

Celtic Languages in the Face of Linguistic Power: Unraveling The Mechanisms of the Disappearance of Minority Languages and the Impact of the English on Language Extinction.

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ABSTRACT: As well as being a means of communication, language is an essential link that connects people, cultures, and places, encompassing an extraordinary diversity unique to the human species. In this sense, this work sought to investigate the complex web that involves the extinction of minority languages, focusing on the Celtic languages Cornish and Manx, respectively considered extinct in 1777 and 1974. Using a sociolinguistic approach, extensive bibliographical research was carried out to investigate the mechanisms that led to the threat or extinction of these languages, exploring the economic, educational, geographic, cultural, and political factors involved in this topic. The study historically contextualized the progressive loss of Celtic languages, once predominant in Europe, contrasting with the profound impact on cultural and linguistic transformation as English ascended globally. Finally, the relevance of preserving and revitalizing these languages as a sociocultural heritage in these communities was also emphasized.

Keywords: Sociolinguistics. Linguistic revitalization. Linguistic imperialism. English language. Celtic languages.

I. INTRODUCTION

Language is more than a means of communication; It is the essence of culture, a common thread that connects us to identities, peoples, and civilizations. Linguistic diversity reflects a complex web of relationships between language, culture, and identity and is one of the richest characteristics of the human species. Languages, far from being mere codes, play a crucial role as bridges that allow us access to different peoples and their cultures, promoting mutual understanding. Ultimately, it mirrors society, revealing who we are, where we came from, and where we can go (European union 2023; Bizzocchi 2021).

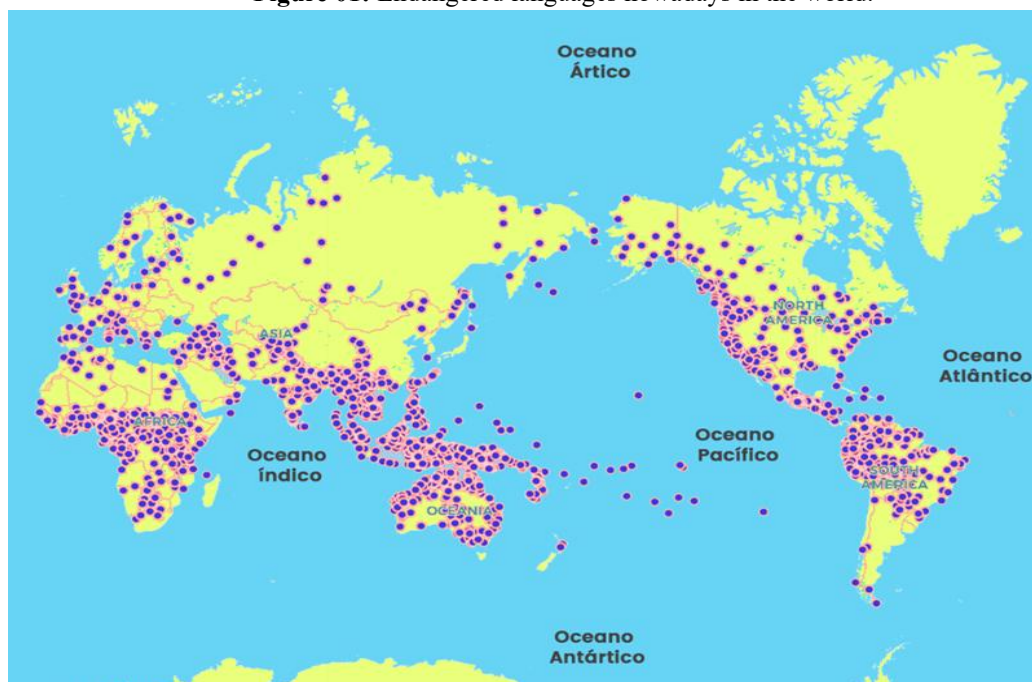
In this context, *sociolinguistics* emerges as a field that seeks to unravel the complex relationships between language and society. Sociolinguistics focuses on the actual use of language, exploring the intricate connections between its structure and the social and cultural aspects surrounding its production. It reminds us that language is a social institution, inseparable from the cultural and historical context that permeates it (Cezario & Votre, 2011)

Given the vast linguistic plurality in the world, it is estimated that there are currently more than 7,000 distinct languages. Janson (2015) reminds us that this revolution called "language" is nothing new in human history and has existed for at least 2 million years. It is a distinctive trait that differentiates man from other animals,

allowing us to convey messages with any degree of complexity efficiently and in fractions of a second. However, this number steadily declines, threatening diverse peoples' linguistic and cultural richness.

Data from UNESCO's (United Nations Educational, Scientific and Cultural Organization World Atlas of Languages) in 2023 show that about 1500 languages are at imminent risk of losing their speakers and going into total disuse (Figure 01). In line with this, almost half of the languages are threatened with extinction, with most of them having less than 1,000 remaining speakers (Eberhard *et al.*, 2023).

Figure 01: Endangered languages nowadays in the world.



(Source: Adapted from Ethnologue, 2023)

In a multicultural and increasingly globalized planet, this article sought to explore the problem of the disappearance of Celtic languages, with a particular focus on the *Manx* and *Cornish* languages, considered extinct respectively in the years 1777 and 1974. From this perspective, factors that can lead to *linguistic extinction* were analyzed, including economic globalization in the educational context and the issues of migration and cultural assimilation. In addition, the impact of the English language and how it emerges as a predominant influence on the identity of languages that are currently in the process of extinction was examined. To understand these complex events, historical-political-social factors were discussed, such as the geopolitics of English and *linguistic imperialism*, demonstrating how language can be used as a tool of power and domination, based on authors such as Bizzocchi (2021), Janson (2015), Crystal (2000), Phillipson (1992), Rajagopalan (2005), Pennycook (1994), Grenoble (2021), among others.

Finally, this article sought to illuminate the accelerated disappearance of many languages worldwide, including Celtic languages, and reflect on the relevance of revitalizing and preserving linguistic and cultural diversity in an increasingly globalized world.

II. THE DEATH OF MINORITY LANGUAGES

Before delving into the intricacies of this delicate topic, it is crucial to understand what makes a language "minority" and how it can come to that name. In its most elementary sense, as Grenoble and Singerman (2014) pointed out, we can describe a minority language as spoken by less than half of the population in a specific region, state, or country. However, it must be clarified that a language can be a majority in one context and a minority in another; for example, Spanish is a majority language in many countries, especially in Latin America, but in the

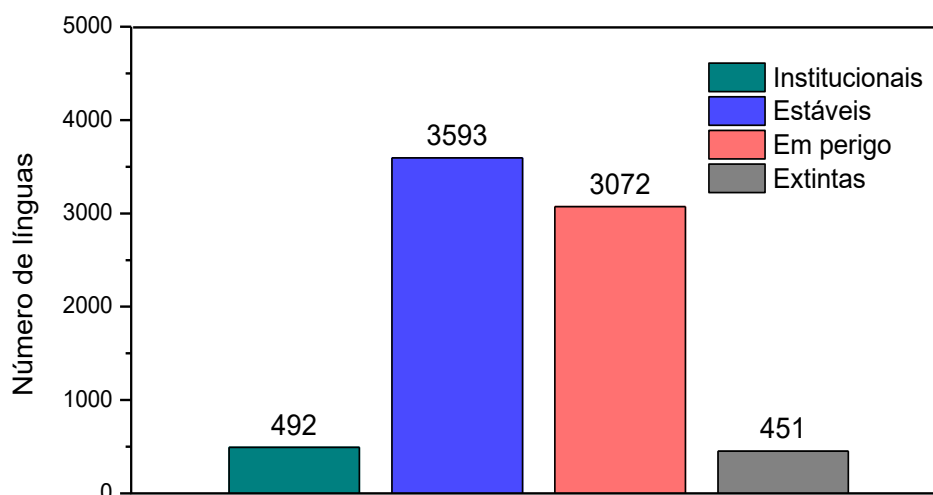
United States – generally speaking, it is spoken by the minority. Moreover, this definition is not a mere matter of numbers since it is linked to factors of socioeconomic and political prestige (Grenoble & Singerman, 2014). French, for example, may be a minority in certain nations, but it is often associated with economic and educational progress. In contrast, languages such as Ainu in Japan face stigmatization for not having such a global status (Grenoble & Singerman, 2014). Thus, the concept of minority language must be considered in addition to the number of speakers and its social, political, and economic functions, regionally and globally.

In this context, minority languages are the ones that suffer the most from the danger of death and have raised widespread concern, not only among linguists and anthropologists but all those interested in the issues of cultural and linguistic identity (Crystal, 2000). It is estimated that less than 500 of the approximately 7,000 languages worldwide are "safe" from the threat of extinction (Eberhard *et al.*, 2023). Thus, the prediction is that by the end of the twenty-first century, a select group of languages considered important will dominate the global linguistic landscape (Crystal, 2000) – a gloomy projection for linguists and advantageous for capitalism (Bizzocchi, 2021)

The death or extinction of a language occurs due to the lack of native speakers, that is, when there are no more living speakers or descendants who use it as a first or second language (Grenoble & Whaley, 2005; Foltz, 2015). Samar and Bhatia (2017) also add that the transition from a spoken language to an extinct language usually involves a gradual process of substitution, except in cases where sudden death can occur due to genocide, for example. Thus, languages in the process of extinction can be understood as those being used less and less by a small number of people, making them vulnerable to extinction (Samar & Bhatia, 2017).

According to the Ethnologue database (2023), there are currently 451 extinct languages, while 3,045 languages are threatened with extinction, and another 3,593 are considered stable, in addition to 492 institutional languages (Figure 02). Languages can be regarded as stable when all children in the community still learn and use the language (Eberhard *et al.*, 2023). If this situation changes, stable languages will still have the possibility of declining until they are threatened. On the other hand, institutional languages are less likely to be threatened – as governments, schools, the media, and others often use them. Alarming, linguists predict that half of the more than 7000 languages spoken in the world today will disappear over the 21st century – a rate of language extinction that surpasses even the most negative estimates regarding the extinction of biological species (Bizzocchi, 2021).

Figure 02. Linguistic vitality worldwide.



(Caption: **Institutional** — The language has developed to the point where institutions inside and outside the community use it; **Stable** — Formal institutions do not support the language, but it is still legally assured to be used and learned by all children; **Endangered** — It is no longer the law for children to learn and use this language; **Extinct** — The language is no longer used, and no one retains a sense of ethnic identity associated with the language.)

(Source: Adapted from Ethnologue, 2023)

To better illustrate just how chaotic this is, according to a statement from the United Nations Environment Programme (UNEP), the disappearance of a language and its cultural context is equivalent to burning a unique book on nature. Because of the above, it is paramount to understand the mechanisms that govern the process of death and replacement of a language since many factors may be involved. From the absence of language teaching, through the problem of migration and cultural assimilation, in addition to the impact of the English language presented through its geopolitics and linguistic imperialism (Phillipson, 1992; Crystal, 2005; Le Breton, 2005; Rajagopalan, 2005).

III. FACTORS CAN CONTRIBUTE TO THE EXTINCTION OF A LANGUAGE

3.1. Economic Globalization

As Joshi (2009) outlined, economic globalization represents the growing interdependence of national economies worldwide, driven by the rapid flow of goods, services, technology, and capital across borders. This global interconnectedness is a hallmark of contemporaneity, extending to the globalized market economy, individual ways of life, and cultural practices. In addition, it manifests itself in forms of communication, languages, and changes in linguistic patterns (Archanjo, 2015).

In this context, the impact of economic globalization is particularly evident in the linguistic domain. As highlighted by Bourdieu (1991), language takes the form of symbolic capital and exerts unequal power relations in society. English, in particular, is recognized as a global lingua franca of economic and political prestige, being adopted as a first language in many countries. This prestige is constantly reinforced by those who seek social advancement and wish to associate themselves with the status that the English language holds on the world stage.

The importance of this symbolic capital grows when influential groups or nations validate it. However, this rise of English and other dominant languages has significant implications for declining local languages (Bizzocchi, 2021; Janson, 2015). A practical example can be found in societies where English is adopted as a second language. English-speaking individuals are often seen as more connected to a world of global opportunity in these societies. Those who only speak their native language may perceive their language as marginalized or practically absent in academic, institutional, media, and sporting contexts (Bourdieu, 1991; Lacoste & Rajagopalan, 2005). In this perspective, the desire to acquire prestige and influence in society leads many individuals to use languages that can offer social, economic, or political advancement, be it English, French, or any other that results in a decline in the fluency of their native language, whether partial or total.

To this end, governments and international communities, such as the European Union, work to promote language policies that serve the interests of their communities, aiming to drive economic growth and social transformation through education, mobility, and employability in member countries, passing through a whole range of institutions (educational, religious, military) and domains such as the media and the corporate business world, reaching the family level (Archanjo, 2015; Spolsky, 2009; Spolsky, 2012).

Therefore, these governments end up adopting languages "that have market value" (English, French, Spanish, or Portuguese), which fosters the decline of other minority languages (Archanjo, 2015).

3.2 The Role of Education

The lack of formal education in a language is one of the main factors contributing to its extinction since it impairs the transmission of knowledge and culture. The lack of teaching in a native language can also contribute to its extinction because, without proper transmission and learning, future generations will not be fluent in the language and will stop using it in their daily lives, leading to its disuse and eventual disappearance.

For Nino-Murcia (2004), in Peru, there is a widespread belief that English proficiency is crucial for technological progress, employment opportunities, national development, and international travel. As a result, there is an increasing focus on teaching English in public and private schools. This creates a conflict, often rooted in historical anxieties related to race and class, as people try to balance the desire for social mobility and preserve local languages (Nino-Murcia, 2003). However, it is worth noting that this idea is not only widespread in Peru;

English connects us to a technological world and facilitates several things, including job opportunities. This link is rooted in a complex historical and political process that accompanied the evolution of the language – a subject that will be discussed in more depth in the following sections.

In education systems, the predominant use of an alternative language in the media can lead to the suppression of local languages. The lack of educational resources and literature in regional languages hinders the intergenerational transmission of these languages (Pappuswamy, 2019). For Bourdieu (1991), legitimizing a language (or language as a social practice) happens through state institutions and education. Education is central to symbolic capital's social and cultural reproduction and the imposition of a given symbolic order.

According to the Global Education Monitoring Report (Unesco, 2023), about 40% of the world's population cannot access education in a language they understand. The document argues that teaching in a language other than their native language has a negative impact on children's learning, especially those living in conditions of social vulnerability.

In the educational context, an alternative that has been pointed out to overcome these challenges is bilingual teaching, which takes into account the student's native language (minority language) in association with a more globalized second language (majority language) (Cornips, 2020). Bilingual education systems have shown promising results, such as in Guatemala and Ethiopia, where students began to obtain better scores in all subjects, lower dropout rates, and a repetition rate (Unesco, 2023). On the other hand, bilingual education, despite being considered a resource capable of increasing the chances of survival of a minority language, many educational systems have been ineffective due to the pressure imposed by dominant languages (Gorete Neto, 2014).

Thus, education can be understood as a tool that enables the recovery of the vitality of endangered languages when inserted into the school environment, which has generated promising results in forming new generations of speakers (Bizzocchi, 2021).

3.3 Mass Migration and Linguistic and Cultural Assimilation

Migration has played a crucial role in the change and death of many languages (Foltz, 2015). A real example is the case of the Irish in the nineteenth century, marked by a long period of famine and disease. This terrible crisis, better known as the Great Irish Famine, caused a gigantic reduction in the Irish population, with the death of about one million people and mass emigration to the so-called "New World," namely the United States (UK Parliament, 2023). Today, the Irish-American population is about 33 million, five times larger than Ireland's – approximately 7 million (Britannica, 2023). This has a cultural and linguistic impact since to have access to the essential resources of life and rights; these groups have to deal with a different language, and in this case, a more prominent language.

In this context, linguistic assimilation is when a population, usually immigrants, adapt to the language of the society where it is inserted, abandoning its language of origin (Bagno, 2017). Suppose a language is the materialization of a people's culture and worldview. In that case, linguistic assimilation, therefore, leads to cultural assimilation, which in turn is the process by which people or groups adopt characteristics and values from another dominant culture (Cabral & Nick, 2006).

In this way, this has a direct impact on the decline in the use of a language and its extinction. This is because, according to Foltz (2015), speakers of a minority language may, for example, decide that it is better for their children's future to teach them a language linked to economic success. In the context of a crisis, such as the event mentioned above, parents stop transmitting their mother tongue, and consequently, a future generation will grow up without their language of origin, adopting, predominantly, the language of the host community – which offers more opportunities in the context in which they are living.

IV. THE GEOPOLITICS OF ENGLISH

Unlike many other languages, English has gained a unique role these days, being recognized as the global language. This special status is because English is used on all continents not only as a mother tongue but also as a second language or even as a foreign language (Matos, 2019).

The geopolitics of English has deep roots in world history and relates closely to the phenomenon of linguistic imperialism, which will be discussed in the next section. Historically, English has undergone significant

transformations, going from a national language in the sixteenth and seventeenth centuries to a world language in the second half of the nineteenth century (Le Breton, 2005). Indeed, after the two great world wars of the twentieth century, European powers such as France, Great Britain, and the defeated Germany were politically and economically weakened, while the United States emerged as a world superpower and, as a consequence, the English gained a position of global prominence (Janson, 2015).

This is because many of the scientists and inventors who drove this revolution worked in English, and those who aspired to learn about these new technologies traveled to Britain and, later, to the U.S. inevitably, they had to do it in English (Crystal, 2005).

In academic terms, English exerts considerable dominance. Scientific papers are often rejected if not written in "native" English (Canagarajah, 2002). Most scientific journals, books, and journals are published in English, which makes this language crucial in the academic world. In this sense, despite being "non-native," it is a disadvantage for the authors not to have English as their mother tongue or second language (Di Luccio, 2010).

In summary, English has always been at the decisive moments of the socioeconomic and political changes in the world – the Industrial Revolution and Globalization, "[...] at the right time, in the right place" (Crystal, 2003). Global economic power is intensely concentrated in the countries where English is used, and its simple grammar and straightforward syntactic structures contribute to its global diffusion (Lopes, 2022). Nowadays, English goes beyond geographical boundaries and exerts an influence on culture, science, technology, and the digital world.

In face of these circumstances, it is undeniable that English has emerged as a language of global influence in many spheres. It has become the language that articulates the contemporary world in areas such as business, education, science, sports, diplomacy, and more. Mastering English means possessing the keys to access the global stage in various fields (Anjos, 2019).

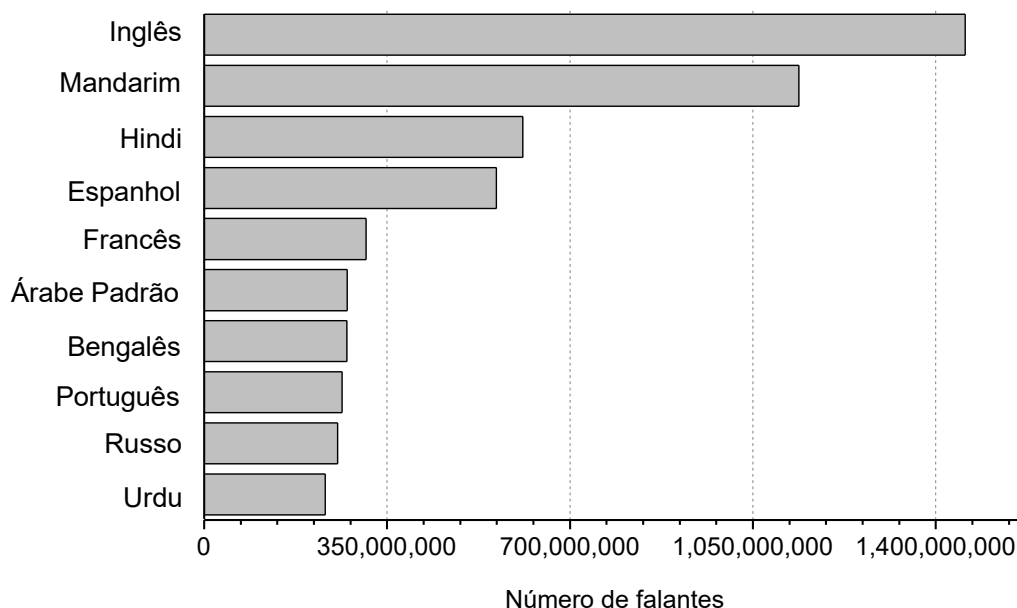
However, this spread of English also raises questions about linguistic imperialism, as in many cases, English dominates at the expense of local languages and can create inequalities in power and access to resources.

V. LINGUISTIC IMPERIALISM

Languages are not only tools of communication or knowledge but also power. Therefore, it is essential to consider the political and power dimensions that are involved in languages rather than simply seeing them as vehicles of communication (Bourdieu, 1977; Couto, 2009). As observed by Calvet (2007), human influence on languages has been constant in history, reflected in the desire to regulate and determine the appropriate use of a specific language. He points out that political power has often favored one language over others, governing the state in a specific language or even "imposing on the majority the language of a minority" (Calvet, 2007, p. 11).

In this sense, linguistic imperialism, a manifestation of a nation or community's political, economic, and cultural power, involves the imposition of one language over another. As pointed out by Phillipson (1992), linguistic imperialism is characterized by maintaining the dominance of a dominant language perpetuating structural and cultural inequalities between it and other languages. Languages such as French, Spanish, and, above all, English, are languages often associated with global power. In Crystal (2000), we see that the eight languages with more than 100 million speakers represent more than 2.4 billion people and, extending to the 20 main languages, encompass more than half of the world's population. In more recent figures, the 10 most spoken languages in the world (Figure 03) together are used by a little more than 5 billion individuals (Eberhard *et al.*, 2023), representing more than half of the world's population – currently around 8 billion (United Nations, 2023).

Figure 03. Representation of the 10 languages with the most speakers in the world



Source: Adapted from Ethnologue 2023.

Given this, as seen in the previous section (Section 4) on the geopolitics of English, we see that English stands out as a paradigmatic case of a language that has transcended geographical and cultural barriers. The spread of English, in particular, is remarkable; approximately a quarter of the world's population has some involvement with language in their daily routine (Rajagopalan, 2005).

Pennycook (1994, p. 78) further proclaims, "English is the world, and the world is English." This, in line with the reflection on the geopolitics of English in section 4, underscores how the political, military, technological, and scientific power of the British Empire and, subsequently, the rise of the United States in the globalized world drove the spread of English as a global language. Therefore, language becomes a tool for propagating dominant ideologies, and globalization, as observed by Rajagopalan (2005), has intensified this "North Americanization" of cultures worldwide.

Linguistic Imperialism manifests itself through Anglocentricity, which establishes English as a standard and superior to other languages, and professionalism, which is reflected in teaching methods that prioritize purely linguistic aspects. These mechanisms perpetuate beliefs that contribute to the structural and cultural inequality between English and other languages, restricting teaching to technical issues to the detriment of political, social, economic, and cultural content (Phillipson, 1992).

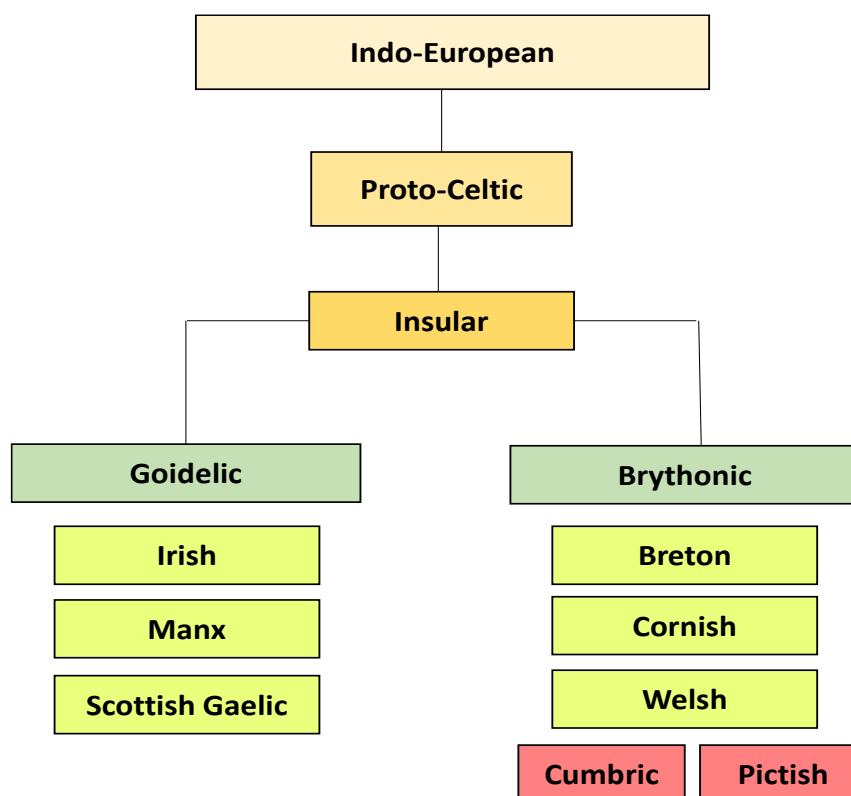
Given this scenario, the relationship between language and power is indisputable and how a language can be used as a means of cultural domination. It is a phenomenon that transcends borders and touches on socio-cultural aspects. Therefore, it is essential to analyze the factors as mentioned above' impacts of this globalization/globalization of English on the extinction/disappearance of Celtic languages and, consequently, of their traditions of a rich culture.

VI. THE CELTIC LANGUAGES: A LITTLE HISTORY

Celtic languages are actual living relics of a distant past, representing the last vestiges of a linguistic group that once spread throughout Europe. These languages descend from a theoretical language called Proto-Celtic, which originated from the Indo-European linguistic branch (Macaulay, 1992; Ball & Müller, 2010). The history of the Celtic languages is a testament to the overwhelming influence of invasions and cultural and linguistic impositions over the centuries. First, the Roman Empire left its mark on the island we now call Britain, suppressing the local Celtic languages as they went. Later, invasions by Germanic peoples, especially the Angles and Saxons, weakened the Celtic languages, pushing their speakers into increasingly remote regions (Schütz, 2020).

These forced migrations and linguistic and cultural impositions have left their mark on the Celtic languages, which were once predominant in the region. Consequently, all modern Celtic languages face pressure from the dominant languages of their nations, such as English or French, putting them at risk of extinction, either due to lesser use or speech by a minority, and are therefore a constant target of sociolinguistic studies due to the impact of linguistic change, obsolescence, and revival (Innes, 2013). Thus, languages such as Pictish and Cumbrian gradually disappeared and only six Celtic languages were able to survive to the present day (Figure 4).

Figure 4. Classification of Celtic insular languages.



Caption: The **light green** tongues are still in use, and the **red** ones have become extinct. (Adapted from McAulay, 1992)

Of these, Cornish, spoken on the Cornish peninsula in southern England, and Manx, explicitly spoken on the Isle of Man, in the strait that separates the island of Brittany from the island of Ireland, came to be considered extinct, respectively, in the years 1777 and 1974. However, intense revival and resurgence movements have recently been implemented in these regions, causing both languages to acquire a small number of native speakers again. Due to such efforts, the total number of Celtic language speakers has been increasing in recent years. By the early 2000s, the total number of influential native speakers of these languages barely surpassed the one million mark; about a decade later, that number had risen to 400,000 more (Lewis, 2009; Crystal, 2010).

In short, the history of Celtic languages is a narrative of the struggle for survival and resurgence amidst the overwhelming pressure of the dominant languages. Cornish and Manx, two languages that have come to the brink of extinction, offer remarkable examples of linguistic resilience in the face of historical adversity.

VII. CORNISH AND MANX: FROM EXTINCTION TO REVITALIZATION

Cornish (*Kernewek*) is a language unique to the Cornish region of England; Cornish has experienced over the centuries the same kind of discouragement suffered by other Celtic languages in favor of the English language. In Evans (1969), we see English gradually taking over the spaces where Cornish was previously mostly spoken:

in the church, family, and business. Many parents in the seventeenth and eighteenth centuries no longer taught their mother tongue to their children out of concern for their exclusion by society (Evans, 1969, p. 302). By 1735, few people spoke Cornish, and in 1777, Dolly Pentreath considered the last native speaker, died, and along with her, the language (Evans 1969; Macaulay, 1992; Ball & Müller, 2010), and is now recognized as an extinct language. "I don't want to speak English" was one of his last words (Rainsley, 2008, p. 142).

Still, in the early twentieth century, many efforts were concentrated on the quest to revive Cornish, which resulted in its recognition in 2002 by the government of the United Kingdom through the European Charter for Regional and Minority Languages, bringing new hope to this language (Ball & Müller, 2010). In addition, at the beginning of 2010, UNESCO announced that the classification of "extinct language" was no longer appropriate since there had been intense growth in various contexts, from literature to music, with the first kindergarten to teach Cornish standing out during this period. Despite this, the total number of speakers of the language these days is still low, with around 557 speakers in the UK, making it the least-spoken Celtic language and exposing it to endangered status (Unesco, 2023).

Another language that offers an incredible example of the struggle for survival is Manx, one of the Goidelic languages. Also known as Manx Gaelic, it is a language spoken on the so-called Isle of Man, a well-isolated island that lies between Ireland and the United Kingdom. Similarly to the Cornish, Manx began to decline due to the region's manifestation and diffusion of the English language. According to Pierce (2019), in the 1400s, the change from Manx to English began, as it became the administrative language of the island. In the following centuries, due to the socio-political and economic context, Manx was in disuse by the community, and English, on the other hand, was on the rise. Thus, between 1871 and 1971, the language suffered a gigantic decline, being spoken by only 0.5% of the island's population. Sadly, in 1974, Ned Maddrell passed away – considered the last native speaker of Manx in the region (Pierce, 2019; Macaulay, 1992).

Despite being recognized as an extinct language in 2009 by UNESCO, Manx has never gone into total disuse, thanks to intense movements by the community itself, such as *The Manx Language Society* and later, government initiatives with strategies to revitalize and preserve Manx (Pierce, 2019; Isle of Man Government, 2017). Thus, it was possible to disseminate the language through radio and in primary schools. Currently, according to data from UNESCO (2023), Manx has about ten thousand speakers, being categorized in the status of "definitely endangered."

In short, the Celtic languages – especially Cornish and Manx – are not the most widely spoken or culturally relevant in the British Isles, Europe, or the world. However, they must be preserved, as they are living testimonies of the continent's linguistic past, a cultural legacy of the territories and peoples who have spoken since antiquity, and a window into an ancestral time.

VIII. PRESERVATION AND REVITALIZATION OF NATIVE LANGUAGES

As previously discussed, the accelerating extinction of many languages worldwide is a frightening reality. Although still emerging and constantly evolving, the field of linguistic revitalization emerges as a crucial response to this imminent threat (Wilhelm, 2013).

The preservation of native languages is not just a linguistic effort but an act of safeguarding cultural and social identities. Grenoble (2021) points out that linguistic revitalization not only rescues languages from rock bottom but connects the present with the past, bringing knowledge and constructing a cultural identity in society.

Diverse communities around the world are implementing educational and/or cultural programs in hopes of keeping linguistic diversity alive in the world. Such initiatives range from national efforts to preserve languages to community or motivated individuals (Grenoble & Whaley, 2005). As highlighted in the cases of Cornish and Manx Gaelic in the previous section, these languages have undergone comprehensive revitalization processes, which have included recognition by the government, the incorporation of the language into educational settings, such as kindergartens, and the strengthening of the written component of these languages. Janson (2015) notes that languages taught in schools and/or with practice in writing have a more promising future, which does not apply to most of them. Therefore, they are doomed to lose influence, speakers, and, eventually, extinction (Janson, 2015), a fundamental loss of collective identity (Foltz, 2015).

In the face of all these challenges, both communities and governments must embrace linguistic diversity as an intrinsic part of traditions and cultures. The preservation of these minority languages is a commitment that goes beyond words — it is the preservation of who we are.

IX. CONCLUSION

This article, in general, proposed to shed light on the death or extinction of minority languages, such as the Celtic languages mentioned above, which, in the face of the linguistic influence of languages such as English, face the daily threat of being forgotten in their communities, thus repeating a past of marginalization. In short, the in-depth analysis of the Celtic languages – Cornish and Manx – in the face of linguistic power provided a critical view of the mechanisms that contribute to the decline of minority languages, with English being a determining force in this sociolinguistic scenario, evidenced through factors that directly and/or indirectly influence, whether economic, educational, geographical, cultural or political.

The linguistic imperialism of English is something that goes beyond mere academic curiosity but represents a warning of the imminent loss of linguistic and cultural diversity, making it necessary to develop holistic and culturally sensitive strategies to address the challenges faced by minority languages.

It is critical further to investigate the roots and effects of linguistic imperialism, extending the focus to other minority languages on different continents, such as Oceania, where countries such as Australia and New Zealand witness an alarming number of languages on the verge of disappearing. Or even in the Asian and African continents, which, despite their rich and diverse culture and traditions, have a long history of domination and marginalization.

Thus, by reading this work, the reader is invited to reflect not only on how English achieved its current power and prestige but also on the implications and impacts of this phenomenon on preserving the richness of languages on the verge of disappearance.

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