

<p><b>Teaching Celtic Languages in the Outland: 18 Years of Welsh and Gaelic at Cornell</b></p> <p>Wayne Harbert <i>Cornell University</i></p>	<p>The circumstances under which Celtic languages are taught and learned in North America impose special conditions on teachers, learners and programs. Limits on student demand and instructor time typically preclude offering courses every year, or full courses beyond first semester. These languages are usually studied as ‘heritage’ languages, but, unlike other such languages, students typically do not hear them spoken in their extended family, and can look forward to only limited opportunity for practical application. Indeed, many are interested in acquiring only a symbolic familiarity with the language. For them, a single semester is often sufficient. The smaller group interested in a practical level of fluency is not large enough to populate an intermediate level class, and often does not have time for one. Teachers of these languages typically have been hired to teach in other disciplines, and offer their Celtic languages as an overload. They are often adult learners themselves.</p> <p>At Cornell, a marginal Celtic language program has evolved which has had some success in negotiating such constraints. Three hour per week semester-long introductions to Welsh and Scottish Gaelic are offered every three years. These are supplemented by ongoing, one hour per week Tea and Conversation groups, available every semester in either language and at various levels, subject to demand. Participants may sign up for pass/fail fractional academic credit for participation in these groups. All instruction is conducted by a single faculty member. Since the initiation of Celtic language instruction eighteen years ago, about 170 students have participated in full Welsh, and Scottish Gaelic courses, and some have achieved relative fluency by subsequent ongoing participation in conversation groups. I will discuss the conduct and content of these groups, and will present longitudinal graphs of enrollment/ participation, tracking individual students through the program, and showing patterns of attendance, longevity and attrition.</p>
<p><b>“Bridging the Gap” Coinneamh Luchd-Labhairt na Gàidhlig: Connecting Gàidhlig and Gaeilge Culture without English</b></p> <p>Risteárd Dónal Mac Aodha <i>Gàidhlig ann an Èirinn and Coiste Chóilín Sheáin Dharach</i></p>	<p>Most Scottish Gaelic speaking musicians, poets and singers on sponsored visits to Irish language festivals and events in Ireland speak English most of the time. Nine events were held between 2007 and 2010 which proscribed the use of English between Irish and Scottish Gaelic speakers. Five meetings were in a round table conversation format with less than 20 participants and four were formal presentations by noted speakers using visual aids. The larger meetings attracted an average audience of 50. The smaller meetings focused on <i>Gàidhlig</i> as the priority language and were part of <i>Féile Chóilín Sheáin Dharach</i> in Ros Muc, except that the second small conversation gathering was a part of the 2007 Pan Celtic Festival. The first large scale presentation which was about the Loch Ness Monster was presented in <i>Gàidhlig</i> exclusively, but the subsequent formal meetings were changed so that the topics and the language were balanced between Irish and Scottish Gaelic interest. These formal presentations were a part of the annual Oireachtas na Gaeilge gatherings. Elements of relevance: the importance of theme, publicity and reputation of the speakers; the efficacy of visual aids with erudite speakers; the presence of noted bi-dialectical Irish-Scottish language speakers as moderators and the success of the no English policy. Risteárd Dónal Mac Aodha principal officer of two Gaelic language organisations based in Connemara (<i>Gàidhlig ann an Èirinn and Coiste Chóilín Sheáin Dharach</i>), will highlight the lessons learned in developing these nine gatherings between Irish and Scottish Gaelic speakers.</p>

<p><b>Scotland's Gaelic Television Channel: Origins, Programming and Prospects</b></p> <p>Dr Mike Cormack <i>Sabhal Mòr Ostaig</i></p>	<p>In September 2008 BBC Alba was launched. This is a digital television channel broadcasting only in Scottish Gaelic (although most programmes have English subtitles). It is produced jointly by BBC Scotland and MG Alba, the Gaelic broadcasting agency, and is on air usually for six and a half hours each evening. For its first two years the channel has been available only on satellite television, not on cable or terrestrial television, although some programmes are available on the Internet on the BBC's website. This paper describes the origins of the channel, considering the campaign for it but also the resistance against it which resulted in the channel being launched several years later than initially seemed possible. A general picture of the channel's output is given and the principles behind this output are discussed. Also considered are initial audience reactions. The paper then considers what role the channel can have in language maintenance and language planning, given, on the one hand, the imposed need to maximise audiences whether or not they have Gaelic (a need imposed by the BBC Trust) and, on the other hand, the institutional gap between the channel's organisers and Bòrd na Gàidhlig, the government-funded language support body. Finally the paper considers what role BBC Alba might play in increasing appreciation of Gaelic language and culture within Scotland (a task which the BBC Trust has not only given to the channel, but has emphasised).</p>
<p><b>A Study of Student Experiences and Perceptions of Irish in Mainstream Primary Schools and in Gaelscoileanna (Irish Medium Primary Schools)</b></p> <p>Thomas Kiely <i>University of Derby</i></p>	<p>I wish to share my EdD (Doctor of Education) research findings from my research topic which focused on A Study of Student Experiences and Perceptions of Irish in Mainstream Primary Schools and in <i>Gaelscoileanna</i> (Irish Medium Primary Schools). On reflection, I now realise that my cutting edge research findings from my EdD will assist colleagues who have a vested interest in the teaching and learning of Irish as a second language. I will address my research findings by looking at the four main Irish language skills (reading, writing, speaking and listening) which students must acquire if they are to become competent and confident in the language. I will also address the wider learning environment (i.e. learning, the home and the primary school) and its impact on the student who is acquiring Irish as a second language. Overall, I will present you with statistical findings from my research which will illustrate the fact that positive learning experiences for students (in Mainstream Primary Schools and in <i>Gaelscoileanna</i>) encourage such second language learners to master the language and also become effective language users. I will refer to a selection of the literature used by me on my EdD journey to place my research findings within the chosen literature. I will refer to authors such as Harris and Murtagh (1999), Gilsenan (2004), Cook (2001), Dawes and Birrell (2000), to mention but a few!</p>

<p><b>Prepositional possessive constructions in Celtic and the Celtic Englishes</b></p> <p>Siôn R. Williams <i>East of England Region of the Open University</i></p>	<p>Within the Indo-European family, the Celtic languages are rare (but not unique) examples of languages which do not have a lexical verb equivalent of 'to have' or 'to possess'. Equivalent constructions of 'having/possessing' something are conveyed by what are known by various authors as 'inflected' or 'conjugated prepositions.' Within Celtic itself there are not only personal forms of the preposition such as <i>Tá airgead agam</i> 'is <u>at-me</u> money' in Irish, there are also regional differences in which preposition is used too. For example, Northern Welsh has <i>mae gen i bres</i> 'is <u>by-me</u> money' whereas Southern Welsh has <i>mae arian 'da fi</i> 'is money <u>with-me</u>'. All three sentences translate as 'I have money' in English. Possession then in Celtic is a state rather than an action, and as a consequence, is expressed nominally rather than verbally. By extension, numerous metaphorical meanings attached to possession can be seen using these inflected prepositions, such as those involving sensations, health (including ailments and diseases), knowledge and capabilities. It is these senses of metaphorical 'possession' which makes the Celtic languages unique; even in comparison with those other languages which do not have a 'to have'. This paper highlights many of the occurrences of such 'possession' and whilst drawing examples mostly from Welsh, it also provides evidence for such metaphorical use in the other Celtic languages. The argument for such constructions being transferred to the Celtic Englishes is also supplied, backed up by empirical studies and the research of colleagues in the field. It is concluded that the analytical forms for denoting possession in Celtic, such as the conjugated form of TO BE + PREP. (+ PRONOUN), continues to set these languages apart from the mainstream of other Indo-European idioms, and that such constructions continue to enrich both Celtic itself and also the dialects of other more powerful neighbouring languages.</p>
<p><b>Intergenerational Transmission Rarely Occurs In Scotland Today, Why?</b></p> <p>Fionnlagh M. Macleoid <i>Inverness, Scotland</i></p>	<p>This is one of the most important issues facing Gaelic in Scotland today. Indeed it is rapidly turning into a problem that must be resolved and with some haste, if we truly want to see Gaelic thriving as a natural, healthy, living language, taking its rightful place in Scotland's future. I will be raising the following points:</p> <ul style="list-style-type: none"> <li>A) Why aren't Gaelic speaking parents passing Gaelic onto their babies/children, particularly in the highly significant first 3 years of their life?</li> <li>B) Why are the first 3 years in a child's life such an important factor in intergenerational transmission, especially for those who are working in the field of language learning and in partnership with all those trying to make it work and succeed?</li> <li>C) Do we have to choose between having large numbers of Gaelic speakers or concentrating primarily on making intergenerational transmission work or in the best of all possible worlds, can we make them work together to produce an even greater degree of success?</li> <li>D) Why aren't young parents, who are coming through minority language education such as Gaelic, unwilling or unable to pass Gaelic onto their children, however committed they are to the task?</li> <li>E) Can Gaelic learners really supersede fluent speakers?</li> <li>F) What do we need to set up or put in place for intergenerational transmission to be successful, especially in families, thus giving Gaelic another bite of the apple, in working towards it gaining a secure place in Scotland's future?</li> </ul>

<p><b>Singulatives and diminutives in P-Celtic languages</b></p> <p>Sabine Heinz (Adam Mickiewicz University, Poznań, Poland)</p>	<p>Whoever wants to learn a modern P-Celtic language is faced with a category unusual to other Indo-European languages, i.e. the singulative as found in Welsh <i>plentyn</i>, <i>madarchen</i> and many other denotations for realities which naturally come in larger numbers. Although this marked category was described as early as 1907 by Strachan, it has been largely ignored in modern language descriptions and only become a truly recognised feature in Breton dictionaries. King (1993: 48-67) notices this phenomenon for Welsh, but neither applies the term singulative to it, nor links it to diminutive suffixes from which they derive, nor applies his observations in his own dictionary. This is rather unfortunate, as such false descriptions in dictionaries as highly frequently used linguistics reference books and depositories potentially harms the morphology of the languages. Indeed, the category of the singulative is of extraordinary use in forming various semantic expressions in the P-Celtic languages, conveying for instance diminutives, fragmentation, singularisation, and personalisation.</p> <p>In light of the underrepresentation of the P-Celtic singulatives, this paper therefore aims at depicting the range of potential meanings expressed by singulative-diminutive constructions as well as their interplay with grammar in the currently spoken three P-Celtic languages. In addition, it will be shown that the diminutive-derived singulatives are flexible in form, which partly depends on the gender of the base word. However, they may as well impose a gender on their base words, which makes doublets possible.</p>
<p><b>The Survival and Growth of Gaelic Language Communities in the 21st Century: Back to the Future?</b></p> <p>Séamas Ó Direáin <i>Acadamh na hOllscolaiochta Gaeilge, National University of Ireland, Galway</i></p>	<p>Minority languages around the world are struggling to survive in a world dominated by major languages which impinge on them from all sides, especially through the mass media, through the Internet and through national educational systems. Even in a country such as the Republic of Ireland, where the minority language shares official status as a national language with English, the position of Irish remains fragile, even in the areas where Irish is traditionally spoken. This presentation will focus on the problems faced by three language communities (in the widest sense) representing the Gaelic language as a whole: speakers of Irish Gaelic, of Scottish Gaelic and of Manx. An effort will be made to discern possible broad survival strategies for the broad Gaelic language areas in both Europe and in north America – strategies directed not only at the survival of the languages themselves, but also at the survival of the cultures which those languages transmit. In so doing, reference will be made to the strong parallels between minority language groups and minority religious groups in Europe and in north America over the last 500 years and their efforts to keep and gain adherents on the one hand, and to maintain continuity of tradition (cultural integrity) on the other hand.</p> <p>The argument will be made that, as is obvious from the case of Irish Gaelic in the Republic of Ireland, political change or a change in the legal status of a minority language is not enough to ensure its long-term survival in the environment of a powerful majority language. A much deeper personal commitment to the language and to the cultural heritage which is enshrined in the language – a commitment characteristic of minority religious groups – seems to be vital in this regard. An attempt will be made to outline what kind of personal commitment that might entail.</p>

<p><b>The New Welsh National Terminology Portal</b></p> <p>Delyth Prys <i>Bangor University, Wales</i></p>	<p>In 2008 the Language Technologies Unit at Bangor University undertook an investigation of the use of translation technology tools in the translation industry in Wales. The results showed that the industry lagged behind international best practice, with a large percentage of freelancers and sole traders with no technical expertise or support. It also showed that there were few readily available tools and resources to work with some of the less resourced languages, including Welsh.</p> <p>One of the key resources which translators reported they lacked was a ‘one stop shop’ portal for standardized terminology on the World Wide Web. Although a number of Welsh/English terminology dictionaries were available on-line, they were dispersed, and the user had to access each one individually, wasting time and effort in the process. The development of a National Terminology Portal, federating all terminology dictionaries of acceptable standard was therefore recommended.</p> <p>In March 2010 the National Portal was launched as part of a project to increase the uptake of translation technology tools in Wales. Although primarily aimed at translators, it is also useful for learners of Welsh, and those who need to work in a bilingual Welsh/English setting. Amongst the features likely to be of use to learners is the Welsh lemmatizer, enabling a mutated and conjugated form to be typed in, where the software then finds the appropriate Welsh headword, and its English equivalent.</p> <p>At its inception, the Portal contained 17 terminology dictionaries, including all those from the Cysgeir CD compendium and all the taxonomy collection of Cymdeithas Edward Llwyd (the Welsh Naturalists Society), which also contain the Latin scientific names for plants and animals, as well as the names in English and Welsh.</p> <p>The Portal may be found at <a href="http://termau.org/porth/">http://termau.org/porth/</a>.</p>
<p><b>Harry Potter in Irish Gaelic as a Teaching Tool (Harry Potter agus an Órchloch)</b></p> <p>Roslyn Blyn-LaDrew <i>University of Pennsylvania</i></p>	<p>The first Harry Potter (HP) book (1997) attracted much attention because of the vocabulary level as well as the inherent appeal of the magical plot. HP vocabulary guides for native English speakers appeared. HP reference books were quickly produced. Some critics applauded the way HP books challenged young readers, welcoming the rigorous vocabulary. Other critics, notably Harold Bloom, deplored Rowling’s writing style, treating HP like the oft-scorned, “hack”-written <i>Nancy Drew</i> and <i>Hardy Boys</i>.</p> <p>These early issues concerned native English-speakers. This paper adopts a similar approach but looks at the text of the only HP book available in Irish, which didn’t appear until 2004. The original (English) book was marketed to 9-12-year-old children but was widely read by all ages, including adults and younger children. Based on vocabulary analysis and sentence structure, is the Irish edition comparable to reading materials typically geared toward Irish children (9-12)?</p> <p>The one existing volume in Irish raises many questions. Will Irish children who are currently in the 9-to-12 age-range opt to read HP in English or Irish? Do any they read the first volume in Irish, knowing that the rest of the series is only available in English? Is HP in Irish widely read by Irish children or mostly by adult Irish learners, in universities or night classes? Finally, whatever the HP reading habits of Irish children are, how can the book be used for adult and university-age learners? Is it culturally more accessible and more rewarding than the traditional Gaeltacht literature typically used?</p> <p>Other “young adult” texts translated from English into Irish or other Celtic languages will also be briefly considered, including <i>Artemis Fowl</i> (Irish), <i>HP</i> (Welsh), and if available, the long awaited <i>HP</i> in Gàidhlig.</p>

<p><b>Fàilte gu Féis Shiàtail: A Short Film</b></p> <p>Michelle LaFrance Drew University</p>	<p>Run time: 30 minutes Directed by Michelle LaFrance and Harry Miller</p> <p>This brief independent film explores the many reasons that those learning Scottish Gaelic find their learning and community-building activities compelling. Filmed at <i>Féis Shiàtail</i> 2008, the interviews, activities, events, and performances compiled in <i>Fàilte gu Féis Shiàtail</i> offer a glimpse into the symbolic importance of the Scottish Gaelic language and culture to those who identify as learners in this community. <i>Féis Shiàtail</i> brings together language learners, musicians, and tradition bearers from the U.S., Canada, and Scotland to celebrate and study the culture, heritage, and native language of the Scottish Gaels. Hosted biannually by <i>Slighe nan Gaidheal</i>, a non-profit educational society that promotes the Scottish Gaelic language and culture, the <i>Féis</i> has come to hold special significance in the Scottish Gaelic learners community in the Pacific Northwest. The event offers many of its attendees a singular opportunity to meet and interact with native speakers and practitioners of traditional Scottish Arts, to connect with others interested in Scottish Gaelic, and to explore the interconnectedness of Gaelic with other Scottish cultural traditions.</p> <p>The footage compiled in <i>Fàilte gu Féis Shiàtail</i> offers insights into the intimacy and rigor experienced by attendees during the week of immersion classes, cèilidhs, and concerts at <i>Féis Shiàtail</i>. Part of a larger documentary film project (<i>Bliadhna Agus Là: a Year and a Day among a Community of Scottish Gaelic Learners</i>) <i>Fàilte gu Féis Shiàtail</i> touches upon many of the reasons that events like the <i>Féis</i> have become important sites of community building and identity formation for those who value the rich linguistic-heritage of the Scottish Gaels.</p> <p>A trailer for <i>Bliadhna agus Là</i> can be viewed at: <a href="http://users.drew.edu/mlafrance/documentary.html">http://users.drew.edu/mlafrance/documentary.html</a></p>
<p><b>Multilingual Parenting explored through the European Language Portfolio</b></p> <p>Kara A. Smith University of Windsor</p>	<p>This presentation documents parental (L2/L3) language learning through the Common European Framework of Reference for Languages' (CEFR) European Language Portfolio (ELP, Little, 2002, 2005). The European Language Portfolio (ELP) is the new accepted document in Canada and Europe (CASLT, 2008) for assessing and transmitting language competency. The ELP consists of the following three parts: a language passport, a language biography, and a dossier. This presentation uses this three-part narrative framework to describe one parent's journey through the multilingual education of her two children. Being an English (L1) parent living in <i>Français</i> (L2) Canada, one is expected to learn and converse in the (L2) language of the children's school. If an additional (L3) language of the children's extended family for four months each year is <i>Gàidhlig</i>, this presents new parenting challenges. It is widely believed that intergenerational transmission of a celtic language should take place early in life if the language is to be sustained (Fishman, 1991). However, a majority of the generation wishing to maintain and transmit the <i>Gàidhlig</i> is not fluent. Adult (parent) <i>Gàidhlig</i> language fossilisation is common (Selinker). Some even argue that it may be impossible to reach [<i>Gàidhlig</i>] fluency as an adult (Towell &amp; Hawkins, 1994; Smith, 2009). Is it possible, then, for a parent to instil multilingualism in her children if even she cannot obtain this goal? This L2/L3 self-assessment through the ELP, a metacognitive narrative, provides insight into the <i>Gàidhlig</i> intergenerational work between school, parent, and child.</p>

<p><b>Social Networking Sites and the Celtic languages</b></p> <p>Cynog Prys <i>Bangor University, Wales</i></p>	<p>The advent of the Internet and Social Network Sites can be seen by those interested in minority languages as both a threat and an opportunity to languages maintenance. Krauss (1992) famously described electronic media, and especially television, as what he called “<i>cultural nerve gas</i>”, due to its deadly effect on language mortality. However, others (e.g. Crystal, 2000, Cunliffe, 2009) see the possibility of using the Internet and electronic technology as a tool to strengthen linguistic communities and revive weakened languages by providing networks of support for fluent speakers and learners alike.</p> <p>One important aspect of Internet usage is the prevalence of Social Networking Sites such as Facebook, Bebo and Myspace which have become increasingly popular amongst the public, and especially with the younger generation. Considering that language use among young people is seen as an area of particular importance (Morris, 2009) for minority language maintenance, the prevalence of these Social Networking Sites can be seen as detrimental to the daily usage of these languages. As a result, the use of minority languages on the Internet by young people is an important area of research.</p> <p>This paper will concentrate on recent research conducted by Cunliffe, Morris and Prys (forthcoming) into the online use of Welsh and English on Social Networking Sites by pupils in 4 Welsh medium secondary schools in Wales. Preliminary findings of the research project will be discussed in the border context of their implications on the Celtic language in general.</p>
<p><b>Computer assisted language learning at the University of Ulster</b></p> <p>Caoimhín Ó Dónaill <i>University of Ulster</i></p>	<p>This paper will report on a series of teaching innovations that have been developed at the University of Ulster, Coleraine over the past five years with the aim of facilitating the study of Irish at tertiary level. We have developed a student-centred, constructivist approach that utilizes the latest technology, both software and hardware, to provide our students with a unique learning experience and to ensure that they leave the university as independent and confident users of the language. From year one of the degree we promote the development of all of the main linguistic skills as well as applied skills (e.g. translation) further into the degree. To this end, we have built a supporting infrastructure and developed teaching materials that cater for autonomous learning, active learning and task-based learning. As regards output, our students are given the opportunity to develop and demonstrate their imagination and creativity by various means and in a variety of media i.e. text/video/sound and to get credit for this in terms of assessment. We are also currently implementing the recently published syllabus for first year students of Irish (<i>Siollabas Nua don Chéad Bhliain Ollscoile</i>) and will be adopting the new year two syllabus (<i>Siollabas Nua don Dara Bliain Ollscoile</i>) to be published this summer (for more information see <a href="http://www.teagascnagaeilge.ie">www.teagascnagaeilge.ie</a>). We are grateful to the Department of Employment and Learning, Northern Ireland for providing funding for the establishment of our Centre for Excellence in Multimedia Language Learning (CEMLL) within the School of Languages, Literatures and Cultures at the University of Ulster (for more information see <a href="http://cemll.ulster.ac.uk/">http://cemll.ulster.ac.uk/</a>).</p>
<p><b>Historical and pedagogical perspectives on <i>ym</i>-prefixation in Welsh</b></p> <p>Kevin J. Rottet <i>Indiana University</i></p>	<p>The Brythonic Celtic languages traditionally used a verbal prefix IM to make a verb reflexive (e.g. ‘to see oneself’) or reciprocal (e.g. ‘to see each other’). Breton has largely retained this system (e.g. <i>en em welout</i> ‘to see oneself / see each other’) whereas the Welsh picture has changed rather substantially. Though a number of IM-prefixed verbs (today spelled <i>ym</i>- in Welsh) remain in the language, most of them are no longer transparently reflexive or reciprocal at all. Reflexivity and reciprocity are now expressed in the verb phrase using postposed nouns phrases (e.g. <i>ei hun</i> ‘hisself/herself’ and <i>ei gilydd</i> ‘each other’). In this paper we will take a look at how the Welsh patterns have changed over time and consider how the <i>ym</i>-prefixed verbs are handled in modern pedagogical and lexicographic materials.</p>

<p><b>The Immersion Program at the University of Ottawa : A Template for Celtic Language Learning?</b></p> <p>Sheila Scott <i>University of Ottawa</i></p>	<p>The University of Ottawa is a bilingual university. It has been offering intermediate and advanced students of French and English as a second language the opportunity to do credit courses in over 50 discipline areas in their second language. Students registered in the Immersion Program take a subject matter course in their second language and a language support course. This immensely successful program has demonstrated that students develop a variety of learning strategies and make significant gains in language proficiency. In this talk, I will describe the premise and implementation of the program as I provide first hand insight into the role and expectations of the subject matter teacher and the language support teacher .</p>
<p><b>The Stenson Lecture: Making better use of online dictionaries</b></p> <p>Caoimhín Ó Donnáile <i>Sabhal Mòr Ostaig</i></p>	<p>The talk will review briefly the online dictionaries which are currently available for Celtic languages before going on to describe the following four new ideas which enable us to derive more benefit from them.</p> <ol style="list-style-type: none"> <li>1. "Wordlink" - linking webpages automatically word-by-word to an online dictionary. (With brief mention also of two similar systems, the "TextBlender" and the BBC's "Vocab".)</li> <li>2. "Multidict" - combining many dictionaries under a common interface to make it easy to find them and swop between them. (See multidict.net)</li> <li>3. "Dictpage" - bringing old page-image dictionaries from the Web Archive to modern life by indexing the first word on each page.</li> <li>4. Combining a large English thesaurus with the Stòr-dàta Briathrachais and other termbanks to "leverage" them and increase their usefulness.</li> </ol> <p>These facilities will be demonstrated using materials and dictionaries in all the Celtic languages, and some insight will be given into how they work and how to add more dictionaries to the system.</p>
<p><b>Keynote address Tobar an Dualchais/Kist o Riches: bringing archives back to their communities</b></p> <p>Mairead Dhòmhnallach <i>Sabhal Mòr Ostaig</i></p>	<p>The Tobar an Dualchais/Kist o Riches project (which translates as the “Well of Heritage” in English) is an important collaborative project between the School of Scottish Studies (University of Edinburgh), BBC Scotland, the National Trust for Scotland and Sabhal Mòr Ostaig. It has been set up to digitise, catalogue and make available online thousands of hours of audio recordings in Gaelic and Scots, collected from the 1930s to the present day. The website will be launched later this year.</p> <p>This presentation will provide a review of the project and a taster of the wealth of material (folklore, songs, music, poetry, stories, conversations and radio programmes) to be found on the website. Tobar an Dualchais/Kist o Riches will help to ensure that Scotland’s rich oral heritage will be safeguarded and made widely accessible for future generations.</p>

<p><b>WITHDRAWN</b></p> <p><b>The Irish Presence on Lingu@Net WorldWide</b></p> <p>Dr Eugene McKendry (NICILT Queen's University Belfast)</p> <p>Dr Conor McGahan (Queen's University Belfast)</p>	<p>Lingu@net WorldWide is a progression from Lingu@net, developed by CILT, the National Centre for Languages, and the <u>British Educational Communications and Technology Agency</u> (BECTa), and Lingu@net Europa, funded by the EU and focusing on the languages of the EU. Lingu@NET is a virtual language centre, providing quality-assured information and links to good on-line resources for language teachers, learners and researchers. It currently provides support for 20 languages and with Lingu@net Worldwide, this will increase to 32 languages. These will complete all 23 official EU languages, now including Irish, and 5 new world languages, Arabic, Chinese, Hindi, Japanese and Russian.</p> <p>The Northern Ireland Centre for Information on Language teaching and Research (NICILT) is the Irish partner in the project. This paper will describe and discuss the aims of the project and what the Irish content will provide.</p> <p><a href="http://www.linguanet-europa.org/plus/welcome.htm">http://www.linguanet-europa.org/plus/welcome.htm</a></p>
<p><b>Using Phonetics In Dictionary Look-up</b></p> <p>Gearóid Ó Néill University of Limerick</p>	<p>Some work has been done on grapheme-to-phoneme rules for Irish and in this paper, the use of grapheme-to-phoneme rules as a basis for dictionary look-up is explored. A simple system for associating a sound with a single symbol is introduced. This mechanism also lets a user specify his or her own preferences for representing the pronunciation. A broad phonetic (sometimes very broad) transcription is used. A grammar, in DCG (definite clause grammar) form was used to parse the words to apply the grapheme-to-phoneme rules.</p> <p>A single symbol is used for each sound. For the vowels, the lower case represent short vowels and upper case represent long vowels</p> <p>A páirc (park) a bainne (milk)</p> <p>An upper case consonant represents a slender consonant.</p> <p>B béal (mouth)</p> <p>Lower case consonants represent broad consonants</p> <p>b bosca (box)</p> <p>Other sounds</p> <p>j dhá (two) J ghleann glen x acht act (legal) X cheapas (I thought) q sreang (string) Q tarraing (pull) y adharcaíl (to gore) Y bia (food) w leabhar (book) W slua (crowd)</p> <p>The neutral vowel is represented by _</p> <p>If you were to search for a word with <b>L</b> and a subsequent <b>r</b>, from the above list of Irish words, you would get leabhar If you do a search bur disregard order of the sounds, for <b>L,r</b> you would get adharcaíl and leabhar.</p> <p>You can attach your own system to the sounds.</p> <p>A further facility, lets the user, relax the constraints, for example, A maps to the set {a,A} and B to {b,B} and so on.</p> <p>Bean BAN woman Bán BAN white</p>

<p><b>How can marketing principles be applied to promote the Irish language to a modern Irish society?</b></p> <p>Kevin De Barra <i>Comhdháil Náisiúnta na Gaeilge</i></p>	<p>Social marketing was once associated solely with health problems, and although health applications continue to dominate, the principles of social marketing can apply to an extremely diverse set of social problems wherever the primary aim is to influence behaviour.</p> <p>The research proposes marketing could be broadened to include the marketing of a language to the general public, and uses the example of the Irish language to validate this belief. The author analyses two major campaigns to gain an understanding of the key elements which led to their success or failure.</p> <p>The findings of the research address whether marketing activities can be directly applied to the promotion of the Irish language, and how successfully their application could improve the attitude towards the Irish language and public competence in the language.</p> <p>The research also demonstrates how the concepts of bilingualism and interculturalism can be used to promote Irish language medium education. Despite the fact that researchers since the 1960s have concurred that Bilingual Education brings with it added cognitive, social and educational advantages, the author contends it is necessary to emphasise the practical advantages to parents when choosing a school for their child. A checklist is proposed, of the various practical advantages of Bilingualism and Interculturalism, and the most effective methods of communicating these to the school's target market.</p> <p>The author contends that schools do not necessarily have to spend much money, to achieve results, and ten effective marketing tools, which cost little to nothing, are proposed. The theory of services marketing versus the tradition marketing mix is also discussed.</p> <p>The research concludes proposing guidelines of best practice to be used, when developing and implementing a social marketing campaign aimed at promoting the use of a minority language.</p>
<p><b>Pro-active Language Planning in the Education Sector in Minority Communities</b></p> <p>Laoise Ní Thuairisg <i>Acadamh na hOllscolaíochta Gaeilge, National University of Ireland, Galway</i></p>	<p>The relationship which exists between two languages which are in use within one community, and the social, political and linguistic challenges such a connection poses for members of these communities is an area subject to much research. In the case where this relationship encompasses a minority language in direct contact with a majority language, and, where high levels of proficiency in both languages exist within the community, the result is a capacity among speakers to avail of a broad range of amenities and services through the medium of both languages. However, in the case of many minority languages, such a provision of amenities does not exist.</p> <p>The inequality of provision in a bilingual community is the topic to be discussed in this paper, specifically the accommodation afforded in the Irish Gaeltacht education system to both children and parents who are reliant on the same education system, and the same structures which exist within that system, despite varying educational and linguistic needs.</p> <p>In the case of unstable bilingualism, the Irish Gaeltacht and the education system which accommodates the Gaeltacht community are no exceptions and such challenges are echoed in many minority language contexts, the Welsh and Gaidhlig contexts included. The inequality within this relationship need not encompass a minority / majority language contact situation, as witnessed in the challenges faced by the Spanish speaking community in the Unites States of America (Montrul 2008). The depth of this complexity and the breadth of these challenges rests often on the linguistic composition of the community involved and on the range of support services available to members of those communities.</p> <p>This paper focuses on support services within the Gaeltacht primary education sector which aim to accommodate the educational and linguistic needs of young children attending Gaeltacht primary schools, and also the needs and wishes of parents and guardians who chose to send their children to these institutions.</p>

<p><b>A Celebration of Learning: The National Eisteddfod Welsh Learner of the Year Competition</b></p>	<p>The late Dr Geraint Wyn Jones had long felt that the achievements of learners of the Welsh language should be celebrated as much as the achievements of poets, writers, musicians and singers in the National Eisteddfod of Wales. In 1990 he succeeded in persuading the Eisteddfod to launch its annual Welsh Learner of the Year competition. Over the years, this has grown to be one of the main Eisteddfod events, and is an important recognition of the part all learners of Welsh have in revitalizing the Welsh language.</p> <p>The competition searches for candidates who are enthusiastic for the language, who have interesting personalities, and who would make excellent ambassadors for Welsh. From the initial candidates, between 20 and 25 are invited to day long selection event, and of these, four are chosen as finalists. Over the years the media interest in the competition has grown, and now short films are made of the four finalists, which are shown on prime time television during Eisteddfod week, culminating with the live announcement on television and radio of the overall winner. This has given a huge boost to the profile of learning Welsh, and is one of the most popular of the televised Eisteddfod events. In 2009 I was fortunate enough to win the Welsh Learner of the Year prize. Following this, I have spent the last year acting as an ambassador for Welsh language learning, giving talks, launching new programmes, and promoting the Welsh language. This paper will reflect on my experiences and the value of the competition in raising the profile of Welsh learners, and celebrating their achievements.</p>
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