

AG FOGHLAIM

na

GAEILGE

**Leabhrán Eolais agus
Diospóireachta**

Foilsithe ag: SINN FEIN, Beal Feirste
Luach: 50p. (EIR 60p.)

**LEARNING
IRISH**
*A Discussion and
Information Booklet*

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A Contribution towards the Reconquest

Since the Sinn Féin Cultural Department was set up in Belfast at the start of 1982 strenuous efforts have been made to increase not only the number but also the efficiency of Irish classes in the city.

To this end courses for teachers as well as regular meetings to discuss course content, etc. have been organised. It was at one of these teacher meetings that the idea of a one-day seminar for Irish language learners was first mooted. There were two major reasons why Sinn Féin adopted this suggestion. We felt firstly that such a seminar would introduce learners to the revolutionary ideology of their teachers in relation, first and foremost, to cultural oppression. Secondly we thought that by bringing learners together we would strengthen their sense of solidarity with others learning the language and combat any feeling of hopelessness or isolation.

It was also thought that the teachers had much to learn from the learners who, in turn, would be encouraged to take a more active role in the cultural revival.

The 'Public Seminar for People Learning or Planning to Learn the Irish Language' was called for Saturday, 26th. May to run from 1 - 5 p.m. Over 80 people attended the event which started with two half-hour lectures. Pádraig Ó Maolcraoibhe, a Sinn Féin Cultural Officer and teacher in Belfast (and now Cathaoirleach of Scoil. Ghaelach Bhéal Feirste) spoke on the 'Importance of Learning Irish'. He was followed by Gearóid Ó Cairealláin, editor of the Belfast Irish weekly, *Preas an Phobail* (and subsequently editor of the Irish daily 'LÁ') who gave a detailed breakdown on 'The State of the Irish Language Today'.

After these talks participants broke up into four workshops, each of which debated one of the following topics: 'Irish and the National Struggle', 'Why Learn Irish?', 'Irish and the Community', and 'Difficulties with Learning Irish'.

In this booklet we give reports on the discussions which took place in the workshops and which were read out when the seminar reconvened. We also reprint in full the lecture given by Pádraig Ó Maolcraoibhe. Needless to say, the views expressed either in the lecture or in the workshops are not necessarily Sinn Féin policy.

We hope that the whole idea of the Public Seminar plus the discussions in the workshops will give readers of this booklet

food for thought as to how they could promote the Irish language in their own areas.

Belfast Sinn Féin is indebted to the following people who ensured the success of the Seminar: the learners and Irish speakers who took part (many of whom have political viewpoints different from our own); the speakers Gearóid and Pádraig; the Committee of the Conway Mill where the Seminar was held; Nuala, Rab and others who ran the creche; and finally to the Belfast Irish groups and enthusiasts who co-operated with us in this scheme.

Sinn Féin is pledged to resisting not only economical and political oppression but also the cultural and social controls imposed by the British and their allies on the Irish people. We believe with Mellowes, that "Ireland to be free must be as free from alien thought as from armies".

The actual form which cultural resistance in our communities should take is largely dependent on the resources available. However, it is our contention that each individual who masters the learning of the Irish language has made an important personal contribution towards the reconquest of Ireland.

Go raibh rath ar bhur gcuid oibre. Tiocfaidh ár Lá.

Máirtín Ó Muilleoir,
Oifigeach Cultúir Shinn Féin,
Béal Feirste.



•Múrphictiúr i mBéal Feirste. /A wall mural in Belfast.

The Importance of Learning Irish

WHY LEARN IRISH?

Because English has become so all pervasive in this Country in the last century, a lot of people don't realise that the Irish language was the language of this Country for the last two thousand years, so, compared with the Irish language the English language in this country is very much a newcomer. The language which your ancestors spoke here was spoken on this Island for two thousand years and it is only in the last hundred years that English has made very much progress. This was the island of Saints and Scholars, this was a beacon of culture and civilisation when a lot of Europe was in the dark ages - when the people who oppress us now were painting their bodies with woad we were a civilised people with a culture that was spread throughout Europe. These ancestors of ours were Irish speakers. They were Celts. They had come here about 2½ thousand years ago, so when you compare that to more recent settlements of part of this country you are talking about precedents of at least two thousand years and, during all of that time, the Irish language in this country has an unbroken history.

It is only in the last 100 years, and as a result of some hundreds of years of oppression and pressure, that the Irish language began to collapse; began to give way. As surely as it did, patriotic people saw that it was a tragedy and that we couldn't survive as a nation if we allowed our language to die. The Gaelic League was started in 1893 and undoubtedly the day the Gaelic League began, the War of Independence had started. People associated with the Gaelic League were very, very largely associated with the War of Independence, with the whole ideological and spiritual preparation of the Irish people to struggle to achieve independence. Just as that happened, then in the time leading up to 1916, I think that the present struggle to achieve the independence of the rest of the country has made people very aware of who they are and what they are and the importance their language has in that context.

Now you might say we Irish can still be a free Irish people without speaking our language but I don't think we can. I don't think we can keep any kind of individuality given how close we are to England. Given the all pervasiveness of the Anglo American culture, what Republicans referred to at one time as the Coca Cola culture, I don't think that we can exist as a

separate people without our language. Now every phrase you learn is a bullet in a freedom struggle. Every phrase you use is a brick in a great building, a re-building of the Irish nation. Don't therefore be put off this important task by the fact that you have other things to do. Of course you have, but I suggest that you will be better people in whatever other tasks you set yourselves as Irish men and Irish women, if as you do them you daily do your very best to get back something that your ancestors lost and something that your children, please God, will have.

Make no mistake about it, either you speak Irish or you speak English. Every minute you are speaking English you are contributing to the sum total of English culture/language in this island. Every moment you speak Irish you are contributing to something that is distinctly ours. There is no in between. Therefore as you learn, use every phrase you learn.

Twelve years ago I came back to Belfast from the Basque country, and there one of the things I found was that people who didn't know very much Basque would use the little they knew. They would say thanks, cherrio, how are you and so on. That was very, very common. I tried to get people to do that here in the early 70s, but with very little success. I am glad to report that now, everywhere I go I hear people saying 'go raibh maith agat', 'slan', etc. and this I must say gladdens my heart very considerably.

Determined

What will you get when you learn Irish? Irish has a rich and very old literature. It has a rich folklore and it has a rich musical tradition in song and dance that some of you have had an inkling of already. I think that the language is part of the total culture.

Those of you who have started to learn Irish should learn with the idea of teaching Irish. For example, a lot of you will have heard of the revolution in Nicaragua in Central America. There an illiterate people largely were raised to 80% literacy over about a year. What they did was teach a limited number, who taught a bigger number, who then taught a bigger number, and so on. If we are going to re-Gaelicise this country that has to be an important method. That you learn Irish the best you can and with the idea that one day, out here, and sooner rather than later, that you yourself will try and teach other people what you have acquired. The kind of spirit that this would create would be very helpful in everything to do with the creation of the Irish identity.

In learning Irish you have to be very determined. You are looking at a fool's paradise if you think it's easy to acquire another language. What happens is companies like Linguaphone and so on do very good jobs commercially, but they want to encourage you to buy their course which would cost you

£80 or £90. So they say "Do you want to speak the French they speak in Paris? You can do it in three months if you have a quarter of an hour a day." That's absolute nonsense! You can learn a little that way, of course, but the fact of the matter is that you need time. If you haven't much time on a daily basis, if you haven't much time on a weekly basis, then learning Irish is going to take a bit longer. Be patient. You are going to be discouraged lots of times, but determination is essential. My father used to say that time and patience would take a snail to Jerusalem and it's true. If you are determined enough, then you'll keep on until you know it. The first difficulty to overcome, then, is the fact that it's a long, slow process and there's no easy way around that.

The second thing is that quite often people when they learn a wee bit they are embarrassed about using it. Some people more than others, but the fact of the matter is that you're going to have to. It doesn't matter about making mistakes; that's not important. We say "Is fearr Gaeilge bhriste ná béarla cliste" - broken Irish is better than clever English. So, for God's sake, don't be embarrassed about making mistakes. Anyone learning the language makes mistakes; it's the only way to learn. So get in there, jump into the water and don't mind making mistakes.

I think that when learning you must have some kind of written record from week to week. There is an emphasis on spoken Irish and I agree with that entirely. But if you don't have some kind of reference, something you can look up, if you only go from Monday to Monday or from Thursday to Thursday, or whatever it is, you have no way of going back over what you did and you won't make much progress. The phrases you learn each week, make sure you use them lots of times before you come back to a class next week. Say them to people who understand and, failing that, people who don't understand or, failing that, say them to yourself. You need some practice. No amount of knowledge of what the phrases mean is a substitute for saying them.

Now, as regards learning, the general advice is a little and often. If you go to a weekly class, then, rather than sitting down on Sunday and trying to learn what you did the previous Wednesday, you should try and do a wee bit every day. Even at the stage when you can't carry on a full conversation in Irish, you should use everything you can. Every phrase you use is identifying yourself as Irish. It is proclaiming our separate identity and helping you to learn. Every phrase you use is one more phrase in Irish to be heard in Ireland and one less in English. So, therefore, even if you are at the stage when you have only "caide mar atá tú, tá mé go maith, slán leat arís", use them all the time.

When you get a wee bit encouraged then I think that you should try and see if you can't get along to another class. When

you can be with other Irish speakers and speak to them in Irish. Most Irish speakers are glad you're trying to speak Irish and they'll speak Irish back to you and they'll encourage you to speak Irish. Now you should try eventually to get to the Gaeltacht. But when you do go to the Gaeltacht, go with the idea, humbly, that you want to learn. They have something that you want and you're going to be patient until you have what they have. That used to be the spirit of people who went to the Gaeltacht, but then the Gaeltachts themselves changed and the focal point of the Gaeltacht became a sing-along pub. Therefore, instead of going to, say, Gweedore and talking to the people, what we have done is that we go up and go into 'Hiúdaí Beags' in Gweedore and we never talk to anyone. We have got to get back to the honest learning. You have to go with the idea that this is a serious thing to achieve and must ask these people to help you.

It is more difficult to learn Irish if you don't have some recourse to books. Therefore, when you learn a wee bit, if you can get childrens' books, easy readers and that kind of thing, keep working away at that and it will help you a great deal. The kind of material you are going to be reading, for example, is childish, but that doesn't matter. If you have any liking for books at all, then books almost necessarily will form some part of your learning process. I have known people who speak the language with no recourse to books at all, but it actually is more difficult and reading will definitely speed the learning process.

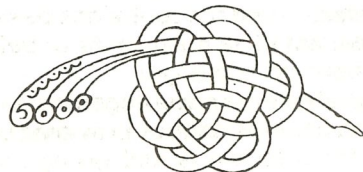
Later on when, hopefully, you get better at Irish, there is a whole literature and there is a whole culture and a whole way of life that every day you'll feel you're getting into something that you'll find exciting, that you'll feel you're getting back to your roots; getting back to where your people were.

DECOLONISATION

And that is what we are aiming at. Not any kind of regression to another age but the recovery of our own roots and the ending of the feeling of alienation produced by having in our mouths the language imposed on us by imperialism.

The process of decolonization will have stopped half-way if, the day we succeed in driving the English from our shores, what is left behind is an Irish people possessed of the language, culture and values of the English. To be completely free we must not only remove the British presence but also reject the materialism, individualism and opportunism of the capitalist system which has been imposed on us.

Pádraig Ó Maolchraoibhe



Irish in the Community

Discussion in the workshop centered around how the community's awareness of Irish could be raised and how Gaelgoiri could be encouraged to use the Irish they know.

Raising Awareness: As an Individual

As an individual you should use whatever Irish you know. If possible wear a fáinne or an Irish badge. Learners should wear 'Beidh Gaeilge agam' badges.

Using the Irish version of your name. It was suggested that anyone receiving DHSS benefits should write to the relevant body to have their name changed on all official documents. Any solicitor can advise about a deed poll. Irish versions of names can be found in 'An Sloinnteoir Gaeilge agus an tAinmneoir' by Muiris Ó Droighneáin. Once you've changed your name to Irish, use it.

Banks: Both the Allied Irish Bank and the Bank of Ireland provide Irish cheque books and other services which could be availed of.

Classes: There is no need to wait for someone else to set up an Irish class. Instead learners should start their own classes or 'practise sessions' in GAA clubs, Community Centres, etc. No group is too small and some of the most successful classes can be held in ordinary houses. Remember anyone who has the ability to speak Irish has the ability to teach it.

Library: Library branches will respond to requests from borrowers. Why not request a Gaeilge section in your local library? Many excellent childrens' books are published in Irish and should be available at your local library.

Raising Awareness as a Group

Firstly, whatever group you belong to (Sinn Féin, GAA, Community Association, etc.) would have all the signs in its clubrooms, etc. in Irish. People adapt very rapidly to Irish signs and there are rarely complaints about "not understanding".

The group's Irish name should be used in advertising and on headed notepaper, etc. The group's officer board should be known as Cathaoirleach, Rúnaí, etc.

Streetsigns: Twinbrook/Cill Uaighe was the first major area in recent years to put up Irish street signs beside the English version. Since their initiative many parts of Belfast as well as Derry and Newry have gone bilingual.

People in the area should be encouraged to use the Irish name once it goes up. This could be done by providing each home with a card explaining the Irish name and giving the postal code.

Information on organising a street name campaign, how to lobby your local council and how to make your own signs is available from Sinn Féin, 51/53 Bothar na bhFal, Beál Feirste 12.

Shops will usually welcome signs such as *Oscailte/Druidte* and may even pay a proportion of the cost. The possibility of shops putting up their name in Irish should also be explored. *Glór na nGael* (86, Sr. Gardnar locht, Baile Átha Cliath 1. Telefon: 752231) provide signs suitable for shops as do Sinn Féin in Derry (Sinn Féin Offices, Cable Street, Derry).

Poster Campaigns: Posters can be used to encourage the use of Irish to promote classes or to show the community that Irish is being used. Colourful posters are available from *Bord na Gaeilge* (7 Cearnog Mhuirfean, Baile Átha Cliath), *Conradh na Gaeilge* (6, Sraid Fhearchair, Baile Átha Cliath) or the Belfast Irish bookshop, *An Ceathrú Póilí* (25 Sráid Duibhis, Béal Feirste BT12 4DR).

Newspapers: *LÁ* is Belfast's daily Irish newspaper - support it.

If your newsagent doesn't stock this paper or the Sunday newspaper, *ANOIS*, ask him/her to start stocking them.

Social Events: Social clubs should be urged to be more positive in their attitude to the national language and culture.

Ask your local club to set up an Irish night or *Oíche Airneáil*. Also ask groups to sing songs in Irish. Most have Gaeilge songs in their repertoire but claim they aren't requested. Irish speakers and learners should be encouraged to attend any cultural event arranged.



•Gaelú na sráidainmneacha i mBéal Feirste. /The gaelicisation of street names in Belfast.

Youth: Young people have few opportunities to use the language outside of, possibly, the home or the Irish college. Therefore Youth Clubs and community centres should be urged to do more for the language. Classes for youngsters have been a success in two areas of Belfast.

Conclusions

1. Learners need more opportunities to use the language outside of the class. *Oícheanna Airneáil* can be organised in the home of different learners but more clubs should provide Gaeilge evenings.
2. It is essential that campaigns to promote the language are ongoing and not erratic, stop-start affairs. Language activists should always be pushing and using the language.
3. The purpose of making the language more visible in the community is to encourage people to take an interest in their native tongue and to show that the language lives.
4. There is a need for a central resource centre where information on, for example, classes plus resources are available.
5. There is a need for a series of cheap booklets which would explain how to organise streetname campaigns, *oícheanna airneáil* and Irish classes.

Cathaoirleach Bairbre De Brún. Tuairisc le Seán Ó Dubhda.

Bairbre de Brún is the secretary of West Belfast Sinn Féin. Seán Ó Dubhda is a community worker in Twinbrook, outside Belfast. Both take Irish classes.



Cruinniú de mhúinteoirí Gaeilge i mBéal Feirste. /A meeting of Irish teachers in Belfast.

Why Learn Irish?

There were three reasons why the seminar organisers felt it was important for learners to debate this question. These were:

1. So that learners could examine (in some cases for the first time) their motives and reasons for learning the language.
2. The information gained from the workshop could be used in any future campaigns to promote Irish classes. For example, if the majority of people were learning Irish for reasons connected with the national struggle, then the importance of Irish in the national context should be stressed in posters, etc. advertising Irish classes.
3. To allow discussion around the reasons why Sinn Féin thought it was important for people to learn and speak Irish.

General

Most members of the workshop found it difficult to give a clear cut answer to the question 'Why are you learning Irish?'. However, as the discussion progressed they were able to identify with various reasons for learning the language which were mentioned by either the Chairperson or the other group members. At the end of the hour-long session it was agreed that no one factor had led people to learning the language but that a combination of factors was responsible.

Gut Feeling

This was described as a belief that it was only correct and natural for Irish people to speak Irish. There was a basic affinity with the language and a deep-seated desire to be able to speak it. This could be linked to a feeling of guilt, usually on hearing Irish speakers, at not being able to speak "your own language". What was described as the "beauty" of the language had also been a factor in one person making the decision to learn Irish.

Nationalistic Reasons

Pride in an Irish identity and the search for one's 'roots' was mentioned by all the members. The wish to resist English domination and an awareness that cultural repression existed had resulted in a personal decision to fight back by learning the national language. One Republican in the group said learning Irish had been to him a logical step and consistent with his belief that all types of imperialism had to be defeated.

It was felt that Irish people had to "reclaim their past" so that the 'New Ireland' would be Irish. Others said the language in their eyes was a tool in the overall struggle against Britain as it symbolised Irish resistance and the desire to be free. The language could also be a way of uniting the Irish people against

their oppressor - "A united language would create a united people".

Influences

The influence of friends in the Irish speaking community had been crucial in the decision of several group members to learn Irish. (On the other hand it was mentioned that some friends had been very negative to the idea.) It was said that in the past Irish speakers were elitist but this had now changed dramatically. Nevertheless, even more Irish speakers had to go out of their way to act as "advertisements" for the language.

In some cases members of the learner's family had spurred them into starting classes. Some parents had encouraged their children while in other cases the encouragement had come from Irish speaking brothers or sisters.

Some members of the group said they decided to learn Irish after spending holidays in places where they had been classed as English people because they spoke English. Others mentioned the positive influences trips to the Gaeltacht or to a Welsh speaking area of Wales had had on them. One person said his interest in the language and his national identity grew out of a simple incident shortly after he had emigrated to the USA. A child who knew he was Irish asked him to translate some words into Irish for a school project. Having no Irish at all, he was unable to do the translation but it did set him thinking and led to his return whereupon he had immediately set about learning the language.

Irish Education

A surprisingly high number of those present were learning the language because their children were at the Belfast Irish School. They felt the child's education would benefit if they could speak Irish in the home after school. Also only if they could speak Irish would the children really have Irish as a first language rather than a second language after English. They felt that by learning the language they were showing their children that they had a real commitment to the language.

The Way Forward

Interestingly no member of the group mentioned the ongoing agitation around the rights of language speakers as having had any influence on them (e.g. press statements attacking the absence of Irish programmes on the BBC). Of much more importance they felt was personal contact with Irish speakers.

The chairperson asked the group to suggest other ways they felt Irish learning could be made more attractive. Their ideas included:

Bilingual advertising through not only posters but also the media stressing the importance of Irish. This would involve a campaign in the Six Counties similar to Bord na Gaeilge's 'It's a part of what we are' campaign.

Making Irish a part of the community's life and thus a

desirable (and perhaps necessary) attribute. Irish youth clubs and discos where Irish is spoken and perhaps some Irish songs played so that the imagination of the young could be captured.

It was agreed that trying to promote the learning of the language in Loyalist areas was impossible because of the Loyalists' hostility to any signs of Irish nationalism. However, city centre classes would enable people from Loyalist areas who did want to learn the language to do so.

Cathaoirleach: Máirtín Ó Muilleoir.
Tuairisc: Seán Mag Uidhir.

Seán Mag Uidhir is a cultural officer for Sinn Féin in North Belfast. Seán learnt his Irish in Long Kesh.

Difficulties With Learning Irish

(This was the most popular workshop with around twenty-five people taking part. Ways in which many of the difficulties here may be tackled are covered in Pádraig Ó Maolchraoibhe's lecture and in "Irish and the Community").

The most common difficulty experienced by the group members was the feeling that they could not learn the language. Some linked this with the fact that learning was a very slow process especially if the learner was only attending one class a week. Others felt they weren't determined enough to work at learning the language over a long period and that they didn't get enough encouragement from their teacher.

Some of the group said that during the learning process they reached a stage after which they weren't making any progress. *This 'wall' was encountered usually after about nine months of learning and led to people giving up the classes.* Actually getting the opportunity to attend a class was a problem for several women in the group. They felt that the absence of a creche in conjunction with a class made it very difficult to attend any class.

All the learners said they were embarrassed when they said their first few words of Irish in the class and to other learners. With some people this feeling of embarrassment quickly disappeared but with others it was still a great problem.

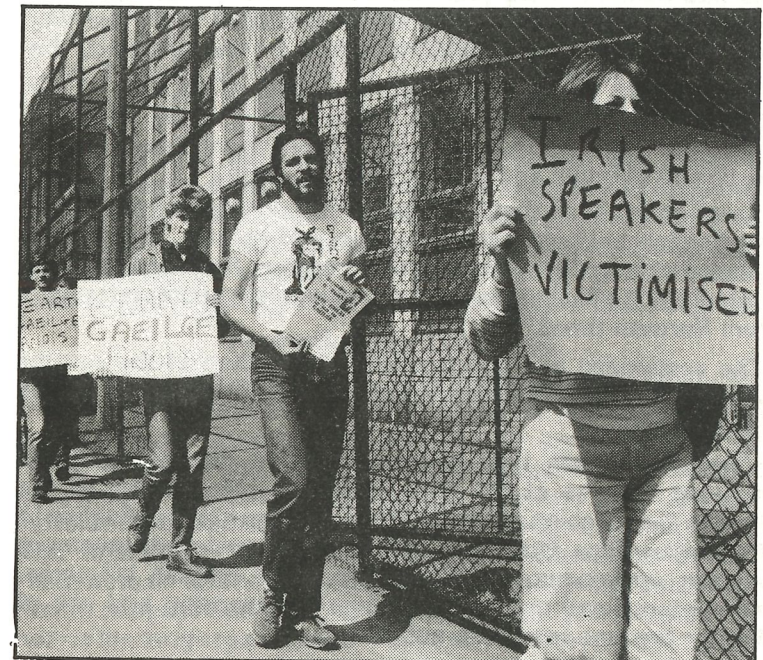
One person said his class put too much emphasis on grammar and not enough on conversation, which he felt was more important. Another person suggested some teachers tried to teach too much at one time and that tasks in the class could be broken down much more. For example, instead of teaching agam

through to acu in one night, teach just agam and agat. Some learners said their teachers talked too much about Irish (grammar and rules) and not enough *in* Irish. Some teachers, it was added, corrected pupils too frequently and that letting an odd mistake go would help the continuity of the class and encourage the learner.

Teachers coming to classes late, a noisy classroom, too frequent cancellation of the class and teachers coming to classes without classes prepared were, it was agreed, all recipes for disaster in the class.

A lack of opportunities to practise whatever Irish the learner had was the main difficulty identified by the group. It was too easy to go from one week to the next without practising the Irish learnt in the class. There was also a lack of suitable reading material for learners, there being no equivalent in Irish of the English books designed for adult literacy classes. People who had Irish were faulted by some of the group for not giving learners the opportunity to practise their Irish when they met.

CATHAOIRLEACH AGUS TUAIRISCEOIR: PÁDRAIG Ó MAOLCRAOIBHE



•Baill de Shinn Féin ag picéad a cuireadh ar theach cúirte Bhéal Feirste le tacú le Breandán Ó Fiaich. /Members of Sinn Féin at a Belfast Court House picket in support of Breandán Ó Fiaich in July 1984.

Irish and the National Struggle

(This is a brief report on a wide-ranging, hour-long discussion. Most of the opinions expressed are recorded while suggestions from the group are set out in bold print).

The Chairperson opened the workshop by asking three questions:

What was the relationship between the Cultural Revival and the National Struggle?

Is the Cultural Revival relevant to the National Struggle?

Is the National Struggle relevant to the Cultural Revival?

Discussion revolved around these questions.

Everyone was agreed that there was a definite link between the National Struggle and the Cultural Revival. It was felt that this had become more prominent since the hunger strike of 1981 and the Blanket Protest which preceded it. By learning Irish under atrocious conditions, without pens or books, the

Blanket Men * had gained the admiration of the Irish people and the people identified with their desire to speak and learn Irish. As a result the use of Irish became synonymous with the prisoners' struggle and the National Struggle.

It was pointed out that it was a political decision on the part of the English to destroy the language and culture. The English adopted this policy of destruction because they had failed to assimilate the Irish people despite successive conquests right from Norman times.

The systematic and concentrated destruction of the culture began after the Williamite Wars with the introduction of the Penal Laws.

Various methods that were used were discussed. These included the use of the Bata Scoil, the enforcement of the English language on school children, and the need for English in the market place. Eventually economic and social advancement became synonymous with the use of the English language, mannerisms and culture. Moreover the learning and use of English became central to survival.

Irish and The National Struggle.

However, in spite of hundreds of years of repression Irish had survived, being passed on from generation to generation by

word of mouth in little cabins and houses throughout Ireland. At the same time those who aspired to place and fortune quickly sold off their heritage and traditions in return for self-advancement. It was said that the activities of 'Gombeen' men of this type were mirrored today by people such as Hume, Haughey and Fitzgerald who were actively involved in the selling off of Irish sovereignty and identity. Through their participation in selling Irish sovereignty to the highest bidder in Europe and America these representatives of the establishment peddled the Anglo-American Coca-Cola culture and values - to the detriment of Irish. It was said that even Free Staters realised the link between the language and the struggle for freedom. It was because they feared promoting the language would encourage the aspirations of the Irish people that they had since gaining 'independence', refused to revive the language. Strengthening the identity of the Irish people would, the Free Staters believe, inhibit the selling out of Ireland's sovereignty, independence and resources to Imperialist interests.

Coca-Cola Culture.

Discussion followed on how the British and other imperialist interests control and influence the Irish people to adopt their mannerisms, games, dances, etc., through education, television and the media in general. It was explained how the promotion of these fashions, songs, games etc., by the media is tied to vast exploitative and commercial interests which are specifically aimed at the young. **Therefore everyone involved in promoting the language should articulate the need to oppose Anglo-American culture. The control and influence of this culture could best be countered by getting people out of the house to Irish classes and thus breaking down their isolation and alienation. This would also go a long way to rebuilding the old sense of community which has been lost.**

Promoting the Language.

Some people thought that a lot of language enthusiasts had alienated themselves from the nationalist people. This was partly because they had been unable to understand all the reasons for the destruction of the language and the peoples subsequent alienation from it. As a result the language movement had tended to be insular in thought and action and was regarded by most working class nationalists as being "intellectual" and removed from the people. Several people said that in the past Gaelgeoirí tended to be dismissive of those who hadn't the language and how this in turn caused people to react to the Gaelgeoirí. All agreed that this attitude was changing significantly. It was felt that the Sinn Féin policy of taking the language to the people and demystifying the learning of the language was the correct approach.



•Tri chinn de na siopaí oibre. /Three of the seminar workshops.

Role Of National Organisations.

A number of people pointed out that the G.A.A. could play a significant role in promoting the language (Some clubs already were). The question of influencing the youth to take part in Irish dancing and games was discussed. **A youth present suggested the G.A.A. should produce glossy magazines on Gaelic games similar to those on soccer as the glamour aspect greatly influenced young people.** He also outlined his own problems while doing Irish dancing, saying that other youth regarded him as "cissy" because he wore a kilt. It was pointed out that this attitude was more to do with images on television of how male youth should behave and confirm to alien attitudes. **It was felt that every effort should be made by interested organisations to promote Gaelic games and that they should also assist in the setting up of Irish dancing classes and feisanna without the commercial or competitive motive.**

Highest Point Of Cultural Revival.

The Chairperson said that "The Armed Struggle is the highest point of the Cultural Revival" and asked the group did they agree.

One person pointed out that language enthusiasts had been working consistently for years to little avail, until the arms struggle heightened people's awareness of the need to be separate culturally, economically and politically from Britain.

It was remarked by one ex-prisoner that he felt a lot of Internees did not relate to Irish culture or language. Their choice

of games, dances, social activity, etc., was exactly the same as the Brits. He added that it was hard to impress upon Internees the need to learn and use the language to be different in our cultural outlook from Imperialists.

The Chairperson said that the armed struggle and the reaction of the British and Irish establishments to it had greatly heightened the Irish people's awareness of their national identity and of the existence of cultural oppression. It was said that the link between the armed struggle and the language had been demonstrated and strengthened by Seán Sabhat, the O/C of an Irish-speaking I.R.A. Company in the '50's campaign.

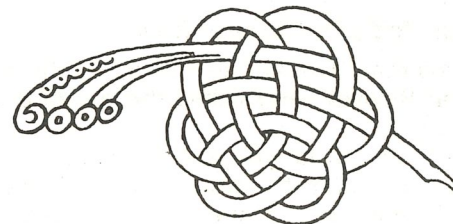
One person said he had worked for the language before and during the present struggle and was glad the Republican Movement now recognised the significance of the culture in relation to the struggle for national independence and sovereignty.

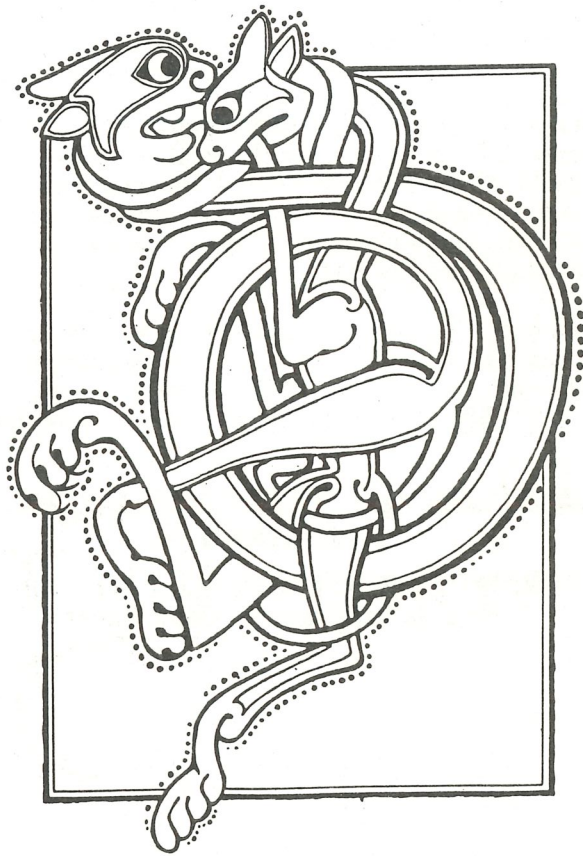
It was felt that since the Hunger Strike of 1981 Irish enthusiasts had moved closer to the Republican viewpoint. This was a result of realising the British would never concede cultural rights to the 6 County nationalists and of deciding that every aspect of the British presence would have to be removed from Ireland. At the same time Republicans had become more aware of the crucial nature of the work being carried on by the 'cultural front' and subsequently moved closer to the stance taken by language activists.

†Due to the lack of fluent Irish speakers in Armagh Jail and the lack of 'formal' education classes, the Republican women prisoners were unable to learn Irish. However, classes began in 1983 and by 1984 seven Republicans had been awarded Silver Fáinní.

CATHAOIRLEACH agus TUAIRISCEOIR: TARLACH MAC IONRACHTAIGH

TARLACH MAC IONRACHTAIGH is a worker with the Sinn Féin Social Benefits' Department





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Athghabháil na Tíre

Ó bunaíodh Roinn an Chultúir, Sinn Féin i mBéal Feirste In 1982, bhítheas ar theann a ndícheall ag iarraidh chan amháin líon na ranganna Gaeilge sa chathair a mhéadú, ach na ranganna céanna a fheabhsú de réir éifeachta fosta.

Leis an bháire seo a bhaint amach heagraíodh cúrsaí fá choinne múinteoirí mar aon le cruinnithe rialta le clár na gcúrsaí a phlé. Ba ag ceann de chruinnithe seo na múinteoirí a cuireadh an smaointiú chun tosaigh go mbeadh seimineár lae am éigin do fhoghlaimneoirí na Gaeilge. Is ar dhá chúis a chinn Sinn Féin ar an phlean seo. I dtús báire shíl muid go dtabharfadh a leithéid de sheimineár léará do na foghlaimneoirí ar idéolaíocht réabhlóideach a gcuid múinteoirí le taobh, thar gach rud eile an ansmachta chultúrtha. Lena chois sin shíl muid dá dtabharfalmís foghlaimneoirí le chéile go gcothóimis dlúth chomhar idir iad agus daoine eile ag foghlaim na teanga agus go gcuirfimis in éadán mothú ar bith éadóchais nó uaignis.

Síleadh fosta go mbeadh a sáith le foghlaim ag na múinteoirí ó na foghlaimneoirí agus go spreagfaí na foghlaimneoirí ina dhiaidh sin le páirt ghníomhach a glacadh in athbheochan an chultúir.

Scairteadh an "Seimineár Polblí do dhaoine ag foghlaim na Gaeilge nó ag brath a foghlaim" don tSatharn an 26ú lá de Bhealtaine Idir 1 i.n. agus 5 i.n. Bhí thar ochtó duine i láthair ag an imeacht seo a thoisigh le dhá léacht leathuair. Labhair Pádraig Ó Maolchraoibhe ar Tábhacht foghlaim na Gaeilge. Is oifigeach cultúrtha de chuid Sinn Féin Pádraig agus is múinteoir é i mBéal Feirste (anois tá sé ina Chathaoirleach ar Scoil Chaelach Bhéal Feirste). Labhair Gearóid Ó Cairealláin ina dhiaidh sin. Is eagarthóir Gearóid ar pháipéar seachtainiúil Bheál Feirste, Preas an Phobail (ina dhiaidh sin eagarthóir ar an pháipéar laethúil Gaeilge, Lá). Thug Gearóid mionchuntas ar "Stáid na Gaeilge Innu."

I ndiaidh na léachtaí seo rinneadh ceithre shlopa oibre den pháirtí a rinne calbidil ar na hábhair seo a leanas "An Gaeilge agus an Troid Náisiúnta", "Cad chuige ar chóir Gaeilge a fhoghlaim", "An Gaeilge agus an Pobal", agus "Deacrachtaí i bhfoghlaim na Gaeilge."

Sa leabhrán seo bheir muid tuairiscí ar na díospóireachtaí a bhí ar siúl sna slopaí oibre úd agus a léamh amach gos ard nuair a tháinig an seimineár i gcionn a chéile arís. Tá i gcló againn athair fosta lomlán na léachta a thug Pádraig Ó Maolchraoibhe. Ní gá a rá nach gcaithfidh muid glacadh leis gur ionann na dearcaidh a cuireadh chun tosaigh agus polasaí Sinn Féin.

Tá muid ag súil go dtabharfaidh ceapadh seo an tSeimineár Phoiblí agus na ndíospóireachtaí sna slopaí oibre, go

dtabharfaidh slad ábhar smaointe do léitheoirí an leabhráin fan dóigh a dtiocfadh leo féin an Ghaeilge a chur chun tosaigh ina gceantracha féin.

Tá Sinn Féin Bhéal Feirste faoi chomain ag na daoine seo a leanas a chinntigh go n-éireodh leis an tseimneár: Na foghlaimneoirí agus na Gaeilgeoirí a ghlac páirt (tá dearcadh eile polaitiúil ag cuid mhór acu seo), na cainteoirí, Gearóid agus Pádraig; Cóiste Mhuileann Chonway, áit ar reachtáladh an Seimneár; Nuala agus Rab agus eile a reachtáil an crèche; agus lena chois sin, grúpaí Gaeilgeoirí Bhéal Feirste agus na díograiseoirí a chomhoibrí linn sa scéim.

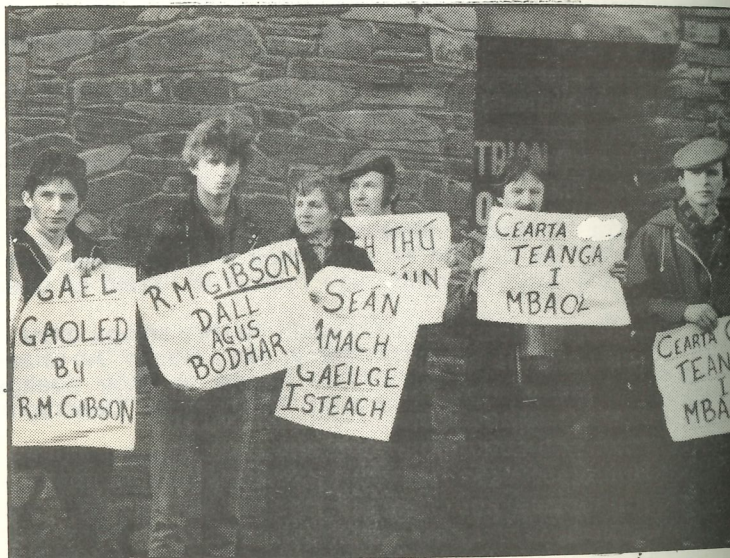
Tá rún daingean ag Sinn Féin, cur in éadán chan amháin daorsmacht eacnamaíochta agus polaitiúil ach an smacht cultúrtha agus sóisialta a bhrúigh na Sasanaigh agus a gcomhghuaillithe ar mhuintir na hÉireann. Creideann muidinne mar aon le Maolíosa go "gcaithfidh Éire i gcúis saoirse a bheith chomh saor ó Intinn choimthíoch agus a chaitfeas sé a bheith saor ó airm choimhthíocha."

Tá an dóigh a gcuireann muid in éadán an chultúir Ghallda Inár ppopail ag bráth cuid mhór ar na gléasraí troda atá ar fáil.

Ina dhiaidh sin sé ar mbarúil go bhfuil an duine aonair atá i dhiaidh an Ghaeilge a thabhairt leis go líofa, go bhfuil an duine sin indiaidh páirt phearsanta thábhachta a ghlacadh i dtreo athghabháil na hÉireann.

Go raibh rath ar bhur gcuid oibre.
Tiocfaidh ár lá.

Máirtín Ó Muilleoir,
Oifigeach Cultúir Shinn Féin,
Béal Feirste.



•Picéad i nDolre i ndiaidh gur tógadh Seán Ó Canainn nuair a dhlútaigh sé cúirt i mBéarla a aithint./A picket in Derry after Seán Ó Canainn was arrested following his refusal to recognise a court held in English.

Tábhacht Foghlaim na Gaeilge

Cad é an fáth ar chóir dúinn Gaeilge a Fhoghlaim?:

De thairbhe gur éirigh an Béarla chomh fairsing sin sa tír seo le céad bliain anuas, tá cuid mhór ann nach bhfuil a fhios acu gurb í an Ghaeilge teanga na tíre seo le dhá mhíle bliain. Le taobh na Gaeilge mar sin níl an Sacsbhéarla i bhfad uilig sa tír seo. Labhraíodh teanga bhur sinsir ar an oileán seo ar feadh dhá mhíle bliain agus is beag an dul chun cinn a rinne an Béarla go dtí le céad bliain anuas. Ba í seo oileán na Naomh is mBard, ba í seo lóchrann an chultúir agus na sibhealtachta nuair a bhí cuid mhór den Eoraip san aois dhorcha; nuair a bhí an mhuintir atá ár smachtú anois a ndathú féin le goirmín, bhí muidinne sibhialta agus bhí cultúr againne a spréigh ar fud na hEorpa. Gaeilge an teanga a bhí ag an mhuintir seo, ár sinsear. Ba Cheiltigh iad a tháinig go dtí an tír seo macasamhail dhá mhíle go leith bliain ó shin.

Mar sin de nuair a chuireann tú sin le taobh áithrithe a tharla sa tír seo le cupla céad bliain, tá tú ag trácht ar réamshampla a tharla corradh le dhá mhíle bliain ó shin agus níl briseadh ar bith i stair na Gaeilge sa tír seo le linn an ama sin uilig. Le céad bliain anuas go díreach, de thairbhe céadta bliain de dhaorsmacht agus de dhianbhrú, a thosaigh an Ghaeilge a mheath agus a ghéilleadh. Chomh luath agus a tharla seo mhothaigh tírghráthóirí gur mhór an feall é agus nach raibh a dhath i ndán don náisiún seo againne ach bás dá ligfí don Ghaeilge bás a fháil.

Bunaíodh Conradh na Gaeilge i 1893 agus gan amhras ar bith ba é seo an lá a chuir Conradh na Gaeilge tús le cogadh na Saoirse. An mhuintir a bhí páirteach i gConradh na Gaeilge bhí baint ag a bhformhór le Cogadh na Saoirse lena chois, agus leis an ullmhú idé-eolaíoch agus spioradálta a rinneadh ar mhuintir na hÉireann le streachailt le saoirse a bhaint amach. Go díreach mar tharla insna blianta roimh 1916, sílimse- an streachailt atá ann anois le saoirse a bhaint amach don chuid eile den tír - sílimse go dtug sin le fios do dhaoine cad é an rud iad, cé hiad féin agus tábhacht na teanga sa chomhthéacs sin.

Anois b'fhéidir go síleann cuid gaibh go dtig linne, Éireannaigh, a bheith saor agus Gaelach gan ár dteanga féin a labhairt ach ní chreidim go dtig linn. Ní shílím go dtig linn a bheith ar dhóigh ar bith neamhspléach agus muid chomh cóngarach seo do Shasain. Má ghlacann muid go bhfuil an cultúr Angla-Meiriceánach forleathan, an cultúr seo a dtugann Poblachtóirí i gcoitinne 'Coca Cola Culture' air, ní shílím go dtig

linn mairstin mar phobal neamhspléach gan ár dteanga a bheith againn. Is ionann gach abairt a fhoghlaimíonn sibh agus piléar i streachailt ar son na saoirse, is ionann gach cor cainte ar bhur dteanga agus bríce in athógáil mhór, athógáil an náisiúin Ghaelaigh. Ná seachnaigí an saothar tábhachtach seo de thairbhe go bhfuil rudaí eile le déanamh agaibh, bí cinnte go bhfuil rudaí eile le déanamh agaibh. Ach is é an bharúil atá agamsa gur fearr a chuirfeas sibh na hoibreacha eile seo i gcrích, mar Ghaeil, idir fhir agus mná, má ghní tú iad agus má bheir tú iarraidh gach lá rud éigin a fháil ar ais a chaill do shinsear agus a gheobhas bhur gclann ar ais le cuidiú Dé.

Ná bíodh amhras ar bith ort, ní thig le duine gan teanga éigin a labhairt - labhrann tú Gaeilge nó labhrann tú Béarla. Achan bhomaite a labhrann duine Béarla tá sé ag cur le cultúr agus le teanga na nGall ar an oileán seo. Achan bhomaite a labhrann duine Gaeilge tá sé ag cur le rud éigin ar linne amháin é. Tá sé ina dhubh agus ina bhán. Mar sin de de réir mar bíos sibh ag foghlaim bainigí úsáid as achan abairt a fhoghlaimíonn sibh. Dhá bhliain déag ó shin, phill mé ar Bhéal Feirste as Tír na mBascach, agus i measc na nithe a mhothaigh mé ansin, thug mé fá dear go mbainfeadh an mhuintir a bhí ar bheagán Bascaise, go mbaineadh siad úsáid as an bheagán a bhí acu. Bheireadh siad buíochas, chuireadh siad slán leat, chuireadh siad ceist ort cad é mar bhí tú, agus mar sin é. Bhí sin iontach coitianta. Thug mé iarraidh daoine a chur a dhéanamh sin-insna seachtóidí ach níor éirigh go ró-mhaith liom. Tá áthas orm a rá anois go gcluimim daoine, achan áit a dtéim, ag rá go 'raibh maith agat,' 'slán agat,' agus aroile. Is é seo an ola ar mo chroí.

Cad é gheobhas tú nuair a bhéas Gaeilge agat? Tá seantraidisiúin leis an Ghaeilge atá lán de shaibhreas. Tá béaloideas saibhir aici agus tá traidisiún saibhir ceoil aici idir amhráin agus damhsaí, rudaí a bhlaiss cuid agaibh a bheag nó a mhór cheana féin. Sílim gur cuid den chultúr ina iomláine í an teanga.

Iad siúd i bhur measc atá i ndiaidh toiseacht a fhoghlaim na Gaeilge, ba chóir daoibh a bheith ag brath a bheith ag teagasc na Gaeilge amach anseo. Mar shampla, chuala cuid mhór agaibh fán réabhlóid a tharla i Nicaragua i Meiriceá-Láir. Bhí an mhórchuid den phobal gan léann ach i ndiaidh tuairim is ar bhliain, bhí léann ag ochtó faoin chéad den phobal. Ba é an rud a rinne siad teagasc do uimhir áirithe daoine, theagasc siadsan do scaifte a bhí ní ba mhó na an chéad dream, agus theagasc an dara scaifte do scaifte a bhí ní ba mhó arís; as sin a tháinig. Má táimid fá choinne an tír seo a athGhaelú. caithfidh an módh seo a bheith in úsáid againn. Tá sé tábhachtach go bhfoghlaimneoidh sibhse Gaeilge chomh maith agus is féidir libh agus sibh gheall ar a bheith ag teagasc amach anseo do dhaoine eile an méid a d'fhoghlaim sibh féin - dá luaithe a dhéanfas sibh an teagasc sin is amhlaidh is fearr. Ghinfeadh an

méid sin spiorad a bheadh ina chuidiú mhór dúinn agus muid ag cruthú an náisiúin Ghaelaigh.

Caithfidh sibh a bheith ar bhur ndícheall agus sibh ag foghlaim na Gaeilge. Tá sibh go mór ar seachrán má shíleann sibh gur furasta an rud teanga úr a fhoghlaim. Seo mar tharlaíonn go ndéanann leithéidí 'Linguaphone' obair mhaith de thairbhe trádúla, ach is é rud go bhfuil siad ag iarraidh sibhse ccúrsa' a cheannacht a chosnódh £80 nó £90. Deir siad mar sin "Ar mhaith leat Fraincis a labhairt mar a labhrann siad i bPáras - thiocfadh leat a dhéanamh i gcionn thrí mhí dá gcaithfeá ceathrú uaire an chloig ina chionn achan lá." Níl ansin ach seafóid. Is féidir rud beag a fhoghlaim ar an dóigh sin, ar ndóighe, ach leis an fhírinne a dhéanamh, tá am de dhith ort. Mura bhfuil am agat achan lá nó achan tseachtain, bainfidh foghlaim na Gaeilge níos mó ama asat. Bíodh foighid agat. Caillfidh tú dóchas go minic ach caithfidh tú a bheith díograiseach. Ba ghnách le m'athair a rá go bhfaigheann foighid furtacht agus is fíor dó. Má bhíonn tú duthrachtach go leor coinneoidh tú leat go raibh sí agat. Is é an deacracht is mó atá ann go gcaithfidh tú glacadh leis gur obair fhada righin í an Ghaeilge a fhoghlaim agus nach bhfuil seachnadh ar sin.

Comhairle

Ina dhiaidh sin tá seo ann - go mbíonn aifeáltas ar dhaoine úsáid a bhaint as an bheagán atá siad i ndiaidh a fhoghlaim., is



•Cuid den scaifte a bhí i láthair ag éisteacht le Pádraig Ó Maolchraobhe./Seminar participants listen to Pádraig Ó Maolchraobhe.

measa cuid dena daoine ná cuid eile. Ach 'sé bun agus barr an scéil go gcaithfidh tú úsáid a bhaint as an bheagán atá agat. Is cuma fá mheancógaí a dhéanamh, níl sin tábhachtach, deirimid gur féarr Gaeilge bhriste na Béarla cliste. De gheall ar Dhia mar sin ná bíodh eagla oraibh go ndéanfaidh sibh meancógaí, níl an darna dóigh ann le foghlaim. Muscail bhur misneach, mar sin, gluaisigí libh isteach sa ghleo agus ná bígí buartha fá bheith ag déanamh meancóg. Sílim má théann sibh chuig rang go mbeidh rud eigin scríofa síos agaibh le hamharc siar air, ó sheachtain go seachtain. Tá béim sna ranganna ar labhairt na Gaeilge, tá mise i bhfách go hiomlán le sin. Ach mura bhfuil tagairt de chinéal eigin agaibh le dul chuige - má théann tú achan Luan, nó achan Déardaoin nó cibé - níl dóigh ar bith le dul siar ar an méid a rinne tú agus ní dhéanfaidh tú mórán dul chun cinn. Bígí cinnte go mbaineann sibh úsáid arís is arís eile as na habairtí a fhoghlaimíonn sibh achan tseachtain, sula dtéann sibh ar ais go dtí an rang. Bain úsáid astu le daoine a thuigeann iad, nó, mura bhfuil siadsan ann, le daoine nach dtuigeann, nó go fiu leat féin! Tá cleachtadh de dhith ort agus ní fiú fios a bheith agat cad é an chiall atá le rud mura n-abrann tú é.

Anois i dtaca le foghlaim. 'Sí an chomhairle atá agam beagán a dhéanamh ag an am amháin ach sin a dhéanamh go minic. Má théann tú go dtí rang achan tseachtain níor chóir duit suí síos Dé Domhnaigh le eigin a fhoghlaim a rinne tú Dé Céadaoine roimhe sin ach ba chóir duit rud beag a fhoghlaim achan lá. Go fiú nuair nach dtig leat comhrá iomlán a dhéanamh i nGaeilge ba chóir duit úsáid a bhaint as cibé rud atá agat. Is ionann gach abairt atá agat agus a rá gur Gael thú. Is ionann í agus a rá gur náisiún faoi leith muid agus í ag cuidiú leat foghlaim fosta. Is ionann gach abairt a bíos agat agus abairt eile i nGaeilge le cluinint in Éirinn agus ceann eile nach gcluintear i mBéarla. Mar sin de mura bhfuil agat ach 'Cad é mar tá tú', 'Tá mé go maith', 'Slán leat', 'Arís', bain úsáid astu i gcónaí.

Nuair a éiríonn tú rud beag dochasach, tá mé ag déanamh gur chóir duit a bheith ag iarraidh freastal ar an dara rang gach seachtain. Nuair a thig leat a bheith le Gaelgeoirí agus labhairt leo i nGaeilge tá lúchair ar an mhórchuid de na Gaelgeoirí go bhfuil tú ag iarraidh a bheith ag caint Gaeilge agus labharfaidh siadsan Gaeilge arais leat agus spreagfaidh siad thú le Gaeilge a labhairt.

Sa deireadh ba chóir duit iarraidh a thabhairt ar an Ghaeltacht. Nuair atá tú ag dul go dtí an Ghaeltacht, bíodh sé in do cheann, go húiriseal, go bhfuil tú ansin le foghlaim. Tá rud eigin acu a ba mhaith leat agat féin agus tá tú ag dul a bheith foighdeach go raibh sin agat féin. Ba é sin an spiorad a bhí sa Ghaeltacht ach ansin d'athraigh an Ghaeltacht i féin agus ba é teach tábhairne 'na slua amhránaíochta' lár ionad cruinnithe an phobail sa deireadh. Da thairbhe sin in áit a dhul go Gaoth Dobhair a dh'airneáil nó a chuartaíocht sé rud go dtéann muid a fhad le Teach Hlúdaí Bhig i nGaath Dobhair agus ní labhrann muid le

duine ar bith. Caithfidh pillleadh ar an bhunfhoghlaim. Caithfidh tú dul síos agus an bharúil agat go bhfuil tú ag iarraidh rud mór a bhaint amach agus caithfidh tú á gcuidiú a iarraidh ar na daoine sin.

Tá sé níos deacra agat Gaeilge a fhoghlaim gan leabharthaí a bheith agat le cuidiú leat. Mar sin de nuair atá beagán foghlamtha agat má thig leat leabhair páistí a fháil, leabhair léitheoireachta ar furasta a léamh, coinnigh ag obair leo agus is mór an cuidiú a bheir siad sin duit. Beidh ábhar na léitheoireachta a bhéas idir lámha agat cineál páistiúil ach is cuma fá sin. Má Tá dúil ar bith agat i leabhair is cinnte go mbeidh mbeidh a bheagán nó a mhórán bainte ag leabhair leis an mhódh foghlama a bheas agat. Tá aithne agam ar dhaoine a labhrann Gaeilge nach ndeachaigh i muinín leabhar ariamh ach tá sé níos deacra agus dá mhéad dá léann tú is gaiste a fhoghlaimneos tú. Amach anseo, le cuidiú Dé, nuair a bheas an Ghaeilge níos fearr agat, tá litríocht iomlán agus tá cultúr iomlán agus tá dóigh eile maireachtála agus achan lá mothóidh tú go bhfuil tú ag teacht isteach ar rud eigin a thógfás thú agus mothóidh tú go bhfuil tú ag pillleadh ionsair do phréamhacha ionsair an dóigh ar ghnách le do mhuintir mairstin.

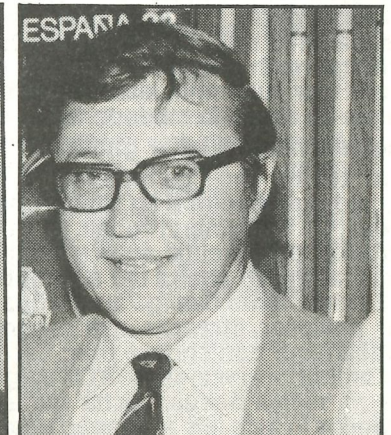
Agus sin an rún atá againn. Ní dul siar go dtí aois eile ach pillleadh arís ar ár ndúchas. Ar an dóigh sin cuirfidh deireadh ar an choimhthíochas a eascrann as sinn a bheith faoi smacht ag Impiriúlaithe.

Beidh moll curtha ar an dí-chóilíníú. Má tá luachanna agus cultúr na Sasana ag muintir na hÉireann nuair a fhágfaidh na Gaill. Ní hionann saoirse agus imeacht na Sasana amháin ach fosta sinne droime láimhe a thabhairt do ábharachas agus féin saint an chórais chalpitligh.

Pádraig Ó Maolchraoibhe



•Gearóid Ó Calrealláin



•Pádraig Ó Maolchraoibhe

An Ghaeilge agus an Pobal

Bhí an díospóireachta sa tslopa oibre seo lárailthe ar an dóigh a bhféadfaí eolas an phobail ar an Ghaeilge agus an mhéadú agus an dóigh a bhféadfaí Gaeilgeoirí a spreagadh leis an Ghaeilge atá acu a úsáid.

Ag méadú an eolais: mar phearsa.

Mar phearsa ba chóir duit úsáid a bhaint as an méid Gaeilge atá agat. Más féidir cailt fáinne nó suaitheantas Gaeilge. Ba chóir d'fhoghlaimoírí an suaitheantas 'Beidh Gaeilge agam' a chaitheamh.

Bain úsáid as an leagan neamhthruaillithe de d'ainm i. an bunleagan Gaeilge. Moladh gur chóir do dhuine ar bith atá ag fáil liúntaisí D.H.S.S. scríobh chuig an bhord a bhain leis lena sloinne a fháil ceartaíthe ar na doiciméidí oifigiúla. Thig le aturnaí ar bith comhairle a thabhairt fá ghníomhas aonpháirtí. Is féidir na foirmeacha neamhthruaillithe Gaeilge den tsloinneadh a fháil in 'An Sloinneoir Gaeilge agus an t-Ainmneoir' le Muiris Ó Droighneáin. Aon uair amháin a cheartaíonn tú do shloinne bain úsáid as.

Bancanaí: Cúlreann Idir Bhanc Aontas na hÉireann agus Bhanc na hÉireann seiclabhartha agus seirbhísí eile ar fáil i nGaeilge agus ba chóir úsáid a bhaint as na rudaí seo.

Ranganna: Ní gá fanacht le duine eile rang Gaeilge a chur ar bun. Ina áit sin ba chóir d'fhoghlaimoírí a ranganna féin a chur ar bun nó séisiúnacha cleachtadh i gclubanna C.L.G., Iárionaid pobail, srl., a reachtáil. Ní thig le grúpa ar bith a bheith róbheag agus is i ngnáth-thithe a bios cuid do na ranganna is fearr. Coinnigh cuimhne ar seo duine ar bith a dtig leis Gaeilge a labhairt thig leis i a theagasc.

Leabharlann: Gheobhfar freagra ó chraobhacha den leabharlann má chuireann lasachtaíthe iarrataisí isteach. Cad chuige nach n-iarrann tú roinn Gaeilge sa leabharlann áitiúil. Folláistear cuid mhór leabharthaí sármhaithe do pháistí i nGaeilge agus ba chóir go mbeadh le fáil ag an leabharlann áitiúil.

Eolas a mhéadú mar ghrúpa:

Ar tús ba chóir go mbeadh na comharthaí uilig i nGaeilge ina gcuid clubsheomraí ag cibé grúpa a bhfuil tú i do bhall dó (Sinn Féin, C.L.G., Cumann Pobail, srl.). Glacann daoine go fonnmhar le comharthaí Gaeilge agus is annamh a théid siad a ghearán fá 'gan a bheith ábalta iad a thuigbheáil'.

Ba chóir ainm Gaeilge an ghrúpa a úsáid i mbolscaireacht agus ar pháipéar litreacha atá ceannlinithe srl. Ba chóir tagairt a dhéanamh don cholste mar: Cathaoirleach, Rúnaí, srl.

Comharthaí Sráide: Ba é Cill Uaighe an chéad phríomhcheantar ar na saolta deireannacha seo a chuir suas comharthaí sráide Gaeilge in aice leis an leagán Béarla. Ón tús seo rinne cuid mhór ceantreacha i mBéal Feirste chomh maith le Doire Cholmchille agus le Iúr Cinn Trá an t-athrach go dtí dhá theanga.

Ba chóir pobal an cheantair a ghríosú leis an ainm Gaeilge a úsáid a luaithe a théid sé in airde. D'fhéadfaí seo a dhéanamh dá

gcuirfí cárta in achan teach ag miníu an ainm Gaeilge agus ag tabhairt chod an phoist. Is féidir eolas a fháil fá fheachtas sráinainmniú, fá chuidiú do chomhairle áitiúla a fháil agus fán dóigh le do chomharthaí féin a chur ar fáil, is féidir eolas a fháil ó Sinn Féin 51-53, Bóthar na bhFál, Béal Feirste 12.

De ghnáth cuirfidh slopaí fáilte roimh chomharthaí mar Oscailte/Druidte agus b'fhéidir go ndíolfadh siad cuid den chostas. Seans go gcuirfeadh slopaí a n-ainmneacha in airde i nGaeilge, ba chóir ceist chur. Is féidir comharthaí atá ag fóirstean do shlopaí a fháil ó 'Glór na nGael (86, Sr. Gardnar Iocht., Baile Átha Cliath, 1. Telefón: 752231) agus ó Sinn Féin i nDoire (Oifigí Sinn Féin, Sráid an Chabla, Doire Cholmchille).

Feachtaisí Póstaerí: Is féidir póstaerí a úsáid le daoine a chur a chaint Gaeilge, le ranganna a chur in iúl don phobal, nó le taispeáint don phobal go mbaintear úsáid as an Ghaeilge.

Tá póstaerí dathannacha le fáil ó Bord na Gaeilge (7 Cearnóg Mhuirfean, Baile Átha Cliath), Conradh na Gaeilge (6, Sráid Fhearchair, Baile Átha Cliath) nó ó shlopaibhair Gaeilge Bhéal Feirste, An Ceathrú Póilí, (25 Sráid Dulbhais, Béal Feirste BT 12 4 DR.

Nuachtáin: Is é 'LÁ' páipéar laethiúil Gaeilge Bhéal Feirste - tabhair tacaíocht di. Mura gcoinníonn do nuachtánaí an páipéar seo i stoc ná an páipéar Domhnaigh, ANOIS iarr orthu toiseacht a stocáil.

Imeachtaí Sóisialta: Ba chóir clubanna sóisialta a ghríosú le seasamh níos cruthaithí a ghlacadh fán teanga náisiúnta agus fán chultúr.

Iarr ar an chlub i do cheantar féin Oíche Gaeilge nó Oíche Airneáil a reachtáil. Chomh maith leis sin iarr ar ghrúpaí ceoil amhráin a rá i nGaeilge. Tá amhrán Gaeilge ina stór ag an mhórchuid acu ach is é an leithscéal atá acu nach n-iarrtar orthu iad a rá. Ba chóir Gaeilgeoirí agus foghlaimoírí a bhrostú le dul chuig imeacht cultúrtha ar bith a shocrófaí.

An Óige: Is beag seans a bios ag an mhuintir óga úsáid a bhaint as an teanga amach ó, b'fhéidir, an baile nó an coláiste Gaeilge. Ba chóir iarraidh ar na Cumainn Óige agus ar mhuintir na Iarionad pobail a thuilleadh a dhéanamh ar son an teanga. D'éirigh go maith le ranganna don mhuintir óga i ndá cheantar i mBéal Feirste.

ACHOIMRIÚ

1. Tá ócáidí breise a dhíth ar fhoghlaimoírí le úsáid a bhaint as an teanga taobh amuigh den rang. Is féidir oícheanta airneáil a eagrú i dtithe foghlaimoírí éagsúla ach ba chóir go mbeadh tuilleadh clubanna ag reachtáil oícheanta Gaeilge.

2. Tá sé riachtanach go mbeidh feachtais ann leis an teanga a chur chun cinn a bheas leanúnach agus gan iad a bheith neamhrialta ag toiseacht seal agus ag dul i laige seal eile. Ba chóir d'oibríthe sa teanga a bheith ag siorspreagadh, ag síorúsáid na teanga.

3. Is é is brí leis an teanga a dhéanamh níos "sofheicthe" i measc an phobail ná go spreagfar daoine le suim a chur ina dteanga dhúchais agus lena chois sin le léiriú go bhfuil an teanga beo.

4. Tá álsionad láir a dhíth a dtig le duine eolas a fháil, mar shampla, ar ranganna agus ar ghléasra.

CATHAOIRLEACH: - BAIRBRE DE BRÚN
TUAIRISC le SEÁN Ó DUBHDA

DEACRACHTAÍ LEIS AN GHAeilGE

Ba é an deacracht a ba choitianta i measc an ghrúpa gur mhothaigh siad nárbh fhéidir an teanga a fhoghlaim. Cheangal cuid acu an mothú seo leis an fhíríc gur fadálach an obair Gaeilg a fhoghlaim go háirid mura bhfuil an foghlaiméoir ag freastal ach ar rang amháin sa tseachtain.

Dar le cuid eile nach raibh siad dúthrachtach go leor le bheith ag foghlaim na teanga thar seal fada ama agus nach raibh siad ag fáil a sáith spreagtha óna múinteoir.

Dúirt cuid den ghrúpa go dtáinig siad a fhad le pointe áirid nuair a bhí siad ag foghlaim nach dtiocfadh leo dul chun cinn a dhéanamh ní ba mhó. Chonacthas daofa go gcastar an "balla" seo ar dhaoine i ndlaidh thar fa naoi mí ag foghlaim agus thug sé ar dhaoine éirí as a gcuid ranganna.

Ba é an deacracht a bhí ag cuid mhór ban sa ghrúpa nach raibh siad ábalta freastal ar rang ar bith. De thairbhe nach raibh naoilann ann le rang ba deacair dul chuig rang ar bith.

Dúirt na foghlaiméoirí uilig go dtáinig aifealtas orthu nuair a dúirt siad na chéad foclaí sa rang agus le foghlaiméoirí eile. D'imigh an aifealtas seo go gairid ina dhiaidh sin le cuid acu ach le daoine eile bhí sé ina ualach orthu ar fad.

Dúirt fear amháin go raibh barraíocht béime ar ghramadach sa rang agus gan go leor ar chomhrá, rud a bhí ní ba tábhachtaí. Dar le duine eile go dtug múinteoirí áiride iarraidh barraíocht a theagasc ag an am amháin agus go bhféadfaí ceachtanna sa rang a bhriseadh síos i bhfad ní ba mhó. Mar shampla, in áit 'agam' síos fríd go dtí 'acu' a theagasc in aon o'che ba chóir go direach 'agam' agus 'agat' a theagasc. Dúirt cuid de na foghlaiméoirí gur labhair a múinteoirí barraíocht fan Ghaeilg (gramadach agus rialacha) sa rang agus nár labhair siad go leor i nGaeilg. Cheartaigh, arsa sladsan, cuid den na múinteoirí na foghlaiméoirí go rómhínic agus gur chóir ligint do chormmheancóg le go mbeadh leanúchas sa rang agus go mbeadh uchtach ag an fhoghlaiméoir.

Milleann na rudaí seo a leanas rang ar bith: Múinteoir ag teacht go dtí an rang mall; callán i seomra an ranga; an rang curtha ar ceal go rómhínic; múinteoirí ag teacht go dtí an rang gan a gcuid oibre déanta réidh. Bhí achan duine ag teacht le chéile fá seo.

Ba é an phríomhdheacracht a bhí acu mar ghrúpa an Ghaeilg a d'fhoghlaim siad a chleachtadh. B'fhurast agus ba rófurast seachtain a chaitheamh ó rang amháin go dtí an chéad cheann eile gan an Ghaeilg a d'fhoghlaim siad a chleachtadh. Lena chois sin bhí feasbhaidh ábhar fóirsteanach léitheoireachta ann d'fhoghlaiméoirí, mar ní leabharthaí Gaeilg ann do ranganna litearthachta do dhaoine fásta, mar tá sa Bhéarla.

CATHAOIRLEACH agus TUAIRISCEOIR: PÁDRAIGH Ó MAOLCRAOIBHE

Cad chuige an Ghaeilge?

Bhí trí fháth ann, dar le heagraithe an tseimíneáir, a raibh sé tábhachtach ag foghlaiméoirí an cheist seo a phlé, mar atá:

1. Le go bhféadfadh na foghlaiméoirí (don chéad uair le cuid acu) na bunchúiseanna agus na fáthanna ar fhoghlaim siad an teanga a scrúdú.

2. D'fhéadfaí an fhaisnéis a gheobhfaí ón tsiopa oibre a úsáid i bhfeachtais amach anseo le ranganna Gaeilge a spreagadh. Mar shampla, dá mbíodh formhór na ndaoine ag foghlaim Gaeilge ar fáthanna a bhain leis an troid náisiúnta, ba chóir béim a chuir le tábhacht na Gaeilge sa chomhthéacs náisiúnta ar phóstaearí srl., ag fógrú ranganna Gaeilge.

3. Le go mbeadh díospóireacht ar na fáthanna ar shíl Sinn Féin go raibh sé tábhachtach ag daoine Gaeilge a labhairt.

Ba deacair le bunús na ndaoine a bhí páirteach sa tsiopa oibre, ba deacair leo freagra beacht a thabhairt ar an cheist: "Cad chuige a bhfuil tú ag foghlaim Gaeilge?" Os a choinne sin, de réir mar d'fhorbair an díospóireacht bhí tuigbheáil acu d'fháthanna éagsúla leis an Ghaeilg a fhoghlaim a luaigh an cathaoirleach nó baill eile den pháirt. I ndeireadh an tseisiúin a mhair uair a chloig haontaíodh d'aonghuth nach raibh fáth ar bith ann féin a spreag daoine leis an teanga a fhoghlaim ach go raibh comhcheangal d'fháthanna ann.

Mothúcháin domhínithe.

Ba é an míniú a bhí ar seo gur chóir agus gur dhúchasach ag Éireannaigh teanga na hÉireann a labhairt. Bhí dáimh dhúchasach acu leis an teanga agus cíocras orthu a bheith ábalta í a labhairt. D'fhéadfaí seo a cheangal le 'mothú clontachta', de ghnách nuair a chuala siad Gaeilgeoirí, de thairbhe nach raibh siad féin ábalta a dteanga dhúchais a labhairt. 'Áilleacht' na teanga, mar chuir duine amháin síos air, a bhí ar na fáthanna ar chinn sé ar an Ghaeilg a fhoghlaim. Fáthanna Náisiúnacha.

Mháigh achan duine go raibh bród orthu as a ndúchas Gaelach agus go raibh siad sa tóir ar a n-oidhreacht. De thairbhe gur mhaith leo cur in éadan ansmacht Sasanach agus gut aithin siad go bhfuil cosc cultúrtha, shocraigh siad go pearsanta go gcuirfeadh siad in a n-éadan sin ag foghlaim na teanga náisiúnta. Dúirt Poblachtánach amháin sa pháirtí go raibh foghlaim na Gaeilge ina coiscéim lóighciúil agus go raibh sé ag cur lena chreideamh gu chóir achan chinéal impiriúlachais a chloí.

Síleadh gur chóir do mhuintir na hÉireann athsheilbh a ghlacadh ar a n-oidhreacht le go mbeadh 'Éire Nua' Gaelach. Dúirt cuid eile go bhfachas daofa gur gléas troda an Ghaeilg sa chomhrac iomlán in éadan na Breataine óir bhí sí ina siombal de throid na hÉireann in éadan Sasana agus d'ollmhian mhuintir na hÉireann fá choinne saoirse. Ba ghléas í an teanga le muintir na hÉireann a cheangal in éadan na dtioránach - 'B'ionann teanga amháin agus pobal amháin'.

Tionchair.

Bhí tionchar cairde i measc phobal na nGaeilgeoirí ríthábhachtach mar fháth ar shocraigh cuid mhór den pháirtí ar Ghaeilg a fhoghlaim. (Os a choinne sin dúradh go raibh cuid dá gcairde go dubh in éadan an smaointithe). Dúradh go raibh Gaeilgeoirí mórchúiseach san am a chuaigh thart ach go dtáinig athrach millteanach ar an scéal ar na mallaibh.

Mar sin féin caithfidh a thuilleadh Gaeilgeoirí cruaidh a chur orthu féin le eiseamláirí a dhéanamh daofa féin i 'gcroabhscaoileadh' na teanga.

I gcásanna áiride spreag baill dá theaghlach daoine le freastal ar ranganna. Bhrostaigh roinnt tuismitheoirí a gclann agus i gcásanna eile fuarthas spreagadh ó dheartháirí nó ó dheirfiúracha a raibh Gaeilg acu.

Dúirt cuid den ghrúpa gur shocraigh siad ar Ghaeilg a fhoghlaim i ndiaidh laethe saoire a chaitheamh in áiteacha a dtugadh Sasanaigh orthu de thairbhe go raibh tionchar dionbháilte orthu i ndiaidh turas chun na Gaeltachta nó chuig ceantar sa Bhreatain Bhig a raibh Breatnais ann. Dúirt duine amháin gur fhás an tsuim a bhí aige sa teanga agus san oidhreacht náisiúnta as eachtra shimplí go gairid i ndiaidh dó dhul ar imirce chun na Stáit Aontaithe. D'iarr leanbh, a raibh a fhios aige gur Éireannach a bhí aige, d'iarr sin air roinnt foclaí a aistriú go Gaeilg dó do thionscnamh ar scoil. Ó tharla gan Gaeilg ar bith ag an Éireannach ní raibh sé ábalta an t-aistriú a dhéanamh ach chuir sé a mheabhrú é agus thug air pilleadh go hÉirinn áit ar thoir sé ar an bhomaite a fhoghlaim na teanga.

Oideachas Gaelach.

Chuirfeadh sé iontas ar dhaoine a mhéad acu sin dá raibh i láthair a bhí ag foghlaim na teanga de thairbhe clann a bheith acu ar Scoil Ghaelach Bhéal Feirste. Dar leo go gcuideoidh sé le oideachas an pháiste dá mbíodh siad ábalta Gaeilg a labhairt sa bhaile i ndiaidh am scoile. Lena chois sin ní bheadh an Ghaeilg ag na páistí i gceart mar chéad teanga in áit mar an dara teanga i ndiaidh an Bhéarla ach dá mbíodh fáil acu í a labhairt. Ba é an bharúil a bhí acu dá bhfoghlaiméoidh siad féin an teanga go raibh siad ag taispeáint dá gclann go raibh siad dáiríribh fán teanga.

An Bealach Chun Tosaigh.

Bhí sé sonraíodh nár dhúirt oiread agus duine amháin dá raibh i láthair go raibh tionchar ag na hagóidí atá ag dul ar aghaidh san am i láthair fa chearta Gaeilgeoirí (m.sh. preas-ráitis ag gearán fá fheasbhaidh cláracha Gaeilge ar B.B.C.) go raibh tionchar ag

an meid seo air. Dar leo gur tábhachtaí i bhfad teangbháil phearsanta a bhí acu féin le Gaeilgeoirí.

D'iarr an cathaoirleach ar an ghrúpa dóigheanna eile a mholadh a dhéanfadh foghlaim na Gaeilge ní ba taithneamhaí. Seo a leanas cuid de na moltaí sin:

Bolscaireacht dhátheangacha fríd chan amháin póstaerí ach an meán cumarsáide ag cur béim ar thábhacht na Gaeilge. Bheadh feachtas a dhíth sna Sé Chontae cosúil leis an fheachtas 'Is cuid dár ndúchas í' ag Bord na Gaeilge.

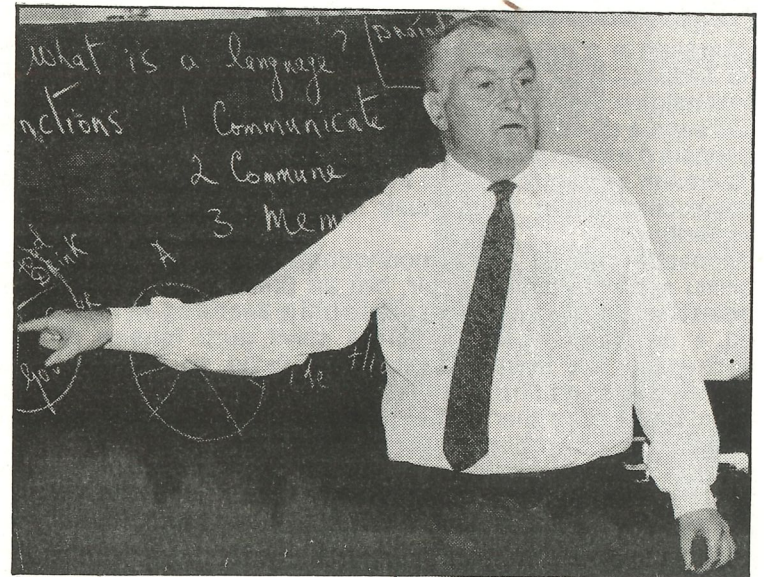
An Ghaeilg a cheangal le saol an phobail agus de thairbhe sin bheadh sí ina cuid insantaithe (agus b'fhéidir ina cuid riachtanach) den tsaol sin. Ógchumann Gaeilge agus discónna Gaeilge a reachtáil áit a mbeadh Gaeilg á labhairt agus b'fhéidir roinnt amhrán Gaeilg á seinm le go gceapfaí samhailt na ndaoine óga.

hAontaíodh nár bh féidir foghlaim na teanga a chur chun tosaigh i gceantracha dílseoireachta mar gheall ar dhoicheadh na ndílseoirí roimh chomharthaí ar bith de náisiúnachas na hÉireann. Mar sin féin d'fhéadfaí ranganna a chur ar siúl i lár na cathrach a ligfeadh do dhaoine as ceantracha dílseoireachta a bhíodh ag iarraidh Gaeilg a fhoghlaim a theacht agus sin a dhéanamh.

CATHAOIRLEACH: MÁIRTÍN Ó MUILLEOIR

TUAIRISC: SEÁN MAG UIDHIR

Tá Seán Mag Uidhir ina dífgeach cultúir do shinn Féin i dTuaisceart Bheáil Feirste. D'fhoghlaim sé a chuid Gaeilge i gCampa na Ceise Fada.



Domhnall Ó Lubhláil i mbun cúrsa teagasc do mhúinteoirí Gaeilge i mBéal Feirste. /Well-known Irish educationalist Domhnall Ó Lubhláil pictured during a teaching course in Belfast.

An Ghaeilg agus an Streachailt Náisiúnta

(Seo gearrthuirisc ar dhíospóireacht fhorleathan uair a chloig. Tá bunús na mbarúlacha a cuireadh i bhfríotal curtha síos agus tá moltaí ón ghrúpa curtha i gcló throm).

Cuireadh an siopa oibre ar slúil ag an chathaoirleach le trí cheist: Cad é an bhaint a bhí idir an Athbheochán Chultúrtha agus an Streachailt Náisiúnta?

An mbaineann an Athbheochán Chultúrtha leis an Streachailt Náisiúnta?

An mbaineann an Streachailt Náisiúnta leis an Athbheochán Chultúrtha?

Bhí an díospóireacht láraithe ar na ceistanna seo.

Bhíothar ar aon intinn go raibh baint dhearfa idir an Streachailt Náisiúnta agus an Athbheochán Chultúrtha. Dar leo go raibh seo ní ba soiléire ón stailc ocras in 1981 agus ó Agóid na bPluideanna a tháinig roimpe. Ó d'fhoghlaim siad an Ghaeilg i gcolnóillacha uafásacha, gan pinn, gan leabharthaí shaothraigh na Fir Pluide ardmheas mhuintir na hÉireann agus thuig na daoine don mhian seo a bhí acu an Ghaeilg a fhoghlaim agus a labhairt. Dá bharr seo b'ionann úsáid na Gaeilge agus streachailt na bpriosúnach agus an Streachailt Náisiúnta.

Cúlra Stairiúil agus Cosúlachtaí Stairiúla.

Cuireadh ar a súile don lucht éisteachta gur socrú polaitiúil ag na Sasanaigh an teanga agus an cultúr a scrios. Ghlac na Sasanaigh le polasáí seo an scriosta mar theip orthu mhuintir na hÉireann a dhéanamh cosúil leo féin ainneoin gabháil i ndialdha gabhála ó aimsir na Normannach anall.

Cuireadh ord agus béim ar mhilleadh seo an chultúr i ndialdha Cogaiócha Uilliam agus nuair a cuireadh na Péindlíthe i bhfeidhm.

Rinneadh calbidil ar na modhanna ar baineadh úsáid astu. Orthu seo bhí an Bata Scoir, brú an Bhéarla chun tosaigh ar pháistí scoile, agus an riachtanas a bhí le Béarla ag áit margaidh. Ba é an deireadh a bhí ar an scéal gurb ionann forbairt eacnamaíochta agus sóisialta agus úsáid an Bhéarla, agus nósanna agus chultúr na nGall. Lena chois sin bhí foghlaim agus úsáid an Bhéarla thar a bheith riachtanach le go dtabharfadh duine a bheatha i dtír.

Ar scor ar bith, i ndialdha céadta bliain de dhaorsmacht tháinig an Ghaeilg slán. Tugadh í ó ghlún go glún tríd bhéalóideas i mbotháin bheaga agus i gcróite beaga ar fud Éireann. Ag an am chéanna bhí daoine ann ar mhaith leo céimíocht agus ollmhaoin an tsaoil a bhaint amach daofa féin agus dhíol siad a n-oidhreacht agus a dtraidisiúin ar mhaith le uisce a tharraingt ar a mulleann féin. Dúradh gur féidir na 'fir gaimbín' seo a chur i gcomórtas le leithéidí Hume, Uí Eochaidh agus Mhic Gearailt a

bhí rannpháirteach i ndíol fhlaithes na hÉireann agus oidhreacht na hÉireann. De thairbhe na páirte seo a ghlacann siad i ndíol fhlaithes na hÉireann leis an cheannaitheoir is airde san Eoraip agus Meiriceá tá ionadaithe seo an status quo ag cur le cultúr agus le dearcaidh 'Coca-Cola Angla-Mheiriceánach' - le hamhleas chultúr na hÉireann.

Dúradh gur thuig na Saorstáitairí féin an ceangal idir an teanga agus an streachailt ar son saoirse. De bhíri go raibh eagla orthu go spreagfadh cur chun cinn na teanga dóchas mhuintir na hÉireann a dhiúltaigh siad ó bhainte amach na 'saoirse' an teanga a athbheochan. Dá neartófaí oidhreacht mhuintir na hÉireann, dar leis na Saorstáitairí, ba deacair féinfhlaithes mhuintir na hÉireann a dhíol, chomh maith lena neamhspleáchas agus a n-acfuinní le cairde an Impiriúlachais. Cultúr an 'Coca-Cola'.

Chuaigh an díospóireacht ar aghaidh le caint ar an dóigh a dtig leis na Breтанаigh agus le himpiriúlaithe eile smacht agus tionchar a chur ar mhuintir na hÉireann le tabhairt orthu glacadh lena nósanna, lena gcluichí, lena ndamhsaí agus eile fríd oideachas, an tellfís, agus an mheán cumarsáide go ginearálta. Miníodh an dóigh a bhfuil cur chun cinn na bhfaisne, na n-amhrán, na gcluichí, srl., ag an mheán cumarsáide ceangailte do lucht ábhalmhór an bhrabúis agus na tráchtála, a dhirítear go mormhór ar an mhuintir óga. Ba chóir d'achan duine a bhfuil baint aige le cur chun cinn na teanga a rá amach gos ard go gcaithfeair cur in éadán an chultúir Angla-Mheiriceánaigh. 'Sé an dóigh is fearr le dul chun spairne le smacht agus tionchar an chultúir seo daoine a fháil amach as na títhe chulg ranganna Gaeilge agus a leithlis agus a n-uaigneas a bhriseadh síos. Bheadh seo ina chuidiú mhór le seanmhothú an phobail a callleadh a athógáil.



Naiscoil Ghaeilge. Ard Eoin i mBéal Feirste. /The Ardoyne Irish Language Nursery School opened in September, 1984.

Cur chun cinn na teanga.

Shíl cuid den ghrúpa gur scar cuid mhór de dhiograiseoirí na Gaeilge iad féin ón Poball náisiúnach. Ba chuid den fháth a bhí leis seo nach raibh siad ábalta tuigbheáil go hiomlán na fáthanna ar scríosadh an teanga agus ar scar an pobal iad féin uathí. Dá thairbhe sin bhí gluaiseacht na teanga scalte i smaointe agus i ngníomhartha agus dhearc bhunús náisiúnaithe an lucht oibre uirthi mar ghluaiseacht 'Intleachtacht' a bhí scartha ón phobal. Dúirt cuid mhór daoine go raibh claonadh roimhe seo ag Gaellgeoirí gan aird a thabhairt orthu sin nach raibh an teanga acu agus thug daoine ceann corr do na Gaellgeoirí dá bhí sin. Bhí aca duine ar aon intinn gur athraigh an dearcadh seo go mór. Síleadh go raibh an polasaí ceart ag Sinn Féin an teanga a thabhairt chuig an phobal agus an clóca rúndiamhrach a bhaint de fhoghlaim na teanga.

Páirt na nEagraíochtaí Náisiúnta.

Dúirt roinnt daoine go dtiocfadh le C.L.G. páirt thábhachtach a ghlacadh i gcur chun cinn na teanga (tá cuid de na cumalinn á dhéanamh seo.) Pléadh an bharúil gur chóir an mhuintir óga a spreagadh le páirt a ghlacadh i ndamhsaí agus i gcluichí na hÉireann. Dúirt stócach a bhí i láthair gur chóir don C.L.G. Irisí snasta ar chluichí Gaelacha a shólathar cosúil leo siúd fán tsacar nó bhí tionchar mór ag an 'mhealltacht' ar an mhuintir óga. Lena chos sin thug sé cur síos ginearálta na fadhbanna a bhí aige féin nuair a bhí sé ag dul do dhamhsa na hÉireann, ag rá gur shíl siad go raibh sé iontach balneann aige filleadh beag a chaitheamh. Tugadh le fíof go raibh baint mhór ag an dearcadh seo le dearcadh ar an tellfís ar an dóigh ar chóir do bhuachaillí iad a iompar agus cur le dearcadh choimhíocha. Síleadh gur chóir d'achan eagraíocht atá dáiríribh a míle dhícheall a dhéanamh le cluichí Gaelacha a chur chun cinn agus gur chóir daofa fosta cuidlú le ranganna céilí agus felseanna a chur ar bun gan a bheith ag larraldh brabús a dhéanamh nó dul i gcomórtas le grúpaí eile.

Bualc na hAthbhreochana Cultúrtha.

Dúirt an cathaoirleach gurb í 'An Streachallt Armtha bualc na hAthbheochana Cultúrtha,' agus d'fhiafraigh sé den ghrúpa an raibh siad ag teacht leis.

Chuir duine amháin ar a súile don ghrúpa go raibh díograiseoirí na teanga ag obair gan stad le blianta agus gan mórán ar a shon acu go dtí gur chuir an streachallt armtha le heolas an phobail ar a riachtanas a bheith neamhspleách go cultúrtha, go heacnamaíoch agus go polaitiúil ón Bhreatain.

Mháigh Iarphríosúnach amháin gur shíl sé nach raibh dáimh ag cuid mhór imtheorannaithe leis an chultúr Ghaelach nó leis an teanga. B'ionann na cluichí, na damhsaí, agus na gcalthimh aimsire i gcomhar le doaine eile a b'fhearr leo féin, b'ionann iad go díreach agus iad siúd a b'fhearr leis na Sasanaigh. Dúirt sé gur deacair cur ina luí ar imtheorannaithe go gcaithfeadh siad an teanga a fhoghlaim agus a úsáid le go mbeadh difir idir dearcadh cultúrtha s'againne agus dearcadh na nimpiriúalthe.

Dúirt an cathaoirleach gur mhéadaigh an streachallt artha

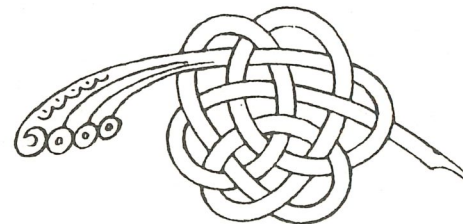
agus an freagra a bhí ag rialtas na Sasana agus na hÉireann dó, an t-eolas a bhí ag an phobal ar a n-oidhreacht náisiúnta agus go raibh daorsmacht cultúrtha ann. Dúradh gur taispeánadh an ceangal idir an streachallt armtha agus an teanga agus gur neartaíodh é ag Seán Sabhat a bhí ina Cheannaire ar Chomhlucht Gaeilge d'Óglaigh na hÉireann i bhfeachtas na gcaogaidí.

Dúirt fear amháin gur oibrir sé ar son na teanga roimh an streachallt seo agus lena linn agus bhí lúchair air gur aithin Gluaiseacht na Poblachta anois tábhacht an chuitiúir ó thaobh na streachallte fá choinne neamhspleáchas náisiúnta agus féinfhialthís.

Síleadh go dtáinig díograiseoirí na Gaeilge níos cóngaraí don dearcadh Phoblachtánach ó bhí an Stailc Ocras ann in 1981. Tharla seo de thairbhe gur aithin siad nach dtabharfadh na Sasanaigh cearta cultúrtha do náisiúnaithe na Sé Chontae agus go gcaithfeadh achan ghné de láithreach na Sasana a chaitheamh as Éirinn. San am chéanna b'fhearr a bhí a fhios ag Poblachtánaigh a thábhachtaí a bhí an obair ó thaobh cultúir de agus bhog siad ní ba chongarí don tseasamh a bhí díograiseoirí na teanga a ghlacadh.

CATHAOIRLEACH agus TUAIRISCEOIR: TARLACH MAC IONRACHTAIGH.

Tá Tarlach Mac Ionrachaigh ina oibrir do Shinn Féin ar chúrsaí leasa shoisialaigh i mBéal Feirste.



Title: Learning Irish: A Discussion and Information Booklet/Ag Foghlaimh na Gaeilge: Leabhrán Eolais agus Díospóireachta

Organisation: Sinn Féin

Date: 1980 c.

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