INCLUSION, DIVERSITY AND COMMUNICATION ACROSS CULTURES

A Teacher's Book with Classroom Activities for Secondary Education

Edited by Mireia Vargas-Urpí and Marta Arumí

Co-funded by the Erasmus+ Programme of the European Union

eylbid

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Introduction

Mireia Vargas-Urpí
Sarah Crafter
Evangelia Prokopiou

Amira is in her second year of secondary education. A teacher asks her if she would be happy to help the headteacher show the mother of a new pupil around the school and hold a conversation. The teacher mentions that the mother does not speak English because the family have only recently arrived in the country. Amira feels a bit nervous, but also pleased to be able to help the parent and the headteacher.

The above may sound familiar if you have ever had a student translate or interpret for a peer or a member of a student's family in your school.

The aim of this Teacher's Book is twofold: (a) to celebrate multilingualism and raise awareness of young people translating and interpreting in schools, an activity also known as child language brokering; and (b) to provide a resource containing background information and interactive activities aimed at giving teachers tools for a deeper understanding of what language brokering by young people usually entails, so that you can then pass it on to your students.

Children and young people play an important role in migratory processes because they may act as links between their families, local communities and their school. Schooling and linguistic immersion in the host society can help young people learn the official language(s) of their new country faster than their parents or other adults. When they broker in a school context, they bring linguistic diversity to the school and display truly multilingual and multicultural skills that are part of their daily life. This Teacher's Book aims to help you and your students explore some of the complexity involved in young people taking on such roles in modern societies.

WHAT IS EYLBID?
WHAT DOES IT STAND FOR?

EYLBID is the acronym for "Empowering Young Language Brokers for Inclusion in Diversity", the name of a strategic partnership funded by the EU Erasmus+ programme. The partners in EYLBID are the Universitat Autònoma de Barcelona, Alma Mater Studiorum - Università di Bologna, Leibniz Universität Hannover, The Open University, the University of Northampton, and Kaneda Games.

EYLBID team has produced this Teacher's Book to meet the strategic partnership's four main objectives:

(1) to gain a better understanding of language brokering by young people across Europe;
(2) to propose a set of guidelines for child and youth language brokering in Europe;
(3) to design activities related to language brokering for inclusion in secondary school curricula;
(4) to create flexible, open educational resources that can be used in different learning environments.

These general objectives entail the following specific objectives:

HOW CAN I USE THIS TEACHER'S BOOK?

This Teacher's Book covers various topics (outlined on the next page) related to child language brokering (young people translating and interpreting for family members and peers) and multilingualism. The activities in this Teacher's Book are broadly intended for high/secondary school students (aged 11-18), although certain activities will be better suited to younger students and others to older students. The topics and activities are meant for general classroom settings: students from a multilingual and multicultural context might be able to identify more with certain activities, while students from monolingual contexts will be offered an insight into the diversity of childhood experiences and the value of multilingualism and multiculturalism. The activities can also be incorporated into other curriculum activities that could enhance learners' personal, social and health-related skills, language learning, and geographical knowledge.

Each chapter can be used on a stand-alone basis. You do not need to cover all the chapters, but may do so if you want to look at the subject in greater depth.

This Teacher's Book is flexible and designed to adapt to different teaching needs and learning environments. You might want to select just a couple of activities to help your students reflect on a certain topic or to link in with other topics you are working on as part of the school curriculum. Alternatively, you could use the whole Teacher's Book to prepare a series of workshops for looking at youth language brokering and multiculturalism from a wider perspective. The Teacher's Book has been published in Catalan, English, German, Italian and Spanish, and could thus also be a source of activities and ideas for developing linguistic mediation competence in language classes, one of the main competences included in the Common European Framework of Reference for Languages (CEFR). Each chapter in this Teacher's Book has the same structure:

Introduction

This section is mainly for teachers. It contextualises the topic of the chapter, with straightforward explanations, practical examples, and fun facts that might capture students' interest. The boxes titled "What can I pass on to my students?" contain summaries of the chapter's main ideas and are to help you choose the best information to convey to your students.

Activities

The second section contains activities you can carry out in your classroom. Each activity is preceded by teacher's notes with full instructions for preparing and conducting it. The activities themselves are presented as printable sheets or handouts, in most cases. The activities can also be found separately in the online Resource Bank, making them accessible from students' devices. Please note that the estimated activity times might vary depending on the size of groups of students.

WHAT WILL I FIND HERE?

Languages in our everyday life

This chapter explores the nature of languages and the role they play in our daily lives. Did you know that over 7100 languages are spoken around the world, and that some of them are considered endangered? This chapter will help you raise your students' awareness of the importance of languages, regardless of the number of speakers they have or the prestige they enjoy.

Culturally diverse societies

How would you define culture? How is it linked to languages? Why do we say we live in multicultural societies? This chapter introduces the notions of culture and intercultural communication.

Translation and interpreting: bridges across languages and cultures

In multilinguistic and multicultural societies, translators and interpreters are essential to effective communication. We are surrounded by translated texts! In this chapter, you will find out what it takes to be a good translator and how translators differ from interpreters.

What is child language brokering? Why does it exist?

Sometimes, when there is no professional translator or interpreter available, children and teenagers are asked to broker for their peers or adults. In this chapter, you will find definitions and ideas for bringing up this topic in your classroom and looking at child language brokering from a variety of perspectives.

Emotional impact, identity, and relationships

When children and teenagers broker for their peers or adults, they might experience different emotions or perceive changes in their relationships with others. In this chapter, you will find guidelines on how to approach these issues, both with students who are commonly asked to broker and with general class groups. You will also find some guidance on how teachers can manage language brokering situations. You might find it useful to explore this guidance with your students. enjoy.

Languages in professional life

Many multilingual children or teenagers have never realised that they could be very well suited to careers as professional translators, interpreters or mediators. This chapter describes those professions to students and highlights how languages can become professional assets.

EYLBID has also produced a videogame that deals with child and youth language brokering and could be used as a basis for discussing most of the topics covered in the Teacher's Book. The game and an accompanying guide for teachers are available from https://pagines.uab.cat/eylbid.

WHO ARE WE?

The EYLBID team behind this Teacher's Book is characterised by interdisciplinarity: we come from different fields of expertise (psychologists, translators, interpreters, linguists, and discourse analysts), giving us complementary views of the topics discussed here. Furthermore, we are based in different countries and have thus been able to share our knowledge of how this Teacher's Book could be used in different places.

Researchers in the field of translation and interpreting

Marta Arumí holds a PhD in translation and interpreting. She teaches conference interpreting from German into Spanish at the Universitat Autònoma de Barcelona (UAB) and is coordinator of the MIRAS research group in the same university's Department of Translation, Interpreting and East Asian Studies.

Carme Bestué holds a PhD in translation and intercultural studies. She teaches legal translation at UAB and translates from English and French into Spanish.

Sofía García-Beyaert holds a PhD in public policy and conducts research on intercultural communication as a matter of public concern. She teaches interpreting at UAB.

Anna Gil-Bardaji holds a PhD in translation studies. She teaches translation from Arabic into Spanish and Catalan and is coordinator of the master's degree in contemporary Arabic studies at UAB.

Mariana Orozco-Jutorán holds a PhD in translation and interpreting. She teaches translation from English into Spanish and is coordinator of the master's degree in legal translation and court interpreting at UAB.

Judith Raigal Aran holds a degree and a master's degree in translation and interpreting. She teaches translation and translates from English, French and German into Spanish and Catalan.

Mireia Vargas-Urpí holds a PhD in translation and intercultural studies. She teaches Chinese at UAB and translates from Chinese into Catalan.

Researchers in the field of psychology

Sarah Crafter has a PhD in psychology. She teaches cultural and critical-developmental psychology at The Open University.

Evangelia Prokopiou holds a PhD in psychology. She teaches culture and human development, psychology of education, and qualitative research methods at the University of Northampton.

Researchers in the fields of applied linguistics and discourse analysis

Rachele Antonini has a degree in interpreting and a PhD in sociolinguistics. She teaches language and culture and audiovisual translation at the University of Bologna.

Marta Estévez Grossi holds a degree in translation and interpreting and a PhD in interpreting and migration linguistics. She teaches linguistics in the Department of Romance Languages at Leibniz Universität Hannover.

Gema Rubio Carbonero holds a PhD in linguistic communication and multilingual mediation. She specialises in discourse analysis and teaches English language and culture at UAB.

CHAPTER 1

Languages in our everyday life

Marta Estévez Grossi

This chapter explores the nature of languages and the role they play in our daily lives. After completing the chapter's activities, students will be able to:

- Identify the presence and use of various languages in their daily lives
- Observe how languages are connected to each other and to different cultures
- Understand that languages and cultures are alive and evolve over time

1.1 INTRODUCTION

All human beings across the globe share the ability to speak, to express complex thoughts through language – even if we do not all speak the same language!

Languages play a very important part in our lives and are all around us, even before we are born. They allow us to express our feelings, to share our experiences and our thoughts and, in short, to communicate with one another. But where do languages come from? Why are there so many different languages in the world and in our societies? Why does language change? And what does it mean to be bilingual or multilingual? People have been asking themselves these questions for a very long time and have come up with different answers. Let's plunge into the diversity of language in this chapter and find some answers of our own!

1.2. LANGUAGES IN THE WORLD – LANGUAGES IN OUR LIVES

1.2.1 Languages and their status

It is estimated that over 7100 languages are still spoken or signed in the world today. That is an impressive number, but it should be noted that 40% of them are endangered and at risk of disappearing. In contrast, just 23 languages account for more than half of the global population (at the time of writing, at least). Below is a list of the world's 10 most widely spoken languages, based on both native speakers and all the people who have acquired them as a second language.

DID YOU KNOW THAT…

babies can distinguish between familiar and foreign languages while still in the womb?

Some studies suggest that babies are able to recognise the different rhythm patterns of languages at least a month before they are born.

TABLE 1. **THE 10 MOST WIDELY SPOKEN LANGUAGES IN THE WORLD**

Rank	Language	Speakers (millions)	Language family	Script(s) used
1	English	1348	Indo-European	Latin
2	Mandarin Chinese	1120	Sino-Tibetan	Chinese characters
3	Hindi	600	Indo-European	Devanagari
4	Spanish	543	Indo-European	Latin
5	Standard Arabic	274	Afro-Asiatic	Arabic
6	Bengali	268	Indo-European	Bengali
7	French	267	Indo-European	Latin
8	Russian	258	Indo-European	Cyrillic
9	Portuguese	258	Indo-European	Latin
10	Urdu	230	Indo-European	Nastaliq

Ethnologue (2021). Source: https://www.ethnologue.com/guides/ethnologue200

Numbers of speakers change rapidly: some languages are continually gaining new speakers while others keep losing them. But why do some languages have so many speakers while others are on the verge of disappearing?

From a linguistic point of view, there are no superior or inferior languages. All languages have evolved to express the needs of their speakers and come with grammatical, phonetic and morphological rules that allow them to do so.

From a social and political perspective, however, some languages are considered more prestigious than others. In multilingual contexts, speakers of languages that are regarded as being of low status might feel pressured to replace their native language with the dominant one. The gradual process whereby a community abandons one language in favour of another is called **"language shift"**. A tendency towards language shift is common among speakers of **minority languages**, who often replace their native tongue with the **dominant** (and therefore more socially advantageous) **language** or dialect. There are many examples around the world, including the case of Irish in Ireland, Galician in Spain, Sardinian in Italy and Quechua in Peru, to name but a few. The phenomenon of language shift can also be observed in contexts of migration, where migrants and their children can feel compelled to adopt the majority language or dialect of their host country or region, often leading to the loss of their heritage language within a couple generations. Of course, there are always movements and initiatives aimed at trying to reverse such trends, the success of which depends on many different factors, including the support they receive from governmental bodies and society, the political measures taken, the number of speakers involved and the stereotypes surrounding the relevant minority languages.

Why should we care about the fate of minority languages? Why is it so important to preserve as many languages as possible? Because language is much more than a tool for transmitting a message. Language also conveys histor-

ical, cultural and social knowledge. It embodies different perspectives on life and the world and highlights human diversity. Language is also intrinsically linked to religious, ethnic and national identities. And it is through language that we express aspects of our identity, be it our geographical origin, social background, or even physical and physiological characteristics (such as age, gender, etc.).

The philosopher George Steiner once said…
"When a language dies, a way of understanding the world dies with it, a way of looking at the world."

WHAT CAN I PASS ON TO MY STUDENTS?

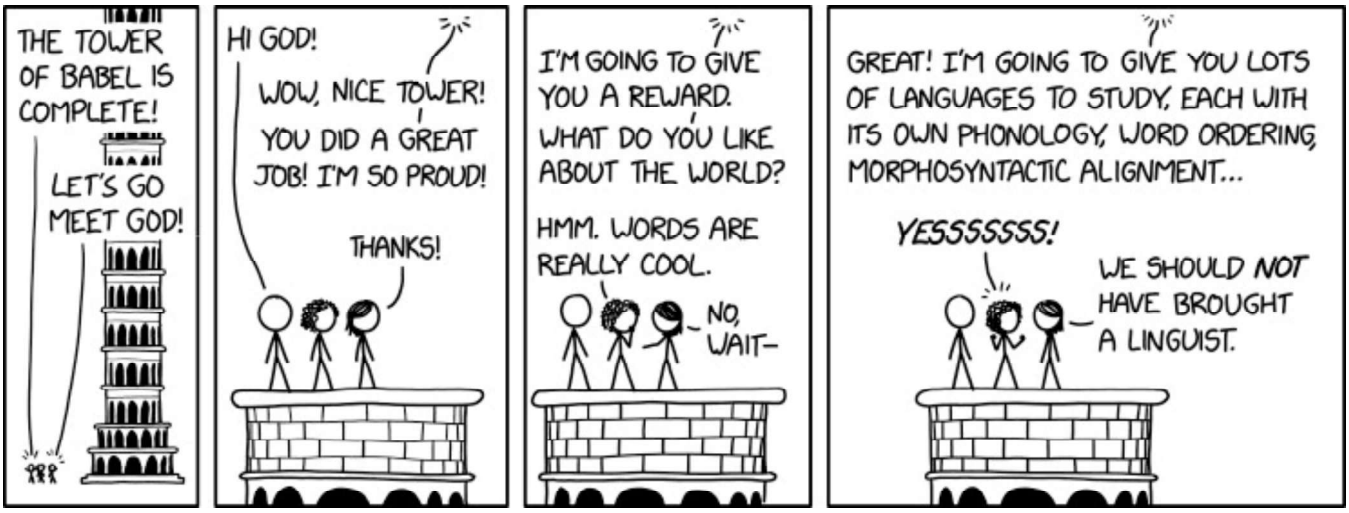
- **There are no superior or inferior languages from a linguistic point of view; from a social and political perspective, however, some languages are considered more prestigious than others.**
- **Speakers of low-prestige languages (minority languages, languages in contexts of migration) often feel socially pressured to abandon their language in favour of a majority language with greater prestige. This is called language shift.**
- **Language shift is one of the reasons for which languages gain and lose speakers and can eventually disappear.**
- **Every language is valuable since it conveys historical, cultural and social knowledge, embodies different perspectives on life and the world, and highlights human diversity.**

1.2.2 Where does language come from?

There are several mythologies that point to the emergence of linguistic diversity as a god's doing. One of the most famous myths is that of the **Tower of Babel or the "confusion of tongues"**, which appears in the Book of Genesis. In the story in question, humanity spoke a single language until they decided to build a tower so tall it would allow them to reach heaven – you could say it was the world's first skyscraper! God took their plan as a sign of vanity, however, and decided to punish them by giving them different languages so that they could no longer understand each other and scattering them around the world. According to the myth in question, language diversity is more of a curse than a blessing. In other mythologies, however, language is considered a divine gift that distinguishes human beings from other animals.

Nowadays, linguists have reached other, more scientific conclusions. It is estimated that human speech first appeared at some point between 100,000 and 20,000 BC. While some scholars narrow that down to a period of time between 30,000 and 20,000 BC, the truth is that it is difficult to pinpoint the exact moment at which speech emerged, since there are no records of speech in those early stages for us to consult. The first evidence of written language dates from around 3500 BC.

An alternative account of the myth of the Tower of Babel

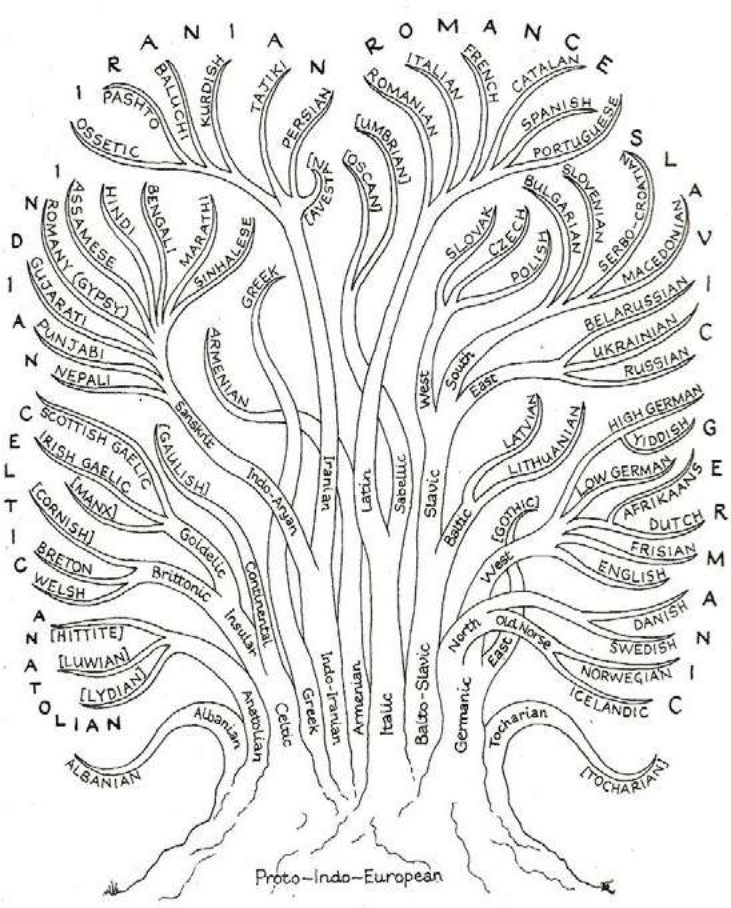


Source: https://m.xkcd.com/2421/

We do not know for sure if all languages can be traced back to just one initial language or if different languages appeared more or less simultaneously in different places. What we have been able to establish is that some languages are related to others, i.e. they share traits that, in some cases, indicate a common origin. The linguistic theory behind this is known as the **family tree model**, which dates back to the middle of the 19th century. The theory in question regards language as a living organism. And like living organisms of every species, including human beings, each language is considered to descend from a parent language – which may or may not exist any more. Languages that share a parent language are therefore classified as members of the same **language family**. This system allows us to classify languages from a genealogical point of view.

Let's take a look, for example, at the Romance languages, the family to which all languages derived from Latin belong. In the group in question, Latin is regarded as the parent or "mother" language, and Italian, French, Spanish, Portuguese, Galician, Catalan, Romanian, Sardinian and many others are accordingly deemed "daughter" languages, all of which are, at the same time, "sister" languages to one another. On a broader scale, the Romance language family is actually just a branch of a larger family tree, the Indo-European language family.

The Kish tablet, found in the ancient Sumerian city of Kish (in what is now Iraq) and dated to around 3500 BC, is considered the world's earliest written document.



Family tree of the Indo-European languages

Source: Wikimedia Commons

DID YOU KNOW THAT…

although German is the official spoken language of both Germany and Austria, the sign languages native to the two countries are not related to each other?

Signers in Germany use German Sign Language, a daughter language in the German Sign Language family and a sister to Polish Sign Language. In Austria, signers use Austrian Sign Language, which belongs to the Austro-Hungarian Sign Language family, a branch of the French Sign Language family.

Around 41% of the planet's population speak an Indo-European language as their native tongue, making it the most widespread language family in the world. The language families to which the languages with the most speakers across the globe belong are shown in table 1 (the 10 most widely spoken languages in the world).

But counting speakers is just one way of thinking about the numbers involved. If we take a look at the number of languages currently spoken, the undisputed champions of language diversity are the Niger-Congo and Austronesian language families, which account for over 1500 and 1200 languages respectively – as opposed to the 444 existing Indo-European languages. The other largest language families include the Trans New Guinea, Sino Tibetan, and Afro Asiatic language families. The language families we have mentioned so far are by no means a complete list. Linguists have identified 142 different language families, in addition to **language "isolates"**, i.e. languages that have no known relatives. A European example of a language isolate is Basque, a language spoken in northern Spain and southwestern France.

And what about **sign languages**? Despite what many people might think, sign languages are also natural languages and are not related to the spoken languages of the regions or countries they are native to. Just as in the case of spoken languages, they can be classified into different sign language families, such as the French, British, Arabic, Japanese, German, and Swedish Sign Language families. The six sign language families in question account for over 70 different sign languages, but there are many other sign language families. Furthermore, there are also many sign language isolates.

WHAT CAN I PASS ON TO MY STUDENTS?

- **We do not know exactly when human speech emerged, but it is believed that it must have happened between 30,000 and 20,000 BC.**
- **Some languages are related to others and their similarities suggest that they have a common origin or emerged from an original "parent language". This is the basis of the linguistic theory called the (language) family tree model. According to that theory, languages can be organised into language families and sub-families, represented by the branches of a family tree.**
- **There are around 142 different language families, plus language "isolates", i.e. languages with no known relatives.**
- **Indo-European is the world's most widespread language family. Some of the planet's other largest language families are the Niger-Congo, Austronesian, Trans New Guinea, Sino Tibetan, and Afro Asiatic language families.**
- **Sign languages are also natural languages and are not related to the spoken languages of the regions or countries they are native to.**

1.2.3. Why does language change?

We have seen that language is more like a living organism than a static object. That challenges one of the many deep-rooted beliefs that generally surround languages, namely the idea of a language as a complete, perfectly finished object. From that perspective, any changes in spelling, grammar or vocabulary are regarded as corruptions from which languages should be protected.

It is undoubtedly very important to learn the standard of a language, so as to be able to communicate with people from other geographical or social backgrounds beyond our closest social group. But it is also undeniable that change is part of the very nature of language and that languages are constantly evolving. The most frequent and striking changes are in pronunciation and vocabulary, although changes can also occur in grammar and even in spelling. But why does language change?

Let's start with a couple of examples. What would you call a shop you can buy medicine from? Your answer will depend on where you come from or where you have learnt English. In British English, you would probably call it a chemist's or a pharmacy; in the US you would probably go to the drugstore. And what about paying for a meal in a restaurant? In the UK you would probably ask for the bill, but in the US you would be expected to ask for the check. Why do such differences exist?

There are many different factors that influence **language change** and we will only be able to examine a few of them in this section. One of the clearest factors is the physical and geographical movement of people. When people migrate, the language of the group that leaves and that of the group that stays behind tend to develop in different ways and, therefore, diverge from each other.

Conversely, when different languages come into contact, they tend to influence one another. For that reason, languages do not normally evolve completely independently from each other (no matter what the family tree analogy might suggest). The English language, for instance, has incorporated a great number of words from the many languages with which it has come into contact. Such words are called "**borrowings**" or "**loanwords**". English has borrowed words such as ballet, bureau, fiancé, garage, menu and restaurant from French; balcony, ballot, corridor, ghetto, scenario and volcano from Italian; armada, canyon, cargo, ranch, tornado and tuna from Spanish; and doppelganger, kindergarten, kitsch, noodle, poltergeist and rucksack from German. English has also lent numerous words to other languages, including camping, casting, club, football, internet and parking.

Many such words are borrowed because of the need to name new objects or realities that did not exist before in a given language and culture. There are plenty of examples of so-called "**international words**", which are words that have been exported to many other languages owing to them referring to a reality that was previously unknown to most foreign languages and cultures. Some examples of international words are iceberg from Dutch, tomato from Nahuatl, sauna from Finnish, robot from Czech, goulash from Hungarian, marmalade from Portuguese, and pyjamas from Hindi (itself derived from Persian).

On the other hand, sometimes a language borrows a word from another language despite already having a word of its own to refer to an object or a reality. One of the reasons that happens is because society finds it trendier, cooler or more fashionable to use a word from another language. Think about words like connoisseur, cuisine and rendezvous (from French, used instead of expert, cooking and meeting respectively); ciao, fiasco and finale (from Italian, used instead of bye, failure and end respectively); and aficionado, suave and vigilante (from Spanish, used instead of enthusiast, sophisticated and watchman respectively). Why do we use those words instead of the English forms? Well, even if such loanwords could initially be regarded as synonyms for their English counterparts, over time they tend to acquire new **connotations**, i.e. they come to mean something different from their English equivalent and, sometimes, even from their meaning in the original language.

And so we come to another crucial factor in language change: time. Pronunciation, meaning, grammar and spelling tend to change over time. If we look at the historical meaning of words, for instance, we might see that some words have come to signify something totally different from what they originally meant. The study of the origin and history of words is called **etymology**. Although many regular dictionaries do include some etymological explanations for certain words, it is in etymological dictionaries that we can find thorough descriptions of how words have changed over time. In such a dictionary we could learn, for example, that the word *villain* originally meant peasant or farmer and was a synonym of "villager", or that the word *girl* used to refer to any young person, regardless of gender.

Want to put your students' general knowledge about languages to the test? See **activity A** in this chapter, a quiz game that will do just that and teach them some fun facts about languages too.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Language can be regarded as a living, constantly evolving organism.**
- **Language change is a natural process that every language undergoes. It can be observed in different aspects, such as vocabulary, pronunciation, spelling and grammar.**
- **There are different reasons for language change, such as migration, language contact, social and cultural changes, and changes over time, to name but a few.**

1.3. LANGUAGES IN OUR SOCIETIES

1.3.1 Multilingualism in society: languages all around us

You might not realise it, but you are surrounded by different languages on a daily basis. Pay attention to the languages people speak around you, be it on public transport, in the street, in the supermarket, in your neighbourhood, at school or at home. If you look around you more closely, you will probably spot texts in different languages too: signs, boards, graffiti, notes, flyers, advertisements, shopfronts and shop windows, and so on. You can explore the language diversity that surrounds you in **activity B** in this chapter. So, how common is **multilingualism**?

In western societies, people living in countries where a so-called **global or world language** is spoken tend to be under the impression that those who speak two or more languages are something of an exception. This is due to the fact that there is usually a high percentage of monolingual speakers in such countries. But is **monolingualism** actually all that common?

What is a global or world language?
A global or world language can be defined as a language that has a large number of speakers, is often learnt as a foreign language, and is used not only in its native country but also for international communication. English, Chinese, Arabic, Russian and, in general, most of the languages of former colonial powers can be regarded as global languages.

Contrary to what is commonly believed, monolingualism is not the norm in the world, but rather the exception. Bear in mind that there are over 7100 languages still alive and kicking across the planet, but only around 200 countries. That means that most of the world's population can communicate in two or more languages and do so on a daily basis. In many **multilingual societies**, it is not uncommon to switch between languages depending on the situation or who you are talking to.

People also generally know that there are clear social rules about when it is and is not appropriate to speak in a given language: some languages are used in informal or familiar contexts and others in more formal ones. In such societies, it would actually be unusual to only be able to speak one language!

From a political point of view, different countries and regions deal with multilingualism in different ways. And although the vast majority of countries also have their own regional or minority languages, they do not necessarily grant those languages an official status. France, for instance, has a pretty strict monolingual language policy and recognises only French as an official and national language, despite the fact that several regional languages are still spoken there, such as Alsatian, Basque, Breton, Catalan, Corsican, Flemish, Franco-Provençal and Occitan – not to mention the languages spoken in its overseas territories!

Similarly, there are officially multilingual countries that recognise some but not all of the languages spoken on their territory. A good example would be the world's most linguistically diverse country, Papua New Guinea, which has over 800 spoken languages but only four official languages, namely English, Hiri Motu, Papua New Guinea Sign Language and Tok Pisin.

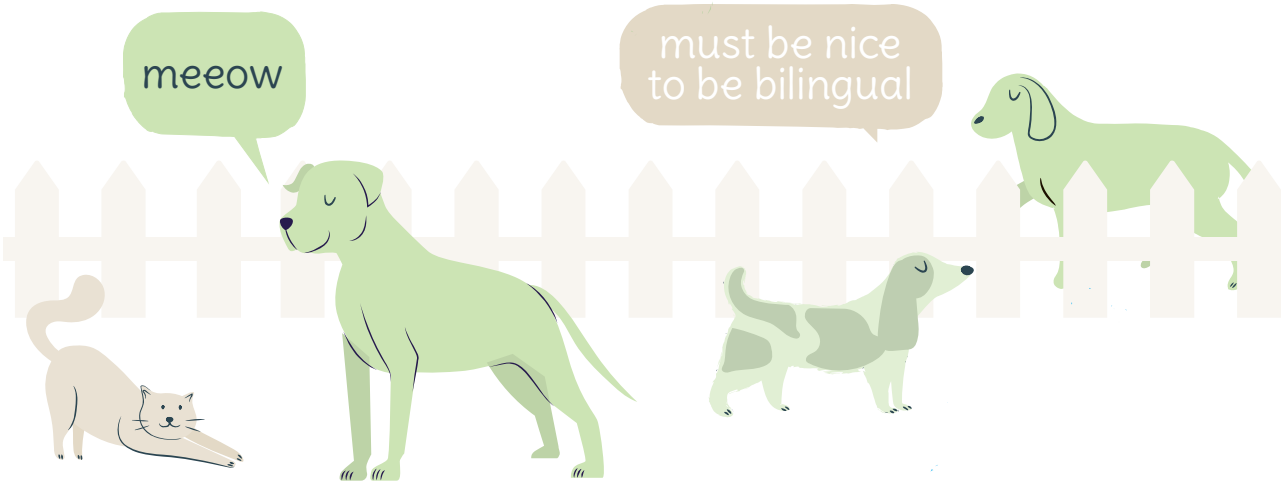
On the other hand, there are also officially bilingual or multilingual countries, such as Canada, Switzerland and Belgium, where the vast majority of the population are actually monolingual.

So, when it comes down to it, are all countries multilingual? The truth is that completely monolingual countries are hard to find. That is not only due to the existence of regional and minority languages, which of course account for a large part of the world's linguistic diversity. In our increasingly mobile and globalised societies, we should not forget the many languages that migrants bring with them to their host countries, languages that are also a source of linguistic and cultural diversity all over the planet.

In conclusion, there is **linguistic diversity** in virtually every country. That is what linguists call **societal multilingualism**, the presence of two or more languages in one society.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Monolingualism is not the norm in the world, but rather the exception.**
- **Most of the world's population can communicate in two or more languages and do so on a daily basis.**
- **Different countries deal with multilingualism in different ways: some officially recognise the linguistic diversity of their societies to a greater or lesser extent, while others do not.**
- **Along with regional and minority languages, the languages of migrants contribute to the linguistic diversity of societies all over the world.**



1.3.2. Individual multilingualism: are we all multilingual?

What does it mean to be bilingual or multilingual? We could define **individual bilingualism or multilingualism** as the capability of a person to speak two or more languages. But this definition has several gaps. Traditionally, it was thought that only people who achieved native-like proficiency in each of the languages they spoke could be considered "true bilinguals" or "true multilinguals". But what about those who learn a foreign language without mastering it to the same degree as their native language? And people who are able to understand a language, maybe one spoken in their home, but not to speak it fluently? And what about people who can speak a language pretty well but cannot write in it? And those who can read and understand a text in a foreign language but cannot actively communicate in it?

Today, we know that even if native-like command of two (or more) languages does happen in reality, it is actually rare, since the vast majority of bilinguals and multilinguals do not have the same degree of proficiency in all their languages. In fact, it is very common to have a **dominant or preferred language**, a language in which a person is more fluent or that they favour in certain domains or situations. Imagine a child who lives in the UK and speaks Russian at home with their family and English at school. They will obviously be able to speak more fluently about some topics in Russian and about others in English. Does that mean they are not bilingual? Not at all, as we will see shortly.

It is also very common, especially among people who have learnt a second (or third!) language later in life, for one of a person's languages to interfere with the other, something that might be reflected in their accent, certain grammatical structures, vocabulary, etc. Imagine a French university lecturer who has been living and working in England for the last 20 years. They can communicate proficiently in English in formal and informal situations alike and have published books in both English and French. And yet they still speak English with a French accent and, after so many years in England, they sometimes struggle to find the right words when talking in French. What about this person? Would you not consider them bilingual?

Bilingual continuum. Capital letters and larger font size represent greater proficiency in language A or B.

Monolingual Language A										**Monolingual Language B**
A	A_b	A_b	Ab	Ab	aB	Ba	Ba	Ba	B_a	B_a B

[Taken from Valdés (2014).]

Nowadays, many linguists see bilingualism (or multilingualism) not as a state that can eventually be achieved, but rather as a continuum, i.e. a gradual progression between two opposite ends. At one end is monolingualism in language A, and at the other monolingualism in language B. Any individual with language skills in both languages could be placed between those two poles. Depending on their proficiency and fluency in each language, they would be nearer to one end or the other of the continuum. For instance, a person with strong skills in one of the languages but only limited skills in the other might be placed at Ab, while a person with native-like skills in both languages would be placed in the middle, at aB. The idea of a bilingual continuum allows us to view bilingualism as a process and takes into account the fact that proficiency in either language can change in degree over time. It is possible to gain skills in a language but also to lose them. Under this broader understanding of bilingualism, even beginner learners of a foreign language could be regarded as bilinguals, although they would of course initially be quite close to one of the monolingual ends of the continuum.

Be that as it may, bilinguals and multilinguals have often encountered myths or misconceptions about what living life in two or more languages entails. One of the most problematic misconceptions is that exposure to various languages is detrimental to language development in children. It was previously believed that children raised bilingually or multilingually would never manage to learn any of the languages involved properly. Accordingly, parents were advised against bringing up their children bilingually or multilingually by teachers and paediatricians, and were often encouraged to talk to their children in the majority language of their society – even if they were not particularly proficient in that language themselves!

DID YOU KNOW THAT…

International Mother Language Day is celebrated on 21 February every year? It was proclaimed by UNESCO in 1999 to raise awareness of linguistic and cultural diversity and promote multilingualism.

There are a number of problems with pressuring parents not to talk in their native language to their children. For instance, parents who speak their new society's majority language as a foreign language might pass on defective pronunciation and grammar patterns to their children. It has also been observed that parents who force themselves to speak to their children in a foreign language in which they do not feel comfortable might communicate less with their children and be unable to express feelings such as closeness and affection in the way they would in their native language. Additionally, by not passing on a **heritage language**, parents sever their children's link with family members living abroad, since the children will be unable to communicate with them on their own. Lastly, such an approach hinders the transmission of cultural traditions and values. The issues in question often lead to problems in family dynamics which can be difficult to solve further down the line.

Where does the idea of "language confusion" come from anyway? One of the main factors in the belief that exposure to more than one language confuses children is the observation that young children often do combine words from the different languages they speak in a single sentence. That phenomenon is called

code-switching or code-mixing, and is a typical stage in language development in young children who are being raised bilingually or multilingually.

However, code-switching or code-mixing can be observed in bilinguals of any age when they are speaking with other bilinguals. It does not mean they are confused or unable to communicate properly in a single language; it is a normal part of bilingual linguistic behaviour. The concept of "**linguistic repertoire**" should probably be introduced at this point. A linguistic repertoire comprises the communicative resources available to an individual or a speech community, i.e. the written and spoken **language varieties** that an individual is able to use or which are present within a **speech community**. The linguistic repertoire of monolingual speech communities usually consists of different registers and **styles, dialects** and **accents**, and **jargons** and **slangs**. In bilingual or multilingual speech communities (e.g. in migration settings or in linguistically diverse countries, such as India), the linguistic repertoire includes not only different regional, social and/or stylistic varieties in each language individually, but also combinations of the different languages spoken.

Bilinguals might opt to switch and mix codes in certain communicative situations, just as a monolingual speaker might use one **register** or another depending on the context and who they are talking to. On that basis, it could even be said that, in a very broad sense, we are all multilingual, since all of us, monolinguals and bilinguals alike, must learn to juggle different language varieties in our societies.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Bilingualism or multilingualism is not a state that can eventually be achieved, but rather a process in which language proficiency can change over time.**
- **Most bilinguals and multilinguals do not have an equal command of their different languages, and that is absolutely fine.**
- **Under a broader understanding of bilingualism and multilingualism, even beginner learners of a foreign language could be regarded as bilinguals.**
- **Parents should not be discouraged from talking in their native language to their children, since it is through that language that they can best communicate, express feelings such as closeness and affection, and pass on their culture and values to the next generation. In contexts of migration, children with a command of their heritage language are able to stay in contact with family members who live abroad.**
- **Different registers and styles, dialects and accents, and jargons and slangs are available to monolinguals. Bilinguals can make use of them too, but they can also mix and switch between languages when talking to other bilinguals. Doing so is a natural, normal part of bilingual linguistic behaviour, and does not mean that they are confused or unable to communicate properly in a single language.**

Let your students try **activity C**, to make them reflect on how important different languages, dialects, accents and registers are to them. It might be fun for them to compare results among friends and classmates! In **activity D**, students will have the chance to talk about code-switching and code-mixing, to discover the meaning of a text written in many different languages, and even to create their own multilingual text!

1.4. CONCLUSION

In this chapter, we have introduced different aspects of languages in the world and in our daily lives. We have defined languages not as static objects, but rather as living organisms that interact with and influence each other and evolve constantly.

Languages transmit not only messages but also the cultural and social values of the peoples that speak them. Despite what we might be led to believe, multilingualism is not the exception in the world, but rather the norm. Our linguistic diversity can therefore be regarded as another form of biodiversity, one that also deserves to be protected. In **chapter 2**, we will focus on the cultural aspect of our multicultural and multilingual societies.

TEACHER'S NOTES

ACTIVITY 1A. Language trivia

In this activity, students will…
- Reflect on the fact that monolingual societies are not the norm but the exception.
- Become aware of the nature of languages as "living organisms" in constant evolution, rather than as "static objects".

ESTIMATED TIME
30 MIN

How to use this resource

STAGE 1 — **15'**
- Ask your students to form groups of two or three and answer the quiz, either on printouts or on an electronic device (mobile phone, tablet or computer).
  - OPTION 1 – Software: if you are using Socrative, start a "space race" with the quiz "EYLBID's language trivia" (available under https://b.socrative.com/teacher/#import-quiz/63019192). Once you begin the race, you will be able to monitor the teams' progress in your Results tab. You can project your screen so the students can follow their progress too and see which teams score highest and win the race.
  - OPTION 2 – Printouts: give each group a copy of the quiz and let them work through it.

STAGE 2 — **10'**
- Go through every question with your students and discuss the answers. Let them share other examples involving languages they know with the group. You can also give them the additional information provided, if you wish.

STAGE 3 — **5'**
- Which group got the highest score? If you have used printouts, ask the students to calculate their scores and share them with the class.
- Present the winning team with their language trivia awards.

Prep time suggestions
- If you are working with printouts, print out a copy of the quiz for each group.
- If you are using software, make sure your students have an electronic device with internet access. Familiarise yourself with Socrative and its space race function. There is a step-by-step tutorial on Socrative's support page: https://help.socrative.com/en/articles/2155306-deliver-a-space-race.
- Print out some language trivia awards (see below) to present to the winning team at the end of the activity.
- Read chapter 1 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic of languages and multilingualism.

LANGUAGE FAMILIES

1. **Which of the following languages does NOT belong to the Romance language family?**
   - ☐ Romanian
   - ☐ Sardinian
   - ☐ Luxemburgish
   - ☐ Galician

2. **Which of these pairs comprises two related languages?**
   - ☐ Swahili and Afrikaans
   - ☐ Arabic and Turkish
   - ☐ Chinese and Japanese
   - ☐ Lao and Thai

LANGUAGE CODIFICATION

3. **Which of the following languages are written from right to left?**
   - ☐ Arabic
   - ☐ Hebraic
   - ☐ Chinese
   - ☐ Turkish

4. **Which of the following languages are written in Latin characters?**
   - ☐ Arabic
   - ☐ Polish
   - ☐ Turkish
   - ☐ Chinese
   - ☐ Russian
   - ☐ Vietnamese

A WORLD OF LANGUAGES

5. **Which of the following is NOT an official language of Switzerland?**
   - ☐ French
   - ☐ German
   - ☐ Swedish
   - ☐ Italian

6. **Which language has the greatest number of native speakers (nearly a billion) in the world?**
   - ☐ Cantonese Chinese
   - ☐ Hindi
   - ☐ Spanish
   - ☐ English
   - ☐ Mandarin Chinese

A WORLD OF LANGUAGES

7. All over the world, language diversity is the norm, not the exception. The languages in the table below have been awarded official or co-official status in different countries. Match the countries in the table with their (co-)official languages, but be careful! Some languages have an official status in more than one country.

GERMANY	Scottish Gaelic
	Friulian
	Catalan
	Welsh
	Slovene
	Ladin
	Franco-Provençal
SPAIN	Occitan
	French
	Sardinian
	Upper Sorbian and Lower Sorbian
	Aranese
	North Frisian and Saterland Frisian
	German
UNITED KINGDOM	Catalan
	Italian
	Basque
	English
	Galician
	German
	Albanian
ITALY	Greek
	Low German or Low Saxon
	Croatian
	Spanish
	Scots
	Danish

LANGUAGES IN CONTINUOUS MOVEMENT

8. Languages are living organisms that continually evolve and influence each other. From which languages do the "international" words in the table below originate? Match each word with the language it originally comes from.

Shampoo	Finnish
Iceberg	Nahuatl
Garage	Hindi (derived, in turn, from Sanskrit)
Tomato	Japanese or Chinese
Robot	Dutch
Sauna	Maori
Goulash	French
Soy	Hungarian
Kiwi	Czech

9. What would you call the shoes that you wear to do sports? Match the terms in the table below with the countries in which they are used.

Takkies	Australia, Canada, Scotland, Ireland
Trainers	USA
Sneakers	England
Runners	Wales
Daps	South Africa

10. Languages evolve over time. Match the words on the left in the table below with their original meanings.

Awful	Peasant / farmer
Pastor	Foolish
Crafty	Left
Sinister	Shepherd
Girl	Blissful / blessed
Silly	Strong
Nice	Any young person
Villain	Inspiring wonder or fear

1A. Language trivia solutions

LANGUAGE FAMILIES

1. Which of the following languages does NOT belong to the Romance language family?

- ▫ Romanian
- ▫ Sardinian
- ✓ **Luxemburgish**
- ▫ Galician

Additional information for teachers: Luxemburgish is a West Germanic language that is mainly spoken in Luxembourg. About 390,000 people speak Luxemburgish worldwide.

2. Which of these pairs comprises two related languages?

- ▫ Swahili and Afrikaans
- ▫ Arabic and Turkish
- ▫ Chinese and Japanese
- ✓ **Lao and Thai**

Additional information for teachers: Lao and Thai both belong to the Tai or Zhuang-Tai languages. Thai, also known as Siamese, is the national language of Thailand and one of over 60 languages spoken in the country. Lao is the official language of Laos and one of more than 90 languages spoken in the country, where it serves as a lingua franca (i.e. a language used for communication by people who do not share a native language or dialect).

LANGUAGE CODIFICATION

3. Which of the following languages are written from right to left?

- ✓ **Arabic**
- ✓ **Hebraic**
- ▫ Chinese
- ▫ Turkish

4. Which of the following languages are written in Latin characters?

- ▫ Arabic
- ✓ **Polish**
- ✓ **Turkish**
- ▫ Chinese
- ▫ Russian
- ✓ **Vietnamese**

Additional information for teachers:

- Polish has always been written using the Latin alphabet.
- Turkish was written using the Arabic script until 1928, when President Atatürk introduced the Latin alphabet.
- Vietnamese was traditionally written in Chữ Nôm, a logographic writing system composed by a set of Chinese characters and local characters developed following the Chinese character model. At the beginning of the 20th century, the French colonial administration enforced the use of the Latin script. The Vietnamese alphabet based on the Latin script had been developed by Portuguese and French Jesuit missionaries in the 17th century.

A WORLD OF LANGUAGES

5. Which of the following is NOT an official language of Switzerland?

- ▫ French
- ▫ German
- ✓ **Swedish**
- ▫ Italian

Additional information for teachers: Switzerland has four official languages: German, French, Italian and Romansh.

6. Which language has the greatest number of native speakers (nearly a billion) in the world?

- ▫ Cantonese Chinese
- ▫ Hindi
- ▫ Spanish
- ▫ English
- ✓ **Mandarin Chinese**

A WORLD OF LANGUAGES

7. All over the world, language diversity is the norm, not the exception. The languages in the table below have been awarded official or co-official status in different countries. Match the countries in the table with their (co-)official languages, but be careful! Some languages have an official status in more than one country.

GERMANY
German
Danish
North Frisian and Saterland Frisian
Upper Sorbian and Lower Sorbian
Low German or Low Saxon

SPAIN
Aranese
Basque
Catalan
Galician
Spanish

UNITED KINGDOM
English
Scots
Scottish Gaelic
Welsh

ITALY
Albanian
Catalan
German
Greek
Slovene
Croatian
French
Franco- Provençal
Friulian
Ladin
Occitan
Sardinian
Italian

LANGUAGES IN CONTINUOUS MOVEMENT

8. Languages are living organisms that continually evolve and influence each other. From which languages do the "international" words in the table below originate? Match each word with the language it originally comes from.

Sauna	Finnish
Tomato	Nahuatl
Shampoo	Hindi (derived, in turn, from Sanskrit)
Soy	Japanese or Chinese
Iceberg	Dutch
Kiwi	Maori
Garage	French
Goulash	Hungarian
Robot	Czech

9. What would you call the shoes you wear to do sports? Match the terms in the table below with the countries in which they are used.

Runners	Australia, Canada, Ireland
Sneakers	USA
Trainers	England, Scotland
Daps	Wales
Takkies	South Africa

10. Languages evolve over time. Match the words on the left in the table below with their original meanings.

Awful	Inspiring wonder or fear
Pastor	Shepherd
Crafty	Strong
Sinister	Left
Girl	Any young person
Silly	Blissful / blessed
Nice	Foolish
Villain	Peasant / farmer

CERTIFICATE

Language Trivia Winner

Awarded to team

Name

Date

TEACHER'S NOTES

1B. Linguistic landscape

In this activity, students will…
- Identify the presence and use of various languages in their daily lives.
- Become aware of the linguistic and cultural diversity of their society and community.
- Understand the value of their own linguistic and cultural knowledge.

ESTIMATED TIME
35-40 MIN
2 SESSIONS

How to use this resource

STAGE 1 **10'**

- Explain to your students that we often fail to notice that we live in a multilingual and multicultural society, even if the evidence is right in front of our eyes. Tell them that you are going to do a linguistic landscape project. Explain to them that a linguistic landscape is formed by all the languages present around us in public places, e.g. in street names, graffiti, notes and advertisements; on signs, boards and flyers; etc.
- Show your students a couple of pictures of linguistic landscapes (you can take them from https://lingscape.uni.lu, for example) to make sure they have understood the concept properly. You can ask them: What languages are being used? What do you think the signs say? Where was this picture probably taken?
- Ask your students to form groups of three or four. For the next session, each group should bring three pictures of signs in their neighbourhood or town. If your school is in a rural location, an alternative is to allow your students to search for signs on the internet. Each sign must be written in a language other than the majority language, although the majority language can be present on it too. Ask the students to print out pictures of three signs they find especially interesting and bring them to class, even if they are not sure what languages the signs are written in or exactly what they mean.

STAGE 2 **10'**

- Allow each group to discuss their pictures with another group; encourage them to try to make sense of the signs. It might be useful to remind them of the original questions about each picture:
  - Where was the picture taken?
  - In what language(s) do you think the sign is written?
  - Why do you think the sign has been written in the language(s) in question?
  - Who might have written it? Who is it aimed at?
  - What do you think the sign says?
- This task can be gamified. For example, as the group who took each picture will know where it was taken and might well know what it means, the other groups could try to guess what it means. The group with most right answers could "win" something.

STAGE 3 **10'**

- Ask your students to share the signs they find most interesting with the whole class. Is there a sign whose meaning is not clear? Are there any signs written in an unidentified language? Let the group discuss what languages the signs might be written in and what they might mean. Maybe there is someone in the class who can speak one of the languages used.

STAGE 4

- Discuss the similarities and differences between the pictures taken. On the board, write up a summary of the main results of the project: **5-10'**
  - What types of signs were shown in the pictures? What types of institutions, businesses or individuals put them up?
  - What languages were present in the pictures? Apart from the majority language, which were the most common languages?

Prep time suggestions

- For stage 1 (first session)
  - Bring some some pictures of local linguistic landscapes (you can take them yourself or look for them on the internet). You can either print them out or use an overhead projector to display them.
  - Print out the instruction sheet.
- For stages 2-4 (second session): if the students are not going to be printing out their pictures themselves, ask them to send or give them to you in advance and print them out for them (or, if working with electronic devices, place the pictures in a shared folder from where the students can access them).
- Read chapter 1 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), especially section 1.3.1, for extra background information on the topic of multilingualism in our societies.

Are you ready to discover the multilingual and multicultural diversity of your neighbourhood or town?

Divide into groups of three or four students and take to the streets to photograph the linguistic landscape of your neighbourhood or town. Look out for all kinds of signs, boards, graffiti, notes, flyers, advertisements, shopfronts and shop windows, etc.; their texts must be written in a language other than English – although English can be present too! Take pictures of the three most interesting signs you find.

Once you have your pictures, print them out and bring them to class. As a group, prepare answers to the following questions in advance:

- Where was the picture taken?
- In what language(s) do you think the sign is written?
- Why do you think the sign has been written in the language(s) in question?
- Who might have written it? Who is it aimed at?
- What do you think the sign says?

TEACHER'S NOTES

1C. Language portrait

In this activity, students will…
- Identify the presence and use of various languages in their daily lives.
- Reflect on the role languages and multilingualism play in everyone's daily life.
- Become aware of their own multilingualism and that of others.

ESTIMATED TIME
30 MIN

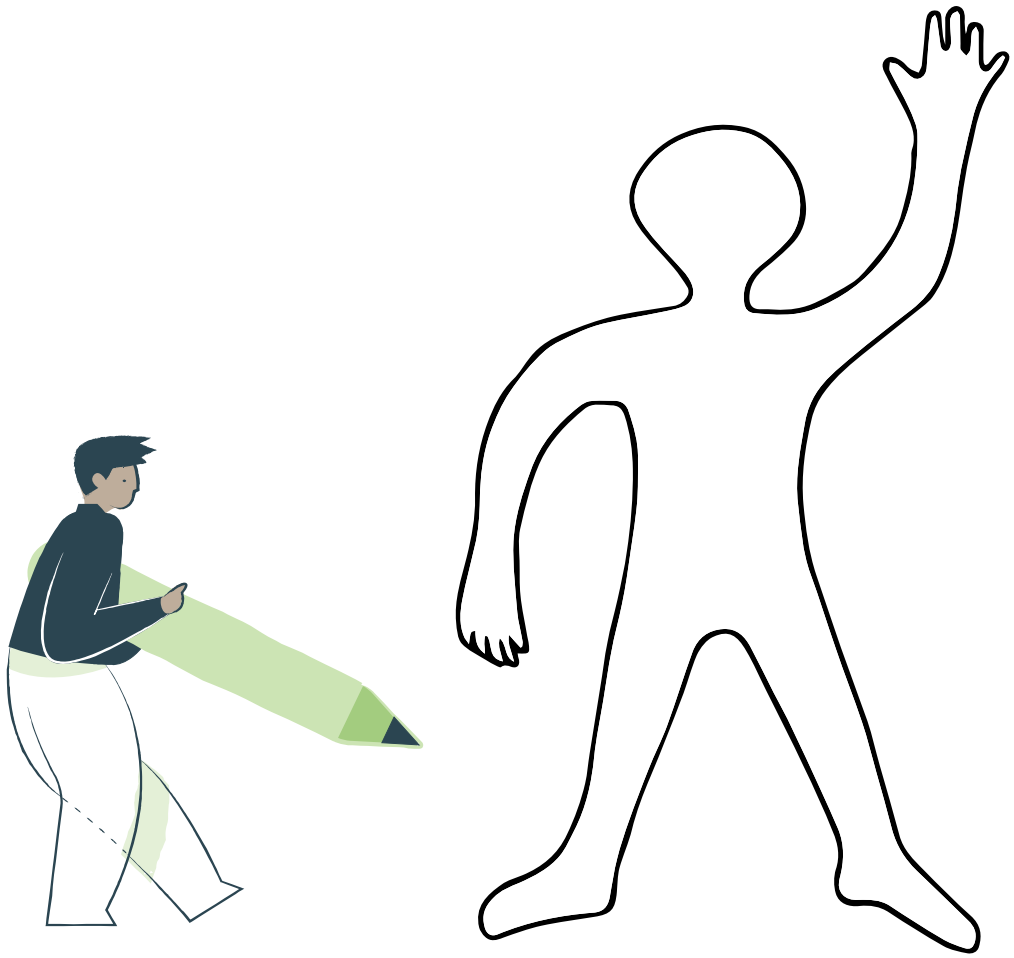
How to use this resource

STAGE 1 **5'**
- Explain that everybody uses different languages, dialects, registers and ways of speaking on a daily basis, even if we are sometimes unaware of it.
- Ask your students to reflect on the different languages or ways of speaking they use with different people (parents, brothers and/or sisters, grandparents, cousins, friends, classmates) and in different settings (at home, at school, on holiday, at the supermarket, in the park, etc.). Which languages do they prefer? Which languages are important to them and why?
- Distribute the sheets with the body outline. Ask your students to colour them in to reflect the languages, dialects or registers that they use and are part of them. What colours and parts of the body (head, heart, hands, legs, etc.) do they associate with them? There is no right or wrong way to do this exercise, students can also draw an alternative body outline or add new details to the existing one; the only limit is each student's imagination!
- As some students might feel embarrassed or reluctant to reveal their own linguistic diversity, you can offer them the options of producing their own language portrait or that of a famous person or fictional character known to be multilingual.

STAGE 2 **15'**
- Let the students work on their language portraits on their own.

STAGE 3 **10'**
- Option A: have volunteers show their language portraits to the rest of the class and explain what the different languages mean to them.
- Option B: have the students work in pairs and explain their language portraits to each other.
- Option C: display all the language portraits in the classroom and give your students the opportunity to look at each of them.

Prep time suggestions
- Print out one sheet per student. Remember not to provide examples of completed language portraits, since doing so would influence the students and limit their creativity.
- Provide the students with coloured pencils or felt tip pens, or make sure they bring their own.
- Read chapter 1 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), especially section 1.3.2, for extra background information on the topic of individual multilingualism.
- For a similar activity with a different approach (using emojis), which might be more appealing to older students, see activity 1G in the Resource Bank.

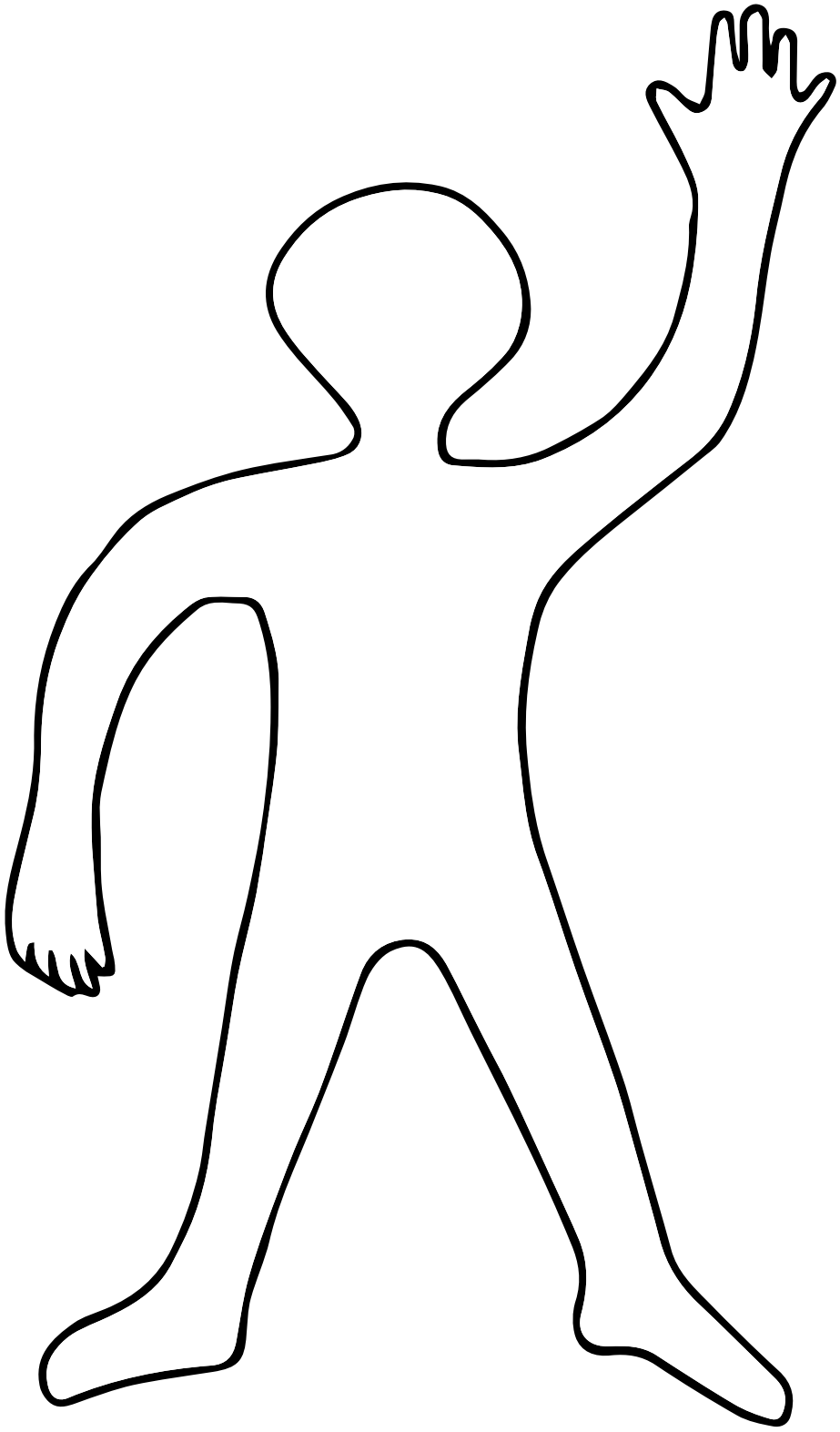


Draw your very own language portrait

On the sheet provided, you will find a blank outline ready for you to fill with colour and life. The outline in question is just an example; you can use it if you want to, but please feel free to draw an outline that better represents you.
You can either do your own portrait or that of a famous person or fictional character known to be multilingual.
Before you start drawing and colouring in, think about the following questions:

1. How do you speak with your parents, grandparents, brothers and/or sisters, cousins, best friends and classmates?
2. What languages, dialects, accents or other ways of speaking do you use at home, at school, when you are on holiday, or in other situations?
3. What languages do you usually listen to music in? What languages do you watch films or series in?
4. Which languages do you like?
5. Which languages would you like to learn in the future?
6. Which languages are important to you?
7. If you could speak any languages, which ones would they be?
8. If you were asked to assign a colour or a pattern to the different languages or ways of speaking mentioned above, which ones would you choose?
9. Which colours and which parts of the body (head, heart, hands, legs, etc.) do you associate with each of the languages or ways of speaking mentioned above?

Draw your very own language portrait



Source: heteroglossia.net

Busch, B. (2018). The language portrait in multilingualism research: Theoretical and methodological considerations. Working Papers in Urban Language & Literacies, (236), 2-13.

Note: this outline is just an example; you can use it if you want to, but please feel free to draw an outline that better represents you.

CHAPTER 2

Culturally diverse societies

Rachele Antonini
Marta Estévez Grossi

This chapter aims to raise awareness of cultural diversity and, more specifically, to explore how migration has shaped today's multicultural societies in the EU. After completing the chapter's activities, students will be able to:

- Define the concept of culture in their own words
- Explain in their own words how different cultures shape society
- Talk about concepts such as subculture, stereotypes and culture shock
- Reflect on how languages and cultures are intertwined

2.1. INTRODUCTION

Migration is not a new concept in our human story. Humans have always migrated; it is in our DNA. Since our ancient ancestors left Africa between 65,000 and 55,000 years ago, humankind has spread all across the globe. And migration is still at the heart of modern life.

But why do people decide to leave their homes and countries to migrate elsewhere? Why do individuals and groups cross lands and continents to relocate or settle somewhere new? They do so for a host of reasons: to escape from war and conflict, hunger and poverty, religious intolerance or political repression; to find new economic opportunities and employment, or to trade; or to travel to new places. Migration can thus be voluntary or involuntary, and temporary or permanent.

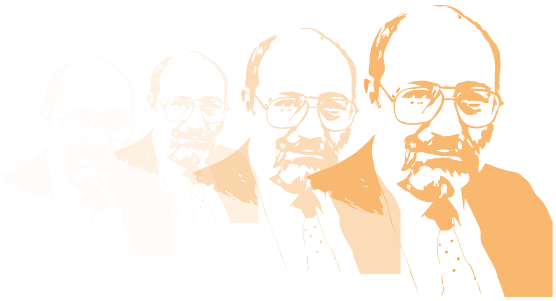
Europeans have tended to migrate to other countries in Europe or beyond for centuries. Since the end of the Second World War, however, Europe has become a pole of attraction for people from all over the planet. That has contributed to making Europe, and the European Union in particular, a hub of diversity and a melting pot of cultures and languages.

Migration presents individuals, communities and societies with both opportunities and challenges.

Children and young people are affected by migration in different ways: they may migrate with their parents; they may be left behind by their migrating parents; or they may migrate alone, without parents or an adult guardian. In any scenario, various opportunities and challenges await children in the country of settlement. They may experience marginalisation and discrimination, barriers to accessing social services, challenges to their rights to citizenship and identity, economic insecurity, and social and cultural dislocation. A negative outcome is not inevitable, however, as children can also greatly

benefit from migrating and contribute positively to their new communities. Moreover, according to the Convention on the Rights of the Child, it is the duty of every country to ensure that all children enjoy their rights, irrespective of their migration status or that of their parents.

When individuals and groups of people move to another country, they come into contact with different languages, beliefs, attitudes, customs, values and behaviours. One of the various unacknowledged aspects of migration relevant to children is child language brokering, i.e. children helping their family, friends and other people communicate in day-to-day formal and informal interactions with their new host society and its institutions. As will be explained in chapters 4 and 5, child language brokering is not an easy task: it involves developing and using a range of skills and coping with complex situations and tasks, all while learning a new language and getting used to a new culture. Why is learning about another culture so complex? Is learning the language not enough to adjust to life in a new country? Read on and you will see that culture is not only a slippery term but also a multifaceted and multi-layered concept!



DID YOU KNOW THAT…

Umberto Eco once said that the language of Europe is translation?

That is certainly true, because the European Union now has three alphabets and 24 official languages. Moreover, 60 languages are currently spoken in particular regions or by specific groups within the EU. Immigration has brought numerous other languages to the EU, where, according to estimates, citizens of at least 175 nationalities now live. The European Day of Languages is celebrated on 26 September every year.

2.2. WHAT DO WE MEAN BY CULTURE?

2.2.1 Definition of culture

Would you be able to give a definition of culture? When you think about it, culture is a very difficult thing to define. Each of us would probably answer the question '**What is culture?**' in a slightly different way. The term culture comes from the Latin 'culture', which means "cultivating, agriculture". The figurative meaning "care, culture, and honouring" derives from the past participle stem of 'colere', the meaning of which is "tend, guard, cultivate, till". Culture was first used with the attested meaning of "the intellectual side of civilisation" in 1805; it was not used with the meaning of "the collective customs and achievements of a people" until 1867.

Since culture became an object of study, hundreds of definitions of the word have been put forward. That is a result of culture being studied from different perspectives, including, for instance, those of anthropology, history, geography, sociology, psychology, communication science, business studies, linguistics, translation and interpreting. What all those definitions tell us is that culture is an umbrella term for a set of shared spiritual, material, intellectu-

al and emotional features of a society or social group which is passed on from generation to generation. That set of **shared features** is expressed through art, music, religion, food and traditions, as well as what we wear and how we wear it, the language we speak and how we speak it, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, how we grieve and a whole host of other things.

In short, in the words of Edward T. Hall (an American anthropologist who studied culture in all its aspects and dimensions), culture is the sum total of the way of life of a people. That is a nice definition because it includes all the things we have been talking about and, probably, everything else we might think of adding to them.

Hall also gave a very good reason for why we find it so difficult to say what culture is: the fact is that culture is invisible to us. That is because we are born into and grow up inside a culture, and it thus seems so normal that we are not even aware it is there... until we meet someone from another culture or move to another country. At that point, the cultural norms we unwittingly conform to, the assumptions we inadvertently make, and the behaviour patterns we unconsciously follow become visible to us and we become aware of our own culture and its differences and similarities with other cultures.

DID YOU KNOW THAT...

Merriam-Webster dictionary declared 'culture' its word of the year for 2014? The dictionary company's decision was based on the year-over-year increase in look-ups for the word on its website and in its app. Other words of the year for 2014 were 'vape' (Oxford Dictionary) and 'photobomb' (Collins COBUILD).

The more distant a culture is from our own, the greater the clash and the shock we experience will be. **Activities 2A and 2B** in this chapter have been devised to help reflect on similarities and differences between cultures.

DID YOU KNOW...

five interesting culture facts?

1. Kissing someone on both cheeks is a common form of greeting in Spain?
2. Russians normally open their umbrellas indoors to dry?
3. Slurping food loudly is a sign of appreciation in some Asian countries?
4. Italians eat lentils on New Year's Eve because they are believed to bring good luck and prosperity?
5. In Japan it is considered very rude to blow your nose loudly?

2.2.2. Levels of culture

Another important thing to consider when talking about culture is that almost everyone belongs to a number of different groups and categories of people at the same time, and is therefore part of different **levels of culture**. The individual/personal level is represented by our personal convictions, ideas and aspirations. Then there are other levels, including that of our ethnic, linguistic, regional and religious affiliation; a national level (based on a person's country of origin or country of settlement); and also a gender level, a generation level and a social level. Moreover, individuals may also be affiliated to a variety of subcultures.

A **subculture** can be defined as a social group within society which has a lifestyle that is distinct from the culture of society as a whole. Members of subcultures may have characteristic ways of dressing or of expressing their difference in taste through music and make-up, etc. For example, if we play a sport, we belong to that specific subculture; the same applies to the music we listen to and the interests and hobbies we have.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Migration is not a recent phenomenon. It has been occurring since the dawn of humankind and has helped shape our cultures and societies.**
- **Learning a language means becoming acquainted with the culture and society in which it is spoken.**
- **Learning about culture is no easy task, because it is hard to define exactly what culture is. Over the years, scholars and researchers have put forward dozens of definitions, which include some common aspects and dimensions.**
- **Culture is a complex construct that can span many layers and dimensions, depending on our individual culture and the groups and subcultures to which we belong.**

2.3. HOW DO WE EXPERIENCE CULTURE AND MULTICULTURALISM?

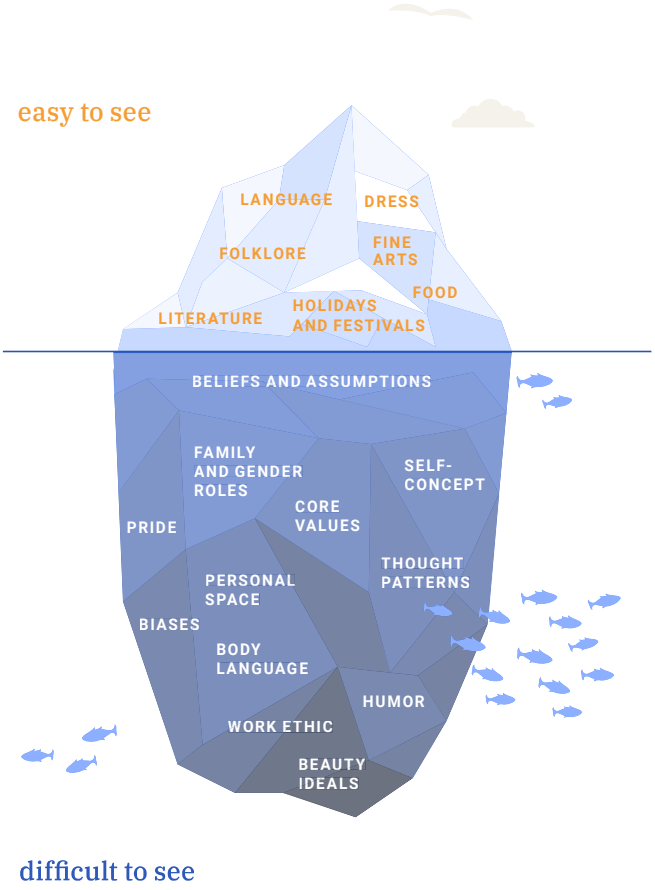
2.3.1 Culture and intercultural communication

As we have seen in sections 1 and 2, culture is a complex concept. But fear not! There are various analogies that can help us better understand how culture works and influences the way we make sense of our experiences.

Although there is no unanimously accepted definition of **culture** as yet, scholars all tend to agree that it comprises different layers, some of them more visible than others. The different layers of culture have often been explained using the iceberg or the onion analogy.

The iceberg analogy is based on the fact that the cultural aspects we are usually able to see are just a small fraction of what a culture actually entails. It is easy to observe differences in language, clothing, food, music or rituals, for example. Below the surface, however, lie many other cultural aspects that are more difficult to see, such as values, beliefs, expectations, attitudes, orientations and worldviews. Those other aspects, which we might not be able to perceive initially, underlie many of the behaviours, feelings or reactions that a person might have. And while it might be relatively easy to change some of the cultural aspects that lie above the surface (such as the way we dress or what we eat), it is normally more difficult to adapt our values, beliefs or expectations to those of a new culture.

Similarly, we can regard culture as an onion, with core values lying in its innermost and most hidden layer. The onion metaphor can also be understood in a different way, however. As we have seen, each person has their own individual culture, which, just like an onion, is composed of different layers, such as our cultural identity, ethnic background, age, gender, social class, religion, education, language, etc. What the two analogies have in common is that they allow us to better understand the different components of culture, some of which are more visible than others.



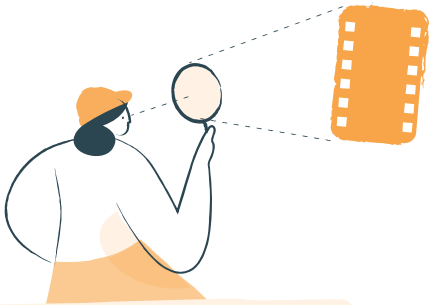
Some other metaphors show how we experience the world through our own culture. One is that of cultural glasses or lenses. According to this analogy, we all see the world through our very own, unique pair of lenses, which are shaped by our cultural background, with all its different layers. Our cultural lenses influence how we make sense of the situations we experience and how we perceive the different cultures we encounter. Members of the same cultural group tend to perceive things in a similar way (e.g. what they consider usual or unusual, right or wrong). But, since we all have a unique pair of lenses, even members of the same cultural group can experience things (slightly) differently.

However, the truth is that we do not normally realise that we are experiencing life and judging situations through our own culture. We usually only become aware of the fact that we have a distinct culture when we meet people from other cultural groups or different cultural backgrounds. At such times, we might find ourselves having to explain values, ideas or expectations that we hold and thought were universal, evident and self explanatory – and learning that they are not! It may be the case that something we say or do is interpreted the wrong way. Think, for example, of what are considered to be good table manners in your own culture. Is slurping when you eat or burping afterwards good or bad manners? In Japan, for instance, slurping your soup is considered a sign of appreciation or a compliment to the chef, as is eructing after a nice meal in China. You should avoid burping in Japan or slurping in China, however, or you would be considered rude. Through an exploration of food from the perspective of different cultures, **activity 2A** in this chapter encourages reflection on how we are influenced by our own cultural background.

The term "**intercultural communication**" is used to refer to the interactions that occur when people from different cultures communicate with each other. Being aware of the fact that what you perceive as normal might be deemed anything but usual in other cultures is a good first step when you approach people from another cultural background.

Different cultures also have certain mis-conceptions and **stereotypes** about others. Although we might not like to admit it, we all have stereotypes and are influenced by them. Stereotypes can be defined as a social or cultural group's beliefs or overgeneralisations about other groups and their members. Every cultural group has certain shared beliefs about what other groups are like or how they behave, attributing traits to them that can be regarded as positive or negative. Think about the stereotypes generally held in your culture and society about people from other regions in your country or from different countries in Europe. Think too about the stereotypes that other cultural groups have about your own culture. For instance, people from such-and-such a region might be considered to be loud, funny, lazy, passionate, easy-going, stiff, uptight, shy, good at music, etc. You will probably be aware of the positive and negative traits generally associated with each group, even if you do not necessarily agree with them.

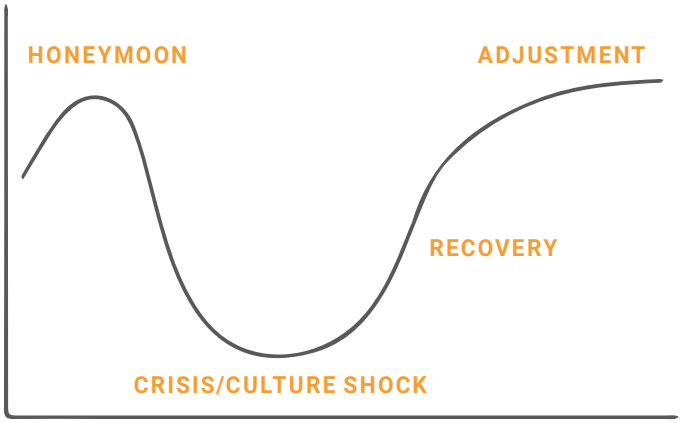
One of the functions of stereotypes is to provide us with easily available information about other groups, especially when we do not know much about them. That should let us know what to expect when we meet members of other groups. Such pieces of information are really not very useful when it comes to actual intercultural communication and interaction, however.



Some films about cultural stereotypes and culture shock*

L'Auberge espagnole (2002) [Rated 15]
Lost in Translation (2003) [Rated 15]
Bienvenue chez les Ch'tis (2008) [Rated 12A]
Benvenuti al Sud (2010)
Ocho apellidos vascos (2014)
Almanya – Willkommen in Deutschland (2011)
Perdiendo el Norte (2015)
Júlia ist (2017)
Get Out (2017) [Rated 15]
Blinded by the Light (2019) [Rated 12A]

*UK ratings included if available



LYSGAARD'S (1955) U-CURVE MODEL OF CROSS-CULTURAL ADJUSTMENT

Source: https://www.dananelsoncounseling.com/blog/cultural-adjustment-cycle-expat-rollercoaster/

If we allow ourselves to be led by our own misconceptions and stereotypes, we will not regard the person in front of us as an individual with their own unique characteristics, identity and personality, but rather make assumptions about them based on our preconceived ideas. Furthermore, if stereotypes develop into **prejudices**, i.e. negative ideas or preconceptions about a group, they are sure to have a negative impact on interaction and act as a communication barrier. That can be dangerous because it might lead to forms of discriminatory behaviour.

Although it might be impossible to fully rid ourselves of all our stereotypes and preconceptions about other groups, a good starting point is to be aware of our own biases and stereotypes and to avoid making assumptions about a person just because they come from another cultural background.

As individuals, the differences between our own and another culture are most noticeable to us when we visit or go to live somewhere new, as in the case of migrating to a new country or participating in any kind of (international) exchange. When we find ourselves in a new environment and are confronted with a society that has other social rules, customs, ways of living and languages, we might feel disoriented and confused; such a feeling has been called "**culture shock**". A culture shock can manifest in many different ways, depending on the person. As early as the 1950s, several scholars, such as the Canadian anthropologist Kalervo Oberg and the Norwegian sociologist Sverre Lysgaard, tried to describe the "culture shock experience", and were able to identify its different phases, including the honeymoon phase, the crisis phase, the adjustment phase and, in some cases, the adaptation phase. Before explaining what each of those phases involves, it is worth pointing out that not everybody who moves or migrates to a new place will inevitably experience them. Whether or not a person recognises them might depend on why they and their family moved or migrated in the first place. Bearing that in mind, let's take a closer look at each of the phases described by Oberg!

- In the first stage, the "**honeymoon phase**", people tend to be very positive and curious about the new culture. Everything is new, exciting and fascinating to them and they enjoy observing the differences in food, architecture, habits, etc.
- The following phase is usually a crisis stage, the actual **culture shock**; the excitement of the first few weeks or months has disappeared and the differences between the new culture and the old one might become more patent and interfere with people's cultural beliefs and attitudes, possibly leading to feelings of anxiety, frustration and rejection of the new culture. Although you might have found the scramble to get on public transport really funny at first and you genuinely enjoyed eating those exotic dishes day after day, you may end up feeling overwhelmed after a while and find yourself thinking about the food back home and your friends and family. Language barriers play a key role here too. Since you might not be able to communicate as much as you would like, or even at all, making new friends can seem far more difficult than at home, which might leave you feeling even more lonely and homesick. Under those circumstances, migrants can experience what has been called "**migratory grief or loss**",

a grief-like feeling due to the loss of everything they have left behind (people, homeland, social status, identity, etc.). Also, when migrants are forced to move under extreme circumstances and/or experience severe levels of stress in the receiving country or society (owing to, for example, forced separation from their loved ones, the dangers of their migratory journey, social isolation, lack of opportunities, non-accomplishment of the goals they migrated to achieve, discrimination, etc.), they might develop what is known as "**Ulysses syndrome**". Ulysses syndrome refers to a feeling of severe emotional distress which can include symptoms such as irritability, nervousness, headache, migraine, insomnia, fear, and loss of appetite.

- The third phase is called the **adjustment or recovery phase**. After some time, people tend to get used to the new culture, develop their own routines and, in general, feel more comfortable with life in their new country or environment. They slowly start to learn what to expect in different situations, to cope with difficulties and to adapt to the new culture.
- Finally, there may be an **adaptation phase**. People who reach this phase are able to adapt to the new culture and participate in its society.
  - Those who fully embrace the new culture while losing their old one are said to undergo **cultural assimilation**; from a linguistic point of view, that could mean the eventual loss of their native language.
  - Other people integrate some aspects of the new culture into their identity while retaining certain aspects of their old culture. That is called **cultural integration**, and it usually entails them learning the new language while maintaining their native one.
  - Conversely, there are and always have been people who are unable or unwilling to adapt to the new culture. That can happen for many reasons, including the host country being hostile to foreigners; people expecting to leave the new country very soon and deeming the effort required to adapt too great; and people regarding some of the host country's cultural values as totally unacceptable. In such cases, which are referred to as **cultural separation**, people tend to only interact with those who share their cultural and/or linguistic background or with others who are also foreign to the host country. They tend to use their own language or a ***lingua franca***, such as English, while learning just enough very basic expressions in the host society's language to get by.

Interestingly, people can also suffer a culture shock when they return to their place of origin after having been abroad and/or in contact with a new culture. That is known as "**reverse culture shock**" or "**own culture shock**", and it usually happens when people have adopted some elements of the foreign culture, which they then miss when back at home. That too can make them feel confused or disoriented.

As we can see, culture is not something static; it evolves continuously over time – even if we do not move anywhere! That is true not only of the individual culture of a person but also of the social culture of a community. Think about how your beliefs, values, attitudes and priorities have changed over time, how they vary as you grow older and go through different stages of life. Similarly, many things that used to be culturally accepted in our societies are not any more. For example, in many European countries it was considered normal for young children to drink beer or wine until well into the 20th century, whereas society at large would now frown on a five-year-old sipping a glass of wine.

Cultures can evolve because of a change in the environment or because new ideas, tools or technologies emerge and become widespread, making new ways of living possible. Furthermore, cultures are normally not isolated from the outer world, but are and always have been influenced by each other, be it philosophically, scientifically, artistically, politically or even socially.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Culture comprises different layers, some of them more visible than others. Everyone has their own individual culture, shaped by aspects or layers such as our cultural identity, ethnic background, age, gender, social class, religion, education, language, etc.**
- **We experience the world through our own culture, although we are usually unaware of it until we meet someone from a different culture.**
- **Every culture has misconceptions and stereotypes about other cultural groups. Although such stereotypes provide us with easily available information about other cultures, they are not very useful when it comes to real interaction with people from other cultural backgrounds.**
- **Cultural stereotypes can develop into prejudices (negative ideas or preconceptions about a group) and are potentially dangerous because they can lead to forms of discriminatory behaviour.**
- **When we arrive in a new cultural environment, it is normal to feel disoriented and lost. Migrants and others who have moved abroad might experience what has been called "culture shock". Some authors have identified certain patterns and stages of culture shock, but how we experience it depends greatly on our individual circumstances and why we and our family moved in the first place.**
- **Culture is not static; it evolves continuously.**

2.3.2 The link between language and culture

Many cultural products are closely linked to language; think about tales, myths, legends and any kind of (oral) literature, music, art, films, etc. Which languages and cultures would you spontaneously associate with tango or salsa, fado or bossa-nova, opera, rap, blues or heavy metal? Which would you associate with manga and anime?

We have seen how cultures shape the way we perceive the world, but have so far barely talked about the link between language and culture. Language and culture are intimately intertwined, and it is difficult to think of one without the other. As pointed out in **chapter 1**, language is much more than just a tool for getting a message across. The world's different languages have not emerged and evolved in a vacuum, but within different societies and cultures, and under the influence of their environ-

Instituto Cervantes · institut ramon llull · Camões Instituto da Cooperação e da Língua Portugal · Ministério dos Negócios Estrangeiros · Goethe-Institut · DA

DID YOU KNOW…

many countries and regions have created their own institutions to promote their language and culture abroad?

Interestingly, many of those countries and regions have traditionally named such institutions after some of their most famous writers, highlighting the relationship between language and culture. That is the case of Spain's Instituto Cervantes, Catalonia's Institut Ramon Llull, Italy's Società Dante Alighieri, Germany's Goethe Institut or Portugal's Instituto Camões.

我全然不懂!

IT'S ALL GREEK TO ME…
OR MAYBE CHINESE?
What might seem especially difficult or confusing in one language and culture may not be perceived that way in others. The expression "It's all Greek to me" is used in English to refer to something that is difficult to understand. But what do people in Greece say? For them, things that are difficult to understand are not Greek, of course, but Chinese ("Αυτά μου φαίνονται κινέζικα"), as is the case in Spanish ("eso me suena a chino") and many other languages.

ment. Since it is through language that we can share our traditions and cultural values with each other and the next generations, it is often said that language is culture and culture is language. **Activity 2B** in this chapter lets you explore how tales are embedded in the cultures in which they originated.

Many expressions used in the different languages are culturally motivated. That is best exemplified by idiomatic expressions, such as idioms, proverbs, sayings or metaphors. Idiomatic expressions condense beliefs and values that are generally held to be true by a cultural group or society – or at least were held to be true at some point, since culture, like language, is continuously evolving!

Idiomatic expressions are usually indicative of current or former life and environmental conditions. In German, for example, you would say that something is "Schnee von gestern", literally "yesterday's snow", to mean that it is in the past and therefore must be accepted or forgiven, equivalent to the English expression "water under the bridge". And while in British English you would say that something is not "my cup of tea", a clear reference to the predilection for the hot beverage in question in the UK, in Spanish you would say that it is not "santo de mi devoción", literally "not the saint I pray to", which reflects the importance religion has traditionally enjoyed in Spain. Try **activity 2C** in this chapter to explore how different aspects of culture are expressed through idiomatic expressions in different languages.

Because the loss of a language implies the death of a culture, the conservation of all languages goes hand in hand with the preservation of ethnic and cultural groups and is vital to maintaining biodiversity.

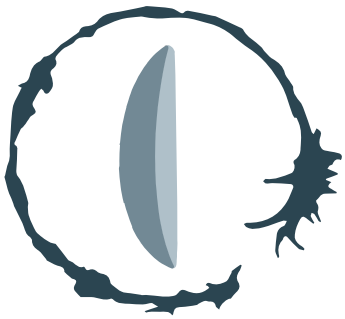
But if language is so closely connected with culture and the way we interpret reality, does the language we speak shape the way we think? That has been a bone of contention among linguists, anthropologists and psychologists over the last couple of centuries. The idea that language shapes thought was expressed by philosophers such as Wilhelm von Humboldt and Herder as long ago as in the 18th century, but it became more prominent in the first half of the 20th century thanks to what is known as the "**Sapir-Whorf hypothesis**". It was postulated, under that line of thought, that the language we speak determines and limits the way we think, an argument illustrated using certain striking differences among languages, in vocabulary for example.

The most typical example given is the many words for the term "snow" that supposedly exist in the Inuit languages (which, it has been said, have separate words for "falling snow", "snow on the ground", "snow hard-packed like ice", "slushy snow" and "wind-driven snow") and have no direct translation in English or many other languages. The fact that areas of vocabulary can be so fine-grained in some languages and not in others would suggest different ways of organising the real world in our minds. That could also be illustrated by different perceptions of abstract concepts in different

languages, such as the concepts of time and duration, as well as by the number of colours or numerals that can be named in a particular language. The existence of "untranslatable" words, meanwhile, can be taken as evidence of the limits of the different language systems.

Nowadays, the strong version of the Sapir-Whorf hypothesis is no longer believed to be true. Although different languages do classify vocabulary in different ways and have different perceptions of abstract concepts, the differences are not so great that understanding among peoples is impossible. After all, every concept can be translated, even if we might need to add information or reformulate to explain the specific meaning of a concept unique to a certain culture. That is one of the reasons for which the activities of translating and interpreting are not as straightforward and simple as they might appear to be from the outside (see **chapter 3** to learn more about what translating between languages and cultures entails).

Nevertheless, today most linguists agree on a weak version of the Sapir-Whorf hypothesis. Even if our own language does not determine the way we think, it does influence our thought and perception of the world – just consider the cultural lenses metaphor!



DID YOU KNOW THAT…

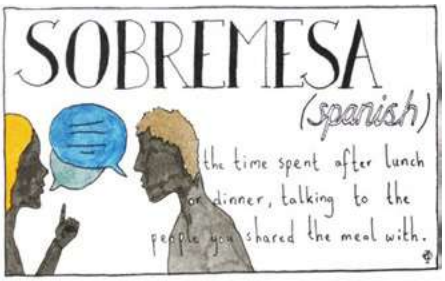
the science-fiction film *Arrival* (2016) (rated 12A), which revolves around the complexity of communicating with aliens, is based on the Sapir-Whorf hypothesis?

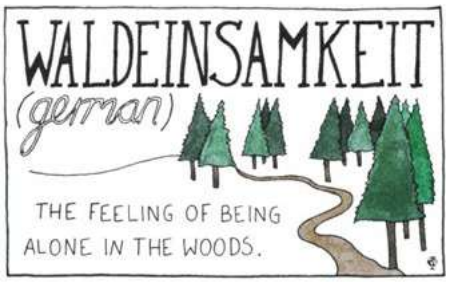
"UNTRANSLATABLE" WORDS?

The language we speak also affects the way we interact with other members of society, since it dictates what it is appropriate to say and how it should be said. And those rules are not necessarily the same in every culture. A very good example of that is the way people of different social statuses are addressed in different languages and cultures. While in the UK it would probably be considered rude to address your teacher by their first name, for instance, in Spain it would generally be considered strange to do otherwise.

Language is also key to expressing our belonging to a particular cultural group, be it a linguistic community, a national or regional community, or a certain social group. Think about how you speak to your friends, and how the way you do so is different to the way your parents or your grandparents talk to their friends. **Activity 3E** (available in the Resource Bank) revolves around different ways of saying 'thanks'.

In a migration context, bilingual children grow up being influenced by at least two different languages and cultures, and must negotiate the role to be played by each culture and language in their identity and feelings of belonging. As they grow up, they might feel that they belong to one language community or the other, to both of them or to neither of them. And, of course, such feelings of belonging might vary in strength and change over time.





Discover more "untranslatable" words in Ella Frances Sanders' *Lost in translation: an illustrated compendium of untranslatable words from around the world*. https://ellafrancessanders.com/lost-in-translation

WHAT CAN I PASS ON TO MY STUDENTS?

- **Language and culture are intimately intertwined. It is through language that we can share our traditions and cultural values with each other and the next generations.**
- **Many expressions used in the world's different languages are culturally motivated; that is most evident in idiomatic expressions and proverbs.**
- **The Sapir-Whorf hypothesis stated that the language we speak shapes and determines the way we are able to perceive reality. That is no longer believed to be true, since the differences between languages are not so great that understanding among peoples is impossible. Most linguists, however, do agree with a weak version of the hypothesis, according to which language does not determine the way we think but does influence our thought and perception of the world.**
- **Language allows us to express our belonging to a particular cultural and social group.**
- **In migration contexts, bilingual children grow up being influenced by at least two different languages and cultures, and must negotiate the role to be played by each culture and language in their identity and feelings of belonging.**

2.4. CONCLUSION

In this chapter, we have seen that culture is not an easy concept to discuss, and there are many reasons for that. It is a vast, multifaceted and multilayered topic, and condensing it into just a few pages is complicated: culture is the food we eat, the clothes we wear, the houses we live in, our traditions, our literature and our history, along with many other aspects of our ways of life. It consists of the shared, deeply ingrained assumptions and beliefs that control our thoughts and behaviours as individuals and groups. The culture we grow up in remains invisible to us until we meet someone from another culture or we read a foreign book or watch a foreign film, making us aware that there are people who eat different foods, wear different clothes, live in houses that are different from ours, and so on.

Finally, we live in a world and an era characterised by the massive movement of people, be their purpose migration, tourism or trade, as well as by global communication and media. As a result, we constantly encounter references to, representations of and stereotypes about other countries and cultures. When talking about culture, it is important to remember that what we consider normal in our culture is very likely to be perceived as different or even strange by people who do not belong to it. The activities in this chapter will allow your students to take a brief walk in the shoes of other 'cultures' and reflect on some of the aspects explained here.

TEACHER'S NOTES

ACTIVITY 2A. Let's eat

In this activity, students will…
- Reflect on food as an essential feature of every culture.
- Identify foods that are considered inedible or unappetising in their own culture.
- Become aware that what people do or do not like to eat is just one of the many differences that become evident when we meet people from another culture.

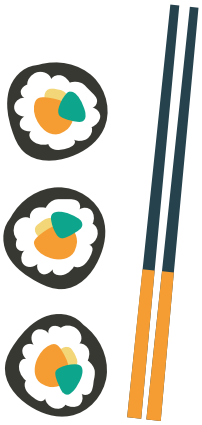
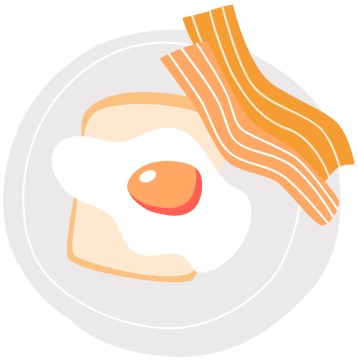
ESTIMATED TIME
45 MIN

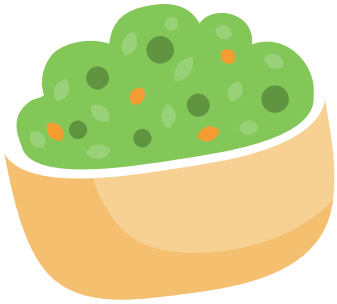
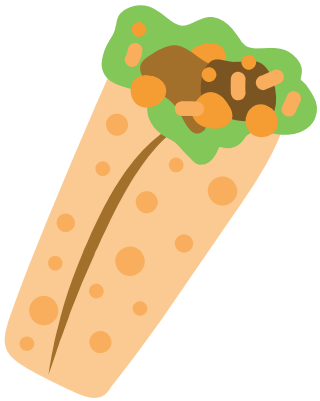
How to use this resource

STAGE 1	• Show images of foods/dishes from different countries. • Ask the class if they are familiar with them and if they can name any of the ingredients.	**5'**
STAGE 2	• Ask your students to present their favourite traditional/family foods. • Ask the rest of the class if they have tried the foods in question. • Organise your students into small groups. Ask them to list foods that they have never eaten and foods that they would refuse to eat, and to explain why. Ask them to think about foods that exist in all countries/cultures too (e.g. bread, milk, etc.). Have them use Google to research the foods they list and to find images of and recipes for them.	**15'**
STAGE 3	• Ask the groups to tell the rest of the class about the results of their discussion. • Write the names of the foods/dishes mentioned on the board.	**7'**
STAGE 4	• Discuss the fact that, in some cases and for different reasons, some foods are taboo/forbidden in some countries/cultures (e.g. pork, beef, insects, etc.). Your students could use Google to look up taboo foods and find explanations of why they have that status. • Discuss what the foods in question are.	**8'**
STAGE 5	• Have the class prepare a poster with names and images of typical foods/dishes. • Explain that when we get to know another culture, we need to understand that what is normal in one culture might not be in another, and that applies to food too. • Would your students be able to adjust to different foods and eventually come to like them? Children who migrate to other countries often have to do that.	**10'**

Prep time suggestions
- Prepare images of typical foods from different countries; alternatively, ask your students to provide names and pictures of foods.
- In preparation for this activity, have your students ask their parents/grandparents for a family/traditional recipe to bring to class.
- Complementary activity: ask your students to create a quiz.
- Read chapter 2 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic.

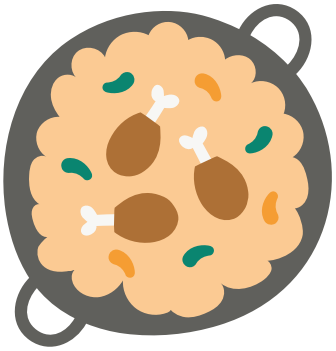
Let's eat

"We all eat, and we all have our favourite foods. However, what we think of as normal food might not be considered palatable elsewhere. Tell the class about **food or a dish** that is typical in your family or the place you are from."

"Would you like to try this?"



TEACHER'S NOTES

ACTIVITY 2B. Once upon a time in the world

In this activity, students will…
- Realise that every culture's tales have the same purpose: to teach a lesson.
- Identify the main characteristics of tales in different cultures.
- Discuss whether different tales can have the same meaning if told in different cultural contexts.

ESTIMATED TIME
50 MIN

How to use this resource

STAGE 1	· Start the activity by asking your students to share their favourite childhood folktale (a book, an animated film, an invented story, etc.) and show any materials they have brought to class around. List the tales they tell on the board. · Discuss the main characteristics of a folktale (characters, settings, plot, ending, etc.) with the class: what makes a fairy tale a fairy tale? Draw a concept chart connecting the main features on the board.	**10'**
STAGE 2	· Divide your students into small groups and give each group a short, easy-to-read fairy tale (the tales should be from different countries). Have your students work together to record details of the characters, settings and typical plot elements they find in their fairy tales.	**15'**
STAGE 3	· Ask the groups to share the characteristics of the story they analysed. · Discuss similarities and differences.	**15'**
STAGE 4	· Ask your students to reflect, as a group, on the story they worked on. Would children from other cultures like it? Why? Why not? Are there similar stories in their own culture?	**10'**

Prep time suggestions
- Prepare images of traditional folktales (e.g. Aesop, stories from other countries and in different languages).
- In preparation for this activity, ask your students to think about their favourite tale and, if possible, to bring the book or any relevant images to class.
- Read chapter 2 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic of multiculturalism.

C'era una volta...

ил-был...

في يوم من الأيام

Il était une fois...

"Everywhere in the world, children are told or read bedtime stories and traditional tales involving witches, wise people, brave children, evil characters, and talking animals. Share a story you were told or read as a child with us."

昔々

Érase una vez...

Hi havia una vegada...

Once upon a time...

एक समय की बाता है

Es war einmal...

Era uma vez...

TEACHER'S NOTES

ACTIVITY 2C. My favourite proverb, idiom or saying

In this activity, students will…
- Reflect on how languages and cultures are intertwined.
- Gain an insight into other cultures, languages and ways of thinking.
- Become aware of their own and others' multilingualism and multiculturalism.
- Become aware of linguistic diversity, including within a single language.

ESTIMATED TIME
45 MIN

How to use this resource

STAGE 1 **10'**
- Explain to your students that language and culture are intertwined, something that is especially evident in proverbs, idioms and sayings.
- Show your students the example provided or use your own favourite proverb, idiom or saying as an example.
- Tell your students to think about their favourite proverb, idiom or saying in any given language for the next session. Encourage them to talk to a family member (parents, grandparents, aunts, uncles, etc.) with whom they can think together about a proverb they especially like or use frequently. They can also think about proverbs they like in other (foreign) languages they speak. You can provide them with a card, on which they should write down the following information:
  - The proverb, idiom or saying (if possible, in the original writing system and/or taking into account regional pronunciation; it is fine to just write it down as it is pronounced, especially if it is in a language with another writing system), its meaning, its origin (ask them to look this up on the internet), a word-for-word translation (if it is not in English), and a similar expression in English / other languages.

STAGE 2 **15'**
- Option 1: put students whose proverbs are in the same language into a group to share them with each other. There should be a similar number of students in each group. In groups with proverbs in a language other than English, students can discuss and help each other with the translation of each proverb (since they probably have different language skills).
- Option 2: if the class is too homogeneous or too heterogeneous, each group of students can have proverbs in different languages.
- Ask each group to choose two proverbs they would like to share with the whole class; if the groups are small, they can simply share all their proverbs.

STAGE 3 **20'**
- Let the students pin the cards with the proverbs they would like to share with the class on the board (or similar).
- Ask students to volunteer to choose a card and read aloud the proverb in its original language and, if applicable, its translation in English.
- Use this as a cue to start a discussion about the link between language and culture:
  - Are there similar expressions in other languages?
  - What does each proverb tell us about the culture in which it originated?

Prep time suggestions

- For stage 1:
  - Print out the instruction sheet with the example; you can add an example of your own if you like.
  - Bring cards (e.g. size A5) for your students; alternatively, you can ask them to write down their proverbs on a piece of paper.
- If the class is mainly monolingual, you could prepare cards with proverbs, idioms or sayings in different languages and ask your students to research their origins and translations, either at home or in class.
- Read chapter 2 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), especially section 2.3.2, for extra background information on the link between language and culture and how it is most evident in idiomatic expressions, such as idioms, proverbs and sayings.

My favourite proverb, idiom or saying

Do you have a favourite proverb? We would love to hear it in our next session, when we will be learning about different proverbs from all around the world!
You can ask a member of your family to suggest a proverb they like or use frequently.
You can write down any proverb in any language you like, be it your mother tongue or another language you can speak. If you choose a proverb in a language with a different writing system, you can either write it in Latin characters or in the language's original writing system.
You should also do a little research about the origin of the proverb you choose.
If you choose a proverb in a language other than English, think about whether your classmates will understand it. Could you translate it into English? Is there a proverb in English with a similar meaning?
Take a look at the example for inspiration!

Example:

- Greek proverb: "Τα μάτια σου δεκατέσσερα"
- Meaning: Be careful / Stay alert / Keep your eyes open
- Origin: It seems to come from the Byzantine Empire; the Byzantines believed that some people had the gift of seeing not only with their eyes but also with other parts of their bodies.
- Word-for-word translation: (To have) your eyes fourteen / To have fourteen eyes
- Similar proverb, idiom or saying in English / another language: "Keep an eye out"

Activity developed by Evdokia-Georgia Althanasiou, Lea Rettig, Jan Riedel, Carlotta-Sophie Steifensand and Larissa Weiss

CHAPTER 3

Translation and interpreting: bridges across languages and cultures

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Mireia Vargas-Urpí

This chapter looks at how translation and interpreting make communication across languages and cultures possible. After completing the chapter's activities, students will be able to:

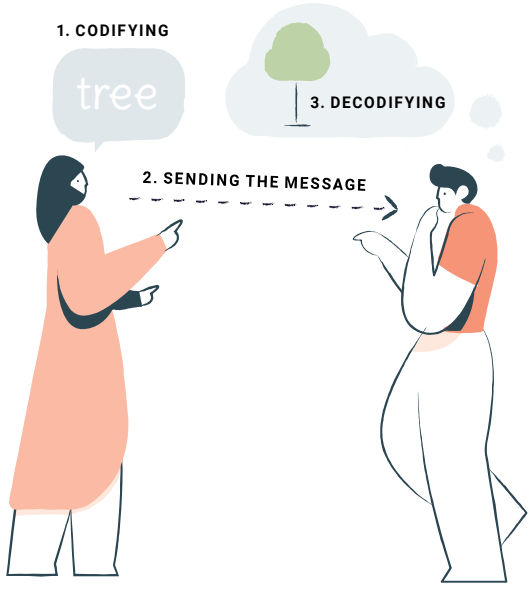
- Explain the complexity of communication across languages
- Describe the value of translation and interpreting as a form of communication across languages
- Distinguish between an interpreter and a translator
- Give examples of misunderstandings inherent to communication, even in the absence of language barriers
- Describe some of the difficulties translators and interpreters face and must overcome

3.1. INTRODUCTION

Communication involves concepts and codes. Concepts are ideas that live in the imagination of human beings. Codes are the tools humans can use to share ideas with each other. One thing all humans have in common is the ability to partake in the use of a code that allows for communication… We do not all use the same code, however, as we saw in chapter 1!

Each code —or language— is developed in the context of its users. Eskimos can describe multiple shades of white in their code, while speakers of languages from hot climates have the ability to refer to different kinds of heat, for example. Context explains why different groups have developed different languages, and even different versions of different languages! It also explains why languages are so deeply connected to the way their users perceive the world.

What happens, then, when individuals from different groups come into contact? They want to communicate, but do not share the same code or, most importantly, the same lens through



which they make sense of the world around them. Translation and interpreting are two professional activities that involve transferring messages across languages to make such communication possible.

Effectively decoding and recoding messages between people is, as we will see, anything but a simple, automatic task. The widespread belief that anyone who is bilingual can establish effective communication between two par-

DID YOU KNOW THAT…

the Universal Declaration of Human Rights is available in 524 languages? That is actually not a huge number of translations, considering there are over 7100 languages in the world! Even so, it is the most translated document of all time.

ties is comparable to the idea that anyone who knows how to hold a pair of scissors can give you a nice haircut. Someone with the skill set to cut your hair properly has learnt a range of techniques that go far beyond the simple use of scissors. Similarly, someone with the skill set to be a good translator, or a good interpreter, has learnt techniques that go far beyond proficiency in two different languages.

DID YOU KNOW THAT…

International Translation Day is celebrated every year on 30 September? It is a day to pay tribute to the work of language professionals. That work, according to the UN, "plays an important role in bringing nations together, facilitating dialogue, understanding and cooperation, contributing to development and strengthening world peace and security."

What techniques, you ask? Keep reading! There are slight but important differences in the case of translators and that of interpreters. This chapter explores the differences and similarities between the two and gives you the background information you need to understand why machines cannot yet replace humans when true, full, reliable, effective communication across languages is required.

3.2. WRITTEN COMMUNICATION: TRANSLATION

3.2.1 What is translating?

Translating means transferring written messages between two languages (whereas **interpreting** involves oral messages). To do a good job, translators analyse the messages they work with to ensure that they are aware of any nuances connected to the text's target audience (i.e. the people who will read the translated version of the text), the historical and social context of the culture in which the original text has been produced, the format involved, the inferred intended aim of the author, and anything else that defines the nature of the text. It is also important to consider the register used, i.e. the way things are said according to the relationship between speakers. For instance, as demonstrated in supplementary exercise 3E ("Thanks", available in the Resource Bank), we do not express ideas in the same way when talking to friends as we do when talking to parents or to passers-by in the street. After considering all the aspects in question, the translator produces a **target text** (the same set of messages in the language of the new audience) with the goal of creating an effect in the target reader as similar as possible to that which the original author created through the **source text**.

There are many different ways of expressing the same idea. A skilled translator is aware of the options available and knows how to choose the best way to convey any given message, taking all the factors mentioned above into account.

WHAT CAN I PASS ON TO MY STUDENTS?

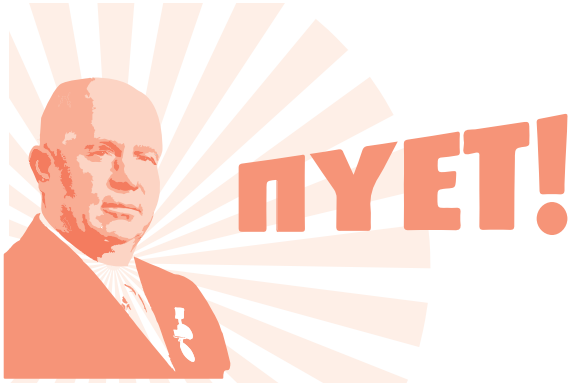
- **Translating means transferring written messages, not words.**
- **Translating involves taking a wide range of textual and contextual elements into consideration to successfully transfer a message to another language.**

3.2.2. Translation cannot happen in a void: context is crucial

A translator tasked with translating a poem will focus on many different dimensions of the original text. In addition to paying attention to meaning, they will look for ways to convey a feel and an effect as similar to the original ones as possible: that includes considering the original text's rhymes and rhythms and the images it evokes.

Think about a different kind of text now. If the text to be translated is a theatre play with young characters, the challenge for the translator would be to find natural target language vocabulary that such characters would be likely to use in the target culture. Let's say, however, that one of the characters is a judge. The language used by that character would probably be formal and technical, requiring a completely different register or style from the translator.

Finally, consider an assignment from a company that wants to have a multilingual website. The goal of the translator would be to find appealing expressions, replicating marketing vocabulary and techniques typically used in each of the cultures associated with each of the languages into which the website is to be translated. What kind of image does the company want to convey? Seductive, friendly, interesting, rigorous, serious, effective, authentic, etc.? What kind of language and expressions are customary in each country for each style? If a website reads like a translation, it will definitely lose some of its appeal!



DID YOU KNOW THAT…

the difference between "We will be present at your funeral" and "We will bury you" caused a historic political crisis?

During the Cold War, it was best practice for leaders on both sides to make carefully calculated speeches so as not to inflame the already dire situation. However, things took a turn for the worse when the Soviet premier Nikita Khrushchev was quoted out of context and his words were interpreted as a threat despite his original intentions. What his reference to a funeral actually meant was: "We will outlast you."

WHAT CAN I PASS ON TO MY STUDENTS?

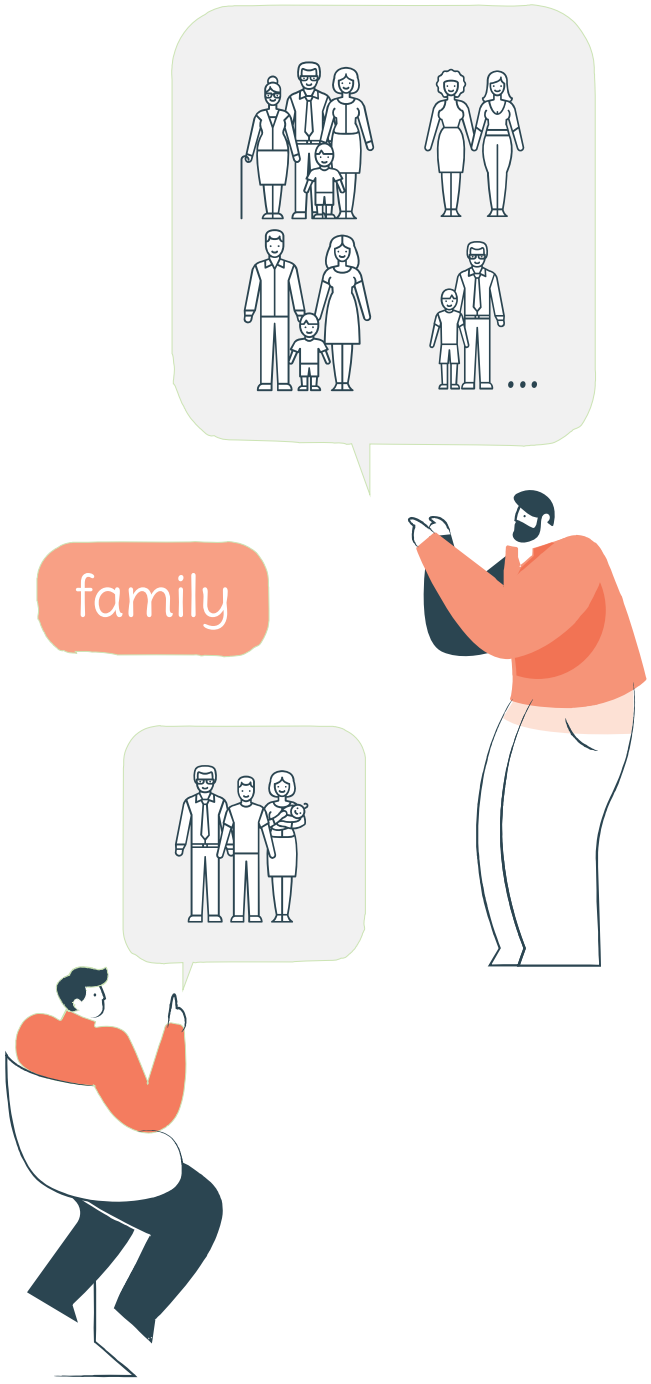
- **Different texts use different means to have a specific effect on readers.**
- **Translating entails producing a target text whose effect on readers is as close as possible to that which the source text would have had.**
- **A good translation does not read like a translation, but rather sounds natural and authentic.**
- **Each country and each culture has different expressions and standard language or uses different registers to achieve similar goals.**

3.2.3 Different languages reflect different ways of making sense of the world

Translators often deal with words and expressions that refer to complex realities in the original language. Such realities (whether imaginary or factual) might not have an equivalent in the target culture and it can therefore be hard to find the appropriate words to convey them.

Take, for instance, the traditions described in activity 3C ("World traditions"). Now think about the amount of decision-making that goes into choosing the best option to fit in the limited space of subtitles, for example!

As mentioned in chapter 2, culture can be very visible, as it is in folklore and in traditions such as those described in activity 3C. But the trickiest challenges for translators and interpreters lie in the least visible cultural manifestations: for example, in certain cultures it is absolutely taboo to ask a person about their age or marital status when you first meet them; in others, doing so is a friendly way of breaking the ice. And here is the thing: we go about our lives applying an endless number of such cultural norms without even realising it! Cultural awareness is definitely one of the key assets of a skilled language professional.



WHAT CAN I PASS ON TO MY STUDENTS?

- **Translators often transfer messages that are embedded in very particular cultural realities. Some of them do not have an equivalent in the target culture!**
- **Translators need to choose the best option for transferring such culturally embedded messages to the target language.**
- **Translators require great awareness of both the source and the target cultures to be able to make sound decisions.**

3.2.4. Could machine translation replace translators?

As you have probably realised by now, translating is a complex task that requires human involvement. If translators were merely walking dictionaries, their target texts could end up being as inadequate as the text produced in activity 3A ("A discombobulated text"). That can actually happen when machine translation (e.g. Google Translate) is used.

Machine translation can be helpful to get the gist of a text. It can come in handy while browsing the internet, for example, to find out what different web pages are about. But machine translation has some important limitations, including its inability to consider context or the different meanings a word may have (polysemy). Additionally, machines are not good at grasping and conveying human intentions and goals. Last but not least, they are incapable of creativity!

Humans communicate with emotions. They have goals. They behave in context. At present, machine translation cannot always decipher all the layers of communication, one of the most human behaviours there is. Only a human translator can guarantee good quality, safe in the knowledge that the intention of the original –in all its multi-layered complexity– has been effectively recoded in the target language.

DID YOU KNOW THAT…

machine translation led to a singer being called a cow? When Netta Barzilai won the Eurovision Song Contest in Lisbon, Israel's Prime Minister, Benjamin Netanyahu, took to Twitter to congratulate her. But Microsoft Translator failed to grasp the sentiment. Netanyahu meant to say "Netta, you're a real darling," using the word kapara, a Hebrew term of endearment. That word contains the three Hebrew letters that spell "cow", however, hence the unfortunate "Netta, you're a real cow."

WHAT CAN I PASS ON TO MY STUDENTS?

- **Translating is a complex task that requires human involvement because machine translation cannot consider context or grasp the intentions and emotions behind a text.**
- **Machine translation can be useful to get the gist of a text.**
- **Only a human translator can deal with and successfully transfer the complexity of communication.**

3.2.5. So, what does it take to be a good translator?

Skilled translators have typically received specialised training. Some people become specialised translators in a field they know very well, where their insightful knowledge and a natural predisposition to understand nuances and their implications allow them to become very good at their job.

At any rate, translators need to have developed multiple skills over time. Translation involves writing fluently in two languages in a wide variety of registers, and the ability to make creative use of the resources available in each language to effectively convey nuances, humour, irony or rhymes, for example. It also involves good analytical and research skills, as the levels of specialisation and sub-specialisation in the topics translators have to get to grips with are endless.

Professional translators tend to specialise in just a few fields. The particularities of translating legal documents are very different from those of translating audiovisual material (movies, shows, sit-coms, etc.), for example. And within the audiovisual arena, the decisions a translator makes will be very different if their target text is to be used for dubbing or for subtitling. Think of translation as a profession with numerous sub-professions!

DID YOU KNOW THAT…

in Chinese, the sign below actually says "Caution: slippery floors"?

WHAT CAN I PASS ON TO MY STUDENTS?

- **Translation involves writing fluently in two languages and in different registers. Very importantly, it involves being analytical and creative when conveying cultural knowledge, humour, irony and other nuances.**
- **Translators can specialise in a variety of topics and text types.**
- **Each specialisation has its particularities, which explains why professionals tend to focus on just a few fields.**

3.3. ORAL COMMUNICATION: INTERPRETING

3.3.1. Like translating, but with spoken language

The fundamental difference between translation and interpreting is that translation is a written activity while interpreting is oral (and also visual in the case of sign languages). They both have the goal of transferring messages from one language to another, but the orality of interpreting gives the task a very specific nature. Interpreting is also greatly conditioned by the setting and context in which it takes place (conference interpreting, healthcare interpreting, court interpreting, etc.) and by the techniques used to convey messages (simultaneous rendering, note-taking for long consecutive rendering, etc.). Take a look at chapter 6, which talks about the profession of interpreting.

3.3.2. As ancient as communication itself

It is almost impossible to be certain when interpreting was first performed as a professional activity, since interpreting has always existed as a means of communication between people of different cultures and languages. One of the first pieces of evidence of the profession's existence dates back to Ancient Egypt and the rule of Tutankhamun (1333-1323 BC), in the form of a bas-relief showing a person interpreting between the pharaoh's general Haremhab and a delegation of Syrian and Libyan vassals. The interpreter is depicted as a duplicate character, to represent his alternating attention to the parties he is mediating for.

Bas-relief dating back to the rule of Tutankhamun (1333-1323 BC), showing a person interpreting between the pharaoh's general Haremhab and a delegation of Syrian and Libyan vassals.

Throughout history, the figure of the interpreter has been present in one way or another whenever different cultures and civilisations have come into contact.

Alexander the Great relied on interpreters in many of his conquests, from the Persian Empire to India. Christopher Columbus included interpreters in his crew when he set out on his expedition to the Americas in 1492. However, because his original aim had been to reach India from the west (and he had not expected to find American territories on the way), he took the wrong interpreters! His voyage diaries show that young native people were kidnapped and taught Castilian so they could serve as language mediators. There are more examples of children acting as language brokers in chapter 4.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Translators work with written texts; interpreters work with oral speech, or with gestures in the case of sign languages.**
- **Interpreting has always existed as a means of communication between people of different cultures and languages.**

3.3.3. Modes of interpreting

Historically, interpreting was performed to help speakers engage in dialogue. One person spoke, the interpreter relayed the message, another person responded, the interpreter relayed the message, and so on. Interpreting was a constant to and fro, just as in the Ancient Egyptian bas-relief!

That is still the way interpreting happens today... sometimes! Over time, different modes of interpreting have been developed, and it is no longer always a case of to and fro. When technology is used (isolated booths and audio equipment), it is not necessary to wait for people to finish speaking and for the interpreter to relay what they said, because trained interpreters are able to offer a conversion into the target language while they are listening to the original message. And sometimes the original message does not come from someone speaking but from a text that the interpreter reads out loud in the language of the listener.

The different modes of interpreting that exist today are described below, with examples of when they are typically used.

Liaison interpreting

Liaison comes from French and it means "link". This was the first-ever mode of interpreting. The interpreter waits for each party to finish speaking to begin offering the conversion of their messages. It may look easy, and it may actually be easy when the conversation is straightforward, but things can soon get tricky! Have you ever tried translating a joke? Or mediating between two people who are not getting along? Or between people who think they know where the other is coming from but have actually completely misread the situation? Typical situations in which liaison interpreting is used include doctor's appointments, factory visits and parent teacher meetings.

DID YOU KNOW THAT…

during the period of splendour of the Ancient Greek and Roman Empires, slaves were expected to master a wide range of languages and help the nobility communicate?

Simultaneous interpreting

How hard is it to rub your stomach in circles and pat your head at the same time? **Simultaneous interpreting** is similar: you listen to a message in one language while reproducing it in another. It takes a great deal of training to be able to perform those two tasks effectively at once. Simultaneous interpreting is usually carried out with the help of technical equipment, because input sound needs to be isolated from output sound to avoid a cacophony. Typical situations in which simultaneous interpreting is used include international summits with delegates from different countries (think of supranational organisations like the UN or the European Parliament) and conferences that experts from different countries attend to discuss topics in their field of specialisation.

DID YOU KNOW THAT…

simultaneous interpreting was introduced after WWII? The Nuremberg trials, at which leaders of Nazi Germany were prosecuted, were conducted in four official languages: English, French, Russian and German. The technological developments of the time allowed adventurous, highly capable professionals to use a new interpreting technique.

Consecutive interpreting

Although, technically speaking, liaison interpreting is performed consecutively, the term **consecutive interpreting** is generally reserved for situations in which the interpreter has to absorb a great deal of information (e.g. a whole speech) before re-rendering it. Rather than facilitating dialogue, the goal is to make a monologue accessible to a wide audience. Because the interpreter needs to remember a great amount of detailed information, this mode requires a very specific **note-taking technique** that professional interpreters take months to learn and develop in specialised training programmes. Typical situations in which consecutive interpreting is used include specific acts at international gatherings when a participant needs to address the crowd but technical equipment is not available, such as a toast at a gala dinner or a welcome speech before a celebration.

Sight translation

Sight translation is really a hybrid. It does not only involve spoken information: the source text rendered orally by the interpreter is actually a written document. Highly developed skills are required to be able to take a document written in one language and read it out loud flawlessly and fluently in another! Documents that might require sight translation during an interpreted encounter include treatment plan instructions at a doctor's surgery and draft agreements under discussion at business meetings.

WHAT CAN I PASS ON TO MY STUDENTS?

- **There are four different modes of interpreting: liaison interpreting, simultaneous interpreting, consecutive interpreting and sight translation.**
- **Each mode of interpreting is used in different kinds of situations or for different kinds of communicative needs.**

3.3.4. A tricky trade

A major implication of interpreting, as translation with spoken language, is that things happen on the spot, with limited time to react. Interpreting is characterised by immediacy. Interpreters therefore constantly need to make quick decisions. How do you translate a concept that has no exact equivalent in other cultures? How do you manage a misunderstanding without interrupting and creating more confusion? You have to think on your feet!

DID YOU KNOW THAT…

interpreters save lives? Every day, thousands of individuals around the world are saved by the good work of an interpreter in a hospital or a war zone.

Interpreters are continually making decisions about two equally important things: (1) how to best convert messages to remain faithful to the original intent; and (2) how to manage the situation they are mediating. What would you do if you were interpreting between a parent and a teacher and could tell both were becoming increasingly frustrated because of their different ideas about what is best for the child's education? Professional interpreters are trained to identify potential conflict, their own bias, and the decision-making tools that can help them most in each situation. Chapter 6 of this Teacher's Book explores a key element of the profession: **codes of professional conduct**.

3.3.5. What makes a good interpreter?

It is probably clear by now that becoming an effective interpreter is no simple task. A wide range of skills are needed to be a good interpreter, over and above mastering different languages. The first requirement is… general knowledge! Professional interpreters must have a deep knowledge of the cultures linked to the languages they work with, as well as broad general cultural knowledge.

A skilled interpreter will also have developed very specific cognitive skills! Memory, concentration and self-control are key in the face of stress and disruptive emotions. To accurately reproduce the messages they have just heard, interpreters not only need to draw on their analytical skills (to understand every nuance) and creative abilities (to render the messages in a different code); unlike translators, they also have to remember everything after hearing it only once.

If part of a message is left out or even slightly modified, the essence of the message may change profoundly. The consequence for the parties trying to communicate is that they are no longer in control of their communication. They cannot be sure that the ideas they want to share with each other are being conveyed accurately. They are left powerless over their exchange process.

Here is a helpful mantra for interpreters: add nothing, omit nothing, change nothing! Activity 3B ("The map messenger") and supplementary activity 3D ("I'm not a parrot!", available in the Resource Bank) have been designed to test your students' memory and concentration skills. Spoiler alert: they might find these activities challenging! They might find that the messages involved end up distorted. Ask them to think of the consequences of distorting messages during a doctor's appointment or when talking to the police, for example. Misunderstandings can be very costly!

So, here is the real secret: in order to add nothing, omit nothing and change nothing, interpreters use a set of technical skills that allow them to perform the different modes of interpreting described previously. For instance, they always think of information in the context in which it is presented, they focus on the relationship between the different pieces of information they hear, and they pay attention to speakers' motives. They also train their memory and hone their note-taking skills in a similar way to how a marathon runner builds up their core muscles. They know discipline will take them far!

WHAT CAN I PASS ON TO MY STUDENTS?

- **Interpreters constantly need to make quick decisions related to converting messages into another language and managing the situation they are mediating.**
- **Mastering different languages is not enough; interpreters need a wide range of skills: general knowledge, memory, concentration, self-control, etc.**
- **Accuracy is a gold standard: interpreters add nothing, omit nothing and change nothing when they transfer messages from one language to another.**

3.4. CONCLUSION

There are several factors that make conveying (written or oral) messages between different languages a complex task. And yet there is a widespread belief that helping people communicate across languages is as simple as parroting messages back and forth. Well, here is the crucial difference: a parrot has no idea of the meaning behind the sounds in words and expressions. Furthermore, a parrot is only capable of reproducing a few sounds over and over again.

Conveying messages entails transferring meaning from one code to another. In this chapter, we have seen how meaning is directly connected to context, emotions, intentions, cultures and expectations. Meaning is extremely human, so coding and decoding meaning for others can be extremely complex. We should never underestimate the role of a go-between using linguistic and cultural knowledge to help others communicate!

FURTHER READING

- Baigorri-Jalón, Jesús (2015). "The history of the interpreting profession". In: Holly Mikkelson & Renée Jourdenais (eds.). *The Routledge Handbook of Interpreting*. Routledge.
- Baker, Mona; Saldanha, Gabriela (2021). *Routledge Encyclopedia of Translation Studies*. 3rd edition. Routledge.
- Grossman, Edith (2010). *Why Translation Matters*. New York: Yale University Press.

TEACHER'S NOTES

ACTIVITY 3A. A discombobulated text

In this activity, students will…
- See the importance of context.
- Practise paraphrasing.
- Discuss what translation involves.

ESTIMATED TIME
30 MIN

How to use this resource

STAGE 1	· Ask the class to brainstorm about types of written communication. * Examples: letters, e-mails, news, reports, etc. · Announce the kind of text you are going to work with today: a narration. · Demonstrate paraphrasing, that is: conveying the same meaning with different words. As a class, come up with different ways of expressing the following concepts: house, long, now, how, when. * Examples: [house: dwelling / home / my place / property], [now: at this very moment / not always], [how: the wat in which], [long: extended / not short]	**7'**
STAGE 2	· Hand out all the strips of paper upside down. Every strip is numbered. In a large class, several students can share a single strip. In a small class, each student can have more than one strip (but they must be non-consecutive). Make sure no strips are left over. · Ask the students to turn their strips over without showing their classmates what is written on them. Give them a minute to paraphrase the content of their strips. Ask them to come up with and write down an alternative way of expressing the meaning of the words on their strips. You might need to help any students who find this challenging.	**3'**
STAGE 3	· On the board, write the words/expressions the students have come up with in the order of the numbers on their strips. The sentences on the board will form an incoherent text. Students might start commenting on that. Refrain from discussing it with them until this stage of the activity is completed. · Ask the class: Does this text make sense? Is it easy or hard to understand?	**10'**
STAGE 4	· Share the original text with the class (you can project it or hand out copies of it) and read it together. · Ask students to compare the text on the board and the text they have just read. How are they similar? How are they different?	**10'**
STAGE 5	· Explain that words do not work in isolation. They cannot be treated as separate entities. Their meaning is whole when presented in context. · Use examples from the two texts to illustrate this point. * Examples: "to spend", "appealing", "they changed their mind", "but", "yet" · Ask your students: Would you have chosen the same words if you had known this was the text from which the words on your strip were taken? · As a group, reflect on translation practices: How would this exercise be different/similar if the original sentences were in a different language? Would a dictionary be helpful? To what extent? Have you ever used Google Translate?	**5'**

Prep time suggestions

- Print out words chart and cut out paper strips.
- Prepare original text: you will either project it or hand it out.
- Read chapter 3 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures* (https://pagines.uab.cat/eylbid/en/content/teachers-book) for further background information on the topic of context and translation.

Variations

- You can change the text or prepare other short texts to make the activity more exciting or entertaining for your students.
- This activity can be supported by looking more closely at dictionary entries and/or working with machine translation (e.g. Google Translate or DeepL).

3A. A discombobulated text

ORIGINAL TEXT

James' family wanted to spend the day at Oxford, so they went to the station to take a train. So many places were appealing so they changed their mind, and everybody but James got off at Reading Station. He had lost his phone, yet somehow he managed to find it, although he ended up spending the day looking for it, and finally nobody went to Oxford that day.

James' parents desired to waste some time in Oxford, so they walked to the underground to catch the wagon. Plenty of spaces looked nice! Then they introduced changes their heads. All of them except James disappeared on Reading place. He forgot his cell, still in some way he directed to search for it successfully. He died wasting 24 hours searching for it, and in the end they didn't reach Oxford that day.

1. James' family	*15. James got off*
2. wanted	*16. at Reading Station.*
3. to spend	*17. He had*
4. the day in Oxford,	*18. lost his*
5. so they went to	*19. phone,*
6. the station	*20. yet*
7. to take a train.	*21. somehow*
8. So many places	*22. he managed*
9. were appealing!	*23. to find it.*
10. So	*24. He ended up*
11. they changed	*25. spending the day*
12. their mind,	*26. looking for it,*
13. and everybody	*27. and finally*
14. but	*28. nobody went to Oxford that day.*

TEACHER'S NOTES

ACTIVITY 3B. The map messenger

In this activity, students will…

- Work on active listening, memory skills, accuracy and reformulation under pressure.
- Discuss the challenges of being a messenger

ESTIMATED TIME

50-60 MIN

How to use this resource

PRELIMINARY STAGE	· Show an example of consecutive or liaison interpreting being performed at an event (see chapter 3, section 3.3.3, of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, (https://pagines.uab.cat/eylbid/en/content/teachers-book), for more information about modes of interpreting). There is a list of suggested videos in the Resource Bank, including recordings of interpreting in a press conference, in a diplomatic meeting, and for different public services. You can also ask your students if any of them have previous experience in interpreting. · Ask the class to reflect as a group on the challenges interpreting may entail. * Examples: finding the right words in another language, remembering what has been said, having to think quickly, etc. · Announce that you will be playing the messenger game, the goal of which is to do an accurate drawing, following instructions from someone else, in a limited amount of time. The fastest drawing wins… as long as it is accurate!	**15'**
STAGE 1	· If possible, go to the playground. Divide your students into groups of three. · Student A is to be positioned at one end of the classroom/playground and given the text, which students B and C are not allowed to see. · Student B is to be positioned at the other end of the classroom/playground and given a piece of paper and a pen. · Student C will be the messenger, taking messages from A to B.	**10'***
STAGE 2	· Student A reads the instructions (one at a time) from the text to student C. A must not let C read the card! · Student C goes over to student B to pass on the original message. Make sure B cannot hear anything other than what C from their own team tells them! If there is not much space between teams, have the students whisper. · Student B uses the instructions provided by student C to do as detailed a drawing as possible. C cannot help B draw, and B must not let other students with the same role see what they are drawing!	**10-15'**
STAGE 3	· When all the drawings are done, return to your normal classroom setting. Collect the drawings. Project the original text and, optionally, the map with the solutions (available at the Resource Bank). · As a class, rank the drawings and choose the most accurate one.	**5-10'**
STAGE 4	· Discuss the experience, with prompts regarding the message-conveying process. Examples: Did any messengers go blank when they reached student B? What were the most difficult pieces of information to transmit? Why? Did you get tired/frustrated? Why? · Revisit your earlier group reflection: what challenges does interpreting messages for others entail?	**10'**

* more if you go to the playground

Prep time suggestions

- Optional: choose a video with an example of consecutive or liaison interpreting from the online Resource Bank.
- Print out the text on cards for students A and the map for students B.
- Read chapter 3, section 3.3.3, of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures* for more information about modes of interpreting.
- Allow extra time if you will be going to the playground.

Variations

- You can prepare more texts so that every student can take a turn at being the messenger. Alternatively, use a longer text and split it into three sections, with students swapping roles for each section.
- With bilingual groups or in a world languages class, this activity can also be carried out with a language code switch. Ask student C to pass on the message to student B in a different language that they both speak.

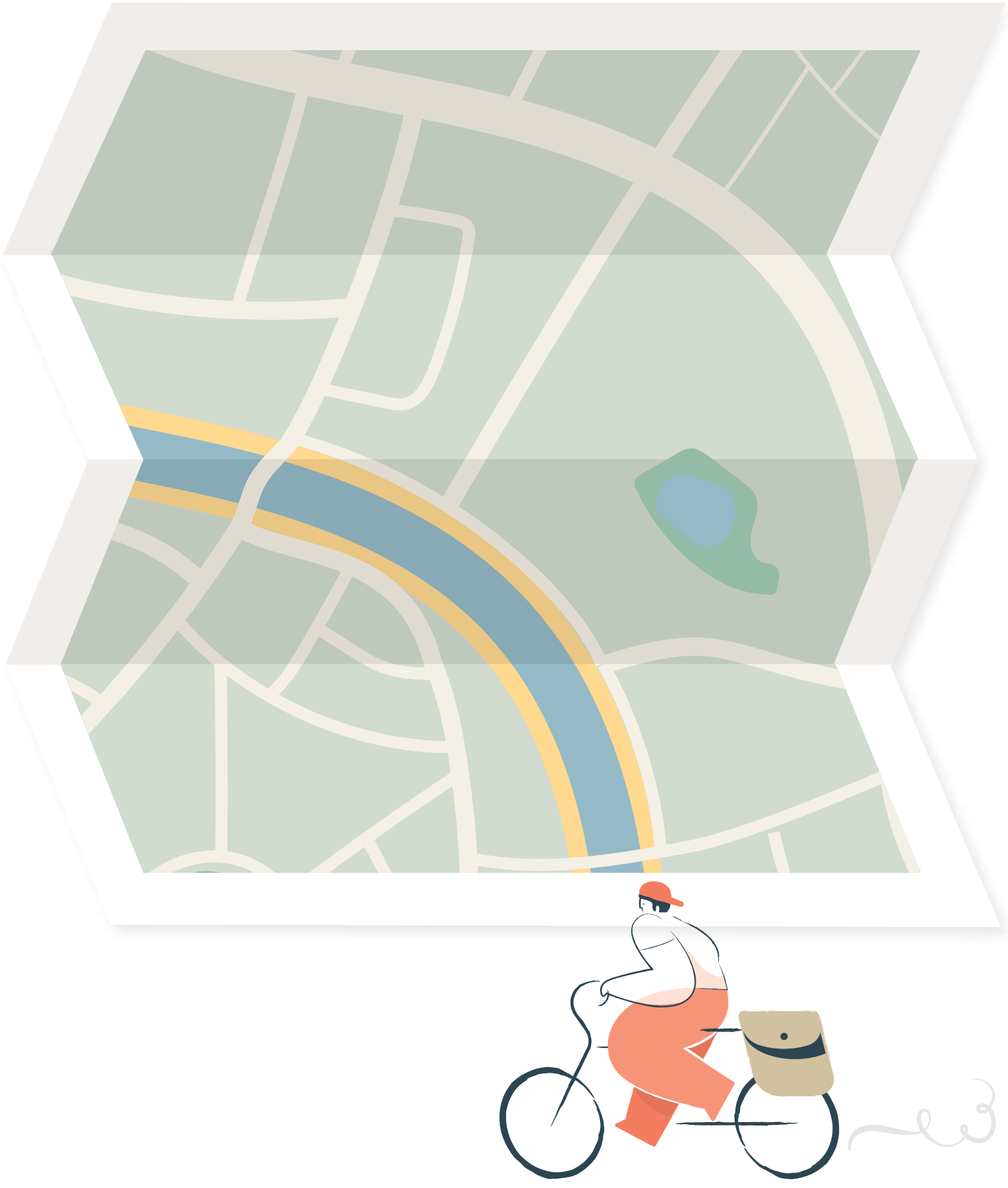
3B. The map messenger

CARD FOR STUDENT A

Instructions

1. Okay, let's do this! You have to draw a map. Let's start with its main feature, the cathedral, which is located at its centre.
2. To the right of the cathedral there is a history museum, next to which is the old market, where you can buy cheap groceries at any time of day.
3. Behind the old market there is a big park with a playground and a lake with ducks and boats. People really like spending summer evenings there.
4. In front of the cathedral there is a river, giving a really beautiful view from the cathedral's bell tower, which only opens to the public between 10 and 12 o'clock on Sunday mornings.
5. To the right of the park there is a primary school and a very popular café. To the left of the park there is a secondary school and some fast food restaurants offering quick snacks.
6. To the left of the cathedral there is a shopping area where you can find pretty much anything you might need, from clothes and shoes to souvenirs and electronics. The cheapest postcards are sold in the little shop just next to the cathedral.
7. In front of the shopping area there is a bridge that crosses the river and leads to the financial district, where there are large buildings and the city's highest skyscrapers. Some of them have accessible rooftops. The best views are from the communications tower and the sports and media centre.

Described map



TEACHER'S NOTES

ACTIVITY 3C. World traditions: matching game and taboo

In this activity, students will…

- Find out about different cultural traditions.
- Explore the challenges that may arise when communicating about unfamiliar traditions.
- Explore the challenges that may arise when trying to communicate without using certain words.
- Discuss the impact of cultural differences on communication.

ESTIMATED TIME

40 MIN

How to use this resource

STAGE 1	· Introduction to the topic – matching game. As a class, match each tradition's description with its name, its country/countries of origin, and the corresponding picture. Read the descriptions provided aloud and help your students match them up with the other items. You could project the sheet for everyone to see (recommended, so the students can see the pictures in colour) or give each student a printed sheet on which they can connect the dots themselves. Once all a tradition's items have been matched up, give your students the chance to discuss what they know about it from personal experience.	**10'**
STAGE 2	· Play taboo. Student A is given a prompt card and has to help student B guess what tradition it refers to. Student B is not allowed to see the card and student A must avoid using the forbidden key words listed on it. Student C acts as a referee, watching over student A's shoulder and pointing out any forbidden words used. Students take turns at playing each of the three roles. The tradition's country/countries of origin must not be mentioned under any circumstances. After the activity, distribute the sheet with the descriptions to your students.	**15'**
STAGE 3	· Group discussion. Talk about the challenges of communicating when you are not familiar with the tradition involved or cannot use certain key concepts/words. What was difficult? Why? What strategies did student A use to make student B understand? Discuss your own context. Ask your students: How would you translate the names of these traditions for someone from your country who knows little or nothing about them? Would a word-for-word translation make sense? Would any of the strategies used by student A work? What other strategies could be used to come up with a comprehensible but concise solution?	**15'**

Prep time suggestions

- Read the descriptions of the traditions provided.
- Get ready to project the sheet for the matching game in class.
- Print and cut out as many sets of cards as there are groups for stage 2.
- Read chapter 2 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures* (https://pagines.uab.cat/eylbid/en/content/teachers-book) for background information about cultures.
- Read chapter 3 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures* (https://pagines.uab.cat/eylbid/en/content/teachers-book) for background information about translating across cultures.

Variations

- Taboo can be played as a group game. Divide the class into two teams and have students take turns at helping their teammates guess what tradition the card they are holding refers to.
- Consider giving your students homework before playing these games. They could use Wikipedia to research each of the 10 traditions, to find out where and when it happens and what it involves.
- If taboo proves too challenging, consider the possibility of letting students use just one of the forbidden words listed on each card.

3C. World traditions: matching game and taboo










• Eid al-Fitr •

• Schultüte •

• Guérewol •

•Thanksgiving •

• Spring Festival •

• Day of the Dead •

• Hanami •

• Diwali •

• Tió de Nadal •

• Maslenitsa •

• Spain

• Germany, Austria

• USA

• Turkey

• Russia, Ukraine, Belarus

• Japan

• Niger

• China

• India

• Mexico

Descriptions to read aloud in class

Picture	Name	Country	Language family
	Tió de Nadal	Spain	A Catalan Christmas tradition in which a piece of cut wood has a face painted on it and is given a hat and covered with a blanket. Children hit it with a stick while singing a song and it poos small gifts.
	Spring Festival	China	A festival that celebrates the beginning of a new year on the Chinese calendar and sees Chinese families hold annual reunion dinners. Streets are decorated with red lanterns and envelopes. Dragon and lion dances and fireworks are common during the festival.
	Diwali	India	The Hindu festival of lights. It symbolises the spiritual victory of light over darkness. People decorate their homes with oil lamps and candles, light fireworks, and give each other gifts and sweets.
	Day of the Dead	Mexico	A Mexican festivity in which family and friends gather to remember those who have died. People build altars and use colourful calaveras and flowers to honour the dead. They also visit the graves of the deceased, taking them their favourite food and beverages as gifts.
	Schultüte	Germany, Austria	A large, decorated, cone-shaped container, usually made of paper, which is filled with toys, chocolates, sweets and school supplies. It is given to children on their first day of school to help calm their nerves.
	Thanksgiving	USA	Originally a harvest festival and now, in the United States, a day whose centrepiece is a dinner that usually consists of turkey, potatoes, corn, green beans, cranberry sauce and pumpkin pie. Thanksgiving parades are held in many cities.
	Maslenitsa	Russia, Ukraine, Belarus	An Eastern Slavic religious and folk holiday involving outdoor celebrations in which people wear traditional clothes. Its traditional symbol is the scarecrow. Sleigh rides are very popular. People make pancakes and crepes to eat and share with friends.
	Hanami	Japan	An outdoor party celebrated under blossoming cherry trees in Japan. The trees' blossoms only last a week or two. Thousands of people fill parks and hold parties that usually go on until late at night.
	Eid al-Fitr	Turkey	A Muslim religious holiday that celebrates the end of fasting for Ramadan. A specific Islamic prayer is said in an open field or a large hall. The celebration takes place in the tenth month of the Islamic lunar calendar, beginning at sunset on the night of the first sighting of the crescent moon.
	Guérewol	Niger	An annual courtship ritual competition in Niger, in which men in ornamentation and traditional face painting dance and sing in front of marriageable women. Group singing is accompanied by clapping, stamping and bells.

Taboo cards

Eid al-Fitr

Forbidden words:
Fasting – Ramadan – Prayer –
Lunar calendar – Muslims – Sunset – Moon

Tió de Nadal

Forbidden words:
Stick – Gift – Christmas – Sing – Poo –
Wood – Hit

Guérewol

Forbidden words:
Courtship – Men – Marriageable women –
Dance – Sing – Face painting – Ornamentation

Thanksgiving

Forbidden words::
Dinner – Turkey – Parades – Pumpkin –
Harvest – Potatoes – Cranberry

Hanami

Forbidden words:
Outdoor – Cherry – Tree – Blossom –
Park – Party – Night

Spring Festival

Forbidden words:
New year – Red – Fireworks – Dinner – Lion –
Dragon – Lantern

Day of the Dead

Forbidden words:
Dead – Calaveras – Colourful – Altar –
Grave –Flowers – Honour

Maslenitsa

Forbidden words:
Traditional clothes – Scarecrow – Pancake –
Crepe – Sleigh – Folk – Outdoor

Schultüte

Forbidden words:
Cone – Paper – School – Chocolates –
Sweets – Toys – Nerves

Diwali

Forbidden words:
Lights – Candles – Oil lamps – Sweets –
Gifts – Fireworks – Darkness

CHAPTER 4

What is child language brokering? Why does it exist?

Rachele Antonini
Ira Torresi

This chapter explains why children and adolescents are required to perform linguistic and cultural mediation, for whom they language broker, and in what situations.
The chapter's activities will enable students and teachers to:

- Understand what child language brokering is and what it entails
- Reflect on the difficulty of adjusting to life in another country
- Become aware of the challenges that language brokers face, sometimes on a daily basis

4.1 INTRODUCTION

When we think about childhood and adolescence, we think about going to school, playing, making friends, taking part in sports, etc. What we do not typically envision is children and young people acting as language and cultural mediators, for other children and even adults, in situations and in relation to topics and issues from which minors are usually protected. Activities in which children and young people take on such a role are labelled child language brokering. This chapter will explain why children are often required to language broker; what they translate, what situations they mediate in, and for whom they do so; and the effect the practice has on their and their families' lives.

4.2. CHILD LANGUAGE BROKERING IN HISTORY

Throughout history, bi/multilingual speakers have been involved in facilitating communication, and we can safely assume that children too are very likely to have acted as interpreters and translators. Yet little is known about children who did so and the linguistic and cultural mediation activities they performed. There are very few documented records of the lives and experiences of child language brokers in past centuries. A notable exception is the compelling story of the language brokering performed by four remarkable historical figures: Pocahontas and the English boys forced to live with powerful American Indian leaders to act as intermediaries. When the English settled in Virginia, both English and Powhatan leaders soon realised the value of trading adolescents to learn one another's language and culture and to act as language and cultural mediators between them. Pocahontas is regarded as being one of the first cultural mediators on American soil. She was known throughout the colonies as a mediator between the settlers of Jamestown and the Algonquian Indian tribes, and was entrusted with helping the British and her people, the Powhatan, trade and socialise. Similarly, three British boys, Thomas Savage (in 1608), Henry Spelman (in 1609) and Robert Poole (in 1611), went to live with the Powhatan to learn their language and absorb their culture. American English still reflects those efforts to communicate. Examples of Powhatan words that have been adopted in English include raccoon, opossum, hickory, pecan, moccasin and tomahawk.

Another interesting documented account of child language brokering depicts the translator role performed by the young Lady Elizabeth, the future Queen Elizabeth I of England. In 1544, when she was 11 years old, she translated a long French religious poem as a present for her stepmother Catherine Parr, the last wife of Henry VIII. She could speak many languages, including Latin, French, Italian and Spanish. She continued to translate for pleasure and to improve her knowledge of the languages involved throughout her life.

4.3. CHILD LANGUAGE BROKERING TODAY

Child language brokering is not a thing of the past, however. It is still an extremely common practice, which even today remains largely invisible and thus unrecognised. Child language brokering is generally associated with children and young people with an immigrant background who, by choice or out of a sense of duty, help their families interact with the society and institutions of their new country of residence. When a family moves to another country, one of the first things parents do is enrol their children in school. Hence, the children become acquainted with the new language and culture more rapidly than their parents and other adult family members do, and are thus in a position to help their relatives adjust to life in the new country.

But why are children and young people required to translate for others instead of having a professional interpreter do so? There are several possible reasons for the practice, including a lack of funding and resources to pay for the services of professional interpreters/translators; a lack of knowledge of the right that migrants have to avail themselves of alternative resources (i.e. professional interpreters); and the fact that parents may feel more comfortable with

having their child translate for them, especially when family matters are being discussed.

While child language brokering is generally associated with minors with a migrant background, it is important to underline that it is also performed by children of deaf adults (known as CODAs) and by native children/young people who learn languages at school and help newcomers adjust to life there, among others.

As child language brokering becomes more visible, some countries (including the USA) and professional associations have started introducing regulations to avoid the involvement of young interpreters in delicate situations in which they may be exposed to sensitive issues, such as in hospitals. However, that is more the exception than the rule. In most countries there are very few official documents (laws, regulations, guidelines, etc.) that make direct reference to child language brokering or provide guidance on safeguarding the children and young people involved.

DID YOU KNOW THAT…

in 2016, Malia Obama, daughter of the then president of the United States, Barack Obama, acted as her father's personal interpreter during his historic trip to Cuba? Malia was shown translating Spanish for her father in a photo that has since gone viral.

Read on to learn more about child language brokering and how that came to be the term used most frequently for the practice today.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Child language brokering is an unknown part of the life of immigrant children and young people.**
- **It is a practice that was carried out in the past, although there are just a few documented accounts that describe those who performed it and how they did so.**
- **It is still a very common practice today and is not limited to children/young people with an immigrant background; anyone who speaks a second language or dialect can language broker.**

4.4. WHY THE TERM CHILD LANGUAGE BROKERING?

Children and adolescents who language broker use their linguistic skills and cultural competence in two (or more) languages and/or dialects to read, write, listen, speak and do things for other people. The term child language brokering became established in the 1990s, when a growing number of researchers, particularly in the US and within specific ethnic communities (Latin, Vietnamese, Russian), started uncovering the ins and outs of the practice. Thanks to their research, it became increasingly clear that what such children and young people do is quite complex: it is not only a question of transferring meaning from one language to another but also requires them to develop and use a wide array of skills and strategies.

Various terms have been coined to describe the practice over the years, including 'natural translation', 'family interpreting', 'para-phrasing', 'literacy brokering' and, more recently, 'culture brokering'. They are all intended to capture the complexity of the task for the children and young people who perform it, as well as to frame it as part of their migration experience.

Natural translation is the term that Brian Harris, one of the founding fathers of the study of child language brokering, put forward in the 1970s to describe how bilinguals are able to translate from one language into another from a very young age and without any formal training.

Family interpreting is used especially in reference to language brokering activities performed by both adults and minors in institutional settings, such as the health sector (e.g. in hospitals or at doctors' surgeries) or when accessing public services.

Para-phrasing is a term coined by US researcher Marjorie Orellana and her colleagues. It is a play on words based on 'para' (the Spanish word for 'for') and 'phrase', meaning using other words, which is what children do when they "phrase" things for others, intra- and interlinguistically, to accomplish social goals.

Literacy brokering is perhaps one of the most common forms of child language brokering, yet also one of the least explored. The term refers to all practices in which bilingual or native children are asked to sum up, explain, translate or rephrase what teachers say in classes, messages to parents, and so on (see sections 4.5 and 4.6 for a more detailed description of child language brokering in schools and other settings).

Culture brokering is the term some researchers use to provide an all-inclusive perspective on child language brokering by framing it as an experience that is part of a multidimensional process encompassing both the culture of origin and the culture of resettlement.

More recently, in his blog, **Unprofessional Translation**, Brian Harris suggested that the term child language brokering should be further redefined on the basis of the age of the young person involved in interpreting/translation activities, as follows:

1. **Infant translators / language brokers**. Children under five years of age. Children may be able to do some translating at that age, but are unlikely to be capable of language brokering because they have not yet developed the necessary knowledge of the world.

2. **Child translators / language brokers**. Children from five to 10 years of age (primary education age).

3. **Adolescent (or ado-) translators / language brokers**. Young people from 11 to 18 years of age (secondary education age).

4. **Adult translators / language brokers**. Over 18 years of age. Because once a language broker, always a language broker: many former child language brokers continue to help their parents and families as adults.

5. **School-age translators / language brokers**. From five to 17 years of age. This category could be used to cover the second and third categories above and thus include all children/young people in the formal education system.

Child language brokering is the term that has become most widely accepted and used over the years because it is the one that best captures the complex arrays and interplay of skills required of children and young people when they mediate linguistically and culturally. Child language brokering is a far more complex practice than people unfamiliar with it may assume. What makes it so complex is the need to perform several tasks and use different skills simultaneously: child language brokers must not only transfer the sense of what is being said to another language but also respond to the power relationships, cultural backgrounds, ages and experiences of the people involved.

Moreover, they need to take some wider contextual issues into account, such as "the degree of trust by the adults in the child, the short, medium and long-term consequences of what is brokered, the number of other speakers involved" (Hall and Guery 2010: 34).

DID YOU KNOW THAT…

there are several films that portray the bittersweet reality of being a child language broker? Two of the most popular are *La Famille Bélier* and *Spanglish*.

Does all this sound interesting? Curious to learn more? If so, read on to get a more detailed picture of where child language brokering occurs, who it involves, and how it affects the lives of language brokers and their families.

4.5. WHERE, WHAT AND FOR WHOM DO CHILDREN AND YOUNG PEOPLE LANGUAGE BROKER?

Since the 1970s, when child language brokering became an object of study, researchers have been able to observe and describe who child language brokers translate for, the contexts and situations in which they do so, how they do so, and how they feel about it.

While there are no official statistics or data on how frequently child language brokering occurs in individual countries or on a more global scale, research has helped to reveal some important facts about the practice. It has been estimated that between 57% and 100% of migrant children/young people from different language and ethnic communities act as language brokers. Children usually start language brokering between the ages of eight and 12 (but may do so much earlier). It is not uncommon for children who take up residence in a new country to start language brokering just a few months after arriving there. Child language brokering may be performed informally, such as when translating at home, for a classmate, or for a parent at a supermarket.

However, many language brokers are also required to translate in more formal contexts, such as when helping their parents to interact with their family doctor or to fill in official forms. Children and young people can language broker in a vast range of contexts and situations that require diverse linguistic, brokering and cultural skills and involve different participants.

Young interpreters might help their parents, other relatives or other people from their ethnic or language group/community access the services of banks, trade unions, the police, hospitals and doctors' surgeries, supermarkets, post offices, etc. In such contexts and situations, they may be asked to interpret conversations and/or translate texts from forms, labels, information sheets, and so on.

Over the past 20 years, a constantly growing number of researchers have contributed to the study of child language brokering, thus helping to further knowledge of the practice and to raise awareness of the fact that it can affect children and young people in different ways. Generally speaking, child language brokering can have both a positive and a negative impact on the children/young people who carry it out, as well as on all the other people involved (families, peers, teachers, etc.). It has been described as having a positive impact in terms of increased academic competence and the development of linguistic, cultural, lexical, and translation skills, people skills, and self-assurance.

Conversely, there are studies according to which some children/young people experience and describe child language brokering in negative terms. Some studies have highlighted that it can have a negative effect on the cultural identity of children and young people, as well as on all the skills and attributes listed above. That can be put down to child language brokers having to deal with power (im)balances stemming from their migrant status, needing to interact with adults or being forced to act as language brokers.

Moreover, child language brokering may be perceived as a burden because of the responsibilities it entails, such as having to take on the role of an adult and decision-maker in the family, as well as because children may have to miss lessons to assist their parents and due to the emotional impact the practice has on child language brokers and their family relations (as explained in chapter 5).

DID YOU KNOW THAT…

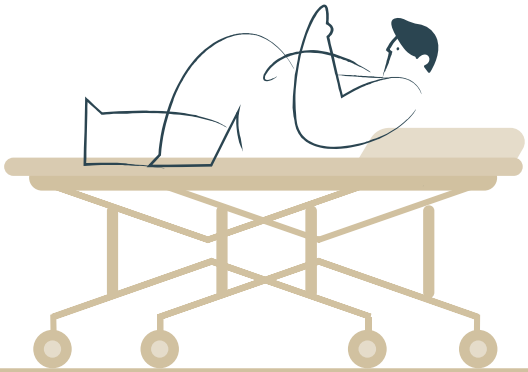
in 2009, 11-year-old Spanish-English bilingual Oscar Rodriguez of Las Vegas, Nevada, was hailed as a hero by firefighters and paramedics for helping them communicate with non-English speaking passengers after a serious bus accident in which many people were killed or injured? He translated from an ambulance stretcher for busy rescue workers as they hurried to set up a triage centre for the people injured in the accident.

4.6. LANGUAGE BROKERING IN SCHOOLS

As already mentioned, one of the settings in which child language brokering is very likely to occur is school, where children and young people are often involved in language and literacy brokering. There are different school-related situations in which children/young people act as language brokers. They involve different people and can happen in different places and at different times: in classrooms, on other school premises (yards, playgrounds, on the way in and out of school), during breaks, and also outside school, such as at home (helping siblings or classmates or while being helped by parents with homework).

One typical scenario involves a student being asked by teachers to help another student: a classmate, a sibling or a pupil in another class. In such cases, the student will explain, translate or para-phrase lessons, assignments, rules, and messages between the school and the other student's family.

In a second typical scenario, a student is asked to language broker between two adults, usually a teacher and one of the student's parents or other relatives, a member of school staff or another child's parent. Such cases may involve language brokering at parent-teacher meetings, in emergency situations or over the phone, as well as translating school-related documents/materials.



A third typical scenario sees language brokering occurring in a peer-to-peer situation, i.e. with classmates, siblings or students from other classes. In such cases, language brokering is performed to help the other student socialise both in classrooms and outside (e.g. during breaks, in the canteen or on the playground).

Children and young people do not only mediate in the school domain. Their language brokering activities may occur outside school, although their purpose is always to help other people understand how things work. Examples include finding time and using traditional or creative ways and materials to teach their host country's language to other children or their own parents, as well as when playing at the park/playground or when playing sports. Chapter 5 provides a more in-depth analysis of language brokering in schools and the dos and don'ts of the practice.

DID YOU KNOW THAT…

since 2009, the In MedIO Puer(I) research group has been organising a contest in which students from primary and middle schools in Italy are asked to submit a drawing or a narrative describing child language brokering? A jury selects the winners and awards them and their schools plaques and other prizes at a formal ceremony.

4.7. CONCLUSION

Even if you have observed child language brokers in action or have actually been one yourself, you were probably unaware just how complex the practice really is. Children and young people who translate for their peers or for adults do not simply transfer meaning from one language to another. Although they are unlikely to have received training in interpreting/translation when they take the place of professional interpreters, they have to use a range of skills to do much more than provide a word-for-word translation, so as to allow the people they are helping to understand how things work and learn about another culture and system (as explained in chapter 2). Chapter 5 in this Teacher's Book will give you an insight into the complications that child language brokering entails, how the task makes the children and young people who carry it out feel, and how to safeguard the wellbeing and rights of young language brokers.

WHAT CAN I PASS ON TO MY STUDENTS?

- **There are different terms for the practice discussed in this chapter, but child language brokering is the most widely accepted and used because it is considered the one that best captures all the complexities involved.**
- **Research has shown that children and young people who language broker may do so in all formal and informal areas of their lives.**
- **One of the settings in which child language brokering is most likely to occur is school, where children and young people can be asked to language broker for their peers and adults.**
- **Child language brokering can have both a positive and a negative impact on the children/young people who perform the task, and adults need to be aware of its possible effects.**

TEACHER'S NOTES

ACTIVITY 4A. In my place

In this activity, students will…

- Become more aware of the many obstacles that newly arrived students have to overcome.
- Identify those obstacles.
- Reflect on the fact that adjusting to life in another country does not simply entail learning a new language.
- Discuss the fact that we are very often unaware of what moving to another country really means for a young person.

ESTIMATED TIME

40 MIN

How to use this resource

STAGE 1	· Ask your students about their experiences in or knowledge of a foreign country. · Ask them if they have ever found themselves in situations in which they could not communicate because they did not speak the language or were unfamiliar with the culture.	**5'**
STAGE 2	· Ask your students to work in small groups. They should brainstorm to identify the things they would (or actually did) miss the most if (or when) they started living in another country (item 1 in the table). · Ask each group to make a list.	**10'**
STAGE 3	· Ask the groups to discuss and identify the things they would (or actually did) find it most difficult to adjust to if (or when) they started living in another country (item 2 in the table). · Ask each group to make a list.	**10'**
STAGE 4	· Ask the groups to find a metaphor, an image or an example that illustrates how it feels to start school without speaking the language used there and without having any friends (item 3 in the table). · Write the answers on the board.	**5'**
STAGE 5	· Compare all the lists and write them up on the board. · Have your students prepare a poster based on their lists. · Reflect with your students on aspects of the experience of settling in another country. How would you feel in the place of a young person in a new country?	**10'**

Prep time suggestions

- Find examples of culture shock or culture clash from literature or TV/cinema (e.g. *Spanglish*, *Gran Torino*, *My Big Fat Greek Wedding*, etc.).
- In preparation for this activity, ask your pupils to think about their experiences of travelling.
- Read chapter 5 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic of child language brokering and the feelings it evokes.

SOME TIPS AND IDEAS TO GUIDE DISCUSSION

1. If you were to move to another country, what would you would enjoy discovering/miss the most?	· Friends · Relatives (e.g. cousins, grandparents, etc.) · My school · My town · My neighbourhood
2. What things do you think it might be easiest/ hardest to adjust to?	· Making new friends · Starting a new school · Learning a new language · The weather · The food
3. Can you find a metaphor, an image or an example to describe the experience of starting school without speaking the language used there and without having any friends?	

4A. In my place

"When people move to another country, they have to learn not only a new language but also about a new culture. Young translators go through that experience while acting as linguistic and cultural mediators for their family and friends. And at times it is not easy to deal with all those things."

"What would you do in my place?"

TEACHER'S NOTES

ACTIVITY 4B. Chinese whispers

In this activity, students will…

- Become more aware of non-linguistic aspects of brokering/interpreting.
- Identify some of the non-linguistic problems that young interpreters may face and discuss possible solutions to them.
- Discuss how brokering pushes young interpreters to develop problem-solving, interpersonal and communication skills.

ESTIMATED TIME

50 MIN

How to use this resource

STAGE 1	· Introduce the game (point 1 of 'THE GAME' instructions). · Prepare for the game (point 2 of 'THE GAME' instructions).	5'
STAGE 2	· Play the game (point 3 of 'THE GAME' instructions).	5'
STAGE 3	· Briefly ask the 'adults' in the groups if they managed to understand each other properly, and ask the 'interpreters' how they felt in the situation they were in. On the board, note down the words they use to describe their feelings. · Ask each group to draw up a table with three large columns and to fill in: • The first column with a list of the communication problems they had during the game (misunderstandings, difficulty in getting the message, missing information, irritation, etc.). • The second column with the reasons for which those problems arose (not hearing properly, the interpreter forgetting something, different expectations regarding politeness, etc.).	15'
STAGE 4	· Ask each group to fill in the table's third column with a description of the solutions to the aforementioned problems applied by any of the three participants. If any problems were left unsolved, ask the group to reflect on whether and how they could have solved them.	10'
STAGE 5	· Ask a spokesperson from each group to read out their table to the rest of the class. Write relevant or recurrent problems, reasons and solutions on the board. · Reflect with your students: this game was played in one language. • What kind of additional problems would arise if the interpreter actually had to translate the same messages across two different languages and cultures, and why would they arise? • What would it take to find solutions to those additional problems? Would doing so be just too demanding, or would it make young interpreters more skilled in some way?	15'

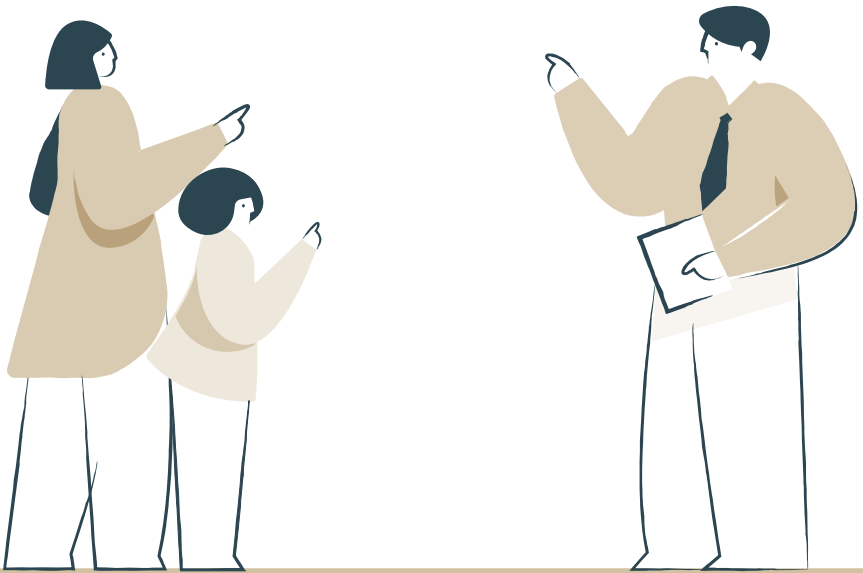
Prep time suggestions

- If you teach in a language other than English, translate the situation and role descriptions into that language. Adapt them to the local culture as necessary to make them realistic.
- Print and cut out enough descriptions for the class.
- If you wish, you can prepare and print out the table mentioned in stages 3 and 4 above. It should have three columns with the headings "problems", "reasons" and "solutions".
- Read chapter 5 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic of child language brokering and the feelings it evokes.

4B. Chinese whispers

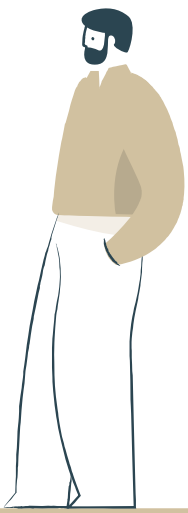
When translating a conversation between two adults, young language brokers may be faced with problems that require more than language skills, such as dealing with new or awkward situations, memorising a lot of information at once, and managing misunderstandings.

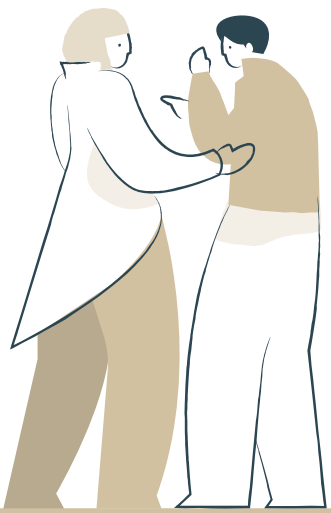
What does it feel like to broker between two adults – even if they both speak your own language?



THE GAME

1. In groups of three, decide who is to play each of the three roles in the situation described: adult 1, adult 2 and the interpreter. All three will actually be speaking the language that is normally used in class, but adults 1 and 2 can only communicate through the interpreter – fictionally, they are speaking two different languages. The interpreter has to repeat, in their own words, what the adults say. The adults have to improvise what they say depending on how the conversation goes.
2. Give each student the description of their role. They should silently read through their own card and may ask you questions if they have doubts, but must not show or read out their card to the other students in the group.
3. Adult 1 starts the Chinese whispers game by reading out the passage at the end of their role description into the interpreter's ear (adult 2 must not eavesdrop!).
   The interpreter whispers what they have just heard in adult 2's ear, repeating the message as faithfully as possible but using their own words.
   Adult 2 responds as they see fit, according to their role description, again whispering in the interpreter's ear.
   The whispered conversation goes on – through the interpreter – for five minutes.





Roleplay – the parent-teacher conference

It is going to be a long afternoon at the school. It is parent-teacher conference day! Each parent has five minutes to speak to each teacher.

		Start the meeting by reading this
ADULT 1 the maths teacher	You are the interpreter's maths teacher. The student has not been performing very well lately and you are determined to make that clear to their parent, even if you have to be blunt to do so. You are feeling pressured because other parents are queueing up, which makes you nervous. And when you are nervous, you tend to speak fast…	Good afternoon, how do you do? I see you've brought your child with you, which is good because s/he can interpret for us. It's also awkward in a way, because we have to talk about the constant decline in his/her marks during the past few months. Now, I'm aware you were unable to attend past parent-teacher conferences, but his/her marks have been falling since the start of the year, and I'm worried that s/he might end up failing maths. S/he can still remedy the situation though, as I keep telling him/her in class. I'm actually willing to give him/her extra tests so that we can bring his/her average up, but to achieve that, of course, the results will need to be much better than what I'm seeing in class!"
ADULT 2 the parent	You believe your child – the interpreter – is a brilliant student. They have never mentioned any problems at school and always performed well at their old school in your home country. In your family and culture, teachers are to be respected and appreciated. You have brought a small home-made cake for each teacher as a thank-you gift. You were unable to attend the previous conferences and are absolutely determined to give out your gifts today.	
INTERPRETER adult 1's pupil, adult 2's child	You try to interpret as honestly as possible, without intentionally distorting information.	

CHAPTER 5

Emotional impact, identity and relationships: guidelines for using students as language brokers in schools

Evangelia Prokopiou
Sarah Crafter
Karolina Dobrzynska

In the first half of this chapter, we will look in greater depth at the impact language brokering has on emotions, identity and personal relationships. In the second half, we will provide some guidelines that teachers can use to improve the communication process in language brokering sessions in schools. The chapter's activities will enable you and your students to:

- Reflect on the emotional impact of language brokering and how the practice affects the sense of identity and belonging of those who carry it out. The following questions will be raised:
  - How does language brokering make young people feel about themselves?
  - What impact does the practice have on their identity and our understanding of childhood?
- Understand the importance of relationships to language brokering activities. The focus will be on family relationships and relationships at school.
- Examine guidelines on how teachers and students who act as interpreters can improve language brokering interactions and the communication they involve.

5.1 INTRODUCTION

As we discussed in chapter 4, child language brokering involves more than just word-for-word translating and interpreting. It is an activity that can have an impact on young people's emotional wellbeing and identity – in both positive and negative ways. It can be a source of tension, but can also strengthen relationships with others. The way young people feel about themselves can be highly influenced by how important figures in their lives respond to the language brokering they do: when their translating activity is perceived positively, they tend to feel more confident about carrying it out. Their feelings can also depend on what the activity involves, however, and that will be discussed in more depth further on in the chapter. The views adults and young people hold with regard to child language brokering are affected by our general ideas about childhood itself and whether we think the activity is appropriate or not. In any case, school is a setting in which language brokering frequently takes place. It is important to understand the particular features of language brokering that occurs in schools, so as to help all those involved in language brokering situations make interaction smoother and easier for everyone.

5.2. EMOTIONAL IMPACT: IDENTITY AND RELATIONSHIPS

5.2.1. Thinking about childhood(s)

Children and young people have some firm ideas about what a 'normal' childhood should be like. They usually describe a time of fun and relaxation, going to school, living in a family environment with parents and perhaps siblings, having fully functioning bodies, and speaking the local language. Such ideas about childhood are very powerful in society, and are reproduced by adults and internalised by children and young people. The problem with such perceptions of a 'normal' childhood is that there are many young people who do not experience that 'normality'; children who migrate, whether with family or alone, are a good example. Child language brokers challenge our ideas about 'normal' childhood activities too, because of the roles and responsibilities they take on in their family. Where do the perceptions in question come from anyway?

The nature of childhood, how children and young people experience it, and what we know and how we think about it have all shifted throughout history, and are likely to continue to change in the future. Our ideas about 'childhood' and what it means to be a 'child' influence our views on activities like child language brokering.

In our contemporary western society, we think of 'childhood' as a unique period of life which should be free of adult responsibilities. Such thinking developed in the 19th century, with the emergence of a strong movement calling for children from poor families to be protected from the appalling working conditions in mines and factories and for child labour to be abolished.

DID YOU KNOW THAT…

the historian Philippe Aries (1962) argued that the idea of childhood did not exist in the Middle Ages? That appears to be the case in medieval European paintings, which portrayed children as miniature adults, dressed in adult clothes and with adult hairstyles.

So, it was in the industrial age that we started keeping children of all social classes separate from the adult world and adult responsibilities, a change that coincided with the introduction of schooling for all children. Ideas about protecting childhood as a time for socialisation, play and education became even more dominant in the 20th century. Previously, most children were educated at home or not at all. In most western societies, children's everyday lives are organised around structured learning in formal educational settings and various extracurricular and leisure activities.

QUICK CLASSROOM ACTIVITY

Ask your students if they can think of ways in which their lives are different from how they would have been in the recent and distant past.

Today, childhood is seen as a unique time in a person's life, a period characterised by innocence, vulnerability and dependency. What are the implications of that for the lives of children and young people?

It can be argued that western societal views on childhood influence the ways we see child development. We tend to think of children as developing in stages and expect them to achieve certain milestones by specific ages. It is also assumed that children all over the world develop in the same way, regardless of the context in which they grow up, and that childhood should be the same for all of them.

Why is that a problem? It can be problematic for the many children who do not achieve those milestones or for whom such assumptions are not true. Some children grow up in different kinds of challenging life situations –they may experience migration, poverty or bereavement, for example– as a result of which they do not fit in with our ideal of childhood. Such universal ideas about childhood and development set certain children apart as different or 'other'. In reality, many children will face some kind of challenge in their life. In the case of child language brokers, the interpreting they do may be assumed to be an inappropriate childhood activity that disrupts 'normal' activities, such as schooling and recreation, and requires adult maturity and responsibility, two qualities that, according to the beliefs in question, children usually lack because they are acquired later in life.

DID YOU KNOW THAT…

Malala Yousafzai is the world's youngest Nobel Prize laureate?

She received her award for her human rights activism, which she began when she was 11-12 years old.

An activity like child language brokering can place those who carry it out in fairly adult roles that do not conform to dominant western assumptions about the move to adulthood being accompanied by a gradual increase in more adult-like responsibilities.

But what about the skills that child language brokers develop when they interact with adults and their peers through their interpreting? What challenges might they face? How do they feel when their interpreting activity is deemed inappropriate for their age? How do they feel about themselves when they interpret for others?

QUICK CLASSROOM ACTIVITY

Ask your students if they can think of any advantages or disadvantages to child language brokering in schools.

5.2.2. How young language brokers feel about themselves

Every person has a broad idea of who they are and who they want to be, and of their beliefs and values. In other words, everyone has a sense of personal identity. We are not born in a vacuum but develop an awareness of who we are through our interactions in social and cultural contexts. We make sense of ourselves and of our world by interacting with others. Thus, personal identity is, to a great extent, a cultural identity, i.e. a system of social values, beliefs, goals and ideals that an individual might adopt to develop a coherent personal identity.

We mentioned earlier that dominant beliefs about what childhood should be like have an impact on young interpreters' perception of themselves, as their experience of interpreting is viewed as a transgression from what would be considered an appropriate childhood experience. So, how do young language brokers feel about themselves?

There is no clear answer to that question because the context in which young language brokers interpret is an important factor in their feelings about themselves, one that can determine whether they view their interpreting as a normal part of everyday life or a problem. For example, language brokering by children and young people will not feel 'weird' or like an isolating activity that marks them as different to others if it takes place within a community in which it is a necessary, normal, common practice. In contrast, young interpreters who language broker in a mainly monolingual and monocultural settings may be embarrassed to translate in front of others, especially adults such as parents, because it is not 'normal' for an adult to rely on a child to communicate with others.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Our views about how children should develop, and what childhood should be like, have shifted in the past and will continue to change in the future.**
- **In today's western societies, childhood is seen as a period of vulnerability and dependency, which should be free of adult-like activities that require maturity, autonomy and responsibility.**
- **However, in our societies there are children who experience different childhoods (e.g. language brokers, young carers) and engage in activities not usually considered appropriate for youngsters, such as caring for others and interpreting.**
- **Such children are regarded as different, due to our beliefs about childhood and development, and that has an impact on how they feel about themselves.**

Similarly, bilingualism or multilingualism can cause feelings of embarrassment, especially when a minority language is perceived as being less prestigious (see chapter 1), but also a sense of pride and accomplishment. For example, for children of migrants with many cultural connections, moving between languages shows linguistic and cultural sophistication that is not available in monolingual and monocultural settings. Furthermore, bilingualism or multilingualism offers a route to a deeper understanding of their identity (see chapter 2 on the link between language and culture).

Thus, the context in which young language brokers interpret is important and influences how they feel about their activity and their identity. In the coming sections, we will discuss two of the main settings for language brokering, namely family and school, and the diverse feelings they generate.

5.3. CHILD LANGUAGE BROKERING AND RELATIONSHIPS: FAMILY AND SCHOOL

5.3.1. Family

Like lots of other aspects of family life, child language brokering can both create tension and draw families closer together. Many families who engage in language brokering see translating and interpreting as a normal, routine part of their lives. Nonetheless, children who language broker sometimes take on roles and carry out activities which their non-brokering peers typically do not have to. Understandably, that leads some adults to worry about them maturing too fast or about possible negative effects on the parent child dynamic. Some young people find language brokering stressful and burdensome, and all the more so if it takes place in challenging settings (e.g. a police station) or involves tense conversations between adults in public settings. In some cases, however, they might be proud to help their family, feel that language brokering strengthens their relationship with their parents, and be happy to contribute to family life.

DID YOU KNOW THAT…

parents often prefer to have their own children translate and interpret for them because they feel confident that their conversations will be kept within the family?

Children who language broker are sometimes described as '**mediators**' or a '**cultural bridge**' between the private sphere of family life and the public sphere comprising places like schools. In other words, child language brokers can help their family, their peers and other members of their community understand the new context they have migrated to. They can also help other people, such as teachers and other professionals, understand their family's culture. They facilitate interaction between their relatives, professionals and the community.

Conflicts can arise between parents and young people in frustrating language brokering situations, and are often worse if a family is dealing with difficult living conditions or stressful interaction with professional institutions (e.g. social care or welfare). Unsurprisingly, young language brokers' experience of their relationship with their family can be greatly enhanced by any appreciation their peers, friends, and adult relatives and acquaintances show for their interpreting activity. It is clear that child language brokers thrive when they feel that their time and effort are valued by those around them.

WHAT CAN I PASS ON TO MY STUDENTS?

- **Child language brokers play an important part in helping their family communicate with people outside their family home.**
- **Child language brokers act as cultural mediators, helping their family understand their new cultural context and helping professionals understand their family.**
- **Children can find language brokering stressful and burdensome, especially if it takes place in challenging contexts (e.g. a police station) or involves the people around them getting angry or frustrated.**
- **When praised for the time and effort they put in, young people can feel very positive about language brokering, enjoy the activity, and consider it a way of strengthening their relationship with their family.**

5.4. CHILD LANGUAGE BROKERING IN SCHOOLS

As mentioned in chapter 4, school is one of the venues where language brokering takes place most frequently. In schools, children and young people translate and interpret for their parents, teachers and peers. Examples include young people interpreting at formal meetings such as parent-teacher consultations, either for their own family or that of another pupil. There may be informal conversations too; a language broker could be asked to explain procedures to a newly arrived pupil, for instance. Language brokers may also be asked to interpret during phone calls to parents about topics such as health or behaviour. Furthermore, we know from research that young people sometimes support other pupils in classroom activities.

Young interpreters and translators can act as a link between home and school by translating letters from school or supporting a young sibling. **It is important to note that schools should always attempt to bring in professional support before turning to a child language broker**. It is good practice to ask the child or parent being helped if they would prefer professional support.

DID YOU KNOW THAT…

you can organise a Young Interpreter Club in your school (if it does not already have one)? In England there is a Young Interpreter Scheme, led by Hampshire Borough Council, for training and preparing pupils to support newly arrived pupils. Is there anything similar at your school?

How you might feel about language brokering in your school

As an educator, you may have mixed feelings about using one of your pupils to translate and interpret at school. That is very understandable and you would not be alone. Both teachers and language brokers see advantages and disadvantages to the practice.

Potential advantages of using students to language broker in schools

Language brokering has a positive effect on linguistic, social and communication skills; it can help language brokers become more proficient in both the language they use at home and that of their host society. Language brokers may gain confidence (when praised and shown appreciation) and the activity can help them adopt a more mature perspective on life. Families often prefer their own child to language broker for them because they trust them to keep their conversations confidential, and the child is likely to be familiar with any dialect involved. From a teacher's point of view, using a young person to language broker can be more time-efficient than waiting for the services of a professional or a community interpreter. However, there are a few important things to consider before turning to a child language broker. Let's look at some of the disadvantages of doing so.

Potential disadvantages of using students to language broker in schools

Firstly, teachers may have concerns about translation errors or that a child might distort what is discussed, possibly to protect themselves or their family. Secondly, repeatedly using the same child to language broker can take up a lot of their time and be detrimental to their studies. Thirdly, depending on the school's context, the child may feel stigmatised or highly visible because of speaking a different language in very public forums (a school that celebrates multilingualism will help minimise such feelings). Finally, language brokering activities can negatively affect a young person's relationships with their peers.

It is a generally accepted principle that children should not be asked to translate discussions of very serious or sensitive matters, e.g. safeguarding and child protection issues, or inappropriate health or behaviour-related topics. But it is not always possible to predict how a conversation will go. Conversations that are initially calm can quickly escalate into something else. So, what can be done to reduce the potential for problems while ensuring that both teachers and young people can enjoy the advantages of language brokering? In the next section, we will look at how the experience can be enhanced for teachers and youngsters alike.

QUICK CLASSROOM ACTIVITY

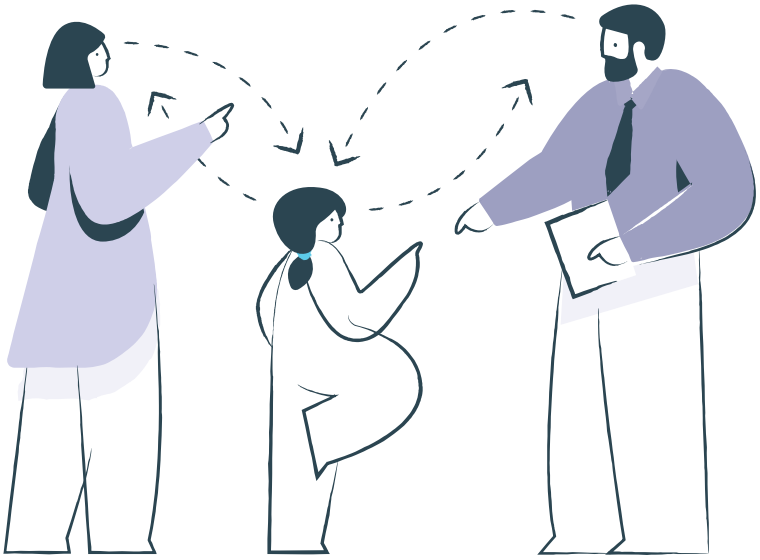
Ask your students if they can think of any other examples of children and young people who have more adult-like responsibilities in our societies today.

WHAT CAN I PASS ON TO MY STUDENTS?

- **In many countries, child language brokering in schools is a common practice that encompasses a wide variety of activities.**
- **Schools should be able to call on professional services, intercultural mediators and public service interpreters to help with communication in foreign languages, and it is recommended that they do so.**
- **Some conversations are inappropriate or too sensitive for the use of child language brokering.**
- **There are both advantages and disadvantages to child language brokering in schools.**

5.5. HELPING TEACHERS, PUPILS AND PARENTS COMMUNICATE DURING LANGUAGE BROKERING SESSIONS

Child language brokering involves interaction between three or more people. It quite often involves people who are emotionally connected or important to the young interpreter (e.g. a parent or teacher). The aim of all the participants is to understand messages conveyed through either verbal or non-verbal communication. The context of such interaction is important (whether it takes place in the playground, a classroom or the head teacher's office, for instance). Everyone involved plays their part and can influence how the conversation goes. So how can each of them help to make things as easy as possible?



5.5.1. What can teachers do to help young language brokers?

The table below provides some suggestions as to how you, as a teacher, can help make things easier when you are being assisted by a child language broker in your school.

QUICK CLASSROOM ACTIVITY

Ask your students if they can think of any ways teachers can make language brokering in schools easier.

PREPARATION FOR THE MEETING	• Firstly, reassure the young person that there will be no problem if they decide they do not want to interpret on the day of the meeting, and that such a decision will not negatively affect their grades or your opinion of them. • If possible, discuss the meeting with the young person in advance. Agree on how it will be managed and explain key terms/issues that they may not be familiar with. • Reassure the young person that it is fine to let you know if they do not understand what has been said. • Be alert for possible gaps in a child's technical vocabulary; you may need to describe something in a different way to help them understand difficult words.
PACE	• Set a slow pace and make it clear to the language broker that they can work slowly. • Break up the things you say into small segments so that the language broker does not have to take in big chunks of information all at once.
NON-VERBAL COMMUNICATION	• If your conversation involves parents, maintain eye contact with both them and the language broker. • Make sure that non-verbal signals are positive.
LANGUAGE AND CONTENT	• Adapt your language to the level of the broker's understanding and apparent ability to translate. • Carefully plan the messages to be conveyed. • Remember to thank the language broker for their effort and help.

5.5.2. What can be done to make interpreting for parents and other relatives easier?

As mentioned previously, parents often prefer to have their own child interpret for them, possibly because they see it as a way of protecting their privacy, and the child is likely to be familiar with any dialect they might speak. However, it may be unwise to have a young person language broker for their relatives if:

- The school is aware of serious tensions within the family. Asking a child to translate in such circumstances may add to those tensions.
- There is a chance of ordinary rivalries between siblings being exacerbated by giving one of them the powerful position of translating about the other's progress at school.

If there are good reasons to turn down parents' requests to have their own child interpret for them, you will need to explain them carefully when the person who will interpret instead of the child is introduced. The alternative you offer must guarantee confidentiality and be seen to do so by the parents. Some suggestions as to how parents or carers can be made to feel more comfortable during child language brokering sessions follow.

Parents are likely to feel uncomfortable if they are worried about not being understood or are embarrassed about losing their adult status. Such feelings can be exacerbated in meetings about their own child, if the child or a sibling seems to take over. Parents may see a young person having so much evident power as demeaning to both themselves and the teacher, and teachers can actually feel that way too.

5.5.3. What can teachers encourage child language brokers to do?

Adults sometimes forget to ask young people what would make them feel comfortable in formal and informal interactions, and that applies to language brokering situations too. Young people can be taught certain strategies to help make them more confident about language brokering. You can encourage young language brokers to:

• Be as clear as possible
Young people sometimes try to translate on a word-for-word basis. That might not always be possible if the language used is difficult or technical, however. In such cases, you can reassure them that they can simply convey the general meaning of messages. Encourage them to keep calm, avoid rushing and speak slowly.

• Ask teachers for help
Before a language brokering session, encourage the young person to discuss with you how best to manage the interpreting process (e.g. how long you should talk for before pausing for them to translate). Reassure language brokers that it is fine for them to ask for what has been said to be repeated or explained if they do not understand. Some of them might be afraid to make such requests and need reassurance that making them is not a problem.

• Be aware of adults' perspectives
It is good for young language brokers to realise that parents or teachers may also need further explanation of what others have said.

One particularly confident language broker told us this:

> I'll just probably ask, if, if the English teacher uses a couple of words that I didn't understand I will just straight, ask straight away, I didn't quite get it, could you just say it in a different way, yeah.

5.5.4. Supporting peers in the classroom

We mentioned earlier that pupils sometimes support newly arrived peers in the classroom. It is not unusual for students who speak a new pupil's language to be asked to sit next to and interpret for them.

Helping a peer in class can make some language brokers feel very proud, boost their self-confidence and improve their skills in both the languages involved. Language brokers can help to ease new pupils into school life and reduce their sense of isolation and feelings of anxiety. However, the benefits in question can only be obtained with special care and thorough planning.

QUICK CLASSROOM ACTIVITY

Ask your students if they can think of any ways young people acting as interpreters can make language brokering in schools easier.

You should bear the following points in mind:

- Simply speaking the language of a new arrival does not necessarily make a pupil suitable for providing in-class support. Different dialects or experiences while growing up could result in the two students not connecting well. It is worth asking the prospective language broker how they feel about the role first.
- Make sure that in-class language brokers do not lose too much of their own study time. Language brokering over a prolonged period could prove detrimental to their own work.
- Be aware of how a language broker and the new arrival they are helping might best be supported.

5.6. CONCLUSIONS

In this chapter, we have talked about the impact of child language brokering on emotions, identity and relationships. We have discussed how our general ideas about 'childhood' influence our perception of child language brokering as an inappropriate activity for youngsters, something that could affect the way young language brokers see themselves. We have also looked closely at the impact of child language brokering on important relationships, such as those between a young person and their family. We have noted that language brokering can affect young people in both positive and negative ways, in which regard a lot depends on how they are treated by influential figures around them and the kinds of contexts and situations in which they are asked to broker. We have focused specifically on schools and examined the advantages and disadvantages of language brokering there. We have also offered some guidelines on good practices in the use of child language brokers in schools.

WHAT CAN I PASS ON TO MY STUDENTS?

- **There are things that both teachers and young interpreters themselves can do to make the communication process involved in child language brokering in schools easier.**
- **Most suggestions for helping with communication revolve around being mindful of everyone's feelings and giving young people and parents the confidence to say so if they are unhappy or do not understand.**

FURTHER READING

- Guide for Good Practice: Children Language Brokering in Schools
  https://www.nuffieldfoundation.org/project/child-language-brokering-at-school

TEACHER'S NOTES

ACTIVITY 5A. Arriving at school

In this activity, students will…
- Explore what it feels like to arrive in a new place and not be able to communicate verbally.
- Think about what could be done to help pupils in that situation.

ESTIMATED TIME
60 MIN

How to use this resource

STAGE 1	· Ask the class to watch this short animation: https://youtu.be/OvljhyuM4Us. · Ask them to make a note of the key words/expressions used in the film while they watch it.	**5'**
STAGE 2	· Ask your students to work in pairs or small groups and talk about the following: · The words/expressions they wrote down. · Whether anything surprised them about the issues raised in the film.	**15'**
STAGE 3	· In pairs or small groups again, ask your students to do the following: · Discuss how they would feel if they arrived at a new school and were unable to speak the language used there. · Write down their thoughts and feelings on post-it notes or jointly create a mind map on a large piece of paper.	**20'**
STAGE 4	· Ask the class to come up with ideas for making things better for the young people in the film. · Use a whiteboard, an interactive mapping tool, or paper and post-it notes to share ideas.	**20'**
STAGE 5	· Extension task: · Ask your students if they want to create any of the resources or put into practice any of the ideas they came up with during the session.	

Prep time suggestions
- Watch the animation.
- Read chapter 5 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic.
- Depending on the age of your students, it might be better to do stages 1 and 2 in one session and stages 3 and 4 in another.
- Some possible answers are provided below.

When I came to England,
the weather it was really cloudy.
The sky was grey...

POSSIBLE ANSWERS

· **Stage 1**
Possible responses: cloudy, grey, weight, alone, lost, learning English, everyday, family, making mistakes, double life, different places, weird, upset, helping others, scared, feeling different, feeling mature, feeling proud, getting it wrong.

· **Stage 4**
Possible ideas: picture cards, buddy/ mentor scheme, body language (smiling).

Watch this short animation:

https://youtu.be/OvljhyuM4Us

What does it feel like when you arrive at a new school and cannot understand anyone?

You are going to watch a short animated film in which you will hear young people who act as translators and interpreters talking about their experiences, in their own voices. They recorded their thoughts for a podcast, which was then edited into a short animation.

TEACHER'S NOTES

ACTIVITY 5B. Translating in different contexts

In this activity, students will…

- Think about how young people cope with translating and interpreting in different contexts.
- Consider how different contexts pose different challenges and generate different or similar emotions.

ESTIMATED TIME

70-80 MIN

How to use this resource

STAGE 1	· Ask your students to read the vignette story of Tanatswa · Ask your students to imagine that they have moved to a new country (or think back to when they actually did so). · Ask them to draw a map of settings in which they might translate and interpret for their parents (or have actually done so).	**20'**
STAGE 2	· Ask your students to work in pairs or small groups and talk about the following: · The different people they might meet and have to translate for at the different places on their map.	**15'**
STAGE 3	· Ask your students to draw a suitcase and fill it with the skills they might need and the emotions they might feel in each context.	**20-30'**
STAGE 4	· Have each pair/group share the contents of their suitcase with the rest of the class.	**15'**

Prep time suggestions

- Get blank A4 paper and pens ready for the mapping activity.
- Read chapter 5 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic.
- Depending on the age of your students and the depth of their discussions, it might be better to do stages 1 and 2 in one session and stages 3 and 4 in another.

THE SHORT VIGNETTE OF TANATSWA

Tanatswa and her parents have been living in a new country for the last six months. Tanatswa started school and has picked up the new language fairly quickly, but does not yet speak it fluently. Neither of her parents speaks the new language, so Tanatswa often translates and interprets for them in different contexts. Helping her parents makes her happy, but she also feels anxious because she never did any translating or interpreting in her home country and is worried about making mistakes.

Instructions
Imagine that you have moved to a new country. Create a map of settings in which you might translate and interpret for your parents, who do not speak the host society's language.

Aim of the activity
The aim of this activity is to make you aware of how different contexts pose young interpreters different challenges and generate different or similar emotions in them, as well as to think of resources that could help them in their role.

POSSIBLE ANSWERS / POINTS OF DISCUSSION

· **Stage 1**
Possible responses: school, banks, shops, healthcare settings (e.g. a doctor's surgery, a hospital), housing offices, home.

· **Stage 3**
Possible skills: language skills, communication and interpersonal skills.

Feelings will vary depending on the context. Students might feel proud and content when translating in a market or a shop, but anxious about making mistakes when translating for a doctor or a bank employee. They might feel proud to use their bilingual skills in a multicultural school, but embarrassed to do so in a more monocultural setting, where they will stand out.

TEACHER'S NOTES

ACTIVITY 5C. Helping you to help me, so I can help you…

In this activity, students will…

- Work with their classmates to consider what teachers, young people and even parents can do to help make the communication process involved in language brokering easier.

ESTIMATED TIME

120 - 180 MIN

How to use this resource

STAGE 1	· Discuss with your students what language brokering in schools might involve (you may also want to draw on information from chapter 4). · Read out the scenario. Ask your students, as a group or in pairs, to reflect on and discuss it, and to come up with three possible challenges it might pose.	**30'**
STAGE 2	· Consider each person's role in the interaction described in the scenario. Ask your students, as a group or in pairs, to think about: • What the teacher could do to help make the interaction easier. • What the language broker could do to help make the interaction easier. • What the parent could do to help make the interaction easier.	**30'**
STAGE 3	· As a group, develop some kind of output from your discussions, aimed at teachers or pupils. It could be a guide containing insights to be shared with others in your school; a set of principles, values and forms of conduct applicable when translating; or a blog or newsletter item for raising awareness in your school. · Together with your students, decide how to put the information they have gathered during the activity to use in your school. · This activity could take up more than one lesson.	**60-120'**

Prep time suggestions

- This activity can be done as a paper-and-pencil exercise or using online sharing tools (e.g. an online whiteboard – ask your students to upload their suggestions as they think of them).
- You may opt to treat this as an interesting dialogue or to develop something more tangible, such as a 'how-to' guide, a set of principles, values and forms of conduct applicable when translating, or a confidence-building poster. Your students might like to choose.
- Read chapter 5, section 4, of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), for extra background information on the topic.
- Depending on the age of your students and the depth of their discussions, it might be better to split this activity across several sessions.

POSSIBLE ANSWERS/ POINTS OF DISCUSSION

This is not an exhaustive list of answers, just some general indications.

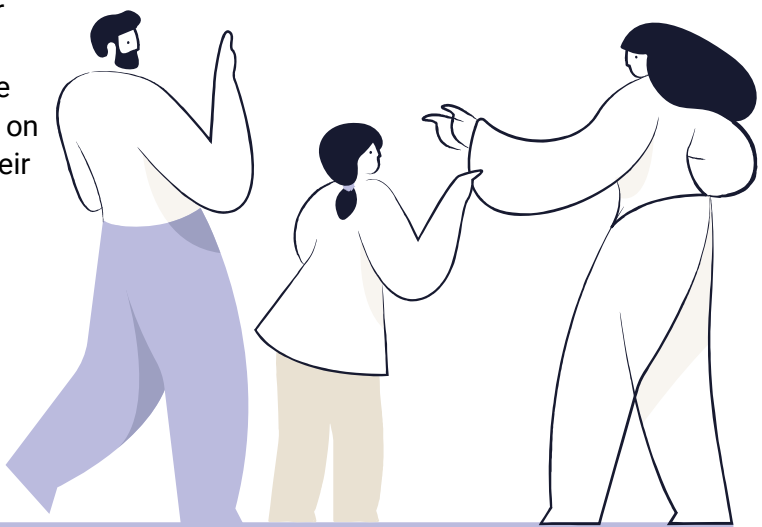
· **Stage 1**:
Three challenges: a negative comment has been made, the language broker might not feel comfortable talking about that in front of their peer, and the news has made the parent angry.

· **Stage 2**:
What the teacher could do: bring in a professional interpreter because they know something negative is going to be discussed, speak to the child language broker in advance to agree on how to tell the parent about the issue, and arrange for the meeting to take place in a quiet room.
What the language broker could do: ask the teacher before the meeting if any difficult topics are going to be raised, let the teacher know what the parent and the pupil are saying to each other, and tell the teacher if they feel uncomfortable about continuing to language broker.
What the parent could do: recognise that both their own child and the language broker might find the situation difficult, talk to their child about the issue after the meeting, and ask the teacher to provide a professional interpreter to help with the situation.

Instructions
Imagine that you translate and interpret for teachers, parents and/or other pupils in your school. If you already help others in your school in this way, you will not need to use your imagination!

Scenario
You have been asked to interpret at a meeting between a teacher and the parent of another pupil. During the meeting, the teacher mentions that the pupil needs to concentrate more in class. When you pass that message on to the parent, they begin to get angry with their child and start telling them off.

Aim of the activity
The aim of this activity is for you to draw on everything you know about child language brokering to come up with a list of things that the young interpreter, the teacher and the parent could do to make communication easier in the scenario described.



CHAPTER 6

Careers in languages

Marta Arumí Ribas
Carme Bestué Salinas
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This chapter explains how languages can be useful in your students' future professional life by describing four jobs linked to translation and interpreting: **translator, conference interpreter, public service interpreter** and **intercultural mediator**. After completing the chapter's activities, students will be able to:

- Explain what professional **translators, conference interpreters, public service interpreters** and **intercultural mediators** do.
- Describe the value that languages might have in their professional life.

6.1 INTRODUCTION

Have you ever wondered how important languages could be for your students? Be they those they speak at home (Punjabi, Amazigh, Swedish, etc.) or the second languages they have acquired elsewhere (Japanese, studied because of an interest in Manga, for instance), languages can enhance your students' career prospects and become a very important asset for their professional life. There are many jobs in which languages play a key role, and knowing an extra language could open up doors behind which your students may never have considered looking before.

Languages are part of a great number of professional paths, and there are even specific **careers in languages**. Think about any job that involves communication between different cultures. Think, for example, about major companies that operate throughout the world, or even businesses that engage in international trade on a smaller scale. And what about institutions from different countries which need to cooperate with each other?

With growth in international trade, marketing departments all over the planet need to communicate across borders. As a result, they usually need individuals who understand both the language and the local culture of the markets they want to reach. The jobs such people might do are not limited to the marketing field; they can also involve business and economics.

Languages are also highly valuable in tourism. The travel industry offers a wide variety of jobs, from hotel management to flight attending, for example. Relations between countries is another area in which there are several possible careers, from diplomacy to roles involving foreign languages in intelligence agencies. Diplomats, for instance, have to meet and liaise with people from different backgrounds and cultures, and can be crucial to international relations. Teaching foreign languages is also an option; in the future, your students could help others learn a language and discover a culture that is entirely new to them. And if it is your students' aim to have a career linked to something they are passionate about, YouTubers, bloggers, influencers, and environmental or human rights activists will all attract more followers if they are able to communicate in their target audience's language.

In this chapter, we will be describing four jobs related to translation and interpreting. To get an idea of how significant the **professional careers** in question have been over the years, you need only think of the importance of communication and contact between different languages and cultures. In every case of such communication and contact, people with formal training and the skills needed to speak more than one language have been of great value, and that remains the case today.

6.2 TRANSLATORS

Think of a film, book or videogame you like. Think about its content, its characters and where it is set. Now, think about the language used in it. Your students have probably seen, read or played their favourite films, books or videogames in their own language, but have they ever wondered if they were originally created in that language? The chances are they were not, but your students were able to understand them because someone translated them.

A **translator** is someone who translates written texts from one language into another. That means, for example, taking a comic book written in French, such as one from the Asterix series, and translating it into a different language so that speakers of that language can read it too. The process involves reading and understanding the original text and rewriting it in another language.

It is important to stress that translators work with written language, this being one of the main ways they differ from **interpreters**. There is a common misconception that an interpreter and a translator are the same thing. And yes, both are language experts who transfer messages from one language to another, but a translator deals with written language while an interpreter translates orally or through a sign language. There are many professionals who provide both types of services.

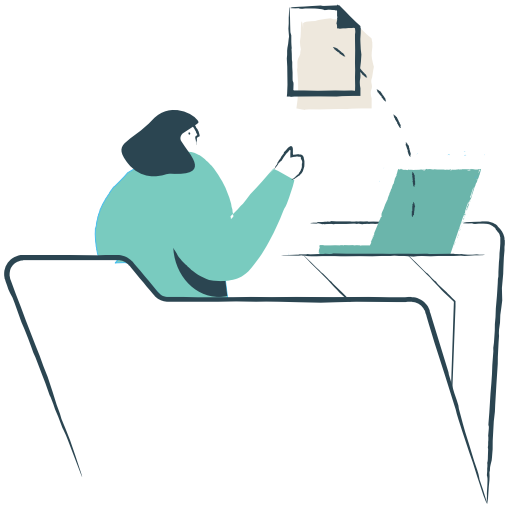
A **translator** is highly proficient in two languages, which are known as the "**source language**" and the "**target language**". By way of example, if a manual with operating instructions in Japanese needs to be translated into Hindi, the source language is Japanese and the target language is Hindi. Before beginning to produce a new text, the translator has to read the text to be translated and then do the necessary research.

That includes understanding the context and the particularities of the target audience, as well as looking up any unfamiliar terms (technical terms, slang, etc.). Once they have done all that, the translator starts translating the text. Translators sometimes have to deal with the pressure of deadlines, tight schedules and irregular working h ours, among other complications.

The tools a translator uses are not limited to dictionaries. They also include a wide variety of other resources, such as a computer, a good internet connection, **CAT tools**, and other language resources (glossaries, thesauruses, corpora, terminology databases, etc.).

Furthermore, when possible, translators contact experts on the topics of the texts they are translating, with a view to better understanding their content. Translators learn something new every time they translate a new text, as they usually have to do research to be able to understand it (it may well involve a specialised topic that they are unfamiliar with) and rewrite it in another language. Consider the example of a technical translator who works with texts on technology. They might be asked to translate a description of a cutting-edge technological product that only the company that has developed it knows about. The translator will have to learn a lot about that product to translate its description.

To make the most of all the effort it takes to get the background knowledge necessary for a good translation, translators tend to specialise, and sometimes even hyper-specialise, in a few fields of their choice. There are consequently a number of different types of translators, identified on the basis of their main field



DID YOU KNOW THAT…

computer-assisted translation (CAT) tools and machine translation tools are not the same thing? CAT tools, such as translation memories, help translators by dividing a text into smaller segments, retrieving pieces of previously translated texts which are similar to the segments of the text currently being translated, etc. They are not machine translation tools like the ones freely available on the internet.

of work. Translating services are required in many different areas. For example, a translator who works with technical texts, such as the one mentioned above, is a technical translator. There are also medical translators, literary translators, audiovisual translators and legal translators, among others. Wherever languages are used and communication is required, there is a need for translators. Your students have probably never heard of legal translators, for example, and are unlikely to know what they do, but will be able to work it out by thinking about language use and communication between people who speak different languages within the legal field. And what about businesses? Whenever a company from one country wants to work with a company from a country where a different language is spoken, they may

require a translator. They might have to sign agreements or other legal documents, which they could need to translate. There are also translators whose area of expertise is translating videogames.

We have covered what translators do, what they use to translate, and what kinds of texts they work with. What about where they work? Most translators are self-employed, but some work in-house for companies, for public authorities, or for agencies that provide translation services.

Professional translators are generally members of professional associations of translators. There are local, national and even international associations that foster and promote the professional development of translators and interpreters. Such associations usually have professional codes of ethics and offer specific certification to complement translators' CVs, as well as training, talks, assistance, etc. For someone looking to hire a translator, turning to a professional association is a great option. Some associations also work with universities that, depending on their country, offer three or four-year bachelor's degree programmes in translation and interpreting. See chapter 3 if you want to tell your students about the skills and attitudes it takes to become a good translator.

If you want your students to hear a professional translator talking about what his job is like, go to activity 6A and meet David.

6.3 CONFERENCE INTERPRETERS

Conference interpreting is a profession that originated in the 20th century; the centenary of its birth was celebrated in 2019. The Paris Peace Conference in 1919 was a historic moment in many ways. The Treaty of Versailles marked the official end of World War I and established both the League of Nations (later replaced by the United Nations) and the International Labour Office (ILO). Before 1919, French was the official diplomatic language. During the Paris Peace Conference, however, diplomats from the United States and Great Britain insisted that English should be made a diplomatic language as well. That created demand for English at international conferences and thus gave rise to an entirely new profession: conference interpreting.

Interpreters originally worked in **consecutive mode**; it was not until the Nuremberg trials that **simultaneous interpreting** was really used on a large scale. Interpreting the entire Nuremberg proceedings between French, English, Russian and German was an incredible linguistic and technical feat.

The Nuremberg trials

DID YOU KNOW THAT…

conference interpreters are said to need 200 hours of intensive training and practice before they are ready to take on their first professional assignment?

The first interpreters worked in consecutive mode, as mentioned above, and without any technology. They had to wait until the person whose speech they were interpreting had finished delivering it to begin rendering it in another language. Some remarkable interpreters are said to have been able to remember every detail of speeches of up to an hour in length without taking notes. One of them was André Kaminker, who had a photographic memory and could reproduce a speaker's dramatic gestures, emotional tone, pauses and significant phrases without using any notes. He also held a world record, which he set by interpreting a two-and-a-half-hour speech made by a French diplomat. He interpreted the entire speech without interrupting the speaker.

Thanks to technology (audio systems and isolated booths), today's interpreters have developed other techniques for rendering speeches. They tend to rely less on memorising full speeches and more on the ability to quickly analyse what they hear, find equivalents in the target language, and reproduce speech as they hear it. This is called simultaneous interpreting, and you can find more information about it in chapter 3. Consecutive interpreting is used in press conferences, interviews with footballers or actors, etc. Simultaneous interpreting is used in national and international conferences, lectures, presentations, etc.

Conference interpreters can work as freelancers at events (conferences, seminars, workshops, etc.) with very different subject matter, from cultural to technical and medical topics. Conference interpreters play a key role in international institutions, such as the European Union or the United Nations. Simultaneous interpreters have sometimes been the main characters of books and films. In the case of The Interpreter, for example, Nicole Kidman plays an interpreter working at the United Nations in New York City.

The European Union has 23 official languages and multilingualism is one of its founding principles. The EU Commission's interpreting service provides interpreters for around 11,000 meetings every year, making it the largest interpreting service in the world. The United Nations has six official languages (English, French, Chinese, Spanish, Arabic and Russian), and speeches at its meetings are simultaneously interpreted into all six. The United Nations is another of the world's largest employers of conference interpreters. It has established language days for each of its official languages (Arabic – 18 December; Chinese – 20 April; English – 23 April; Spanish – 23 April; French – 20 March; Russian – 6 June), with the aim of celebrating multilingualism and cultural diversity and promoting equal use of all six throughout the organisation.

Just happening to speak more than one language does not make you an interpreter; it is

much more complex than that. To be a good conference interpreter, you need excellent language skills and must be capable of listening very actively, analysing what the speaker is saying, and then reproducing their speech as if it were your own in your active language. All those different skills need to be learnt. Many universities in different countries offer courses in conference interpreting.

Worldwide, the International Association of Conference Interpreters (AIIC) has more than 3,000 members who provide spoken and sign language conference interpreting services. AIIC was founded in 1953, after the Nuremberg trials, and has been promoting the highest standards of quality and ethics in interpreting ever since.

All language professionals have benefited from technological developments. In the case of conference interpreters, technology has helped to provide the terminological support necessary to prepare assignments, for example. As we saw in chapter 3, there are now certain mobile applications that can help us translate in some situations, such as when we travel to a country whose language we do not speak. They are useful solutions for everyday situations. However, interpreters translate complex messages, conveying speakers' intentions, their use of irony, and so on; machines are still a long way from being able to interpret such nuances of language.

If you want your students to hear a professional conference interpreter talking about what her job is like, go to activity 6B and meet Carmen.

6.4 PUBLIC SERVICE INTERPRETERS

Large migratory flows result in multicultural and multilingual societies in which people live together and need to communicate. **Public service interpreting (PSI)**, also known as **community interpreting**, takes place when people living in the same community, society or country do not share a language and have to rely on an interpreter to communicate in their daily lives. That is the case, for example, when someone who does not speak the majority language has to communicate with a doctor, meet their children's teachers or testify in court. EU and non-EU nationals alike have the right to access public services (health, education, social services, etc.) in a language they understand.

As public service interpreting is carried out in situations where the issues of daily life are discussed, i.e. situations that we all have to deal with at one time or another, it is sometimes considered to be an easier or more accessible type of interpreting, something that any bilingual speaker can do. However, due to the importance that the settings involved can have in a person's life, some of those situations may be critical or entail risks and should not be dealt with by non-professionals. A mistranslation of a meal's ingredients could have life-threatening consequences for an individual with a food allergy, for example. It is therefore essential that public service interpreters know their profession, rigorously follow a professional code of ethics, and guarantee impartiality in and the confidentiality of conversations.

In a conversation between friends, it would make little difference if you said "smash" or "hit" when describing a car accident. It has been shown, however, that a person posed the question

About how fast were the cars going when they ***smashed*** *into each other?* will report a much greater speed than if asked *About how fast were the cars going when they* ***hit*** *each other?* Imagine the implications of that small change of words in a court hearing or an interview with a police officer. The consequences of a non-professional or inaccurate interpretation can affect people's lives, and that is what makes public service interpreting so important.

Have you ever asked your students if they know how many languages there are in the world? The question might seem simple but the answer is not. As we saw in chapter 1, it is estimated that our planet has more than 7,100 languages, but there is no exact total. The world's languages are tremendously rich and varied; while not all those languages enjoy the same status and recognition, the native speakers of each and every one of them should enjoy the same protection.

Many countries are home to other languages besides those with official status or considered to be predominant there, e.g. Irish in Ireland and Catalan in Spain. The variation in a language depending on the country or region its speakers come from is a potential source of misunderstandings and another challenge for public service interpreters. There are far more languages and dialects in the world than just those it is possible to study at universities, and it can be difficult to find interpreters for some language combinations.

Public service interpreters assist many different kinds of people, including refugees, people of immigrant origin, speakers of indigenous or minority languages, deaf people, tourists and foreign residents, in their dealings with representatives of the public services. In addition to police and judicial settings, public service interpreters work in the health, educational, social and religious sectors. Judicial interpreting, i.e. interpreting in courts of law, is actually considered a separate field in countries such as the United States and Canada and, in any case, involves a greater degree of specialisation for interpreters.

Public service interpreting can involve both simultaneous and consecutive interpreting (described above in the section on conference interpreters). It is sometimes also referred to as ***liaison*** **interpreting**, because its purpose is to establish contact between two parties, often bilaterally. Remote, telephone or videoconference

DID YOU KNOW THAT…

it takes more than just being bilingual to work in public service interpreting? Outstanding skills in two languages are just one of the multiple attributes interpreters need, as we saw in chapter 3.

interpreting is an increasingly common means of providing public service users with linguistic assistance. Public service interpreters use remote interpreting when they are not in the same room as one or more of the speakers, and communication takes place via telephone or videoconference. There are great advantages to this system, as it increases interpreters' geographic availability and reduces service costs. However, it also has disadvantages related to a lack of knowledge about the context, less visual information, empathy, confidentiality, etc. It is important that interpreters undergo training to develop specific skills for this type of interpreting.

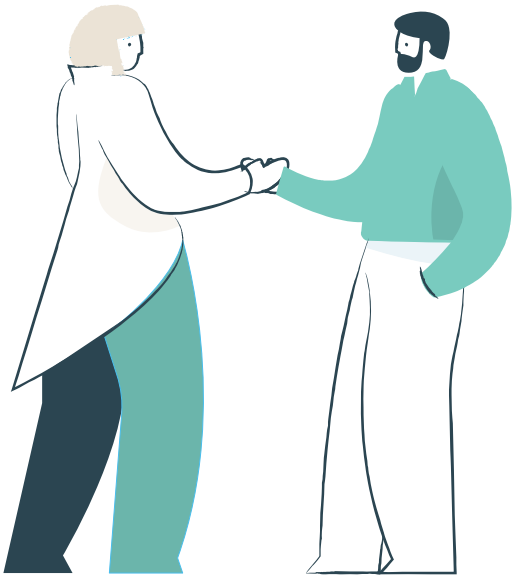
Although public service interpreting has always existed, its recognition as a profession is a relatively recent development, dating from the 1960s, and varies from country to country. In general, in countries with a long history of immigration, such as the United Kingdom, the United States, Canada, Australia and Sweden, the profession is well established and its practitioners are accredited through university degrees, continuing education, and accreditation or certification tests, as well as by professional associations and trade unions. However, the profession is sometimes less recognised in countries that have only more recently begun to receive large influxes of migrants and refugees or which lack training, regulation and accreditation.

If you want your students to hear a professional public service interpreter talking about what her job is like, go to activity 6C and meet Irina.

6.5 INTERCULTURAL MEDIATORS

Intercultural mediation and **public service interpreting** have certain characteristics in common. Both offer solutions to the challenges of intercultural communication, as well as encouraging respect for difference and positive interaction between people. Their similarities often lead to confusion. The main difference between them is that intercultural mediation involves more than linguistic communication. It encompasses a wide range of tasks, such as helping patients carry out administrative procedures in hospitals or doctors' surgeries, giving seminars or workshops on particular topics, and producing brochures and information materials. Intercultural mediation sometimes even takes place between people who speak the same language but do not share the same cultural code, because they come from countries with a common language but different cultural traditions.

That applies, for example, to Spanish speakers from Spain and Latin American countries. They speak the same language, Spanish, but their cultural traditions are not the same.



The activities and functions of a mediator extend beyond communication itself to allowing communication to flow. An **intercultural mediator** has more leeway than a public service interpreter and can add or omit information if they consider that doing so could facilitate mutual understanding and agreement. Public service interpreters have to adhere to a code of ethics, meaning that they must be more precise and do not have such leeway to add or omit information.

In essence, intercultural mediation aims to prevent, anticipate and resolve conflicts caused by cultural difference; to ensure that welfare needs are met and basic equal rights upheld; and to raise awareness of the enrichment that cultural diversity entails. But where do mediators carry out their professional activity?

Intercultural mediators work in many fields. In the social sphere, for example, they support professionals in their dealings with people from different cultures. That might mean helping such people manage their finances or mediating in neighbourhood disputes. In the family sphere, intercultural mediators help in the contexts of family reunification, cultural adaptation processes and gender-based violence issues, among many others. In terms of the labour market, meanwhile, they perform tasks related to job placement and writing CVs.

Mediators play an important role in education and health too. The tasks they perform in the field of education include helping to design plans for integrating students into schools and mediating when there are communication problems between students, school staff and families.

Mediators also raise awareness of certain topics. In the health field, for instance, their tasks range from prevention work, patient follow-up, and advising and training professionals, to giving talks and workshops on general health-related matters or on more specific topics, such as nutrition, sexuality, maternity, and so on.

The presence of intercultural mediators and the role they play can differ from one country to the next. There are countries in which the figure is highly present and others in which it is almost non-existent.

If you want your students to hear a professional intercultural mediator talking about what her job is like, go to activity 6C and meet Hasna.

6.6 CONCLUSIONS

Careers in languages contribute to society and are very rewarding and fulfilling. Languages can be an asset in many professional fields. Here, we have described four jobs linked to translation and interpreting: translator, conference interpreter, public service interpreter and intercultural mediator.

Translating texts, working in international settings, helping public service users communicate, and mediating between different cultural traditions are just a few of the many activities that can be part of a successful career in languages. Your students may have been fortunate enough to have learnt a different language at home or may have acquired a second language at school or because of their own interest in it; either way, helping them embrace their cultural and linguistic diversity in the classroom can be an important first step on the path to such a career. The next step will be training to develop the necessary skills.

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- Berk-Seligson, S. 1990. *The Bilingual Courtroom: Court Interpreters in the Judicial Process.* Chicago: University of Chicago Press.

FURTHER READING

- García-Beyaert, S.; and Arumí, M. 2018. "¿Puente o pasaje? Mediación intercultural e interpretación en los servicios públicos como figuras complementarias para la atención en la salud en un contexto de diversidad". In: Mendoza, R. et al (eds). *La mediación intercultural en la atención sanitaria a inmigrantes y minorías étnicas*. Diaz de Santos: Madrid.
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WHAT CAN I PASS ON TO MY STUDENTS?

- **Languages are an asset for students' future careers.**
- **There are careers linked to translation and interpreting for which formal training is available.**
- **A translator works with written language and an interpreter translates orally.**
- **Possible jobs linked to translating and interpreting include those of translator, conference interpreter, public service interpreter and intercultural mediator.**
- **Helping students embrace their cultural and linguistic diversity in the classroom can be a first step towards a career in languages.**
- **Further training is necessary for a successful career in languages.**

TEACHER'S NOTES

ACTIVITY 6A. Hi, I'm a translator!

In this activity, students will…
- Learn that translating is a career option.
- Hear from a professional translator.
- Watch a video that might not be in their native language.
- Reflect on the value of languages in a career as a professional translator.

ESTIMATED TIME
45 MIN

How to use this resource

STAGE 1	· Introduce the activity to your students. · Let them know that they are going to watch a video. · Tell them about the video's content, language and length. · Read out the questions they will have to answer afterwards.	**5'**
STAGE 2	· Play the video (https://pagines.uab.cat/eylbid/en/content/chapter-6-videos-0).	**5'**
STAGE 3	· Divide your students into groups of three or four. · Ask them to discuss the answers to the questions in their groups.	**12'**
STAGE 4	· Discuss the answers to the questions with the whole class. · Reflect on the situations in which professional translators are needed. · Ask your students if they see themselves working in any of those situations. · Compare translating to any other careers in languages you have already worked on with your students.	**15'**
STAGE 5	· Wrap up the session with the last question.	**8'**

Prep time suggestions
- Watch the video. It is in Spanish with English subtitles.
- Prepare answers to the questions.
- See chapter 6 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), to find out more about what a translator does.

ACTIVITY VISUALS

Hi, I'm a translator

MEET A TRANSLATOR AND LEARN ABOUT THE INS AND OUTS OF HIS JOB

David has invited us to his home to tell us about what he does for a living. He is a professional translator based in Barcelona and he has a lot to say about translation. Watch this five-minute video and take notes on what David says.

In groups of three or four students, try to answer the following questions:

1. What languages does David work with?
2. Where does he work?
3. How does his work contribute to society?

After answering the questions, think about what it would be like to be a translator. Is that a professional career you are interested in? Explain your answer and share your thinking with your classmates.

TEACHER'S NOTES

ACTIVITY 6B. Hi, I'm a conference interpreter!

In this activity, students will…
- Learn that conference interpreting is a career option.
- Hear from a professional conference interpreter.
- Watch a video that might not be in their native language.
- Reflect on the value of languages in a career as a professional conference interpreter.

ESTIMATED TIME
45 MIN

How to use this resource

STAGE 1	· Introduce the activity to your students. · Let them know that they are going to watch a video. · Tell them about the video's content, language and length. · Read out the questions they will have to answer afterwards.	**5'**
STAGE 2	· Play the video (https://pagines.uab.cat/eylbid/en/content/chapter-6-videos-0).	**5'**
STAGE 3	· Divide your students into groups of three or four. · Ask them to discuss the answers to the questions in their groups.	**12'**
STAGE 4	· Discuss the answers to the questions with the whole class. · Reflect on the situations in which professional translators are needed. · Ask your students if they see themselves working in any of those situations. · Compare translating to any other careers in languages you have already worked on with your students.	**15'**
STAGE 5	· Wrap up the session with the last question.	**8'**

Prep time suggestions
- Watch the video. It is available in German and Spanish.
- Prepare answers to the questions.
- See chapter 6 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), to find out more about what a conference interpreter does.

ACTIVITY VISUALS

Hi, I'm a conference interpreter!

MEET A CONFERENCE INTERPRETER AND LEARN ABOUT THE INS AND OUTS OF HER JOB

Carmen explains what her job is like – she is a conference interpreter. Have you ever heard of conference interpreting? Have you ever met a conference interpreter? Watch this five-minute video and take notes on what Carmen says.

In groups of three or four students, try to answer the following questions:

1. What languages does Carmen work with?
2. Where does she work?
3. How does her work contribute to society?

After answering the questions, think about what it would be like to be a conference interpreter. Is that a professional career you are interested in? Explain your answer and share your thinking with your classmates.

TEACHER'S NOTES

ACTIVITY 6C. What do you know about public service interpreting and intercultural mediation?

In this activity, students will…

- Learn that public service interpreting and mediating are career options.
- Hear from a professional public service interpreter and a professional mediator.
- Watch videos that might not be in their native language.
- Reflect on the value of languages in a career as a professional public service interpreter or mediator.

ESTIMATED TIME

45 MIN

How to use this resource

STAGE 1
- Introduce the activity to your students.
- Let them know that they are going to watch two videos.
- Tell them about the videos' content, language and length.
- Read out the questions they will have to answer afterwards.

5'

STAGE 2
- Play the videos (https://pagines.uab.cat/eylbid/en/content/chapter-6-videos-0).

10'

STAGE 3
- Let your students work individually on their answers (activities 1 and 2).

5'

STAGE 4
- Discuss the answers to the questions with the whole class.

15'

Answers: activity 1

1. True
2. False
3. True
4. False
5. True
6. True

Answers: activity 2

1. Intercultural mediator
2. Intercultural mediator
3. Public service interpreter

- Reflect on the situations in which professional public service interpreters and intercultural mediators are needed.
- Ask your students if they see themselves working in any of those situations.
- Compare the two jobs. Compare them to any other careers in languages you have already worked on with your students too.

STAGE 5
- Wrap up the session with the last question.

10'

Prep time suggestions

- Watch the videos. The public service interpreter's video is in English and the mediator's video is in Italian.
- Prepare answers to the questions.
- See chapter 6 of the Teacher's Book *Inclusion, Diversity and Communication Across Cultures*, available online (https://pagines.uab.cat/eylbid/en/content/teachers-book), to find out more about what public service interpreters and mediators do.

ACTIVITY VISUALS

What do you know about public service interpreting and intercultural mediation?

MEET IRINA AND HASNA AND FIND OUT WHAT PUBLIC SERVICE INTERPRETERS AND INTERCULTURAL MEDIATORS ARE

Do you know what a public service interpreter is? What about an intercultural mediator? Do you know what they do or where do they work? Watch these two five-minute videos and meet Irina and Hasna. Irina is a public service interpreter in England and Hasna is an intercultural mediator in Italy. They both explain their jobs and describe their day-to-day work.

Activity 1: true or false?

Take notes on what Irina and Hasna say. Decide if the following statements are true or false.

	TRUE	FALSE
1. Irina was born in Moscow and now lives in the UK.		
2. Irina learnt about the role of public service interpreters at school.		
3. Irina works in police interviews, legal consultations and court proceedings.		
4. Hasna has been an intercultural mediator for one year.		
5. Hasna works five to nine hours per day as an intercultural mediator.		
6. Hasna's work involves not only linguistic but also cultural issues.		

Activity 2: public service interpreter or intercultural mediator?

Are you aware of the differences between a public service interpreter and an intercultural mediator?

Answer the following questions:

	PUBLIC SERVICE INTERPRETER	INTERCULTURAL MEDIATOR
Whose work might involve helping to design plans for integrating students into schools or organising talks and workshops on health-related topics?		
Who has more leeway and can add or omit information if they consider that doing so could contribute to mutual understanding?		
Who has to follow the principles of a code of ethics?		

After answering the questions, think about what it would be like to be a public service interpreter or a mediator. Are they professional careers you are interested in?