

ARTIFICIAL INTELLIGENCE-DRIVEN LANGUAGE PROMOTION AND MINORITY LANGUAGES

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ABSTRACT

This study examined the philosophical impacts of artificial intelligence-driven language promotion on minority languages. The specific objectives were to examine its impact on language in general, identify its threats to minority languages, and discuss the impact of the threat on philosophy. Guided by critical theory and linguistic imperialism theory, this paper argues that AI-driven language promotion undermines minority languages and the progress of philosophy. As a qualitative research, this paper relied on philosophical analysis as a research design. The data were from extant literature. The findings showed that generally, AI-driven language promotion impacts language positively, especially dominant languages, as dominant languages possess the required data and economic inducements that AI needs for optimal functioning. Subsequently, AI-driven language promotion systems are optimised to favour dominant languages through a process of algorithmic optimisation. The findings also show that minority languages do not receive the same robust AI impact, as AI-driven language promotion drastically reduces their digital visibility, sidetracks them from the AI dataset, thereby subtly orchestrating and promoting linguistic neo-colonisation. Resultantly, AI-driven language promotion negatively impacts philosophy, as underemphasis on minority languages casts clouds on philosophy's raw materials inherent in them. The underemphasis also robs humanity of thinking patterns, as language shapes people's way of thinking and constitutes their cultural identity. Besides, AI-driven language promotion hurts minority languages as it subtly promotes linguistic imbalance, leads to language exploitation, and silences minority language

speakers, since it empowers and emboldens dominant languages, making them determiners of true knowledge. Hence, this paper recommends, among others, developing AI tools that can promote minority languages.

Keywords: *Artificial Intelligence; Dominant Languages; Minority Languages; Philosophy; Promotion*

INTRODUCTION

Artificial intelligence (AI) has played a significant role globally, as evident in diverse fields of life: financial, education, military, health, transportation, and communication, to name but a few. In the area of communication, it has redefined and greatly transformed human language by promoting language documentation, preservation, and revival (Ajuzieogu, 2022; Arul et al., 2023). Besides, AI has offered tools such as translation machines that can translate speech, enabling people to understand foreign languages, which, before now, required the agency of human interpreters. Additionally, it has tremendously enhanced interpersonal communication, breaking the traditional barrier by making information accessible at people's doorsteps and in real time. For example, with AI tools, such as ChatGPT, one can readily obtain diverse information with ease.

However, it is unfortunate that the aforementioned robust contributions of AI to language are predominant in dominant languages, given their large data availability and prospects for economic inducement vis-à-vis minority languages. As a result, minority languages are often under-represented virtually, making some people sceptical about the true goal of AI in contemporary society. It has even made some to ask whether AI is a contemporary tool for linguistic marginalisation, suggesting that behind its manifest contributions is a subtle intent to propagate critical theory and linguistic imperialism theory. Amidst the above mindset, this study, therefore, considers it apposite to examine the impact of AI-driven language promotion on philosophy. To achieve the above target, this paper developed the research objectives and questions, reviewed related literature on the subject matter and discovered a knowledge gap. Further, it established the theoretical framework and the research methodology. Subsequently, it discussed how AI-driven language promotion impacts language in general and philosophy in particular, leading to a conclusion and recommendations.

RESEARCH OBJECTIVES

This study examined the impact of artificial intelligence-driven language promotion on philosophy. Specifically, it

I. Examines the impact of AI-driven language promotion on language in general,

- ii. Identifies the threats posed by AI-driven language promotion to minority languages, and
- iii. Exposes how the threats have impacted philosophy.

RESEARCH QUESTIONS

To address the research objectives above, this study was guided by the following research questions:

- i. How has AI-driven language promotion impacted language in general?
- ii. What threats do AI-driven language promotion pose to minority languages?
- iii. How have the threats of AI-driven language promotion impacted philosophy?

REVIEW OF RELATED LITERATURE

To appreciate the subject matter of this study, it is important to undertake its literature review. The terms under review here are minority languages and artificial intelligence.

MINORITY LANGUAGES

The term minority languages has been defined by various studies. One of such studies is the European Charter for Regional or Minority Languages (1992). The Charter, in Article 1, defines it as languages that are:

- i. Traditionally used within a given territory of a State by nationals of that State who form a group numerically smaller than the rest of the State's population; and
- ii. Different from the official language(s) of that State; it does not include either dialects of the official language(s) of the State or the languages of migrants.

Grenoble & Singerman (2014) stated that a minority language is simply one spoken by less than 50% of the population of a given area. However, the paper quickly noted that such a definition is problematic, as it does not make any reference to the economic, social, or political prestige of a minority language. Besides, Grenoble and Singerman's definition is faulty as a situation may arise where a language may be spoken by less than the above percentage, yet remains the dominant language of a place. For instance, in Nigeria, none of the three dominant languages (Igbo, Hausa, and Yoruba) is spoken by 50% of the Nigerian populace. It implies that minority languages are not measured by the size of the speakers of the language, but rather by the fact that they are not the official languages of the community involved, given that a minority group speaks them within society. The above position aligns with Besacier et al. (2014), who described a minority language as a language spoken by a minority of the population of a territory.

Besacier et al. (2014) also differentiated minority languages from under-resourced languages, referring to a language with some of (if not all) the following aspects: lack of a unique writing system or stable orthography, limited presence on the web,

lack of linguistic expertise, lack of electronic resources for speech and language processing, such as monolingual corpora, bilingual electronic dictionaries, transcribed speech data, pronunciation dictionaries, vocabulary lists, etc. According to the paper, other words for under-resourced languages are low-density languages, resource-poor languages, low-data languages, and less-resourced languages. Further, the paper noted that some under-resourced languages are actually official languages of their country and spoken by a very large population. On the other hand, one can consider some minority languages as rather well-resourced.

ARTIFICIAL INTELLIGENCE

Globally, artificial intelligence is a contemporary trend in information and communication technology (ICT). Khan (2021) described it as a mimic of the human brain. Sarker (2022) viewed AI as being basically concerned with understanding and undertaking intelligent tasks such as thinking, acquiring new abilities, and adapting to new contexts and challenges. The paper also viewed it as a branch of science and engineering that focuses on simulating diverse issues and functions in the area of human intellect.

Likewise, Copeland (2025) defined it as the capacity of a digital computer or a computer-controlled robot to perform tasks usually associated with intelligent beings. Copeland underscored that often, people apply AI to the process of evolving systems endowed with the intellectual processes specific to humans, including the capacity to reason, discover meaning, generalise, or learn from previous experience. So, from the above definitions, the present study defines AI as the capacity of internet-mediated systems to undertake tasks ordinarily designated for humans and at a speed exceeding that of human beings.

TYPES OF ARTIFICIAL INTELLIGENCE

There are many types of artificial intelligence (AI). Joshi (2019) identified seven types: Reactive Machines, Limited Memory, Theory of Mind, Self-aware, Artificial Narrow Intelligence (ANI), Artificial General Intelligence (AGI), and Artificial Superintelligence (ASI). Likewise, Khan (2021) identified many types of AI, but categorised them based on technology, functionality, business application, and usability. Some have also grouped AI in terms of technique and language (Dutta, 2025).

Based on technology, Khan (2021) identified three types of AI: weak AI or artificial narrow intelligence (ANI), strong AI or artificial general intelligence (AGI), and artificial superintelligence (ASI). According to him, weak AI focuses on only narrow tasks or one issue and performs them with optimal accuracy. Besides, he noted that it cannot identify the reasons, but it can relieve one of a monotonous job. Some

instances of weak AI outlined by him are Google search and RankBrain by Google, Virtual assistants of IBM's Watson, Crawling a webpage or Playing Chess, Chatbot, Siri by Apple, Alexa by Amazon, Cortana by Microsoft, face recognition, etc.

Khan (2021) viewed strong AI as the future generation of machines with the ability to perform all types of tasks. Its major characteristic, according to him, is that it possesses human-like, flexible thinking and reasoning. In fact, he described it as hypothetical and subsequently identified Fuzzy logic as representing this AI type. He also pointed out that ASI is the logical progression of AGI, and subsists as a hypothetical AI that is beyond the human brain, and unlike the human brain has unlimited neurons (Khan, 2021). Instances of ASI outlined by him are RankBrain from Google, voice assistants, a multitude of face and biometric recognition solutions, and e-commerce product recommendation tools.

Based on functionalities, there are four types of AI: reactive machines, limited memory, theory of mind, and self-aware (Khan, 2021; Kaur, 2025). For Khan (2021), reactive machines are type 1 (one) Artificial Intelligence that have no memory, and their task is specific. He observed that it does not take into account previous experience but works only with predefined single logic and does not store previous memory to implement previous experience. Moreover, it is purely reactive and does not utilise experience (Khan, 2021). He highlighted Deep Blue (the IBM chess programme) as an example of reactive machines.

Limited memory is the type 2 (two) AI system. According to Khan (2021), it has a limited memory that one can reference for future decisions. Also, he noted that it is a kind of machine learning model that especially learns from facts and events, learning from the previous history and implementing experiential knowledge by observing actions or data. He identified self-driving cars as a typical example of Limited Memory AI. Other instances of Limited Memory are chatbots and recommendation systems.

Khan (2021) conceived the theory of mind AI as a psychological concept. According to him, this social intelligence is applied to understand emotions, predict the behaviour of human reactions, and can mimic and evaluate humans. However, he noted that the theory of mind AI does not exist, and that its development is in progress. He pointed out autonomous cars as an example of the Theory of Mind AI.

Khan (2021) described self-awareness AI as the application of common sense by the machine, and noted that it is hypothetical. He said that all the predefined data is stored in the system, so whenever it needs action, it works automatically. Examples of self-awareness AI, according to him, are self-awareness robots, Terminator movies, Google Skynet, and the DeepMind AI system.

Another way of categorising AI is based on business application: Process automation, Cognitive insight, and Cognitive Engagement (Khan, 2021). According

to Khan (2021), artificial intelligence process automation studies cognitive automation, machine learning, robotic process automation, and Unattended Robotics. He noted that in a variety of business processes, it can reduce human intervention. As well, he observed that it is simple and goes beyond rule-based tasks. He also pointed out that often, people consider it as robotic process automation (RPA).

Khan (2021) conceived cognitive insight as a kind of AI that utilises artificial intelligence algorithms to collect large amounts of data, compile and determine the data, and provide a detailed and accurate model for predicting trends in consumer buying patterns. Examples of cognitive insight noted by him are finding the fraud of transactions, speeding hiring processes, automated job search and onboarding, automating advertisements and marketing.

Khan (2021) viewed cognitive engagement as the engagement of customers and businesses in practical ways with the use of AI, conscious of the fact that time is money, and given that customers want to know information within the shortest possible time. He underscored that the implementation of an AI chatbot can be the best example of Cognitive engagement.

Based on usability, Khan (2021) and Sarker (2022) identified the following: analytical, functional, interactive, text, and visual AI, respectively. Analytic AI is used for data-driven decision-making, including data collection, processing, and recommendation of the ultimate business insight, and engages in advanced-level deep learning and machine learning (Khan, 2021). Examples of Analytic AI, according to him, are sentiment analysis, supplier risk assessment, inventory optimisation, and demand forecasting.

Functional AI is similar to Analytic AI as it collects and processes data, but unlike Analytic AI, it does not recommend it; it goes for action (Khan, 2021). An example of Functional AI identified by him is IoT Cloud.

Khan (2021) viewed interactive AI as an interactive communication system that predicts the needs of users. It can interact with humans as naturally as humans. According to him, conversation, process verification, Chatbot, and the smart personal assistant are examples of Interactive AI.

Khan (2021) conceived that text AI is the present form of artificial intelligence that can process text. He listed the following as examples of Text AI: Speech-to-text conversion, machine translation, text recognition, and content generation capabilities.

Visual AI is the analysis and processing of images, videos, and direct observations, as evident in the manufacturing industry (Khan, 2021). Likewise, Khan listed the following examples of Visual AI: Face recognition solutions and the application for automated inspections.

Another approach to grouping AI is by techniques. It has four sub-categories, namely symbolic or good old-fashioned AI, machine learning (such as neural networks and deep learning), evolutionary algorithms, and hybrid AI (Dutta, 2025; Sarker, 2022). Symbolic AI employs rules and logic, and was dominant in the 1950s and 1980s, with Mycin expert systems being its typical example (Dutta, 2025).

Machine learning (ML) is an AI that learns from data. Its sub-categories are supervised, unsupervised, and reinforcement learning, respectively (Dutta, 2025). Deep learning (DL) is also a subgroup of machine learning that employs a neural network with many layers (Dutta, 2025). It dominates modern AI, and its instances are computer vision, speech recognition, and generative AI such as GPT, Claude, and Gemini. Generative AI deploys models such as LLMs to generate text, images, audio, and code. Instances of generative AI are ChatGPT, DALL-E, Midjourney and Google Gemini (Adjogri et al., 2025). Another subset of ML is Multimodal AI, which dates from the 2020s and expands to the contemporary time 2025 and beyond (IBM, n.d.). It can understand and produce multiple media types together, such as producing text, image, video and audio together. Hence, it is a new AI frontier.

Dutta (2025) noted that evolutionary algorithms function in the manner of natural evolution through the process of mutation, crossover, and selection using a heuristic, trial-and-error method aiming to attain better solutions over time. The paper indicated that its particular area of deployment is where the search space is very large or not well understood, and further pointed out that it does not guarantee the absolute best solution.

Hybrid AI integrates symbolic reasoning and neural networks and aims to solve the limitations of the previous approach to AI. Also, it is deployed in robotics, medical AI, and safety research (Adjogri et al., 2025).

Likewise, based on language, there are six types of AI. These include natural language processing (NLP) systems, natural language understanding (NLU), natural language generation (NLG), large language models (LLMs), speech-language AI, and machine translation AI (Jurafsky & Martin, 2026; Joshi et al., 2024).

NLP is an AI system that can process human language in its textual form (Joshi, 2024). Examples of NLP are automatic grammar checkers, keyword extractors, search engines, sentiment analysis tools, and email spam filters.

NLU is an AI that covers language understanding tasks, such as dialect identification or sentiment classification, and morphosyntactic analysis (Joshi, 2024). Examples of NLU are chatbots, voice assistants, and intent recognition systems.

NLG is an AI that includes tasks where both the input and the output are textual sequences, such as summarisation, machine translation, dialogue systems, text generators, and report-writing tools (Joshi, 2024).

LLMs are the most advanced category of language-based AIs. They are largely viewed as black-box models trained on massive corpora whose composition is not accurately known (Joshi, 2024). They can understand and create human-level text, answer questions, translate, write essays, generate code, summarise documents, and engage in dialogue. Examples of LLMs are Bart, T5, ChatGPT, gpt-4/5 models, Google Gemini, Claude 3, Meta Llama, Mistral, Bert and Roberta, and Falcon.

Speech-language AI treats speech and text as one domain to capture the full meaning of human communication (Team, 2025). It comprises automatic speech recognition - ASR (such as Google Speech-to-Text, Apple dictation - these turn speech to text), text-to-speech – TTS (such as Siri voice, and Amazon Polly – these also turn speech to text), conversational AI/voice assistants (such as Siri, Alexa, Google Assistant, and Cortana), and machine translation AI (such as Google Translate, DeepL, Microsoft Translator – these translate languages).

ARTIFICIAL INTELLIGENCE AND LANGUAGE

Some papers investigated how digital tools have positively impacted languages. For instance, Conneau et al. (2020) and Radford et al. (2023) showed how new developments in multilingual models have enabled training in speech recognition systems with minimal data. The papers also indicated that under-resourced languages have benefited from it greatly.

Likewise, Ajuzieogu (2022) showed how multimodal generative artificial intelligence can help to preserve and revitalise language across African language families (including underrepresented African languages) by integrating advanced neural architectures with culturally sensitive documentation methodologies to create a comprehensive solution for language preservation. Nonetheless, this paper only offers a theoretical framework that is yet to undergo global intellectual scrutiny. Hence, it has not, so to speak, comprehensively addressed the issue concerning the preservation and promotion of minority languages.

Arul et al. (2023) showed the transformative potential of integrating digital archives (Natural Language Processing) with AI-based tools and how such integration has enhanced comprehension and appreciation of linguistic diversity and cultural heritage. Particularly, it showed how such has opened new avenues for the analysis, processing, and revitalisation of endangered languages, ensuring their accessibility to both future generations and researchers.

Likewise, Eke & Anenechukwu (2024) maintained that the incorporation of AI into Nigeria's national language policy implementation demonstrates the transformative potential of AI in enhancing language education, documentation, and preservation. Further, the paper pointed out that the effectiveness relies on wider accessibility and continuous innovation.

Arul et al. (2023) pointed out some challenges associated with the above integration, such as the issue of usability, accessibility, and ethical considerations. The paper observed that addressing these challenges makes for optimal realisation of the potential of the above integration.

Tan & Jehom (2024) showed challenges of deploying digital tools for minority language preservation, using the Gyalrong Tibetan language (GTL) as a case study. First, the paper noted the issue of maintaining the authenticity and integrity of the GTL and culture while utilising digital technology. Second, it pointed out that language resources are primarily composed of ethnic languages and regional dialects, but the production and protection of language heritage through digital means primarily focused on areas of ethnic and rural dialects. Third, it observed that the digitalisation process has led to a diminishing wealth of native language education and minority and local languages. According to the paper, this digital divide poses significant challenges to the sustainable development of minority languages.

In a related development, Okwara et al. (2025) observed that the rapid spread of global communication networks has created opportunities for cross-cultural dialogue, but also threatens linguistic and philosophical diversity. According to the paper, this is because, in practice, linguistic hegemony frequently imposes hierarchical power structures, limiting authentic philosophical engagement across cultures. Therefore, the paper maintained that while language fosters unity, it can also be a tool of exclusion and oppression.

Similarly, Ishkhanyan (2025) examined the ethical challenges and opportunities of AI-powered language technologies in the context of East and West Armenian, addressing critical concerns such as data sovereignty in diaspora communities, algorithmic bias in low-resource language processing, and the preservation of cultural authenticity. It proposed a structured ethical framework, emphasising participatory governance, fairness-aware AI training, and transparency mechanisms to ensure linguistic inclusivity and cultural sustainability. However, it indicated that challenges remain in scalability, dataset availability, and balancing ethical trade-offs between privacy protections and AI performance.

THEORETICAL FRAMEWORK

This study adopted two theoretical frameworks: critical theory and linguistic imperialism theory. The critical theory was propounded by Max Horkheimer in 1937. Critical theory has a narrow and a broad meaning. In its narrow understanding, it represents the Frankfurt School, which is an umbrella name for numerous generations of German philosophers and social theorists in the Western European Marxist tradition (Bohman, 2021). However, a broader sense of the theory,

encompassing the Frankfurt School and others, arose as this theory aims to explain and transform all the things that enslave human beings (Bohman, 2021). Therefore, critical theory aims to emancipate man by exposing and transforming the underlying power, structures, and ideologies promoting domination. Thus, its central goal is not only to achieve knowledge increment but rather to liberate man from slavery (Horkheimer, 2002). By implication, critical theory helps to understand and liberate minority languages from ideologies and structures promoting their domination, subtly orchestrated using AI-driven language promotion techniques. On the other hand, Robert Phillipson was the proposer of imperialism theory. He propounded it in 1992 (Phillipson, 1992). The linguistic imperialism theory shows how language development and domination are means of power display. According to Phillipson (1992; 2009), linguistic imperialism intertwines with a structure of imperialism in other facets of life. It aims to exploit. Besides, Phillipson noted that it is structural, ideological, hegemonic, entails unequal rights, subtractive, and a form of linguism. Hence, the imperialism theory sheds light on how the development of AI-driven language promotion could serve as an instrument of domination against minority languages.

RESEARCH METHODOLOGY

This study is qualitative research, relying on philosophical analysis as a research design. This design entails conceptual and critical analysis, as well as hermeneutic interpretations. This study used two data sources: primary and secondary. The primary data sources were from the review of original works of the philosophers concerned, while secondary sources were from a review of related books, journal articles, and book chapters. For data analysis, this study relied on data drawn from the review of related literature, which further identified and validated the problem under discourse by establishing a knowledge gap. Subsequently, it addressed the research objectives and questions using pro and counter philosophical arguments. Finally, it evaluated the entire work, drew a conclusion, and made recommendations based on the research objectives and questions.

DISCUSSION OF FINDINGS

This section focuses on the impact of AI on language in general and the philosophical impacts of AI-driven language promotion.

IMPACT OF AI ON LANGUAGE IN GENERAL

Generally, Artificial Intelligence (AI) impacts language. For instance, AI can convert texts, stories, and grammar in a nation's languages into a language database, and the nation can subsequently sell them in the form of annotated datasets, lexicons, dictionaries, APIs, cultural corpora, etc. Necessarily, a nation stands to benefit from

the income of the sales, as such creates more jobs in the area of language data collection, labelling, analysis, and documentation, leading to the deployment of AI engineers in the related areas. Such can result in the training of new AI engineers, promoting a country's human capital development, and subsequently resulting in human capital growth.

Likewise, Chatbots, Voice Assistants, Text-To-Speech, Google Speech-To-Text, and Machine Translation AIs can turn languages into sellable virtual products within and outside a country. Resultantly, this will improve a country's economy, as it enables local companies to communicate and serve their customers in their language of choice, and makes foreign companies pay before accessing a nation's language applications and datasets. Interestingly, the above development will enhance a nation's Gross Domestic Product (GDP) and Gross National Income (GNI), promote the building of a national AI-Driven language technology industry, employment and training of more workers, reduce the national unemployment index and improve employees' living standard. Similarly, AI tutors, automated storybooks, and smart classrooms can serve as learning tools for adults and children, improving literacy, human capital development, and creating an indigenous AI-Driven language technology industry concerned with local educational content generation.

At the same time, AI dubbing applications can change movies from the movie industry into different languages. AI voice cloning applications can produce cheap audiobooks, podcasts, and radio dramas. AI subtitles applications can expand the audience spread. So, these AI applications have positive economic implications as they expand the movie industry market, create room for advertising in local languages, and offer employment opportunities for language converters, voice performers or actors, and playwrights.

PHILOSOPHICAL IMPACT

AI-driven language promotion impacts philosophy in diverse ways, given its underemphasis on minority languages. Below is a discourse on some of these ways.

BLURS THE MINORITY LANGUAGES-RELATED PHILOSOPHY MATRICES

Philosophy uses as its raw material people's worldviews and cultures. Hence, Okere (1983) called culture *philosophemena*, or the "philosophical non-philosophy of philosophy (p.120)." Unarguably, language is part of culture. However, culture is also embedded in language, which is why language has been described as the carrier of a people's culture, collective memory, values, essential components of our identities and a building block of our diversity and living heritage (UNESCO

Project, 2011). Okwara et al. (2025) described it as functioning as a repository of ethical traditions, shaping moral reasoning and interpersonal relationships. Therefore, to engage in an in-depth study of a people requires an in-depth understanding of their language, without which a thorough access to their worldview, culture and deposit of ethical traditions is impossible. It means that philosophising on a people requires the agency of their language, as an aperture into their worldviews and culture. Of course, Heidegger (1947) rightly described language as the house of being, portraying the phenomenological and hermeneutical character of language. It implies that access to being is not possible without going through language. Where such an aperture is blurred or not possible, one has to grapple with a reduced, imprecise, and even a disfigured or corrupted version of the people's worldviews and culture.

The above scenario (blurring) plays out in a situation where dominant languages are emphasised to the detriment of the minority languages, as obtained in AI-driven language promotion. In such a situation, dominant languages are emphasised, as they possess the required database and economic inducements that AI needs for datasets and optimal functioning. Additionally, AI-driven language promotion systems are optimised to favour dominant languages through a process of algorithmic optimisation. For minority languages, the situation may graduate from gradual to total exclusion of minority languages from subsisting as a functional matrix for philosophising. A loss of such matrix impact philosophy negatively as it limits philosophy's operational horizon and matrix-reinforcement base, which in this context represents the domain from which philosophy reflects and gathers material for its rational, critical, reflective activity.

ROBS HUMANITY OF THINKING PATTERNS

Language constitutes and shapes people's thinking patterns and cultural identity. Thus, Okwara et al. (2025) underpinned that language is not merely a passive medium for communication but an active force in the construction of reality, ethical reasoning, and social identity. By so doing, language shapes thought, strengthening communal values, and plays a critical role in social development (Okwara et al., 2025).

Language not only serves its owners but also enriches human knowledge globally. Such is the case because no thinking pattern is comprehensive, needing no input from outside (Nnaemedo, 2020). Each is insufficient and requires reinforcement through integrating the aspects of other people's thinking systems lacking in their own. It implies that where people rely only on their thinking system alone, chances are that with time, they may resort to revolving around an endless circle of an

ossified thinking pattern, disrupting the dynamic nature of human language. So, given that their thinking system revolves around them, they may be tempted to see the world solely through their binoculars. Such a system does not permit fresh air to penetrate, as their world is bound in all directions by their system of thinking.

Hence, with the exit of the thinking pattern emanating from minority languages, what is left is a monolingual thinking pattern – that of dominant languages. Such development presents and projects a culture championing linguistic domination and all sorts of imperialistic tendencies, grounded in uncritical rebuff of whatever it considers incoherent with its dogmatised belief and thinking pattern. Here, the emphasis is not on achieving linguistic strength through a superior reasoned approach, but rather a culture where might is right, thereby endorsing and projecting Machiavellianism in an era where the rule of law is supreme. Resulting from such a system is a neo-linguistic exclusionism, with an option for sustenance and validation of critical theory and linguistic imperialism theory. Here, the presence of minority languages is looked upon as an accident in history, which must be carefully, subtly, and gradually led to extinction, akin to eugenism

SUBTLY PROMOTES LINGUISTIC IMBALANCE

Already, there are imbalances resulting from linguistic imperialism, perpetuated through diverse means, such as neocolonism, by various nations that consider themselves superior vis-à-vis their counterparts in other parts of the world. Africa was a prey to this imperialistic web, and it was in order to extricate her from the quagmire that led Wiredu (1995) to advocate for the conceptual decolonisation of Africa in general. The same made Ngũgĩ wa Thiong'o (1986) caution against the misuse of language as an instrument of spiritual subjugation.

Therefore, underemphasis on minority languages subtly promoted by AI-driven language promotion is an addition to the already existing linguistic imbalance indicated above. Then, by its emphasis on dominant languages, AI-driven systems also promote language exploitation, justifying critical and linguistic imperialism theories. Added to this is the fact of silencing minority language speakers, given that as dominant languages are what are projected to the global settings, often their content is taken as the paradigm for truth determination. Such is the case since it empowers and emboldens dominant languages, making them determiners of true knowledge, forgetting that they are just thinking patterns of a part of humanity and not the entire humanity as such. Such is not to say that some languages do not contain better ways of expressing reality than others. Surely, some do contain better ways of representing reality, yet that does not mean that others do not excel in other areas. For a balanced view, every language contains certain unique qualities that mark it as significant vis-à-vis others. Therefore, no single language can claim a monopoly

over others, for such a claim is nothing but what Fricker (2007) tagged epistemic injustice. For Fanon (2008), it amounts to epistemic violence; Spivak (1988) regards it as silencing the subaltern voices, and Freire (1970) captured it in his pedagogy of the oppressed as cultural invasion, a culture of silence reinforcer. Such contravenes Rawls' (1971) justice as fairness.

Nnaemedo (2020) captured the above situation in his work, *Renaissance of the Igbo language in a digital age: The ten fundamental principles*. In this work, he noted that all languages are equi-primordial, of equal validity, revivable, susceptible to endangerment, equal in their essential functions, non-self-sufficient, of tripartite usages, equi-contextual, dynamic, and contain some untranslatable deposits. These subsequently rule out the justification of linguistic imperialism under any disguise.

IMPLICATION FOR PEACEFUL CO-EXISTENCE

Linguistic imperialism leads to disregard for people's languages and implicitly their linguistic heritage. Such disregard impinges on their worldviews and cultural identity, resulting in disregard for their human person, treating them as a means to an end and not ends in themselves (Kant, 1785). At the same time, engagements with people should be built on mutual and responsible communication, resulting in what Gadamer (2004) described as the fusion of horizons and shared meaning. Such subsequently benefits all the parties involved and leads to language growth as each language is reinforced by mutual interaction and exchange with the others. Nonetheless, where the above reverse obtains, one does not expect to have a peaceful and harmonious existence among the language communities involved, but rather linguistic domination and intimidation of all kinds.

The true situation becomes apparent when reflected against the backdrop of Habermas' (1984) theory of communicative action, where he portrayed language as the basis of social life, rationality, and democracy. According to him, language is not just a means of communication; it transcends that to serve as a means of creating and attaining mutual understanding, legitimacy, acceptability, social integration and cohesion. Further, he noted that social cohesion happens where truth, rightness, sincerity and comprehensibility exist. Nevertheless, where the reverse is the case, there is a corresponding breach and failure in communication. Little wonder Mondin (1991) cautioned that language can constitute an instrument of formation (education) or disformation (corruption). Hence, where language is allowed to serve its legitimate purpose, it builds bridges. However, where it is made to serve as an instrument of domination and power, it champions linguistic and cultural imperialism, leaving its perpetrator to bask in linguistic superiority that is nothing but a disguised projection of abysmal misconstrual of language in its intrinsic and extrinsic or instrumental perspectives.

CONCLUSION

AI-driven language promotion has really transformed language, especially dominant languages. However, minority languages do not receive the same positive impact, as they neither have a large data deposit nor provide an economic advantage like dominant languages. As a result, they are underrepresented virtually. This under-representation has larger implications for language diversity and the principle of linguistic fairness that ensures all languages are treated as having equal validity. In particular for philosophy, it not only robs it of the essential matrix for philosophising, but also robs humanity of thinking patterns.

The above scenario also has implications for the peaceful co-existence of man, as peace triumphs in an atmosphere of mutual respect and recognition, and sincere appreciation of people's cultural identity. Language is one such mark of identity. Hence, denigrating a people's language is explicitly a disregard for them and what they stand for, given that language is a carrier of their worldviews, culture, and other heritage. Therefore, the promotion of world peace cannot be achieved in a situation where what people hold dear is threatened. Thus, to achieve global peace, there is a need to appreciate and respect people's valid identity markers. Language is one such. To a great extent, its loss amounts to the loss of their world.

RECOMMENDATIONS

Given the need to ensure linguistic equality through respect for language diversity towards achieving global ecopeace, this study recommends the following:

- i. Language experts among minority language speakers should digitalise their language to make their data available to AI datasets. What we have today as rich datasets of dominant languages were developed by their experts.
- ii. The government should encourage the development of AI-driven tools that are minority language-friendly by training digital experts from minority language groups. Such would promote minority languages, save them from endangerment and subsequent extinction.
- iii. The government should make minority languages the language of academic instruction at schools, ensuring that books are written in them. These will help to preserve them and remotely prepare people who would sustain them in future.

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