Chaidh suirbhidh a dhèanamh air gach aon de na mòr-ionadan cultarail Gàidhlig san rannsachadh seo – An Lanntair (AL), Àros (A) agus Taigh Chearsabhagh (TC) agus ged a tha iad ag obrachadh fada bho chèile gu cruinn-eòlach, tha iad ag obrachadh ann an co-theacsa ionadail far an robh iad a’ faireachdainn gun robh a’ chànan is a’ chultar gnéitheach a thaobh an gnimhan. Bha iad, ge-tà, a’ cumail a’-mach gur dòcha nach biodh e an-còmhnaidh comasach an eileamaid Gàidhlig a lùgdachadh gu ire far an gabhadh a thomhas.
Anns gach suidheadachadh, bha iad gu fosgaithe a’ gabhail ri dreuchd na Gàidhlig gu h-ionadail a bha a’ toirt buaidh air an gniomh agus mar a bha a’ choimhearsnachd gam fàcinn.

Chaidh seo a chur an cèill ann an dòigh a bha caran eadar-dhealaichte leis gach buidheann, i.e. “Tha sinn a’ faicinn na Gàidhlig mar dhòigh conaltraidh prìonisnapalach gu h-ionadail airson ar gniomh” (A); “Is i Gàidhlig cridhe is brigh na coimhearsnachd an seò… Tha sinn a’ déanachm seo airson muinntir na sgìre sa chaidh àite agus turasachd an uair sin” (TC); agus “Saoladh mi airson gnothachas nach eil a’ tighinn beò airson Gàidhlig adhartacaídh, tha e uabhasach duilich sgaradh a dhéanamh, a thaobh àireamhan is cailleach, dè tha a’ Ghàidhlig a toirt dhuinn, ach a-mhàin gu bheil fios no faireachdain gu nàdarra gu bheil rudeigin math a’ tighinn as” (AL).

Chan fhacar ann an gín de na suidheadachaidhean ceistean móra sam bith air an adhbharachadh le bhith a’ cur luach air na feartan de an cuid gniomhan a bha gu tur Gàidhlig: “Uaireannan, bidh duilheadasan againn a’ feuchainn ri sgaradh a dhéanamh leis a’ gabhail ri dreuchd na Gàidhlig agus dh’ innseachd nan daoine agus dh’ innsachd nan daoine thràth air as an iomadadh airson an dòigh a bha a’ toirt buaidh mar dhòigh conaltraidh mar dhòigh conaltraidh.

Bha bunasachadh den chultar is chànan ann an dòigh a bha adhartach na leòrinn na fhear eile a bha a’ toirt air a’ choimhearsnachd Gàidhlig fhàicinn na so-mhaoin gu h-ionadail: “Tha thu a’ meudachadh miannan nan daoine òga gu bheil òm ri teachd a’ bheil àite sa cheàrn airseachd airson muinntir na sgìre.” Chan eil cuisean mar a bha. Tha seo a’ buntainn riutha-sam – tha eadar-dhealachaich a bha na thàladh dhaibh, chan eil seo mu dheidhinn ’mo ghranaidh’ (AL) Òs e is coireach gu bheil sinn a’ faicinn uibhir de dhaoine a’ tighinn tron doras gu bheil iad ag aithneachadh na tha sinn a’ déanachm” (A).

Tha iomradh ga thoirt air na buaidhean a tha nas cuimsiche anns an earrann air gràudaidh-cùise fa leth san aithisg seo, ach an rud a tha cumanta mu dheidhinn gach mór-ionaid gu bheil iad uile a’ creidsinn gu bheil an gniomh a’ toirt buaidh air taobh soisealta na coimhearsnachdan. Far a bheil buidhnean den aon mheud na na motha na iad seo ag obrachadh ann an coimhearsnachdan den aon seòrsa, chan eil iad a’ dol an ùbha na coimhearsnachd no a’ chànan, tha iad air am faicinn ‘direach mar ghoireasan luchd-turas’ (A).

Bhon fhianais a chaidh a thionail anns an rannsachadh seo, tha e coltach gu e an fhrealtachd a bha a’ déanamh nam mòr-ionadan eadar-dhealaichte bho chothach a dòigh sa bheil na gniomhan aca nan dearbhadh air cànán is cultar, ach ann an dòigh a tha a air a dhéanamh ga réir leis na coimhearsnachdan ionadail, mar sin a’ tabhann árainneachd eaconamach is shòisealta a tha seasmhach airson an obair a chur an gniomh.
Each of the three Gaelic cultural hubs surveyed within this research – An Lanntair (AL), Aros (A) and Taigh Chearsabagh (TC) although operating geographically distant from each other, operated within a local context where they felt that the language and culture were intrinsic to their activities. They did suggest however that it might not always be possible to reduce the Gaelic element to an easily measurable component.
In each case there was an openly stated acceptance of the role of Gaelic locally which had implications for their activities and how they were seen by the community. This was acknowledged in a slightly different manner by each, i.e. “We see Gaelic as a principled form of engagement locally for our activity” (A); “Gaelic is the heart and soul of the community here... We are doing this for locals first and tourism second” (TC); and “I think for businesses that do not exist to promote Gaelic, it is very difficult to separate quantitatively or qualitatively what Gaelic brings other than that we know or feel instinctively that it brings something positive” (AL).

In no case did they see any real issues caused by the difficulties in quantifying purely Gaelic aspects of their activity: “Sometimes we might have difficulties in pinning down exactly what is Gaelic and what is culture. But in overall terms this should not be seen as a problem – it is a feature” (A). In all cases they felt that part of what kept them going was community identification with what they did through the language and culture. “Our work through Gaelic has a huge effect on the wider community in terms of locals identifying with this business” (A).

Anchoring the culture and language in a way which seemed forward looking was something else that made the community see Gaelic as an asset locally: “You’re raising aspirations of young people that this place has a future. It’s not what has been. It actually has relevance to them - it has a cool sort of difference, this is not about ‘their granny’” (AL). “The reason we get such a high proportion of people through the door here is because they identify with us” (A). More direct impacts are mentioned in the individual case study section of this report, but common to the work of all the hubs are the belief that their activities impact onto the social side of communities.

Where other similar or larger sized organisations are active within similar communities but do not engage with the community or the language, they are ‘seen just as visitor attractions’ (A).

From the evidence gathered within this research, it would seem that the distinguishing feature of the Gaelic cultural hubs, is the manner in which their activities validate the language and culture, but in a way which is likewise reciprocated by the local communities thus providing them with a stable economic and social environment within which to operate.