have emerged as powerful tools in revitalising indigenous languages and fostering cultural pride. Subsequently, the subsequent aspects of discourse can be posited for consideration.

a) Advancing Language Revitalization: The Impact of the Glosbe Dictionary App in the Digitalization of Indigenous Languages in the context of Nagaland.

The Glosbe Dictionary App has made significant strides in digitising indigenous languages in Nagaland, contributing to their preservation and revitalization. This comprehensive mobile application offers a valuable resource for language learning and usage. Its word search feature provides easy access to a vast vocabulary database, promoting language comprehension and communication (Dictionary English—Angami Naga). Pronunciation guides ensure the correct articulation of words, preserving linguistic nuances. The app's language lessons offer structured resources for systematic language acquisition and proficiency development, covering grammar, syntax, and vocabulary. By leveraging technology, the Glosbe Dictionary App overcomes traditional barriers of time and location, providing convenient access to language resources. Its user-friendly interface and interactive features create an engaging and immersive learning experience, fostering sustained engagement with indigenous languages. However, it is crucial to prioritise cultural sensitivity, accuracy, and inclusivity in reflecting the linguistic diversity of indigenous communities. Ongoing efforts should focus on user feedback, updates, and improvements to ensure the app remains relevant and effective, adapting to evolving language learning needs. While the app showcases the potential of mobile applications in supporting language revitalization, it is essential to continually address cultural sensitivity, accuracy, and adaptability to meet the evolving needs of indigenous language communities in Nagaland.

Dictionaries can function as a repository of cultural heritage and go beyond their conventional role as mere reference tools, as pointed out by Hinton and Weigel in 2002.

(Hinton & Weigel, 2002). While dictionaries primarily designed for documentation can still assist language learners, they may lack the engagement and explicit pedagogical focus needed to effectively facilitate language acquisition. In the past, there was a perception that dictionaries tailored for learners were at odds with the more "serious" linguistic documentation efforts. However, with the advent of modern technologies, it has become feasible to achieve both objectives simultaneously, as suggested by Amith in 2002. (Amith, 2002). Creating educational materials that support language maintenance and revitalization can be a more complex endeavour compared to scientific documentation, as highlighted by Hinton and Weigel. This complexity arises from the diverse nature of the language-learner audience, which demands a profound understanding of learner needs and a wide array of pedagogical strategies to be successful.

#### b) Digitalisation on Instagram

Instagram serves as a commendable platform for digitising indigenous languages in Nagaland, facilitating their preservation and promotion efforts. Instagram is a popular social media platform, known for its visual-centric content sharing. It allows users to post photos and videos, apply filters, and engage with others through likes, comments, and direct messages. Instagram features stories for ephemeral content, IGTV for longer videos, and diverse hashtags for content discovery. It is a hub for personal expression, business promotion, and visual storytelling, connecting millions worldwide. Leveraging Instagram's visual-oriented nature, individuals and communities can reach a broader audience, raising awareness about language preservation. Prominent Instagram accounts like "Sumi\_Tsashe" (Sumi Tsashe) and "Speaktenyidieproject" (Speak Tenyidie Project) exemplify how the platform can transform language revitalization. They effectively share educational materials, language lessons, and cultural insights, engaging followers in immersive learning experiences. By tapping into Instagram's vast user base and visual appeal, indigenous language promoters extend the visibility and recognition of their languages beyond their immediate communities. However, challenges related to linguistic authenticity, potential misinterpretations, and cultural sensitivity in digital content must be navigated. Sustainability should also be considered as social media trends evolve. Nevertheless, Instagram offers a promising approach to preserving and revitalising indigenous languages in Nagaland, raising awareness, reaching wider audiences, and fostering cultural pride among language speakers. By embracing Instagram as a medium for language promotion, these initiatives ensure the continued relevance and significance of indigenous languages in the digital age.

#### c) Digitalisation on Facebook

The emergence of language-specific Facebook groups, such as "Teach Me Ao Language" (Teach me Ao-Naga Language) and "Chokri Chakhesang Literature," (Chokri Chakhesang Literature) highlights the importance of dedicated online spaces for indigenous language speakers. Facebook has become a widely-used social media platform with a global user base exceeding 2.8 billion people each month, enables users to exchange photos, posts, and engage with their loved ones. Despite facing criticism regarding privacy issues and the spread of misinformation, the platform continues to hold a prominent position in the digital realm, facilitating connections and the dissemination of a wide range of content.



The mentioned language specific groups serve as platforms for language-centric conversations, cultural content sharing, and heritage celebration, contributing to the preservation and revitalization of indigenous languages. By fostering a sense of community and encouraging active participation, these Facebook groups connect indigenous language communities with like-minded individuals, promoting linguistic confidence and a sense of belonging. Through the sharing of cultural content like literature, folktales, music, and artwork, these groups facilitate cultural exchange and preserve the unique heritage associated with indigenous languages. The creation of language-specific groups on Facebook represents a proactive approach to harnessing the potential of digital media for indigenous language revitalization, offering virtual spaces that act as repositories of cultural knowledge and linguistic resources.

By leveraging Facebook's reach and accessibility, these initiatives enhance the visibility, usage, and promotion of indigenous languages, strengthening their presence in the digital realm and beyond. The establishment and growth of these language-specific online communities empower indigenous language speakers, fostering pride, identity, and intergenerational knowledge transmission, ultimately contributing to the revitalization and sustainability of indigenous languages in the digital age.

#### d) Digitalisation on Youtube

YouTube has become a significant platform for preserving and promoting indigenous languages in Nagaland, marking a crucial step in digitising linguistic and cultural diversity. YouTube, a video-sharing and hosting platform under Google's ownership, provides a versatile array of features. Users can upload, watch, rate, and share videos, establish their broadcasting channels, and subscribe to content from other channels. It offers the flexibility of keeping content private or sharing it with a select group of users, which is particularly valuable for Indigenous communities interested in creating and sharing culturally significant materials. Furthermore, YouTube content is easily integrated into various educational and learning platforms, enhancing its utility for educators and learners. Dedicated YouTube channels, such as "Nagamanu Production," (Naga Manu Production, 2021) exemplify the transformative potential of this platform. These channels engage audiences by organising competitions and collaborations while overcoming language barriers through subtitles. However, maintaining and growing a YouTube channel requires consistent effort, technological resources, and audience engagement. Language promoters must navigate these challenges to ensure the sustainability of their digital initiatives. The digitalization of indigenous languages on YouTube in Nagaland serves as a powerful tool for preserving linguistic and cultural diversity, but ongoing efforts are necessary to address the challenges and ensure long-term impact in language preservation initiatives on this platform.

#### e) The Centre for Naga Tribal Language Studies (CNTLS)

The establishment of the Centre for Naga Tribal Language Studies (CNTLS) in 2016 is a significant milestone in the preservation and study of the linguistic and cultural heritage of Naga tribal communities. Focused on the documentation of Naga languages, the centre aims to comprehensively explore and understand various aspects, including culture, tradition,

folklore, and oral narratives (Centre for Naga Tribal Language Studies). Through the creation of a centralised database, the CNTLS facilitates the mapping of linguistic similarities, diversity, and cognate relationships among Naga languages, providing a holistic view of the linguistic landscape in the region.

Beyond linguistic documentation, the CNTLS acknowledges the importance of preserving oral narratives and traditions from all Naga tribes. By capturing and archiving these cultural artefacts, the centre safeguards the intangible cultural heritage for future generations. Additionally, the centre recognizes the significance of Naga performing arts and seeks to create an audio-visual archive, promoting and preserving these artistic expressions. With its comprehensive approach to language documentation and cultural preservation, the Centre for Naga Tribal Language Studies plays a vital role in deepening understanding and appreciation of Naga languages and associated cultural practices. By addressing the urgent need for language documentation and revitalization, the CNTLS contributes to broader efforts in language preservation and cultural revitalization within the Naga region.

## **Conclusion**

Media are increasingly becoming rich sites for studying and theorizing societal processes and cultural practices in local, national, and transnational discursive spaces (Ginsburg, Abu Lughod & Larkin, 2002). Further, scholars have opined that community driven media can aid marginalized sections of the society to raise their voices in defending and protecting their cultural identities, which essentially questions and challenges the hegemonic misrepresentations (Downing & Husband, 2005; Rodriguez, 2001).

In his research on Adivasi Media in India, titled "Empowering Marginalized Voices: A Glimpse into Adivasi Media," Uttaran Dutta highlights the growing significance of contemporary media platforms in enabling Adivasi communities to create and share content in their local languages and dialects, including films, audio-visual materials, and text messages. These platforms play a pivotal role in surmounting linguistic and literacy obstacles, especially for communities whose languages lack widespread recognition and formal scripts.

Dutta's study delves into the active engagement of Adivasi individuals on social media, particularly Facebook. Adivasi users are seen actively participating in various groups, some of which are public, while others maintain a closed privacy setting. These online communities serve as a means for Adivasi people to connect with one another and with like-minded individuals. Examples of such groups include "Adivasi People and Indian Politics" and "Adivasi Yuba Shakti," where internet-based activism flourishes, and calls for the protection of fundamental human rights resonate. Within these groups, both individual members and organizations express scepticism regarding the mainstream media's intentions. Many believe that mainstream media often aligns with the interests of powerful stakeholders, further emphasizing the need for alternative avenues to express the voices and concerns of the Adivasi community.

Similarly, the digitalization of indigenous languages in Nagaland has proven to be a transformative force in the preservation and promotion of Naga linguistic heritage. Using mobile applications, social media platforms, digital archives, and dedicated language centres, Naga communities have harnessed the power of digital technologies to safeguard their languages and foster cultural pride. These initiatives have facilitated convenient access to language resources, bridged communication gaps, and provided immersive learning experiences. However, challenges such as ensuring linguistic authenticity and cultural sensitivity must be addressed. By embracing digital tools and platforms, Naga communities could shape the future of their languages, ensuring their survival and relevance in the digital age. Digitalization has empowered Naga language communities to overcome traditional limitations, expand their reach, and showcase their linguistic heritage to broader audiences. It is crucial to approach digitalization with conscientiousness, valuing authenticity and cultural sensitivity, to maximise its positive impact on the revitalization of Naga indigenous languages. Further research and collaboration are needed to explore effective strategies, evaluate the impact of digital initiatives, and address ongoing challenges to ensure the continued preservation and promotion of Naga linguistic diversity.

Lack of access to digital technologies and the resulting lack of digital literacy skills in marginalized minority communities continue to entrench disadvantage and prevent full participation in contemporary society (InfoXchange & ATKearney 2009). As Warschauer (2003:9) noted more than two decades ago, “the ability to access, adapt, and create new knowledge using new information and communication technology (ICT) is critical to social inclusion in today’s era.” This ‘digital divide’ (Leung 2014; IRCA 2010; Gawne 2015) is also rapidly changing local language ecologies, as language use within the growing digital domain is dominated by English and other majority languages.

\*\*\*\*\*

## References

- Amith, J.D. (2002). What’s in a word? The whys and what fors of a Nahuatl dictionary. In W. Frawley, K. C. Hill & P. Munro (eds.), *Making dictionaries: Preserving indigenous languages of the Americas* (pp. 219-258). Berkeley,CA: University of California Press
- Bhattacharjya, D. (2001). *The genesis and development of Nagamese: Its social history and linguistic structure*, City University of New York ProQuest Dissertations Publishing. Cambridge, MA and London: Harvard University Press.
- Cassels, M. (2019). “Indigenous Languages in New Media: Opportunities and Challenges for Language Revitalization.” *Journal of Linguistic Anthropology*, 29(1), 25-43.
- Chew, K. A. B., Dunham, S. R., Doogan, M., Leighton, C., & Wagner, J. (2022). “Persistence in Indigenous language work during the COVID-19 pandemic.” *AlterNative*, 18(4), 594-604.

- Chokri Chakhesang Literature. (n.d.). *Facebook*. Retrieved April 18, 2023, from <https://www.facebook.com/groups/485686364954713/>
- Clifford, J. 1997. *Routes: Travel and Translation in the Late Twentieth Century*.
- Devy, GN (2023). The Rising Threat to Indian Languages, *Frontline*, <https://frontline.thehindu.com/columns/india-this-side-by-ganesh-devy-our-endangered-tongues-the-rising-threat-to-indian-languages/article66627237.ece>)
- Devy, GN(2023). How Marginalities threatens the survival of indigenous communities. *Frontline*, <https://frontline.thehindu.com/columns/india-this-side-ganesh-devy-how-marginalisation-threatens-the-survival-of-indigenous-communities/article67079018.ece>)
- Dictionary English—Angami Naga. *Glosbe*. (n.d.). Retrieved April 18, 2023, from <https://glosbe.com/en/njm>
- Downing, John D. H. & Husband, Charles. (2005). *Representing “race”: Racisms, ethnicities, and media*. London: Sage.
- Gawne, Lauren. 2015. Language documentation and division: Bridging the digital divide. *Digital Studies / Le champ numérique*. [http://www.digitalstudies.org/ojs/index.php/digital\\_studies/article/view/290/355](http://www.digitalstudies.org/ojs/index.php/digital_studies/article/view/290/355).
- Ginsburg, Faye; Abu-Lughod, Lila & Larkin, Brian. (2002). *Media Worlds: Anthropology on new terrain*. London: University of California Press.
- Hinton, L., & W.F. Weigel. (2002). A dictionary for whom? Tensions between academic and non academic functions of bilingual dictionaries. In W.K. Frawley, K. Hill & P. Munro (eds.), *Making dictionaries: Preserving Indigenous languages of the Americas* (pp. 155-170). Berkeley, CA: University of California Press
- InfoXchange & ATKearney. 2009. *Assessing the economic impacts of digital inclusion*. InfoXchange Australia. [https://www.infoxchange.net.au/sites/default/files/Assessing%20the%20economic%20benefits%20of%20digital%20inclusion\\_0.pdf](https://www.infoxchange.net.au/sites/default/files/Assessing%20the%20economic%20benefits%20of%20digital%20inclusion_0.pdf).
- IRCA. 2010. *Joining the dots: Dreaming a digital future for remote Indigenous communities*. Indigenous Remote Communications Association (IRCA) submission to the Indigenous Broadcasting and Media Sector Review. <http://arts.gov.au/sites/default/files/pdfs/irca.pdf>.
- Lawati, D. D., & Rana, K. (2022). “Limbu Poets’ Experiences of Using Facebook for Promoting Endangered Indigenous Language.” *Journal of Underrepresented & Minority Progress*, 6(1).

- Leung, Linda. 2014. Availability, access, and affordability across ‘digital divides’: Common experiences amongst minority groups. *Australian Journal of Telecommunications and the Digital Economy* 2(2). Article 38.
- Longkumer, Purnungba. (2022, April 15). “Mother Tongue, Once Lost, is Irrecoverable”. *Eastern Mirror Nagaland*. <https://easternmirrornagaland.com/mother-tongue-once-lost-is-irrecoverable/>
- Meighan, P. J. (2021). “Decolonizing the digital landscape: The role of technology in Indigenous language revitalization.” *AlterNative: An International Journal of Indigenous Peoples*, 17(3), 397-405. <https://doi.org/10.1177/11771801211037672>
- Munyadziwa, M. A., & Mncwango, E. M. (2021). “Promoting the Use of Indigenous Languages on Social Media”. *International Journal of Research and Innovation in Social Science (IJRISS)*, 5(5). Retrieved from <https://www.rsisinternational.org/virtual-library/papers/promoting-the-use-of-indigenous-languages-on-social-media/>
- Naga Manu Production. (2021). “Tuthanu-the lost son.” *YouTube*. Retrieved April 18, 2023, from <https://www.youtube.com/watch?v=Z9xZValhTZo>.
- People & Culture. (n.d.). *Nagaland Government*. <https://nagaland.gov.in/pages/people-culture>.
- Rodriguez, Clemencia. (2001). *Fissures in the mediascape: An international study of citizens’ media*. Creeskill, NJ: Hampton Press.
- Speak Tenyidie Project. (n.d.). “Speak Tenyidie Project.” *Instagram*. Retrieved April 18, 2023, from <https://www.instagram.com/explore/tags/speak/>
- Spivak, Gayatri Chakravorty. 1990. *The post-colonial critic: Interviews, strategies, dialogues*. New York: Routledge.
- Spivak, Gayatri Chakravorty. 1995. “Subaltern Studies: Deconstructing Historiography.” *The Spivak Reader: Selected Works of Gayatri Spivak*, ed. Donna Landry and Gerald MacLean. NY: Routledge.
- Sumi Tsashe. (n.d.). “Sumi Tsashe.” *Instagram*. Retrieved April 18, 2023, from [https://www.instagram.com/sumi\\_tsashe/?hl=en](https://www.instagram.com/sumi_tsashe/?hl=en)
- Teach me Ao-Naga Language. (n.d.). “Teach me Ao-Naga Language.” *Facebook*. Retrieved April 18, 2023, from <https://www.facebook.com/TeachMeAoNaga/>

The European Sting. (2022, January 6). "1,500 endangered languages could disappear by the end of the century." *European Sting*. <https://europeansting.com/2022/01/06/1500-endangered-languages-could-disappear-by-the-end-of-the-century/>

UN Human Rights. (2019, October). Many indigenous languages are in danger of extinction. Retrieved from <https://www.ohchr.org/en/stories/2019/10/many-indigenous-languages-are-danger-extinction#:~:text=%22Losing%20these%20languages%20means%20losing%20a%20great%20part,equality%20and%20non-discrimination%20branch%20of%20UN%20Human%20Rights.>

UNESCO (2020, July 12). "UNESCO Launches Report on India's Tribal and Indigenous Languages." *UNESCO*, <https://www.unesco.org/en/articles/unesco-launches-report-indias-tribal-and-indigenous-languages>.

Warschauer, Mark. 2003. *Technology and social inclusion. Rethinking the digital divide.* Cambridge: The MIT Press

Zaveri M. (2019, April 7). *With Indigenous Languages in Steep Decline, Summer Camps Offer Hope.* The New York Times. [nytimes.com/2019/04/07/us/native-languages-decline.html](https://www.nytimes.com/2019/04/07/us/native-languages-decline.html)