

## Community Climate Action Programme

### 'Exploring Language as a Resource for Sustainability'

*'Tá Dóchas sa Dúchas'*

*22<sup>nd</sup> September 2023*



*Burren College of Art*



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## INDEX

## PAGE

▪ Purpose & Background / <i>Cuspóir agus Cúlra</i>	1
▪ Executive Summary / <i>Achoimre Feidhmiúcháin</i>	2
▪ Initial Feelings about the Theme / <i>Mothucháin i dtaobh an Téama</i>	5
▪ Placenames / <i>Logainmneacha</i>	6
▪ <b>Open-Space Themes / <i>Théamaí ó ‘Spás oscailte’</i></b>	8
- Learning Resources / <i>Acmhannaí Foghlama</i>	
- Songs and Folklore / <i>Na hAmhráin agus Béaloideas mar Taisce</i>	9
- An Ecological Language / <i>Gaeilge mar Theanga Éiceolaíoch</i>	
- Bilingualism Reimagined / <i>Nualéamh ar an Dátheangachas</i>	10
- Bilingualism and Collaboration of Artists / <i>Dáttheangachas trí Lionsa agus Comhoibriú na nEalaíonteoírí</i>	
- Pain, Shame and Trauma / <i>Fulaingt, Náire agus Tráma</i>	11
▪ <b>Plenary Harvest / <i>Ag Baint an Fhómhair</i></b>	12
- Working with Pain, Shame and Trauma / <i>Conas déileáil le Fulaingt, Náire agus Tráma?</i>	
- The treasure? / <i>An Taisce?</i>	
- Sharing the treasure? <i>Conas an Taisce a roinnt?</i>	13
- How the arts can help? / <i>Na héalaíona mar fhoinse Cabhrac?</i>	
▪ <b>Closing Comments &amp; Commitments / <i>Focail Scoir &amp; Gealltanais</i></b>	15
▪ <b>Annexes / <i>Aguistíní</i></b>	16
- I Important words? / <i>Focail tábhachtacha</i>	
- II Placenames / <i>Logainmneacha</i>	17
- III Group: Learning Resources / <i>Acmhannaí Foghlama</i>	22
- IV Group: Songs & Folklore / <i>Na hAmhráin &amp; Béaloideas</i>	24
- V Group: Irish as an ecological Language / <i>Gaeilge mar Theanga Éiceolaíoch</i>	26
- VI Group: Bilingualism Reimagined / <i>Nualéamh ar an Dáttheangachas</i>	28
- VII Group: Bilingualism and the Arts / <i>Dáttheangachas agus na hEalaíonteoírí</i>	29
- VIII Group: Pain, Shame and Trauma / <i>Grúpa: Pian, Náire agus Tráma</i>	30
- IX Mentimeter: Working with Pain, Shame and Trauma / <i>Ag déileáil le Tráma?</i>	32
- X Mentimeter: The treasure? / <i>An Taisce</i>	33
- XI Mentimeter: Sharing the treasure? / <i>Conas an Taisce a roinnt?</i>	34
- XII Mentimeter: How the arts can help? / <i>Na healaíona mar fhoinse cabhrach</i>	35
- XIII Participants	36
<b>Postscript / <i>Iarscríbhinn</i></b>	Post page 36



## Exploring Language as a Resource for Sustainability

### *'Tá Dóchas sa Dúchas'*

#### **Purpose & Background**

The purpose of the day, hosted by the [ReSource](#) centre at the Burren College of Art, was to explore the potential of the indigenous language and culture as a resource for sustainability. The bigger purpose was to contribute to capacity building and resourcing of 'Centres of Excellence for Community Climate Action' – as part of a Pobal-funded project with a quartet of partners, led by [Cloughjordan Ecovillage](#) and including [Sonairte](#), [Carraig Dúlra](#) and [Burren College of Art](#).

Over fifty participants with backgrounds in the academy, ecology, the Irish language, Celtic spirituality and the arts contributed to the vibrant daylong exploration coinciding with *cónocht an fhómhair*, the autumn equinox. A foundational understanding for the day was that Irish is immersed in an ecological understanding of the world – people live in the shelter of one another, *'Ar scáth a chéile a mhaireann na daoine'*. It was noted that indigenous words inhabit a similar ecological reciprocity: *'Ar scáth a chéile a mhaireann na focail'*. How might this rich ecological inheritance be gifted to our contemporary selves at this time of crisis?

**A Faithful Record:** This report follows the contours and design of the day. It is a faithful record of what participants had to say with little editorial input apart from the Executive Summary and the 'labels' / *'lípéid'* used to facilitate assimilation of the rich harvest of material which is presented in the annexes.

**Bilingualism:** As attested by the harvest, the day's events modelled how to operate bilingually by facilitating strands in Irish, English and both (the 'middle space') simultaneously. This sought to avoid, as far as possible, the every-present danger of defaulting to English as the common denominator of understanding and communication. Mindful, nonetheless, that this work seeks to open a door into the ecological treasure of the Irish language and tradition for those who feel they have little or no Irish, these preliminary comments are presented in English with some words of Irish included to allow its presence to resonate and enrich. Language and *dúchas*, it seems, can be a portal of return to a more community-oriented ecology in harmony with the larger natural ecology.

## **Executive Summary – Insights / *Achoimre Feidhmiúcháin – Léargais***

A prevailing spirit of *dóchas*/hope, possibility and new beginnings was palpable on the day. Environmental crises and multiculturalism were just two forces that created a new context where Irish and ecological awareness could play a mutually beneficial role in healing and growth.

Five interweaving themes predominated in the richly-textured conversations:

1. **Language:** The importance of language as a resource whose significance was only now being revealed to ourselves – *Annex I, II, V, X*;
2. **Ecology:** The intimate relationship between Irish and an ecological understanding of the world – *Annex II, V*;
3. **Trauma:** The pain of trauma and shame that reside beneath the loss both of language and ecology – *Annex VII, VIII*;
4. **A New Bilingual Context:** Now is a potential tipping-point moment for recovery of language and bilingualism – *Annex VI* and
5. **Sharing the rich Inheritance:** We have an amazingly rich cultural and human heritage which, with the assistance of the arts and enabled by IT, can be resources of healing and recovery of what's lost – *Annex III – VII + XII*.

### **Recognizing that Language & Ecology are Inseparable:**

- ❖ **Earth-based Cosmology / *Cosmeolaíocht Cré-bhunaithe*:** Irish inhabits an earth-based cosmology that puts humans in their proper place while respecting the feminine. Everything is connected in this inherently systemic understanding of the world. This inner knowing is where the treasure resides and it's time to recognize and protect it. Language, tradition, music, biodiversity and the environment are all inextricably intertwined and share a common experience of loss.
- ❖ **Placenames / *Logainmneacha*:** The richness of the inheritance is particularly present in placenames which are resonant with historical memory, geographical fidelity and the intimacy of connection, even to individual fields.
- ❖ **Intertwined / *Idárnasctha*:** That language and ecology are inextricably inter-twined was expressed explicitly and implicitly in the way questions of loss and shame were addressed to both interchangeably.

## Pain, Shame & Trauma

- ❖ **Releasing Trauma / *Tráma a scaoileadh***: The manner of language suppression and revival were revealed to be the source of significant trauma. Shame attached equally to the loss of biodiversity, our natural heritage. It is essential to acknowledge this ‘elephant in the room’ and allow healing through group process, eco-somatic work and reconnection to inner/outer/true nature – our *dúchas*. It’s time for ‘a national sweat lodge’ followed by celebration. Language can be a source of healing historic trauma.

## A New Context

- ❖ **A New Context of Invitation / *Fáilte go Éire Nua***: The emergent multi-cultural Ireland where many languages are spoken unselfconsciously constitutes a new context for relating to Irish in a fresh and joyful way as a gift – a ‘riverdance’ moment for the language may not be far away. The framing needs to move from loss to renewal. Invite people to knock on the door and return. Set free that which is longing to be free. Reclaim the traditional sense of ‘*omós áite*’/the honouring of place. Share the joy.
- ❖ **Bilingualism Reimagined & Cultural Relevance / *Dátheangachas & Abharthacht chultúrtha***: It’s time to normalise bilingualism and to bring Irish into conversation naturally. It needs to be visible, inclusive and embrace the kind of freedom the event modelled. ‘Pop it in to all kinds of places.’ Ecology and multiculturalism support the realization of the language’s cultural relevance.

## Sharing Unrecognized Resources

- ❖ **Abundant Resources / *Raidhse Acmhannaí***: The work of a number of groups revealed a wealth of online and network resources – archives of place-names, folklore, ecology, teaching and learning supports, cultural festivals and much more – which are little recognized outside the confines of their disciplines.
- ❖ **Accessing the Treasure / *Inrochtaineacht an Taisce***: The resources that record the treasure of ecological awareness implicit in the language need to be shared much more widely – on resource platforms – not held as the preserve of experts and specialists. Make the language culturally present through agencies such as the Arts Council, CoCo’s and *Líonraí Gailge*. The richness of the language can also be accessed through the native arts which need to be cultivated. Place-based learning can be

enriched and transformed when experienced through the medium of Irish. Establish best practice protocols.

- ❖ **Community as Resource / *Pobal mar Acmhainn***: Community and Irish-language networks constitute resources which are free of shame. The tradition provides community resources of sanctuary, songs with deep historical resonance as well as cultural resources for nurturing children.
- ❖ **Arts as Portal / *Na hEalaíona mar Tháirseach***: The arts are a portal to unlocking the potential of language and ecology. They are beyond the mind. '*Ceol agus craic – damhsa.*' They invoke the imagination, the beauty of nature and the possibilities of collaboration. They are trans-disciplinary, bring us into connection and seduce and encourage us.
- ❖ **Technology / *Teicneolaíocht***: An omni-present enabler of sharing is IT which gives access to the wealth of material about our natural and human heritage that is available online. The simple expedient of a QR code on signage allows ready access to these resources, as well as to locally produced oral and written knowledge.

**NOTE:** These themes are elaborated further in the '**postscript**' / *iarscríbhinn* (after page 36) based on an **online conversation** which explored what further insights were germinating a month after the Burren event.



*QR code linking to oral history of a local drinking trough – work of art-student Hugh Pocock*

## Gauging Initial Feelings / *Mothucháin Tosaigh – Annex I*

Following introductions and welcomes, Eileen Flanagan from the lead partner Cloughjordan Ecovillage, explained the purpose of the day in the context of the Community Climate Action Programme and Peadar Kirby outlined the more immediate ambition in relation to exploring the native language as an ecological resource.

From there the initiative was transferred to the participants who were invited to consider in groups their feelings in relation to language and culture as a resource for sustainability and to name one word they would like to be in the conversation.



**The Exploration begins / *Tús na hOibre***

Themes emerging – see Annex I – included:

- **Tradition** – continuity, endangered, connections;
- **Feelings** – from *cumhacht*/power, *fuinneamh*/energy and *beocht*/aliveness to shame/*náire* and loss/*caillúint*;
- **Understandings** – from utilitarianism to poetry;
- **Language** – as sound, accents, multi-personal, native and ecological;
- **Placenames** – localising/naming;
- **Other** – drawing attention to natural phenomena – *cónocht*/equinox, the feminine/*baininscneach* and seaweed/*feamainn*.

The strong identity of the Irish tradition with the natural world was evoked powerfully by Finola Ó Síochrú with her rendition of [Rosca Aimhirgín](#) which set the stage for the excavation to follow.

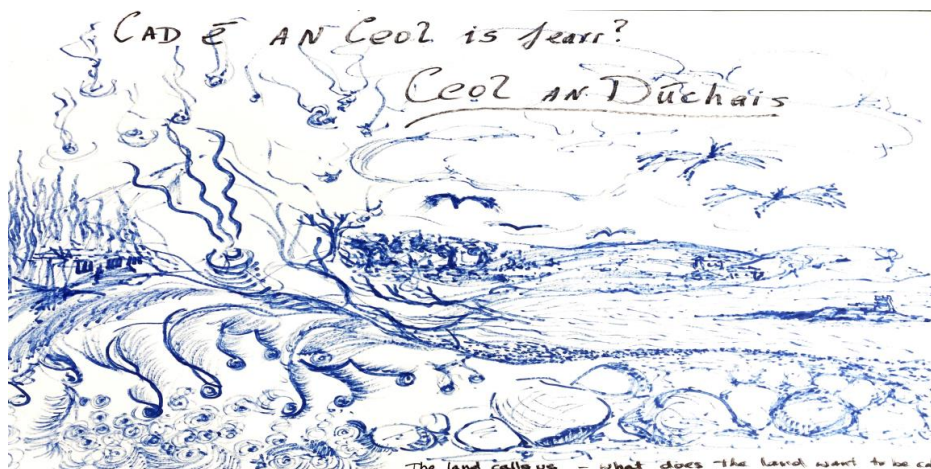
## Accessing the Treasure of Logainmneacha/Placenames – *Annex II*

**Setting the scene:** Dr Liam Ó hAisbéil, a lecturer on *logainmneacha* at UG, told how his mother recounted to him as a child stories and lore related to placenames. This opened a lens for reading landscape in a much richer way when he encountered as a young adult the places she had spoken of. The capacity of unlocking what had happened and could happen was the gift which tuning into logainmneacha and folklore could bestow. This treasure was now available to all through the placenames websites [Logainm.ie](http://Logainm.ie) and the related folklore websites [Dúchas.ie](http://Dúchas.ie) and [Béaloideas.ie](http://Béaloideas.ie). It was noted that all this information about a place could be opened to visitors by the simple expedient of adding QR codes to local signage. Indeed, local stories could be aggregated and made available in aural form in the same way as was done by an art student collecting stories about water-trough behind the college.



Chris launches the group work in the gallery /*Seoladh na hoibre sa gaillearaí*

Invited to discuss in groups the ecological inheritance that was present in the Irish tradition and how this might be shared, participants ranged far and wide, not just in savouring the richness, intimacy and resonance of the placenames that were omni-present but in exploring the feelings of shame and possibility that this exercise evoked. (Annex II contains the detailed harvest).



*The land calls us – ceol an dúchais*



In plenary the various groups reported on the major themes that were present in their conversations about placenames:

- **Richness/Saibhreas:** The richness and resonance of placenames and how sharing breaks down barriers; ‘saibhreas iontach na logainmneacha’; the songs/stories/poems with their understandings and awareness of nature e.g. [Gleann na bhFiach](#), Ravensdale – the place of ravens; [An Clár](#), Clare – a level piece of land; [Cloch Iurdáin](#), Cloughjordan, the (enigmatic) rock of Jordan;
- **Intimacy:** The intimacy of knowing the fields and rivers;
- **Complexity:** The complexity of many placenames incorporating history, geography and politics – Vico Road, Sorrento Terrace. Sometimes the Irish version of a placename opens up meaning which was lost in the unrelated English version as in Nassau St whose Irish rendition is *Tobar Phádraigh*, Patrick’s well. In other cases the true etymology is lost in the mists of time;
- **Lest we forget:** Names whose origins are now lost or almost lost – a remote place such as [Clohane](#), *Na Clocháin*, stepping stones across running water which was used to haul pails of milk. We have a duty to hold on to the stories;
- **Resonance:** The earth, the land calls to us to live in a particular place – a sense of rightness and *comh-ionannas*/equality between people and place;
- **The Power of Naming:** Choosing to call a child by the name of a place speaks a new world into existence;
- **Shame and Loss/ *Fíll arís*:** There is shame about losing Irish in places; we looked outside ourselves – so much dereliction of old houses; the richness is in front of us; songs can help to reconnect us; invite others to knock on the door and return; ‘the land cries out’;
- **A longing to be Free:** It was noted that the gathering was taking place in an art college where an exhibition was exploring the history of windows whose narrow frames often reflected a defensive posture against the outside world. It was time to widen back the apertures and free that which was longing to be free.

Reflecting on the rich discussion he had witnessed Liam Ó hAisbéil reminded us that logainmneacha were key to reading the geography, history, politics and culture of place. Glannagalt in Co Kerry, [Gleann na nGealt](#) (literally the valley of the lunatics) revealed a place whose waters were rich in lithium, central to treating mood disorders. It might also be read as an invitation to leave the English-speaking world behind.

Liam noted that the theme of shame was prominent in the conversation reflecting a sense of having abandoned one’s heritage. The invitation was to replace this with ‘*ómós áite*’, the honouring of place, which was part of the Irish tradition. There was rich potential in the available websites and the technology of QR codes to facilitate a process of reconnecting with place.

## Rest & Recreation / *Sos agus Athmuachan*



*Am Lón/Time for a 'sos beag' 'al fresco'*



*Amuigh faoin Dúlra*

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## Open Space Themes/ *Téamaí ó 'Spás oscailte'*

In response to the afternoon invitation to choose themes that were calling to them, groups assembled around subjects that mixed language, ecology and the arts and an underlying theme of shame and trauma:

- ❖ *Acmhannaí foghlama / learning resources;*
- ❖ *Irish as an ecological language / An Gaeilge mar theanga éiceolaíoch;*
- ❖ *Na hamhráin agus an béaloideas mar thaisce / Songs and folklore as treasure;*
- ❖ *Bilingualism reimagined / Nualéamh ar an Dátheangachas;*
- ❖ *Bilingualism and the collaborative arts / Dátheangachas trí lionsa na n-ealaíon;*
- ❖ *Pain, shame and trauma/ Fulaingt, náire agus tráma.*

The invitation was to consider, in relation to each theme, firstly the potential treasure that was available and secondly how this might be shared more widely

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## Learning Resources/ *Acmhannaí Foghlama – Annex III*

**Treasure:** As detailed in the web-links at Annex III there is an abundance of resources available in the form of: (i) online national and local archives of language, culture, geospatial data and ecology; (ii) language courses by diverse providers; (iii) publishing houses with books for adults and children as well as a daily newspaper in Irish; (iv) cultural festivals.

**Sharing the Treasure:** can be facilitated by (i) making the language culturally present using networks such as the Arts Council, county councils and *'Líonraí Gaeilge'*/the Irish Language Network; (ii) disseminating catalogues of resources on resource platforms; (iii) recognizing models of good practice and (iv) enabling interaction with the Irish-language community through events/courses/book-clubs etc.



*Grúpa 'Acmhannaí Foghlama' / Learning Resources Group*

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### *Na hAmhráin agus Béaloideas mar Thaisce/Songs and Folklore as Treasure – Annex IV*

**Treasure:** Everything is connected – language, tradition, music, biodiversity and the environment are all inextricably intertwined and share a common experience of loss. The tradition provides rich community resources of sanctuary, songs with deep history and meaning as well as cultural resources for nurturing children.

**Sharing the treasure:** The framing needs to move from loss to renewal. Resources need to be shared widely with communities, beyond the preserve of experts/specialists. Create spaces of sanctuary ('tearmann') that are devoted to learning by doing in a holistic and enjoyable way that connects land, nature, heritage and inspirational peer-learning – recognizing that people have diverse perspectives and needs at any time.

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### *Irish as an Ecological Language / Gaeilge mar Theanga Éiceolaíoch – Annex V*

**Treasure:** Irish decentres the human and roots us in our place and context. With its unbroken lineage it connects us with mythology, the culture of the sea and the cycles of the

year. It opens a new and joyful lens on the natural world. It can heal the trauma of external imposition.

**Sharing the Treasure:** Place-based learning creates the opportunity for place-based speech and the possibility of new sensory experience for engaging with landscape. Language resources are needed for parents and teachers to enable nature exploration through Irish as well as more education about origins/placenames and folklore. Share the joy!

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### **Bilingualism Reimagined/*Nualéamh ar an Dátheangachas – Annex VI***

**Treasure/Opening:** The current reality is that we learn to be Irish through Hiberno-English and our concept of bilingualism is denatured by the reality of the dominant language. However, we are now in a new context in which many languages are spoken unselfconsciously in Ireland with varying degrees of fluency.

**Sharing/Daring:** The moment is ripe for the confident embrace of ‘Irish without excuses’ in schools and more widely. ‘Bí cróga as seo amach’ – be brave from now on.



*Nualéamh ar an Dátheangachas / Bilingualism Reimagined*

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### **Bilingualism through the Lens and Collaboration of Artists/*Dátheangachas thrí Lionsa agus Comhoibriú na n-Ealaíonteoirí – Annex VII***

**Treasure:** Engaging the four languages present in the group – Danish and Farsi as well as English and Irish – the artists group released a stream of consciousness that delighted in the richness and diversity that was present in words of similar meanings rendered in each language. A butterfly constituted the creative spark for a piece that connected language, emotion and place.

**Sharing the Treasure:** The group shared their creative output in a multilingual performance combining words and music that illustrated the power of the arts to embrace, transcend and touch the audience all at once.



*Grúpa na n-Ealaíon - sa stiúideo /Arts Group*



*Cur i láthair sa léachtlann/Performance*

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### **Pain, Shame and Trauma / *Fulaingt, Náire agus Tráma – Annex VIII***

**Treasure:** There is embodied joy in the resonant sounds of the language. Irish doesn't use words to denigrate nature or the feminine. Exploring shame in all its manifestations – around loss of language and biodiversity – can be the genesis of transformation.

**Sharing the Treasure:** We need to speak openly in safe spaces – our relationship to language is so loaded in many different ways. It's as if we need to come together in a sweat lodge of purgation of dark feelings and then celebrating the lusciousness of language. We must do the inner work to deal with the outer world.



*Grúpa 'Fulaingt, Náire & Tráma' – amuigh faoin aer*

## Plenary Harvest / *Ag Baint an Fhómhair*

After a tea-break a final round-up of views was elicited through [Mentimeter](#) on four themes that had been prominent during the day:

- How to deal with Pain/Shame/Trauma?
- What are we learning about the 'Treasure'?
- What are we learning about Sharing the Treasure and
- How the arts can help?

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### How might we work with Pain, Shame and Trauma / *Conas déileáil le Fulaingt, Náire agus Tráma?* – *Annex IX*

- **Acknowledge / *Admháil***: Central to dealing with this 'elephant in the room' is the need to acknowledge it and, by experiencing it fully, allow it to transform so we can move on.
- **Processes / *Próisis***: Facilitated group sharing process with deep listening can allow healing of trauma linked to the native tradition. Eco-somatic approaches grounded in the body and nature can also help as can an ecological world-view. Reconnecting to self, each other, nature and place are all part of a process of transforming shame and trauma to abundance. Opening our eyes and ears to the placenames and folklore around us help link to what is native in ourselves.
- **Multi-modal / *Modhanna il-dánacha***: Diverse processes need to be applied combining logic, music, sharing, language, tradition and environment – dance and sing it away.

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### *Cad ta á fhoghlaim againn faoin taisce?* / **What are we learning about the treasure?** – *Annex X*

- **Inner / *Inmheánach***: The treasure lies hidden within at varying levels and it's up to us to recognize, share and protect it. When we pause, we have it instinctively;
- **Sa Bhéascna / *In the Culture***: It's rooted in the language, ways of relating and in the community. It's everywhere in the stories, myths, poems, songs, placenames – if we know where to look. The language is the treasure – shame relates to our history.
- **Sa Timpeallacht / *In the Environment***: The treasure resides in the language with its earth-centred cosmology as reflected in the Brehon laws – we just need to reconnect with it and with ourselves. Irish is alive like nature and retains words relating to nature and the feminine that English has chosen to lose. The language puts us in our place. Slow down to find it in connection.

*Cad tá á fhoghlaim againn faoi conas an Taisce a roinnt? What are we learning about sharing the treasure? – Annex XI*

- **Value and Celebration / Luach & Ceiliúradh:** We must value it, live it, celebrate it and embody it in fun ways - no more pretence. Recognize best practice.
  - **Make it accessible / É a dhéanamh ionrochtana:** It's vital to illuminate it and share it inclusively in revealing place, stories, history and folklore. It must be accessible to all – excessive academicism can keep the treasure from being accessed by the ordinary person.
  - **Na hEalaíona / the Arts:** The arts are a portal to unlocking our treasure. They are beyond the mind. *Ceol agus craic – damhsa.* They invoke the literary imagination, the beauty of nature and the possibilities of collaboration.
  - **Dáttheangachas / Bilingualism:** Bilingualism needs to be visible. Today is modelling a kind of freedom that feels to be an inherent part of how we can actually share it, safely and at scale. Today we showed how to invite people – we need to be careful not to push people away. Technology can help to normalise bilingualism.
  - **Have a go / Bain triail as:** Just do it – '*Is féidir linn*'. Forget perfection, obligation and elitism – express enthusiasm for language and nature in your own way. Pop it into all kinds of places; an teanga – sin craic!
  - **Dearcadh Éiceolaíoch / Ecological Perspective:** It's not just language that's at stake but the culture and tradition from which the language evolved. Be in nature and feel, touch, taste, smell and see the connections through the medium of Irish. Place-based learning can bring language and ecology together in transformative ways. Diverse experimental creative approaches make room for all. Celebrate difference.
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*Cad tá á fhoghlaim againn faoin chaoi gur feidir leis na healaíona cabhrú linn? / What are we learning about how the arts can help? – Annex XII*

- **Another kind of Language / Teanga Eile:** The arts can help us transcend language and bridge meaning. They provide a non-linear and more expansive, freeing invitation to solve complex problems and take action on them in creative, freeing and more expansive heart spaces. They cultivate diversity, stimulate new insights and make us more human. They facilitate transdisciplinary learning as well as meaning-making.
- **Cumarsáid níos doimhne / Deeper Communication:** The arts connect at a deeper soul level, express emotion without need for translation and can help heal trauma and reconnection to our truest selves.
- **Na hEalaíona agus an Teanga / Arts & Language:** Art is the language of deep emotion and emotion is rooted in the language. The richness and value of Irish is to be

accessed through the native arts which provide a way of imagining a new future for the language – and Ireland’s new languages. The native arts need to be encouraged.

- *Na hEalaíona agus an Dúlra / Arts and Ecology*: We are nature, all art is therefore inspired by nature, listen, what does the earth want to say through us?
- *Spreagadh / Encouragement*: The arts can remind us of our deepest values, they bring us into mutuality with one another. They seduce us into growing and changing to become our best selves. *Daoine a mhealladh. Tá na healaíona in ann muid a spreagadh.*





## Closing Comments & Commitments / *Focail Scoir & Gealltanais*

Drawing proceedings to a conclusion Chris invited participants to voice any thoughts that were alive for them:

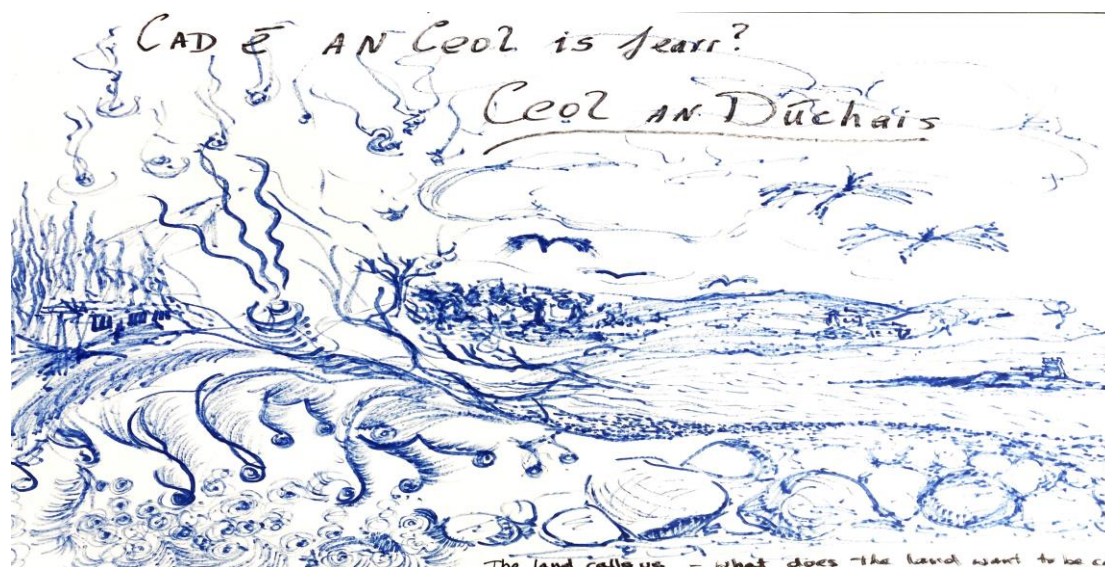
- **Invitation to the Language / *Cuireadh***: There are many seeking access to the language – they need to be invited in and facilitated;
- Intention is important – doors must be open and it should be playful;
- **Discovering love of Language / *Grá don Teanga***: ‘Even though I couldn’t understand all the Irish, and that can be a turn off, I loved listening.’ ‘I was amazed how much I could understand and I loved the sound of the language;’
- ‘The closer I come to the language the more I love it even if I don’t understand it – it’s great to feel welcome in the middle space;’
- **The Bilingual ‘Middle Space’ / *Dátheangachas***: ‘My Irish is terrible and I’m so happy I came – I loved the middle space; on the Donegal camino the invitation is to use one word of Irish in each sentence; ‘Ní hé lá na gaoithe, lá na scolb’;’
- I loved the musical collaboration of the artist group – it would be great to do this through Irish;
- We need to stop defaulting to English and have the confidence to continue speaking Irish;
- **Tuning to the energy of the Earth / *I dtiúin leis an gCré***: ‘If Irish is an ecological language it can help in the climate transition;’
- ‘I have been working with ritual for the changing seasons – the challenges and gifts of each season;’
- ‘It’s ‘*cónocht an fhlómhair*’ (the autumn equinox), the second harvest. I felt overpowered by the *cumhacht/neart*/life-force of the day. Allow the energy of the season to sit for next few days. Don’t rush forward. *Míle bhuíochas as ocht an lá;*’
- **Operating at soul level / *Rochtain anama***: ‘We need to operate at the soul level – there’s great energy in our songs and young people are hungry for connection;’
- **Commitment / *Tiomantas***: We will integrate Irish in our (GAA) community work;
- **Haunting melody / *Amhrán***: Sorcha, from the Gaeltacht, commented on how she had been taken with the loss of ecology and language and responded with a haunting melody.

Peadar reflected that the day had been a huge success. There was an alienation of the soul which, however, comes alive with the language. We needed to liberate ourselves from a history written in English. We needed to find our native voice and bring it into the everyday. His invitation to all was to be more courageous and model a new way of being bilingual. His own commitment was to use Irish in every public talk

In conclusion Chris suggested we take time to digest what had transpired during the day into our bones and then revisit our commitments arising from it.

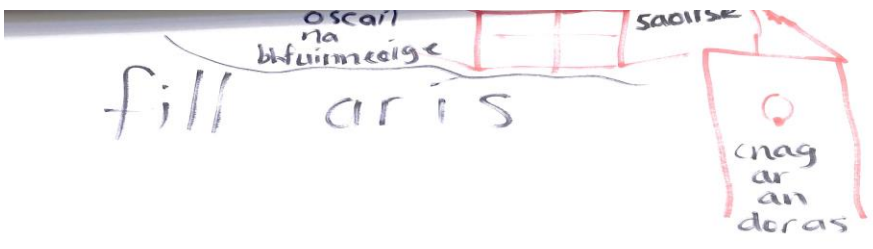
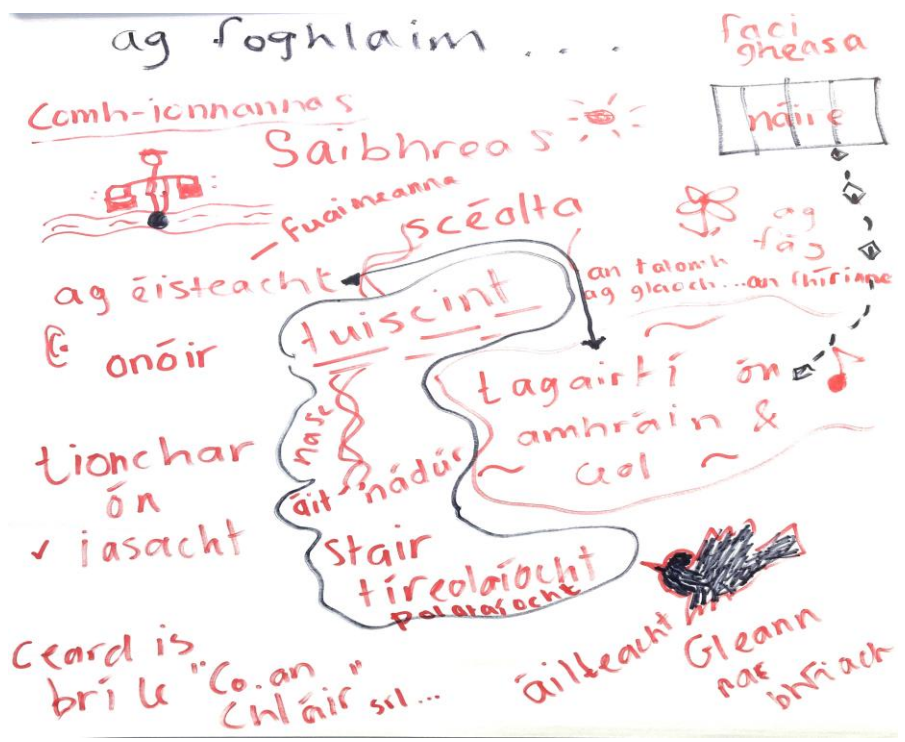


**What are we Learning about Placenames and how to share this Treasure? / *Cad tá á fhoghlaim againn faoi Logainmneacha agus chonas an Taisce a roinnt?***



***Ceol an Dúchais* / The music of Nature**

- **People and Place / *Pobal agus Áit logánta***: Children named from elements of nature such as from the oak – speaking a world into existence, bringing place into children, creating a living memory of place. Place and music are inseparable. People imprint presence on place which holds them in connection with earlier generations. Places change and memories are lost as new houses are built in front of the old – there is richness here to be embraced.
- **Complexity / *Castacht***: There is complexity in place names – the land drawing people back to live in certain places; not knowing we’re there until we’re there; the truth of the land.
- **Shame / *Náire***: the shame of relations who haven’t taught their children how to speak Irish; we need to help these people reconnect with and feel proud of their heritage – perhaps through songs.
- **Life / *Beocht***: sounds; hearing the resonance of words; songs; how to bring life and animation;
- **Innovation / *Nuálaíocht***: iphones are great for listening to songs; using QR codes; invite people to knock at the door of information and come in – more people understand the language than speak it; there is no shame in community;
- **Art & Liberation / *Fuascailt trí na hEalaíona***: sitting in an art exhibition of ancient places of incarceration built to keep the enemy out; language has been suppressed in the same way; open up the windows and barriers, release the senses and set free what is within.



acmhainní ~~le~~ ar fáil

áit  $\Leftrightarrow$  an duine

ag athrú an áit = ag casadh ón dúchais

cuimhní beo san áit

Peasnant names

listening breaks barriers to what we don't understand really.

ravens

Clare - little piece of land

Clogh Jordan - doesn't tell us about the history/etymology of that place.

deeper connection of place → gives us a deeper connection of ourselves.

intimacy comes from knowing -

hills, rivers - honouring that.

keeps memories alive - shame keeps us from

### complexity of place names

- land drawing people back to live in certain places

not knowing why we're there until we're there - as the truth of the land.

equality, correlation

shame

Tipperary - shame of relations - they haven't taught family to speak Irish.

re-connect people in Tipperary, etc. who no longer speak Irish

- potentially through songs  
reconnect with their heritage -

so they feel proud of their heritage

Songs

sounds

hearing the resonance of words

Clare FM sharing

how to bring life, animation

Phones - great for listening to songs -  
using QR codes.

- invite people to knock on the door of  
information + come in

- story - community

- understand more Irish than speak it

- language

no shame in community

- whatever the problem - answer is  
community

art

Exhibition - places of

incarceration -

ancient places of ↙ ↘

built to keep out the enemy

language suppressed in same way

release / liberating the senses

opening up barriers

set free what's within

## **Work Groups / *Obair i nGrúpaí***

### **ANNEX**

<b>Learning Resources / <i>Acmhannaí Foghlama</i></b>	<b>III</b>
<b>Songs &amp; Folkore as Treasure / <i>Na hAmhráin &amp; Béaloideas mar Thaisce</i></b>	<b>IV</b>
<b>Irish as an ecological Language / <i>Gaeilge mar Theanga Éiceolaíoch</i></b>	<b>V</b>
<b>Bilingualism Reimagined / <i>Nualéamh ar an Dátheangachas</i></b>	<b>VI</b>
<b>Bilingualism through the Lens and Collaboration of Artists / <i>Dátheangachas trí Lionsa agus Comhoibriú na n-Ealaíontóirí</i></b>	<b>VII</b>

## *Na hAcmhainní Foghlama– Bród le Misneach* Learning Resources - Pride and Courage

### *Cad tá á fhoghlaim againn faoin Taisce? /What are we learning about the Treasure?*

Tá sé ann & ar fáil/ These resources exist and are available:

- *Achmhainní/Resources:* [Taisce Chois Fharraige](#) an archive of music, story and dance collected by young people in Chois Fharraige; [Geohive](#) Ireland's national geospatial data hub; the [Doegen](#) sound archive of dialects; the [ITMA](#) traditional music archive; Irish songs on UTube; [Flora Chois Fharraige](#) eolas faoi flora an cheantair seo; [COGG](#) learning resources for children with QR codes; teanglann/language labs, foclóir; [Gaelchultúr](#) online language courses for adults; [VIFAX](#) for teachers and students of Irish; [Clilstore](#) another language site for teachers and students.
- *Courses/Cúrsaí Gaeilge:* Other resources include courses provided by [Oideas Gael](#) in Donegal, the [Acadamh](#) attached to UG, [Oidhreacht Chorchá Dhuibhne](#) in Ballyferriter and courses provided by many gaelscoileanna;
- *Foilseacháin/Publications:* [CIC](#) (Citizen Information Centres); [Futa Feata](#) books for children; [Leabhar Breac](#) whose publications include audio books and [Club Leabhar](#) an online book club which encourages reading. [Tuairisc.ie](#) is a daily open-access newspaper which includes some video.
- *Féilte/Festivals:* As well as small poetry festivals there is the annual [Oireachtas](#), the [IMRAM](#) literary festival as well as Irish elements in the Electric Picnic and Plearácha.
- *Cartlanna/Archives:* [Cartlann.ie](#) the Conemara archive and the bilingual [Joe Heaney](#) archive.

### *What are we learning about sharing the Resources/ Cad tá á fhoghlaim againn faoi conas na hAcmhainní a roinnt?*

- *Poiblíú/Publicize:* disseminate lists of key resources for resource platforms;
- *Dea-chleachtas/Good practice:* recognize and disseminate models/examples of good practice;
- *Deiseanna Teagmhála/Meeting opportunities:* opportunities to interact with the language community through events, courses book-clubs, festivals – personal motivation;
- *Greasáin/Networks:* cultivate and strengthen networks through the Arts Council, county councils, community groups, local historical events and Irish language networks. 'The language needs to be culturally present' – Colm Bairead, Director of 'An Cailín Ciún'.



CAD TÁ Á fhoghlaim AGAINN JAIDN TAISCE?

What are we learning about the treasure?

Tá sé ann tar fáil:

**Acmhainní:**

CCB.ie - learning resources for children with CRICIDS  
 Teachlann Fochóir  
 Gaeilín - Historical map resources  
 Dáighe - sound archive of Irish in many parts of Ireland  
 Mhúsaiceol na hÉireann  
 YouTube - Fúlcrú Gaeilge  
 Florida's Irish Heritage

**Cúrsaí:**

VIFAX CLUSTRE - multi-media resources at various levels of CEFR  
 RTE Rann Gaeilge Podcasts multi-media resources, including series on biological themes  
 TG4 Rann Gaeilge Podcasts multi-media resources, including series on biological themes  
 Oideas Gael, Acadamh na hOllscolaíochta Gaeilge, Oidhreacht Chorca Dhúibhne  
 Gaeilín - Gaeilín-based courses for adults  
 Courses offered by Gaelscoils or local organisations

**FOILSEACHAN:**

Tuairisc.ie - daily news features  
 Braac - publishes sites, including into e-books and audiobooks  
 Club leabhar - online book club

**Féilte:**

Féile Blueg Filíochta, An tOideacht, An tOideacht, An tOideacht  
 Páirtíocht na Gaeilge i nGach Féile (eg Fleabhar) a veantú  
 IMRAM - literary festival (eg Féile Pársa - Eanáire)

**Cartlanna:**

Cartlann.ie; Joe Heaney.org (blog and site)

CAD TÁ Á fhoghlaim AGAINN JAIDN CONAS É A ROINNTE?

What are we learning about how to share it?

Gá le re\*poibliú 7 roinnt an eolais

disseminate lots of key resources on resource platforms

\* dea-chleachtas a aithint 7 a roinnt

recognise -> disseminate models/examples of best practice

\* deiseanna teagmhála

le pobal na teanga ~ spreagadh pearsanta

\* gréasáin a chothú 7 a láidriú

Cine 4  
 Ceol na hÉireann  
 An tArdánúisín na hÉireann

(le Comhairle Ceoil, Comhairle Ceoil, eagróirí 7 grúpaí pobail áille, iascáil stáise áille Pársa Gaeilge áille)

## *Na hAmhráin & Béaloideas mar Taisce: Songs & Folklore as Treasure*

### What are we learning about the Treasure? *Cad tá á fhoghlaim againn faoin Taisce?*

- *Tá gach Rud nasctha/Everything is connected*: language and tradition, song, music and nature/biodiversity/environment are all inextricably entwined and entangled – the linkage entails parallel loss;
- *Acmhainní/Resources*: the tradition provides community resources in the form of: (i) spaces of sanctuary/tearmainn; (ii) songs with deep roots such as Cill Cais; (iii) stories and songs for helping families raising children; (iv) revive traditions such as house-dances as sites of communal celebration.

### What are we learning about sharing the Treasure? *Cad tá á fhoghlaim againn faoi chonas an Taisce a roinnt?*

- *Dearcadh athnuachana/Renewal framing*: move framing from loss to stories of renewal in spite of the challenge of language preservation;
- *Roinnt na nAcmhainní/Sharing the Resources*: while much work has been done on preserving these resources, they need to be shared more widely with the communities that need them – and not confined to specialists/experts.
- *Tearmainn/Sanctuary Spaces*: create sanctuary spaces that are devoted to learning by doing in a holistic and enjoyable way that connects land, nature, heritage and inspirational peer-learning – recognizing that people have diverse perspectives and needs at any time.

<p><i>CAD TÁ Á FHOGHLAIM AGAINN FAOIN TAISCE?</i></p> <p>What are we learning about the treasure?</p> <ul style="list-style-type: none"> <li>- language, tradition, song, music &amp; nature/<sup>bio</sup>diversity environment are all inextricably entwined &amp; entangled</li> <li>- link between both ... parallel losses</li> </ul>	<p><i>CAD TÁ Á FHOGHLAIM AGAINN FAOI CONAS É A ROINNT?</i></p> <p>What are we learning about how best to share it?</p> <p><u>concept</u></p> <ul style="list-style-type: none"> <li>• <u>tearmainn/sanctuary spaces</u></li> <li>~ accessible</li> <li>~ action-oriented ~ not "learning about" either environment/Gaeilge but "doing" ... enjoyable activities that connect with the land, nature, heritage</li> <li>~ peer-learning &amp; being inspired by stories of others doing positive things</li> <li>~ support development of identities....</li> <li>connecting with language &amp; environmental issues is different for everyone &amp; in different spaces people have diverse needs</li> </ul>
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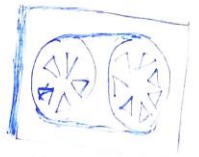
ultural diversity  
 move framing from loss to stories of renewal

work has been done but not accessible to the communities that need it outside of specialists/experts

loss of bio-diversity

tradisiún  
 tradition

tearmann sanctuary spaces



Loss  
 Weight of the job at hand to preserve the language

ceol music  
 teanga → an ghlúin óg → amhrán song

amhrán:  
 cill  
 Cois  
 Co. Tiobraid Árann  
 Resource for Community  
 tréamhacha

family muintir  
 Language + songs needed for raising families through Irish... songs stories

béal oí deas folklore traditions to revive  
 ... house dances + wakes as sites of communal celebration

## Irish as an Ecological Language / *Gaeilge mar Theanga Éiceolaíoch*

**The Treasure / *An Taisce*:** The language is the treasure; it doesn't put the individual person at the centre; it connects things together; it's holistic, not analytic.

**Sharing the Treasure / *Conas an Taisce a Roinnt*:** immersion in the language with lots of opportunity to hear and practice it; a new sympathy and pride in Irish.

### What are we learning about the Treasure/ *Cad tá á fhoghlaim againn faoin Taisce?*

- **Place-based Cosmology / *Cosmeolaíocht áit-bhunaithe*:** Irish puts us in our place! It grounds us, it connects with our surroundings. The language is the treasure; it doesn't put the individual person at the centre - it decentres the human in word order.
- **Distinctive Feature/ *Gnéithe éagsúla na Teanga*:** Irish connects things together; it's holistic, not analytic. It has a unique vocabulary for features of the natural world that give them significance; the unbroken link of the language goes back to mythology, deities, culture of the sea, the cycles of the year; it gives us a new lens – opening up new ways of understanding the natural world; its joyfulness; its strong dialects rooted in distinctive regions; it's a way of overcoming the trauma of the imposition of outside forces.

### What are we learning about how to share the Treasure/ *Cad tá á fhoghlaim againn faoi conas an Taisce a roinnt?*

- **Practice / *Cleachtadh*:** immersion in the language with lots of opportunity to hear and practice it; a new sympathy and pride in Irish.
- **Place-based Speech/ *Urlabhra áit-bhunaithe*:** place-based learning creates opportunity for place-based speech;
- **Another Experience/ *Eispéireas Éile*:** the language opens up the possibility of new sensory experiences for engaging with landscape;
- **Resources/ *Acmhainní*:** there needs to be language resources for teachers and parents to lead nature walks through Irish;
- **Education/ *Oideachas*:** there is need for more education about origins, placenames and folklore.
- **Joy/ *Áthas*:** Share the joy!

## Irish as an ecological language

What are we learning?

Irish puts us in our place!

It grounds us, it connects us with our surroundings.

It does this because / through:

- Distinctive features of the lang. itself decentring the human in word order
- Unique vocabulary for features of the natural world that give them significance
- The unbroken link the lang. gives back to mythology, deities, culture of the sea, the cycle of the year
- It gives us a new lens - opening up new ways of understanding the natural world
- Its joyfulness 😊
- Its strong dialects rooted in distinctive regions
- It's a way of overcoming the trauma of the imposition of outside forces

What are we learning about to share it?

Place-based learning

Place-based speech

Sensory experiences where we can engage with the landscape through Irish

Language resources for parents + teachers to lead nature walks in Irish

More education about traditions, origins, placenames, folklore.

Share the joy!

CAD TĀ Ā fhoghlaim againn?  
Jacín taise?

What are we learning about the treasure?

Is í an teanga féin an taise:

- ní chuirfeann sí an duine adnair i léir bail

- deánann sí rudai a nascaidh lena cheile

'holistic, not analytic'

CAD TĀ Ā fhoghlaim againn Jacín  
conas é a roinnt?

What are we learning about how best to share it?

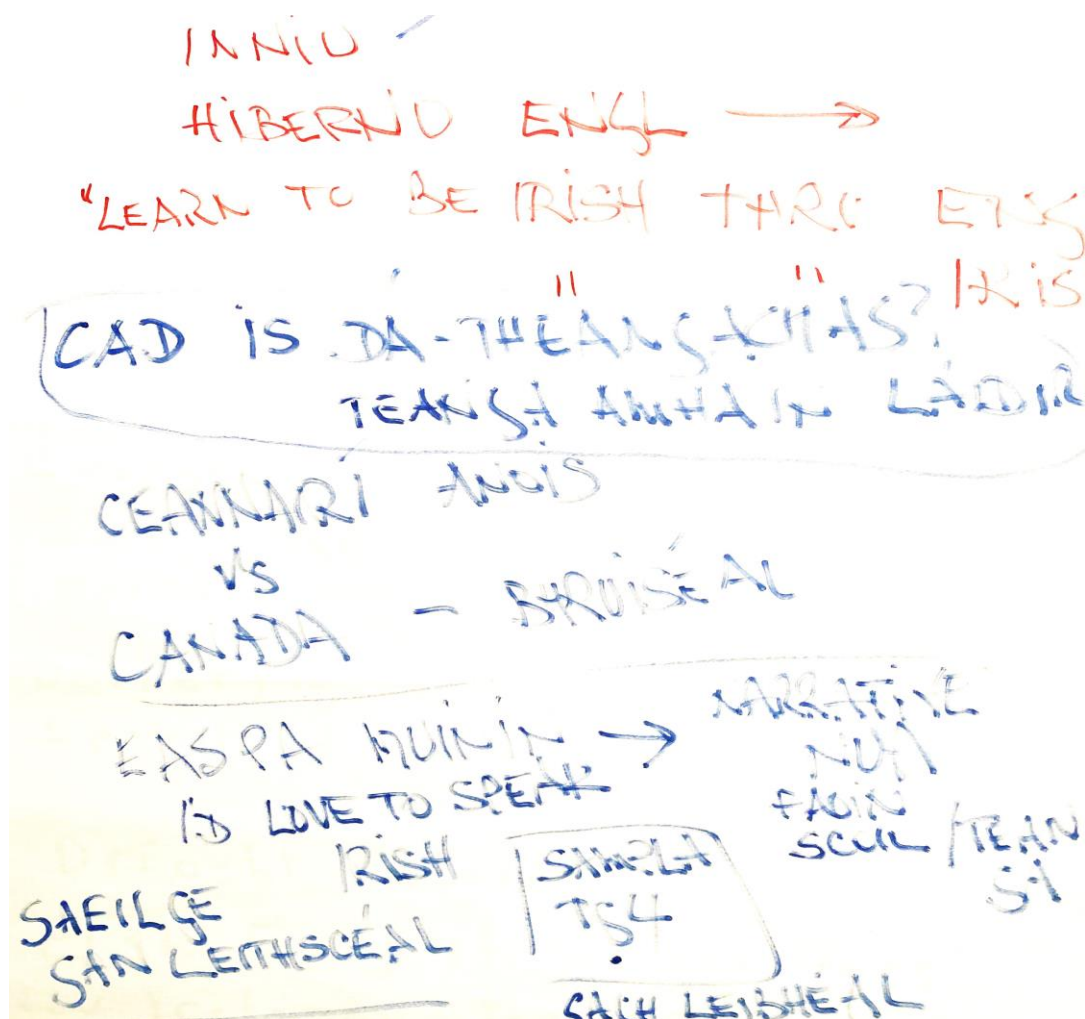
- ~~imm~~ immerse oneself in the language

- go léir deiseanna chun í a chloisteáil agus a chleachadh

- bá agus bróid nua i leith na gaeilge

**Bilingualism Reimagined / Nualéamh ar an Dátheangachas**

- **Being Irish through English / Cé muid?:** Today we speak 'hiberno-English' and learn to be Irish through English.
- **Dátheangachas/Bilingualism:** What does bilingualism mean when one language is strong? The theoretical Irish version of bilingualism à la TG4 is multilingual. 'Seachtain na Gaeilge' is 'bilingualism na Gaeilge';
- **Comhthéacs Nua/New Language Context:** Many languages are now spoken without problem in Ireland with a spectrum of language abilities from confidence in understanding the radio and listening to speaking;
- **Ceannairí / Leaders:** where are the leaders compared with Canada or Brussels?
- **Insint Nua / New Narrative:** A new narrative, 'Irish without excuses', needs to replace the lack of confidence implicit in 'I'd love to speak Irish' - in school and at all levels;
- **Bí Cróga / Be Brave:** What are the opportunities? 'Bí cróga, as seo amach'. Be courageous from now on.



## Bilingualism through the Lens and Collaboration of Artists

### *Dátheangachas thrí Lionsa agus Comhoibriú na n-Ealaíonteoirí*

- **Stream of consciousness/Sruth Comhfhiosachta:** There's something about breaking free; listening; branches; enthusiastic; new life; daf percussion; food; dance; music; féileacán; planet earth; treasure; heart; everything is connected; seeing the wonder; parts; butterfly landing on Martin's heart - spirit of Mary's husband; draíocht/magic; Irish, English, Danish, Farsi; new Ireland moving; welcome; roots.
- **A Work in Progress/Saothar idir Lámha:** Fadó, fadó in Éireann and in Iran there were four lonely butterflies; they felt a calling in their heart; one flew away to the heart of a stranger and felt the magic of connection; welcome home to the Burren; once upon a time a butterfly fell;
- **Symphony of Words/Siansach na bhFocal** –[English/Gaeilge/Danish/Farsi]: home-baile-hjem-khaneh; butterfly-féileacán-sommerfugh-parvaneh; magic-draíocht-magi-parvaneh; heart-croí-hjerfe-ghalb; burren-boirinn-stenet sted-sahneh; roots-préamacha-rodde-risheh; fear-eagla-trygt-tars; treasure-taisce-skat-ganj; welcome-fáilte-welkommen-khoshamadid; stranger-eachtrannach-fremmed-gharibeh; long ago in Ireland-fado fado in Éirinn-der var engang-yeki bud, yeki nabud.

There's something about breaking free  
 Listening branches  
 enthusiastic new life  
 daf percussion food  
 Dance music  
 féileacán planet earth  
 treasure heart  
 Everything is connected  
 Seeing the wonder  
 parts  
 butterfly landing on Martin's heart  
 Spirit of his sister  
 Michael Mary's husband.  
 Draíocht Magic  
 Irish English Danish Farsi  
 New Ireland. Moving  
 Welcome. Roots

## Group: Pain, Shame and Trauma / Grúpa: Pian, Náire agus Tráma

*Cad tá á fhoghlaim againn faoin Taisce?* – What are we learning about the Treasure?

- *Easpa Beag is Fiu/Non-demeaning*: the language does not use words to denigrate women and nature in the same way as English does;
- *Claochlú/Transformation*: looking at all aspects of shame can be the genesis of transformation;
- *Náire mar mheafar/Shame as allegory*: shame around the language may be an allegory for climate anxiety;
- *Áthas corpraithe/Embodied joy*: there is embodied joy in the resonant sounds of the language.

*Cad tá á fhoghlaim againn faoi roinnt an Taisce?* What are we learning about sharing the Treasure?

- *Comhrá Dáiríre/Honest Conversation*: We need to talk honestly and openly in a safe space because our relationship to the language is so loaded in so many different ways;
- *Purgadóireacht/Purgation*: We need to come together in a giant sweat lodge on the land to purge all the dark feelings, honour them - then celebrate;
- *Éisteacht/Listening*: Listening breaks boundaries;
- *Obair Inmheánach/Inner Work*: Do the inner work in order to cope with the outer world;
- *Áthas/Delight*: Lúisne – luscious.

Shame	NAIRE
<p><i>Cad tá á fhoghlaim againn faoin Taisce?</i>  <b>What are we learning about the treasure?</b></p> <ul style="list-style-type: none"> <li>- words that do not denigrate women, nature etc. in the same way as english</li> <li>- looking at all aspects of shame can be the genesis of transformation</li> <li>- Shame around the language as a allegory for climate anxiety</li> <li>- Embodied joy through the resonant sounds of the language</li> <li>- What holds us as a starting point 'from the bone into the stone'</li> </ul>	<p><i>Cad tá á fhoghlaim againn faoi conas é a roinnt?</i>  <b>What are we learning about how to share it?</b></p> <ul style="list-style-type: none"> <li>- Talking honestly and openly in a safe space because <del>its</del> our relationship to the language is so loaded in so many different ways.</li> <li>- Come together, Giant sweat lodge on the land Purge all the dark feelings, honor them then celebrate.</li> <li>- Listening breaks boundaries.</li> <li>- Do the inner work to cope with outer.</li> <li>- Lúisne.</li> </ul>



## **Plenary Harvest with Mentimeter / *Fómhar Iomlánach le Mentimeter***

### **ANNEX**

**How might we work with Pain, Shame and Trauma / *Conas***

*déileáil le Fulaingt, Náire agus Tráma?*

**IX**

**What are we learning about the treasure? / *Cad tá á fhoghlaim againn***

*faoi taise?*

**X**

**What are we learning about sharing the treasure? / *Cad tá á fhoghlaim***

*againn faoi conas an Taise a roinnt?*

**XI**

**What are we learning about how the arts can help? / *Cad ta á fhoghlaim***

*againn faoi chaoi gur féidir leis na healaona cabhru linn?*

**XII**

## How might we work with Pain, Shame and Trauma / *Conas déileáil le Fulaingt, Náire agus Tráma?*

[Plenary Harvest through Mentimeter / *Fómhair ó Menti.com*]

- **Acknowledge & Process it / *Admháil & Phróiseál***: face it head on; it's the elephant in the room; we have to develop our psychological ability to use Irish above our linguistic ability to use it; acknowledge it (x2); *bheith dáiríre faoi; caitimid iad a aithint, a thuiscint agus diadhi ar ndíadh aghaidh a thabhairt are iad a shárú*; talk about it together; think about the full part of the glass; a bheith ionraic agus oscailt; recognise it, deal with it and try to move on; acknowledge it and acknowledge too that is is not a universal experience; keep moving/living/breathing with it alongside you, give compassion to it; own it, heal it; be Irish through Irish; allow ourselves to feel it and release it but use it to strengthen the road forward; keen it; be with the trauma of it; accept it; it's part of our psyche;
- **Group Process / *Próiseas grúpa***: talk about it in a well-facilitated, supported place; empathy, space to process; destigmatise the problem; small groups sharing autobiographical stories and realities; by creating a safe space to discuss; labhairt faoi; *tabhair deis do dhaoine an luach a bhaineann leis an dúchas a aithint*; place-based learning can bring language and ecology together in a meaningful way;
- **Connection / *Nasc***: reconnection to self, each other, nature and place – inner work is needed and an ecological worldview; tuiscint a léiriú ar a chéile; become a bridge; realize that you are not alone; deep listening connects; listening;
- **The Gold in the Shadow / *Claochlú***: use it as a fertiliser, use it as part of an alchemical process to transform our relationship with it (lead to gold, as it were); come together, share, purge, celebrate;
- **Arts Process / *Próiseas ealaíona***: multi-modal activities ... combine logic, music, sharing, language, tradition and environment; dance and sing it away;
- **An Dúchas / *Inheritance***: *logainmneacha agus béaloideas mar bhealaí (ar ais) isteach sa teanga áitiúil; go bhfuil sé timpeall orainn ach ár súile agus ár gcluasa a oscailt; labhair leat*; through rewinding bodies; express the fiáin within us;
- **Embodied approach / *Cur chuige corpordha***: going deeper into the body, held in safety; eco-somatic; am a chaitheamh amuigh faoin aer sa nádúr;
- **Other / *Eile***: diúltú dó; *níl a fhios agam*; have a global perspective; spirals of destruction and renewal in ecosystems inspire the route through trauma to abundance; *féach ar na Sasanaigh*.

## *Cad tá á fhoghlaim againn faoin taisce?* - What are we learning about the treasure?

- **Inner/Inmheánach:** the treasure is within – and shines in community; *tá sé ionainn, is fúinne é a áithint, a roinnt agus a chaomhnú; tá sé ceilte ionainn; tá an taisce ionainn go léir ag leibhéil éagsúla.* That it is within our reach & within ourselves; *Go bhfuil dúil inti.* When and if we pause we instinctively have the wisdom.

گنج ، نهان در دل کمبود Treasure hidden in the heart of want

- **Sa Bhéascna/In the Culture:** *Go bhfuil sí fréamhaithe sa teanga, sa bhéascna agus sa phobal; Tá sé ar fáil, saor in aisce - bain triail as! Tá an taisce ionam, ionainn , I ngach áit, sna scéalta, mythology, music, an ceol, filíocht, Dánta, damhsa, draíocht; in our roots.* It is in plain sight. We encourage one another to shine. *Ta an taisce sna hamhráin, sa bhéaloidas, sna logainmeacha agus ar fáil ach fhios a bheith againn cen caoi le teacht air. Gur b'í an teanga an taisce! Ní ceist teangan ach ceist náire faoinár stair.*
- **Sa Timpeallacht/In the Environment:** The language puts us in our place; English has developed to denigrate the feminine and natural, but Irish has not. Irish is a language that articulates an Earth-centred cosmology. Loads of treasure there..we need to just get to it and use it to reconnect with ourselves..brehon laws respect for trees as an example. Irish is connected to nature, biodiversity, climate, culture. Be inquisitive. Try and try again. Irish is alive like nature. That Gaeilge has retained words relating to nature and the feminine that English has chosen to lose. *Go bhfuil sé beo i ngach áit thar timpeall. Tá sé timpeall orainn ach ár súile agus ár gcluasa a bheith oscailte.*
- **In Connection/Sa Nasc eadarainn:** Is ann dó ach é faoi cheilt: gá le heolas a roinnt, ar a chéile, is iomaí cineál taisce ann. Slow down to find it, remembering connection.

*Cad tá á fhoghlaim againn faoi conas an Taisce a roinnt? What are we learning about sharing the treasure?*

- **Value & Celebrate/ Luach & Ceiliúradh:** Value it, live it, celebrate it. Variety is the spice of life, let's celebrate and encourage many ways of sharing our teanga our treasures. Is Irish a better language through which to speak of our love for the world, to affirm what is sacred to us and what we will protect? Integrate Irish into fun activities rather than try to convince people of its importance.
- **Make it ccessible/É a dhéanamh ionrochtana:** *Go mbeadh teacht go héasca air; Bím ag siúl sa nádúr agus bíonn an teanga ann freisin. Scéalta agus béaloideas - míniú agus tuiscint ar logainmneacha. Stair áitiúil.* It's vital to illuminate it and share it. Use it inclusively, not territorially. It must be accessible to ALL. Treasure: sharing -> caring-> love. Many layers of listening first.
- **Na hEalaíona/the Arts:** *Tá na healaíona ar fáil. Cainteanna teibí a sheachaint agus díriú níos mó ar amhráin, ar shamhlaíocht na litriochta, ar áilleacht an dúlra, agus ar co-oibriú le Chéile. Na healaíona.* Share the treasure through stories, myths and through creativity. The arts are a portal to unlocking our treasure. They are beyond the mind. *Ceol agus craic – damhsa.*
- **Dáttheangachas/Bilingualism:** *Dáttheangachas feiceálach.* Today is modelling a kind of freedom that feels to be an inherent part of how we can actually share it, safely and at scale. Thaispeánamar inniu conas an taisce a roinnt, trí dhaoine a mhealladh chuige. We have to be careful in our use of both languages so as not to push people away.... the ideas that are fundamental to us in this room are scary to many. Tech can help..normalize bilingualism.
- **Have a go/Bain triail as:** *Bain triail as. Just do it! No need to overthink it. Keep working at it and take breaks. Is féidir linn. Have fun with it. Dein é ár slí féin... 'à la TG4'. Taispeáin do ghrá as ucht an Gaeilge, an teanga agus an Nádúr - ná bí cuthalach leis!* Appreciate enthusiasm instead of perfection. *Rud dearfach atá ann. Ní dualgas! No elitism. Pop it into all kinds of places. An teanga – sin craic.*
- **Dearcadh Éiceolaíoch/Ecological Perspective:** *Ní teanga amháin atá i gceist, ach an cultúr agus an dúchas as ar fáisceadh an teanga sin.* Preserve it (x2). Be in nature and place.....feel, touch ,taste, smell and see the connections through the medium of Irish. When we share we preserve while embracing change. Place-based learning can bring language and ecology together in transformative ways. Being open to the diversity in duality, celebrate difference. Diverse experimental creative approaches make room for all.
- **Other/Éile:** *Ta an taisce ceilte ar an gnath phobal ag an iomarca acadúlachta. Let it meet a need. Is iomaí bealach lena dhéanamh: gá le dea-chleachtais a aithint. Cuir deireadh leis an cur i gcéill.*

***Cad ta á fhoghlaim againn faoin chaoi gur feidir leis na healaoin cabhru linn? What are we learning about how the arts can help?***

**Another kind of Language/Teanga Eile:** Help us imagine a path - shifts our thinking shapes new narratives; The arts can help us transcend language and bridge meaning; Provides a non linear and more expansive, creative, freeing invitation to solve complex problems and take action on them in community, and in creative, freeing and more expansive heart spaces. Taps into fun and enables other perspectives. Arts can contribute in unexpected and complex ways. To take us beyond words and conception. Increase the number of perspectives. The arts cultivate a space to freely receive what is shared without judgement. Smaointeoireacht éagsúil. The arts can help to make sense and meaning. *Cothaíonn sé éagsúlacht, spreagann sé daoine, léargas eile, cuireann sé lenár ndaonnacht.*

**Connecting knowledge/Ag nascadh Eolais:** The arts are not a tool to make the science more palatable but bring their own value...we need to move away from disciplinary silos towards transdisciplinary learning & knowing. The arts help to make sense and meaning.

**Cumarsáid níos doimhne/Deeper Communication:.** *Sinn féin a chur in iúl.* By creating space for the full experience of grief, loss, connection, inspiration etc. More effectively engage our emotions and our full bodies. Let our art reveal our heart. The arts connect with our souls – and can help overcome trauma – and reconnect with our true selves. The arts can express emotion without need for translation. Move us from the head to the heart. Can help to more quickly get to the root/source of issues in a non-head way. The arts can connect with our innermost sense of who we are. To feel, to integrate, to embody.

**Na hEalaíona agus an Teanga/Arts & Language:** Art is the language of deep emotion and emotion is rooted in the language. The part of our brain that is engaged by art also helps us connect with the metaphoric aspect of Irish. *Ta saibhreas agus fiúntas na Gaeilge le haithint tríd na healaíona dúchasacha. Todhchaí nua don teanga agus teangacha nua na hÉireann a shamhlú. Ag spreagadh leis an samhlaíocht agus ag foghlaim faoi na sean bhealaí, sean scéalta agus conas an fhís sin a thabhairt linn chuig an am a bhfuil anois agus an todhchaí (future). An Ghaeilge a bheith feiceálach sna hEalaíona, sa chur síos, sa tráchtáireacht, sna focail. Na hEalaíona dúchasacha a spreagadh.*

**Na hEalaíona agus an Dúlra/Arts and Ecology:** We are nature, all art is therefore inspired by nature, listen, what does the earth want to say through us?

**Spreagadh/Encouragement:** The arts can remind us of our deepest values, they bring us into mutuality with one another. They seduce us into growing and changing to become our best selves. *Daoine a mhealladh. Tá na healaíona in ann muid a spreagadh.*

### Participants at *Tá Dóchas sa Dúchas*'

Dónal Ó hAiniféin	Róisín Byrne
Niamh Ruiséil	Grace Wells
Declan Kelleher	Níamh Ní Dhúill
Liam Ó hAisbéil	Julie Lokcett
Peadar Kirby	Cearbhúil Fennessy
Eileen Hutton	Orlaith Ruiséil
Hilary Bradbury	Seán Ó Conlán
Fionola Ó Síochrú	John Caulfield
Suzie Cahn	Mairín Nic Eoin
Mike Cahn	Liam Mac Cóil
Christy McNamara	Úna Breathnach
Nicola Winters	Caoimhe McGee
Mary Kieran	Caitlyn Rooke
Maireadh Hurley	Mary Kerin-Walsh
Maire Ní Neachtain	Jimmy D'Arcy
Donncha Ó hÉallaithe	Mehرداد Lashgari
Martin Vernon	Elham Mahamadi
Nadine McCarthy	Erin Besch
Teresa O'Donohoe	Amelían Donegan
Jenny Hicks	Sorcha Ní Chéilleachair
Hanne T Fisker	Dolores Whelan
Tina O'Dwyer	David O'Donohoe
Eileen Flanagan	Chris Chapman
Davie Philips	Martin Hawkes
Deirbhle Nic Craith	Mary Hawkes Greene

**Postscript / Iarscríbhinn** (23ú Deireadh Fómhair)

***Atmhacnamh ar 'Tá Dóchas sa Dúchas' / Reflections on Language as a Resource for Sustainability***



**Postscript Discussion / Comhrá ar Zúim**

**Introduction:** We were invited to take time at the *cónocht* / the equinox to reflect on and digest what transpired during our day in the Burren and to see what new insights and commitments might germinate. Accepting this invitation, a zoom was hosted a month later (23<sup>rd</sup> October) at which some Burren participants and others who couldn't make it on the day shared their reflections. A particular focus was on finding ways to translate the day's rich insights into practical outcomes. One impact already registered was the quoting from the report of the event by Dr Peter Doran in concluding his [contribution](#) to the Joint Oireachtas Committee on the Environment and Climate Action on 17 October:

“I would love to end by citing the Burren document that came from last week's workshop on the Irish language and ecology. According to it, ‘the Irish language inhabits an Earth-based cosmology that puts humans in their proper place while respecting the feminine; everything is connected in this inherently systemic understanding of the world; this inner knowing is where the treasure resides and it is time to reconnect and protect it; language, tradition, music, biodiversity and the environment are all inextricably intertwined and share a common experience of loss.’ This goes back to the notion of taking ownership of our responsibilities and duties within a new frame and no longer viewing the matter as the EU imposing things. This is us and our story.



An Cathaoirleach

I thank Dr. Doran. I will leave the last word to him. It was appropriate to zoom out in the way he just did.

**Structure:** This postscript is structured in two parts – the summary which follows immediately and, in annex, the detail of the zoom conversation which covers: (i) The context of the ecology/language discussion; (ii) Opening reflections from what transpired in the Burren and (iii) Elaboration on the major themes from the Burren – Language/bilingualism; Ecology and Sharing the harvest.

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## Summary / *Achoimre*

It is useful to separate two distinct strands of the discussion. Firstly, there are important insights about language which, given sufficient time, can become instrumental in contributing to renewal both of the language and the environment. Secondly there are suggestions that can contribute more immediately to the creation of a toolkit for climate action communities.

### I Insights / *Léargais*

- **Bilingualism / *Dátheangachas*:** The big ‘meta’ question surfaced by consideration of how to reconnect with and share the ecological inheritance inherent in the Irish tradition is how to become a truly bilingual society. Even though most people have some language competence from the rudimentary to the fluent with families outside the Gaeltacht raising their children through Irish, we don’t recognize ourselves as a truly bilingual nation. The time feels right for inviting an acknowledgement of our latent bilingualism. This project, with its creation of a tool-kit, offers practical ways to make this more explicit.

While not elaborated in these sessions there are larger policy issues involved in considering how we might approach teaching Irish as a bilingual competence and as a complementary capacity that adds depth, creativity and joy to how we view and engage with the world around us. This is a broader but fascinating and worthwhile challenge for possible consideration in our language and ecology contexts.

- **Joining the Dots / *Curchuige Iomlánach*:** A second meta insight was the need to connect the dots not just of **language** and **ecology** but drawing crucially on the wider cultural tradition (placenames and festivals in particular) and the use of the creative **arts** (music, poetry etc,) which are richly associated with the native tradition. Indeed, what became apparent was the potential for the use of bilingualism within the art forms which were already being modelled by some participants. Another acupuncture point that slipped subliminally into the conversation was the role of



**community** in the tradition whether in the expression of the arts or in the celebration of **festivals** both the solstice and equinox festivals and the cross-quarter festivals that fall between the former. Finally, the **place-based learning resources** such as are employed by the landscape charity Burrenbeo Trust and the Steiner schools can be tapped into and enriched when rendered bilingually.

- **Trauma – our Story / *Tráma – is linne é***: While trauma bulked large in the Burren conversation it was much more muted in the online discussion. Perhaps the theme is too sensitive and the time and constraints of the online weren't conducive to going there. Nonetheless, it was observed that whatever the damage inflicted by the manner of how Irish was taught, there was a common inheritance of trauma in the manner in which language was torn from us. It is possible to surmise that time, the access of national self-confidence as well as the nurturing of a love of the language will contribute to a process of healing what is a little acknowledged or understood wound in the national psyche. To paraphrase Dr Peter Doran, our response to the ecological crisis is not about the EU imposing things, it's about us and our story.

## **II Contributions to the Toolkit / *Ag cur leis an mBosca Uirlisí***

At a more concrete level, three groups addressed what might be potential tools for the CCAP toolkit under the headings of Ecology, Language/Bilingualism and Sharing the Harvest.

**Ecology / *Éiceolaíocht***: While the day in the Burren provided a rich harvest of resources for sharing the ecological understanding of the language, the online discussion took a distinctly artistic turn:

- **Bilingual Songs / *Amhráin dátheangacha***: The traditional song tradition was immersed in the natural world. Why not tap into this tradition by composing and sponsoring competitions for the composition of bilingual songs for occasions of ritual and communal celebration as in the ecovillage's apple festival. Finola had already been inspired to compose a bilingual song of gratitude to the trees with which the zoom was rounded-out;
- **Bilingual Poetry / *Filíocht Dátheangach***: One Burren participant was inspired to have school children write nature poetry alternating English and Irish (and any other language) – this was a huge success;
- **Bilingual Walks / *Siúlóidí dátheangacha***: Walking groups can enrich the experience of the landscape for their members by including someone with knowledge based on the Irish tradition – *Siúlóirí an Chláir* is one exemplar of such an approach;
- **Celebrating Festivals / *Ceiliúradh agus Féilte***: One participant was inspired by the Burren to bring the cross-quarter festivals (which fall between the solstice and equinox festivals) into her community work whenever possible;
- **Illuminating Placenames / *Logainmneacha Beo***: Be creative in exploring the richness of placenames e.g. through games. ['Amach to the fields'](#) an installation of '21 doors for

21 stories’ in Leitrim allows visitors to connect with local lore by calling a number inscribed on these portals in the landscape. This, in bilingual form, could be another contribution to the toolkit. [Oidhreacht Chorca Dhuibhne](#) provides information on Irish-language courses and walks linking language with ecology.

- **Other Suggestions / *Moltaí eile***: Other suggestions included listening to recordings of Irish speakers describing nature and generally using bilingual information notices.

**Normalising Bilingualism / *Dáttheangachas nadúrtha***: Accessing the earth-based cosmology of Irish requires normalising the role of Irish in the everyday. While there was recognition of the national policy dimension to this – Government needs to implement Irish language planning nationally and recognize Irish-language communities outside the Gaeltacht – there was potential for ‘us’ the citizens to be proactive:

- **Give ourselves Permission / *Bain triail as***: Start all public talks bilingually and develop protocols for how to use bilingual modes in the Gaeltacht and nationally. Introduce the bilingual into everything we do – each one of us has some Irish;
- **Burren Model / *Curchuige na Boirne***: Engage, where relevant, the approach modelled in the Burren with streams of English, Irish and mixed-language groups (the middle way);
- **Creative Bilingualism / *Dáttheangachas Cruthaitheach***: Treat bilingualism as a complementary/additive/creative mode of engagement as opposed to a limited form of direct translation. Irish and English should be *‘fite fuaite’*/intertwined with each other and flow naturally;
- **Language Officers / *Oifigí Teanga***: Activate the Irish language officers in County Councils and public bodies in support of a new approach;
- **Business & Media / *Cúrsaí Gnó & na Meáin***: Encourage the existing trend within business and the media to use Irish;
- **Technology / *Ról na Teicneolaíochta***: AI and TicToc can help make languages more readily accessible.

**Sharing the Resources / *Roinnt an Taisce***: This conversation ranged over the territory of the other two groups:

- **Technology / *Teicneolaíocht***: Just as phone-numbers were used to share local lore in Leitrim, the simple expedient of QR codes could be used to rescue local knowledge about *logainmneacha* / placenames;
- **Trekking & Cycling / *Siúlóid & Rothaíocht***: Whether trekking or distance cycling the experience can be enriched with bilingual information;
- **Mapping / *Mapáil***: Ireland’s ‘humanised’ landscape – ‘it comes from the body’- with its wells and shapes is very well suited to mapping by teachers and students;

- **Art-forms / *Na hEalaíona***: The work of visual artists, poets and story-tellers can all be enlisted to capture the story of the landscape;
- **The Body knows / *Tuiscint Choirp***: Use the body as a portal of understanding the landscape – language comes out of the body.

**Next steps / *Céad Cheimeanna eile***: The next formal step in this project will be the launch of the CCAP toolkit, including the role of Irish, in May/June 2024 to which we will all be invited to participate.

**Imram Teanga / *Language Quest***: Equally exciting is the possibility of individual agency in relation to nurturing the possibilities inherent in the nexus between Irish, ecology, community and the arts that was illuminated in the Burren and online. Nadine, who couldn't participate in the zoom but saw the recording, was moved by the theme of *siúlóidí* / walks to imagine a national *Imram Teanga* / language quest as follows:

*“Imram teanga - a quest and zest for the language. A voyage of language discovery. Could we weave a number of pieces through an Imram, thinking about it, both through virtual and in-person walks. Imram's from the north, south, east, west and heartlands (centre) of the country and the paths weaving *logainmeacha, saibhreas na teanga, amhráin, dánta*, as healing for the trauma through working with walking the land and activating her reSources as we go/walk/go on our voyage of discovery.”*

**Detailed Discussion / *An Plé Mionsonraithe***: There follows immediately below, in annex, the detail of the online discussion.





## Postscript / *Iarscríbhinn*

This Annex reflects the detail of the online conversation:

- ❖ The context in which this discussion of language as a resource for ecology is taking place;
- ❖ Opening reflections looking back on what transpired in the Burren and
- ❖ Elaboration on the major themes from the Burren – Language/bilingualism; Ecology and Sharing the harvest.

### **Context: The View from the Project Partners**

Reflecting that the exploration of language as a resource for sustainability was part of a capacity building project for resourcing ‘Centres of Excellence for Community Climate Action’ (CCAP), how had the day in the Burren contributed to furthering this ambition in the view of Cloughjordan, the lead partner with *Sonairte*, *Carraig Dúlra* and the Burren College of Art?

Peadar Kirby was surprised by just how successful the occasion was in providing fresh perspective both on bilingualism and sustainability. It was difficult to imagine now how we might relate in a fresh way to the environment, our sense of place and the climate challenge without engaging with the language that our ancestors spoke for most of our history up to a century and a half ago. We were indebted to Michael Cronin’s book *‘An Teanga agus an Eiceolaíocht’*/ Language and Ecology for drawing our attention to how the Irish tradition related with the natural world. The challenge was to engage with the heart and mind and spirit with which our ancestors related to and carefully named the land.

The willingness of the participants to engage with the bilingual format of the day without the more usual default to English, was a revelation. This pointed to new possibilities for normalising and giving Irish its due place in everyday use, enriching our connection to nature, enhancing our sense of place and contributing to the creation of a low-carbon future rich in biodiversity. He was looking forward to hearing the feedback from participants about the potential of this process.

Eileen Flanagan, project manager of the CCAP initiative, confessed to having struggled with how using the native language could be deployed to create resources and ideas that could be harvested for public use. Letting go of baggage around language and bilingualism – ‘realizing I don’t need to understand everything’ – was a realization for which she was very grateful. The report was very engaging and thought-provoking.

Julie Lockett, the project coordinator observed that addressing the climate crisis required as many access points as possible – Irish was one such access point and could add to the toolkit of approaches. She felt emboldened by the Burren to introduce herself ‘as *Gaeilge*’ at a public event on the following day.

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### Opening reflections – What has changed for you? / *Athru Tuisceana?*

- **Soul songs / *Amhráin Anama***: It encouraged me to continue with writing ‘soul songs’ for rituals around nature... *misneach and tacaíocht.. misneach Gaolainn a labhairt le daoine ar cúpla focal;*
- **Facilitated Bilingualism / *Dátteangachas Difrúil***: *Dia dhaoibh. Jimmy anseo as Cumann Lúthchleas Gael. Mar de gnáth bhí an inspioráideach agam sa Boireann.* The effectiveness of the bilingual facilitation and the streaming of delegates into strands that suited their level while holding everybody in the same ‘conversation’ was very insightful;
- **Placenames / *Logainmneacha***: Someone said that since the Burren, when they go on walks, they ask for the Irish names for places - so there are ways of bringing it into everyday life.
- **Added Dimension / *Rud sa bhreis***: *Dia dhuit*, I appreciated, as a non-Irish speaker, that the event was bilingual – but didn’t just translate from English but brought in and added *I nGaeilge* – accommodating everyone without slowing down to translate everything said.
- **Traditional Festivals / *Na Féilte san áireamh***: Inspired to gently bring the Cross-quarter festivals and fire festivals into all aspects of my work and communities wherever there is an opening.
- **A New way of seeing / *Dearcadh Difrúil***: *Did dhaoibh*. I wasn’t at the last gathering. I am living in Cloughjordan and have been so enthused listening to Peadar speak of the day and the importance of the day that I have been trying to speak more Irish; have been looking at and loving the series on the iPlayer on Irish wildflowers *Faoi Bhláth* and how the Irish names of these plants *as Gaeilge* tell so much about their healing powers. *Tá me ag tnú leis an turas seo.*

### What’s Stirring Now? / *Cad tá ag corrú anois?*

In groups operating through Irish, English and bilingually participants reflected on what was emerging:

- **Trauma / *Tráma***: Many in Irish group felt there was too much focus on the issue of trauma and how some had suffered in process of learning Irish. A contrasting view

suggested that trauma was a bigger issue for all of us because of the loss/stealing of language.

- **Irish Bilingualism / *Dáttheangachas Dífriúil***: How might bilingualism be popularised? Gaeltacht speakers could, instead of translating to English, expand their meaning in English. There was a distinctively Irish form of bilingualism where words such as *craic* have multilayered meanings. Gaeltacht speakers were best qualified to unpack such meanings but we can all join in making our own of bilingualism. There was scope to be creative and free with the language.
- **Welsh Experience / *Taithí sa Bhreatain Bheag***: Approaches adopted in Wales have been quite successful – what can we learn from their experience?
- **Place-names / *Rochtain ar Shuibhreas na Logainmneacha***: Can we explore how to use the Irish version of placenames to unpack the richness as a resource for the toolkit for centres working on climate change. Why not be creative and use a game or process to get a stronger sense of the history/ geography/ mythology of places. This will be helpful in reconnecting us to place. An initiative in Leitrim installed doors in the landscape and provided telephone numbers with recording of the local lore – another potential idea for the toolkit. Information on Irish-language courses and walks linking Irish place names with ecology are to be found on [Oidhreacht Chorca Dhuibhne](#);
- **Nature Poetry / *Fíliocht an Nádúir***: Fascinated by the Burren experience with artists co-creating a multilingual performance, one participant has been inviting school-children to write poetry about nature – a butterfly – with the added dimension of having half the words in Irish or other language. Students and teachers loved it;



## **Language, Ecology & Sharing the Treasure / *Teanga, Éiceolaíocht & Fómhair***

Bringing the conversation into greater focus, participants were invited to choose a theme and consider what needed to be done now and who might be able to help – within or without the group? The three themes selected were language, ecology and sharing the treasure. Views were shared on googledoc and expanded in plenary session.

### **Grúpa I: ‘Teanga & Dáttheangachas’/Language & Bilingualism**

What needs to be done next? / *Cad is gá a dhéanamh anois?*

- Example of making **all public talks bilingual**;
- Challenge of doing this? Even in the Gaeltacht where it’s no longer possible to have public meetings in Irish alone: need **a suite of models**;
- Need to **meet people where they are at** but need to get people to accept that there be elements of both languages and that people get comfortable with that;

- **Slipping into and out of languages** is now very common in Europe but hasn't yet been accepted in Ireland;
- **Can AI help** with new forms of making Irish more accessible? Tic Toc that translates into Irish?
- Interesting the number of goods that now have names in Irish: shows that people welcome this. **Work with businesses** to have more notices in Irish.
- Bit of **more Irish slipping into RTE** perhaps due to influence of *Seachtain na Gaeilge*.
- Really, we don't accept that we are a bilingual country: Need the two languages to be much more **integrated, fite fuaithe**;
- People asking what are the Irish **names for the trees** they are seeking as they walk, or the placenames? Influence people can have;
- Need for a national **process of language planning** and to press for this with government;
- People in Gaeltachts annoyed that they are expected to access services in Irish in towns outside the Gaeltacht instead of within the Gaeltacht;
- Many people raising children in **Irish outside Gaeltachts**;
- In Galway, when people who are providing services hear Irish spoken, they will often **turn to Irish themselves**;

Who might help? (in this group or beyond)/ *Cé d'fhéadfadh a bheith cabhrach (sa ghrúpa seo nó taobh amuigh den ghrúpa)?*

- *Na meáin*;
- *Oifigí Gaeilge sna Comhairlí Contae*.
- It must come from us and from the Government.

### *Plé Iomlánach / Plenary Discussion*

- **Use whatever we have/ *Bain triail as***: We discussed strategies e.g. introducing Irish into everything we do. We are a bilingual nation. Almost everyone has gone through the system and has some level of understanding and we need to build on that.
- **Acknowledging Language Communities/ *Aitheantas do Phobail Teanga***: Where should we deploy resources? We need to build on the richness of the Gaeltacht – but also in places outside the Gaeltacht such as North Kildare where 2,000 pupils receive their primary education through Irish but there is no language plan for those children and families. There is a big public that we could be acknowledging as users of Irish.
- **Everday Usage / *Úsáid laethúil***: It's important to hear Irish everyday not just on radio/TV etc. Now Dunnes has an Irish range. There are places where you can now order lunch or shop through Irish where you couldn't before. These are small wins. We should avail of these opportunities to progress the language.

### *Grúpa II Ecology/Éiceolaíocht*

What needs to be done next? / *Cad is gá a dhéanamh anois?*

- **Connect ecology and Songs / *Nasc idir éiceolaíocht agus Amhráin***: A list of activities that we can match with songs in Irish - connected to ecology or apples if it's an apple event and educational;
- The Gaeltachts have books of songs - many about nature;
- Competitions or challenges at every level to write songs on the theme of nature in Irish and English - Finola working on a song;
- **Walking with Irish / *Siúlóidí le Gaeilge***: Hillwalking groups or other groups that are outdoors can invite their members to share their knowledge of place names in Irish. Maybe inviting guests if the knowledge is not internal to the group.
- Walking / dialogue walks around centres and their locality that reflects on place or nature;
- **Listening Practice / *Cleactadh Éisteachta***: Learn the names for elements of nature and get recordings of people speaking them in Irish;
- Can Irish words be used in an abstract way - relying more on the sounds and resonance rather than the translation.
- **Slip it in / *Bain triail as***: Bringing bilingualism into all manner of organisation, walks, meetings etc.
- *Fógraí eolais dátheangacha.*

Who might help? (in this group or beyond)/ *Cé d'fhéadfadh a bheith cabhrach (sa ghrúpa seo nó taobh amuigh den ghrúpa).*

“Irish word of the day that has no translation” calendar or app

### Plé Iomlánach / Plenary Discussion

- **Bilingual Song / *Amhrain dátheangacha***: many spoke of the power of song bilingually and using it in ritual form. Using communal song at events such as the ecovillage apple festival. Writing a litany of thanks-song to the trees. Competition at all levels in schools and professional writers to come up with works in Irish in praise of nature.
- I was reminded of the Aboriginal song lines – singing the landscape.

### Grúpa III: Spreading the Treasure / *Ag roinnt an tSaibhris*

What needs to be done next? / *Cad is gá a dhéanamh anois?*

- **Technology can help / *An Teicneolaíocht mar Fhoinsé***: The danger of losing place names. The great work that has been done to revive place names. The stories of people's connection to the land there. Urgency to do this work quickly. Technology can help - QR codes;
- **The body / *an Corp***: Using the body as a portal.

Who might help? (in this group or beyond)/ *Cé d'fhéadfadh a bheith cabhrach (sa ghrúpa seo nó taobh amuigh den ghrúpa)?*



- Have teachers and students in schools **mapping the land**;
- Ireland is seen as a very humanised landscape, the wells, the shapes on the landscape, **language comes out of the body**;
- Aboriginal song lines.
- **Artists** capturing these stories in myriad of ways.
- Walking clubs
- Stíofán - storyteller who told **stories of the landscape**. *Leabhar Stíofán Ó Hillaraigh* (The book of Stephen Hillary).
- Projects like the **Leitrim project, but dátheangach**
- Long **distance walking** / cycling routes *le fógraí* / *eolas dátheangach* - build on what's there.

### *Plé Iomlánach* / Plenary Discussion

- **Arts / na hEalaíona**: such as Mehrdad's writing poetry. How to scale up to have impact into people's approach to the language;
- **Walks/ Siúlóidí**: *Siúlóidí an Chláir – sa Bhroirinn agus áiteann eile. Caighdeáin difriúla*. When someone with local knowledge can share the history and significance of places in nature. *Oidhreacht Corca Dhuibhne* organise weekend of evening walking in Irish with knowledge of Logainmneacha.
- **Technology & Mapping / Teicneolaíocht & Mapáil**: Mary spoke of QR codes and the portals in Leitrim. Nell teaches Steiner teachers how to map the land – great for 10 year-olds.

### Final Thoughts

- **Bilingualism / Dátheangachas**: 'I'm wondering if we're making a great discovery re bilingualism. We have *Gaelscoileanna* and English-teaching school - programmes are either all English or Irish. We need to create a continuum from places with no community practice to those with some community engagement – e.g. Clondalkin and Leitrim - all the way to full Irish. We need to recognize a continuum of engagement and, in teaching the language, we should be teaching bilingualism and treat it as a treasure. I sense it's not yet in the mainstream.
- **Joining the dots / Curchuige Iomlánach**: We may not be at tipping point but something about the creative pleasures and opportunities of mixing the two languages is bubbling in consciousness. There are great opportunities to gather information from many niches and silos – Burrenbeo Trust (place-based learning), Steiner outdoor pedagogy etc. - and making them available *as Gaeilge* as portals to an enriched understanding of land and language.

**Next Steps:** Eileen: 'We will take all the inspiration and ideas from the Burren and today and create a set of tools – the how of doing some of the things we're talking about; focusing on place-based centres promoting community climate action – and these becoming springboards for other centres. The CCCA project continues to next May/June when there will be a

blended dissemination event – we will send an invitation to you. We are happy to work with the language group if they want to progress this dimension further. Thanks to all who participated in this stream – our hope is that the work will forward bilingual and environmental commitment.

**Conclusion – Ode to the Trees / *Clabhsúr – Ómós na gCrann*:** There was fulsome thanks to all for the inspiring engagement both in the Burren and online which was a source of *Dóchas* and *Misneach*. In conclusion, and in a wonderful illustration of the potential of the arts to unite mind and heart and spirit, Finola invited participants to imagine themselves outdoors as she led them in a bilingual soul song of gratitude to the noble trees of the forest.

