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“THE GAELIC WORLD OF SCOTLAND”

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1. INTRODUCTION:

1.1. BACKGROUND:

Two years ago, I obtained employment as a translator and interpreter trainee in Stirling, Scotland. When I arrived there, I did not know that much about those northern lands, but, during the months I stayed living and working there, I learned that Scotland, this lovely country that I was just discovering, would have a great importance for me from this moment up to 2019, and beyond.

From the moment I took the decision to travel to Scotland, I began to look for information on the country through books, social networks, the Internet, among other sources, however, what I generally found was just an amount of touristic information. This was when I realized that Scotland was a semi-forgotten nation. In spite of being a Spanish student of English as a first foreign language since my childhood, I always thought I was learning things about the entire United Kingdom. However, the reality was quite different from what I expected: Scotland was an almost forgotten piece of the United Kingdom inside the educational textbooks for foreign students who learned English as their first foreign language. Currently, this is still the case.

That seemed very strange for me, although it was even more strange when I arrived in Scotland and I found that it is a country which possesses a wide culture and a country which is full of history. In addition, this British country has its own language and has had it for many centuries, being mainly the language of the Highlands and Islands. Unfortunately, I also found that this unique and ancient language was following the path to becoming an extinct language. It is a great shame that a country loses an aspect of what makes it unique, an aspect which defines it as a nation: its language and its culture. Consequently, I began to be interested more and more about Scotland and about its own language and about its own culture and history.

For some months, I was looking for a good topic for my final year dissertation paper. A few months later, all I had said previously pushed me and I finally concluded that the best theme I could choose for my final year project was the Gaelic World of Scotland.

The more I began to inquire and read, the more sure I was that the reason why I decided to do my TFG on this topic, the Gaelic World of Scotland is, in particular, to be able to learn more and more deeply about this theme that I like so much, and to discover what the current situation of the Gaelic culture and the Gaelic (Scottish Gaelic) language is in Scotland.

1.2. CONTEXT:

In this part of the introduction of this TFG, it is important to clarify some points that are relevant to fully understand this work:

In the first place, it is important to make it clear that, when we talk or when we will talk about “Gaelic”, or about “the Gaelic world” of Scotland, or about “the Scottish Gaelic world”, we refer to the array of aspects that configure the particular way of life of a nation; in this case, the particular way of life of the “Scottish Gaelic world”. Culture is one of these aspects that we talk about. In fact, culture is one of the most important aspects among all the aspects which configure the way of life of a nation, as it is also, for example, the history of a population.

Similarly, in the second place, it is essential to clarify that culture constitutes a key element for configuring the self-identity of a nation. Culture says much about the way of life of a nation. Furthermore, it is considered that it is important to add that each country has its own culture and it is always different from the cultures of the rest of the countries. In addition, the language of a population is a key element to being able to know about the culture of that population and the origins of that culture, independent of whatever country is being referred to. This has a very simple explanation: people who inhabit a nation have been transmitting through the centuries from generation to generation by word of mouth the traditions, the customs, the dances, the songs, the dresses, the food, the economy, all which taken together contribute to the building of the culture of a nation. This accumulative knowledge comes to

us through the language and this reason, among others, is why it is important that a language should not be allowed to become extinct over the centuries. One of these languages which has been endangered for many years is Scottish Gaelic.

Finally, in the third place, it is important to clarify that this TFG will not centre exclusively on the Gaelic language and culture of Scotland but will endeavor to cover other issues related to the country, such as looking at Scotland's role at both national and international level which could also be considered pertinent. By doing so, this final year project will attempt to give answers to the question: What is the current situation of the so-called "Scottish Gaelic world", both in Scotland itself, and in the rest of the world? In the case of Scotland, some of the elements or aspects that will be covered are: its history; its evolution and expansion; its geography; the influences from other languages that Scottish Gaelic has had because of time and proximity; and its laws and politics that protect or encourage its language and/or culture. Furthermore, all these aspects are connected.

1.3. STRUCTURE AND OBJECTIVES:

Before revealing the current situation of the Scottish Gaelic world, it is important to know what the situation was like in the past, the recent past and indeed, some centuries ago.

The structure of the TFG has been divided into five sections: firstly, a section called: "Geography of where Scottish Gaelic is spoken and its history and origins. Some differences between Irish and Scots Gaelic"; secondly, "Gaelic culture and traditions/customs"; thirdly, "Where Gaelic is learned"; fourthly, "The expansion of Gaelic"; and lastly, "the influence of Scots Gaelic on English".

In the first section, named: "Geography of where Scottish Gaelic is spoken and its history and origins. Some differences between Irish and Scots Gaelic", some differences will be explained and we will talk about where the Scottish Gaelic is currently used in the territories of Scotland, and we will also talk about whether this situation was exactly the same, or if this situation has changed if we take a look back in time. Consequently, we will look at the areas of Scotland where Scottish Gaelic is spoken or was spoken before in time, including its evolution and incorporating the history and origins of this language. In addition, we will try to determine which the existing differences between the Gaelic

language of Ireland: the Irish Gaelic, and of the Gaelic language of Scotland: the Scottish Gaelic, are.

In the second section, “Gaelic culture and traditions/customs – dance, song, dress, food, economy...”, it will be described the Scottish culture as relating to these areas, even though there are many other aspects, due to the fact that the Scottish Gaelic culture is very wide and very ancient. In addition, there exist a huge number of very ancient myths, legends and traditional tales which have been transmitted from generation to generation thanks to the use of Scottish Gaelic. Scotland is a nation which possesses a great cultural wealth for centuries till now and the Scottish people feel very proud of their culture and now they are making a real effort to try to protect it more because they do not want it to disappear with the passing of time.

In the third section, “Where Gaelic is learned”, it will be analysed the situation of the Scottish Gaelic language in the educational foreground, it means, taking into account the situation of the Scottish Gaelic language some years ago regarding the education for children and for youngsters, and how it has changed up to the current situation, in which the authorities and institutions are trying to recover the teaching of the Scottish Gaelic language in Scotland. As was expected, we will also talk about education policy. The incorporation of the Scottish Gaelic language into the education system for children and youngsters is a very important element to ensure that the use of this language will endure, and that it is less likely to become an extinct language. The Scottish Gaelic language has passed through periods of time where it has been almost extinct, but, fortunately, currently the Scottish Gaelic language is a bit more alive than some years ago thanks to the efforts of the Scottish people who want to preserve it. It would be considered a veritable loss that a language should not be taught and, consequently, become an extinct language, because if this happens, also a culture could be lost.

In the fourth section, “The expansion of Gaelic (tv, when this began...)”, it will be explained how the Gaelic world has been spread through the regular media. The culture and the language of Scotland are known as much in Scotland as in the rest of the world thanks to this expansion that has taken place in the last few decades. In particular, in this work, we will talk about how this has happened, and about how currently

this continues happening, and we also will talk about how this expansion has helped and continues helping to the Scottish Gaelic world and its current situation.

Finally, in the fifth section, “The influence of Scots Gaelic on English”, we will attempt to show how Scottish Gaelic has influenced English in the Scottish territory. English is the official language of the four countries which compose the United Kingdom, so it is spoken in all of these countries as their official language. In the case of Scotland, there also exists Scottish Gaelic, a very ancient language that has had to coexist with English for many centuries. Currently, English and Scottish Gaelic still continue together in many parts of Scotland.

2. THEORETICAL FRAMEWORK:

2.1. “CULTURE, LANGUAGE, CULTURAL IDENTITY, INTERCULTURALITY AND INTERCULTURAL COMMUNICATION”:

To be able to fully understand what is going to be developed in the descriptive part of this TFG, we need to have a contextual understanding of the following elements that are the foundations of our research: culture; language; cultural identity; interculturality; intercultural communication; and how communication occurs among all these elements. In addition, as a brief introduction to what will be developed more widely in the descriptive part of this TFG, we will also apply each one of these elements briefly to the United Kingdom, but, for the moment, we are going to just take a look above it (Koester, 2010).

Culture is made of cultural patterns (Koester, 2010). We can define cultural patterns as shared mental networks which control particular conduct options. The following are considered to be cultural patterns: shared norms, beliefs, social practices, and values. Cultural patterns stay firm as time goes by, and they guide almost the same conducts through alike situations. Cultural patterns are fundamental for the survival and evolution of cultures as they have an effect on our capacity for understanding. In addition, cultural patterns furnish the essential fundamentals which manage conducts and reflections. Cultural patterns have these characteristics: firstly, they are mainly in people’s minds, so in the interior of people; secondly, we may observe the consequences of these cultural patterns, because cultural patterns are only observed when they are a consequence of people’s

everyday tasks; and, lastly, a great part of the essential suppositions are established during childhood, becoming stronger over time. There exist two kinds of cultural patterns: the first one is the kind of cultural pattern that is unique to each person. This kind of cultural pattern is what makes the differences in people's personalities. Some of these mental networks are applicable everywhere and to all cultures; this second kind of cultural pattern is shared by people who belong to a specific culture or collectivity, because we can comprehend these mental networks within the context of a specific culture. This context includes, for example, the favoured level of social state, or the worth associated to confidence (Koester, 2010).

2.1.1 NORMS: We may define 'norms' such as the aspirations of appropriate conducts that are shared by the members of a society. When the behaviours of a person violate the norms of the culture, we impose sanctions of a social nature. In the same way as occurs with values, norms have a different intensity and a different importance depending on the culture. But, contrary to what happens with values and beliefs, norms can change over time (Koester, 2010). It is important to know that norms guide people's conducts, and they exist because of this. Each culture has its own way of doing things, for example in the way they communicate, and that is considered as the 'correct' way for that culture. In addition, the members of that culture should follow the norms when doing certain types of action, and they also should take norms as the 'correct' way of performing such actions. Consequently, it is important to know that values and beliefs are connected (Koester, 2010).

2.1.2 "BELIEFS": We can define 'Belief' as a people's idea regarding the world that they accept to be true. Consequently, beliefs are a whole of acquired interpretations which compounds the foundation for the members of a culture to choose what is appropriate and logical and what is not appropriate and logical (Koester, 2010). Then, there exist two types of beliefs: in the first place, we have the 'Central beliefs'. This type of belief contains the culture's suppositions that our parents and teachers transfer to us regarding the expectations about the world and about their reality (what they are and how they work); secondly, we have the 'Peripheral beliefs'. They refer to issues of a more personal level. This second type of belief plays a part in the building of one's own set of expectations and the ideas of each person, inside the wider cultural frame (Koester, 2010).

2.1.3 “SOCIAL PRACTICES”: Commonly, the members of a culture tend to follow a set of foreseen conduct patterns that are known as ‘social practices’. Hence, we can affirm that what we call ‘social practices’ are the external manifestations of norms, values, and beliefs (Koester, 2010). Then, there exist two kinds of social practices: on the one hand, we have the informal kind; and, on the other hand, we have another kind of social practice which is more prescriptive and formal. Then, firstly, regarding the informal kind of social practice, we must say that it is associated with daily tasks, for example: eating, working, talking to others, among many other actions. These behaviours are normally considered to be very usual and predictable in a culture, in fact, so much so that the inferred details about their attainment can pass almost unnoticed, as for instance, a culture’s social practices regarding ‘good manners’ while eating. However, one must add the caveat that it is true that what is considered as ‘good manners’ changes depending on the culture (Koester, 2010). Secondly, belonging to the kind of social practice that is more prescriptive and formal, we have the fixed routines that people usually perform together and in public places, such as marriage ceremonies, or funerals. However, the performance of these cultural social practices is not compulsory for the people which belong to that culture, we mean, each person may think and perform social practices and routines in their own way (Koester, 2010).

In addition, according to Kluckhohn and Strodtbeck (1961), there are five orientations or issues that the different cultures (each one of the cultures individually) must take a stance about; that is to say, they must adopt a position towards each one of the following matters relating to the human being: his nature; the relationships which humans establish among themselves and with their natural environment; the human’s relationship with time; and, lastly, the human’s attitude to pursuit. Every single culture, individually, must answer the questions above in order to elaborate an unvarying and logical interpretation about the world (Koester, 2010).

Apart from all the things above, but also inside our explanation about culture, we must say that, clearly, people associate a language with a specific culture, country, domain, distribution of that language in the territory, and with the cultural identity of that country or domain. People also feel connected to that language as members of a specific collectivity. To assure ourselves of the continuity of an unchanged culture, it means, not losing anything

of a culture over time, it is necessary to maintain a language that is strong and alive, and to keep alive a language, it is necessary that there is the existence of people (groups of people) who employ it habitually. If a person is not capable of communicating in the language of his/her country, domain, or culture, it will result in that person's missing opportunities to put in words that he/she considers himself/herself a member of that culture, country, or domain which that language symbolizes (Koester, 2010). Consequently, what we said above, we can affirm that a language is a component part of the identity of many persons. Therefore, emotions influence very much the making of political choices regarding language preferences. Indeed, the most important thing for intercultural competence is to know how the fact that we identify ourselves with a language influences the communication between two persons who belong to different cultural collectivities (Koester, 2010). The level of identification that a culture has with a specific language is called 'perceived ethnolinguistic vitality', which alludes to each person's subjective view of the language collectivity's position, institutional backing, and demographic features. Consequently, when there are very elevated degrees of perceived ethnolinguistic vitality, it signifies that people who belong to a culture will not be eager to acclimatise their conduct regarding language with any others surrounding cultures. Howard Giles (1977) affirms that people must be subdued to an elevated level of pressure to abandon their culture's language and embrace a new language that belongs to another cultural or social group. Furthermore, such pressures are originated in the following circumstances: firstly, a weak economic, social, and political standing of the members of the cultural group; secondly, the cultural group has few members compared with the ones belonging to other existing groups within the community; and, thirdly, a weak institutional backing for the survival of the cultural group's cultural heritage (Koester, 2010).

2.1.4 “VALUES”: Cultures are different in terms of the values that each one holds. All that a culture sees as good, fair, beautiful, *inter alia*, together with their opposites, belong to what is called 'Values'. So, clearly, what a culture desires regarding aspects and or goals are the values, but neither the aspects nor the goals need to be the real conducts of a culture (Koester, 2010). Depending on the culture, values have a different severity and valence. Valence alludes to whether the view of the value is favourable or disfavourable. Severity

points to the value's strength or relevance, or the value's degree of importance for the culture (Koester, 2010).

2.2 “CULTURAL IDENTITY”: That said, the second step is to define and talk about cultural identity.

Clearly, to express the feeling that one has when one belongs to a specific ethnic group or culture is what we usually to call ‘cultural identity’. The process where cultural identity is created derives from the membership that people have of a specific culture. This process includes the acceptance of their heritage, religion, language, traditions, thinking patterns, aesthetics, social structures, and ancestry of the specific culture. Essentially, this means that people tend to embrace aspects of that culture such as the norms, values, social practices, and beliefs that we mentioned above, and associate these as playing a formative part in the concept they have of themselves (Koester, 2010).

2.3 “INTERCULTURALITY, INTERCULTURAL COMMUNICATION, INTERACTIONS”: After examining some notions about culture and cultural identity, the third step is to define what is understood by Interculturality, to define Intercultural Communication, and, finally, to know about the way in which or how different cultural identities and/or different cultures which live together in the same state, country, or domain communicate among themselves.

Regarding the definition of ‘Interculturality’, the definition that we have found is this one: we can expose ‘Interculturality’ as a term created recently for denominating a contemporary situation. This neologism joins together a pair of concepts, regarding a context where different cultures influence and get in touch with another one. ‘Interculturality’ also is the given name to the investigation field into the relations of an intercultural kind and the results of them into the wide variety of fields that human action has (DEJEAN, 2000).

Regarding the definition of ‘Intercultural Communication’, it is important to know that to different experts have given some definitions of it, but we have chosen the following definitions, which are complementary: in the first place, we have this definition of ‘Intercultural Communication’: what happens when significant differences among cultures elaborate distinct interpretations and suppositions looking for the way to communicate effectively is what is called ‘Intercultural Communication’ (Koester, 2010);

in the second place, we have this definition of 'Intercultural Communication': when members from dissimilar cultures generate significances and they use all of them together, these members of dissimilar cultures are involved in a transactional, metaphorical, suppositional, and logical process that we denominate 'Intercultural communication' (Koester, 2010).

Lastly, regarding how we might clarify how different cultural identities and/or different cultures which live together in the same state, country, or domain communicate among themselves, we have concluded that is the following one: for example, applied to our case study for this TFG, we can call someone 'British', but it is just a word which indicates that a person belongs to Great Britain, an intercultural community formed by four nations where each one has its own culture and cultural identity. However, the aim is to discover how to make reference to these nations (seen as four different cultural groups) indicating the differences among them but without making negative judgements or connotations.

Regarding intercultural communication competence, there exist a couple of tools to make intercultural communication better: the first one is a cultural-general one, the 'Behavioral Assessment Scale for Intercultural Competence' (BASIC); and the second one is the capacity to differentiate among 3 techniques: exposition, understanding, and assessment. The first tool (BASIC) involves the following competences: the capacity to demonstrate respect, the capacity to control our interactions with other people, the realisation of the personal nature of knowledge, facilities in authorising right task and relational position conducts, the ability to bear incertitude with no angst, a non-critical attitude about other's behaviours and beliefs, and a shared emotion faculty regarding others' personal events which results in conducts adequate to these others' personal events. Inside a culture (inside each one of them) will exist particular manners of performing which help to evidence these competences; the second tool supports effective speakers to recreate the information which they receive from the senses and, after that, to build other different assessments concerning their observations by elaborating coherent diverse interpretations (Koester, 2010).

Finally, now that we have attempted to clarify each one of all these key ideas, we want to conclude this second part of our TFG affirming that all we have talked about in this part is essential to our understanding of the objectives established for this TFG.

3. DESCRIPTIVE PART:

3.1. SECTION 1:“GEOGRAPHY OF WHERE SCOTTISH GAELIC IS SPOKEN AND ITS HISTORY AND ORIGINS. SOME DIFFERENCES BETWEEN IRISH AND SCOTS GAELIC”:

This section of the trabajo fin de grado, the first one, has the objective of exploring the origins and history, geography, current situation of the Scottish Gaelic language, and finally, the differences between the Irish Gaelic language and the Scottish Gaelic language.

In the first place, regarding the origins and history of the Scottish Gaelic language, we can start by saying that this language is a member of the Indo-European family of languages and, inside this family, the language belongs to the Celtic family of languages. In addition, inside the Celtic family of languages, the Scottish Gaelic language belongs to the insular Celtic's Goidelic branch (Nolan, 2008), as well as it belongs to the 'Q-Celtic' group of languages (Irish, Scots Gaelic, and Manx). The languages which belong to this group are sibling languages among them (TheMole19, 2017). Inside the Celtic family of languages, the main Gaelic languages (Irish, Manx Gaelic and Scottish Gaelic) come from the same 'mother' language, a kind of Celtic language which arrived in Ireland during a period of huge migrations of Celtic people; that took place from the last decades of the second millennium up until the 4th century BC. (Nolan, 2008).

In the late 6th century AD, Gaelic began its expansion into Argyll and to the north-west of Britain. During the same century, Gaelic was used by the rulers and churchmen of Argyll and by the governments and churchmen of the Kingdom of Dál Riada.

During the 9th century, while Scotland was suffering a turbulent period because of the Viking invaders, the Gaels became powerful in the East and in the West of the country. In 900, the Gaels became the main players in the country, and they gave a new name ('Alba') to the ancient Kingdom of Pictland. In the following centuries, the Gaels and the Scottish Gaelic language took almost the rest of Scotland entirely, replacing the ancient languages

existing in the country at this time. From this year until the 12th century and beyond, all the kings and the dynasty who were ruling the new Kingdom of Alba possessed Scottish Gaelic names. During the 12th and 13th centuries, the boom of the growth of the Scottish Gaelic language in the country took place. In the 12th century, a great part of the Scottish Gaelic toponyms were created. From the 9th century up to the 12th century, the other path of expansion of the language was with the inhabitants of the small Scandinavian communities which brought into Scotland into ‘the new Gaels’. So, these communities which decided to remain in the country, adopted the Scottish Gaelic language as their own language. In addition, the Viking rulers of these communities were progressively becoming the new Gael landlords, even changing their Scandinavian names too. For this reason, in Scotland, during the later Middle Ages and the early modern period, their descendants, as the MacLeòid and the MacCorcadail, among others, were the noble families. As a result, Scottish Gaelic became the language of the most powerful people in the country, the ‘ruling elite’. During the 12th, 13th and 14th centuries, the biggest Scottish Gaelic families or the ‘Clann’ families were founded, and they started to create their fortunes, for example, the Clann Dòmhnail family.

During the 14th century in Scotland, the division between the Highlands and the Lowlands began. In addition, the expansion of the Scottish Gaelic language stopped, and the language that people began to consider as the one most spoken in the Lowlands of Scotland was the one which became the dominant language: Inglis or English (currently speaking). Then, divergent speech areas and cultures began to emerge in the country. Throughout the 14th and 15th centuries, Inglis (Scots) increasingly became the official language in Scotland, mainly in the Law. So Scottish Gaelic was receding in terms of domain of use. Throughout the 15th and 16th centuries, a part of the Scottish Gaelic population moved from the Highlands to the Lowlands of Scotland, carrying their culture with them. Noble people from the Highlands married with noble people from the Lowland, establishing alliances within their cultures as well as their class. During the Covenanting Wars and the Jacobite Uprisings, there continued to be political alliances such as those alliances mentioned, which took place throughout the different communities up and down the country. During the 18th century, Scotland suffered many tragic events, such as the defeat at the Battle

of Culloden in 1746. All these events created in Scotland a stronger feeling of Scottish national identity, through the Scottish Gaelic culture and its elements, for example the tartans or the bagpipes, and the Scottish people identified themselves with these symbols. People also began to feel a responsibility for preserving the relics of the Scottish Gaelic past. During the 18th and 19th centuries, it gradually increased in people's minds that the idea of Scotland's national identity was linked to the Scottish Gaelic culture.

At the same time, the modern Scottish Gaels were moving; some of them changed their horizons and their locations, while, consequently, their culture was experiencing a modernization process. Some of the Scottish Gaels from the Highlands joined the British Army acquiring high-ranking positions of authority, so they helped with the foundation of the British Empire. However, other Scottish Gaels from the Highlands of Scotland suffered the economic recession and, consequently, they decided to emigrate to other lands. The resulting homesickness of the Scottish Gaels who emigrated produced the elaboration of many songs and writings about their homesickness, the traditional laments, fostered by an increasing patriotism and literacy, as well as by the industrial revolution that was taking place at this time. All these circumstances promoted the Scottish Gaelic publishing industry of periodicals and books.

During the 19th century, the Scottish Gaelic language saw its greatest number of speakers. The last decades of the 19th century saw the success of the Highland Clearances, but also the implementation of the Education Act of 1872, which established the English language as the only language of teaching and education. Reforms introduced sometime later allowed Scottish Gaelic to be taught as a subject. As a result, the employment of the Scottish Gaelic language was reduced to the home environment, to the church, and the croft or small plot of land (VisitScotland, 2020).

In the second place, regarding the ancient geography of the Scottish Gaelic language, during the 9th century, the Gaels became powerful both in the East and in the West of Scotland. Then, in 1018, the Scottish Gaelic language arrived as far as the Tweed and South-East Scotland. In the 12th century and beyond, the Scottish Gaelic language spread its way to the North and South of the Forth. Some of the self-consciously hybrid communities were created, for example the Gall-Ghàidhil or 'Scandinavian Gaelic-speakers', those communities colonized the South-West of Scotland, Galloway (some years

later reduced to a portion of the South-West of the country). During the 12th and 13th centuries, the western isles of Scotland (Skye, the Uists, Lewis and Harris, and Barra) started to become communities where the Scottish Gaelic language was spoken. During the 12th and 13th centuries, the highest point of the growth of the Scottish Gaelic language in Scotland took place, so people could find Scottish Gaelic speakers in the whole of Scotland. During the 13th and 14th centuries, the Inglis language (today's English language), became the dominant language in the church and in burghs. Despite the fact that some burghs such as Elgin or Perth had a lot of Scottish Gaels living and working there, most of the burghs did not. During the early modern period, the individuals and families from the Highlands moved to the Lowlands of Scotland and vice versa, carrying their cultures with them. For example, cities like Stirling, Aberdeen, and Perth had large-standing links with Scottish Gaelic-speaking hinterlands that were close at hand. During the 16th century, some noble families who came from the Highlands and from the Lowlands established alliances through marriages within their culture as well as their class. In the 17th and 18th centuries, throughout the Covenanting Wars and the Jacobite Risings people belonging to different speeches and communities established alliances, but these alliances divided Scotland. Consequently, modern Scottish Gaels were moving, and they changed their locations. Many Scottish Gaels from the Highlands of the country migrated to the emerging industrial cities of Scotland looking for work, so Scottish cities such as Glasgow, Edinburgh, and Dundee became the host cities to big Scottish Gaelic communities who came from the Highlands of Scotland. During the 19th century, Scotland saw its biggest number of speakers of the Scottish Gaelic language, and most of them were living in the Lowlands, in the cities and in towns (Professor Thomas Owen Clancy, 2005). In the past two centuries, the neglect has promoted the decline of the Scottish Gaelic language throughout Scotland (Council, s.f.).

In the third place, regarding the current geography of the Scottish Gaelic language, the Scottish Gaelic is spoken by nearly 60,000 inhabitants throughout the whole country (Scotland.org L. B., 2019). Currently, the Scottish Gaelic language is used in the islands and in The Highlands, mostly on the Isle of Skye, in the Outer Hebrides, and to a lesser extent in Argyll & The Isles (VisitScotland, www.visitscotland.com, 2020). The Outer Hebrides is the most important focus of the Scottish Gaelic language

in Scotland (VisitScotland, www.visitscotland.com, 2020). This area of Scotland, located off the north west coast of the country, includes the islands of South Uist, North Uist, Lewis and Harris, Barra, and Benbecula (Trust, 1997-2020). However, Glasgow may be considered as the central focus of the Scottish Gaelic speakers in mainland Scotland. Glasgow has 10% of the Scottish Gaelic speakers of all the speakers of that language in Scotland (Council, s.f.). Glasgow and Edinburgh have large communities of Scottish Gaelic speakers, which form around 50% of the overall number of Scottish Gaelic speakers living in the Lowlands. In addition, other Scottish Gaelic communities established abroad as a result of the waves of emigration of the 18th and 19th centuries are very proud of their Scottish Gaelic origins, and a part of them also still speak the Scottish Gaelic language. These places are, for example: Nova Scotia, in Canada; Australia; some regions in North America; and New Zealand (VisitScotland, www.visitscotland.com, 2020).

Lastly, in the fourth place, regarding the current situation of the Scottish Gaelic language currently, people still speak the following six ancient Celtic languages: Manx, Breton, Irish, Cornish, Welsh, and Scottish Gaelic (Ltd., 2018). Today, nobody knows what the future of the Celtic languages will be. Currently, many people are doing multiple revitalisation efforts, but English still remains the prevailing language where, for centuries, the Celtic languages were the preferred languages (Ltd., 2018). Scottish Gaelic still remains an essential piece of the culture of Scotland (Scotland.org L. B., 2019). Currently, in Scotland, there live around five million residents, and Scottish Gaelic is the longest-established language of the existing languages in Scotland (Hancock, 2014). Together with the Scottish history and the ancient culture, many people consider that Scottish Gaelic is the established language of Scotland. Nowadays, Scottish Gaelic has around 60,000 speakers in Scotland (VisitScotland, www.visitscotland.com, 2020). Among other tongues, such as English and Scots, Scottish Gaelic is an official language of Scotland, spoken by many people throughout the country (Scotland.org L. B., 2019). Many years ago, Scottish Gaelic was the everyday language spoken in Scotland. However, in our days, its use is reduced to a minority. For example, the Scottish census in 2011 showed that only 1.1% of the Scottish people spoke Scottish Gaelic, which represented a decrease of more than 1000 Scottish people from a previous census carried out ten years ago (Ltd., 2018). In the 20th century, when Scottish Gaelic experienced a significant decline and

people were worried about the future of this language, it surprisingly started a growth of people's interest about the Scottish Gaelic language and about the Scottish Gaelic traditional culture, which reduced the possibilities of the Scottish Gaelic language disappearing and changed the language's fate. With the beginning of the 21st century, globalisation aggravated that situation, and finally, some areas where many Scottish Gaelic speakers lived reduced significantly their number of Scottish Gaelic speakers. That happened in these places: Lennox, Easter Ross, Arran, Southern Argyll, and Perthshire. Fortunately, today this situation has changed a lot (Professor Thomas Owen Clancy, 2005). Now is the best moment for those who want to learn Scottish Gaelic. In addition, the use of Scottish Gaelic in the media (in particular, in radio and television) has increased in the last few years. This, together with the use of the language in education and in law, is making a significant growth of the status of Scottish Gaelic in Scotland. It is important to add that, Glasgow and Edinburgh are two important focuses of Scotland where the number of Scottish Gaelic speakers is significantly increasing. In Glasgow, the first full Gaelic-medium school in the whole of Scotland was opened. In summary, currently, people who speak Scottish Gaelic have many new opportunities throughout Scotland (Professor Thomas Owen Clancy, 2005). In the 21st century, people use Scottish Gaelic in their workplaces, shops, offices and villages, mostly across the Outer Hebrides. In the census of 2001, this region had the highest percentage of Scottish Gaelic speakers of Scotland. The Outer Hebrides had 60% or 15,723 of the inhabitants over the age of three years old capable of talking in that language. In that area of Scotland, 542 children from the primary education heard their everyday lessons in Scottish Gaelic at school. In addition, Scottish Gaelic is a compulsory subject during the first two years of secondary education, for all the students. In the previous years, the arts and media sectors have been created employment opportunities for Gaelic speakers. As a result of that, many youngsters that are Scottish Gaelic speakers who have finished their Further and Higher Education on the mainland are returning to their islands (Trust, 1997-2020). Over the past decades, Scottish Gaelic has enjoyed a revival and now it is very popular. Consequently, the number of Scottish Gaelic speakers is growing across the whole country. The tv channel 'BBC Alba' has helped considerably achieve this current situation for Scottish Gaelic (Scotland.org, s.f.). In our days, the Scottish Gaelic culture is alive throughout the whole country. Now in

Scotland, Scottish Gaelic can be heard in almost all the theatres, on the TV shows, in the radio, on the road signs, and, of course, when speaking to the locals (VisitScotland, www.visitscotland.com, 2020). Scottish Gaelic, Scottish History, and Scottish culture have become popular culture, in particular with the best seller book saga ‘Outlander’ as well as its successful adaptation for television (VisitScotland, www.visitscotland.com, 2020).

Finally, to end this section of the trabajo fin de grado, the following lines are going to talk about the differences between the Irish Gaelic language and the Scottish Gaelic language.

Scottish Gaelic belongs to the Celtic family of languages, as does the Irish Gaelic language. In spite of sharing similar language structures, deriving from sources that are very similar, both languages are actually really different between them (Ltd., 2018). The two differences between the Irish Gaelic language and the Scottish Gaelic language are:

In the first place, the status of each one of the two languages in their original country (Ireland or Scotland). Currently in Ireland, the Irish Gaelic language is considered as the only official language of the country, with the teaching of this language being compulsory in all the schools of the country. Meanwhile, currently in Scotland, despite the fact that the Scottish Gaelic language is an official language of the country, it is not the only official language of Scotland. Finally, the status of the Scottish Gaelic language in Scotland is lower than the status of the English language in the same country.

In the second place, the pronunciation and the spelling. It is true that each one of the two nations (Scotland and Ireland) has its own vocabulary and its own dialect, so the pronunciation and the spelling of a big number of words is different between the Irish Gaelic language and the Scottish Gaelic language, too. For example, some people from Northern Ireland (the part of the Ireland’s island which belongs to the UK) and from the Highlands of Scotland can understand each other. However, people from other areas of Northern Ireland and people from other areas of Scotland consider mutually as intelligible (Ltd., 2018).

3.2. SECTION 2: “GAELIC CULTURE AND TRADITIONS/CUSTOMS – DANCE, SONG, DRESS, FOOD, ECONOMY...”:

The Scottish Gaelic World is formed by numerous components, and one of them is culture, which is an essential component. In this section, culture is going to be widely discussed. Inside culture, this section is going to focus on the following items: the geography of Gaelic Scotland, the traditional economy of Scotland, Scotland's national icons, the traditional sports of Scotland, traditional music, songs, dances and instruments of Scotland; the ancient Scottish Gaelic mythology; Scottish Gaelic traditional drinks and dishes; Scottish Gaelic traditional clothes; the traditional Scottish Gaelic organization regarding families and society; and, finally, the principal national festive days in Scotland and the Scottish Gaelic traditional festivities that are linked with the Scottish Gaelic world.

In the first place, regarding the geography of Gaelic Scotland, many centuries ago, the Highlands of Scotland were the homeland of the Scottish Gaels and of their Scottish Gaelic culture and language. The Highlands Regions cover the following areas: Wester Ross; Sutherland and Caithness; Inverness and area; Badenoch and Strathspey; Lochaber and Fort William; and Skye and Raasay. Currently, the highest percentage of Scottish Gaelic speakers live in the Highlands of Scotland, mostly in the Outer Hebrides or Western Isles, which is considered as the current stronghold of the Scottish Gaelic language in the Highlands (Islay, 2019). The council area of the Outer Hebrides or Western Isles is formed by a chain of island located in the north west of Scotland, which enjoys a unique Scottish Gaelic culture, plenty of ancient traditions, which play an important role there in the everyday life of the inhabitants of this area. The large and northerly located island of the Outer Hebrides is the Isle of Lewis. Throughout the Isle of Lewis, the villages are mostly located on the east coast, around the main town, Stornoway, which is the capital Lewis of the Outer Hebrides (Islay, www.scotlandinfo.eu, 2019).

In the second place, regarding the traditional Scottish Gaelic economy, through much of the area belonging to the Highland council, crofting (small-scale subsistence farming) and fishing were the two activities considered as the basis of the traditional Scottish Gaelic economy. The old system of crofting was a type of cooperative farming, where strips of common land were allotted every year to individuals. Unfortunately, in the 18th century, during the Highland Clearances, many landlords were forced to established big estates dedicated to the more lucrative form of extensive sheep farming. Consequently, nowadays,

in the Highlands of Scotland, there are many irregular communities of people who work on subsistence farms. Despite that, today, there remain some examples of the old system. However, nowadays the crofters usually share a common grazing land, while each one of the crofters possesses his or her own arable land fenced in. Apart from that, regarding the agricultural activities, today's principal activity is livestock raising, particularly sheep, beef and dairy cattle. The principal crops are the following: hay and oats, mostly for animal fodder; and some potatoes and barley, for human consumption. Despite the growth of commercial fish farming, essentially of salmon, which has become the most important activity of the local economy with farmed fishing continuing to be very important in seaport towns such as Kinlochbervie, Wick, and Ullapool, while commercial fish farming is very important mainly in some parts of the Atlantic coast, including the Isle of Skye (Britannica, 2020).

In the third place, regarding Scotland's national icons, it is true that Scotland has a lot of national icons, but, among them, the most important is the thistle. The Thistle is the national flower of Scotland, and it first appeared in 1470 on silver coins belonging to James III. The thistle is the icon of a nation (Scotland) who is proud of it. The thistle has mysterious origins, because no one knows them. However, one legend about this purple flower affirms that a group of Scottish soldiers was saved from an attack by Norse warriors because one of the Norse warriors got hurt with a thistle, so his cry woke up the Scottish soldiers. For this reason, it is said that the thistle is considered to be the national flower of Scotland. The thistle is the item which has influenced one of the most elegant poems of Scottish literature: Hugh MacDiarmid's *A Drunk Man Looks at the Thistle*, among other poems, for example: the ode to romantic love written by Robbie Burns, called *A Red, Red Rose*. For over 500 years, the thistle has been the icon of the Scottish heraldry. In addition, the thistle is considered as the highest honour that Scotland can give to a person. In fact, the order of chivalry called 'the Most Ancient and Most Noble Order of the Thistle', was founded in 1687 by King James III, and it is bestowed on persons who have made a huge contribution to Scotland's life and to the United Kingdom too (Scotland.org, www.visitscotland.com, 2020).

In the fourth place, regarding the traditional sports of Scotland, the Highland Games is the most important event regarding sports in the country. In spite of its name, the Highland

Games are celebrated each year from Spring to Autumn all over Scotland. The most famous Highland Games are the ones celebrated in Oban, Braemar, and Cowal. Depending on the place where they are celebrated, they differ in the range of spectacles that they offer, as well as in size too. Apart from the sporting events, it is possible to listen to piping competitions for bands and for individuals, and watch dancing competitions where children and adults take part in equal measure, dancing traditional dances such as the 'Highland Fling'. Talking about the sporting events inside the Highland Games, the most popular events are the following: putting the stone, tossing the weight over the bar, and tossing the caber, with 'tossing the caber' being the people's favourite one. Now, talking about the history and origins of the Highland Games, this special event was created during the 14th century in Scotland, when the chiefs of the clans wanted to find the best fighting men. However, the Highland Games became popular thanks to Queen Victoria, who helped to encourage the traditional Scottish Gaelic music, dress, dance and games, which came from the Highlands of Scotland (Info, 2019).

In the fifth place, regarding the traditional music, songs, dances, and instruments of Scotland, it is important to know that Scotland has been always linked with bagpipes and its music, which do not have their roots in this country. Actually, bagpipes have their origins in the southern part of Europe, but they appeared in Scotland in 1400 AD. In Scotland, the Great Highland Bagpipe or the Scottish Bagpipe has been adopted as the official instrument played in military bands. It is also used for a solo style named pibroch. Nowadays, in August, Glasgow holds every year the Glasgow International Piping Festival (Islay, www.scotlandinfo.eu, 2019). In addition, to learn more about the history of the bagpipe, it is possible to go back around 300 years of its music thanks to The National Piping Centre in Glasgow, a museum dedicated to the bagpipe and to bagpipes' Scottish traditional music. Of course, it is easy to find street pipers and Scottish traditional folk music in all the cities of Scotland, because the Scottish traditional music is an essential part of the Scottish traditional culture. The two main styles of this kind of music are the Ceòl Mór and the Ceòl Beag, meaning in Scottish Gaelic 'big music' and 'little music', respectively. The pibroch style is included in the Ceòl Mór style. The Ceòl Mór style is the classical form of traditional Scottish bagpipe music, and the Ceòl Beag is a kind of music that gets people dancing on the dance floor. It is important to know that, apart from the

bagpipes, the Scottish people also have other traditional instruments, such as the fiddle, the accordion, the pipes and chanter, the clarsach (that is a Scottish or Celtic harp), and the guitar (Scotland.org, www.visitscotland.com, 2020). Now, regarding dances and events, the most famous traditional event related to traditional Scottish music in Scotland is the ceilidh. 'Ceilidh' is a traditional term used to name any type of social gathering. In particular, in the current ceilidhs, it is possible to enjoy an informal entertainment like storytelling, music and, of course, dancing. Some of the favourite dances are the followings: 'The Flying Scotsman', 'Gay Gordons', 'Dashing White Sergeant', 'St Bernard's Waltz', and 'Strip the Willow'. A ceilidh band usually plays all the traditional Scottish instruments and it mixes slow waltzes for dance and high energy music for dance. Depending on the event, pipers can even be present in a ceilidh (Scotland.org, www.visitscotland.com, 2020).

In the sixth place, regarding the ancient Scottish Gaelic mythology, it is important to say that the Scottish Gaelic Mythology is very wide. Of course, it is plagued with maidens, tales, ancestral myths and legends, but two of the most interesting creatures of the Scottish Gaelic mythology (apart from the maidens who change babies in the forest of Scotland) are the Selkies, and the Kelpies (Scotland.org, www.scotland.org, 2015). Firstly, talking about the Selkies, they are mythical creatures which have the ability of transform themselves from their human form into a seal form and back again. The origin of the legend of the selkies comes from the Shetland and Orkney Islands, where people use the words 'selch' or/and 'selk(ie)' to denominate the seal. The tales which talk about selkies affirm that a selkie, in its human form, seems to be a beautiful woman who makes men fall in love with her. Unfortunately, the sticken man would steal the skin of the selkie, and force her to marry him and bear his children. However, when the selkie recovers her skin, the selkie goes back to the sea in her seal form, leaving her own sons or daughters behind, never to return (Scotland.org, www.scotland.org, 2015). And, secondly, talking about the Kelpies, they are mythical water horses that were supposed to haunt the lochs and rivers of Scotland. They can adopt a human form. Kelpies are supposed to steal the hooves of their victims. Kelpies attract their victims by assuming the appearance of a lost white or dark grey horse whose mane is dripping water all the time. It invites people to ride him but then, it takes them down to a watery grave. The most famous tale or legend about kelpies is

the one which talks about a Kelpie captured by the Laird of Morphie (Scotland.org, www.scotland.org, 2015). Apart from these creatures, there is a wide range of tales in Scottish Gaelic Mythology. For example, among others, some of the types of tales and legends by their themes are the followings: Hero Tales, Children's Tales, Trickster Tales, and Fortune Tales. Consequently, some examples of the 'Hero Tales' are: The Story of the Cook *Alasdair Stewart, E. Ross*; Conall Gulbann *Angus MacLellan, S.Uist*; The Story of Ossian *Alasdair 'Brian' Stewart, E.Ross*; and The Princess and the Pups *Betsy Whyte, Montrose*; some examples of the 'Trickster Tales' are: The History of Kitty Ill-Pretts *Jeannie Durie, Fife*; and Riobaidh and Robaidh and Brionnaidh *Neil Gillies, Barra*; some examples of the 'Children's Tales' are: The Old Man with the Grain of Barley *Kate Dix, Berneray-Harris*; The Grey Goat *Hugh MacKinnon, Eigg*; The Fox and the Wolf and the Butter *Calum Johnston, Barra*; and Liver and Lights *Jeannie Durie, Fife*; and, lastly, some examples of 'Fortune Tales' are: Silly Jack and the Lord's Daughter *Jeannie Roberston, Aberdeen*; The Tale of the Brown Calf *Elizabeth MacKinnon/ Annie Johnston, Barra*; The Green Man of Knowledge *Geordie Stewart, Aberdeenshire*; Ceann Suic *Christine Fleming, Berneray-Harris*; and The Three Good Advices *Andrew Stewart, Perthshire* (MacDonald, 2018).

In the seventh place, regarding the Scottish traditional drinks and dishes, talking about Scotland's national dishes, the national dish of Scotland is haggis. Haggis is made of three sheep's organs (lungs, liver and heart), together with stock, onion, oatmeal, suet, spices, and salt, traditionally prepared in the stomach of the sheep for around three hours (Scotland.org, www.scotlandinfo.eu, 2019). Haggis was invented by the cattle drivers from the Highlands because they needed a high-calorie dish to carry with them on their long journey to Edinburgh (Millar, 2013). However, haggis is not the only traditional dish of Scotland. For example, other traditional dishes of the country are the following ones: Arbroath Smokie (Scotland.org, www.scotlandinfo.eu, 2019), salmon, cranachan, venison, Scotch broth, shortbread, and neeps and tatties (Millar, 2013). Talking about the traditional drinks of Scotland, whisky is the most famous one, but it is not the only one. For example, the other national drink of Scotland is 'Irn-Bru', which is a light drink with a carbonated fruit flavour (Scotland.org, www.scotlandinfo.eu, 2019). Regarding whisky, it was elaborated for the first time in the 18th century, when commercial distilleries

started to produce it. However, a great number of historians affirm that the production of whisky began during the time of the Celts, because this tribe produced a drink called *uisge beatha*, that means ‘water of life’. Then, these historians think that this Celtic drink is the origin of the today’s Scottish whisky. In the 11th century, monks built their own whisky distilleries inside their monasteries, so they elaborated their own whisky. Of course, each one of those whiskies carried the name of the monastery where it was produced. In 1644, when the popularity of whisky started to increase, the Scottish Government fixed the first tax on whisky, resulting in many illegal distilleries distributed through the whole country. In 1823, the implementation of The Excise Act removed the restrictions regarding the production of that drink and made the production of whisky in the illegal distilleries even more difficult. Consequently, the processes involved inside the whisky elaboration were refined, and the whisky produced was softer than before. To be called ‘Scotch whisky’, it should mature for three years or even more. However, whiskies need to mature during different time periods, depending on the date (year) when each one of them was distilled. Normally, the whiskies considered as the superior ones are the older ones, which are also the most expensive ones, because there exists a scarcity of them. Currently, the Scotch Whisky Regulations regulate the Scotch whisky. Whisky is produced mainly in the following regions of the country, which have the best distilleries of the whole country too: the Lowlands, The Highlands, Islay, and Campbeltown. Finally, it can be affirmed that the largest part of the whisky produced in Scotland is malt whisky. The singularity of this type of whisky is that, during its processing, its grains (barley in malt whisky) suffered a process called ‘Malting’, where the grains stay soaking in water until their germination. The most famous malt whisky in Scotland is produced in a distillery called ‘Glenmorangie’ (Millar, 2013).

In the eighth place, regarding the Scottish Gaelic traditional clothes, Scottish people usually wear their traditional clothes, which is called ‘the Highland Dress’ at special occasions such as weddings, ceilidhs, Highland Games, in social events, or in graduations. It is composed of the traditional kilt together with other pieces of clothing. Then, the Scottish kilt is frequently worn together with kilt hose, which are woolen socks are turned down at the knee; usually with garter flashes; a sporran (a kind of pouch) which is adjusted around the waist from a leather strap. It can be decorated with fur, polished metal, or sealskin; a

belt with pounced buckle; shirt, in particular, the ‘twee Jacobite’ shirt with its thread neckties (Info, www.scotlandinfo.eu, 2019); Argyll jacket; a pair of Gillie Brogues, or shoes (Info, www.scotlandinfo.eu, 2019); and, finally, a kilt pin and a sgian dubh (a black knife that men wear in the top of the right sock). The kilt was the cloth used by the Highland clansmen, because it is very comfortable for climbing the rough mountains of the Scottish Highlands. Currently, there are around 4,500 different tartans in Scotland. One of the largest businesses selling kilts is the Edinburgh Woollen Mill (Council., 2009 - 2019). Tartan is the design fabric which the kilts are made from. Tartan has horizontal and vertical stripes on a coloured background. The design with stripes is called ‘sett’. The first evidence of tartan dates from 1538. Some centuries back in time, people employed mosses, local plants, and berries to tint the wool and, originally, the length of a kilt was 5 meters long. Some centuries ago, the kilt had an extra piece of fabric that people wore over the shoulder, and this portion was adjusted depending on the weather, freedom of movement, or temperature. The popularity of the kilts grew when they were chosen by the regiments of the Highlands serving with the British Army (Scotland.org, www.visitscotland.com, 2020). However, with the Battle of Culloden Moor (1746) came the end of the common wearing of kilts and tartans until the 20th century (Info, www.scotlandinfo.eu, 2019). In fact, after this battle, the Dress Act 1746 banned the wearing of kilts and tartans. That law stayed for around 40 years. However, the kilt survived in the soldiers of the army (mainly during the period of the Georgian and Victorian Ages) (Info, www.scotlandinfo.eu, 2019).

In the ninth place, the traditional Scottish Gaelic organization regarding families and society in the Scottish Gaelic world, is the clan system. Regarding the geographical origins of the names of the clans, people believed that any person sharing a surname belonging to a clan were direct descendants of the chief of the clan. However, it was very frequent to adopt the surname of the clan simply because that was the clan chief who owned the territory when a land was taken. Interestingly, the word ‘Clan’ means ‘family’ or ‘children’ in the Scottish Gaelic language. In the 13th century, having its origins in the Celtic, Norman-French, or Norse traditions, the Scottish Gaelic clans had grown very firm roots in the Scottish Highlands. Interestingly, the chiefs of the most dominant clans were almost kings, almost protectorates, and almost judges, as well as they wielded strong

power over the lands controlled by them. The clan system stayed practically intact until 1746, with the defeat of the Scottish Gaelic people at the Battle of Culloden, near Inverness. There, the Jacobite rebellion was defeated by the troops of King George II. In addition, throughout the following decades, the increased communication and trade bonds between the clans of the North and the clans of the South of Scotland, together with the Highland Clearances and the subsequent immigration of a high percentage of Scottish Gaelic land workers to the cities and to other parts of the world, resulted in the complete dilution of the clan system in the whole Scotland. Currently, many clans are linked to a specific part of Scotland. For example, the Clan MacLeod is linked to Skye; the Clan MacNeil is linked to Barra; the Clan MacNab is linked to St Fillan, as well as to Loch Earn (Scotland.org, www.visitscotland.com, 2020). Many years ago, and due to the ruggedness of the Highlands of Scotland, the Highlanders made small groups called 'Clans'. The members of a clan said that they descend from the same ancestor, a common ancestor, and each clan had its own ruler or chief. The traditional clothing of the members of the Scottish Gaelic clans of the Highlands of Scotland was the kilt (belted plaid), which was very useful for climbing the rough hills and mountains of the Scottish Highlands, with each one of the clans having their own colours for weaving their kilts, and that colourful pattern was denominated 'Tartan'. In spite of what many people think, clans are not something left in the past, they are still alive today. Nowadays, in Scotland and over the world, there are around 500 active clans established and registered, and all of them are very important for keeping and celebrating the Scottish Gaelic festivities and traditions. Each year, there are celebrated more than 100 meetings, where the members of each clan visit the Highlands of Scotland to celebrate the Scottish Gaelic traditions (Info, www.scotlandinfo.eu, 2019).

In the tenth place, regarding the principal national festive days in Scotland and the Scottish Gaelic traditional festivities that are linked with the Scottish Gaelic world, it is important to know that, in Scotland, there are lots of traditional festivities and national festive days but, among others, the most important ones regarding the Scottish Gaelic culture and traditions are the following: Hogmanay; St Andrew's Day; Halloween; and the Sam Huinn Fire Festival.

The first national festivity linked with the Scottish Gaelic world is Hogmanay. People all around Scotland celebrate New Year's Eve on 31 December, which Scottish people call 'Hogmanay'. For example, Hogmanay in Edinburgh is celebrated during three days each year: on 30 December, on 31 December, and on 1 January. Starting by the events which take place on 30 December, during that night, thousands of people with torches and dressed as Vikings, followed by pipes and drums, walk through Edinburgh, creating a river of fire from the Royal Mile to Holyrood Park, where it ends. Following with the events which take place on 31 December, where the Hogmanay street party takes place along Princes Street, against the spectacular backdrop of the Castle of the city. Then, there is a concert in the Gardens with live musical entertainment. Lastly, at midnight, when the bells strike twelve, people can admire the Edinburgh Hogmanay Midnight Fireworks, celebrated on the ramparts of Edinburgh Castle, when people sing Auld Lang Syne (this is a song of the words written by Robert Burns); and, finally, finishing by the events which take place on 1 January, when the 'Loony dook' is celebrated, with people taking part in the 'Dookers Parade' along the High Street, in Edinburgh, wearing fancy clothes and then, they take the traditional plunge in the River Forth, near the Forth Bridge (Info, www.scotlandinfo.eu, 2019).

The second national festivity linked with the Scottish Gaelic world is St Andrew's Day. This is one of the most important festivities for the Scottish people all around Scotland. This day, on 30 November, all the Scottish people celebrate the national festive day dedicated to the patron Saint of Scotland, St Andrew. During this day, many events celebrating the Scottish Gaelic culture and St Andrews take place. People dance, drink, eat, and enjoy spectacles in every single city of Scotland. In some places, such as St Andrews in Fife, this festivity is celebrated with events, spectacles, dances, cinema, food and drink during a month, or during a week, as is the case of Stornoway (Scotland.org, www.visitscotland.com, 2020).

The third national festivity linked with the Scottish Gaelic world is Halloween. This festivity is celebrated all around Scotland (and all over the rest of the world) on the night from 31 October to the morning of 1 November. The origins of this festivity can be found in the Scottish Celtic festivity of SamHuinn, so a great number of the traditions and legends which surround this festivity are pagan in origin. Currently, some of the Halloween's old

Scottish traditions are: fires and ‘neeps lanterns’; guising or ‘galoshin’; dookin’ for apples; treacle scones; nut burning; and, finally, the susage rolls (Clark, 2015).

The fourth national festivity linked with the Scottish Gaelic world is the Sam Huinn Fire Festival. The Sam Huinn Fire Festival is a traditional Scottish Gaelic festival which is celebrated the same day as Halloween. In Edinburgh, it is celebrated in Calton Hill the 31 October. This night people celebrate the overthrowing of Summer by Winter, doing a procession with the sound of drums, fire-dancing, and with performances of battles between the Summer and the Winter Kings (Society, s.f.). The origins of the Sam Huinn Fire Festival can be found in the Celts, so the performance of the battle between the Summer and the Winter Kings is believed to be overseen by the Cailleach, which is the Celtic representation of the Goddess, which will decide the fate of each group of kings (Brand-Spencer, 2019).

3.3. SECTION 3: “WHERE GAELIC IS LEARNED”:

This section of the descriptive part of the trabajo fin de grado, which is the third one, is going to talk about Gaelic education in Scotland. So, firstly, we will briefly introduce the education system of Scotland or Curriculum for Excellence to be able to understand the context. Secondly, we will give information about Gaelic education in playschools and primary schools. Thirdly, we will give information about Gaelic education in secondary schools. Then, fourthly, we will give information on Gaelic education in Higher Education in Scotland. After that, in the fifth place, we will explore the Gaelic education boards in Scotland, as well as other institutions which help Gaelic education in this country. Finally, talking about government, we will give information about the education policies made by the government of Scotland, as well as some information about the Gaelic Education Learning Plans there.

So, firstly, regarding the education in general in Scotland, it is important to say that the education system in Scotland is named ‘Curriculum for Excellence’ or ‘CfE’. This is a system which helps the Scottish children and youngsters gain the skills and knowledge that they will need for their daily lives during adulthood. The education system in Scotland is divided into three ‘phases’: the first one is the ‘Broad Education’, which includes the 1 year

of Playschool (Early Years: P1), the 6 years of primary school education (First Level: P2-P3-P4; and Second Level: P5-P6-P7), and the three first years of the secondary education (Third/Fourth Level: S1-S2-S3). Children start this phase at age three and they finish at age 14. Then, in the second place, there exists the ‘Senior Phase’, which includes the last three years of the secondary education (Senior Phase: S4-S5-S6). A child starts the ‘Senior Phase’ at age 15 and finishes at age 18. Then, in the third place, starts the phase called ‘Higher Education’ which covers University education and people start at age 18. Lastly, ‘ICT’ is a term used in this section of the descriptive part, means ‘Information and Communication Technology’ (SCOTLAND, 2020).

Secondly, regarding education in Gaelic in playschools and primary schools, it is important to say that, in the past ten years, two Scottish schools have been said to be ‘Standalone’, which means that they provide education using Scottish Gaelic. However, six other Scottish schools of this type are expected to be established, because parents want their children to study Scottish Gaelic in what is known as ‘Gaelic Medium Education’. ‘Gaelic Medium Education’ has been an increasingly demanded area in playschools and primary schools since its introduction in the education system 25 years ago. The ‘Gaelic Medium Education’ method of learning is based on language immersion. So, since children start in P1, they hear their teachers talking to them in Scottish Gaelic all the time. Then, in the following years of primary education, when English learning is introduced to the children’s education, children, of course, learn English, but they also learn all the subjects included in the ‘CfE’ in P2, P3, P4, P5, P6, and P7 through the medium of Scottish Gaelic. This learning in the immersion classroom is very good for children, because thanks to this, the children find opportunities to speak Scottish Gaelic not only in their schools, but also outside them. Furthermore, during playschools and primary schools, the role of the teachers is very important because they create opportunities for children to learn Scottish Gaelic in a creative way with an emphasis on talking and listening. Teachers also encourage parents and siblings to use Scottish Gaelic at home with their children and in their everyday life with friends and partners. By these practices, teachers look for the children to feel comfortable using Scottish Gaelic and to use Scottish Gaelic at the same level as they use English (SCOTLAND, www.education.gov.scot, 2020).

Thirdly, regarding education in Gaelic in secondary schools, it is important to say that the Scottish Gaelic education in secondary schools (S1, S2, S3, S4, S5, S6) needs to be more developed. For example, now, there are 46 secondary schools which offer Scottish Gaelic education in some form, but just 14 of them offer all the subjects through the medium of Scottish Gaelic. In addition, there exists a limited using in the secondary schools of the ICT learning devices for learning the ‘Gaelic Medium Education’ with the help of technology. This is a very bad situation for secondary students, because ITC is considered the best tool for providing a Scottish Gaelic Education (‘Gaelic Medium Education’) in secondary schools due to this being an interactive tool for learning more quickly. Unfortunately, it is true that, during the secondary education, children do not have the same opportunities of having a full Scottish Gaelic Education than during their primary education. As a result, many children do not continue studying this kind of education in Secondary Schools, because they decide not to study it further. Hopefully, over the years, those children may study Scottish Gaelic on their own, attending Scottish Gaelic courses where they learn it as a first foreign language (despite the fact that it should be their native language). In addition, this situation is worsened by some secondary schools not offering the opportunity of continuing with the full Gaelic education (SCOTLAND, www.education.gov.scot, 2020).

Fourthly, regarding Higher Education (Universities, Colleges), which also offer the opportunity of learning Scottish Gaelic. The Government is creating some institutions to enable a Scottish Gaelic education at Universities and at Colleges. For example, on the one hand, in some universities there exists a special area dedicated to Celtic Studies and to degrees related to the Scottish Gaelic language and culture. On the other hand, Scottish Gaelic can be studied in the following institutions: in the National Centre for Gaelic Language and Culture, or at Sbhàl Mòr Ostaig UHI in Skye, which are two institutions where facilities for studying Scottish Gaelic at Higher Education are offered. Both institutions are supported by the Government of Scotland with special funding. In addition, the Scottish Government has also supported research and courses related to the Scottish Gaelic language’s education at many institutions, including the following ones: Edinburgh University, Strathclyde University, University of Glasgow,

Heriot Watt University, Aberdeen University, and the University of the Highlands and Islands, among others (Government, 2017).

Fifthly, regarding the Education Boards, it is important to say that the Scottish government has created some boards of education dedicated to the support and protection of the Scottish Gaelic language regarding education at all the levels of education. In addition, these boards of education have the function of guiding and ensuring the implementation of the education plans and policies elaborated by them or by the Scottish Government. The most important board of education is 'Bòrd na Gàidhlig', which was founded under the 2005 Act. Its function is to facilitate the Scottish Gaelic education and to take care of its development. Bòrd na Gàidhlig is the most important Gaelic development body and should employ the direct Gaelic Development funding created by the Scottish Government. In addition, it is important to say that the annual budget received by this public body is around £5.1m. With this fund, Bòrd na Gàidhlig must support some Gaelic development bodies to enable them to develop work at home, in the community and in education. Bòrd na Gàidhlig is responsible for guiding the implementation of the National Plan for Gaelic and its key projects (Government, www.gov.scot, s.f.).

Apart from Bòrd na Gàidhlig, there are others which also help the development and protection of Scottish Gaelic, such as the following: local authorities; Stòrlann Nàiseanta na Gàidhlig; the Scottish Qualifications Authority; the Scotland Funding Council; and Education Scotland, among many others. Each one of them has its own Gaelic Language Plan (Government, www.gov.scot, s.f.).

Sixthly, regarding the actions and initiatives of the Scottish Government for helping Scottish Gaelic, there are, among others, the funds, the creation of the Education boards and other organizations, the supporting of education through institutions such as universities or Colleges, the language education policies (Acts and National Gaelic Language Plans). Talking about the learning education policies, there are measurements created by the Scottish Government for taking care of the status and development of the Scottish Gaelic language in Scotland in all the areas (law, education, etc.). Some of these policies are Acts and Language Plans (A.Hancock, 2014). Now, talking about the National Gaelic Language Plans, they have an important role in the funding of Bòrd na Gàidhlig and in the guidance capacity to ensuring the fulfilment of the National Gaelic Language Plan. The basis of all

the National Gaelic Language Plans, which are also the principal objectives of all of them, are the following ones: acquisition (permitting people to develop reading, writing and speaking skills in Gaelic); usage (permitting the employment of Scottish Gaelic in a wide variety of formal, social and work setting); status (enabling the expansion of the visibility, respect, audibility and recognition for the Scottish Gaelic language); and, finally, corpus (enabling the development of the consistency, richness and quality of the Scottish Gaelic language) (Gàidhlig, 2020). The current National Gaelic Language Plan is the ‘National Gaelic Language Plan 2018-2023’. This plan is an Act which has been built on existing measures to support the rights of the Scottish Gaelic language, as well as other minority languages. These measures are: the Council of Europe’s European Charter for Regional or Minority languages (1992); the United Nations Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992); Framework Convention of the Protection of National Minorities (1995); and some clauses regarding the Gaelic in media, education,crofting legislation and civil courts of the Scottish Parliaments and the UK. Furthermore, this Act requires Bòrd na Gàidhlig to elaborate and submit to the Ministers of Scotland a National Gaelic Language Plan. As such, this National Plan has legal status and a series of priorities. In addition, the principal purpose of this National Gaelic Language Plan is to keep safe the Scottish Gaelic language and its development and to promote and allow more people to employ Scottish Gaelic more frequently in a wide variety of situations. The objective is to maintain the employment and to increase the development of the Scottish Gaelic language. Finally, among them, the principals are the following: firstly, Scottish Gaelic belongs to all of Scotland; secondly, improving the positive view of Scottish Gaelic; thirdly, the growth of the learning of Scottish Gaelic; and, lastly, the increase of the employment of the Scottish Gaelic language (Gàidhlig, 2020).

3.4. SECTION 4: “THE EXPANSION OF GAELIC (TV, WHEN THIS BEGAN...)”:

This section of the descriptive part of this trabajo fin de grado , which is the fourth one, will talk about the expansion of the Scottish Gaelic world around the world and explain the

main ways through which the Scottish Gaelic world has made its expansion in the past and how it is expanding currently, which are: firstly, emigration; and secondly, tv.

Firstly, regarding emigration, which is the most important route of international expansion of the Scottish Gaelic world both in the past and in the present, it is important to say that the emigration from Scotland (mainly from the Highlands of Scotland) to other countries began with the Highland Clearances in the 18th century, one of the most turbulent periods of Scottish history. During this century there took place a massive emigration of Scottish people mostly to two countries: Canada, and the United States of America (Scotland.org, 2017). So, these two countries have been strongly influenced by the Scottish Gaelic world and this influence remains until today (Scotland.org, s.f.). Nowadays, around 50 million people around the world laying claim to Scottish Gaelic ancestry (Scotland.org, s.f.).

In the first place, regarding the influence of the Scottish Gaelic world in Canada, the beginning of the bonds between Scotland and Canada dates back around 400 years, when, firstly, in the 17th century, there took place the first settlement of Scottish Gaels on the western shore of Nova Scotia (now named 'Port Royal') resulting from a desire of King James VI of Scotland (International, 2017); and during the 18th century and beyond, when there took place the second Scottish Gaelic settlement in the same area of Canada, as a consequence of the Highland Clearances' period (Scotland.org, s.f.).

Since these two settlements, the Scottish people and the Scottish-Canadian people have exchanged many innovations and ideas which have contributed to the building of today's nation of Canada (Scotland.org, s.f.).

In fact, the Nova Scotia Region in Canada took its name from Scotland, in the UK, because the Scottish Gaelic settlers named that region of Canada 'New Scotland' but in Latin, not in English (Scotland.org, s.f.).

Today's Canadians feel proud of their Scottish Gaelic ancestry, which still today constitutes a strong link between the two nations. In fact, nowadays, almost 5 million Canadian people lay claim to Scottish Gaelic ancestry, included the current Prime Minister of Canada, Justin Trudeau, who claims shared French and Scottish Gaelic ancestry (Scotland.org, s.f.).

As well as the ancestry, the Scottish Gaelic language is an essential part of the current experience and heritage of Canadians. The Scottish Gaelic language has been spoken in Canada for around 400 years. Currently, Nova Scotia, which was the area of Canada where the two Scottish Gaelic settlements were established, remains a vibrant centre of the Scottish Gaelic culture and language in Canada, even to the extent of having some dialects of the Scottish Gaelic language that are authentic Canadian and North American dialects (Scotland.org, s.f.). It is very interesting the fact that many parents in Nova Scotia are making an effort to put the learning of the Scottish Gaelic language in the education of their children. These parents know that the learning of this language is crucial to stop its desintegration and its extinction and try to bring this idea to their children. These parents also think that their children should learn how useful the Scottish Gaelic language might be, as well as the cultural value of this language (International, 2017).

The last area which is going to be touched in this section talking about the bonds between Scotland and Canada is music, that constitutes a special area where Scotland and Canada share ancient bonds. Many people consider music as the most global of languages and it is true, because it is the second language, after Scottish Gaelic, that Scotland and Canada use for communicating between them. In fact, the bagpiping and the Highland Games are an attraction for many Canadian people every year. In addition, many pipe bands from Canada make a show every year at the World Pipe Band Championships, in Glasgow. Furthermore, the band from the Simon Fraser University (whose name comes from another Scottish Gaelic settler in Canada), in British Columbia, rank high among the other bands. Glasgow also holds every year the Celtic Connections Festival, in the month of January. During this festival, many Canadian performers and Canadian music fans travel to Glasgow, because the Celtic/French music bond with Scotland is still very alive and strong (Scotland.org, s.f.).

In the second place, regarding the influence of the Scottish Gaelic world in The United States of America, we need to look back in the history of the United States to see its Scottish Gaelic origins. In fact, during the 18th century, as a result of the Highland Clearances, there took place a massive emigration of people from the Highland of Scotland to the North American shores. In particular, the areas of the current United States of

America where the first Scottish Gaelic settlers arrived were in the southeast of North Carolina, Georgia, and in the south of Savannah. In the following decades, the Scottish Gaelic settlers founded Scottish Gaelic-speaking communities in all of these areas (International, 2017).

Interestingly, some places in the United States of America are named after the original places in Scotland. For example: in the USA there are 8 Edinburghs, 8 Aberdeens, 21 Glasgows and 8 places named Scotland there too (Scotland.org, s.f.).

Following this very brief look at the USA, it is easy to understand that some of the persons that have most contributed to the forming of the law, arts, economy, and politics of the USA were Scottish people or descendants of Scottish people. Some examples of these persons are the following: Samuel Wilson (Uncle Sam), Davey Crockett, George Washington, Elvis Presley, John Paul Jones, Neil Armstrong, Alexander Graham Bell, Andrew Carnegie David Dunbar Buick, John Muir, Bertie Charles Forbes, and the Glaswegian Allan Pinkerton, whose agency and methods have inspired the FBI (Scotland.org, www.scotland.org, 2012).

North Americans are very proud of their Scottish Gaelic roots and, in the last US Census, there were more than 5 million people from the United States of America who claimed Scottish Gaelic ancestry (Scotland.org, www.scotland.org, s.f.).

Today, the United States of America offers numerous events, associations, clubs, festivities, and societies dedicated to Scotland's influence and the Scottish Gaelic roots of the current inhabitants of the today's USA; currently in the USA, there are around 1000 Scottish clubs and Scottish Associations (Scotland.org, www.scotland.org, 2013).

Due to this quantity of things related to Scotland, it has been necessary to choose only some of them to include in this trabajo fin de grado.

Nowadays, many towns and cities that were founded by Scottish Gaelic people throughout the United States of America keep alive their historic links to Scotland by hosting clan gatherings and by celebrating Highland Games every year (Scotland.org, www.scotland.org, s.f.). Some of these annual events, and probably the most important of them, is the 'Tartan Day Parade', which is celebrated in New York (Scotland.org, www.scotland.org, 2019) every April 6th (Scotland.org, www.scotland.org, s.f.). The annual Tartan Parade Day embodies the true pride, patriotism and passion of Scotland.

This big event is a meeting of international drummers and pipers, proud to celebrate the contribution of the Scottish Gaelic people to the forming of the current USA. The first time that this event was celebrated was in 1998 and, over the decades, it has become a one week's duration program of events which promote Scotland in the USA. The most important event is a procession of around 1,500 participants, including full pipe bands, Scottish Gaelic clans, solo pipers, drummers, and the very famous Scottish dogs in tow. Every year, the Tartan Parade Day 's procession has around 30,000 spectators, and it takes place from 45th Street to 55th Street (Scotland.org, www.scotland.org, 2019).

Finally, we should like to introduce an important society that acts in the USA. The Saint Andrew's Society of New York tries to encourage the commercial and social co-operation between the American and the Scottish people, as well as between the USA and Scotland, too. Each year, this society takes part in the organisation of the Tartan Parade Day along 6th Avenue (Scotland.org, www.scotland.org, 2013).

Now, regarding the second way of expansion of the Scottish Gaelic language all around the world, it is important to affirm that, from the past some decades, television and the rest of the new technologies have become a platform for the expansion of cultures, albeit mostly for the expansion of the American culture. In this case, this part of the section is going to be dedicated to two tv shows, namely, the film *Brave* from Disney-Pixar, and to the tv Saga *Outlander*, a television adaptation of the saga of books written by Diana Gabaldon. Both tv broadcasts (*Brave* and *Outlander*) are two examples of the international expansion of Scottish Gaelic culture in the 21th century.

Firstly, talking about the *Outlander* Saga adaptation for television, we will start by saying that this Saga for tv is an example of a saga totally based on the Scottish Gaelic world. Interestingly, this Saga touches all the aspects (economy, religion, the Scottish Gaelic language, traditions, clothing...). In addition, the historical period where this Saga is located is the Scotland of the 18th century, a turbulent period, as we mentioned before, where many Scottish people were involved in the Jacobite Rebellions and, unfortunately, in the Battle of Culloden Moor (1746) and the immigration that followed as a consequence. The characters that appear in the Saga are also involved in those circumstances, so this Saga offers the possibility for those who want to learn about the Scottish Gaelic world (VisitScotland, 2020).

Secondly, talking about the Disney-Pixar tv movie, *Brave*, we should know that this tv movie is another example of the Scottish Gaelic world during the Middle-Ages. In fact, the film is located in the Middle-Ages in the Highlands of Scotland, and the main character of the film is the daughter of a Laird, or Scottish Lord of the Manor. The people involved in the elaboration of the story developed in the film, and in the elaboration of the film itself, travelled to the Highlands of Scotland after starting work on this film, because they wanted to truly reflect the Scottish Gaelic lands, culture, traditions, clans, mythology, language and so on. In addition, the traditional and ancient song titled ‘A Mhaighdean Bhan Uasal’ which is written in Scottish Gaelic is included in the BSO of this film, which is entirely played with Scottish Gaelic traditional instruments such as fiddles, harps, and bagpipes. In this film also appear the Braemar Gathering, the clan gatherings, Dunnottar Castle, Loch Ness, Glen Affric, Stonehaven and the Callanish Standing Stones on the Isles of Lewis, which had a significant impact on Pixar. Given the above, it is not insignificant that the film of Disney-Pixar, *Brave*, was considered an Oscar-winning production (VisitScotland, 2020).

3.5. SECTION 5: “THE INFLUENCE OF SCOTS GAELIC ON ENGLISH”:

The English language and the Scottish Gaelic language have been inhabiting Scotland for centuries. So, it is normal that the Scottish Gaelic language has influenced the English language.

So, regarding the influence of the Scottish Gaelic language on the English language, beforehand, it is important to say that both languages have stayed in the same Scottish Gaelic-speaking territories of Scotland for centuries. In particular, English has stayed in the Highlands and in the Hebridean Islands of Scotland since the 1600s, the areas of the country considered as the heartland of the Scottish Gaelic language there (Gaelic.co, 2017). Due to the fact that these territories were Scottish Gaelic-speaking territories until the last decades of the 18th century and the first years of the 19th century, when people of these areas were forced to adopt English as their only language, they learned English but they spoke it with their strong Scottish Gaelic accent and they also made some mistakes, for example, they changed the English grammar

constructions for the Scottish Gaelic grammar constructions, as well as introducing words from their Scottish Gaelic native language into the English language when they did not know an equivalent word in English. Over the decades, these little mistakes have become a common way of employing English in the Highlands and Hebridean Islands, as well as in the rest of Scotland. Consequently, today in Scotland people speak a different dialect or variety of English depending on the area of the country they are from. Especially, the dialects called 'Highland English' and 'Hebridean English' are the ones which exert more influence of the Scottish Gaelic language, having more words from this Celtic language than the rest of English dialects of Scotland (Encyclopedia.com, 2019). In addition, there were many different dialects of Scottish Gaelic when English arrived in Scotland, so this fact has helped the creation of different English dialects in Scotland (Gaelic.co, 2017). Nowadays, some of the words that exist in the Scottish English dialects that belong to the Scottish Gaelic language are the following ones: 'galore' and 'whisky', which means 'in abundance' and 'water of life' in the Scottish Gaelic language, respectively (Gaelic.co, 2017).

4. CONCLUSION:

Finally, this conclusion will consist of an explanation of my personal reactions to the information that has been analysed in the descriptive part of the trabajo fin de grado, together with a brief summary of the most significant information given and will provide a proposal for future research.

Regarding the first part, it is important to say that, during the elaboration of this trabajo fin de grado, we have deeply explored the Scottish Gaelic world and its current situation, and we have realized that it is larger and more alive than we had previously thought.

The current situation of the Scottish Gaelic world is progressively better.

I think that this particular culture and language are very interesting, as well as unique, so they are worth maintaining and sharing, because of their cultural and historic contribution to the world. Furthermore, my observations have revealed that

people's interest in the Scottish Gaelic world is growing,
so we think that its survival is ensured and will remain in the future.

Regarding the second part, as
a brief summary, we can affirm that currently, the Scottish Gaelic world is in expansion over the world, because of the Scottish roots of many people,
as well as because of the impact of television. In

Scotland, the number speakers of Scottish Gaelic is mostly in the Highlands and in the Outer Hebrides and there are
a wide range of opportunities for learning this old language. Children can also learn it at school and outside them too. Apart from that, the Scottish Gaelic language has influenced the English language. In addition, the popularity of the Scottish Gaelic culture is growing because of the
people's interest in it.

Regarding the third part, we think that, for future research, it may be interesting to investigate the place of the Scottish Gaelic language and culture in
Nova Scotia (Canada), because it is a region where people are very interested in the learning and conservation of their Scottish Gaelic language, culture and roots, because they are very proud of them.

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