Journal of Celtic Language Learning

Volume 4

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1999

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Thomas W. Ihde
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Published by NAACL: North American Association for Celtic Language Teachers
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NORTH AMERICAN ASSOCIATION FOR CELTIC LANGUAGE TEACHERS

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JOURNAL OF CELTIC LANGUAGE LEARNING (Vol. 5) ISBN 0-9624667-2-0

[ ] Institutions US$17
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Checks should be made payable to "NAACLMT." Those outside the United States of America should send a money order in US dollars. Checks should be sent to Dr. T.W. Ihde, JCLL Co-Editor, Department of Languages and Cultures, William Paterson University, 300 Pompton Road, Wayne, NJ 07470, United States of America.

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JCLL's mission, similar to that of NAACLMT, is to provide another forum in which teachers and applied linguists can contribute to the literature primarily available on second language acquisition as well as increases communication among Celtic language teachers and researchers.

Journal of Celtic Language Learning (SOFTCOVER ANNUAL - ISSN: 1078-3911)
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◊ Those interested should submit four typed copies of their manuscript (two without any indication of the authors' name) to Dr. Nancy Stenson, Institute of Linguistics and Asian and Slavic Languages and Literatures, University of Minnesota, 190 Klaeber Court, 320-16th Avenue, SE, Minneapolis, MN 55455. Keep a disk (computer) copy of the paper. It will be requested in the case of acceptance.
◊ All submissions should be double spaced. Articles should be 2,500 to 3,000 words (with a 50 to 60 word abstract at the beginning) and short descriptions of a program or technique should be 200 to 500 words.
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Some of the articles published in the Journal of Celtic Language Learning are abstracted or indexed in Language Teaching, LLBA (Linguistics and Language Behavior Abstracts), RIE (Resources in Education), the Modern Language Association International Bibliography, and Institiúid Teangeolalochta Éireann’s Selected Articles from Language Journals.

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“Inneal-Ciul an Diabhall/ The Devil’s Instrument”: Popular Culture and the Gaelic Learner

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The accommodation of the artifacts of mass culture in Niall Gördan’s 1996 article “An Giotar Dealain: Inneal-Ciul an Diabhall” highlights the current state of the dialogue between traditionalism and modernity in contemporary Gaelic journalism. At the same time, Gördan’s article exemplifies the pragmatic function of facilitating language acquisition as an established characteristic of Gaelic public discourse.

A language’s ability to accommodate the ceaseless deluge of artifacts generated by popular culture is an indicator of that language’s viability in the face of an ever-encroaching modernity. In the case of minority languages whose very survival is predicated to some degree upon a thoughtful response, if not outright resistance, to modernity, the acknowledgement of the mass culture in particular poses urgent challenges to the communication of linguistic identity, both within and without a given linguistic community. In this paper I shall deal with ways in which speakers of “heritage languages” adapt their traditional public discourse in an effort to accommodate the needs of learners from within a cultural mainstream in which native speakers participate, but from which they seek to differentiate themselves. In this situation, the traditionalism embodied in the heritage language ceases to be an anachronistic refuge from modernity, becoming instead a