

# CÉILIDH HOUSE MEETING

## *A COLLABORATIVE STRATEGIES IN COMMUNITY DEVELOPMENT WORKSHOP*



## Participant Contributions

November 21, 2008

St. Andrews, Nova Scotia

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# 1 Fàilte

For those of you who attended the Ceilidh House Meeting on November 21, you will know it was a day to connect with friends and colleagues in the Gaelic Community. We talked about vibrant communities, told stories, sang songs and made visible the “dividends” of Gaelic language and culture.

We also explored several projects, each of which has promise and potential.

This document is an informal record of our work together and is intended to serve a number of purposes:

- ✦ It is a “**refresher**” **document** – one that you can browse through to reconnect with the highlights of the day. We have included some headlines and photos so that skimming the document will be rewarding in itself.
- ✦ It is a **pass-along document** for those of you who wish to share something of the spirit of the day with others.
- ✦ This document – and the day’s work altogether – is meant to be a **platform for future Ceilidh House meetings**.
- ✦ Finally, your questions, concerns, appreciations, and all the work done on that day also help **inform and inspire** the designers of the *Collaborative Strategies in Community Development* workshop to refine and expand this approach for other communities. This is a work-in-progress, and your contributions to the workshop’s further development are important.

We feel privileged to have hosted such a successful day with such dedicated individuals. Thank you, and thanks to the Office of Gaelic Affairs and *Nova Scotia Economic Development* for convening this gathering.

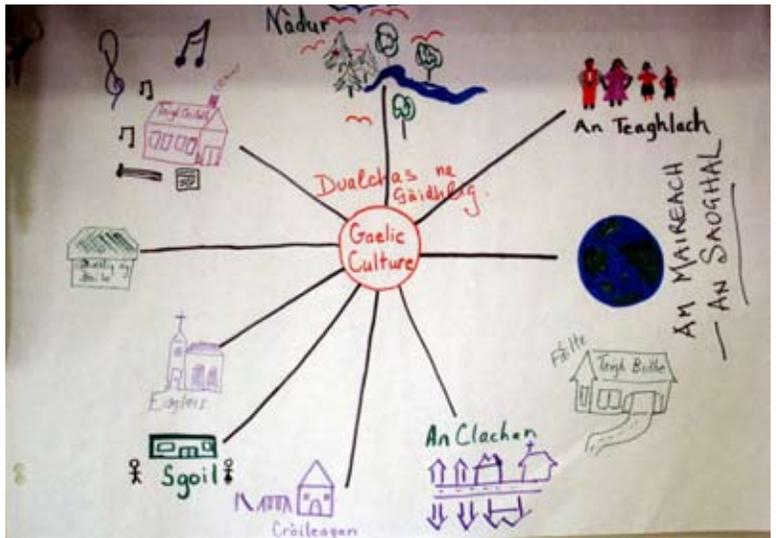
Sincerely,

Alan Sloan, [asloan@eastlink.ca](mailto:asloan@eastlink.ca)

Robert Ziegler, [bob@robertwziegler.com](mailto:bob@robertwziegler.com)

Jeanie Cockell, [jeanie@jeaniecockell.com](mailto:jeanie@jeaniecockell.com)

ROBERT W. ZIEGLER & ASSOCIATES



# 2 Vibrant communities

- 👤 Passion
- 👤 Cooperation
- 👤 Generosity
- 👤 Connect to culture
- 👤 Support
- 👤 Belonging
- 👤 Celebrating
- 👤 De-colonialization (taking back)
- 👤 Empathy
- 👤 Ethos of driven culture – good neighbourliness
- 👤 Birth, death, rituals
- 👤 Faith
- 👤 Creativity
- 👤 Resourcefulness
- 👤 Action
- 👤 Appreciation
- 👤 Connect over time and space
- 👤 Humour
- 👤 Shared purpose
- 👤 Shared Values
- 👤 Friendship
- 👤 Family
- 👤 Initiative

# 3 Stories of Gaelic contribution



## Ishbel Munro

In 1994, I was asked to go to Scotland with a Mi'kmaq fellow. We traveled to the Isle of Harris in the Outer Hebrides, and gave testimony at an environmental inquiry regarding a proposed super quarry on Mount Roineabhal. Prior to leaving the area, we were presented the tip of the mountain. The elders said that in the past they (the British) were clearing the people from the land and now they are clearing the land itself. The elders had climbed to the top of the sacred mountain during the night and had chiseled off the tip. They asked that it be taken to Nova Scotia and offered protection, the same as the Scottish people who had been offered protection in the 1800's.

The relic was accepted under the 1752 treaty requiring the Mi'kmaq to provide protection for the settlers. A ceremony was held at the Hector Heritage Quay on the waterfront of the town of Pictou. At the ceremony, to present the tip of the mountain to the centre, there were present Mi'kmaq elders and children, the chief of the Pictou Landing First Nations, municipal councilors from the town of Pictou, descendents of the Scottish settlers and lots of other people. A statement was sent from Alistair MacIntosh in Scotland to the Scottish descendents and read at the ceremony. He talked about the gifts that the Mi'kmaq have given to our ancestors and thanked the Mi'kmaq present for preserving the lives of the Scottish people. The letter deeply affected all present. The ceremony became a transatlantic healing ceremony.



## Mary Jane Lamond

I was working at the Curiosity Shop in Antigonish and it was my first year learning Gaelic at St.F.X. Someone brought in brochures for Féis an Eilein in Christmas Island. I just got my license so I got in the car and drove to the Feis. It was amazing for me. I met so many people and created friends in the Gaelic community that I know for life. Community changed my attitude toward everything.

**Susan MacKinnon** tells a story she heard from Jim Watson

This is a story about how he built his house with Gaelic speakers. He said it was a cultural, linguistic and environmental experience. The older Gaelic speakers felt there was life in him and that the language and culture would continue through him. They were supporting him and giving birth to Gaelic culture. They are all gone now, but he is here telling this story. The house cost \$18,000. Everything came from the land. People were enormously generous. It was a celebration. (Renowned Gaelic storyteller and carpenter) Joe Neil MacNeil called it "a banker's nightmare."

### **Caroline Cameron**

We reflected on what we know community to mean -- it comes through usually during a crisis. When someone is in need, everyone rises to the challenge. People can not say no to someone else's need. People come out; they bring food, snow plow. Every need is attended to. Nothing is asked for, everything is just done.

How do we harness this to get Gaelic into the next generation? Whose needs are we answering?



### **Lewis MacKinnon**

Reflecting on how Gaelic contributes to our other communities . . .

Through concerts and festivals -- it is an opportunity for people to express their culture for the broader community. T.I.P. (Gaelic Immersion) learning has brought people together in the home. There are more people employed now. The boundary signs have raised the profile of Gaelic. Events like Rannsachadh na Gàidhlig and Cruinneachadh nan Gaidheal have as well, and have brought people in from other regions of the world.

### **Dwayne MacEachern**

Gaelic heritage is a source of many things:

- Pride it creates in our communities
- Optimism
- Opportunities for tourism

In rural communities of the world, the economy is big. We are figuring out how to sustain ourselves. People need self-esteem. Gaelic culture gives us something to build on.

It gives a sense of rootedness to our children (after school programs). The fact that Gaelic language and culture have survived is a testament to the dedication and spirit of the people.

It gives us access to something distinct, something our own, not just western culture.

### Josie England

Gaelic offers opportunities for our communities. When the glebe house became empty in Glendale, they reached out to the community and created a centre for Gaelic language and culture.



### Catriona Parsons

At our table we had representatives from mainland Nova Scotia – Halifax, Pictou, Antigonish and one person from Liberia. He speaks a dialect of Grebo (?) which is spoken by only 7,000 people. He shared with us a similar situation. He is pessimistic about his language surviving.

We now have a sense of Gaelic coming along in Nova Scotia. We are seeing things grow. We have four Gaelic teachers in Halifax, Gaelic is being taught there in the school. We learned that in Pictou they are reaching out to the community: Gaelic church services, there are more opportunities to run into someone and have a Gaelic conversation.

### (Our apologies: we are not sure who shared the following comments)

Gaelic has subtle impacts on our community:

- ✦ Rituals during death and marriage
- ✦ Sense of humour
- ✦ People are happy to see others learning, even if they themselves are not interested in learning Gaelic.
- ✦ Many people are related. There are strong Gaelic kinship ties. Learning Gaelic will make these ties stronger
- ✦ More Gaelic in the library
- ✦ T.I.P. (Community Gaelic Immersion)

## Jim Watson

The group talked about events like the Antigonish Highland Games, the Glencoe dances, the influence of the Celtic Department at St. F.X. University, which are a vibrant part of external expression of Gaelic. Gaelic is a major contributing factor in a community's identity. They discussed pride and appreciation of fiddle music e.g. rising to meet the challenge of the decline of fiddling in Cape Breton (after Disappearing Cape Breton Fiddler documentary).

There was also discussion of intangible aspects:

- Aesthetics unique to Gaelic language: Artistic expressions, oral tradition. Embrace of tradition
- Psychic world that contributes silently but continuously (Jung's universal consciousness as manifested through the Gaelic community).
- Music
- Visceral connection to surrounding environment
- Learning happening through social transmission. People informed internally, not externally. Elders' wisdom.
- Distinct and potential contributor to on-going communities, particularly in rural areas where there is social decline.

## Susan MacKinnon

We kind of turned the question on its head. For us, Gaelic language and culture creates community. Shay mentioned living in Dartmouth and not knowing her neighbors. Through learning Gaelic she became plugged into a ready-made community. Arthur grew up in Ontario and lived in B.C. and he found the same thing there. They met people they wouldn't know otherwise. There are book clubs, sports clubs but there seems to be something richer, deeper (with Gaelic). It seems to bring a cross section of people together.

# 4 Gaelic dividends

## Gaelic Culture is our Social Model

- ⇒ Social Model: Principles and measure of success
- ⇒ Ceilidh culture brings people together from all walks of life and all ages
  - ⇒ Sharing Gaelic culture is an important community builder
    - ⇒ Social Life
- ⇒ Value System – helping, kindness and high standards

## Spiritual and Intellectual Dividends

- ⇒ Unique World View: connections to community and to nature
- ⇒ Antiquity and incredible richness of the culture
  - ⇒ Historical Perspective
    - ⇒ Oral Tradition – stories, songs
  - ⇒ Mental life – Gaelic culture converts experience to cultural expression, such as music and poetry
    - ⇒ Music/Dance
- ⇒ Authenticity – unique, deep rooted, richness
- ⇒ Spirituality (other world beliefs/perspectives)
  - ⇒ Strong connection to natural world

## Economic Dividends

- ⇒ Economic: enhanced tourism, employment, global influence (video/audio/radio), Celtic Colours
- ⇒ Value our sharing of cultural expression: there's an economic spin-off in music, dance, etc.

## Social Dividends

- ⇒ Sharing (not a “my” culture)
  - ⇒ Sense of fairness
  - ⇒ Pride in family history
  - ⇒ Kinship/connectedness
- ⇒ Enduring Identity (through names, etc.)
  - ⇒ Inclusivity/genuineness
  - ⇒ Sense of fairness – egalitarianism
- ⇒ Gives us a sense of pride and belonging and joy
  - ⇒ Hospitality
  - ⇒ Hospitality – welcoming, warm culture
- ⇒ Commitment – time, effort, generosity, knowledge sharing setting examples



## Gaelic Culture

by Nona MacDermid

### How We, as Gaelic People, Define Gaelic Culture

While Gaelic culture is often viewed as a language or a combination of language and artistic expressions, Gaelic is much more than that. Gaelic culture is a social model that we use to govern ourselves as a community, yet the Gaelic social model is robust enough to encourage each one of us to prosper as free-thinking individuals within our connected community.

As we view the individual attributes that comprise the Gaelic culture, we see that it is characterized by a circle of dividends that flow through – and thereby sustain – the model. The dividends are Spiritual & Intellectual, Social, and Economic. Flowing from the central theme of a socially driven existence based on integrity, service, and excellence, Gaelic culture is both a guide for how we conduct ourselves in the world and a system to connect us with our world across space and time through the traditions and stories of our elders.

### Spiritual and Intellectual Dividends:

Not surprisingly, the Spiritual and Intellectual dividends have the largest number of markers compared to all other elements of the model. Gaels are often credited with a unique world view in that we value “being” over “having” or “doing”. Although Gaelic was once the language of scholarly works – like the first complete medical training – Gaelic has commonly been passed through generations via oral traditions and transference. The Gael’s true brilliance is in our ability to convert individual interactions with, and perception of, world events and local happenings into knowledge that can be transmitted through time via story, song, dance, poetry, and other modes of expression. Deeply affected by our own melodies and lyrics, we often come to understand our history through exposure to our stories and song.

While Gaelic culture allows for great freedom of belief and expression, there is enormous pride in families and each person is expected to promote, or at least preserve, the family’s connection to the community. Financial success is not a primary measure of a person in the Gaelic culture so the ends will never justify the means in our community. Intellect and work ethic are highly



valued, but nothing is more highly exalted than honesty and integrity; each person is measured by their very word and deed.

Throughout the generations, we have maintained a strong connection to the natural and the supernatural worlds. Because Gaels have traditionally spent a great deal of time working in and quietly pondering nature, we tend to be good stewards of the land, sea, and air – we respectfully take what we need instead of all we can get. Our continued connection to the spiritual world is often credited to the time spent close to the land and sea.

The Gaelic culture nourishes the individual Gael's confidence and opportunity to express his or her own interpretation of interactions with the many worlds we inhabit – the physical world, the spiritual world, and the places in-between. However, it is through the communal sharing of these expressions that all our individually coloured threads are woven into the rich tapestry of social dividends that flow through our community.

### Social Dividends:

As the individual Gael is nurtured and tutored in the principles and beliefs of our social model, the central importance of community is sacred. Whether it is the way that Gaels have traditionally gathered to achieve lofty projects for churches and schools, or the way that neighbours check on the elderly and infirm, Gaels inherently invest themselves in the safety and prosperity of the community.

World renown for incredible hospitality, we Gaels are always eager to welcome old friends and new acquaintances into our homes. It is this same warm welcome that makes us excellent hosts for visitors to our province and ambassadors of Nova Scotia wherever we travel.

Probably the most distinguished social dividend of the Gaelic culture is the way we gather together. From traditional taigh-ceilidhs to modern community halls, our love of gathering to share story, song, dance, and music is limitless. With a range of music from haunting love songs to raucous fiddle sets, stories laced with riddles, dances with pin-point precision, and storytellers that could recite from memory a story that would take three days to complete, the Gaelic culture is founded on a wealth of artistic talents and keen minds. Though we ceilidh to support and celebrate one another in times of joy and despair, it is our talents for celebration and expression that generate our greatest economic dividends.

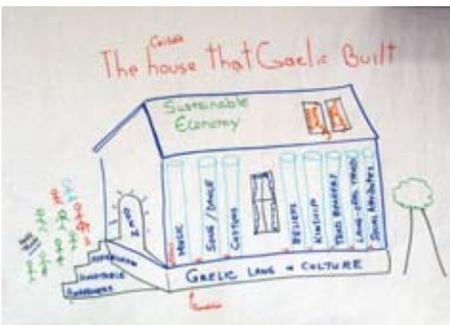




## Economic Dividends:

It is interesting that there are very few markers on the economic element of the model. While one might initially conclude that Gaelic people are not interested in economic dividends, such a conclusion would miss the deeper meaning of what it is to be part of the Gaelic culture. Gaelic peoples are not driven primarily by economic dividends nor are they dissuaded from an important goal when at first it appears that economic resources are not readily available. In the Gaelic culture, you decide what you want to do, and you generally go on faith that the economic resources can and will be found when needed. Although Gaelic people are not primarily driven by financial desires, we are good stewards of financial resources and as such we are able to achieve many things with modest resources.

Similarly, because of the attributes described in the first two elements of the model, we are aware of the situations of the people in our community. Many times our caring and community support systems provide economic dividends within our communities to fill gaps where government and social programs might otherwise be needed. Examples of such work include checking on our elders and on those suffering from illness, bringing clothing and food to those in need, etc.



In Nova Scotia today, it is fair to say that the entire province derives a great economic dividend from our Gaelic culture. All of the facets of our introspective expressions -music, dance, poetry, literature, song, and language – are perennial favorites in drawing people to Nova Scotia to immerse themselves in our culture. Many tourist highlights are based on modern expression or historical interpretation of Gaelic culture, and many businesses proudly brand their Gaelic roots. It is equally true, that our people have been ambassadors for Nova Scotia for generations, and our families have shared Gaelic arts with people in all corners of the world from small pubs to royal residences and everywhere in between.



Finally, it is important to note that the economic dividends flow back into the overall social model to complete the circle, and thereby sustain the system. When individual Gaels become disconnected from the social model that is natural to them and begin to invest in and measure themselves by the values of other societal groups, our Gaelic culture loses in many ways. Primarily, we lose the young energy and enthusiasm that is necessary to push the boundaries of existing thought and expression, we lose the human resources to support our elders and our community



institutions, and we lose the time that is necessary to transmit the traditions, expressions, and language from our elders to our learners. As individual Gaels we lose the connectedness that nourishes our spirit and mind; as a Gaelic community we lose the vitality of those who are willing and able to carry on the Gaelic way of living in the world.

On a final note, it is important to clarify the selection of the word dividend to describe the flow throughout the system. While one might be tempted to choose the word benefit to describe the flow, we feel dividend is a more appropriate term. A benefit is something that is often given by an external source to someone while a dividend reflects the fact that someone made an investment. Each Gael that chooses to embrace the Gaelic culture is investing in the ongoing life and vitality of the social model we know as Gaelic culture. The spiritual & intellectual, social, and economic dividends are returns that are proportionate to the initial and on-going contributions that we each make. As in most investments, the collective investments can leverage a greater outcome than the sum of the individual investments would suggest. More importantly, a dividend is generally a recurring gain that one can expect to last well into the future – if not infinitely. Our commitments and contributions to Gaelic culture in our lifetime hold the promise of many tangible and intangible dividends to the future generations of Gaels living in Nova Scotia and around the world.



# 5 Project group reports



## Gaelic video segments for local community television, video webcasts, etc.

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**Who participated?** Susan NicFhionghuin, Sùsaidh Chamshron, Michael Newton, and Shauna Walters

**What are the main outcomes?** Each segment will contain: TIP session, song, word of program, element of local history, and visually demonstrate social inclusion across community.

**What CD principles will be engaged?** Help give local history and community voice and train people to create new media.

## Talking the language 2009—Celebrating Communities

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**Who participated?** Ishbel Munro, Caroline Cameron, John Allan MacDonald, and Pauline MacIntosh

**What are the main outcomes?**

Learnings:

- The value of building relationships with other less-spoken languages in NS
- Learning from each other; increasing our social capital community

**Next Steps:** Research – identifying minority language groups/leaders/ etc. Contacting, discussing, and explaining the idea of meeting at the next “Celebrating Communities” conference (negotiating this with the Department of Economic Development).



**What CD principles will be engaged?** Partnerships, Collaborative Approach, Local Leadership, Respect for Local Values, Social Inclusion, Common Vision, Volunteerism, Focus On Community Assets, Transparency and Accountability, and Government Support

## Rebuilding Gaelic Communities

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**Who participated?** Trùman MacMhathain, Catriona Parsons, Seumas Watson and Nóna NicDhiarmaid



### What are the main outcomes?

- ☞ Phase I—Research and develop community resources (speakers, objectives, core values for how transmission will occur)
- ☞ Phase II—Partner with developers/landowners to get place
- ☞ Phase III—Search for families

**Next Steps:** Support from OGA and Enterprise Cape Breton Corporation (ECBC) – Economic Development – to get some resources on the ground to help communities consolidate their resources.

**What CD principles will be engaged?** All of them—this is a widespread sweeping vision to re-build our communities as self-sustaining eco-systems.

## Gaidhlig aig Baile, Nova Scotia Based Curriculum

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**Who participated?** Frangag NicEachainn, Meaghan O’Handley, Rodney Chaisson, Màiri Sìne NicLaomuinn



**What are the main outcomes?** A curriculum and methodology that reflects the rhythm and content on Nova Scotia Gaelic and Gaelic culture

**Next Steps:** Extend an invitation out to and for passionately interested parties to form a think-tank – January. Look at select existing materials – Frances next week.

**What CD principles will be engaged?** Focus on Community Assets and Collaborative Approach

## “Taigh-Chéilidh”

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**Who participated?** Debaidh Sobaidh, Clarans Mac Gill’ inean, Meaghan O’Handley, Catriona Parsons, and Sé Nic a’ Mhaoilein

**What are the main outcomes?** We have a concept and the beginning of a plan. We have come to the realization that this project is realistic, viable, tangible, and meets the eleven principles set out by Economic Development for Community Development.

### Next Steps:

- ☞ Determine the community for the Taigh-Chéilidh, based on support members.
- ☞ Establish committee, committee on community, (Gaelic Council Development?)
- ☞ Partnerships: Foundations, Corporations, [Government 4.], other experience.
- ☞ Investigate Acadians and First Nations.
- ☞ Two-year project.

**What CD principles will be engaged?** All





## A' Ghàidhlig an Albainn Nuaidh Airson Amadain – Gaelic NS for Dummies

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**Who participated?** Lodaigh MacFhionghuin, Artair Inch, Leaslaidh Charudairs, and Pòilin NicDhòmhnaill

**What are the main outcomes?** A plan was developed to commence an interpretive presentation of authentic Gaelic language and culture as it is expressed in the NS context. Discussed method of delivery. Identified partners.

**Next Steps:** Researcher and manager in collaboration with NS-OGA. Completion date: 2010 (Phase I), 2011 (Phase II)

**What CD principles will be engaged?** Collaborative Approach, Partnership and Shared Interest, Focus on Community Assets, some Volunteerism, Government Support, and Common Vision

## Funding support for teaching Gaelic language

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**Who participated?** Fearchar MacReachdain, Bearnaidh Siosalach, Mag Lowe, and Josie England

**What are the main outcomes?** We all agreed:  
 The need for financial support.  
 There is a shortage of Gaelic teachers in Nova Scotia.  
 There is a demand by children and parents for Gaelic instruction.

**Next Steps:** Approach Minister of Education, Minister of Tourism, Culture and Heritage, and members of Provincial Opposition for support by September 1, 2009.

**What CD principles will be engaged?** Government Support, Collaborative Approach, Social Inclusion, and Common Vision

# 6 Reflection & commitment

Project or Initiative / Initiator	Next steps	Support	How you will know you're successful	With whom will you keep in touch?
<p>My working with community groups to assist in further dissemination of Nova Scotian Gaelic Expression via teaching, supporting, and providing Gàidhlig aig Bail methodologies. /Lewis MacKinnon</p>	<p>Assist in materials development and support ongoing programs that reinforce above.</p>	<p>Partnership, planning, and utilizing local expertise.</p>	<p>When a curriculum has been developed and made available to Gaelic audience in province.</p>	<p>All stakeholders present at workshop</p>
<p>Collaboration, support initiatives. /Frances MacEachen</p>	<p>Send material to Mary Jane re: Gaelic teaching. Help communities organize ceilidh house meeting.</p>	<p>Expertise in language teaching and methodology development. Enthusiasm, optimism and commitment from community.</p>	<p>There are more ceilidh house meetings (collaboration). We are creating more learning materials and opportunities that are Nova Scotia-based.</p>	<p>Everyone at the meeting or who is interested. Email, phone, personal</p>
<p>Continue to try to learn the language. Volunteer to help preserve and promote Gaelic.  Help to promote the need for a Gaelic office in Cape Breton. /Fred McCracken</p>	<p>Form a committee to lobby government for financial support for educating teachers in the Gaelic language.</p>	<p>Advice from the Office for Gaelic Affairs.</p>	<p>When it will be commonplace to have Gaelic language taught in schools that request it.</p>	<p>Minister of Education</p>

<b>Project or Initiative / Initiator</b>	<b>Next steps</b>	<b>Support</b>	<b>How you will know you're successful</b>	<b>With whom will you keep in touch?</b>
I will increase my knowledge of the Gaelic language. /Shauna Walters	Complete the T.I.P. program I am currently in; planning for one-on-one instruction in the spring; planning to attend three-week immersion during the summer.	Support from Gaelic speakers is needed. Financial support may be needed for the immersion program.	I will be able to carry out basic conversation in Gaelic language. I see this overall process as a life-long experience.	Mary Jane Lamond— telephone, email, and in person
Continue to promote and coordinate people to produce a Gaelic culture TV series for Eastlink TV (volunteer). /Susan MacKinnon	Make a TV project email group in my address book.  Book time for Ken Nilson to interview Gaelic speaker.  Video tape Greetings in Gaelic for their current Magazine show.	Volunteers to do camera work, TIP segments (taped), act on camera (interviews, teaching people history, etc.), and Gaelic subtitles/ caption work.	A six-week segment will be successful and six more will be ready to go (other channels will copy us).	Anyone keen on this project will be put on my email address "TV project" folder. I will be in touch with Eastlink people in Antigonish, Sydney, and PEI.
I will be an active member of our Community Development idea, "Gàidhlig aig Baile". /Meaghan O'Handley	Attend this first meeting in January 2009. Try and think of ideas of subject matter that can be discussed.	Native Gàidhlig speakers to aid with obtaining Natural ways of speaking. Money from (?) to aid with collections.	When I have evidence in a booklet form of how I can better teach my students Gaidhlig in a way that better enables them to learn.	Mary Jane, Frances, and Rodney. Email.

Project or Initiative / Initiator	Next steps	Support	How you will know you're successful	With whom will you keep in touch?
<p>Collaborate with other individuals and organizations to advance Gaelic language and culture. Continue to advocate for Gaelic language development and promotion.</p> <p>Learn more Gaelic; acquire language skills for myself. /Rodney Chaisson</p>	<p>Take more Gaelic courses—use more resources/ learning material. Through professional and volunteer time, continue to support Gaelic initiatives.</p>	<p>Access to learning resources and opportunities.</p>	<p>Able to use and speak more Gaelic and being part of completed or on-going projects and initiatives.</p>	
<p>Advocacy and publishing as well as promoting collaboration with minority groups. /Caroline Cameron</p>	<p>Bring collaboration issue to council as member.</p>	<p>On-going discussions as personal support.</p>	<p>Meetings and discussions with minority groups taking place.</p>	
<p>I am working on film projects, the Gaelic Film Festival. I learned several key development concepts that will help me integrate my projects with the larger Gaelic community. /Nona MacDermid</p>	<p>Get Board for Gaelic Film Festival by January 2009 to plan 2009 Gaelic Film Fest</p> <p>Do 3-4 community presentations to Gaelic groups outside the North Shore.</p>	<p>Defined protocol and commitment from the Office of Gaelic Affairs (OGA) regarding participation in Film Fest.</p> <p>Small amount of administrative resources to plan meetings.</p>	<p>If I have representatives from at least four counties in Nova Scotia for 2009 Film Festival.</p>	<p>OGA—Planning updates—monthly Gaelic Council</p>
<p>Continue to work in the direction I have been, drawing in all the resources available. /Debbi Sobey</p>	<p>Meet with like-minded people and bring this concept up at Comhairle na Gàidhlig</p>	<p>People, people, people – the work is much easier with human resources to define other resources needed.</p>	<p>When a Taigh Ceilidh is set in place and secure financially.</p>	<p>Comhairle na Gàidhlig at meetings and E/M</p>
<p>Concentrate on the eleven principles as a basis for further activity.</p>	<p>Introduce others, in, say, volunteer groups, "to the process."</p>	<p>Ability to introduce new concepts without alienating others.</p>	<p>Community growth, new vibrancy and enhanced sense of satisfaction in individuals.</p>	<p>Don't know yet.</p>

<b>Project or Initiative / Initiator</b>	<b>Next steps</b>	<b>Support</b>	<b>How you will know you're successful</b>	<b>With whom will you keep in touch?</b>
Discuss it with fellow members of Comhairle Na Gàidhlig (the Gaelic Council of Nova Scotia) at our next meeting on November 30 <sup>th</sup> (next step). / Catriona Niclomant Parsons, President of Gaelic Council	Formation of relevant committee with passionate members!	All kinds: manpower, financial, tutors, café operator, etc.	When the "Taigh-Chéilidh" is up and running! (within two years from start)	Gaelic Council of Nova Scotia Board – and other interested parties.
Bring these principles and strategies to my Board and future projects. / Sé Nic A'Mhaoilein (Shay MacMullin)	Implement strategy to build Taigh Chéilidh.  Visionary meeting and committee formation	Manpower, commitment, experience, community input, and financial/ in-kind support.	Taigh Chéilidh opens and model for future centres created.	Gaelic council members, any interested parties. Emails, press release.
Initiating project that develops the community affective base. / Jim Watson	Develop the concept of Gaelic Folklife Schools.	Technical, cultural, linguistic, and financial	Oral transmission of NS cultural representations.	Highland Village, St. F.X., the appropriate expertise
I hope to establish a Craileagan in Antigonish County. / C. Mac Dougall	I am raising money for this project.	I need more than just one instructor and cheap third-party insurance.	When the first class begins.	I will keep in touch with Clan MacDougall by email!
I will work towards bringing together the people and information necessary to begin work on a Nova Scotia-based Gaelic curriculum. / Mary Jane Lamond	I will become better informed about what materials are available on this already and make an invitation to people to form a think-tank on the subject.	Help with gathering the materials and forming the invitation.	If interested people come together and are inspired to move forward to develop this curriculum.	Frances MacEachen, email.

<b>Project or Initiative / Initiator</b>	<b>Next steps</b>	<b>Support</b>	<b>How you will know you're successful</b>	<b>With whom will you keep in touch?</b>
Send letter to government folks re: financial support for training Gaelic teachers. /Josie England	Collaborate with other team members to finalize letter.	Voices of the three other team members.	If we receive funding by way of scholarship/ bursary or other to train Gaelic teachers for NS.	With the Ministers of Education, and Tourism, Culture, Heritage, by letter and email.
Continue to work on my own language development. Continue to be involved in the Gaelic Folklife School idea by creating awareness about the Gaelstream resource. /Susan Cameron	Continued study, class work, listening and TIP Gaelic classes. Work on further developing the Gaelstream platform to make it more useful and user-friendly. Participate in the Eastlink Project.	Support from the teacher of Gaelic and my employer to continue to work on Gaelstream.	When my language has developed to the point of conversational fluency, so that I feel that I have no major obstacles in my full participation in the culture.	All members of the Gaelic community who may be very helpful. Easy to do via the groups I am already involved with.

# 7 Closing circle

## What do you take away from today?

- ✎ I enjoyed being here, meeting people, glad to see passion.
- ✎ I enjoyed the day, great to see everyone and the projects.
- ✎ This has been an opportunity to promote my pet project, regarding Gaelic language television.
- ✎ I've come away with some inspiration and enthusiasm to work on my project.
- ✎ I feel encouraged. These conversations are important. Thanks to the people who got us here today; let's have another one within a year.
- ✎ Thanks, Frances, for helping us all to participate – infectious passion has great dividends.
- ✎ I enjoyed the day – surprising that many of the projects had objectives and ideals.
- ✎ Great to have these kinds of discussions. Thanks to Alan, Ross and Bob for bringing this day together. With regard to the Office of Gaelic Affairs, we (Lewis is speaking) can first attend to how important curriculum development is. I abandoned the “Gaelic for Dummies” project group; we have a culture that ties back into the language.
- ✎ I enjoyed storytelling and chance to colour and draw.
- ✎ Thanks, Frances, for inviting me – I'm drawn to learning the language. Gaelic people are kind and good-hearted. I ask that Gaelic speakers be patient with the non-Gaelic speakers.
- ✎ I'm happy to discover my name in Gaelic. My connection is now more personal because the survival of my own native language (in Liberia) is challenged.
- ✎ I'm thrilled to be here. The library will continue to disseminate publications and event notices.
- ✎ You know I'm the old gray mare – I've come to the well to drink the passion and friendship of all of you.
- ✎ Today reiterated that I have a lot of friends watching my back as I go out to teach Gaelic.
- ✎ It's been a great day – a learning experience. I'm anxious to see how to adapt this workshop to a more focused audience. Gaelic culture is always close to me.

- ✧ I have a warm feeling of being welcomed.
- ✧ Thanks Alan, Bob and Ross and NSED for great facilitation. I'd like to explore ways to improve on the Ceilidh House meeting, with concrete ideas coming out of it.
- ✧ I enjoyed this also – the complexity. I hope to attend some other time.
- ✧ We should have had more singing...(laughter)
- ✧ Thank you very much. I enjoyed hearing from others who shared what was important.
- ✧ I'm encouraged to see the spirit of Che Guevara is still alive in these discussions.
- ✧ I'm really pleased with the day in terms of meeting people I've heard about. Also, the breadth of ideas to tackle – talked a little about structure. We did do a Gaelic film festival that was exclusively Gaelic. I'd like to expand getting people involved in that; perhaps do a survey. Please forward e-mail addresses to help me send out the survey.
- ✧ Ditto to all you've said. I've gained a deeper respect for mentors of Gaelic and deeper respect for the magic of the process.
- ✧ I enjoyed getting together with so many people I've known over the years and look forward to getting some of these projects completed.
- ✧ I came today not knowing what to expect. I am impressed how everything came together in the afternoon, with a practical focus. I'm also heartened to see community development here. That was lost after the '40s and '50s. It needs to be brought down to the community level even more. This workshop has galvanized us.
- ✧ I really enjoyed being here today. My people settled here in 1805. I get a warm feeling.
- ✧ I would like to say I really enjoyed this day, as well. The communication, do something, change chairs, the presentations – were done very well.
- ✧ There's a good dialogue started here. People are beginning to understand how complex this issue is. As forums such as this continue, what people say will be refined, and policies that guide them put in place and people can start to move ahead with the issue.
- ✧ I'm thankful to be part of this work today. I'm impressed that all these projects are possible.
- ✧ I really appreciated the chance to network, meet great people advocating for the Gaelic language.
- ✧ And a big thanks to Frances for bringing this all together.



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