

BRO NEVEZ

INTERNATIONAL COMMITTEE FOR THE DEFENSE OF THE BRETON LANGUAGE
NEWSLETTER OF THE U.S. BRANCH



OUR FUTURE?

HEP BREZHONEG BREIZH EBET

KUZUL ETREVROADEL EVIT KENDALC'H AR BREZHONEG

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DIWAN - A Special Report for Bro Nevez 15, May 1985

Lois Kuter

Because of its central role in Brittany as an institution created by and for Bretons to make Breton a language of the future, the Diwan schools have been introduced, discussed and reintroduced in almost every issue of the U.S. ICDBL newsletter. In this issue readers will be once more introduced to these schools and to a detailed history of their efforts to survive and grow. The report which follows was prepared by Diwan and translated into English by one of our members, Mary Dunklee, of Fresno, California.

DIWAN AND HISTORY

"To proclaim oneself Breton in our epoch, but that's racism!" I looked at the speaker of these words and asked, "And you?" "Me?" he asked indignantly, "I am in favor of equality for all. See here, I lived in Africa for ten years and I don't see any difference between us and the Blacks. I would like them to become French just like me!" (Morvan Lebesque, "Ethnisme? oui, racisme, non". In Le Peuple Breton, March 1968, from Chroniques bretonnes, Editions Bretagne, Kergadiou, 29231 Taule)

The Breton Language

Taking the estimate of 600,000 native speakers today, the Breton language is, along with Welsh and Gaelic, the last vestige of an original Celtic culture which has existed in Europe for 2,500 years and which is reasserting itself, from Portugal to Scotland, from the Danube Valley to that of the Elbe.

At the turn of the century Breton was the language of privileged communication in Lower Brittany and the sole language of half of all Bretons, if one includes Upper Brittany, of Gallo expression. Ever since, its usage has steadily declined.¹ It remains, however, a part of rural life in Lower Brittany, and since the "Breton Revival" of the 1960's, it is the language by choice of a large part of the youth who want to take back a language and a culture blacked out in public life by a systematic unilingualism and in family life by its own speakers.²

Why its decline?

History shows us that the French State is afraid of itself, of its actual constituents: the necessity of taking more responsibility for and giving more equality to all its different peoples. Because of this distrust, the State has never allowed its peoples the exercise of their basic rights in regards to their own cultures and identities, as basic as their rights as French, Europeans and as world citizens.³ This, in particular, is the reason why the French State has never considered "beneficial" the teaching of what it calls "minority" languages.

But if the Bretons have more or less happily accepted the French language and culture, they have also reclaimed the right to their own. From the first petition of 1870, which was signed by Charles DeGaulle (great-uncle of the General) and which was followed by others in Paris, 137 "invasions" of the National Assembly, a score of legal proposals, demonstrations, hunger strikes and even bombings have occurred. The successive governments have turned a deaf ear until now.

The French State is a signator to numerous international declarations: "The Universal Declaration of the Rights and Fundamental Liberties of Man", the UNESCO Convention, "The Convention on the Elimination of all Forms of Racial Discrimination", "The United Nations' Pact of Economic, Cultural and Social Rights", "The Declaration of the Principles of the International Cultural Cooperation of UNESCO," etc.

Nevertheless, Breton students do not always have the possibilities or the means to study their own language and culture; in secondary schools they encounter difficulties in studying Breton even as a second language. Their teachers are hardly better equipped, since there is, as yet, no CAPES offered in Breton. If one adds to that the fact that there are only several hours of Breton programming per day on radio and only a few minutes on television, one can attest that France is the last country in Europe to recognize for its peoples the inalienable right to express themselves through their own cultures.

Diwan and Historical Fact

The foregoing was necessary to better understand the reasons why dozens of parents no longer rely on aid from the "Parisian Heaven" to promote their language, but are starting to form their own schools. These give the conditions necessary to obliterate poor self-image, and for children to be able to speak to their parents and grandparents, to learn about and respect the more than 2,000 years of cultural history, and thus help to enrich a universal heritage.

1977-1983: Twenty Schools

Created in 1977, when the first Breton language kindergarten was opened in Lampaul-Ploudalmezeau (Léon), Diwan is an organization formed according to the precepts of the Law #1901 of the French legal code.

Six years later, Diwan opened 20 schools with 28 classes, from kindergarten to advanced primary school level. In 1983 Diwan employed 44 persons, divided between six educational federations (29 degreed teachers, of whom one was in charge of the teaching of French at the primary level, and several student teachers) and the Diwan confederation (administrative personnel and teachers' aides). Three hundred children attend Diwan school every day and their numbers will surely increase with the opening of new kindergartens and primary schools.

What is the Source of the Demand for Diwan?

"The repression of Breton identity, banished in the schools, in official history, in public life, and even in consciousness, can only backfire. Today Bretons are relearning the process of knowing themselves." Morvan Lebesque suggests the following: "La découverte ou l'ignorance" (discovery or ignorance) is, without a doubt, the key phrase in explaining the undercurrent generated in Brittany during the past ten years." ⁴

The parents of Diwan students, not forgetting the preceeding formula, are in the majority non-native speakers of Breton. How could it be otherwise when teaching their own language to their children is still unthinkable to a good number of native-speaking Bretons? It is not surprising that in 1983 the social current, carrier of the Breton culture, is essentially urban in character, or at least in spirit. Neither should it be surprising that parents of Diwan students, whether they be farmers, fisherfolk, laborers, or white collar professionals, are thrown together--social class notwithstanding--to be all viewed as "marginals" living in contradiction to their own surroundings.

The untiring work of these Breton activists is beginning to bear fruit. As proof, in her study of Plouvien, a small rural community in Léon where 74% of the population believes that the Breton language must be saved, Sister Marie Arzur, an educational counselor in private and parochial schools, states that "new schools must be created" or "the Breton language must be given its rightful place in existing schools, ... radio and television programs in Breton must be substantially augmented and transmitted during peak viewing hours."

To be noted especially is the importance of the support given to Diwan through automatic bank account deductions, gathered by thirty support groups. Nearly 1 million francs were thus raised in 1982/83 from nearly 4,500 bank accounts of supporters, which was the equivalent of 25% of Diwan's operating expenses for that school year.

But the job is far from finished, since if "the brutal discovery of a suppressed identity reasserting itself" was for many a beneficial shock, the uselessness of the Breton language remains omnipresent in many minds. This was shown to be especially true in regards to the youth in a study of 9,000 secondary school students in Finistère done by Skol an Emsav in 1979/80.⁵ It is still true in 1983! * Many are those who believe it is "too late to act" and who become resigned and discouraged from the start by the enormity of the task and the inactivity of public powers.

* and in 1985.

The obstacles faced by Diwan

The enormity of the task weighs especially heavily on Diwan families and activists. The Diwan schools are, by definition secular schools, free of charge, and open to all, but the families and activists are aware of the real costs: for example, in the time it takes to raise funds each month for the teachers' salaries.

This is, without a doubt, the major obstacle to overcome in the participation of more families and in the creation of more schools, especially in the predominantly Breton-speaking rural areas where the needed funds are more difficult to come by due to demography and chronic underemployment.

The following figures will illustrate Diwan's financial situation:

From January 1, 1978, to December 31, 1983, the Diwan confederation administered some 7,380,000 francs, 38% of which came from automatic deductions, while subventions covered only about 12% of the budget, reaching 30% of the 1982 budget. The balance came from cultural and athletic gatherings organized by Diwan support groups and from sales of Diwan products.

The projected budget for the school year was 6,000,000 francs, of which 3,800,000 went for salaries.

Must we (or can we) continue to survive on donations when it comes to the education of our children? It goes without saying that a constant search for funds diverts us considerably from the more important task of educating our children.

We must ask, with legitimacy, if the public powers that be have a real will to allow Diwan to succeed in its work when we're backed against the wall by the reticence and bad faith shown by many local, departmental, regional, and national elected officials, parallel to the obstacles to education tied to the socio-cultural environment--the lack of educational tools in the Breton language, the almost non-existence of Breton television programming, etc.

Notes:

1. Regarding the methods used at school for the forced learning of French and the elimination of Breton, Fanch Flegoet, Sociologist and Anthropologist, writes: "All of these internalized and memorized experiences will give form to this population's self-image, that is, produce a particular link between this population and its own cultural or symbolic attributes (...)"
"This negative self-image, i.e., the possession of socially inferior and devalued attributes, kept alive by the attitude of the dominant culture, engenders in social interaction a profound discomfort which is manifested in self-shame (...)"

"All direct strikes against dominance being impossible, this peasantry endeavors to undo their negative self-image. The rupture is brutal: within three generations, a family will go from being solely Breton-speaking to solely French-speaking (...)

In: "Nous ne savions que le breton et il fallait parler français" - Mémoire d'un paysan du Léon. ("We only knew Breton, but speaking French was a necessity" - Memoires of a peasant from Léon). Editions Breizh hor Bro, 1978, p. 232

2. Many are the young loving parents, completely enveloped in the Breton culture, who, so that their children at least can escape the "sub-condition" which they feel is theirs, speak to their children from infancy in the only language (French) which permits the acquisition of "universal knowledge", universality itself.

Philippe Carrer, Psychiatrist, explains why:

"Crushed by a negative self-image, the Breton, as all acculturated people, only avoids self-destruction by assuming, more or less successfully, the personality of the dominator as the ideal."

"Even if this assumption is completely successful, it requires continuous redoing, giving it a sad side since it is based on a refusal, if not on despal and hatred of the profound reality of one's own self, always pushed down and always ready to re-emerge. (...)"

3. Michel Denis, former President of the Conseil Culturel de Bretagne (Cultural Council of Brittany) says:

(...)"The Republican State, distrustful of the sons of Chouans, has offered us only immigration and thanks. Only in Paris and in the Colonial armies have we been given a chance at a timid promotion, only on the condition that we abandon our languages and customs. As for the Church, it tirelessly Christianized us by terror and constraint, and consoled us by preaching submissiveness. It moralized our labors and celebrations only so that we could be more easily chained to our masters."

In: "Nous revenons de loin" (We return from afar), Bretagne, Mode d'emploi, p. 9, Autrement, suppl. #32.

4. Yann Jegou, "La culture bretonne face à elle-même" (the Breton culture regards itself), Bretagne, Mode d'emploi, Autrement, suppl. #32.
5. Annexe, enquête SAE.

RELATIONS WITH THE NATIONAL MINISTRY OF EDUCATION

On the way to the legalization of the teaching of Breton?

The creation of Diwan is justified only because of the inability of the National Education System to provide material for teaching in the Breton language. Diwan feels that it offers a double public service: in helping to preserve the Breton language and culture which is a richness not only of the Breton heritage but of the French one as well. This is why, as stated previously, Diwan has since its creation in 1977 asked that its schools be taken in charge by a truly democratic and innovative public institution, permitting the usage of Breton as the tool of instruction in all educational areas, from kindergarten to the end of university studies.

François Mitterrand, while a presidential candidate, made the following statement on May 4, 1981:

"As part of the policies I propose, those establishments which make an express demand should be integrated into a renovated national school system. These establishments will be able to benefit from a law guaranteeing their educational policies in perpetuity."

One of the most important acts of the Diwan Congress in Plistin (July 26, 1981) was to specify the demands that we wished to negotiate with the new Minister of National Education and to begin these negotiations in earnest.

Remaining confident in the promise of he who in the meantime was elected President, we solicited an interview with the Recteur de l'Academie* which took place on October 6, 1981, in Rennes. The integration of Diwan into the National Education System, without losing its basic teaching policy of using the Breton language as the instrument of instruction, was to those in attendance thought to be perfectly feasible. It was also agreed to send a summary of Diwan's position by means of the Rectorat to the National Education Ministry with a request for a meeting.

It took a 5,000-person demonstration on June 19, 1982, in Kemper requesting the integration of Diwan into the public service to gain an audience with the Minister's chief advisor, Mr. Gazol, on June 23, 1982, where, with the Recteur de l'Academie, Mr. Rollin, in attendance, it was proposed that Diwan either:

- join the formation of future experimental bilingual classes that the Ministry of National Education would create,

or

* Translator's Note: similar to Superintendent of Schools.

- sign an agreement with the National Education System subordinating its own development to the requirements of the school programs for schools of regional languages in regards to future bilingual classes.

On July 10, 1982, the General Assembly of Diwan responded to the above propositions by refusing to agree with either, arguing that Diwan classes are by definition very different from those envisaged by the Ministry of National Education. In particular, the two ideas regarding bilingualism are diametrically opposed. A six-year long teaching experiment and the experiences of other French and European regions have convinced us that a true bilingualism can only be obtained by giving the regional language precedence in kindergarten and primary schools--a condition necessary, in addition to a social statut that would favor Breton outside the schools, so that young students will be able to express themselves in Breton on a daily basis. The Minister's idea is to avoid, even in experimental classes, the dominance of one language over the other. Diwan reaffirms its desire to be an active participant in a restructured public service of the National Education System.

On July 12, the Recteur assured us of the awarding of federal funds in 1982, renewable in 1983, but stated that the Ministry of National Education had no intention of following the model of Diwan schools or of integrating them.

On November 10, 1982, Recteur Paul Rollin presented us with the proposal entitled "Projet pour le développement accru de l'enseignement des langues et cultures régionales en Bretagne" (Project for the increased development of the teaching of regional languages and cultures in Brittany). This proposal concerned only the Ministry of National Education and could not be considered as a plan for integrating Diwan schools. Even so, one could note, if not a desire to progressively substitute Diwan classes with bilingual classes, at least a desire to create competing programs. In both cases, schools conducted through the Breton language would be condemned to disappear.

The contract proposed to Diwan on December 1, 1982, to turn over the funds promised for 1982 followed the same logic. Diwan refused to sign the document.

It was only on February 9, 1983, after almost two years of negotiations, that a seemingly common ground was reached--a "formula agreement" consisting of the following:

"The Diwan organization takes note of the will of the Ministry of National Education to take charge of the teaching of the regional languages and cultures of Brittany. They will commence bilingual classes at the beginning of the 1983 school year."

"The Diwan organization shows its willingness to cooperate with the public school system, accordingly.

There will be a transitory period of three years, beginning at the start of the 1983 school year. From that time forward the Ministry of National Education will supply Diwan with federal funds, in two installations.

In September 1983 a program for the following three years will be worked out.

This program will permit Diwan to pursue its experience relative to bilingualism with a pedagogical evaluation and a financial audit by the inspection bodies. The Ministry of National Education's support will consist of paying the salaries of any Diwan teachers who have the necessary minimum requirements to act as a substitute teacher (Baccalaureat).

The opening of new schools and the division of classes therein will be subjected to the academic requirements of programs for regional languages and cultures, and thus to the requests of the departmental officials and academic institutions.

If Diwan should decide to create its own schools outside the public school system, then such schools, not being covered by the agreement, will not receive any federal funding.

Generally, during the transitory phase:

- meetings will be held to evaluate the different approaches taken regarding bilingualism
- there will be a running dialogue between Diwan and the Ministry of National Education regarding the future possibility of integrating the Diwan schools into the public school system.

During 1986 an evaluation will be made to determine if the followup to this first agreement period will be the maintenance of the current private school structure or an integration of Diwan into the public school system."

Negotiations to finalize the agreement were hampered by numerous shifts by the Ministry of National Education in regards to the criteria Diwan must meet. For example, the required number of students necessary in a class whose teacher is paid by the Ministry of National Education went from eight (in the *Projet pour le développement accru...*, November 10, 1982) to fifteen in the new agreement, except for the 1983/84 school year, when the number was set at twelve. An "association specializing in the teaching of regional languages and cultures" can negotiate a "standard agreement" with the State only if in existence for a minimum of two years, or a "special agreement" if in existence for at least five years.

It must be noted that in the first instance (standard agreement), the federal funding for teachers' salaries would never exceed 50% of the total cost, while in the second (special agreement), the federal funds would account for 100% of the teachers' salaries (based on the National Ministry of Education index #256). The actual legislation does not permit "under any circumstances in any of the primary school programs" a subsidy of more than 50% for teaching in a regional language.

What remains of the February 9, 1983 agreement? Did this agreement not encompass the paying of salaries for Diwan teachers who had the necessary credentials? Does Diwan have any more latitude in which to proceed?

Can such an institution (the Ministry of National Education) take care of our "normalization" and the tenants of "freedom of teaching" when its support is contingent upon the negation of our conceptions of educational quality?

Proposal Supported by the Diwan General Assembly, October 1-2, 1983

"During this assembly, held October 1-2, 1983, in Lorient, Diwan reaffirms its position to work towards the legalization of teaching in Breton, and as a result the total integration of Diwan into a renovated public education system.

Diwan regrets that the agreement forced upon us today is largely a withdrawal from the agreement signed between Diwan and the National Education Ministry on February 10, 1983, and has nothing whatsoever in common with the promises made by President Mitterrand on May 4, 1981.

Nevertheless, even though this agreement cannot be considered as a taking-charge by the State of Breton language schools, Diwan feels that it at least recognizes the fact of such teaching.

Because this concerns an important victory for Breton cultural life, Diwan, in anticipation of the minimum guarantees of the government which remain to be specified, has decided to accept this agreement despite its deficiencies and despite the fact that it does not in any way address the schools' financial problems.

But Diwan has made the decision to engage in new negotiations with the elected officials of Brittany in an effort to improve by legislative decisions the provisions of the original agreement.

The major question asked at this meeting is the same as the one posed by Seaska in the Basque country, Calandreta in Occitania, Bressola in Catalonia, and Scola-Corsa in Corsica: "Does there exist, beyond discussions and declarations, a real desire to promote our languages to the status of official languages?"

We still doubt such!

And this, even if François Mitterrand, President of the Republic, stated at the opening of the 22nd General Assembly of UNESCO:

"In 38 years of existence, of struggle and of tenaciousness, you (UNESCO) have succeeded in making the following key idea accepted by all: the dialogue between cultures, far from inciting wars, is dedicated to peace, and without cultural progress there is no chance for development."

The dialogue between cultures in France also takes place through the rehabilitation of our languages and consequent resources made available to us."

André Lavanant
President of Diwan

December 1984

Our many legal struggles with the State have still not given us the means to obtain a historical legitimacy recognized by law. The changing of the Minister of National Education, on the one hand, and the pressures to suspend or annul the legal statutes regarding "minority" languages and cultures, on the other, put us back at square one--far from the promises made in 1981...

Work in 1985 goes on...

The following is a summary of the principle subjects discussed at our October 1984 Congress in Treglonou.

We have decided on several measures designed to augment the organization, notably regarding the plan for unification and that for financial security.

Regarding the schools, we have decided to stress the importance of getting parents to speak or learn Breton; and, as discussed previously, the importance of establishing a newsletter to be put together by the parents in each school and exchanged with others.

An educational program will be started with the aim of clarifying from the start of the school year the respective responsibilities of the parents, teachers, and the Diwan institution.

In the aim of facilitating the dynamics of "development and the creation of roots" for the schools in the areas of leisure time activity, the community, and social life, several measures were taken:

- the creation of a committee on bilingualism.
- the establishment of nursery schools, day care centers...
- the creation of a communication and publicity committee.

Even realizing that it is counterproductive to over-extend ourselves, we have considered new ways of trying to raise the necessary funds to ensure our survival.

Louis Bocquenet
Vice President of Diwan

* * * * *

Editor's Note:

The Balance of Accounts at the End of the 1984/85 School Year

A newspaper report of April 19, 1985 (La Bretagne à Paris) indicates that financial problems are still very much with Diwan, with an expected deficit of 400-500,000 francs. Compared to last year's deficit of 1.6 million francs, this year's forecasted debt is certainly an improvement--but only attained by cutting out ten positions from the 46 of the teaching and administrative staff. For the 23 schools (approximately 300 children), that is the kind of cutting that cannot be afforded.

In response to an inquiry from Didier Chouat, a Deputy from Cotes-du-Nord, concerning the Diwan financial problems, M. Chevènement, the Minister of National Education clarified the experimental relationship established with Diwan and the financial support for this year. The following excerpt from his statement was included in an article in La Bretagne à Paris, May 3, 1985 ("Ecoles Diwan--M. Chevènement fait les comptes")

"It (the collaboration of the State) is made up of two parts:

- a subvention calculated on the basis of 50% of a substitute teacher's salary (Index #254) for each teacher with the required qualifications (baccalaureat level or equal).
- a complimentary subvention, over a limited period of time, to be at maximum 25% of the above grant.

Additionally, for Diwan, a second complimentary subvention has been reserved, in view of earlier promises.

In 1984 the subvention was made up of payments according to the convention established, and in this manner, a sum of 1,285,000 francs was to be given to this association. A supplementary sum of 250,000 francs was also to be given to cover debts to the U.R.S.S.A.F. and Assedic.

The Ministry of Culture also helped in this particular matter (the debt) with an equal subvention.

It is envisaged now to proceed without delay with the payments arranged in the convention for the 2nd and 3rd trimesters of the 1984-85 school year--856,680 francs--as well as with a complimentary subvention of 200,000 francs to help repay debts."

From this second newspaper report (May 3, 1985) it appears that the payment of the final 2/3rds of the subvention negotiated between Diwan and the Ministry of National Education should ease the financial woes reported by Diwan in their earlier newspaper article (April 14, 1985). But, it is also quite clear that the government support merely allows Diwan to break even each year. 70% of the costs to run Diwan schools still require donations from individuals. And, where will money come from to go beyond just breaking even? How can Diwan open new schools, and improve the resources of the schools now operating?

The need for Breton language schools should not need further justification--what needs to be justified is their continued position on the periphery of the educational system in Brittany.

There are those who argue that Diwan should be totally outside the French educational system, that negotiation will only lead to unwanted compromises. And there are those who argue that the French system should become a Breton system in Brittany...that Bretons must continue to demand that state institutions serve them, as Bretons.

When public institutions have been unresponsive to the Breton public, Bretons have often set up their own alternatives, but this is an expensive choice to make since these alternative institutions must be funded from individuals' pockets. In these difficult economic times in Brittany, it is not always enough to have energy and good will. Running Diwan schools which will give children a good education requires a budget beyond T-shirt sales and benefit concerts. The solution cannot be one of year-to-year charitable donations (although these will continue to be an important part of the Diwan budget).

As has been show in the preceeding pages, France has indicated support of "minority" languages and cultures in the many international declarations and conventions it has signed. What is it waiting for?

NOTES ON THE BRETON LANGUAGE

Lois Kuter

The CAPES for Everything...but Breton

As reported in our last newsletter (no. 14, February 1985), the lack of a CAPES for Breton has been a major stumbling block in the establishment of Breton classes at the high school level in Brittany. The CAPES is basically a qualifying exam which gives successful candidates the right to employment as teachers in the French school system. The fact that there is no CAPES for Breton means that young people trained to teach Breton cannot get jobs as Breton teachers. Thus, they must pass a CAPES in some other subject with the hope that they can sneak in a Breton class at the school where they are hired to teach Math, English, Spanish, History, etc. (See Bro Nevez 14 for more on this Catch-22 situation).

The following press release indicates that the refusal to create a CAPES specifically for Breton has little to do with financial considerations or with the number of students enrolled in Breton classes that have managed to survive bureaucratic obstacles.

Press release from Kuzul ar Brezhoneg, 18 March 1985:

"The Minister of National Education has just announced that 3,000 supplementary CAPES and Agrégation posts will be put into competition for 1985. None of these posts will be earmarked for Breton and young people with diplomas in Breton studies will be deprived of the right to work.

Kuzul ar Brezhoneg is happy for the existence of an Agrégation for Japanese (54 students total in two high schools of the Paris area), and Agrégation for Polish (312 students), and a CAPES for Chinese (812 students), and one for Hebrew (2,076 students), but denounces the fact that for Breton, taught to 3,906 students in the Rennes academic district and to several hundred more in the Nantes and Paris districts, the CAPES is still refused.

The recent decision by M. Chevènement, throwing out the famous politics of "rigor", in favor of an important recruitment, several days before the 2nd round of cantonal elections, shows well enough how the refusal of a CAPES for Breton is not motivated by financial considerations.

Once again Kuzul ar Brezhoneg denounces voluntarily discriminatory politics of which the goal is to prevent the development of Breton teaching and to deprive the youth of access to the study of their own language."

Note that Kuzul ar Brezhoneg is not the only Breton organization in Brittany to remark on the Ministry of National Education's generosity in granting CAPES posts for "smaller" languages while at the same time continuing a refusal of a CAPES for Breton which is taught to a far greater number of students.

The Breton Language on Radio and Television in Brittany

I have recently received a letter from Brittany informing me of plans to cut Breton language programming from FR3 (television) and Radio Armorique (radio) during the summer months of July and August. This programming--which is already pitifully small--would be replaced in part by English and German language programming for the benefit of tourists.

The ICDBL is asked to write a letter of protest to the President of Audiovisuàl Affairs. Those who want to express an opinion on this matter are encouraged to write to the following address:

Madame Michelle Cotta
Présidente de la Haute Autorité
de l'Audiovisuel
100, av. R. Poincaré
75016 Paris, FRANCE

Both as members of an organization to support the Breton language and as potential tourists to Brittany, this is a matter that does concern us all. I have heard from a number of people, in my role as Secretary for the U.S. ICDBL, who have traveled to Brittany and were very disappointed not to hear any Breton, or to see any visible evidence of its existence in public places. While French logic seems to feel that it makes sense to have English and German language broadcasts to promote tourism, it has been my experience that tourists would be quite happy to have the opportunity to hear (and see) the Breton language in Brittany. The whole idea of travelling to a foreign country is to find a foreign culture, isn't it? While some tourists welcome a bit of home when abroad, most travel with the hopes that they will learn a little about a new culture. I feel that it would be very good for tourism to increase the amount of Breton in the media and in public places. Tourists, who in the majority, are minimally curious about the Breton culture would welcome bilingual road signs and would not be bothered by Breton-language radio and television. The policy of hiding Breton from visitors to Brittany--which is, unfortunately, not a new policy--makes no sense to me as an unabashed tourist, and certainly not as someone who would like to see Breton remain a part of the Breton culture.

If you have similar feelings, write to Madame Cotta--in French, or in English. The letter does not need to be long.

Airmail postage is 44¢.

A sign for optimism - The Association for Teaching Breton, of
Central Brittany

From time to time it is a great pleasure to find news which gives cause for optimism about the future of the Breton language. In past newsletters I have reported on a committee of some 50 mayors and local elected officials who are taking matters into their own hands and simply doing things to give Breton a more public place. In the May 3, 1985, issue of La Bretagne à Paris I found an article which describes more grass-roots work to make Breton a part of normal everyday life (Jean-Charles Perazzi, "Ceux qui croient au bilinguisme pour revitaliser le pays").

Activity to defend the Breton language and culture has often been described as the work of a small elitist group. I imagine that grass-roots work has long been underestimated in Brittany, but certainly today no one could describe Breton language activism as elitist. It is work carried out more and more on a local community level, and the Association for Teaching Breton, based in the Rostrenen/Saint Nicolas-du-Pelem area of central western Brittany, is a good example of this.

Since its creation two years ago, this organization has pushed for the establishment of bilingual classes in the local schools--so far with no success, despite solid dossiers of information, and despite the fact that this is a Breton-speaking area where Breton is still very much the language of everyday life. The work to get Breton into schools will continue, and the Association has recently put together a proposal packet for the 24 communes of the cantons of Rostrenen, Mael-Carhaix, Gouarec and Saint-Nicolas-du-Pelem. It is not certain that all municipalities will be enthusiastic about the Association's proposals. But, their idea that economic dynamism of the area should be linked to cultural dynamism is an engaging one in an area where language, music and dance (fisel and plinn) have a strong presence, and where sub-industrialization and lack of work drains the area of young people. Many economic problems remain to be solved, and their solution will depend on the will of local people and their leaders to give life to their area culturally as well as economically.

The Association for Teaching Breton has not limited its actions just to the establishment of voluntary bilingual classes in the schools. Plans to revitalize the area include bilingual signs and a bilingual newspaper. A local radio station, Kreiz Breizh, is already active, but can certainly use more support and funding. Additional projects would include protection of historical sites and the encouragement of traditional crafts, and the funding of a cultural and social center for the area. The Association demonstrates well the intent of Bretons to keep their towns and villages alive through a commitment to a healthy cultural as well as economic future.

UR C'HENLABOURER NEVEZ:

LAN TANGI

Evit ar wech kentañ em eus resevet ur skrid evit "Korn ar brezhoneg." Trugarez bras d'am c'henvroad Lan Tangi evit ar barzhoneg da heul. Genidik eo eus Karanteg (Bro-Leon), met savet e oa gant e dud-kozh e Kerne-Uhel, war ar maez, nepell diouzh an Uhelgoad. Eno e tremenas e vugaleaj evel ma veze graet gwechall e Breizh-Izel gant bugale al labourerien-douar, hag en em dommañ a reas ivez ouzh yezh hag ouzh doare-bevañ e hendadoù. Beajet en deus dre ar bed holl, en Europa, en Azia, en Afrika, en Amerika. E parrez Ar Fouilhez emañ o chom d'ar mare-mañ. Awenet eo bet ar barzhoneg-mañ gant e verc'h vihan, Rhiannon-Arhianrod: emichañs e voe souezhet ar plac'hig o welout ne oa ket a saout en Amerika. Er geriadenn e-lec'h ma oa o chom e Breizh e veze kavet muioc'h a saout eget a dud, sur avat.

Reun ar C'halan

EZ EUS KET SAOUT EN AMERIK

Tri bloaz ho p'eus

Rhiannon

Plac'hig heolel

En amzer ho pugaleaj

Da gelc'hig arc'hant

Bepred a zro 'touezh ar c'houmoul

War bennkerioù mein-glas

Troidell ha kornigell Rhiannon-Arhianrod

Lagadennig goulou

En donderioù

Ha pa bellgomz hi a lavar

"Ez eus ket saout en Amerik"

Job Rumeur a vale atav
En ul lec'h bennak
Marteze n'anavezan ket
Met dianav sur avat
War an holl gartennoù douaroniel
E "Karter al Lapined"
'Kichen ar c'hoad
E Kerberou d'an Traon

Rhiannon a lavar
"Ez eus ket saout en Amerik"

Mariann an hini gozh
A bleg he c'horf a-us
D'ar puñs arouezel
Plegañ a ran un tamm ivez
En ar yenijenn

Derc'hel a ran va daoulagad
Evit Mariann a-wechoù
Evit hirnez an devezhioù
Kengred ar rev
Ha goañv an istor
War ar geriadenn vombezet

Mont a ran e-barzh an ti
Pa zeu Mariann da leuskel
He sailh da vont
E kof an douar

"Ez eus ket saout en Amerik"

Sonjoù va zri bloaz
E roueelezh ar C'hrann
Tad-kozh en un Tao-mod da vevañ
E-pad saverezh e gozhni
Tan daoulagad Mamm-gozh
Ganthe sell iskis
Ken don en he diabarzh

N'eus ket saout en Amerik

Ar sell-se bremañ
E-barzh daoulagad an tad
E ene kollet gantañ
E donvor Ledenez Iberika
O selaou Maria Bonet del Mar
E kempouez skedus al levenez hag an dispi
E unvez habask eus e soñjoù
Eus Rhiannon en he zri bloaz

Lan Tangi

RECENT BRETON PUBLICATIONS

Reun ar C'halan

Goulc'hen Kervella. Laenneg, Medisin (Laenneg, M.D.) Brest: Al Liamm. 1985. 55 French francs

This biography of the famous Breton physician was recently awarded the Xavier de Langlais Prize in Breton Literature. The author, himself an M.D., has been for many years a driving force in the revival of Breton language theater.

Maodez Glanndour. Telennganou. (Songs for the harp) Brest: Al Liamm, 1985. 37 French francs.

This collection includes the celebrated "Milc'hwid ar serr-noz" (The redwing of dusk), which expresses in poetic form the author's deep religious faith, and which illuminates the way in which his faith informs his poetry.

Reun ar C'halan. Klemmgan Breizh. (The Ermine's Complaint) Brest: Al Liamm, 1985. 36 French francs.

The 53 poems of this collection are a poetic (and at times apocalyptic) vision of the history of the Breton people. The volume includes a shorter work, "An deizioù du" (Days of Darnness).

Loeiz Andouard. Jakez Karter. Lesneven: Mouladurioù Hor Yezh, 1984. 60 French francs.

A biography of the celebrated Breton explorer who discovered and took possession of Newfoundland and Canada for the King of France in the XVth century. The author, a noted Breton writer, was an officer in the merchant marine.

* * * * *

Short book notes or longer reviews of books in Breton are welcome. Please send your contribution to:

Reun ar C'halan
(René Galand)
Department of French
Wellsley College
Box 45
Wellesley, MA 02181

Reviews of publications (in any language) concerning Brittany or from Brittany are also welcomed by the book review editor:

Amy Varin
34 Wall Street
Kingston, NY 12401

BOOK REVIEW

Lestr Jakez Karter
(Jacques Cartier's Ship)
An Here, 1984

Reviewed by Nathalie Novik

This book was published by An Here at the end of 1984, and received wide publicity in Brittany. It is a worthy effort to acquaint young people and Breton students with the vocabulary of the sea, and Per Denez is one of the contributors to the maritime terms. The first half of the book, dedicated to the preparation of Cartier's trip and the building of his ship, presents a wealth of words (explained in Breton in a glossary at the end of the book) describing the different parts of a tall ship and giving various maritime terms. The illustrations and maps are excellent, and provide great visual support to the text. I would think that a student with two to three years of Breton should be able to understand the text with a very minimal use of a dictionary.

As far as the story is concerned though, I have strong reservations on the second half, which, even though it presents the Indians in a sympathetic light, does not avoid most of the usual cliches. Why call them "indianed o c'hroc'hen ruz", redskin Indians? Why pretend that there was some kind of elaborate communication going on between Cartier and the Indians, when there was no interpreter to translate Gallo into Algonkian and vice-versa? Why change the historical fact that Cartier took back with him a dozen Indian captives into the story of the chief sending his sons to be "educated" overseas? I wish the Bretons would not do to the Indians what the French have done to them, and that they would stick to the facts instead of inventing a cute story.

It is frustrating to have to find fault in a book which, otherwise, is a great achievement for the Breton language.

* * * * *

A Note on "An Here"

An Here is a young publishing house which in its few years of existence has been extremely active in producing books for children in the Breton language. Its initiation is linked to the Diwan schools and their obvious need for materials, but the aims of An Here go beyond service to just Diwan schools. Starting with almost nothing at all published for children in Brittany, there is a great deal of work to do...and more to say on the work of this organization as well as earlier pioneering efforts to provide books for Breton children. Please contact me if you would like more information on An Here (in Breton/French).

Lois Kuter

Gouren - Breton and Celtic Wrestling

Lois Kuter

As Editor of Bro Nevez, I have had the pleasure of expanding my knowledge of Brittany well beyond the subjects of language and music (my particular area of research). When I first had the opportunity to see Breton wrestling in Brittany in 1978, I had no idea that I would have the role of introducing this sport to American readers of this publication.

In the last issue of Bro Nevez (no. 14) I presented a publication called Ar Gouren - la lutte bretonne des origines à nos jours, produced by the Federation de Gouren de la FALSAB, and published by the Breton Cultural Institute (Skol Uhel ar Vro), in 1984. In this newsletter issue I have the pleasure of announcing an English language publication also produced by the Federation de Gouren in conjunction with Skol Uhel ar Vro:

Gouren - Breton and Celtic Wrestling
Federation of Gouren of the FALSAB,
Skol Uhel ar Vro (3 rue Martenot,
B.P. 66A, 35031 Rennes, Brittany.

The bulk of this 80-page book, with a text by Guy Jaouen and Henri Beon, contains photos and descriptions of the basic throws of Breton wrestling, along with a detailed description of basic procedures and rules--for wrestlers themselves. Fifteen pages of introductory material on the history of Celtic wrestling in Great Britain, Wales and Cornwall, Cumberland and Westmorland, Scotland, Ireland, and Brittany, is also included. This section, also rich in photos, is likely to be of more interest to non-wrestlers.

The best introduction to this very interesting book and to the spirit of Breton wrestling is found not in my words, but in an excerpt from the first page of the introduction by Guy Jaouen:

"The principal aim in publishing this book is to ensure the future of Celtic Wrestling. We, the Breton wrestlers, are not afraid to face up to facts. The three types of traditional wrestling which are still found in Celtic countries today are no longer as popular as in the past and are, in fact, threatened with extinction if nothing is done to reverse this trend... If traditional wrestling disappears so too will millions of pages of history written by our ancestors with their sweat and joy in their wrestling bouts.

Celts, guardians of an ancient culture, we must react. We must concentrate our efforts on safeguarding all the precious elements of our culture, and Celtic Wrestling, with its particular characteristics, such as its dignity, fighting only in a standing position, the ceremony before the competition, the shaking of hands before each bout and the competitive but fair spirit, is an excellent example of this common Celtic identity and heritage.

GOURN - continued

"Although the history, languages, customs and ways of life of the Celtic countries have in many ways developed differently, it is always easy to find common factors and points of mutual support. Sports and games are an ideal example of this. It is obvious that the pleasure of competing together and devoting oneself to the same sport presents an excellent opportunity for the participants to get to know their Celtic cousins better and discover similarities and affinities in opinions and feelings....

The Federation of Breton Wrestling desires: Firstly to restore Celtic wrestling to its true place in the world of sport by trying to ensure a greater use of its techniques in the Celtic countries. Secondly to defend and make known, through wrestling, the common Celtic heritage which is so important to safeguard and develop, and thirdly, to be able to offer to the greatest number of peoples the possibility to travel and discover other ways of life and other peoples in large friendly encounters, in which wrestling will take a central place and where the motto of the Cornish wrestlers will be fulfilled:

Gwary wheag yu gwary teag

Good play is fair play."

The following press release from the Federation of Gouren shows that Celtic wrestling is a sport of the future for Brittany, to be shared by all Celts, in their native lands and perhaps also in North America as well.

"The first inter-Celtic workshop of gouren took place April 6-13 at Ti ar Gouern, a center for training in Breton sports, in the town of Berrien.

For years the leaders of the Federation of Gouren (FALSAB) have prepared far-reaching actions for the revival of Celtic styles of wrestling. Patrig Le Goarnig and his friends had contacts with Ireland and Wales already in 1969, 1970, and 1971. Beginners' classes in gouren had already taken place at Glan Llyn, a camp for the Welsh language organized by the Urdd Gobaith Cymru.

In 1980, during a major reorganization of Breton wrestling and sports, the principal objective was to gain official recognition from the French state of these traditional sports to establish them firmly. Next the goal was to promote Celtic wrestling outside of Brittany. Despite administrative vexations from the French state, little by little we have gained a place on the chessboard of France. This first inter-Celtic workshop is a logical outcome of our actions.

GOUREN - continued

"During the seven days of this April's gathering, five wrestlers from Cornwall, four from Cumberland, and one from Scotland learned the basic rules of gouren, while fifteen Bretons became familiar with Cornish and Cumberland styles. Wrestlers from Ireland and the Isle of Mann showed great interest in the workshop and will hopefully have a delegation in Brittany next year. The Welsh had planned to send four sportsmen, who were unfortunately prevented from coming at the last minute.

The week was not only rich technically, but also emotionally. Activities parallel to wrestling, the countryside and the warmth of the local people meant that the week ended with an almost familial feeling, a Celtic feeling, one can say perhaps.

During the workshop, on Thursday, April 11, an important meeting was held to prepare for the birth of an international committee for Celtic wrestling. Those present were: Roger Holmes and Trevor Lawrence for Cornwall, John Edward Dunglinson for Cumbria, Kristopher McKay for Scotland, and Paul le Joncour, Jean-Pierre Jaouen and Guy Jaouen for Brittany. At the meeting the first international tournament of Celtic wrestling was also discussed--which can take place during the 1986 Festival de Lorient (hoping that this initiative will receive the necessary support).

In addition to the means for the establishment of an international committee, we came up with the following idea for the organization of a 'world championship' of Celtic wrestling:

'Each country will present a team of champions (probably six) classed by weight category. Thus there will be six Scottish, six Welsh, etc.... The competitions will take place during three half-days, one for each style. All the participants will thus wrestle first, for instance, for the title of champion of the Breton style, then the Cornish style, then the Cumberland style.'

This organization will need refinement and support. The solution we have retained has the advantage of not forgetting any one style, and of promoting all styles together. This is one of the rare solutions of survival for Celtic wrestling, to go forward.

Some problems still need resolution, such as the establishment of common weight categories, not to mention the creation of uniformity for rules of the Cumberland style between federations of Cumbria and Scotland for international competitions.

People interested in this project can write to Guy Jaouen (route de Berrien, 29218 Huelgoat, Brittany, France); or can telephone Padrig Larkin (97-27.71.17, Brittany). You can help us in making this project known, and in getting support for it from cultural leaders in your country.

Guy Jaouen
April 1985

AN ENCYCLOPEDIA OF BRITTANY - PROPOSED BY SKOL UHEL AR VRO

Lois Kuter

Skol Uhel ar Vro ("L'Institut Culturel de Bretagne" in French, or "The Cultural Institute of Brittany" in English) was created officially in 1981 by the Regional Council of Brittany. By 1982 it had 16 sections active on a variety of projects:

- Prehistory and Archeology
- History
- Geography
- Ethnology
- Language and Linguistics
- Written Literature
- Oral Literature, Theater, Audio-Visual
- Music and Dance
- Art and Architecture
- Sport and Games
- Man and the Land
- Man and the Sea
- Religion
- Conservation and Environment
- Pathology (Psychology)
- Pan-Celtic Relations

This organization includes hundreds of members--all experts on various aspects of Breton culture and society. It has already quite a few projects completed or underway, including exhibitions and documentary films, research projects and a series of excellent books (see ICDBL newsletters 12 and 13 for a brief introduction to some of these publications).

A major project now in planning is the first encyclopedia of Brittany--a 12 volume publication, each volume of some 600-700 pages. These volumes will include some 25,000 to 300,000 entries, not to mention maps, charts and an extensive bibliography which may be a 13th volume. The proposed encyclopedia will be excellent, judging from the other publications I have seen from Skol Uhel ar Vro (the two publications on gouren, as well as a publication on Breton language theater, a publication by Patrick Malrieu on traditional Breton music, and the Dictionary of Breton writers). The first volume of the encyclopedia of Brittany is proposed for the Fall of 1986, with the rest to be completed by 1989.

This marks the first encyclopedia for Brittany--a prelude for future research by Skol Uhel ar Vro on all aspects of Breton history and contemporary life. This also marks a prelude to an ongoing project which will in all likelihood involve computer data bases in the future.

A DICTIONARY OF BRETON COMPOSERS - ANOTHER PROJECT BY SKOL UHEL
AR VRO

It is undeniable that Brittany has a healthy revival and new growth of traditional styles--dances and instrumental music, as well as vocal music being embraced by young and old once again. It is also undeniable that "folk Breton" or "new Breton" music--based on traditional roots, but also borrowing newer and sometimes more international sounds--is also quite healthy. Bretons seem to be quite comfortable today with old and new traditions. But how many readers know that there is also a very rich heritage of composition in Brittany--composition of what we might call "classical" pieces for organ, violin, piano, chamber orchestras, etc. This aspect of Breton music will be presented in a Dictionary of Composers in Brittany, now underway. While recordings and performances of Breton compositions are not always easy to find, there is certainly a great wealth of music to discover in this style, and the Dictionary will be a great help in this discovery.

I have received a letter from Vefa de Bellaing, who is currently researching entries for the Dictionary, and she has asked for help in locating information on one particular composer. Readers are asked to help in finding information, or a good source for information on the composer Joseph Quesnel (1749-1809). Quesnel was originally from Saint-Malo, and as an officer in the Navy he traveled often to Canada, eventually making Montreal his home. There he was a pioneer in theater and composed operettas, motets, and symphonies.

If you have information on this Breton composer, or have ideas as to where to search for information, please contact me.

* * * * *

KELTICA

Announcing the republication--revised and updated-- of the first issue of Keltica. Produced by the Society of Inter-Celtic Arts and Culture, this issue is full of articles and notes on all aspects of Celtic life--language, literature, music, the arts, politics, current events, history, folklore, archeology, and poetry. The high quality of Keltica is found not only in its interesting content but also in the beauty of its layout, and inclusion of many designs, photos and illustrations.

A second volume, produced in 1983 is also still available, and a 3rd volume should appear the Fall of 1985. A single issue of Keltica has a very reasonable price of \$5.95; two issues are \$10.95.

Contact: Keltica
96 Marguerite Avenue
Waltham, Massachusetts 02154
tel.: (617) 899-2204

CONCERT REVIEW - ALAN STIVELL

Philadelphia, Pennsylvania, May 4, 1985

Review by Lee Savary

Alan Stivell is very well known in Europe and has a great reputation in America, but he has not been seen much in concert in the U.S. His latest tour this Spring brought him to Washington D.C.; Boston and Northampton, Massachusetts; Ann Arbor, Michigan; Santa Monica and Berkeley, California; Seattle, Washington; Toronto, Canada; Philadelphia and New York.

The Philadelphia concert on May 4th was originally scheduled for the Parish Hall of St. Mary's Church which has a seating capacity of 225. His popularity was underestimated and, therefore, due to unexpected demand, the concert was moved into the church itself which has double the capacity. It was also a beautiful setting, and the reverberating acoustics so disastrous for a group of musicians was absolutely magical for the harp.

Considering Alan Stivell's vast and varied repertoire, from Celtic rock-jazz to poetry reading, I was very curious to hear just what he would do as a solo harp concert on an "electro-acoustical" harp. I didn't want to hear just music of his past, but was apprehensive of what he could do of his newer material in a solo setting. The material heard that evening was a wonderful blend of new and old material featuring several pieces from the landmark recording "Renaissance of the Celtic Harp," his most well-known recording in the U.S. These tunes were rearranged and played on a different instrument than originally recorded, giving familiar pieces new life and vibrancy.

The metal-strung harp with electric pick-ups has a strong clear tone and in Alan Stivell's capable hands each note is clearly defined, making powerful and intensive music. The most effective pieces were, of course, those from Breton folk tradition. Some of the settings of familiar Irish reels were not as convincing, as if there wasn't quite the same level of interest or intensity on the part of Stivell. There were three musical settings for poems by Bretons. The first was a bit dry, especially since it had followed a mournful Breton ballad and I'm sure the words were lost to most of the audience. However, the one following and the third in the second set were rescued from being tedious by the inspired accompaniment. Any apprehensions I had of Alan Stivell attempting this material for an American audience were melted away by beautiful performances on the harp.

It is the power of the music that informs us best. Stivell's voice was strong, maybe even better than in the past, and even the hushed tones in poems and songs were vibrant and intense.

CONCERT REVIEW - ALAN STIVELL - continued

Ironically, his natural soft-spokenness made him a bit hard to understand when he introduced each tune. Stivell's road manager, Lionel Guirinec, joined him on guitar for the last piece of the evening, a lively "Son ar chistr" (cider song). A rousing, if a bit ragged, encore was highlighted by a quick sample of Stivell's virtuosity on the bombard. It made me want to hear more since his pipe and whistle playing is really quite extraordinary. There was a short Breton song reminiscent of Gershwin's "Summertime" and then a medley of Breton dance tunes.

I left feeling that the concert was really an introduction to Stivell and I look forward to a wider view of his talents in North America. In Philadelphia it was a satisfying and successful evening, and hopefully Alan Stivell has paved the way to bring the full range of his music to us soon.

Editor's Note:

Philadelphia has not seen much of Alan Stivell on his tours to the U.S. His first performance, as a little known harper from a place no one had ever heard of, was at the Philadelphia Folk Festival in the mid 1970's. He did not return to Philadelphia until January 1982, when he gave a memorable concert at the Bijoux club (now gone) despite a raging blizzard. A planned stop in Philadelphia in 1983 was cancelled at the last minute due to poor advance ticket sales. The real problem was poor advance publicity. A hungry public of 400-450 people flooded into St. Mary's Church this Spring to see Alan Stivell. Yet this concert almost didn't happen.

"Ermine Productions", the name adopted by the group of eight individuals who backed the Stivell concert, was mobilized only a month and a half before the concert date when it became clear that no one else seemed willing or able to "risk" producing a concert in this city. The concert here in May made it evident that Alan Stivell is a fine performer--still forging ahead with new creativity--and that there is a good audience for him in Philadelphia, evident in the standing ovation he got.

The creation of "Ermine Productions" was a desperate act on the part of eight people who had never produced a concert before (and, with the exception of one, are all ICDBL members): Rosalyn Briley, John Callahan, Tom Gittelman, Lois Kuter, Anne Miksovic, Lee Savary, Hervé Thomas and Judy Weglarski. Pooling our varied talents, and putting a tremendous amount of time and effort into pre-concert arrangements, publicity and ticket sales, with the help of a dozen other volunteers the night of the concert, we finally brought Alan Stivell together again with those who love him in Philadelphia. It was a special concert for for us all.

Lois Kuter

CONCERT REVIEW

Dan ar Bras, Bethlehem, Pennsylvania, May 9, 1985

by Lois Kuter

It was indeed a sad experience to see Dan ar Bras, one of the greatest musical talents today in Brittany, struggling valiantly to spark some life in the half-dozen bodies who made up his audience in Bethlehem, Pennsylvania (approximately one hour's drive from Philadelphia). It is not an easy task to give your best performance to a timid showing of individuals who sit in the dark at the back of the room, separating themselves with empty tables and blank looks. Dan ar Bras didn't give one of his best performances at Bethlehem, but he tried. And some of his music did reach the hearts of the small audience that seemed afraid to be caught alone with him.

If you listen beyond the dazzle of an acoustic and electric guitar technique which few can match, you will hear in the songs and instrumental compositions of Dan ar Bras deeply personal statements based on his experience as a Breton living in Douarnenez, and his experience of the rest of the world as well. Instead of delivering a conclusion about the world, Dan ar Bras expresses his feelings in his music, and these are feelings we all know--simple things like joy and sorrow which are part of less simple lives in a complex world.

Dan could not find a name to give all the melodies and songs, but titles do not matter. You can figure them out for yourself. Some that have names are about things that most of us in the U.S. can never understand quite the way Dan does--for example, the tune "Blood of the boat" ("Le sang des navires") about the "free oil" given to Bretons to gather on their coast after the wreck of the oil tanker Amoco Cadiz. But, we have our own wrecks, and we have all felt some of the impact of man's destruction of the natural world. We can feel the sounds Dan's guitar sends to us.

For me, it was the electric guitar which seemed to communicate best at the Bethlehem concert. A particular piece sticks with me--one which Dan composed in remembering a visit to graves in Normandy with his father, and one which he plays in remembering an American hero of World War II, Jesse Carpenter, a homeless man who died of the cold in Washington D.C. in a park across from the White House. Next time Dan ar Bras tours the U.S., make sure you go to hear him. His songs and music will introduce you to the Brittany he knows and to a world you share with him.

But you don't need to wait for him to return to the U.S. His latest album, Acoustic, which includes some of the songs and guitar pieces he used on this past tour, is now out on the Green Linnet label. Look for it in local record stores or contact Green Linnet (70 Turner Hill Road, New Canaan, CT 06840). Unlike most records first released in Brittany and France and later re-released in the U.S. (of which there have been too few!) this one has added jacket notes instead of taking them away from us. The music speaks for itself.

A CAPSULE HISTORY OF THE BRETON NATIONAL ANTHEM

Paul Nedwell
(51 Catharine St., Poughkeepsie, NY 12601)

One thing all nations have, in addition to their own national flag, is a national song or anthem. A national song or anthem in the native language of the people of a given nation serves as a spiritual binding and allows an expression of national unity when sung by participants at various gatherings and on various occasions. It gives a feeling of unity with those who have gone before us and with those who are yet to come after us; it gives us a feeling of oneness with all that is good about our nation; and, it gives us a feeling in the inner reaches of our soul that our nation, even if it be small in size, or even if it be oppressed by a foreign nation, yet lives. When sung with the proper respect and without malice towards any other nation, it can truly be a beautiful expression of the soul of a nation.

Some nations, such as the United States of America, have had their national anthems from almost their very beginnings as nations. Other nations, such as Canada, have acquired their anthem quite some years after they have achieved statehood. And yet some nations, such as Ukraine (before Soviet takeover), have received what was to become their national anthem while they were yet under the oppression of a foreign nation.

However, only when a national song or anthem has been duly accepted by the people of a given nation can it truly be considered a national anthem--that is, at least in the opinion of this writer. National anthems are usually composed by individuals who have a deep and abiding love for their own land and people and who have thus chosen to express that depth of feeling through the writing of a song, which gradually, in many cases, gains acceptance among the people of a nation as the national anthem.

Some people, such as the Ukrainians, have also had some songs which have risen to the status of unofficial anthems among the populace. The Ukrainians themselves, for example, have two such unofficial national anthems: "The Testament", a poem written by the greatest of Ukrainian poets, Taras Shevchenko, and put to music; and "The Eternal Revolutionary", a poem written by another great Ukrainian poet, Ivan Franko, and also put to music. Both songs are concerned with the freeing of the nation from all forms of foreign oppression; and both songs, because they predate the Soviet era, are allowed to be sung to a limited degree in the Soviet Ukraine today.

The Breton national anthem is most interesting in that it is basically the same anthem as that sung by the two closest (linguistically) neighbors of the Breton people: the Welsh and the Cornish. It almost seems appropriate that these three Celtic peoples, whose respective languages comprise the Brittonic (Brythonic) branch of the Celtic languages, should have the same national anthem. The

BRETON NATIONAL ANTHEM - continued

song which was ultimately to become the national anthem of Wales, "Hen Wlad Fy Nhadau", was composed in Wales in 1846. This national song later found its way to Brittany, and here it was published, in 1904, with Breton words composed by Taldir-Jaffrennou which were very similar to the Welsh words. Since this time, this national song, "Bro Gozh Ma Zadou" ("Ancient Land of my Fathers"), has become the national anthem of Brittany, and as such, is sung at many national gatherings.

Cornwall has also adopted this same song as its national anthem, with words composed by Morton Nance, also following the original Welsh words (in his own Cornish tongue). Thus, these three Celtic nations, Wales, Cornwall, and Brittany, have the same national anthem. The continued singing of this national song, in the native languages of these three Celtic nations, will continue to serve notice to the world that they (and their native languages) are far from dead.

The Breton national anthem can be found on several Breton recordings, among them the album "Chorale Mouez ar Mor" on the Arfolk label (Arfolk 334).

The words are as follows:

BRO GOZH MA ZADOU

Ni Breizhiz a galon karomp hor gwir vro
Brudet eo an Armor dre ar bed tro dro;
Dispont 'kreiz ar brezel no tadoù ken mat
O skuilhas eviti o gwad.

O Breizh ma bro, me 'gar ma bro
Tra ma vo mor, 'vel mur 'n he zro
Ra vezo digabestr ma bro.

Breizh douar ar zent kozh, douar ar varzhed
N'eus bro a garan kement dre ar bed
Pep menez, pep traonienn d'am c'halon 'zo kaer
eno 'kousk meur a vreizhat taer!

Ar vretoned a zo tud kalet ha kreñv
N'eus pobl ken kalonek a zindan an neñv
Gwerz trist, son dudius a ziwan eno
O pegen kaer ez out, ma bro!

Mar d'eo bet trec'het Breizh et brezelioù bras
He yezh a zo ker bev ha biskoazh
He c'halon bividik a lamm en he c'hreiz
O dihunet bremañ, ma Breizh!

BRETON NATIONAL ANTHEM - continued

ANCIENT LAND OF MY FATHERS

We Bretons in the heart, we love our true contry
Renowned in Armorica all around the world;
Fearless in war, our fathers so strong
Shed blood for her.

Oh Brittany my country, I love my country
As long as the sea will be around like a wall
Let my country be free.

Brittany, land of the old saints, land of bards
In the world there is no other country I love so well
Every hill, every valley is dear to my heart
Here sleeps more than one gallant Breton!

The Bretons are tough and strong
There is no people so brave under heaven
Mournful ballads and pleasing songs germinate there
O, dear you are, my country!

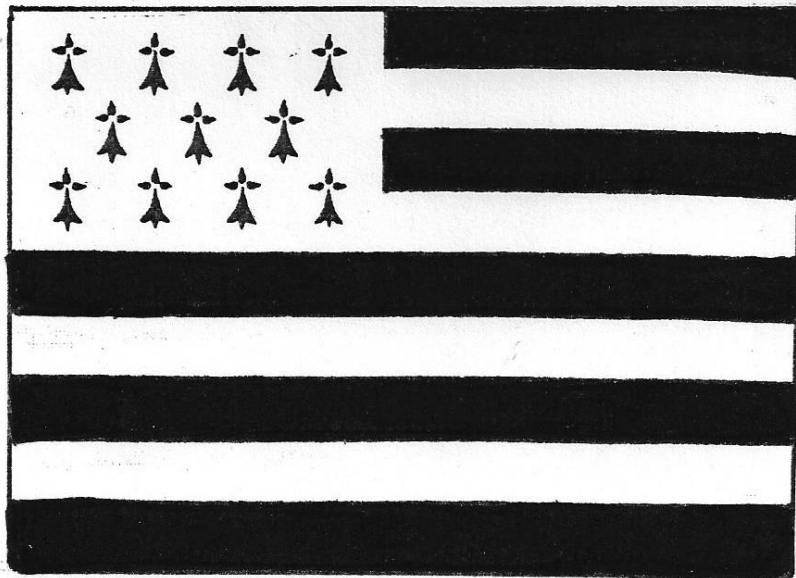
Although Brittany has been defeated in great wars
Her language is as alive as ever
Her impetuous heart beats inside her
O, awake now my Brittany!

(translation by J.-P. Le Mat)

A NOTE ON THE BRETON FLAG

Lois Kuter

The Breton flag is called the "Gwenn ha Du" for its colors, white and black.



A NOTE ON THE BRETON FLAG - continued

The alternating black and white stripes of the Breton flag stand for the nine traditional bishoprics of Brittany. Five of them (black) French-speaking (predominantly): Nantes, Rennes, Dol, Saint Malo and Saint Brieuc. The other four (white) Breton speaking: Quimper, Saint-Pol-de-Léon, Tréguier, Vannes (or, Kemper, Kastell Paol, Landreger and Gwened, in Breton). The hermines in the upper left section of the flag are the traditional arms of Brittany--black ermines on a white field. The ermine is the heraldic animal of Brittany; a motto of Brittany was "Potius mori quam foedari" (rather die than be sullied). According to legend, the ermine prefers to be killed than escape if the only means of escape would mean dirtying its white fur.

More information on the origin of the Breton flag would certainly be welcome from readers. In my notes, I have the name of Morvan Marchal as its originator in the 1930's, but I have lost the source for this information.

* * * * *

POETS' CORNER

From time to time we are fortunate to receive poetry from a reader. The following poem is from Chrispophor Kane, of Boston, Massachusetts, who describes the origin of this poem as follows: "This poem just came out of me in January--two years after a friend took me on top of Caer Arianrhod near Caernarvon and Pen Llin." The poem is about Wales, but it is also very much about Brittany. (LK)

THE LAND LAID WASTE

The sea is eating Caer Arianrhod.
In Cymry, fewer and fewer speak Cymraeg.
To Britain, building housing is the God
and Saxon settlers race in like the tide.
Few children come to meeting at the chapel.
The young must leave their homes to look for work.
The high hills fall to wrecker, crane, and grapple
and "simple economics" does the dirt.
There was a time a score of years ago
when Cymric children who spoke their tongue were
whipped.
That time will come again, as we all know:
all means are means whereby the land is stripped.
All Cymru turn at bay with King Llewellyn
or walk the world remembering yr iaith melyn.

(Copyright 1985 C. J. Kane)

AR BEGIN

RECIPES FOR SPRINGTIME

Nathalie Novik

Chicken à la Bretonne

1 chicken, clean and emptied
1 lb. tomatoes
1 lb. mushrooms, sauteed in butter
Parsley, thyme, marjoram, tarragon tied together
1/2 to 1 cup of chicken broth
garlic

Cook the chicken in a Dutch oven until golden on all sides, using lightly salted butter. Just before it is done, add the sauteed mushrooms, a little garlic, the tomatoes skinned and cleaned, and the herbs. Add a little broth, cover and finish cooking in the oven. Serve on a dish garnished with green peas (see recipe below).

Green Peas à la Nantaise

2 lbs of fresh green peas
6 cherry tomatoes
Thyme, salt, pepper, butter

Parboil the tomatoes, and skin them delicately. Melt the butter in a Dutch oven, or even better, in a Pyrex or Corningware dish with a glass lid, and saute the tomatoes on a very mild fire. They should keep their shape. Add the green peas, some thyme, pepper and salt, and simmer slowly until the peas are just done. Sprinkle with parsley just before serving.

Readers are encouraged to send recipes to me for this column, or to send in questions or ideas. Remember that we are still working on a cook book and would welcome recipes and ideas for that as well.

* * * * *

Readers might be interested in the following article:

"Quimper" by Terry Weeks, Gourmet Magazine March 1985

While by no means an in depth article on Kemper, this does include some notes on history as well as eating places and cultural points of interest in this Breton city.

NEWS OF CELTIC LANGUAGES/ORGANIZATIONS

Anne Habermehl

Some music notes:

The Scottish Harp Society of America will hold its second harp week this year again at Oberlin College, in Oberlin, Ohio. Harpist Alison Kinnaird of Scotland will be on hand to instruct in Scottish harping. The dates are June 22-28, 1985. More information: Christina Tourin, RD 2, Waterbury, VT 05676.

The newly founded Welsh Harp Society of North America will meet this summer at Welsh Heritage Week; the latter (described in the following pages) is an immersion in Welsh culture including language lessons, harp instruction, folk dancing, penillion and voice lessons, held in Keuka, New York.

It is impossible to include timely notes on all the Celtic festivals which take place throughout the U.S. during the summer. If you would be interested in setting up a display for one of the Celtic languages and cultures--or for the ICDBL!--take note that these occasions are good ones to generate interest and to meet people. Contact Lois Kuter if you would like to set up an ICDBL stand and need materials.

Learn a Celtic Language this Summer:

In the United States . . .

Breton

Summer Language Institute of UCSC, June 24-August 23, 1985

As announced in our last newsletter, Gweltaz Hamel hopes to offer intensive Breton classes (Breton, 1, 2 & 3), equivalent to a year's worth of Breton, at the 9-week Summer Language Institute of the University of California, Santa Cruz. For details on this rare opportunity to study Breton in the U.S. contact him immediately.

Gweltaz Hamel
Department of French
Cowell College
Univ. of California, Santa Cruz
Santa Cruz, CA 95064
tel.: (408) 427-0290
429-2609 (for messages)

Welsh

- Cwrs Cymraeg Y Canolbarth (The Welsh Course of the Mid-West)
July 28-August 4, 1985

Sponsored by Cymdeithas Madog along with the Iowa Welsh Society, this week-long course will be held at Central College of Pella

Celtic Language Classes - continued

(near Des Moines). Over 30 hours of formal classroom instruction with teachers who are all native Welsh speakers will be featured. Three of the instructors will be flown directly from Wales. In addition to formal classes, Cwrs Cymraeg will offer a variety of informal opportunities to use the language and to learn about Wales. Folk dancing, singing, Welsh films, and lectures on Welsh history and life will be some of the offerings. For more information contact:

Mary Mergenthal	or	Ruth Hall
2393 Bourne Ave.		408 East Salem
St. Paul, MN 55108		Indianola, IA 50125
(612) 644-1650		(515) 961-3201

- Welsh Heritage Week, July 21-28, 1985

The sixth annual Welsh Heritage Week will be held at Keuka College in the New York State Finger Lakes, southeast of Rochester. Activities include Welsh lessons, singing, folk dancing, harp music and traditional events such as the nosen lawen, eisteddfod and gymanfa ganu. Each day there will be two hours of Welsh-language instruction from native speakers (from Wales and the U.S.). There will also be opportunities for harp, voice, penillion lessons, and a course in folk dancing. For more details contact:

Anne Habermehl
3925 North Main
Marion, NY 14505
(315) 926-5318

Irish:

- There will be an intensive Irish course at Peekskill, New York, July 8-14. For more details on this language course contact E. Brogan, Derrick Drive, Fishkill, NY 12524. Gaelic language weekends, called "Gaeltacht Weekends" are held twice yearly as well, and are for all levels of students.
- Morgan Hoover, Jr. (P.O. Box 30015, Bethesda, Maryland 20814) is looking for Irish students for the fall.

And no doubt there are other opportunities for Irish learners. Contact your local Irish center, or a branch of the Gaelic League if there is one in your area for year-round activities and classes.

And for courses in Breton, Irish and Welsh...in Brittany...go to the next page.

Celtic Language classes - continued

In Brittany:

Breton

- Intensive Breton in Lorient, July 29-August 3, 1985

Sponsored by the Université d'Eté, this intensive class immediately precedes the International Festival of Bagpipes of Lorient, one of the major Inter-Celtic Festivals in existence. Directed by Per Denez, this "crash course" involves 8 hours of work each day, with different instructors for the study of grammar and oral drill. All levels are welcome. Contact:

M. Floc'h
Institut Consulaire
6 rue de Kerguelen
56100 Lorient
tel.: (97) 64.37.80

Breton, Irish and Welsh

The Université de Haute-Bretagne - Rennes II, in Rennes, is offering several different intensive sessions this summer:

Breton: July 1 to July 6, 1985

This intensive, 8 hour a day, "crash course", offered yearly since 1975, is directed by Per Denez. Work will be done in small groups, and all levels are welcome. All groups will work with several different instructors on grammar, oral drills, and phonetic work.

Irish: June 24-June 29, 1985

Like the above, this intensive course involves 8 hours a day of varied work with different instructors. Two levels are planned: beginners and intermediate. Emphasis will be put on speaking Irish Gaelic and the course will involve an introduction to other aspects of Irish culture.

Welsh: June 24-June 29, 1985

Like the above two courses this is also intensive. Two levels are planned: beginners and 'false beginners', or those with some knowledge of Welsh. As with the Irish course, emphasis will be on learning to speak, and there will be an introduction to Welsh culture--music, dance, and literature.

For information on any of the above classes, contact:

Service de Formation Continue
Université de Haute-Bretagne - Rennes II
6 avenue Gaston-Berger
35043 Rennes-Cédex
France

tel.: (99) 59.09.40, or
54.99.55, extention (poste) 1912

SCRIF-CELT '85 - I wish I had been there...

Lois Kuter

It is difficult to review an event if you were not there, but I have recently received the program book for a marvelous one-day event organized by the London Branch of the Celtic League, April 13, 1985, and this deserves mention in the pages of Bro Nevez. Called Scrif-Celt '85, this was a conference and exhibition on contemporary writing and publishing in the Celtic languages--the first of its kind, and hopefully not the last. Judging from the 75-page program booklet alone, this was quite an event, packed into just 9 hours. Speakers included the following:

Peter Berresford Ellis, the Chairman of Scrif-Celt and author of numerous books on the Celtic languages, politics, and society.

Bernard Le Nail, Director of Skol Uhel ar Vro, speaking on publishing in Brittany.

Iain MacDhòmhnaill, of the Scottish Gaelic Books Council, speaking on publishing in Scotland,

Dewi Morris Jones, translations officer of the Welsh Books Council, speaking on publishing in Wales.

Dónall MacAmhlaigh, Irish language author, speaking on publishing in Ireland.

Len Truran, of the Cornish publisher Dyllansow Truran, speaking on publishing in Cornwall.

and Brian Mac Stoyll, Manx-language author, speaking on publishing in the Isle of Mann.

Also present in the London Welsh Centre where the conference took place were over 30 stands presenting publications in all the Celtic languages.

The program book does not replace the rich experience of attending such an event, but it is a wonderful presentation in and of itself, offering several pages of compact information on the history and status of each of the Celtic languages, along with extensive lists of names and addresses of publishers, and numerous advertisements presenting language organizations, publishers, and book distributors. The booklet is a wonderful encyclopedia of the rich literary heritage being developed today in all the Celtic languages.

I do not know if the program booklet is available for sale--no price is mentioned in its pages, but an address is given:

SCRIF-CELT 85
Lios na nAislingí
30 Gresley Road
London N19 3JZ
England

THE INTERNATIONAL CELTIC CONGRESS

The International Celtic Congress will be held in Brittany this year. After the successful congresses in Nantes in 1974, in Lannion in 1981, it will be the turn of the capital of Brittany, Rennes, to welcome the Congress, from the 11th to the 17th of August 1985.

The problems of the Celtic languages in modern life will be studied and special consideration will be given to publishing in the Celtic languages specifically to the publication of books for children. The position of the Celtic languages in the media (cinema, video, radio and television), in public life and modern teaching methods will also be discussed.

Trips, films and exhibitions will be arranged and there will be a variety of concerts, including dancing, singing and music every evening, with participants from all the Celtic countries.

For further information please write to:

Kendalc'h Keltiek Etrevroadel
International Celtic Congress
30, Place des Lices
35000 Rennes (Roazhon)
Brittany, France

* * * * *

INTER-KELT '85

Inter-Kelt '85 is now Inter-Kelt '86. This ambitious Festival of Celtic Arts and Cultures will open in 1986 instead of 1985, as originally hoped, in order to make use of an additional year's worth of time and activity to have the best festival possible. Delays are always disappointing, but the initial reactions to Inter-Kelt have been very strong, on the part of potential participants in all the arts and music, as well as from the city of Boston who has been fully supportive of the festival.

Think about a trip to Boston in July of 1986. It will be worth it. And keep an eye out for more information in this newsletter. Or, write directly to the Directors of InterKelt (Margot de Chatelaine and Kevin Gilligan--ICDBL members) for more information:

INTERKELT '86
96 Marguerite Avenue
Waltham, MA 02164

* * * * *

NEWS OF NON-CELTIC LANGUAGES

The following description of the Federation of American Cultural and Language Communities (FACLC) is taken from their first "newsletter" and serves well to present this federation and its work. A new organization, FACLC has recently created membership categories and is now seeking a wide support. If you are interested in supporting this organization, membership categories are as follows:

Individual Members: \$20 per year

Organizational Members: \$100 per year

Patron Members: \$500 or more

Honorary Members: \$1,000 or more

Subscription to the quarterly newsletter:
\$20 per year

History of the Federation of American Cultural and Language Communities, Inc.

by Walter Landry, President

The Federation of American Cultural and Language Communities, Inc. (FACLC) was incorporated as a non-profit corporation in December 1983 and its bylaws and first full Board of Directors was elected at a meeting held in Washington, D.C., in May 25th and 26th, 1984.

FACLC grew out of resolutions adopted at the Fifth Annual Conference of the Association of Franco-Americans (AFA) held in Lafayette, Louisiana, in 1982. AFA called for a fair U.S. language policy to be developed jointly with other ethnic organizations.

Mr. Walter Landry, who is the legal counsel of AFA, was asked to organize and call a meeting of representatives of such organizations. The result was the U.S. Language Policy Conference held at Chicago, Illinois, January 8-10, 1983. Representatives of various ethnic organizations including German-Americans, Hispanic Americans, Italian-Americans, Franco-Americans, Sicilian-Americans, Hungarian-Americans, Armenian-Americans, and Ukrainian-Americans, as well as some governmental and academic representatives were present at the Conference. The Conference formulated a "Proposed U.S. Language Policy Statement" (adopted at the U.S. Language Policy Conference, Chicago, January 8-10, 1983), as follows:

Preamble:

The United States is a nation of nations. We have always prided ourselves on our ability to accommodate and incorporate the contributions of all people. Our multicultural and multilingual heritage is a national resource and strength.

As we review our recent past and realize that the United States faces increasing domestic and international pressures, it becomes apparent that our diversity can be instrumental in resolving many of our problems. In our pluralistic society,

FACLC - continued

it is imperative that we strive to understand, accept and appreciate each other. This requires culturally sensitive and meaningful communication in more than one language. Cross-cultural sensitivity and multilingual competency is even more critical in an increasingly interdependent world.

Therefore, it is in the best interest of the United States to adopt a public policy which preserves, protects and promotes our vast wealth of languages and cultures.

Platform

A significant problem with regard to utilizing the vast wealth of languages and cultures in our country is the serious lack of linguistic census data. The federal census should enumerate the population on the basis of each person's linguistic heritage. Federal and state laws requiring English as the only medium of instruction in public schools should be relaxed in favor of local communities deciding such questions.

Government funding should be allocated:

- for the establishment of community-based public elementary and secondary schools in ethnic languages.
- to create and/or support university departments devoted to teaching and researching ethnic languages and cultures.
- for the development and publication of curriculum materials in ethnic languages for instructional staff development.
- to disseminate information about ethnicity in the United States.

The Conference also authorized Mr. Landry to call a National Caucus on U.S. Language Policy and Ethnic Concerns in the Fall of 1983 at Manchester, New Hampshire when a number of presidential candidates might be present.

The National Caucus was called for October 1983, during the time of the New Hampshire Democratic State Convention. Several Democratic Presidential Candidates or their representatives as well as Dr. Jesse Soriano, who represented President Ronald Reagan, appeared and presented their views on appropriate future U.S. language policy.

The representatives of various ethnic organizations who were present at the Caucus decided on a name "Federation of American Cultural and Language Communities, Inc." and directed Mr. Landry to proceed with incorporation on a non-profit basis, adoption of bylaws, and further organization. Following its incorporation in December 1983, bylaws were hammered out in Washington, D.C., in May 1984. Representation on the National Board of Directors was a main point of contention. It was finally decided to provide for representation on the basis of the estimated ethnic composition of the American people.

As a consequence, the first full Board consisted of 5 German-Americans, 3 Hispanic-Americans, 2 Italian-Americans, 2 Franco-Americans, and 1 representative each of Armenian-Americans, Sicilian-Americans, Ukrainian-Americans, and Vietnamese-Americans.

FACLC - continued

In addition, a professional advisory board consisting of distinguished persons that are knowledgeable in the language or language policy field was appointed.

At the May 1984 meeting, the first public issue to arise concerned a proposed English Only Amendment to the U.S. Constitution for which congressional hearings were scheduled for June 1984. FACLC decided to oppose the amendment and a representative was sent to the hearing and Mr. Landry as the newly-elected President of FACLC wrote a letter of opposition to the Honorable Orrin G. Hatch, as Chairman of the Senate Sub-committee on the Constitution which conducted the hearings.

At the May 1984 meeting, the National Italian American Foundation confirmed its offer to provide FACLC with office space and secretarial assistance. Dr. Maria Lombardo, an employee of the Foundation was named Executive Director of FACLC, and Julio Barreto, Jr. was elected Vice-President.

A second board meeting was held September 15, 1984, at which time the board endorsed a "Cultural Rights Amendment" for introduction in the Congress as a counter to the "English Only Amendment".

A third board meeting has been scheduled for April 20, 1985, in Philadelphia, Pennsylvania.

English Only versus Cultural Rights

U.S. Senator S. I. Hayakawa of California, in his last year of office in 1982-1983, organized a national organization "U.S. English" to support the passage of a Constitutional Amendment providing that English shall be the sole official language of the United States. Senator Walter Huddleston of Kentucky introduced such an amendment in the Ninety-eighth Congress and Senate Subcommittee Hearings were held on it in June 1984. With Senator Huddleston's defeat in November 1984, the latest version of the English Only Amendment was introduced on January 24, 1985, by Congressman Norman Schumway of California. This English Only Amendment reads as follows:

H.J. Res. 96

"Article"

Section 1. The English Language shall be the official language of the United States.

Section 2. Neither the United States nor any State shall require, by law, ordinance, regulation, order, decree, program, or policy, the use in the United States of any language other than English.

Section 3. This article shall not prohibit any law, ordinance, regulation, order, decree, program, or policy requiring educational instruction in a language other than English for the purpose of making students who use a language other than English proficient in English.

Section 4. The Congress and the States may enforce this article by appropriate legislation.

FACLC - continued

Our organization, the Federation of American Cultural and Language Communities, Inc., has proposed a constitutional amendment which it has designated as the "Cultural Rights Amendment." It reads as follows:

Section 1. The right of the people to preserve, foster, and promote their respective historic linguistic and cultural origins is recognized. No person shall be denied the equal protection of the laws because of culture or language.

Section 2. The Congress shall have the power to enforce this article by appropriate legislation.

The two proposed amendments represent two philosophic positions for the future of the United States and its citizens. Do we want a monolingual America with a fairly uniform culture on an English base, or do we want a multicultural and multilingual America able to communicate freely with and understand the many cultures that make up the world at large?

Are we to be a monolithic nation or a nation of nations? Will we retain the variety of Europe and the world or tend toward the uniformity of Australia? Is there value in variety or must utopia be clothed in uniformity? These are questions which Americans must ask and answer in the near future.

* * * * *

Any readers who want more information on FACLC or on the proposed legislation for "English Only" are invited to contact Lois Kuter who can give you more details on both approaches to the linguistic future of the U.S.

* * * * *

2 PLUS 2

2 Plus 2 is a Twice-Yearly magazine which describes itself as "a multilingual journal of poetry, fiction, belles lettres, criticism, translations and interviews."

The magazine presents new works by authors in their own native languages and in the first three issues had contributions from 47 different countries.

Subscriptions are \$18 (for individuals), or \$10 per issue.

Address: 2 Plus 2
Mylabris Press
Case Postale 171
1018 Lausanne
Switzerland

The U.S. distributor is: B. DeBoer, 113 East Centre St., Nutley, New Jersey 07110.

FUNDRAISING FOR THE U.S. ICDBL

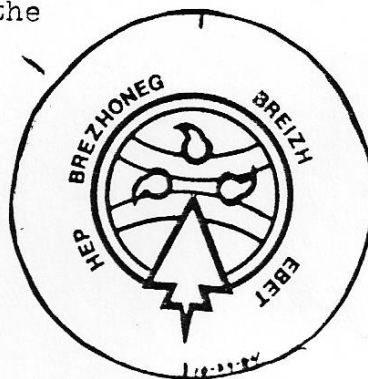
While we did not end the past year with a deficit, the ICDBL treasury can always use funds to expand activities and to improve the quality of this newsletter. The following items are on sale as fundraisers. The car stickers have been donated by the Brussels committee of the ICDBL, and the three buttons have been donated by one of our own members, Paul Nedwell, who designed them himself.

All of the reproductions of these items are 71% of the actual size.

The auto sticker represents the emblem of the ICDBL, with the motto "Hep Brezhoneg, Breizh ebet" - "Without Breton, Brittany no longer". With a peel-away backing this sticker is normally used for cars (equivalent to our bumper stickers, but can be put on any other smooth surface.



This button also represents the ICDBL emblem.



/ This button presents the Breton flag.
(on a light blue background)



What button collection would be complete without this new arrival in a series of hundreds of "Kiss me, I'm _____" buttons.

International Committee for the Defense of the Breton Language

THE U.S. BRANCH OF THE ICDBL

The U.S. Branch of the ICDBL is a non-profit educational organization, exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code. All contributions to the U.S. ICDBL, including membership dues and subscription to Bro Nevez are tax deductible.

OFFICERS: Lenora A. Timm, President
Lois Kuter, Secretary-Treasurer
General Editor, Bro Nevez

BOARD OF DIRECTORS:

Christine Renee C. Forster
Reun ar C'halan
James W. Kerr
Dennis King
Alastair B. Kyle
Nathalie Novik

With the primary aim of promoting education in and about the Breton language, the U.S. ICDBL has initiated the following activities: a bibliography project, the development of a series of "working papers" and informational publication, work to make Breton books and journals better known and more accessible in the U.S., and participation in festivals and conferences. The U.S. ICDBL serves as a clearinghouse for information relating specifically to the Breton language and culture and more generally to Breton society and history.

MEMBERSHIP

Members of the U.S. ICDBL receive the newsletter for the year of their membership. Two membership categories exist:

Voting Members have the right to cast one vote for their membership on all issues brought to vote. Groups of several individuals may hold a membership in common.
Dues: \$10 per year.

Non-Voting Members have no voting rights, but are welcome and encouraged to be active in all ICDBL activities. This category is primarily for those who would like to show support, but do not want decision-making responsibilities.
Dues: \$9 per year.

Those wishing to join the U.S. ICDBL are invited to contact the Branch Secretary:

Lois Kuter
143 Plymouth Road
Plymouth Meeting, PA 19462

Persons living outside the U.S. are urged to join ICDBL branches existant in their location. A list is available upon request.

NEWSLETTER OF THE U.S. ICDBL - BRO NEVEZ

Published quarterly (February, May, August, and November) this 30-40 page newsletter is designed to inform readers in the U.S. and elsewhere about the Breton language and culture, and the work of Bretons to support them. The aim of the newsletter is to be both a source of and a guide to information about the Breton language and culture.

SUBSCRIPTION

Includes 4 numbers yearly. Subscription rates are \$8.00 for the U.S. and Canada; \$12 overseas (surface mail); \$15 overseas (airmail). Note: Subscription is included in membership dues.

Back issues of the newsletter are available for \$2 per number (\$4 per double issue; 50¢ for Newsletter Number 1).

ADVERTISING IN BRO NEVEZ

Advertising in Bro Nevez not only makes you better known to our 300 to 350 readers, but helps us to finance an upgrade in duplication processes.

Rates: 1/2 page = \$30 for 1st insertion.
1/4 page = \$20 for 1st insertion.
1/8 page = \$10 for 1st insertion.

Note that rates go down with repetition of ads. Write for details.

ICDBL members receive a 20% discount on prices; newsletter subscribers receive a 10% discount.

Classified Ads:

2 lines (1/2 page column) \$1.00; 50¢ for each repeat.

3 lines - \$2.00 first time; \$1.00 each repeat.

4 lines - \$3.00 first time; \$2.00 each repeat.

more lines - see advertising rates above.

Deadlines: January 20th for February issue.
April 20th for May issue.
July 20th for August issue.
October 20th for November issue.

All advertising must be camera-ready copy; classified ads should be typed if possible. A check or money order (made out to "Lois Kuter/ICDBL") must accompany the advertisement or classified ad.

For information on advertising, subscriptions, back issues, etc., contact:

Lois Kuter
General Editor - Bro Nevez
143 Plymouth Road
Plymouth Meeting, PA 19462

Name: _____

Address: _____

☐ I would like to join the U.S. ICDBL:

Circle one: Voting Member (\$10/year)

Non-Voting Member (\$9/year)

☐ I would like to subscribe to Bro Nevez.

(Note: subscription included in membership dues)

Enclosed is \$8 U.S. Canada

\$12 Overseas Surface Mail

\$15 Overseas Airmail

**U.S. Branch of the
International Committee for the
Defense of the Breton Language**
143 Plymouth Road
Plymouth Meeting, PA 19462

**BULK RATE
U.S. Postage Paid
Permit No. 101**

Plymouth Meeting, PA
19462

BRO NEVEZ

NEWSLETTER OF THE U.S. ICDBL

Number 15 - May 1985

	<u>Page</u>		<u>Page</u>
Diwan - A Special Report	2-13	Concert Review: Dan ar Bras - L. Kuter	28
Notes on the Breton Language - L. Kuter		A Capsule History of the Breton National Anthem - Paul Nedwell	29-31
- The CAPES for Everything...but Breton	14	A Note on the Breton Flag - L. Kuter	31-32
- Breton on Radio and Television	15	Poets' Corner: Christopher Kane	32
- A sign for optimism: The Association for Teaching Breton of Central Brittany	16	Ar Gegin: Recipes for Springtime - Nathalie Novik	33
Ur C'henlabourer nevez: Lan Tangi	17-19	News of Celtic Languages and Organizations	
Recent Breton Publications - Reun ar C'halan	20	- Some Musical Notes - Anne Habermehl	34
Book Review: <u>Lestr Jakez Karter</u> - N. Novik	21	- Learn a Celtic Language this Summer - L. Kuter	34-36
Gouren - Breton and Celtic Wrestling - L. Kuter	22-24	Scrif-Celt '85 - A review by L. Kuter	37
An Encyclopedia of Brittany: proposed by Skol Uhel ar Vro - L. Kuter	25	News of Non-Celtic Languages: The Federation of American Cultural and Language Communities (FACLC) - Walter Landry	39-42
A Dictionary of Breton Composers - another project by Skol Uhel ar Vro - L. Kuter	26	2Plus2	42
Keltica	26		
Concert Review: Alan Stivell - Lee Savary	27		