Gaeilge ar Líne

A TV Documentary about the benefits of social media for the promotion and revival of the Irish language.

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A dissertation by practice submitted in partial fulfilment of the requirements for MA in Television and Radio Journalism.

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August 2017

Author's Declaration

I hereby certify that this material, which I now submit for assessment on the programme of study leading to the award of the MA in Journalism & Media Communications, is my own; based on my personal study and/or research, and that I have acknowledged all material and sources used in its preparation. I also certify that I have not copied in part or whole or otherwise plagiarised the work of anyone else, including other students.

Signed: _____

Dated: _____

Gaeilge ar Líne

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ACKNOWLEDGEMENTS

Summary

I intend to test the perception that social media is a valuable means through which the Irish language can be re-invigorated and made relevant to the 21st century.

Through the examination of various social media platforms, I intend to examine how individuals use such technological tools to revive the language and to assess the benefits of social media for promoting the more widespread use of Irish in daily life.

By making the accompanying documentary bilingual, I can access a much wider audience through the use of sub-titles during the in-depth interviews of Irish speakers who use social media platforms daily with the intention of promoting the language.

To date, there has been no in-depth analysis of the impact of social media on the development of the Irish language which prompted my personal interest in this project and encouraged me to examine if social media is being successful in making Irish "cool " and trendy.

Gaeilge ar line

-Aithním go bhfuil mo shaol ar fad lonnaithe agus bunaithe sa teanga, sa chultúr agus cinnte sa chraic. – Micheál Ó Ciaraidh (2017)

-Living a bilingual life in Ireland, is a fascinating experience; identifying with a minority group makes you feel part of something, and offers a nuanced perspective on what's going on in the world. At times, however, it can mean marginalization from mainstream discourse and even a sense of detachment. – Siún Ní Dhúinn (2016)

-My loyalty to Irish language media has not let me down as the opportunities are never-ending. I am always looking for new opportunities and my presence on social media through the medium of Irish has given me opportunities to appear on the likes of 'Róisín' and '7 Lá' on TG4, to be a vlogger on a BBC Irish language YouTube channel, as well as run the TG4 Snapchat account. – Caoimhe Ní Chathail (2017)

- It is always said that the life of a language is in its speaking. If there is no career or social reason, then there is no reason other than some kind of cultural ceremony. As the community is spread wider apart, social motivations disappear. If you are not inclined to work in the Irish-language sector, what is left? But the internet is changing all that. – Osgur O Ciaradh (2017)

- ## **Chapter One: Introduction:**

This Dissertation by practice is a filmed, participatory documentary called "Gaeilge ar Líne". It tells the story of a journey around the country to meet ambassadors of the Irish language online, who use social media to promote the language. They speak about how they have made the language accessible to a wider audience using these platforms.

The ambassadors are: Caoimhe Ní Chathail, a Snapchatter and journalist from Meon Eile, Micheál Ó Ciaraidh, Cúla4 presenter and Instagrammer, Siún Ní Dhúinn, blogger and Digital Coordinator of Irish in RTÉ and the creators of Pop Up Gaeltacht, Peadar O Caomhánaigh, Raidio na Life Broadcaster and Osgur Ó Ciardha, Manager of the Generator Hostel Dublin.

According to Fisher, "language is the ultimate measure of human society. More than any other of life's faculties, it is language that tells us who we are, what we mean and where we are going" (Fischer, 1999) This quote acts as a driving force for this documentary. Understanding what the language is and where it has come from is a vital part in interpreting why the participants of this film value the language and see it as an obligation to promote it online.

The Irish language has declined throughout history. It can be argued that it has no real value in society and is spoken only by a minority. However, this film demonstrates how the language is living on social media and how this is changing these negative perceptions. This is the leading argument of this dissertation.
The Irish language community can be regarded as being in a bubble. This is the biggest problem identified by the participants during the film. This film offers the solution, that social media can involve people outside of this Irish language community and make the language accessible to them. This is a relevant argument for this film as it aims to discuss how this issue is being tackled online and proves social media is the key to opening up the community.

The entire documentary was filmed using a Canon DSLR, an iPhone and a GoPro. This method of filming was chosen, as it is the same quality and style that can be seen on social media sites such as YouTube and Facebook.

According to Sheila Curran Bernard (2003) "a story is a narrative, or telling of an event or series of events crafted in a way to interest the audience." In regards to format, participatory documentaries add another element to the main topic of the story,. They engage the

audience with the journey of the presenter, and show their thoughts and opinions. Personal vlogs and motion graphics feature in this film before meeting each participant. This is done to interest the audience and link to the new-age style of the documentary.

The topic "Gaeilge ar Líne" or "Irish Online" was chosen because it is a revolution or movement that is occurring right under our noses, without many people even realising. One of the first pieces to address this movement was an article published by The Daily Edge (2016) called "How The Irish Language Lives on Snapchat." The idea for this film was sparked from this and many of the Snapchatters listed feature in the film.

This documentary focuses on, and is aimed at this generation of social media users, as they are active and understand the apps which the participants use to promote the language. In Ireland, 59% of the population are active social media users, meaning they use it on a daily basis. (Smart Insights, 2017) This proves that social media is a very powerful platform to reach audiences. During the documentary Micheál describes this generation as "todchaí na teanga", which means "the future of the language". It is not only important for the audience to understand how Irish is being used online today, but also to consider its prospect for the future.

According to Forbes (2017) Snapchat is the most searched App on the iOS App Store. In an attempt to connect with and reach out to this younger generation, during the production of this film, I used Snapchat. Shots of this can be seen at the end of each interview, with a record of the progress made in gaining followers. This was done to entice the audience to the idea that the presenter and participants were promoting the language together online, via well known social media platforms.

As reported by Údarás na Gaeltachta (2017) , the Irish language is over 2,500 years old. However, over the last 100 years in particular, its place and status in society has been questioned by the general public. Chapter 2 of this dissertation will examine what the Irish language is and will look into its history. It will argue how and why the language has declined and where these negative attitudes discussed in the film have stemmed from. It is important to understand why the participants are so passionate about the revival of the language and also why it has been so difficult for them to do so in the past.

Social media, unlike the Irish language, is a relatively new concept, which has taken the world by storm. Chapter 2 also considers concept social media and answers the question "why is social media the key to promote the language?" It also examines articles and

documentaries that argue the theory regarding social media for the promotion of the Irish language and which inspired this film. Finally, the technical research required to produce a film is displayed and discussed in relation to the practical decisions made during the production process.

In Chapter 3, the practice, design and executive decisions regarding the production of the film will be discussed. This will also present research regarding documentary making and review post production outcomes.

Chapter 4 will reflect on the process of making this film. It will highlight strengths, weaknesses, progress and lessons learned for future productions. It will act as a discussion based on the final product and will also focus on decisions that can be made during future works.
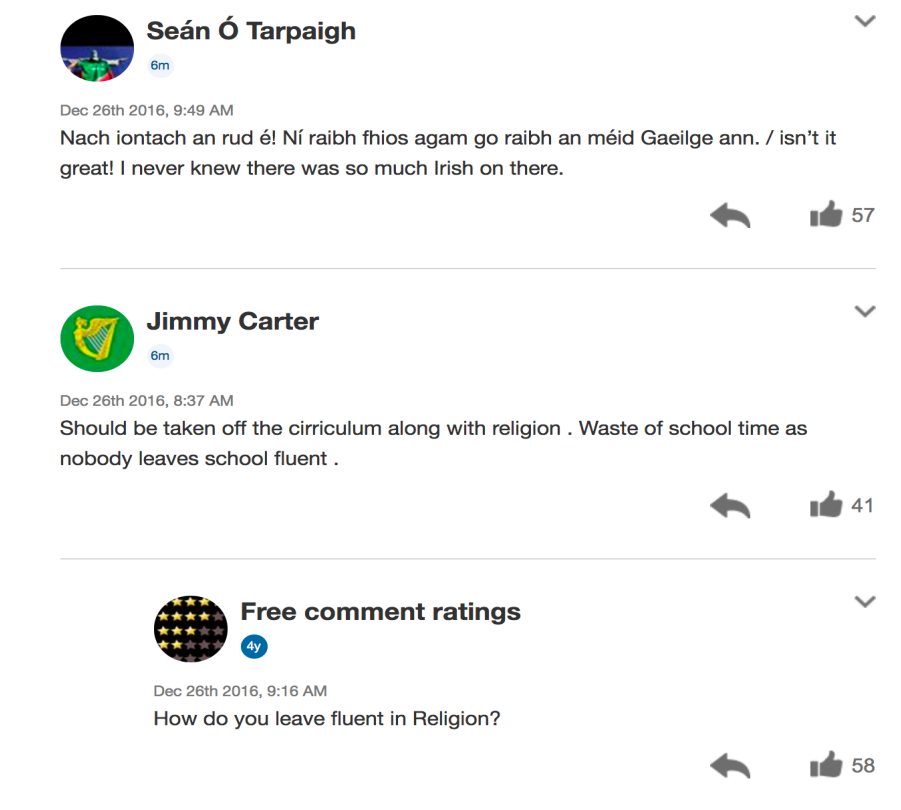
Finally, the conclusion will display how the research and final product confirm that social media is a powerful asset to revolutionise the Irish language. It will outline how this has been proved throughout the film and evaluate the film as a final product. Outcomes for the future of this film, where it may be seen and how it may appear online will also be discussed.

- ## **Chapter Two: Evidence of Research:**

Experts Consulted/ Evidence of the subject being covered previously online:

In 2016, The Daily Edge released an article called "How the Irish language lives on Snapchat: 5 Gaeilgeoirí leading the way" (Loftus, 2016) The article, which had a positive outlook on the language, had almost 20,000 views and made people aware of a social media movement occurring with regards to the promotion of the Irish language online. The five "Snapchatters" named in this article were Siún Ní Dhúinn, Ian Smith, Caoimhe Ní Chathail, Micheál Ó Ciaraidh and Irish bloggers, Gaeilge Le Glam. Each Snapchatter uses the app on a daily basis speaking, teaching and sharing the language with their followers. They all have one similar aim, to promote and to normalise the language. It was this article that sparked my interest in investigating the link between social media and the Irish language as the topic for this thesis.

Unsurprisingly, this article had mixed reviews:

Seán Ó Tarpaigh
6m

Dec 26th 2016, 9:49 AM
Nach iontach an rud é! Ní raibh fhios agam go raibh an méid Gaeilge ann. / isn't it great! I never knew there was so much Irish on there.

↩ 👍 57

Jimmy Carter
6m

Dec 26th 2016, 8:37 AM
Should be taken off the cirriculum along with religion . Waste of school time as nobody leaves school fluent .

↩ 👍 41

Free comment ratings
4y

Dec 26th 2016, 9:16 AM
How do you leave fluent in Religion?

↩ 👍 58

(Screenshot of comments from The Daily Edge, 2016)

From the first two comments on the article, both sides of the argument on whether the language has value or purpose are evident. This shows it is a controversial and widely discussed topic. Even the journalists on this website have a difference in opinion.

The Daily Edge stems from The Journal, which interestingly posted a negative article te previous year questioning the purpose of the language. (O'Keeffe, 2015) O'Keeffe remarks "...Surely Irish should be a living language. The question is do we care enough to keep it alive, though?" Judging by statistics, The Daily Edge article performed better, with 225 more shares and 1170 more views. This suggests a growing sense of promotion for the language online. It also suggests that there is a community who do "...care enough to keep it alive."

So who are these people? Where can they be found and how can we prove they exist?

Based on online research, there is a strong community of Irish language speakers on the social media app, Twitter. According to Kevin Scannell (Scannell, 2015) there were 37,000 conversations in the Irish language on the Twitter app in 2015.
The results and the top Irish language Twitter accounts are shown below:

(From @kscanne - Twitter 20/11/2015)

According to a website called indigenoustweets.com, there are 11,402 Twitter users who are actively tweeting in the Irish language.

The map below shows the areas where Irish is being tweeted:
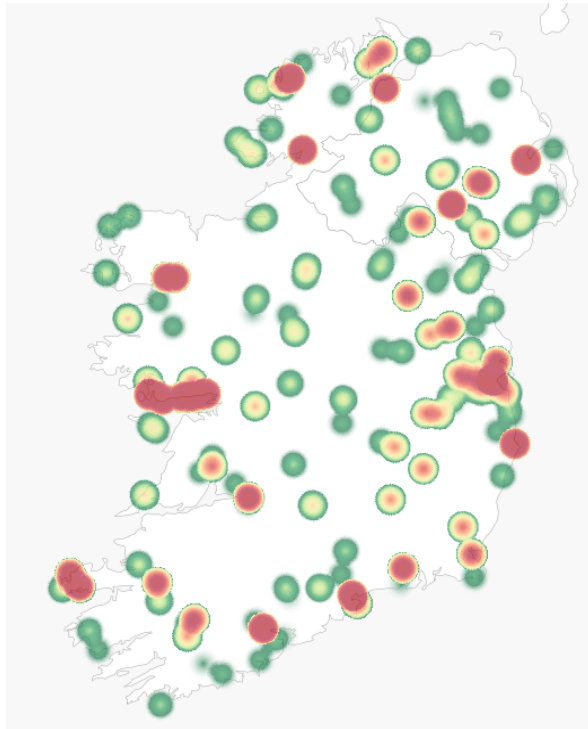
(From @kscanne - Twitter 19/01/2016)

There are also many Irish speakers on Facebook. Facebook have a full Unicode support which creates content in virtually any written language. The site is translated entirely by volunteers and a voting system applies to "vote down bad translations and vote up good ones (amazingly, it seems to work)" (Scannell, 2012)

Facebook has an advantage over Twitter for the promotion of the language as posts can exceed 140 characters. Though this can be seen as a positive platform for minority languages, users have found that "at the end of the day, neither Facebook nor Google really cares about minority languages, they want to make money." (scannell, 2012)

Facebook shows signs of a very present and active Irish language community. A Facebook group called "Gaeilge Amháin" seems to be the most popular page for Irish speakers to gather. It is a public Facebook Group page where members discuss everything from politics, to comedy to poetry and grammar queries. There are currently almost 9,000 members.

However, based on the name "Gaeilge Amháin" meaning "Irish Only", there doesn't seem to be much opportunity for Irish language learners, as posting in English is not accepted. This could be an example of the idea that the Irish language community are living in their own bubble.

The fact that these platforms exist for Irish speakers is a positive thing. However, it does appear to be difficult for someone who wants to learn the language to access it. Based on the above evidence it seems that the bubble which is discussed in the film does exist in some way, but that those promoting the language, like the participants for example, are using social media to reach past this bubble and connect with people who may not be fluent, but have an interest in hearing or learning the language. They hope to make Irish accessible to a wider audience using these social media platforms.

Relevant Programmes:

Some documentaries that stood out for being of a similar theme to the envisioned film were "An Féidir Linn?" (2013) and "Random Acts as Gaeilge". (2016) These documentaries explored the uses for, and the potential of the Irish language. The difference between these documentaries is that "An Feidir Linn?" is participatory and "Random Acts as Gaeilge" is an observational documentary. The participatory style of "An Féidir Linn?", is more suited to how the story will be told in "Gaeilge ar Líne".

During both documentaries, many characters were introduced and every opinion given was entirely different. This sparked a very interesting conversation. "An Féidir Linn" explores the fate of the language, yet there was no mention of the language online. This could suggest that even in 2013, the social revolution of promoting Irish online was not what it is now and that the online community has grown significantly in the last 4 years.

In terms of style, the documentary film "Catfish: The Movie" (2010) inspired some of the shots in this documentary. Catfish incorporates social media into how the movement of the story. There are also vlogs throughout which add to the new-age style of presenting that can be seen in "Gaeilge ar Líne". They also included shots of the social media sites such as Facebook to show how the story of the protagonist, Nev and his love interest Megan, developed. This influenced the intro of this documentary, where a shot of the Google homepage can be seen searching "Gaeilge ar Líne".

A podcast by Spark called "Language and Diversity in the Digital Age." (2017) sheds light on Pop Up Gaeltacht and its relevance in this social revolution. Pop Up Gaeltacht was set up by Peadar O Caoimhánaigh and Osgur O Ciardha in November 2016. The pair created the event to give Irish language speakers the chance to meet and share their passion for the language over a few pints. "Pop Up Gaeltacht is a social event for Irish speakers. We get together just to be together, and to speak Irish in places the language wouldn't normally be heard." (Harford, 2017)

Each month a different bar is chosen in the city and large crowds gather. The entire event is organised and promoted through social media, specifically a Facebook page, which is a very interesting and relevant topic in regards to the subject and message of this film. "The entire organisation is effectively a Facebook account, but yet we have managed to rally a couple of thousand of people onto the streets so far. We have managed to get people to have Pop Up Gaeltachts in 9 countries all over the world." (O Ciardha on Spark, 2017)

"I suppose all Irish people consider themselves Irish and they begrudge or they see in irish speakers a form of elitism or they see a form of appropriation. What the Pop Up Gaeltacht does is it disrupts that." (O Ciardha on Spark, 2017)

Pop Up Gaeltacht has demonstrated how social media can be a beneficial mechanism through which the Irish language can be made tangible in modern society.

A recent documentary called "Ó Líófa go Lá Dearg", released by NVTV (2017) provided information regarding the drive behind An Dream Dearg. This documentary was also filmed in Irish and included subtitles. "Gaeilge ar Líne" took inspiration from it and followed the style of subtitles used in this film.

An Dream Dearg, which means "The Red Movement", became active again recently (2016) in response to former DUP Minister for Communities, Paul Givan's decision to cut the Líofa Gaeltacht Bursary Scheme. This scheme was set up to enable those who might not have had the chance to learn Irish to attend a Gaeltacht course. It gives "100 people of various ages the opportunity to attend Irish language classes during the summer." (Líofa.eu 2017) An Dream Dearg was set up to oppose such decisions and bias in Northern Ireland against the Irish language.

During "Ó Líofa go Lá Dearg" Pádraig Ó Tiarnaigh claims that the ending of the Líofa bursary scheme was "a direct attack on the Irish language and on the young people involved."

"Anyone who believes in Rights, Respect and Recognition for all is An Dream Dearg. Join this open network of Irish language activists from all corners and backgrounds. Take part. Be #DeargLeFearg." - An Dream Dearg's Twitter

On Saturday 20th May there was a protest in favour of an Irish Language Act, statutory rights and recognition for the language, organised by An Dream Dearg in Belfast, Northern Ireland. During the march members of ADD encouraged participants to cover the event on social media. There were 12,000 people present at the march. Gaeilgeoirí from all over the country came up to support their Northern Irish speaking comrades.

An Dream Dearg have been visible and and active on Twitter using the hashtags #DeargLeFearg and #AchtAnois.They are also using platforms such as Snapchat to engage with their audience, introduce them to the idea of the need for rights based legislation for Irish and to connect with them.
As a result of being active and promoting the rights for the language online, An Dream Dearg won a Sockie, the social media awards in Ireland, for "Úsáid Ar Na Meáin Shóisialta" meaning use of social media.

During the documentary we can see Caoimhe tweeting and Snapchatting during the march in Belfast. In the interview she points out that this is essential to reach a larger audience and surpass the bubble that is "Pobal na Gaeilge".

In "Ó Líofa go Lá Dearg", Ciarán Mac Giolla Bhéin explains that as a result of promoting the movement of An Dream Dearg using social media, "...all the newspapers wanted a piece of this story, we were naturally very willing, because the more talk there is about it, the more people know about it, the more people we can influence, and the better chance we can achieve change." Though he referred to An Dream Dearg specifically, this can also apply to the language in general, and the key message that "Gaeilge ar Líne" hopes to share with its audience.

An Dream Dearg are a strong example of how Irish is being promoted online for a political movement and that they have proven how social media can re-invigorate the language.

Literature:

Before making a documentary, it is imperative to understand and to have researched the topics that will be discussed. This not only will allow for a greater understanding of the participants answers and information, but will also be beneficial when it comes to highlighting the important points to include in the final production.
The Irish Language:

"A people's language tells us what they were even better than their history" (Kavanagh, 1902)

Irish, also known as Gaeilge, is the national and first official language of Ireland. It was the predominant language spoken in the country up until its decline as a result of British rule and the great Famine in the 1800's. Today 1.76 million people in Ireland claim to be able to speak the language and 73,803 speak the language daily outside of the education system. (Census 2016) Irish is recognised as an official language of the European Union.

One of the key issues opposing the hypothesis of this dissertation, is that the language is seen in a negative light, as a dying language with no real value in modern day Ireland. Examining where these attitudes stem from and investigating evidence to suggest why this opinion exists should be considered.

The Irish language has been facing difficulties as early as the 14th century, when it was "...banned in the court system" and for commerce uses. (Carnie, 1995) Problems proceeded into the 16th Century when the Plantations began in Ireland. During this time, English became the dominant language in Ireland "...English policies actively promoted the adaptation of the English language in Ireland." (Darmody et. Al, 2015)

During the reign of the British in Ireland, "expressions of Irishness were aggressively subjugated by imperial power" (Ó Coileáin, 1988) The people of Ireland were stripped of their rights to speak the language, and it began to decline as a result. "It was a history of shame, of self-deprecation and of self-denial. (Mac Murchaidh, 2004) These events clarify when and why Irish lost its status as the predominant language of Ireland, and how negative perceptions began to form.

Negative connotations toward the language began to emerge and it was suddenly regarded as worthless and shameful. Speakers of the language were seen to be lower class as they were refused education under The Penal Laws. (1692) As a result, "...considerable numbers of the population switched from Irish to English in order to improve their position in Irish society and to gain access to education" (Hickey, 2008)

Gradually, English became the predominant language of Ireland and Irish became spoken by a minority. However, the language did not die out entirely. In fact, many efforts since that time have been made to ensure it remains a vital part of Irish culture.

Organisations such as the Society for the Preservation of the Irish language (1876) and Conradh na Gaeilge (1893) were established to "gain recognition for the language at every level of the education system." (Mac Gréil et. Al, 2009) Evidence of this movement and appeal for the revival of the language can be seen in the writings of Ireland's first president, Douglas Hyde:

"I appeal to everyone whatever his politics-for this is no political matter-to do his best to help the Irish race to develop in future upon Irish lines, even at the risk of encouraging national aspirations, because upon Irish lines alone can the Irish race once more become what it was of yore: one of the most artistic, literary, and charming peoples of Europe" (Hyde, 1892)

Little steps of improvement for the revival of the language could be seen during this time. However, in the late 19th century, citizens of Ireland began to recognise the importance of their heritage and efforts were made to revive and restore the cultural identity of Ireland. A main aspect of this movement was to introduce a renewed "...emphasis on the value of importance of the Irish language." (Ó Coileáin, 1988) The language had a strong link with the history and culture of Ireland, therefore this emphasis on the revival of the language was inevitable.

The Irish Free State, established in 1922, "...adopted the revival of Irish as an important national objective." (Mac Murchaidh, 2004) During that time, Irish was "...adopted as an official language along with English." (Darmody, 2015) The State had hopes for the language to return, and to be spoken across the country as it once was before the British invasion. They hoped to achieve this by teaching the language in schools and making it "compulsory for all state examinations." (Mac Murchaidh, 2004) However, this was never going to be an easy task.

Up until the 1960's the State continued to believe that language could be completely rectified, even though the results of the previous years had not given that impression. It seemed that outside of the classroom, there were no opportunities to speak the language. This film presents the idea that this concept has changed and the language is now accessible online.

It is clear that the language has had its struggles and that some people in Ireland will never speak it. This information is relevant to understanding why the Irish can be considered a controversial subject and why it is a valid argument. Much like the initiative to revive the language through education, this film delivers a new idea, that social media is an answer to this problem and it will rejuvenate the language to appeal to the modern audience.

Why Social Media?

So why is social media the key to the revitalisation of the Irish language?

Social media refers to "web-based software applications, the content generated by users of those applications, and the services that make both accessible to just about anyone with a web browser." (Waters, 2010) These platforms can be accessed using computers, smart phones, and tablets.

The aim of social media, or social networking sites, is to allow individuals to create an online profile, share connections and "enable users to articulate and make visible their social networks" (Boyd, 2007) Page profiles allow users to "type oneself into being" (Sundén, 2003) Most people use these profiles to connect with, and keep up to date with friends, or like the participants of "Gaeilge ar Líne", they use their profiles to share and promote a passion. What also makes these sites interesting is that they give users the chance to connect with others they might never have been able to meet offline, "This can result in connections between individuals that would not otherwise be made." (Haythornwaite, 2005) This is a concept which Caoimhe discusses in the film. She stresses how she hopes social media will allow her to connect with, and promote Irish to those outside of their community, "tá sé tábhachtach go mbeidh an Ghaeilge le feiceáil ag daoine lasmuigh den phobal."

Social Media has given rise to a new form of "fame" or internet fame. This refers to a person who has a large following on their social media platform. These figures give their audiences

a window into their life and interact with them on a daily basis. To analyse this concept and to see if it can have any real effect on how the Irish language can be promoted, the idea of putting myself on Snapchat emerged.

Social media is now more popular than ever before. In a study conducted by Pew Internet, it found that 73% of wired American teens use social networking sites. (Lenhart et. Al, 2010) This phenomenon now acts as many people's main form of communication.
Some of the most widely used social media platforms today include Facebook, Twitter, Youtube, Instagram, Snapchat and Whatsapp. According to DreamGrow, Facebook is the most popular social media application with 1.94 billion users monthly. (DreamGrow, 2017) The popular video uploading website, YouTube is second on this list with just over a billion monthly users.

These findings are a fundamental in understanding why Irish language ambassadors are taking to social media. It is where the people are. Siún points this out during her interview when she says "go to where the people are." The best way to modernize the language is to make it relevant to the target audience. Using and promoting Irish on social media is doing just this.

Social media platforms are used to share content, opinions, and ideas. However, Micheál highlighted that each platform is used in different ways. For example, Snapchat allows its users to send a 10-second video or picture to selected contacts. They can also choose to send this content to all of their contacts on the app in a section called "My Story". This will last for 24 hours. After that time the content shared is irretrievable. According to The Daily Edge, "84% of 15-24-year-olds have an account, with 66% using it daily." (Daily Edge, 2016)

Twitter differs hugely from Snapchat. It is a "…web-based messaging service that allows its users to share short text updates" about their thoughts, feelings or moments in their lives. (Waters, 2010) Unlike Snapchat, that has a 24-hour lifespan, content shared on Twitter remains forever. Most avid social media users tend to use a wide range of apps rather than just one. Micheál believes the best method for promoting the language is in the ways suited to each app. For example, posting pictures on Instagram and events such as music festivals on Snapchat.

Social media is now more accessible than ever, as people can download apps to their smartphones. It is now more unusual to come across someone who does not own a mobile

phone than someone that does, "…three-quarters (75%) of teens and 93% of adults ages 18-29 now have a cell phone." (Lenhart et. al, 2010) Social media apps on smart phones have given light to a new way of living, as users are constantly informed and are able to contact friends or family in a matter of seconds.

However, there are also some disadvantages. It is near impossible to go onto an app such as Facebook without being "bombarded with advertisements." Fuchs (2017) defines this problem as "…Consumer Culture" and suggests that "the world is turned into a huge shopping mall" (Fuchs, 2017) Instead of selling access to communication, social media sites sell advertisements. Facebook and Google are the world's largest advertising agencies that operate as commodification machines of data collection.

Another fear of social media is that users are also looking into a somewhat post-human world in which "…data do the work" (Chandler, 2015) Social media sites are mainly operated through algorithms. Algorithms manipulate data in different ways. An example of this could be a search on a social media website filtering and only showing a certain type of result. The data shown tends to be "inductive and atheoretical" (Fuchs 2017) and "…mines down from the mass of data to the individual case" (Chandler, 2015) This could be an obstacle in terms reaching the target audience, outside of the Irish language community.

Social media is a fundamental tool for the revival of the Irish language as it is the most popular form of communication at present, therefore it allows the Irish community to connect with a new, larger audience.

Technical Research:

A main form of research conducted for this film centred around developing a strong artistic identity as a producer, director and editor. According to Glynne (2012) "...the best ideas are always the simple ones." For this reason, it is important not to stray from the key message the documentary hopes to deliver to the audience, to prove that social media is a commodity for the revival of the Irish language.

According to Rabinger (1997) before shooting it is imperative to "...plan everything and make lists of everything you need to remember." This can apply to scripting and shot preparation, but also to the equipment necessary to bring to the interview. Questions for the participants

were written out clearly and rehearsed and a checklist of equipment was ticked off before each interview.

Rabinger (1997) also stresses the importance of the audience's "attitude" toward the film. Keeping this in mind will establish a style for how the film comes across and the message it sends to those that watch it. This is an important point to consider when constructing the storyline of the film.

It was essential for the edit of this film to be of a high standard so that it would catch the attention of the viewers and also resemble real online platforms. Glynne (2012) expresses that it is necessary to "...acquire some really decent skills if you are editing yourself." As suggested by Glynne (2012), Adobe Premiere Pro was used to edit this film.

During the edit, as suggested by Glynne (2012), rushes were saved in a separate folder. This acted as a track record of edits and displayed the executive decisions made regarding what to keep in and what to take out of the film during the post production process.

The first assembly edit was a key factor in analysing how the story was shaping and what significance the character's opinions had to the message of the film. According to Rabiger (1998) "the first assembly auditions the best material and becomes the launching pad for a denser and more complex film." It was vital to look over this edit a few times and to take notes on the points which stood out from the rest.

This film was set to follow a modern style and motion graphics were added to portray this. Glynne (2012), encourages to "...think about where in the film they will appear, what kind of animation, how long will it last." It was important to keep this in mind during the edit of this film. The function of these graphics was to make the audience feel as though they were actively participating in the film. The idea of inserting a moving computer mouse on screen during the film developed from this idea of participation.

Taking these steps into account will ensure the film meets the technical requirements at hand and will improve the film as a whole in terms of structure, content and quality.

- **Chapter Three: Constructing/Designing your Product:**

<u>Design</u>

This participatory documentary was designed to follow a contemporary, new-age style. It not only focuses on social media but also incorporates it into how the story is being told by using YouTube vlogs and Snapchat videos throughout. This method was chosen to also match the informal and colloquial tone of how the documentary is presented.

The documentary begins by setting a one month challenge, to meet four Irish language ambassadors across the country who use social media to promote the language, learn from them and to attempt to gain a following on Snapchat by promoting the language. This constructs the premise for the film and informs the audience of what to expect.

The film is constructed to shed a positive and new-fashioned light on the language, to prove it is a valuable and useful asset online. This is achieved by making the film visually colourful, energetic and fast-paced. Upbeat, bouncy music is used to match this style.

Incorporating the Irish language, which can be perceived as an old, dead language, into these modern technologies links to the powerful message of this film, that the language is alive and revolutionising online. It aims to shed light on a modern, new age of the Irish language. This was displayed through the use of the language in the vlogs. Creating and designing graphics such as the YouTube web page background and using motion graphics during shots of Snapchat following records, really added to this also. After the introduction, a graphic appears pressing a play button. This was done to make the viewer feel as though they are actively participating in the film as it is being played.

It is said that "...in documentaries we find stories or arguments, evocations or descriptions that let us see the world anew." (Nichols, B. 2002) Everything about the style and design of this film is modern, contemporary and abstract, which is not what people would usually link the Irish language to. It takes a step away from the conventional perceptions of the language e.g education, traditional music, calligraphy, and focuses on how the language appears online today, as a "cool", trendy and exciting concept.

This documentary is designed to appeal to those who have an interest in the language, so it is in Irish with subtitles provided. Subtitles can also be beneficial for those who wish to watch

the documentary without sound, for example watching on the bus home, as Micheál suggested.

Practical Construction:

The entire documentary was filmed on a Canon 700D, switching between 50mm and 18-200mm lenses, depending on the shot. A Culmainn tripod was used, which can also be taken apart and used as a monopod. A RODE Rycote video microphone rested on top of the camera during all shoots. Some shots were filmed using a GoPro HERO 4 and an iPhone 6.

As this documentary was participatory, assistance was required for filming purposes during the interviews. A colleague from my undergraduate degree called Mark agreed to help. This allowed me to be in shot when conducting interviews, which was necessary to tie in with the rest of the storyline.

To stress the power of this movement and revolution, scripting voice-overs was a crucial part in convincing the audience to agree with the argument. Voice overs were recorded using a Zoom H4N. The last sentence of the intro in the film is "...tá athbheochán don Ghaeilge ar líne" meaning there is a revival for the language online. The last line presented in the outro is "Tá an Ghaeilge beo ar Líne", meaning the language is alive online. This enforces for the audience, that based on the evidence they have seen in the film, there is a strong argument in favour of the Irish language on social media which has allowed for it to grow and to become a valuable part of modern society.

Practical decisions: Interviews

According to Glynne, (2012) when casting for your documentary, "...you need to ask yourself why you want them there what function they serve." Each participant was chosen based on their online activity. Caoimhe, Siún and Micheál were mentioned in the article by The Daily Edge (Loftus, 2016) "How the Irish language lives on Snapchat". This sparked interest in getting their opinions on how they promote the language individually.

Pop Up Gaeltacht has quickly become one of the most popular Irish language events across the globe and has done so through the use of social media. During the interview Peadar comments "...níl suíomh idirlíon againn, níl fiú vicipéid againn", meaning "we don't have a website, we don't even have a wikipedia." They describe being part of a social revolution as

they have promoted the event and language entirely using only social media. They were chosen for this reason.

Each person was contacted through a different social media application asking them to participate. Micheál was contacted on Facebook Messenger, Siún on Instagram, Caoimhe on Snapchat and Pop Up Gaeltacht on Twitter. This was done as this was the platform where they were most active online. This section, though it was filmed, did not make it into the film unfortunately, as it took up too much time.

It was essential to make sure to double-check date, time and location with the participants before the interview. Whenever possible, it is a good idea to arrive roughly an hour before guests to allow time to set up camera and shots correctly. Taking these steps will benefit greatly in post-production.

The footage for this documentary was taken in many different locations, both indoors and outdoors. The locations were: The Cathedral Quarter in Belfast, Belfast City, NUIG Galway, RTÉ and Kchido Mexico in Smithfield. Vlogs were filmed in my home. This added to the visual aesthetic of the story and also proved that Irish is being used by energetic, inspirational people in vibrant and colourful places all around the country. "The background for each of the interviews needs to be different. This gives your production visual variety". (Hart, C 1999) By varying locations, the viewers will remain interested and active in the storyline.

It was important to make every interview interesting and to catch the eye of the viewer. This was done by filming visuals to overlay during shots of the participants' answers. According to Hart to make an interview set up look appealing you must "move things about" (Hart, C 1999) This rang particularly true for the interview with Pop Up Gaeltacht as we had to move benches and props about to get the right angle for the shot.

The first interview of the documentary was with Micheál O Ciaraidh. The purpose of this interview was to get an insight into what social media actually is, why it's so important for the promotion of Irish and how each social media platform serves its own purpose.
The second interview was with Siún Ní Dhúinn in RTÉ. Siún's interview highlights the importance of knowing the audience and sending the correct message to them. This builds onto Micheál's point about using social media apps for different reasons. She then evaluates

my Snapchat story. This was a good way to tie in my progress on the app halfway through the documentary and to get a professional opinion that might also be useful to viewers. Caoimhe discussed why she feels it important to link the language and social media, to reach a larger audience and to impact change. Her interview addresses the argument that the Irish community is a bubble, and presents how she is using social media to break that barrier.

My final interview was with Pop Up Gaeltacht. We met in a Mexican restaurant called Kchmido. Since the creation of Pop Up Gaeltacht, Peadar and Osgur have become connoisseurs of trendy and hip places to be in Dublin. They selected this place as a result. There was lots of life and colour to the place, much like there is at the Pop Up Gaeltacht events. Peadar and Osgur made some very interesting points about the language and stressed how important social media has been for them to promote the language and in a physical space. They stress the importance of changing negative attitudes toward the language and that there are in fact hundreds of people attending Irish language events.

Each participant's interview is relevant to the argument of this dissertation, suggests there is value in the language and proves that social media is the key to changing the perception of Irish and opening up the community.

Post-Production:

According to Rabiger (1998) a "...film is really created in the editing process." Editing allows for the pieces of the story to come together and make sense of the overall message. It is crucial however, to ensure that irrelevant shots, even though they may have taken time and look well, must be cut out if they serve no purpose to the story. Watching over the film and comparing what is being said to the visuals at hand is one way of achieving this.

The topic "Gaeilge ar Líne", or "Irish Online" is discussed by all four participants. In post-production it was important to ensure every answer was different and developed a new idea from the last. This allows audience to learn something new from each interview. This was achieved by examining each interview thoroughly and highlighting the main points made in each.

Colour correction was also used in post-production. The saturation was slightly increased on most shots so that their colours would pop and follow suit to the style and palette envisioned.

It is important however to ensure the subject, or interviewee's skin tone remains natural. Vlog scenes were shot with colourful backgrounds also, so that they would contrast with the white border surrounding them in the film.

Choosing music for this film was an important aspect. It was important that the music resembled the modern vibe of the message being portrayed throughout the film. All of the songs were taken from the audio library on Youtube, therefore are royalty free. There was a wide variety of songs used in the film, this was done purposely to keep the attention of the audience and to break up sections of the film accordingly.

To give this film a modern twist, animated motion graphics can be seen throughout the film. These were made on Adobe After Effects. They were created taking inspiration from YouTube tutorial videos, but always had their own twist and colour scheme. The most used graphic was made to resemble the YouTube logo. It appears before each vlog to add to the online style of the vlogs. The colour scheme chosen was using different shades of green and white, as they are colours typically associated with the Irish language.

Ethical aspects and limitations:

In terms of an ethical perspective, the film shows bias toward the language. This decision was made to prove the argument of this dissertation. It confirms to those who don't believe in the prospect of Irish that social media has created a new sense of purpose and life for the language.

Participants of this film spoke freely and were not asked to answer in a certain way nor were their answers manipulated in post-production. The interview clips used stayed true to the essence of what they were trying to say.

In terms of limitations, a 15-minute documentary cannot be posted on social media sites such as Facebook and Instagram, as users would lose interest within the first few minutes. A solution would be to split each interview and post them individually in order to capture attention. In contrast, the film is actually too short to appear on broadcast television, with the standard programme time being 24 minutes. YouTube is the perfect site to post such content to, as users are more willing to spend time watching a video and this also allows the film to stay true to its target audience, social media users.

- **Chapter Four: Discussion**

<u>Production:</u>

In terms of production for this documentary, when it began, the idea of presenting and filming alone seemed impossible. It was a good decision to use an additional cameraman for help throughout this project as the documentary wouldn't have become what it is if working alone. Interview shots tied in well with the rest of the storyline as both presenter and interviewee are visible. Each participant was very knowledgeable on the subject and very comfortable in an interview set up.

The documentary was set out to be vibrant and colorful, thankfully each of these places met that requirement. However, the sound was weak in some locations. Busy, colourful places were often quite noisy. A solution to tackle this problem in future would be to double-check with the cameraman how the shot looks and sounds before jumping straight into an interview. Also, to have a checklist of everything that needs to be looked over before going ahead with the interview e.g. sound, lighting, camera angle.

An example of where this could have been improved is Caoimhe's interview. We met in The Cathedral Quarter, Belfast, which was great visually, but a generator in the background interfered with the sound quality. Also, we were sitting in front of a painted mural. The interview shot happened to have a painting of the back of a man wearing a Kippah in between myself and Caoimhe. This could have been avoided if the shot had been double checked before shooting.

During Siún's interview, there was a small monitor behind her head. You can see Mark's reflection in this monitor during the interview. The room also had an echo which interfered with sound quality.

The interview with Pop Up Gaeltacht was in a very busy restaurant. A microphone was placed on the table between both Peadar and Osgur, which worked quite well.

Finally, Micheál's interview in NUIG had some slight sound issues also. He had booked a room and it was quite echoed. This was the most difficult to correct in post-production.

As a fluent speaker, it was easy to interact with participants, and difficult to comprehend how the community is associated with being a closed off bubble. However, Mark had little to no Irish, so it was interesting to hear his perspective on how open or welcome the participants were with him.

Mark sent a few words on his experience:

"Initially I was a bit worried I would make it awkward because I speak essentially no Irish but thankfully I couldn't have been more wrong. Everyone we interviewed was so nice and took the time to talk to me and explain what was happening to make sure I was involved in discussions I loved filming with them and would do it again in a heartbeat."

Post Production:

Luckily, most visual issues could be resolved in post-production by colour correcting each shot, which added shadows to the shots and made the colours vibrant. Fixing the audio however, did prove to be more difficult as echoes can be hard to eliminate. In future, checking the sound on location will be an essential requirement before conducting interviews.

Editing at first was overwhelming, as there was a huge amount of content. It was quite a time consuming process to have to go through all of the clips. To make things easier, interviews and visuals matching the interviews, were edited one at a time. This was done to ensure that the best clips and content for each interview was on the timeline before piecing the rest together.

Many clips from the first assembly edit were taken out as the film was too long. It was essential to keep the film moving at a fast pace which only touched on valid points. Points discussing the history of the language were considered unnecessary in the final production as the focus of the film centred on this current, modern movement.

Because the documentary was in Irish, the first assembly edit was transcribed into English for my supervisors. This was extremely helpful as important points were easy to identify, highlight and to ensure there was no repetition in answers. This is definitely something to be considered for future projects, as it was really helpful.

Another difficulty faced during post production was adding subtitles to the film. The captions tool on Premiere Pro was used, however it became temperamental at times and the text would appear off screen. The very last shot was very tight and subtitles were cutting my chin and the application would not allow to move the text further down on screen. Subtitles were moved to the top of the screen for this reason, however they still looked out of place in shot. In future it will be noted to be mindful of tight shots if subtitles are being used.

Using After Effects proved difficult at times, as it is still a new concept for me, but the graphics came out well. Using animations really added to the visual style of the documentary. It is the little things like these graphics that really tie a film together and make it memorable.

Lessons Learned:

Before filming, it is essential to have a clear outline of the message of the film and what you hope to achieve during the film. Writing up a treatment and constructing a storyboard can help hugely with piecing the story together also. In terms of style and design, a visionary board can be beneficial also.

Independently making a documentary takes on huge responsibility and can sometimes be stressful. To reduce stress, it is vital to always be prepared for interviews and to have looked at camera settings, for example ISO, white balance, sound and exposure, before recording.

From a presenting perspective, it is essential to be sure of the questions you want to ask your guest and to make sure the question is relevant to the information you need, that way you will spend less time looking for relevant information during post production.

Editing a large project can take much more time than expected, especially with the addition of subtitles, graphics and photoshopping. It is always wise to allow for as much post production time as possible.

Casting call sheets, editing records and question templates should have been kept during production. This is something that will not be forgotten about in future.

<u>Final Thoughts:</u>

Producing this film allowed me to become a member of a new online community through my social media accounts. Snapchatting and recording my progress added to the storyline of the documentary and kept the audience interested to see how I had progressed each week. It gave them an incentive to keep watching.

An unexpected turn however, was the influx of messages during this process. I received messages from all kinds of people from fluent Irish speakers to those with cúpla focal or few words, and to those with virtually no Irish but an interest in hearing or learning the language. This proves further that social media has given the Irish language a chance to expand to audiences that would have never been deemed possible before.

- **Chapter Five: Conclusion**

The theory that social media is a valuable means through which the Irish language can be re-invigorated and made relevant to the 21st century has been proved in this film and dissertation. The participants' knowledgeable answers and the growing rate of my Snapchat account show that the language is able to reach an audience of a wide scale, and that the audience is responding when the message is sent correctly.

It is vital to use each social media site in different ways for two reasons. Firstly, Micheál points out that each platform serves their own purpose in terms of sending a message. For example, Instagram can be used for visual content such as pictures, Snapchat however can be used to cover an event and speak about a certain topic. Siún develops on this point and presents the second reason, that there are different audiences on each platform. To promote the language correctly and appeal to a wider audience, it is imperative to understand your audience and what they wish to hear.

Caoimhe presents evidence that the language already has status and power online as a result of the success of movements such as An Dream Dearg. She does argue the point however that the Irish language community can still appear to be in bubble. Social media however is aiding to the expansion of this community.

Finally, Pop Up Gaeltacht demonstrates the result and effect the language has had online to this point. Peadar and Osgur say that social media has promoted their event worldwide and has influenced the Irish language community to be seen and heard. By doing this, negative attitudes which believe no one speaks the language are being proved wrong, and therefore are changing.

The documentary turned out very strong. The points made by the participants add to the development of the message and the vlogs and Snapchats keep the story moving along at a fast pace. It presents the Irish language in a modern light through the use of vlogs, music, graphics and thought-provoking interviews.

The vlogs and Snapchats tie in with the concept of the film and remind the viewers how people like Micheál, Siún, Caoimhe and Pop Up Gaeltacht are communicating with their followers on a daily basis. It also demonstrates how simplistic and informal it can be to promote and develop a language, thanks to new technologies and social media platforms.

The main argument of the film is that the Irish language is not an old, worthless language but that it is in fact thriving as a result of its promotion on social media platforms. It is now possible to login online to learn a cúpla focal, a few words, as you please. As a result of this, a social revolution is occurring whereby the image of the Irish community as a bubble is breaking down and the language is becoming accessible and widely used. However, there is certainly some way to go for this community and movement.

Reaching 347 Snapchat followers shows that there is an interest in the language, but that it also remains as quite a small community. This proves that the revolution is still in its early days and that much work needs to be done for it to reach the masses. When this is done negative attitudes toward the language will diminish and the community will grow as a result.

All participants stressed that a negative attitude does still exist towards the Irish language and noted that many people maintain the view that it holds no place or value in modern Ireland. This seems to be a very subjective matter. If you want Irish in your life it is very easy to come by and a range of facilities, including online platforms are available. Similarly, if you have no interest in the language, it can easily be avoided in your day to day life, bar the odd sign post here and there. The participants however, mentioned that they wish for Irish to be accessible to a new audience which proves that they are trying to tackle the stigmatization of being a closed-off community.

This documentary resembles "Random Acts As Gaeilge" as it is lively, fast-paced and eye-opening. However, it presents a new idea, one that has not been centre stage before, and which gives it a strong sense of originality in terms of subject and content.

In comparison to a wider genre of documentary films, "Gaeilge ar Líne" follows a similar style to that of "Catfish: The Movie", as it records an individual's journey as they take a trip to reach a certain goal. The use of social media sites can be seen in each documentary and screenshots of computer screens are used as transitions from one theme to the next. However, "Gaeilge ar Líne" differs from "Catfish" in the sense that it aims to learn from the area of expertise of the participants rather than to learn about their own personal lives. This allows for the film to get to the heart of the message it wishes to portray.

At a length of 15 minutes, the film makes the argument that social media is introducing a new audience to the Irish language, and is discussed thoroughly, without making the

audience feel overwhelmed with information. It is to the point and bares similarity in terms of length to videos from the YouTube channel Vice. YouTube would be the best social media platform to showcase this film based on its length. If it were to appear on Facebook, the audience would lose attention after a couple of minutes.

Regarding internet fame and influencers, this documentary has given an insight into the importance of numbers in online success. Each week the number of followers on my Snapchat account were counted. This number increased each week and often times large numbers of users would follow the account at one time. This could suggest that users follow content based on popularity rather than on initial interest in the content subject. Appearing on social media apps such as Snapchat gives users a voice and access to a wider audience. It can certainly be regarded as one of the most powerful tools to influence change and promote a language.

In terms of development for this film, there are a few options. The video could be posted online to social media sites, however, it would not profit in a monetary sense in any way, and may not reach a large audience. Though it is not the correct length to be broadcast on television, it could be sent to stations such as TG4 as a pilot and be further developed from there.

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https://www.youtube.com/audiolibrary/music

Appendices:

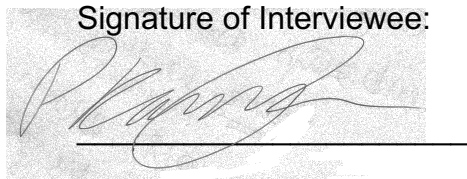# Consent Form

Producer: Éadaoin Fitzmaurice

I, the undersigned, hereby grant permission to, Éadaoin Fitzmaurice, the Producer of the documentary ***"Gaeilge ar Líne"*** the right to use my full name, biography, video image, likeness, and audio collected during this production.

I also **grant permission to record** my image, voice, and performance, and transfer to the filmmaker/photographer all rights, title, and interest in the interview and video documentary. This includes, without limitation, the literary rights and the copyright of my picture, photograph, silhouette, other reproductions of my physical likeness and my voice collected in connection with the unlimited distribution, advertising, promotion, exhibition, and use throughout the world and in perpetuity and on whatever media is known or hereafter devised.

I agree that I **will not assert, maintain or consent to others bringing any claim**, action, suit or demand of any kind or nature whatsoever against the Producer including but not limited to, those grounded upon invasion of privacy, rights or publicity or other civil rights, or for any other reason in connection with the authorized use of my physical likeness and sound in *Gaeilge ar Líne* as herein provided.

The Producer, in return, agrees to retain the integrity of the interviewee's image and voice, neither misrepresenting the interviewee's words nor taking them out of context. I attest that I have voluntarily agreed to be interviewed and that this document contains the entire and complete agreement concerning the use and preservation of my interview.

Signature of Interviewee:

_____   Date: 21/06/2017

Name (printed) : Peadar Ó Caomhánaigh – On behalf of Pop Up Gaeltacht

Email/Contact : @popupgael

Signature of Interviewer: _____

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Signature of Interviewee:

Micheal Ó Ciaraidh

_____   Date 23/06/2017

Name (printed) : MICHEAL Ó Ciaraidh

Email : micheal.ociaraidh@tg4.ie

Signature of Interviewer: _____

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Signature of Interviewee:

Date: 12/06/2017

Name (printed) : Siún Ní Dhuinn

Email : siun@asannua.com

Signature of Interviewer: _____

Consent Form

Producer: Éadaoin Fitzmaurice

I, the undersigned, hereby grant permission to, Éadaoin Fitzmaurice, the Producer of the documentary *"Gaeilge ar Líne"* the right to use my full name, biography, video image, likeness, and audio collected during this production.

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Signature of Interviewee:

Caoimhe Uí Chathail   Date *20/5/2017*

Name (printed) :__CAOIMHE NÍ CHATHAIL_____

Email : __caoimhenichathail@hotmail.com_____

Signature of Interviewer: _____

Interview Questions:

Micheál:

1. Inis dom píosa fúat agus an méid atá déanta déanta agat ó thaobh spreagadh na Gaeilge de ar line.

   Tell me a little bit about the work you have done to promote Irish online

2. Cén fáth I do thuairim a bhfuil sé tábhachtach na meáin shóisialta a úsáid nuair a oibríonn tú sna príomh meáin

   Why is it, in your opinion, important to use social media when working in general media (TG4)

3. Tá nasc agat leis an gluain óg, an dóigh leat go bhfuil sé tábhachtach iad a mhealladh ag an aois sin agus an Ghaeilge a spreagadh iontu?

   You have a link with the younger generation, do you think it is important to entice them to the language at a young age?

4. I do thuairim cad iad na suíomhanna is fear chun an Ghaeilge a spreagadh ar line?

   What are the best social media sites to promote the language, in your opinion?

5. An gceapann tú go dtugann na meáin shóisialta deis do dhaoine an Ghaeilge a fhoglaim?

   Do you think social media gives people the chance to learn Irish?

6. Cad é an deacracht is mó atá ann ó thaobh spreagadh na Gaeilge de ar line?

   What is the greatest difficulty in promoting the language online?

7. Cad é do thuairim faoin bPobal Gaelach ar line?

   What is your opinion of the irish community online?

Siún:

1. Inis dom píosa fuat.

   Tell me a bit about yourself

2. Inis dom píosa faoin nGaeilge ar line, na suíomhanna/áiseanna atá ann?

   Tell me a bit about Irish online, what websites, facilities are available?

3. Cad é do thuairim faoin bPobal Gaeilge ar line, bhfuil sé deacair a bheith páirteach ann?

   What is your opinion of the irish community online, is it difficult to be a part of?

4. Cén fáth a gceapann tú go bhfuil na meáin shóisialta riachtanach don Ghaeilge a spreagadh?

   Why do you think social media is crucial in promoting the language?

5. Inis dom faoin méid atá déanta agat ar line?

   Tell me a bit about what you have done to promote the language online

6. Cén fáth ar shochraigh tú a bheith dhá theangach ar line?

   Why did you decide to be bilingual online?

7. An feidir leat mo Snapchat a scrúdaigh?

   Can you examine my Snapchat?

Caoimhe

1. Inis dom píosa fuat?

   Tell me a bit about yourself.

2. Cén fáth go bhfuil sé tábhachtach na meáin shóisialta a úsáid chun an Ghaeilge a spreagadh?

   Why is it important to use social media to promote Irish?

3. Cé hiad An Dream Dearg?

   Who are An Dream Dearg?

4. Cén fáth go raibh na meáin shóisialta rí thábhachtach don gluaiseacht seo?

   Why has social media been important for this movement?

5. Cad é do thuairim faoin bPobal Gaeilge?

   What is your opinion of the irish community online?

6. Cé atá ag breathnú ort? Bhfuil gach duine acu líofa sa Ghaeilge?

   Who is watching you online? Do they all have fluent Irish?

7. Conas gur feidir linn meoin ó thaobh an teanga de a athrú?

   How do you think we can tackle the negative attitudes regarding the language?

Pop Up Gaeltacht:

1. Inis dom píosa faoi Pop Up, cad é?

   Tell me a bit about Pop Up, what is it?

2. Tá éacht mhór bainte amach agaibh ó thaobh spreagadh na Gaeilge de ar line conas ar bhain sibh seo amach?

   You have achieved a lot in promoting Irish online how have you done this?

3. Cén fáth go bhfuil an ócáid seo comh rathiúl sin?

   Why do you think your event is so successful?

4. An dóigh libh gur fhás PUG as an méid clúdaigh a raibh ar line faoi?

   Do you think PUG grew because of its social media coverage?

5. Cén tuairim atá agaibh faoin bpobal gaelach?

   What is your opinion of the irish community online?

6. Cén moladh atá agaibh do éinne a bhfuil ag iarradh an Ghaeilge a spregadh?

   What advice do you have for someone looking to promote the language?

Translation of first assembly edit:

Intro:

(Me speaking, voice over)

When you walk around the city, or anywhere, what do you see?
Something is happening that wasn't there 20 years ago, everyone is on their phone, on social media it would seem.
Almost everyone in this day and age use social media and there are many advantages to that
But something is happening, a revolution, or movement not everyone knows about – there is a revival for Irish online.

VLOG (ME)

Hello, so today im going to Belfast to interview my best friend Caoimhe, because she is always online and she is an ambassador for the Irish language online. We have a Youtube channel called TusaTube and also she is on Snapchat regularly promoting the Irish language, because of this she was on an RTE documentary called random acts as Gaeilge doing her snapchatting. But now, off I got to Belfast…

Interview Caoimhe:

Caoimhe: Well, Im from Donegal and because of that I have Ulster Irish (lol) and I'm a journalist here in Belfast. I work for the news website Meon Eile, also Im a new reporter for Nuacht TG4//RTE and because of that social media is a huge part of my work life but also for

my personal life, I think it's a great thing and we can use each of them in great ways because of that I myself am very taken by social media

ME: And tell me a bit about as well about promoting Irish online, what do you do?

Caoimhe: Well there are a few things that I do. I have a YouTube channel with you called TusaTube. So, we make videos on this site through the medium of Irish and the reason behind this is to make simple videos anyone can understand by watching but they are in Irish. I really believe in normalising the Irish language and I think its important that we see the Irish language on every kind of platform. Also, I love snapchatt, I snapchat in Irish 99% of the time. As well I use Twitter quite a lot because there is a great, strong online community there. I know people all over the world that speak Irish because of Twitter, maybe I have never met them before, I may have met some once or twice at the Oireachtas, or something like that but I am after making friends online because of that Irish speaking community.

VOX of Caoimhe during the March:

Thing thing with Twitter and Facebook is that you have to put a picture or a video in your post for it to work, so it will spread. So, I'm just using the hashtags #AchtAnois #LáDearg and with the help of god we will be trending with the photos and videos (of the march)

Interview Caoimhe: As well, I am a part of the Dream Dearg here in Belfast and for that, in regards to job matters and groups like the dream dearg, I have used social media a lot to promote Irish and to use social media as a platform for whatever event we have on

ME: And you are speaking about the dream dearg a lot online but what is it really because most people wont know

Caoimhe: So it's a group created in the community An Dream Dearg the the aim we have is to have rights for the language here up north. Up North we have no sponsorship or anything legal to protect us as Irish language speakers. An for that reason we are looking for an Irish language act, a strategy for the Irish language, respect for the language and to set up a campaign for equal rights so we have a lot of work to do. So I am a member of this group there are many in it from young to old.

ME: And why in your opinion is it so important to use social media to promote Irish?

Caoimhe: Well the thing about social media is that we are all using them every single day, some of us maybe too often but they are a main part of peoples lives in 2017. So because of this it is so important for Irish to be used online, that its seen online, and that we have the confidence to use it online. Because its not an old language, it's not just our culture and heritage but it is alive.
People are living everyday speaking Irish in Gaeltachts, not in Gaeltachts, online, whatever. So for me personally, I think there is a huge importance to use my fluent Irish when Im on social media because it shows that I am living through the medium of Irish, it's a centre point of my life, so why wouldn't I be speaking it online? Its just like any other language.

Maybe the amount of speakers has declined within the last 100 years or whatever, but there has been so much support for it.

ME: And you say there is a strong community online but do you think that community is open?

Caoimhe: Sometimes I feel I am just speaking to a bubble, that im speaking to the same people the whole time, people who know me and who are speaking Irish also. And because of that sometimes I lose hope for the message I send getting past that bubble and that the people outside the bubble don't hear me and its just the Irish speakers that were there always do. Because its so important that people outside of the Irish language community see and hear Irish, people who don't speak Irish every day.
But what I've found is that Irish is quite "cool" online. For example, that article on The Daily Edge, people showed great interest in it, so many people without Irish follow me on Snapchat because the interest is there. Stuff like Random Acts As Gaeilge ar RTE, I was on it snapping around Belfast, James Kavanagh was Snapchatting in irish, there was so much stuff in that programme it opened peoples eyes to the fact that irish is alive on social media and outside of that educational shell. So sometimes you feel you are just speaking to your own kind, but I believe I have seen it on social media that it is a special thing, that we can do so much with, just like our videos. People are watching them without a word of irish but it's a great thing to see Irish in a new fashioned way and part of all of our lives. So I think we kind of are crossing that line now and definitely for An Dream Dearg in Belfast the social media we use, for example Facebook, Twitter, they are after putting Irish centre stage.

It has never been seen before, so out there in political discourse, but because of us, and you see the power and the opportunities of social media to spread irish out there to further communities.

VLOG (ME):
 Hello, today we don't have a long journey with regards to filming because we are only going into the city, to interview Peadar and Osgur from PUG and that was set up in 2016 o its still a very new thing but its going great and Ill be going to PUG next week in Wigwam, that's a bar in Dublin, and Im very excited for it so Im going to ask P and O about PUG and the work they have done to promote Irish online.

Clip – Me speaking:

Ok so now we are on the way to interview P and O, who set up PUG. It's a great event that has promoted Irish all over the world, so we are going into this Mexican restaurant, to have some Mexican food!

INTERVIEW

Me: OK so IM here with P and O from PUG so lads tell me a bit about Pop Up Gaeltacht, what is it?

Peadar: Well it's a proposal, to give a place centre stage for Irish here in Dublin. What it is is, we pick a bar once a month and Gael meet there to drink.

Me: In your opinion why has it been so successful?

Peadar: People like to go out, and people like to drink pints, it's the point of simplicity that's made it successful to this point. Its easy to wrap your head around the concept, that people gather together and we like to associate with one another. And seriously, the serious reason the one in Dublin is so successful is that we pick nice pubs that people like to go to.

Osgur: Pop Up gives us the chance to, or gives the audience the chance to, a bar they like to go to to mix with the language they like to speak.

Peadar: We didn't create these people, they were here before going out and speaking Irish but was there an opportunity for them to come together? Centre stage? In the English world, so to speak, no.

Osgur: Now pubs are ringing us up weekly trying to find out how they can have one or if we would organise one in their bar for them.

ME: How did you promote PUG and Irish online?

Peadar: Yano, talking promotion, I have to say, the concept came about as an answer to something negative. The amount of negative publication online about Irish, people saying there was no use for the language, you wont get a job with Irish, no one is speaking it. And we were saying look, we know 100s of people in Dublin using Irish. The problem is, we don't see them, we don't hear them, so we really just wanted to give them the opportunity to do so.

Osgur: We wanted, any Irish we promoted online on social media etc. We wanted it to be simple enough for as many people as possible to understand it and we wanted there to be enough information there that it had a reason to be there. That was the challenge.

Peadar: We are taking part in a sort of social movement online simplifying Irish, getting rid of the mystery of the language, that its not a magical and difficult thing but it's a language! And look, the thing we want is pints, scoops and we do that in Irish, it's that simple!

Osgur: It's social media that breaks down this wall and it grows from this dilemma linked to Irish

Peadar: Sure we don't have a website, we don't have a Wikipedia, we use social media, existentially, and it works, we don't need anything else. That's where the community is.

Osgur: In regards to the Irish community as a whole online, we are sensitive because we are small and because we are afraid maybe to be open with one another and suggestions to give to one another, they don't see, IM thinking when external people see us, were not equipped to deal with any questions that come

Peadar: You know at the start we wanted to stay to the point of Irish, yano to keep it simple so that everyone could understand but still to that its not enough for everyone. When I was in charge of the Twitter account for "@Ireland" for a week, I was talking about PUG and we were trying to oragainse the biggest one yet and people were still there saying why are the directions in English. And the thing I understood in the end, while looking at this in frustration and calling up Osgur, everything online means something different to everyone. Pop Up Gaeltacht means something different to everyone, for us it means a space where we can speak Irish and for a lot of people in the Irish language community, that is what it means. A space where we can use our language. But there are a lot of other people out there Galetacht means a fortnight in summer, craic, shifting, ceilí, dancing, drinking or learning. And that's the thing! You cant do anything that will satisfy everyone.you cant please everyone, and you shouldn't!

Peadar: We are after taking another element into this conversation, the normal conversation about Irish. This is something Im proud of because the thing we wanted to avoid at the beginning, or the thing we wanted to answer at the start, was people coming out and saying Irish is a waste of money, we are now saying well look at this, look at the hundreds of people talking irish, the huge crowd, it costs the state nothing, it costs the education system nothing, they are using Irish outside of the education system and using/ having craic and association while spending a couple of thousand each time.

Osgur: When we decide on a place, me and Peadar, this is the truth, that bar, they get a couple of thousand euro extra than any normal night and that is powerful because it means the same think as the pink pound or whatever, it's the green euro or the Gaeilge euro. And if you can see that that is there, instead of thinking of the language as a charity language, or a corrupt thing if we also think of it as a resource, its not a spiritual resource or anything happy clappy like that, it's a real resource, in real life that we can use, that companies can use to, not just to entice "real Gael" or whatever, but others too, it's a resource, a real resource, instead of one that is abstract.

VLOG in car (Me)

HEY! We are on the way now to RTE to interview Siun Ní Dhuinn, Digital co-ordinator of Irish in RTE, she has a blog, shes on Instagram, Snapchat, always promoting Irish and speaking English also so I want to ask her about that and about the Irish community.

Im going to show Siún my Snapchat account because I want to learn from her about Snapchat because I think Im doing it wrong at the moment, I only have 250 people, and I want more than that, so I hope she will have some wise words for me.

Siún: There is a strong community on Twitter I think, but at the same time, they're small.

ME: Tell me about the amount you have done to promote the language online:

Siun: When you have Irish you feel in a way that you have a duty to promote Irish. I don't know if I like that or not, if it's a thing I can let go of, but when you're passionate about something, especially if it's a minority thing, a minority language against a much larger and

powerful language, you feel in a way 1. Protective 2. Locular 3. When you find your voice I think you will use it to improve things. So I think I know, because Im not from the Gaeltacht, that wasn't raised with Irish, but recognises the opportunities linked to Irish. That I have a some kind of a voice between both cultures and I use that on Twitter, Facebook or any way I can.

Siun: If I was starting out as a person with little Irish who wanted a taster of Irish online Id think maybe its not that open but I understand the reasoning as well because especially for people from the Gaeltacht or people who have Irish as their first language, they feel always that they have to converse in both English and irish. I understand their case if they want to discuss things in Irish they should have the right to do so. But for people dealing with, as Ive called it a minority language, we <u>have to be open </u>so I think there are two sides to it. Theres the side where people should have the right to speak the language but then if we are worried about the future of the language, we have to remember to think how can we take people with us?

ME: So you have an interesting way of doing this, you speak in English and in Irish online and I think there are people out there who are unhappy about that, but why did you chose this method?

Siun: Ye I guess I chose this method, I didn't chose this method, this method chose me, if get me haha, because that's how I was raised you know? I was raised completely through English and I speak English for the most part of my life but I have an interest in Irish and because of that, that is the most natural way for me to be discussing things in English and Irish and not always for me that you need to discuss things about Irish in Irish because there are people out there 100s and 1000s who want to learn more Irish but they don't have the opportunity or accessibility to that Irish. And so if you open up your life (social media gives the accessibility) a little for them and say to them this is the way or these are the words that might interest you – there are people in the 1000s that want maybe a taste of Irish in their life but might not uwse Irish every single day or might not have the opportunity to use Irish every day. That's my approach naturally but I Understand those that don't want to do that and want to speak in Irish only but I don't like people criticising people who speak in English and in Irish because I think that is the majority of the community. They have English but little Irish or an interest in Irish and I guess I relate because that's the place where I once was so I relate with that group.

Me: I am the same! Im always speaking in English and Irish on my Snapchat and Twitter and I always use subtitles when I speak in Irish and I think that is a better way to do it because there are people around who speak only Irish with no subtitles so most people wont understand them

SiUN: Yeh I guess I have that being bilingual gives me the opportunity to converse with many more people instead of less, if you understand me, and that's the way I see Irish matters going and Im not saying that's the best way because its hard to preserve and protect but at the same time to take people with me, with their curiosity and what is curiosity of Irish? I feel its when they are comfortable and they send me a message on Facebook or Twitter saying I have an interest in Gaelscoils or often I get people writing to

me saying "Im pregnant, what are the Irish baby names you like or what do these names mean" and sometimes I don't know but as I said as an Irish speaker I feel the responsibility to say I like these words or I like these names or this means…

Me: And in your opinion what are the biggest benefits of social media for the promotion of Irish?

Siún: I guess people. Because you know we always say about social media and I'll say this in English go to where the people are so we know that there is a young group on Snapchat, teenagers up to 25 we'll say, we know that's where they are, older people are on Facebook. And we know now, and that's the most interesting thing about digital media that we can recognise from the analytics where people are, who are they, what age they are, what gender etc. And because of that we can change our message and think of these people so often its not the same messages on Facebook, Snapchat because on Snapchat I know it's a younger audience so my message will change because of that. Facebook, its older people, I often talk about Gaelscoils because most people of Facebook are parents, on Snapchat there aren't many parents so I guess we have a power and control over what we put out there and its an opportunity to open up life because often with Irish, especially with journalism in Irish, we feel corned, that we cant go out and be centre stage, but with digital media, that gives us this chance. That's the key for me, to talk to a lot of people instead of speaking to a very small community.

Me: Ok so part of my thesis is that Ill be going on Snapchat, and social media to try promote irish, do you have any tips?

Siun: With everything, trial and error . So try something, word of the week is something I do, and that worked well with things people may not know so say things that aren't "cathaoir, bainne bord" etc. if you get me, but that there will be use for the word or there will be something special , a kind of quirk or that it would be comedic, we know in Ireland that we like humour so if you pick something with a style of humour or is a bit funny or naughty people like that.

ME: People love that!

Siun: Anything like that or like how did this word come about , it has a link with the ground or the sea or a link with a certain place so I guess think of your community, who are you talking to? You know youll be speaking to young people and think about the things you like. That's the second thing maybe to talk about the things you like because that's where your passions lie and because of that – its real – it comes out, so so so clearly, if I look at any channel on YouTube, everything. You notice it on the point (straight away) if the person is interested in the subject, it is visible on screen.

CLIPS OF SIUN SHOWING ME HER BLOG

VLOG Clip (me): Ok so we are on the way to Galway because Im going to interview Michael O Ciaraidh he works as a presenter for Cúla4 on TG4 but also he is always on social media

and hes great on it, he can be seen on Youtube, Snapchat Instagram and Im always watching his sotries and things like that, he has so much energy and so much life, super excited!

MICHAEL INTERVIEW

Michael: Well up until now, basically, I've worked with TG4 mostly so I work on social media with them so up until now Ive been on Snapchat, I do a lot of Facebook Live streams, we are visible on Instagram so everywhere really that is available in regards to social media firstly we try with every effort to use Irish on that. So its not a job really because I enjoy it so much and it allows me to do things like this so and I think it's the future, not only for the language, not only for the culture but for the younger generation in general.

ME: You work in media but you use social media also why do you think its important to use social media also?
Michael: I don't watch television as much anymore, I'll watch maybe if something is on demand if want want to, you know, catch up or whatever but generally speaking and when we are talking the linear way, that being watching a programme at 7 o clock every Monday, I don't do that anymore and from speaking with my friends I think that habits are changing. IN this day and age the biggest thing to have an effect on me are things like Snapchat, Facebook, things that are easy to use on smart phones, things that we can use on the bus home, or waiting around. I don't want to watch a video that is too long anymore, I don't want to give that attention, I don't have the same attention span, and I'm thinking everyone is the same and for me, I like to see where all this is going but I don't think there is an answer even though people are saying well look this is how it's done now. Every day, every week there are new changes, even last week Snapchat had a new update, there will be something new next week I think so, its all moving so quickly, I like that but still its important, I think we have a responsibility in the media to comply with these new necessities. So it's an interesting influence. I suppose for me as a television presenter also, I can be a little worried for what is coming our way and its so easy for anyone to be a presenter, you know, speaking about presenters, anyone can be one now. So its interesting looking at how things are going but also there are so many possibilities with it. I myself do, I have a great interest in technology too, I'd attend all of the mojos all around the country, I like to be up to date with technology and I like to be like that always, even before this revolution. So it's great that I can mix my job as a television present with technology. Now in this day and age that's how things are going so Im looking forward to see whats in store.

Me: As a presenter on Cúla4, you have a link with the younger generation. Do you think it is important to encourage them and promote Irish to them at that age?

Michael: Do you know what Éadaoin, first of all speaking about social media in general, in English, all over the country, the world, that is the place now where we are, at this age, spending most of our time so there are so many studies being done, the facts are all there online, but basically I think we spend like 70% / 80% of our time looking at things like Snapchat and Facebook instead of the television, so saying that the younger generation, we are all looking at and depending on these smart apps instead of the television, so that being said, speaking about the language, in my opinion anyway, if we want to accommodate for the language, it is us, the younger generation using the language, so we are the ones who

will be there from here on out, promoting it. So because of that, if it's the things we are using mostly, things like Snapchat, Insta, all those platforms, then I think we have a great responsibility, and that I have a great responsibility, you know just, to be present on these apps and using Irish because that's where people are looking at this age, and because of that the language will grow also.

Me: And in your opinion, what are the best apps to use to promote Irish? Do you think Facebook is better than Twitter etc. etc.

Michael: Well talking about platforms firstly, I think each has their own benefit, so I like to try them all and I suppose something I have learned from my work with Tg4 is that you cant put the same video on Snapchat as you can on Facebook so, so if you want views, you have to do it in different ways so they each have advantages and disadvantages I like it if something for example we have live programme on Tg4 or on TV, its nice to have Facebook Live available online straight after the happenings on the TV. If something like a music festival is happening on the weekend, I prefer to use Snapchat because it's not like everything is happening in one spot, you can get a tour, in terms of a visual subject, especially if we want to advertise a programme like, we had a programme recently called Éire Aon it was like Planet Earth and it was a very visual programme so we were able to put a lot of stills form that programme on to Instagram. So I guess, I myself want to use every platform, they all have advantages, and my heart now is in, I was kind of doubtful at first, but now my heart is in Twitter, because I am able to make so many connections with people who work in media and the Gael that are there. When youre on Facebook, and you have a profile on Facebook, mostly you want to have all your friends on that and that's how it is, that's great but if you want to network or to get other opinions that Twitter is the best platform to do so, to see those opinions and I guess there is more freedom with Twitter, and there is a very busy Irish language community there so its great that you can you know tie in with them and to get their opinions so saying that, basically there are advantages with all of the platforms maybe looking at this generation we may use Snapchat and Facebook more but Twitter and INsta have benefits also so I guess its what you want

ME: So do you think social media gives people to practice and learn Irish outside of the education system or do you think its just the same people that had IRISH before?

Michael: Well I think it's a bit like life in general, there are different groups. There are some groups who are very strict on Irish nd grammar maybe they are from Gaeltacht areas you know that's great, for me, speaking about my personal experience, IM not a native speaker, my Irish isn't accurate all the time, I say all the time Im still learning (Me: me too) and I will be until the end of time, but from personal experience those two groups are there

Its great for me to see these groups, I know there is a group called Gaeilge Amháin and they do great work in terms of accuracy of the language, I like looking at that and learning from it. Also if I want to maybe speak to people like myself, I suppose most people in this country wernt brought up speaking the language, but they might still have an interest in learning it. It is great that we can do things like you know, Facebook live.

I know there are lots of sites out there that are very helpful like focloir.ie is great for language and they have put a lot of work it.

Me: What is the greatest difficulty for you promoting Irish online?

Michael: You know what, and I think this is the biggest challenge in everyday life also, I think people are still worried and don't have confidence to use Irish in normal life and online. What is the reason for this? Maybe, I mean when I look at all the studies on Irish, the only experience I had before tg4 was learning Irish in school and you know, it was hard, I didn't really enjoy it for the leaving, and this is just my opinion it just wasn't so accessible I wanted to do more practical work and I think because of that people are afraid and they think they aren't good at Irish they are too scared to try it.(but now social media is changing this)

Equipment Checklist for interviews:

- Canon 700D
- Rode Microphone
- 2 Full Battery packs
- Culmainn Tripod
- GoPro Hero 4
- LEDGO Light
- 32GB SD Card – with sufficient space