

THE RELEVANCE OF LANGUAGE DOCUMENTATION, ARCHIVES AND INDIGENOUS KNOWLEDGE SYSTEMS

Martina C. Uche (Ph.D)

Department of English Language and Literature
Faculty of Arts
Nnamdi Azikiwe University, Awka
mc.uche@unizik.edu.ng
08062515178

Abstract

For generations, historians, archaeologists, anthropologists and biologists have regarded humans as the central figures in the origin of language. The astonishing fact of human history is that they cannot do without language and this has brought about different languages being spoken. These languages have been the source of communication for human beings, and without it, man's existence is irrelevant. There is the need for language documentation to accommodate the future generation. This paper addresses a set of issues related to language documentation that are not often explicitly dealt with in academic publications, yet are highly important for the development and success of this new discipline. This title "The Relevance of Language documentation, archives, and indigenous knowledge systems" explores how language and documentation practices can serve as tools in preserving and revitalizing indigenous knowledge systems. It discusses the relevance of language documentation, archives, and indigenous knowledge systems. It discusses the importance of culturally sensitive documentation method systems; the paper examines the ethical considerations involved in archiving indigenous knowledge. The study was largely library-based and depended exclusively on secondary documents. In relating the research, the researcher adopted the descriptive and explanatory approaches. The study hinges on Linguistic Relativity Theory that was propounded by Edward Sapir (1929) and Benjamin Lee Whorf (1956). By highlighting the need for collaboration between indigenous communities and researchers, this work underscores the necessity of respecting indigenous rights, worldviews, and language as integral elements in the documentation and preservation of their knowledge systems. This study between language, documentation and archives presents an opportunity to reframe knowledge practices, acknowledging indigenous contributions to humanity's collective understanding. The researcher recommends that this type of study should be inculcated in the Nigerian policy so as to make sure that languages are documented both traditionally and digitally for the generations to come.

Keywords: Relevance, Language, Documentation, Language Documentation, Archives, Indigenous, indigenous knowledge Systems

Introduction

Language is far more than a means of communication; it is a repository of collective memory, cultural identity, and traditional knowledge. Each language embodies a distinct "worldview, reflecting the history, values and lived experiences of its speakers" (Harrison, 2007). However, thousands of "indigenous languages are now critically endangered as a result of colonization, globalization, and sociopolitical marginalization (UNESCO, 2021). According to UNESCO's World Atlas of Language, nearly 40% of the world's estimated 7,000 languages are at risk of disappearing within this century (UNESCO, 2021). When a language is lost, the world also loses unique intellectual traditions, oral literature, ecological knowledge and spiritual practices that have been transmitted across generations. In response to these threats, language documentation and archiving have emerged as vital tools for safeguarding linguistic and cultural diversity, people's history, worldview, and identity. Furthermore, language documentation involves systematically recording linguistic data such as vocabulary, grammar, oral histories, and songs, while "archives ensure that this information is stored, curated, and made accessible for research, education, and community use" (Himmelmann, 1998). In a country like Nigeria where several dialects and indigenous languages are in a critical state, it is indeed necessary to develop methods and strategies for documentation and archiving of these languages in digital form. Through this process, we shall be able to collect information about the life, language, culture, history, heritage, customs, rituals, ethnicity, myths, ecology, indigenous knowledge and other aspects of the communities. We shall not only preserve them as valuable resources but also "utilize them in national services like language planning and indigenous society development" (Sallabank, 2012). Therefore, the activities of language documentation will become an integrated part of our social responsibility. Similarly, the activities of documentation and archiving of indigenous knowledge are issues of great ethnographic value, "since proper restoration of indigenous knowledge is directly linked with the preservation of the people's traditional knowledge, priceless histories, ancestral heritages and their unique cultural practices" (Austin and Sallabank,

2017). According to Woodbury (2011), such efforts contribute not only to the scientific study of human language but also to the revitalization and empowerment of indigenous communities seeking to reclaim their heritage.

Equally important and significant are indigenous knowledge systems, which are embedded in local languages. They are often transmitted and preserved through local languages that offer invaluable insights into sustainable living, biodiversity, conservation, and social harmony. When these languages disappear, humanity loses not only words but also alternative ways of thinking and problem-solving that can inform modern science, policy, and education. “These systems represent complex bodies of knowledge about environment, resource management, health and social organization that have been refined over centuries” (Battiste, 2002). Many scholars argue that “the erosion of indigenous languages threaten the continuity of these knowledge systems, leading to an irreplaceable loss for both local communities and global humanity” (Maffi, 2005). Preserving languages and indigenous knowledge therefore, is not a cultural imperative but also a contribution to sustainable development and ecological resilience.

The modern concept of “language documentation has been modified to a great extent to include many new challenges, aspects and issues” (Amery, 2009; Austin 2013). Yet, it is relevant for indigenous knowledge. The relevance of language documentation, archives and indigenous knowledge systems thus extends far beyond linguistic preservation. Together, they serve as interconnected pillars that sustain cultural diversity, promote intercultural understanding, and contribute to global sustainability goals. By recognizing and investing in these efforts, societies can ensure that the voices, wisdom, and worldviews of indigenous peoples continue to inform and enrich humanity’s collective future.

Statement of the problem

Languages are more than tools for communication. They are vital to the people’s history, identity and indigenous knowledge systems. Across the world, however, many indigenous languages are endangered or facing extinction due to globalization, cultural assimilation, migration and lack of intergenerational transmission. The loss of these languages inevitably leads to the erosion of invaluable indigenous knowledge, such as ecological wisdom, medicinal practices, oral histories, and cultural philosophies that have been transmitted through language over centuries. Despite the growing recognition of the importance of language documentation and archiving, many indigenous communities lack the resources, institutional support, and technical expertise required for systematic preservation. Existing documentation projects are often fragmented, underfunded, or disconnected from the communities they aim to serve. Consequently, archival systems are sometimes designed with western epistemological frameworks, which may not adequately reflect the culture and spiritual dimensions embedded in indigenous language and knowledge systems. This mismatch limits the accessibility and usability of such archives for indigenous communities themselves. Therefore, there is an urgent need to explore the relevance of language documentation and archiving as mechanisms for safeguarding indigenous knowledge systems. Understanding how language documentation and archives can support, sustain and revitalize indigenous knowledge system is therefore essential for promoting cultural continuity, educational development, and epistemic justice in indigenous communities in Nigeria.

Conceptual Review

It is germane, at this juncture to discuss some operational concepts in this study so as to enhance the reader’s understanding. They are Relevance, language, documentation, Language documentation, archives, indigenous and indigenous knowledge systems.

Relevance

Merriam-Webster’s collegiate Thesaurus (1988), defines relevance as “account, advantage, applicability, appropriateness, fitness, service, serviceability, usefulness, utility”. This means that relevance can also be called an advantage on something. The word, relevance is the quality of being closely connected or appropriate to a particular matter at hand. Similarly, it refers to how something directly applies to, relates to, or is useful in a discussion, situation, or topic. Relevance refers to the importance, usefulness, or meaningful connection that language documentation, archives, and indigenous knowledge systems have both to the communities involved and to broader society. To this topic, relevance is important because it is useful to what is being discussed.

Language

Language is a body or system of words and phrases used by large community or by a people, a nation or a group of nations. “It is at the heart of all things human” (O’Grady and Archibald, 2009). We use it when we are talking, thinking, reading, writing and listening. It is part of the social structure of our communities. Language is not just

a part of us, it defines us. All normal human beings have at least one language, and it is difficult to imagine much significant social, intellectual or artistic activity taking place without the opportunities for communication offered by language.

Documentation

Documentation is the process of “documenting, organizing, storing and retrieving information in all forms, in order to make it available for use” (Hutchins, 1978). In this definition, attention is given to the systematic process of managing information which may include oral, written or visual data. Consequently, documentation refers to the systematic collection, “classification and preservation of records, data, or materials for reference and research purposes” (UNESCO 2002). This definition highlights documentation as a preservation practice ensuring that knowledge and heritage including indigenous materials are safeguarded for future generations. Furthermore, Language documentation is the creation of a “lasting, multipurpose record of a language ((Himmelman, 1998)). This definition is crucial for linguistic and indigenous studies.

Language Documentation

Language documentation, known also as documentary linguistics, is the subfield of linguistic that deals with creating multipurpose records of language through audio and video recording of speakers and signers and with annotation, translation, preservation, and distribution of the resulting materials. Documentation of language is the process by which endangered languages can be preserved for the next generation.

Archives

As a discipline, “archiving is often presented in terms of the competing goals of preservation and access” (Green, 2003). The former goal – preservation – is the more readily understood of the two: materials must be stored in a way that minimizes degradation over time. In the digital realm there is the added challenge of ensuring that not only will the digital bits survive, but also that they will be interpretable in the future. These challenges have been met through “the development of open standards and an emphasis on the notion of PORTABILITY, namely, the ability for digital language resources to retain their integrity across varied computing environments and over time” (Bird and Simons, 2003). We are now well aware that a Microsoft Word document is much less portable than a plain text document. We understand the distinction between presentation formats, which have utility for making resources accessible, and archival or preservation formats, which may be less accessible but are more robust (Johnson 2005, Austin 2006). In sum, we have made a lot of progress in the preservation of (digital) language documentation. The issue of access remains less well understood.

Oxford English Dictionary defines archives as “a collection of historical documents or records providing information about a place, institution, or group of people”. This definition focuses on the practical aspect of archives as collections of historical records used for reference or research. Archives are the “documentary by-products of human activity retained for their long-term value. They record, regardless of date, form or medium created, received and maintained by organization and individuals in the course of personal and institutional activity” (UNESCO, 1997). At the same time, archive is a place in which public records or historical materials (such as documents) are preserved. They are records that have been selected for permanent or long-term preservation on the grounds of their enduring cultural, historical or evidentiary value. Archival records are normally unpublished and almost always unique, unlike books or magazines of which many identical copies may exist.

Indigenous

Indigenous is formed from a Latin word *indigna* which means “native to the country” and it refers to the earliest known people of a region or country. It is often used to describe the “remaining population of a place that was colonized by a non-dominant group” (<https://www.law.cornell.edu>). Furthermore, indigenous is also belonging to a particular place rather than coming to it from somewhere else (<https://www.oxfordlearnersdictionaries.com>). In the same vein, indigenous means originating or occurring naturally in a place, native. It also means people inhabiting or existing in a land from the earliest times or from before the arrival of the colonists. Indigenous peoples are those who have “historical continuity with pre-colonial societies that developed on their territories, who consider themselves distinct from other sectors of the societies now prevailing on those territories, and who form at present non-dominant sectors of society” (United Nations, 2004).

Indigenous knowledge systems

Indigenous knowledge systems are an integrated pattern of human knowledge, beliefs, and behavior. It is a “conglomeration ...a redemptive, holistic, and transcendental way of human experience with the cosmos...”

(International Journal of Advanced Academic Studies). However, indigenous knowledge system is a compendium of information, practices, and beliefs developed and passed from time immemorial by local societies. It encompasses “skills and philosophies that uphold communal histories and interactions” (First International Multidisciplinary Conference on Indigenous knowledge systems”). Still yet, indigenous knowledge systems mean the understandings, skills, and philosophies developed by societies with long histories of interaction with their natural surroundings... for rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life. This knowledge is “integral to cultural complex that also encompasses language systems of classification, resource use practices, social interactions, rituals and spirituality” (Inter-Agency Network for Education in Emergencies).

Theoretical Framework

This study is anchored on Linguistic Relativity theory. This theory provides a conceptual basis for understanding how language documentation and archival practices contribute to the preservation and transmission of indigenous knowledge systems. This Theory was propounded by Edward Sapir (1929) and Benjamin Lee Whorf (1956), the theory posits that language shapes the way individuals perceive, categorize, and interpret their world. It underscores that language is not only a communication tool but a worldview repository, encapsulating ecological wisdom, cultural norms and social identities. Therefore, documenting indigenous languages is not merely about preserving words or grammar, but about safeguarding the unique conceptual and cognitive systems embedded in those languages. The loss of the language, represents a loss of an entire worldview and body of traditional knowledge. Other related theories are: The Indigenous Knowledge systems Theory which emphasizes that indigenous peoples possess complex, holistic systems of knowing that are context-specific, orally transmitted, and collectively owned. These knowledge systems are often expressed and preserved through language, storytelling, songs, proverbs, rituals, and other cultural practices, therefore, applying IKS theory allows this study to interpret language documentation as a form of cultural continuity and epistemic sovereignty, ensuring that indigenous voices and knowledge remain central in research, education, and policy formulation. It also recognizes the need for community participation and ethical collaboration in documentation and archival processes, aligning with indigenous methodologies that respect relational accountability and cultural protocols. Similarly, Cultural Heritage Preservation Theory which is drawn from heritage and archival studies (e.g. Lowenthal, 1998, Smith, 2006) highlights the importance of preserving both tangible and intangible heritage for identity formation and intergenerational knowledge transfer. In this framework, archives are seen not merely as static repositories but as living institutions that facilitate the active transmission of culture and memory. By situating language documentation within the broader context of cultural heritage preservation, this study underscores the interdependence between linguistic data, archival practices, and cultural sustainability. The theory supports the argument that effective archiving and documentation safeguard not only linguistic diversity but also the cultural resilience and continuity of indigenous communities.

These three theories complement each other to form a holistic lens for this study. Linguistic Relativity explains the cognitive and cultural value of indigenous languages. Indigenous Knowledge Systems theory situates language within community-based epistemologies. Cultural Heritage Preservation theory connects documentation and archives to long-term cultural sustainability. Together, they provide a comprehensive understanding of why language documentation and archival practices are vital for protecting indigenous knowledge systems not as isolated activities, but as interconnected processes of cultural empowerment, decolonization and heritage preservation.

Purpose of the Study

The purpose of the study is to:

1. Examine the relevance of language documentation and archival practices in sustaining indigenous knowledge systems.
2. Highlight the importance of culturally sensitive documentation methods
3. Explain the ethical considerations involved in archiving indigenous knowledge systems.

Research Questions

1. What are the relevancies of language documentation, archives and indigenous knowledge systems?
2. What is the importance of culturally sensitive documentation methods?
3. What are the ethical considerations involved in archiving indigenous knowledge systems?

Methodology

This study adopts a qualitative research design anchored in descriptive and interpretative approaches. The qualitative design allows for an in-depth understanding of cultural and linguistic contexts rather than statistical generalization. The study relies on secondary data drawn from textbooks, archival materials, scholarly articles, policy documents, reports from linguistic and cultural institutions like (UNESCO, national archives, local or cultural centers) and ethnographic records related to indigenous communities.

The relevancies of language documentation, archives and indigenous knowledge systems

When we ask about relevance of these things, we are really asking: why do they matter? What value do they bring? How are they connected to cultural, social, educational, or scientific goals? To this effect, Language documentation is the systematic recording and analysis of languages particularly those at risk of extinction. According to Himmelmann (1998), Language documentation serves as a “lasting multipurpose record” of linguistic practices and cultural expressions. It brings about the recording and analysis of languages, especially endangered ones. It helps in the preservation of heritage, this means that it safeguards unique ways of thinking, speaking, and understanding the world that are encoded in a community’s language.

Its relevance extends beyond linguistics: it safeguards intangible heritage, strengthens cultural identity, and supports revitalization programs. For indigenous communities, “documented materials such as oral narratives, songs and rituals embody both linguistic structures and worldview” (Austin and Sallabank, 2018). Hence, language documentation is not only about preserving words but about maintaining living traditions and epistemologies. Furthermore, on revitalization, documentation helps indigenous and minority groups revive and teach their language to new generations. Consequently, in its academic value, linguists, anthropologists, and historians use documented materials to study human cognition, culture and history. Cultural identity: language is a core part of identity, documenting it supports self-determination and pride in one’s heritage.

Relevance of Archives and cultural continuity

Archives are where recorded materials are stored, managed, and made accessible. They provide institutional and digital infrastructure for storing and managing documented materials. Nathan (2010) notes, “archives act as custodians of linguistic and cultural memory, ensuring that valuable recordings and texts remain accessible to future generations”. They are relevant because: they protect cultural data by ensuring long-term preservation of recordings, stories, songs and oral histories. Communities and researchers can retrieve linguistic and cultural materials for education or revitalization. They ensure continuity: archives bridge past and future, maintaining intergenerational knowledge. They promote collaboration: digital and community-based archives allow indigenous communities to control how their materials are shared and used. They enable both academic research and community-driven revitalization. In recent years, “indigenous-controlled archives have gained significance for their emphasis on ethical data management, cultural protocols, and community ownership” (Christen, 2011). Such archives reaffirm indigenous sovereignty over their cultural heritage.

Relevance of indigenous knowledge systems

Indigenous knowledge systems encompass the philosophical, practices, and worldviews that have guided indigenous people for centuries. Scholars such as Battiste (2002) and Nakata (2007) emphasize that “these systems represent valid and dynamic bodies of knowledge that interact with, rather than oppose, western epistemologies”. Indigenous knowledge systems are the collective wisdom, practices, and worldviews of indigenous peoples. They are relevant because: they offer sustainable solutions: many indigenous practices reflect deep understanding of local environments and sustainable living. They enrich global knowledge by providing alternative perspectives to western scientific paradigms, especially in ecology, medicine, and social organization. Similarly, they strengthen cultural resilience: valuing indigenous knowledge affirms the legitimacy of indigenous ways of knowing and being. They are embedded in language because, language and knowledge are intertwined – losing a language often means losing access to cultural wisdom and worldview.

These three elements: language documentation, archives, and indigenous knowledge systems are deeply connected: documenting language helps capture indigenous knowledge expressed through oral traditions, stories, and vocabularies. Archiving ensures that, these materials are preserved and accessible for future generations. Recognizing the relevance of these processes supports cultural survival, education, and decolonization efforts. In summary, the relevance of language documentation, archives and indigenous knowledge systems lies in their role in preserving, protecting, and promoting cultural heritage, supporting identity and education, and contributing to global knowledge diversity. They are not just academic exercise – they are vital to the survival and empowerment of indigenous communities.

What is the importance of culturally sensitive documentation methods systems?

According to American Psychological Association (2017), culturally sensitive documentation methods system lies in its ability to ensure that information is recorded, interpreted, and used in ways that respect cultural differences, reduce bias, and improve outcomes especially in fields like healthcare, education, social work, research, and community development. Similarly, cultural beliefs, values and communication styles influence how people describe experiences, symptoms, needs or events. Furthermore, it captures the true intent and context of information and reduces misinterpretation caused by cultural assumptions, it ensures that records reflect people's realities, not stereotypes.

In the same vein, culturally sensitive documentation systems improve equity and inclusion by ensuring that marginalized and minority cultural groups are fairly represented in records and data systems. When cultural differences are ignored, documentation may reinforce systemic inequalities and exclude important perspectives. According to Denzin et al, (2008), culturally responsive methods support social justice and inclusive decision-making. It does this by recognizing diverse languages, traditions and worldviews. It avoids culturally biased terminology and also ensures that underrepresented groups are fairly and respectfully documented.

Consequently, culturally sensitive documentation also plays a critical role in building trust and supporting ethical practice. Smith (2012) opines that "individuals and communities are more likely to engage honestly with services when documentation respects cultural values, informed consent and confidentiality norms". When people see that their culture is respected and documented, they are more likely to share accurate and complete information. The level of trust between professional and communities increases. Similarly, participation and collaboration improve. This emphasizes the fact that trust is critical in sensitive contexts like healthcare, education and social services.

In addition, culturally sensitive documentation helps to preserve knowledge and heritage, particularly for indigenous communities. This is because respectful documentation practices "protect traditional knowledge, prevent cultural exploitation, and recognize community ownership of cultural information" (UNESCO, 2017). When documenting community knowledge, histories, or practices, cultural sensitivity protects intellectual and cultural property, prevents misuse or misappropriation and ensures community consent and proper representation.

Conclusively, culturally sensitive documentation methods system is essential because it ensures respect, accuracy, fairness, effectiveness. It improves trust, supports ethical practice, enhances decision-making, and ultimately leads to better outcomes for individuals and communities across diverse cultural contexts.

What is the role of archives in safeguarding linguistic and cultural heritage within indigenous communities?

Archives play vital roles in safeguarding linguistic and cultural heritage within indigenous communities by preserving, protecting and transmitting traditional knowledge, languages and cultural expressions. Indigenous languages are central to identity, worldview, and cultural continuity, and archival collections such as oral histories, audio recordings, written texts and ceremonial documentations help prevent the loss of these languages, many of which are endangered (UNESCO, 2011).

Archives also serve as repositories of cultural memory, preserving stories, songs, genealogies, and customary practices that are often passed down orally. By documenting these materials, "archives support intergenerational knowledge transfer and help maintain cultural continuity despite the impacts of colonization, displacement, and assimilation policies" (Smith, 2012).

Consequently, archives contribute to cultural revitalization and language reclamation efforts. Indigenous communities use archived materials to revive traditional languages, develop educational resources, and "strengthen cultural identity among younger generations" (Harrison, 2007). Community-controlled and participatory archival models ensure that indigenous peoples retain authority over how their cultural materials are described, "accessed and used, aligning with principles of self-determination and cultural sovereignty" (Christen, 2011).

Archives play an ethical role by recognizing indigenous intellectual property rights and respecting cultural protocols. Culturally responsive archival practices help prevent misuse, misinterpretation or exploitation of indigenous knowledge while “ensuring that sensitive materials are handled according to community values” (First Archivists Circle, 2007).

Archives are important for protecting indigenous languages and cultural heritage. They help preserve stories, traditions and knowledge so they can be passed on to future generations. When archives respect indigenous values and give communities control over their materials, they support cultural identity, language revitalization and self-determination. Overall, archives play a key role in keeping indigenous cultures alive and strong.

Conclusion

This article is about “The Relevance of Language Documentation, Archives and indigenous knowledge Systems”. Language documentation and archives play vital roles in safeguarding the world’s linguistic diversity and in sustaining indigenous knowledge systems. As languages embody the histories, worldviews, values and intellectual traditions of their speakers, their loss signifies not only the disappearance of words and grammar but also the erosion of unique ways of knowing and interpreting the world. Through systematic documentation and well managed archives, endangered languages can be preserved, revitalized and made accessible for both present and future generations. Furthermore, indigenous knowledge systems often transmitted orally through language-are deeply interconnected with environmental management, healthcare practices, conflict resolution, and cultural identity. Preserving these knowledge systems through language documentation ensures that indigenous communities retain ownership of their heritage while also contributing valuable insight to global discussions on sustainability, development and cultural diversity.

Language archives therefore serve not merely as repositories of data, but as living resources that empower communities, support education and research, and promote intergenerational knowledge transfer.

Furthermore, documenting and storing our languages bring about economic gains like job creation, documented languages can be used to produce educational materials, story books, radio or TV programs and digital content. Yet still, documented languages can be integrated into mobile apps, AI systems, and language learning platforms. This promotes inclusion in the global digital market. Similarly, archived data supports academic research which can lead to policy improvement, technological development and economic planning. It is also important to know that proper records reduce land disputes, inheritance conflicts and administrative errors thereby saving money and time. National archives attract scholars and tourists, contributing to revenue generation.

Consequently, indigenous knowledge systems refer to traditional knowledge about farming, medicine, environment, and governance. Indigenous farming methods improve soil fertility, crop preservation, climate adaptation that strengthen food security and reduce import dependency. Herbal medicine knowledge contributes to pharmaceutical research, local healthcare businesses and export of national products and environmental sustainability. At the same time, indigenous environmental practices prevent land degradation, overfishing, deforestation that protects long-term economic resources. However, indigenous crafts, music and oral traditions support fashion industries, film production and cultural exhibition. In conclusion, the relevance of language documentation, archives and indigenous knowledge systems lies in their collective capacity to preserve cultural heritage, strengthen community identity, and foster inclusive knowledge production. In other words, this topic is economically important because, it connects language, archives, culture and tradition. Investing in these areas are essential for promoting linguistic justice, cultural continuity and respect for indigenous voices in an increasingly globalized world.

Recommendations

Language documentation, archives and indigenous knowledge system have come to stay and Nigerians have accepted them as their own. Therefore, the researcher recommends that:

1. Indigenous communities should be actively involved in all stages of language documentation and archiving project.
2. Community-led initiatives should ensure cultural sensitivity, accuracy and respect for local norms while also promoting ownership and sustainability of documented materials.
3. Government at all levels, academic institutions and cultural organizations should provide adequate funding, policies and legal frameworks that support language documentation, archives and the protection of indigenous knowledge systems.
4. Indigenous languages and knowledge systems should be incorporated into formal and informal educational curricula to enhance language transmission to younger generations.

5. Modern digital tools should be used to document, store and disseminate linguistic and indigenous language materials.
6. Linguists, anthropologists, archivists, historians, and indigenous knowledge holders should collaborate to produce comprehensive and context-sensitive documentation. Such collaboration will help to enrich the quality and the relevance of the archived materials.
7. There should be workshop and training for those handling documentation and archives so that learners should be interested in taking the work serious.

References

- Amery, R. 2009. Phoenix or Relic? Documentation of Languages with Revitalization in Mind. *Language Documentation and Conservation*. 3(2): 138-148.
- American Psychological Association (2017). Multicultural guidelines: An ecological approach to context, identity, and intersectionality.
- Austin, Peter K. 2006. Data and language documentation. In Jost Gippert, Nikolaus Himmelmann and Ulrike Mosel (eds.) *Essentials of Language Documentation*, 87-112. Berlin: Mouton de Gruyter.
- Battiste, M. (2002). *Indigenous knowledge and pedagogy in First Nations education: A Literature review with recommendations*. National Working Group on Education and the Minister of Indian Affairs.
- Bird, Steven and Gary Simons. 2003. Seven dimensions of portability for language documentation and description. *Language* 79, 557-82.
- Chirsten, K. (2011). Opening archives. Respectful repatriation. *The American Archivist*, 74(1), 185- 210.
- Conathan, Lisa. 2011. Archiving and language documentation. In Peter K. Austin and Julia Sallabank (eds.), *The Cambridge Handbook of Endangered Languages*, 235-54. Cambridge: Cambridge University Press.
- Denzin, N. K., Lincoln, Y. S., and Smith, L. T. (2008). *Handbook of critical and indigenous methodologies*. SAGE publications.
- First Archivists Circle. (2007). *Protocols for Native American archival materails*.
- Green, David. 2003. *The NINCH Guide to Good Practice in the Digital Representation and Management of Cultural Heritage Materials*. New York: Humanities Advanced Technology and Information Institute, University of Glasgow and National Initiative for a Networked Cultural Heritage, New York University.
- Harrison, K. D. (2007). *When languages die: The extinction of the world's languages and the erosion of human knowledge*. Oxford University Press.
- Himmelmann, N. P. (1998). *Documentary and descriptive linguistics*. *Linguistics*, 36(1), 161-195.
- Hutchins, W. J. (2025) Information science: A short Introduction. *International Journal of Advanced Academic Studies* 7(4):). allstudyjournal.com.
- Inter-Agency Network for Education in Emergencies
- Maffi, L. (2005). Linguistic, cultural and biological diversity. *Annual Review of Anthropology*, 34, 599- 617.
- Merriam-Webster's collegiate Thesaurus* (1988). A merriam-webster, incorporated: springfield, USA.
- O'Grady, W. and Archibald J. (2009). *An introduction contemporary linguistic analysis*. 6th ed. Pearson Longman: Toronto.
- Oxford English Dictionary (OED, 2023 edition).
- Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.
- The Concept First International Multidisciplinary Conference on Indigenous knowledge systems
- UNESCO (1997). *General information programme and UNISIST, Guidelines on preservation and conservation policies in the Archives and Libraries Heritage*.
- UNESCO 2002 Memory of the world programme Guidelines. AI
- UNESCO. (2021). *World Atlas of Languages*. United Nations Educational, Scientific and Cultural Organisation.
- Woodbury, A. C. (2011). "Language documentation". In P. K. Austin and J. Sallabank (Eds.), *The Cambridge handbook of endangered languages* (pp. 159-186). Cambridge University Press.
- Sallabank, J. 2012. From language documentation to language planning: not necessarily a direct route. In: Seifert, F.; Haig, G.; Himmelmann, N.P.; Jung, D.; Margetts, A. and Trilsbeek, P.(eds.) *Potentials of Language Documentation: Methods, Analyses, and Utilization*. Honolulu: University of Hawaii Press. Pp. 118-125.
- United Nations, (2004) The concept of indigenous Peoples, UN Department of Economic and Social Affairs (UN DESA).

- United Nations Educational, Scientific and cultural organization (2011). *Atlas of the world's language in danger* (UNESCO).
- United Nations Educational, Scientific and cultural organization (UNESCO) (2017). *Ethical principles for safeguarding intangible cultural heritage*. (UNESCO).
- World Health Organization (2010). *Framework for action on interprofessional education and collaboration practice*. WHO.
(<https://www.law.cornell.edu>).
(<https://www.oxfordlearnersdictionaries.com>).