



Aighneacht

d'Údarás Craolacháin na hÉireann

dá

Ráiteas Straitéise 2021-2023

ó

Chonradh na Gaeilge

10 Samhain 2020

CÚLRA

Is é Conradh na Gaeilge fóram daonlathach phobal na Gaeilge agus saothraíonn an eagraíocht ar son na teanga ar fud na hÉireann uile agus timpeall na cruinne.

Is í príomhaidhm na heagraíochta an Ghaeilge a athréimniú mar ghnáth-theanga na hÉireann. Ó bunaíodh é ar 31 Iúil 1893 tá baill an Chonartha gníomhach ag cur chun cinn na Gaeilge i ngach gné de shaol na tíre, ó chúrsaí dlí agus oideachais go forbairt meán cumarsáide agus seirbhísí Gaeilge.

Tá Conradh na Gaeilge roghnaithe ag Foras na Gaeilge, an foras uile oileánda ag feidhmiú ar son an dá Rialtas thuaidh agus theas leis an nGaeilge a chur chun cinn, mar cheann de na sé cheanneagraíocht atá maoinithe acu leis an nGaeilge a fhorbairt ar oileán na hÉireann. Go príomha, tá Conradh na Gaeilge roghnaithe le tabhairt faoi chosaint teanga, ionadaíocht agus ardú feasachta ar an Ghaeilge.

Tá 180 craobh agus iomaí ball aonair ag Conradh na Gaeilge, agus bíonn baill uile an Chonartha ag saothrú go dian díograiseach chun úsáid na Gaeilge a chur chun cinn ina gceantair féin. Tá breis eolais faoi obair an Chonartha le fáil ag www.cnag.ie.

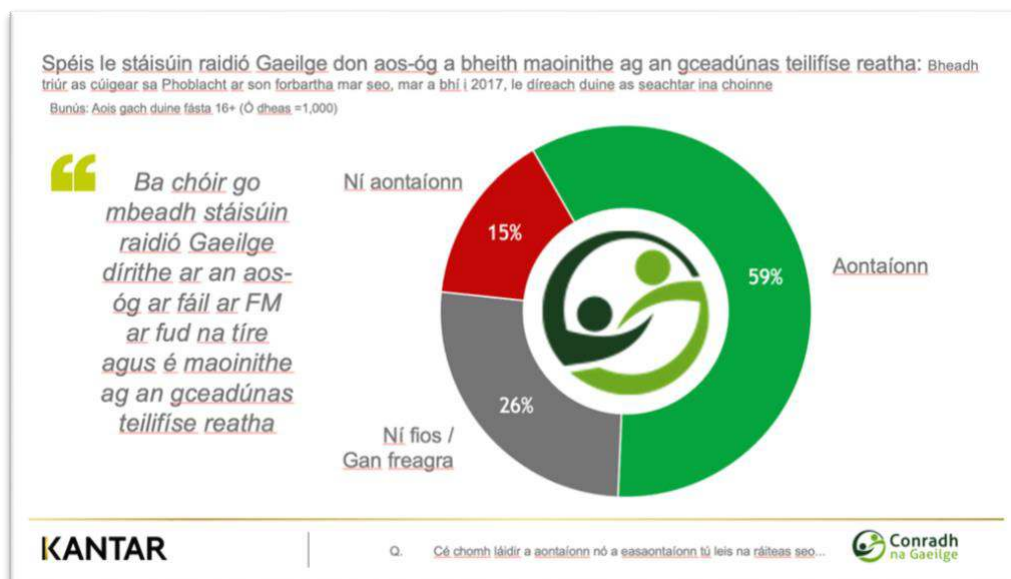
INTREOIR

Cuireann Conradh na Gaeilge fáilte roimh an deis seo aighneacht a chur chuig Údarás Craolacháin na hÉireann dá Ráiteas Straitéise 2021-2023.

Creideann an Conradh go bhfuil sé ríthábhachtach go mbeidh an Ghaeilge aitheanta go láidir sa ráiteas straitéise.

COMHTHÉACS

Leagtar amach an fhís mar: *Tírdhreach na meán in Éirinn ina léirítear agus lena múnlaítear an cineál daoine atá ionainn.* Caithfear a chinntiú go bhfuil an Ghaeilge mar chuid den tírdharc sin. Tá imeallú á dhéanamh ar an nGaeilge sna meáin le fada an lá, m.sh. cé mhéad cláracha Gaeilge a bhí ar Virgin Media riamh? Tá gá le tuilleadh cláracha raidió agus teilifíse as Gaeilge ar gach ardán. Tá géarghá le stáisiún raidió lánaimseartha trí Ghaeilge don aos óg chomh maith, rud atá tacaíocht ann sa phobal lena haghaidh chomh maith.



Tá géarghá an Ghaeilge a normalú sna meáin in Éirinn. Is í an Ghaeilge teanga naisiúnta na tíre, agus ba chóir go mbeadh sí in úsáid go cothrom sna meáin in Éirinn. Creideann muid go bhfuil dualgas ar UCÉ an teanga a chur chun cinn níos mó agus ról a imirt len í a normalú i sochaí na tíre.

MOLTAÍ

Moladh don Mhisean:	Molann Conradh na Gaeilge go mbeidh an eilimint breise seo curtha le Misean UCÉ: <i>'Soláthar sásúil agus cuimsiú den Ghaeilge i meáin na hÉireann'</i>
Moladh do Théama 1: An Éagsúlacht agus an Iolarthdacht a Chur chun Cinn:	Níl toradh luaite le cuspóir straitéiseach uimhir a 4 'Cláir ardchaighdeáin sa Ghaeilge a chothú agus a chur chun cinn'. Molann an Conradh go gcuirfear an toradh seo a leanas san áireamh: <i>'Tá cláir ardchaighdeáin Ghaeilge le cloisteáil agus le feiceáil ar iliomad meáin ag príomh-ama éisteachta agus féachana, le stáisiún raidió FM lánaimseartha don aos óg san áireamh'</i>
Moladh do Théama 3: Ceannaireacht le linn Athrú	Molann an Conradh an cheathrú cuspóir straitéiseach a chur san áireamh: <i>'Cosaint agus cothú a chinntiú don Ghaeilge ar mheáin uile na hÉireann le linn Athrú'</i> Agus molann muid an toradh seo a leanas: <i>'Tá an Ghaeilge fite fuaite sa Choimisiún Meáin nua'''</i>

AGUSÍNÍ

Seo eolas breise gur chóir a chur san áireamh sa phlé ar fhorbairt na ráitíse straitéise nua:

A. Cuid de mholtaí ó Chomhchoiste na Gaeilge, na Gaeltachta agus na nOileán:

TUARASCÁIL AR NA DÚSHLÁIN A BHAINNEAN LE CRAOLTÓIREACHT NA GAEILGE - BEALTAINE 2019

1. Go dtreiseofaí le práinn na míreanna faoin nGaeilge san Acht Craolacháin 2009 chun cur ar chumas Údarás Craolacháin na hÉireann / Broadcasting Authority of Ireland (ÚCÉ / BAI) polasaithe Gaeilge gníomhacha a fhorbairt i bpáirt le craoltóirí an Stáit.
2. Go n-aithneofaí 'Craoltóireacht na Gaeilge' mar phríomhdhualgais in aon sainmhíniú nua de 'craoltóireacht sheirbhísí poiblí' in aon reachtaíocht chumarsáide leasaithe nó nuadréachtaithe.
3. Go ndéanfadh Údarás Craolacháin na hÉireann / Broadcasting Authority of Ireland (ÚCÉ / BAI) polasaithe Gaeilge gníomhacha a fhorbairt i bpáirt leis na stáisiúin raidió thráchtála sa chaoi is go gcothófaí tuiscint sna stáisiúin sin ar riachtanais éisteachta na n-éisteoirí le Gaeilge, agus an soláthar ar chóir a chuir ar fáil dóibh. Bíodh an soláthar Gaeilge seo á chur san áireamh ag UCÉ / BAI in aon athbhreithniú / mhonatóireacht a dhéanfar ar na stáisiúin.
4. Go mbunódh Údarás Craolacháin na hÉireann / Broadcasting Authority of Ireland (ÚCÉ / BAI) Coiste Comhairleach Gaeilge agus go n-athfhostófaí Oifigeach Forbartha Gaeilge.

B. Minority Languages in Media Communication: Fernando Ramallo 2017

The interest of sociolinguists in media communication can be explained by multiple reasons, such as (i) the relevance of the media in the processes of social change and development; (ii) the variety of discursive genres; and (iii) their role as agents in language policy and linguistic normalization. The media select the events they portray and design communicative strategies

to change or uphold power structures. The media play a crucial role in the management of multilingualism, especially in contexts of language minorization, where they are a relevant agent in the production and/or reproduction of the *statu quo*, attitudes and ideologies (cf. KellyHolmes 2012; Kelly-Holmes/Milani 2013). If we look at majority language media, the usual practice is to treat linguistic minorities like any other minority: rendering them invisible and marginal. In cases where they get some visibility, the image portrayed is often stereotypical (cf. Alia/Bull 2005). The media have undoubtedly influenced linguistic minorities. This influence is conceived from two opposing views. On the one hand, it is seen as a positive phenomenon, since it can present an opportunity for multilingualism in general and for minority languages in particular; on the other hand, it is considered as negative because it can be a threat to minority languages (cf. Cormack 2007).

Therefore, it is evident that many minority language communities have been able to create their own communicative space using their own languages as an opportunity to promote language maintenance, linguistic diversity and multilingualism (cf. KellyHolmes/Moriarty/Pietikäinen 2009 for a comparative review of Basque, Irish and Sami). Unlike public and private minority language media sources, the existence of media produced and consumed by language minorities from the community approach means that there is a responsible initiative that empowers the local community. This is accomplished through non-profit practices that demonstrate a full awareness of the right of a community to be informed in its own language, beginning with its cultural constructs. In this way, the media contribute to promoting the critical plurality and diversity necessary to move toward a mature democracy that works toward ending social inequality (cf. Curran 2011; AMARC 2014; Lema Blanco/Meda González 2016).

Minority media have helped to alter the sociolinguistic order in several ways, encouraging the social prestige of minority languages through the creation of a market directly conceived from the interests of these linguistic minorities and linked to them. Media also stimulates the formal and functional visibility of minority languages. Moreover, the steady presence of a minority language in the media, particularly with audiovisual production, can contribute to the social cohesion of a given community. Finally, the high differential value of media in a minority language should not be overlooked. It can become an incentive for gaining space within a very ethnolinguistically-identified population (cf. Ramallo/Rei-Doval 1997; Vincze/Moring 2013). This is why the domination of the media within the processes of subjectification, the construction of social imaginaries and the movement by the elite toward “naturalizing” the dominant ideological structure presents a serious challenge to *Minority Languages in Media Communication* 455 democracy (not to be understood as participatory democracy, which, undoubtedly, this way of understanding the media helps to strengthen, but rather, direct democracy). We must bear in mind that information and opinion are produced in order to satisfy a market which has been created, targeted and ruled by the interests these same social majority groups mobilize, marginalizing minorities due to their lack of cost-effectiveness.

According to Cormack (2007, 56): “the more limited audiences of many minority language communities are likely to be seen as uneconomic”, and this is also happening in the public media. The dominance of the economic value of the media as a requirement for its existence is an affront to democracy. As a result of their marginalization in the media, many minority languages constitute one of the sectors that are most affected by this democratic deficiency (cf. Salawu/Chibita 2016 for a detailed approach to the African case).

Furthermore, language quality is a key aspect in the production of media communication in minority languages. Given the relevance the media have in creating models (including language models), media professionals need to be proficient in speaking and writing in the minority languages. This is essential for every communications professional, but it should be even more important with minority languages in order to contribute to strengthening the prestige of the language and to avoid trivialization and discredit. In many situations of language shift, language minority communities have been able to produce media in their own languages, helping to alter the sociolinguistic order in several ways. In general terms, the fact that a language minority has media is an indicator of its vitality, although that is not necessarily a guarantee for long-term vitality. Cormack (2013, 256) shows some assumptions about how the media can help minority languages: the media give status, they can link and unify different segments of the language community, they can provide a context for economic development, etc.

In the language reversal model proposed by Fishman (1991), of the factors affecting the future of minority language groups, the presence of minority languages in the media is seen as a secondary objective, and is of less importance than the revival of the language in the family and community. In his revision of the model ten years later, Fishman even noted that “the media can interfere with intergenerational Xish mothertongue transmission more easily and more frequently than they can reinforce it, if only because there are ever so much more Yish media than Xish media” (Fishman 2001, 473).

It is undeniable that the field of mediated communication is nowadays a key element for the production and reproduction of minority languages. In this sense, Cormack (2004, 2) counteracts some of Fishman’s arguments and identifies four elements that highlight the importance of minority language media. These are: 1. The electronic media can have an important symbolic role for language communities. 2. The media can provide a real economic boost, including attractive career prospects for young people who want to work in the minority language. 3. The media are important in developing a public sphere within a language community. 4. The media are also important in relation to how the community is represented both within itself and to outsiders.