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Universitat Autònoma de Barcelona

Mediation Activities in an Out-of-school Digital Story-telling Project

Doctoral Thesis



Miaomiao Zhang

Supervisors: Dr. Emilee Moore and Dr. Júlia Llompart

PhD in Education

Department of Language and Literature Education and Social Science Education

Faculty of Education

January 2024

Source of image on title page:

Global StoryBridges. (2024). <https://www.globalstorybridges.com/>

Know yourself

What you truly love

Identify your dream &

Make plans now (step by step)

Along the journey

Gonna be tough but what's easy...

Believe in yourself

Opinions are not your final decisions.

Analyze and reflect

MAKE YOUR OWN HISTORY.

Source of poem:

Wang, J. [@JacksonWang852] (2020, 10 February). Know yourself [tweet]. Twitter.

<https://twitter.com/JacksonWang852/status/1226823944147046402>

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Acknowledgments

I often imagined the emotions I'd experience while writing this acknowledgment. Now, as I near the end of this long academic journey, I realize that words can hardly capture the torrent of emotions within me.

Academic research demands innate aptitude, profound love, and relentless perseverance. Admittedly of modest talent, pursuing a doctoral degree posed an unparalleled challenge for me. Faced with copious writing tasks, complex and obscure academic theories and concepts, and the anxiety of paper submissions, I was indeed unsure about myself sometimes. However, I never allowed confusion to lead to surrender, defeat to dampen my spirit, or hardships to breed negativity. Fortunately, a lovely circle of individuals provided me with encouragement, love, and support. Thus, the path of pursuing a doctorate, although lonely and extensive, was filled with exquisite romance.

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illuminating and transformative. I appreciate the meticulous direction they offered during the selection of my thesis topic, the drafting, and revision processes. Despite my academic naivety and unpolished writing skills, they patiently read through my work, word by word, providing thorough annotations and tirelessly refining the details of my manuscript. Every time I received feedback on my paper, I was deeply moved beyond words. Indeed, their rigorous scholarly attitude is a model I will always look up to.

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Contents

Abstract.....	11
Resum	13
Resumen	15
Chapter 1. Introduction.....	17
1.1 Plurilingualism, pluriculturalism, and mediation in a globalized context.....	17
1.2 Why is there a need to study mediation?.....	21
1.3 The significance of the current study	24
1.4 Aims of the study and research questions.....	27
1.5 Compendium overview and synthesis	33
1.5.1 A brief introduction to each publication	34
1.5.2 Synthesis and contributions of the four publications	38
1.6 The structure of the thesis.....	40
1.7 Chapter summary.....	42
Chapter 2 Theoretical framework.....	43
2.1 Introduction to mediation	45
2.1.1 A sociocultural perspective on mediation.....	46
2.1.2 Mediation in the field of language education	48
2.2 Interactional approaches to mediation.....	62
2.2.1 Interlinguistic mediation in interpreting studies.....	63
2.2.2 Language brokering and brokering talk	67
2.2.3 Summary of contributions to the study of mediation in interaction	72
2.4 Key theoretical constructs used in this thesis	74
2.4.1 Participation framework	74
2.4.2 Digitally or technology-mediated communication.....	78
2.4.3 Repair in conversation analysis	82
2.4.4 Cosmopolitanism.....	85
2.4.5 Funds of knowledge	88
2.5 Chapter summary.....	90
Chapter 3. Methodology.....	93
3.1. Research context.....	93
3.1.1. Global StoryBridges project	93
3.1.2. Research site in Barcelona.....	95

3.1.3. Participants	99
3.2 Methodological framework	101
3.2.1 Collaborative linguistic ethnography	101
3.2.2 Conversation analysis.....	104
3.3 Data collection and analysis procedures.....	108
3.3.1 Corpus and data storage.....	108
3.3.2 Data selection, treatment, and analysis.....	110
3.4 Ethical considerations.....	115
3.5 Methodological reflections and researcher positionality.....	116
Chapter 4. Participant roles in linguistic mediation activities in a digital storytelling project	121
Chapter 5. An exploration of linguistic mediation activities in repair sequences: The case of a plurilingual youth participant in an after-school digital storytelling project	145
Chapter 6. Accomplishing linguistic mediation in conversational repair in an out-of-school educational project.....	165
Chapter 7. Developing cosmopolitanism through intercultural mediation activities: An after-school digital storytelling project in Catalonia	205
Chapter 8. Conclusion and implications.....	225
8.1 Discussion of main findings	226
8.1.1 Research findings in relation to objective 1	227
8.1.2 Research findings in relation to objective 2	232
8.2 Theoretical contributions.....	237
8.3 Methodological contributions.....	241
8.4 Pedagogical implications.....	244
8.5 Challenges, limitations, and directions for the future research	248
8.6 Concluding remarks.....	251
References	255
Appendix A: GSB Parent Information and Consent Form.....	293
Appendix B: GSB Parent Information and Consent Form (Spanish).....	295
Appendix C: Attestation of UW – Madison Human Subjects Protections Training	297

Abstract

The publication of the CEFR Companion Volume has notably advanced the consideration of mediation in plurilingual, pluricultural and digitally-enhanced education, recognizing its vital contribution to action-oriented competences in social interaction. The critical importance of investigating mediation is grounded in several justifications: 1) the theoretical and abstract nature of the concept may not fully align with the practical plurilingual, pluricultural and multimodal realities of communication in different educational, social and professional settings; 2) the complex formulations and lack of specificity in the CEFR Companion Volume make them difficult to understand and may hinder the practical value of the concept in teaching practice; 3) current empirical research on mediation has predominantly been on understanding mediation as it is taught, learned and assessed within controlled pedagogical environments, while real-time instances of mediation and their interactional organization are comparatively under-explored.

Situated against this backdrop, the present doctoral dissertation aims to provide detailed empirical evidence of how mediation practices unfold in real-time and in the real world. It takes into account how linguistic and cultural mediation implicate diverse resources and competences, including skills, knowledge, dispositions, etc., that work together in real-time interactions, particularly in multilingual and multicultural digitally-enhanced educational contexts. Specifically, this study is embedded within an after-school digital storytelling project in Catalonia, Spain, involving adolescent and adult participants from diverse linguistic-cultural backgrounds. This study is qualitative in nature and mainly uses conversation analysis (CA) for grounding the thesis theoretically and methodologically in the study of interaction and for data analysis. Ethnographic methods were also used for data collection.

The thesis by compendium is structured around four empirical publications centered on the main theme of mediation. Publication nº1 describes some basic mechanics of linguistic

mediation and participant roles, including the use of digital tools. Publication n°2 and Publication n°3 move to discuss detailed interactional processes of linguistic mediation by investigating conversational repair sequences. Publication n°4 further builds upon these insights and explores cultural mediation, cosmopolitanism, and the mobilization of funds of knowledge.

Key findings synthesized across the four publications demonstrate that: 1) the construction of mediation activities is a complex, interactional process that is multimodal, collaborative, plurilingual and pluricultural in nature; 2) mediation shows different forms and different levels of complexity and is constructed in a dynamic convergence of linguistic, cultural, ethical, technological, relational, emotional and cognitive features; 3) the successful resolution of mediation demands plurilingual and pluricultural competence, technological skills, different types of knowledge and relational sensitivity, and so on, on behalf of the different interactional participants; 4) mediation activities can contribute to the development of new resources and competences, including skills, knowledge, dispositions, etc. among participants.

This study represents a significant contribution to the field of plurilingual and pluricultural education by employing a conversational analytic (CA) approach to identify and analyze real-time mediation activities, bridging the extant gap between theoretical constructs and practical applications by focusing on mediation in a real-life educational setting. It advocates for a holistic approach to education that leverages the cultural and linguistic diversity inherent in educational settings. The study provides actionable insights for the development of linguistically and culturally inclusive pedagogical strategies for preparing youth as active and collaborative mediators in 21st century multilingual and multicultural society.

Keywords: mediation, conversation analysis (CA), plurilingual and pluricultural youth, non-formal education, digital storytelling

Resum

La publicació del volum complementari del MCER ha fet avançar notablement la consideració de la mediació en l'educació plurilingüe, pluricultural i multimodal, tot reconeixent la seva contribució vital al desenvolupament de competències orientades a l'acció en la interacció social. Investigar la mediació és de gran importància per diverses raons: 1) la naturalesa teòrica i abstracta del concepte pot no estar totalment alineada amb les realitats pràctiques plurilingües, pluriculturals i multimodals de la comunicació en diferents entorns educatius, socials i professionals; 2) les formulacions complexes i la manca d'especificitat en el volum complementari del MECR en dificulten la comprensió i poden ser un obstacle en la pràctica docent; 3) la investigació empírica actual sobre la mediació s'ha centrat principalment en la comprensió de com s'ensenya, s'aprèn i s'avalua la mediació en entorns pedagògics controlats; els casos de mediació en temps real i la seva organització interaccional han estat comparativament poc explorats.

La present tesi doctoral pretén proporcionar evidències empíriques detallades de com es desenvolupen les pràctiques de mediació en temps real i en el món real. La tesi té en compte com la mediació lingüística i cultural implica diversos recursos i competències, que inclouen habilitats, coneixements, actituds, etc., que es mobilitzen en interaccions en temps real, especialment en contextos educatius multilingües, multiculturals i multimodals. Concretament, aquest estudi s'emmarca dins d'un projecte de narració digital extraescolar a Catalunya que inclou participants adolescents i adults de diferents orígens lingüístics i culturals. Aquest estudi és de naturalesa qualitativa i utilitza principalment l'anàlisi conversacional (AC) per fonamentar la tesi teòricament i metodològicament i per analitzar les dades.

La tesi per compendi s'estructura al voltant de quatre publicacions empíriques centrades en el tema principal de la mediació. La publicació núm. 1 descriu el funcionament bàsic de la mediació lingüística i els rols dels participants, i inclou l'ús d'eines digitals; la publicació

núm. 2 i la publicació núm. 3 detallen els processos interaccionals de la mediació lingüística a través de l'anàlisi de seqüències de reparació conversacional; la publicació núm. 4 aprofundeix en aquests coneixements i explora la mediació cultural, el cosmopolitisme i la mobilització de fons de coneixement.

Les conclusions principals que es sintetitzen en les quatre publicacions demostren que: 1) la construcció d'activitats de mediació és un procés complex i interaccional de caràcter multimodal, col·laboratiu, plurilingüe i pluricultural; 2) la mediació mostra diferents formes i diferents nivells de complexitat i es construeix a partir d'una convergència dinàmica d'elements lingüístics, culturals, ètics, tecnològics, relacionals, emocionals i cognitius; 3) la resolució satisfactòria de la mediació exigeix competència plurilingüe i pluricultural, habilitats tecnològiques, diferents tipus de coneixements i sensibilitat relacional, etc., per part dels diferents participants en la interacció; 4) les activitats de mediació poden contribuir al desenvolupament de nous recursos i competències, que inclouen habilitats, coneixements, actituds, etc., entre els participants.

Aquest estudi representa una contribució significativa al camp de l'educació plurilingüe i pluricultural donat que usa un enfocament analític conversacional (AC) per identificar i analitzar activitats de mediació en temps real i en un entorn educatiu real, i així superar la bretxa existent entre els constructes teòrics i les aplicacions pràctiques. Advoca per un enfocament holístic de l'educació que tingui en compte la diversitat cultural i lingüística inherent als entorns educatius. L'estudi proporciona coneixements útils per al desenvolupament d'estratègies didàctiques lingüísticament i culturalment inclusives per preparar els joves com a mediadors actius i col·laboratius en la societat multilingüe i multicultural del segle XXI.

Paraules clau: mediació, anàlisi conversacional (AC), joves plurilingües i pluriculturals, educació no formal, narració digital

Resumen

La publicación del volumen complementario del MCER ha hecho avanzar notablemente la consideración de la mediación en la educación plurilingüe, pluricultural y multimodal, reconociendo su contribución vital al desarrollo de competencias orientadas a la acción en la interacción social. Investigar la mediación es de gran importancia por varias razones: 1) la naturaleza teórica y abstracta del concepto puede no coincidir plenamente con las realidades prácticas plurilingües, pluriculturales y multimodales de la comunicación en diferentes entornos educativos, sociales y profesionales; 2) las formulaciones complejas y la falta de especificidad en el volumen complementario del MCER dificultan su comprensión y pueden ser un obstáculo en la práctica docente; 3) la investigación empírica actual sobre la mediación se ha centrado principalmente en la comprensión de cómo se enseña, se aprende y se evalúa la mediación en entornos pedagógicos controlados; las instancias de mediación en tiempo real y su organización interaccional han sido comparativamente poco exploradas.

La presente tesis doctoral pretende aportar evidencias empíricas detalladas de cómo se desarrollan las prácticas de mediación en tiempo real y en el mundo real. La tesis tiene en cuenta cómo la mediación lingüística y cultural implica diversos recursos y competencias, que incluyen habilidades, conocimientos, competencias, actitudes, etc., que se movilizan en interacciones en tiempo real, particularmente en contextos educativos multilingües, multiculturales y multimodales. En concreto, este estudio se enmarca en un proyecto extraescolar de narración digital en Cataluña, en el que participan adolescentes y personas adultas de diversos orígenes lingüístico-culturales. Este estudio es de naturaleza cualitativa y utiliza principalmente el análisis conversacional (AC) para fundamentar teórica y metodológicamente la tesis y para analizar los datos.

La tesis por compendio se estructura en torno a cuatro publicaciones empíricas centradas en el tema principal de la mediación. La publicación núm. 1 describe el funcionamiento básico de la mediación lingüística y los roles de los participantes, incluyendo el uso de herramientas

digitales; las publicaciones núm. 2 y núm. 3 detallan los procesos interaccionales de la mediación lingüística a través del análisis de secuencias de reparación conversacional; la publicación núm. 4 profundiza en estos conocimientos y explora la mediación cultural, el cosmopolitismo y la movilización de fondos de conocimiento.

Las principales conclusiones sintetizadas en las cuatro publicaciones demuestran que: 1) la construcción de actividades de mediación es un proceso complejo e interaccional de naturaleza multimodal, colaborativa, plurilingüe y pluricultural; 2) la mediación muestra diferentes formas y distintos niveles de complejidad y se construye a partir de una convergencia dinámica de elementos lingüísticos, culturales, éticos, tecnológicos, relacionales, emocionales y cognitivos; 3) la resolución satisfactoria de la mediación exige competencias plurilingües y pluriculturales, habilidades tecnológicas, distintos tipos de conocimientos y sensibilidad relacional, etc., por parte de los distintos participantes en la interacción; 4) las actividades de mediación pueden contribuir al desarrollo de nuevos recursos y competencias, que incluyen habilidades, conocimientos, actitudes, etc., entre los participantes.

Este estudio representa una contribución significativa al campo de la educación plurilingüe y pluricultural al emplear un enfoque analítico conversacional (AC) para identificar y analizar actividades de mediación en tiempo real en un entorno educativo real, y así salvar la brecha existente entre los constructos teóricos y las aplicaciones prácticas. Aboga por un enfoque holístico de la educación que tenga en cuenta la diversidad cultural y lingüística inherente a los entornos educativos. El estudio aporta conocimientos útiles para el desarrollo de estrategias didácticas inclusivas desde el punto de vista lingüístico y cultural para preparar a los jóvenes como mediadores activos y colaboradores en la sociedad multilingüe y multicultural del siglo XXI.

Palabras clave: mediación, análisis conversacional (AC), jóvenes plurilingües y pluriculturales, educación no formal, narrativa digital

Chapter 1. Introduction

1.1 Plurilingualism, pluriculturalism, and mediation in a globalized context

Contemporary global linguistic and cultural landscapes are increasingly complex and diverse, shaped by forces of globalization, including migration (Vertovec, 2007, 2009; Blommaert & Rampton, 2011; Jacquemet, 2016; Llompart, 2018, among others). People who speak different languages, have diverse cultural backgrounds, hold different beliefs, and so on coexist and interact in superdiverse spaces. The rise of digital technologies further contributes to this superdiverse landscape, enabling new forms of translocal and transnational communication (Hawkins, 2018). While these fast-changing realities offer new opportunities for linguistic and cultural exchange, they also present challenges, including in Europe, where signs of increasingly introspective mindsets, exclusion of individuals who are different, and even tension between states (Aiyar et al., 2023; Coste & Cavalli, 2015; Kelly, 2020) have become a common phenomenon.

Against this changing background, attention to the types of competences, resources, skills, knowledge, dispositions, and so on that one needs in order to navigate the complexities of a globalized society, and foster understanding and acceptance among different cultures and languages, is needed. Mediation is of paramount relevance, given its everyday occurrence in public, academic, professional and migration contexts (North & Piccardo, 2016). The aim of mediation is to facilitate understanding and successful communication by bridging gaps between diverse individuals. Plurilingual and pluricultural individuals often find themselves acting as mediators – from a child of migrant origins interpreting for their family, to a professional translating business documents, to a service worker aiding newcomers to access services. This phenomenon also takes place in academic settings – for example, when university students engage in activities such as listening to lectures and taking notes for later use, thereby mediating the content for their own comprehension, or when school pupils assist a newly arrived peer to navigate new school routines. In these instances, individuals use

language to bridge gaps – which may be linguistic, cultural, epistemic, and so on – and enhance understanding among diverse parties, and even with oneself. They engage in a third space (Kramsh, 1993) where they must decenter their own familiar perspective to think critically and act as a social agent reducing poles to embrace otherness (Coste & Cavalli, 2015; Stathopoulou, 2015). Indeed, a mediator is co-responsible for the creation of appropriate spaces of communication, knowledge building, and spaces of pluriculturalism. In the 21st-century knowledge-based society, mediation is increasingly recognized as a vital ‘soft skill’ for modern professionals (Chovancová, 2018).

Over the past several decades, language education has been oriented towards preparing global citizens with the requisite resources and competences, including skills, knowledge, dispositions and so on, to navigate an increasingly culturally and linguistically diverse world, with changing ways of communicating and learning (e.g. with the increased use of digital tools). A growing recognition has been given to the diverse linguistic, cultural, and other meaning-making resources that students bring to the classroom. Scholars in applied linguistics and language education (e.g. Dooly & Vallejo, 2020; Erling & Moore, 2021; García & Li, 2014; Llompart & Nussbaum, 2018; Masats & Nussbaum, 2022; Vallejo & Dooly, 2020) have re-evaluated traditional monolingual, monocultural and monomodal educational assumptions, exploring alternative perspectives to adapt language teaching and learning to contemporary realities. New conceptual frameworks have been developed to guide practitioners and learners in embracing pluralistic approaches that respect learners’ diverse backgrounds and promote their linguistic and cultural repertoires as valuable learning resources. Mediation, which is at the core of plurilingualism and pluriculturalism, represents a paradigm shift in language educational responses to the challenges and concerns of the 21st-century language classroom (Piccardo et al., 2019).

Plurilingualism¹, defined as an “overarching, holistic concept” (Piccardo, 2020, p. 1), and refers to an individual’s knowledge, experience, and use of diverse linguistic codes and other communicative resources from different semiotic systems in their everyday lives, and their abilities to engage with multiple languages, cultures, and semiotic systems in interaction (Dooly, 2016; Lau & Van Viegen, 2020; Llompart et al., 2018; Lüdi, 2006; Lüdi & Py, 2003, 2009; Masats & Nussbaum, 2022; Moore, 2014, 2018; Moore & Gajo, 2009; Moore & Llompart, 2019; Vallejo & Dooly, 2020). Plurilingualism goes beyond mere multilingualism and emphasizes the interconnectedness of diverse languages within an individual’s linguistic repertoire. This approach challenges the limitations and narrowness of traditional language education models and focuses on what students can do rather than what they cannot do when languaging. Plurilingualism acknowledges the situated nature of students’ language use and the importance of drawing upon their whole communicative repertoires, cultural resources, and experiences to enrich learning (e.g., Li, 2014; Tai & Li, 2020). Plurilingual practices have been shown to enhance student participation (Moore et al., 2013), help organize classroom interaction (Masats et al., 2007), contribute to young people’s learning (Moore & Vallejo, 2018), and so on, demonstrating its practical value in contemporary educational settings.

In language classrooms, learners not only learn about the major cultural aspects related to the language being learned, but also gain awareness of their own cultural context and its potential impact on communication and understanding. Mediation also highlights these pluricultural² and social aspects in developing students’ communicative competence and promotes an understanding of the complexity involved in interactions. Candelier et al. (2012)

¹Plurilingualism is used in this thesis as an umbrella term for what is also referred to in the academic literature as bilingualism or multilingualism.

²Interculturalism is included within pluriculturalism, and I consider the latter as an umbrella term (Robles & Palmer, 2020). Both terms are used interchangeably in this thesis, depending on the specific work cited.

emphasize the importance of adaptability in communication within contexts characterized by diversity and difference, which requires individuals to be open to and move towards that which is different or “other”. This means being willing to step out of one’s comfort zone, to engage with and learn from cultural others who are different from oneself, and to adapt one’s communicative moves to different contexts and interlocutors. This implicates metalinguistic and intercultural awareness, as well as acquiring mediation skills to foster connections in a diverse linguistic and cultural environment (Piccardo, 2017).

Mediation provides an epistemological lens to understand plurilingualism and pluriculturalism. Plurilingual and pluricultural individuals are constantly mediating to (co-)construct meaning. As Piccardo (2021) explained with a vivid metaphor, mediation acts as a “prism”, revealing the hidden or unperceived aspects of plurilingualism and pluriculturalism, and allows for the understanding of languages and cultures as living phenomena that are constantly changing (p. 4). Mediation highlights the importance of social interaction, emotion, cognition and relationships, and the utilization of one or more languages, varieties of language, other semiotic resources (visuals, sound, space, gesture, etc.), cultural resources, and so on, in the process of plurilingual and pluricultural languaging. This understanding of mediation within a plurilingual and pluricultural frame helps shape a new perspective on language education and policy that embraces linguistic and cultural diversity.

Reflecting this paradigmatic shift, mediation has been incorporated into European language policy through the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2001) and its supplementary Companion Volume (CEFR/CV) (Council of Europe, 2018; 2020). These documents conceptualize mediation as a dynamic process central to social development and individual agency. Mediation is seen as an integrative and holistic mode of language use and language learning, going beyond mere text processing and translation, and involving the entire plurilingual and pluricultural repertoire of the language user in co-constructing meaning and facilitating interaction at both individual and social

levels. In this sense, mediation is considered an important part of language users' action-oriented competence to enact communication in social interaction. It facilitates the development of plurilingual and pluricultural competences, enhances the acceptance of otherness, and fosters a shared communication culture.

1.2 Why is there a need to study mediation?

The concept of mediation, as delineated in the CEFR/CV, has been hailed as an innovative approach to understanding and teaching language (Nagai et al., 2020). The CEFR/CV embraces various forms of mediation, integrates cultural aspects, aligns with diverse educational goals, and adapts to various contexts. The framework provides a wide array of descriptors that can be adopted and/or adapted to account for the real mediation needs and actions of language learners in various social interactions. However, the definition is broad, including various meanings, as it draws from diverse fields, such as linguistics, translation and interpreting studies, communication studies, and education, without being anchored in a particular theoretical or methodological framework. The broad definition of mediation in the CEFR/CV reflects the complex and multifaceted nature of mediation as a communicative activity (see section 2.1.2 for an expansion on this point).

While this broadness provides flexibility, the complex formulations and lack of specificity in CEFR/CV make mediation difficult to understand and may hinder the practical application of the concept in educational settings (Corbett, 2021). Indeed, many educators do not understand what mediation is or still have a basic understanding of mediation as relating only to interpretation or translation (e.g. Dendrinos, 2014, 2022; Fernández Álvarez & García Hernández, 2021; Kossakowska-Pisarek, 2021; Piccardo & North, 2019; Gerwers et al., 2022; North et al., 2022). Without more empirically grounded guidance and resources, they may find it difficult to develop clear and effective strategies to design and make use of mediation activities in classrooms. Moreover, concerns have arisen that the concept of mediation may be disconnected from real-world communication realities and contexts.

Critics argue that the theoretical and abstract nature of the concept may not fully align with the practical realities of communication in various settings, potentially limiting its relevance and applicability (Huver, 2018; Richieri, 2019).

The lack of a comprehensive understanding of the pluricultural dimension of mediation within the CERF/CV is another challenge. Cultural mediation, recognized as an essential part of language education, has seen significant theoretical development that expands its initial association with conflict resolution and the management of cultural differences (Lee, 2022). On the other hand, the focus in CEFR/CV primarily rests on the linguistic working of meaning and the resolution of problems for others, while the broader dimensions of cultural mediation, including the role of the mediator in socialization into cultures (Byram, 2021), critical comparisons between cultures (Alred & Byram, 2002; Buttjes & Byram, 1991), taking an external perspective (Byram & Zarate, 1994, 1996), the enactment of teaching and learning (Liddicoat, 2022), as well as the ethical dimensions of cultural mediation (Hawkins, 2014, 2018, 2020), are largely overlooked (Dooly & Vallejo, 2018; Dooly & Davin, 2022; Holmes et al., 2017). Although the importance of integrating cultural mediation into pedagogical practices is recognized, there is a shortage of concrete frameworks and guidelines that educators can employ to foster cultural understanding, overcome sociocultural barriers, and create positive pluricultural spaces within the classroom (Diaz, 2013; Casal & Mendez, 2020).

Indeed, the CEFR/CV used a mixed methods approach that aimed to provide empirical evidence to underpin the descriptions and reference levels included. However, the level calibration of the descriptors was based on statistical analyses of teacher judgments and large-scale self-assessments, and the descriptors may not capture the complexity and nature of mediation (Dendrinis, 2022; O'Dwyer, F., & Schmidt, 2020). Scholars criticize the lack of sufficient theoretical support and in-depth analysis of the concept, and the absence of substantial research and validation may undermine its credibility and effectiveness across different teaching and cultural contexts (Gerwers et.al., 2022; Little & Figueras, 2022).

In essence, mediation is highly contingent and dynamic. Its success often depends on interlocutor uptake and co-construction of meaning in plurilingual and pluricultural interactions, which can be complex and unpredictable (Leung & Jenkins, 2020). Mediation is viewed as a multifaceted process encompassing various dimensions, including linguistic, cultural, communicative, identity, emotional, cognitive, and social actions (Liddicoat & Derivry-Plard, 2021). These dimensions imply that mediation cannot be reduced to a single mode of communication or interpretation, but involves the use of multiple resources and competences, including skills, knowledge, dispositions, etc. to create and interpret meanings across languages, cultures, and modes.

The empirical exploration of mediation in language education, though in its nascent stages, has emerged as a focal point for scholars intent on unraveling the practical implications of this multifaceted concept. The drive to activate and implement mediation in education has led to a variety of research methodologies, such as classroom research, experimental designs, and case studies, each providing unique insights into how mediation is taught, assessed, understood, and experienced (e.g. North et al., 2022). Classroom-based studies form a substantial part of this empirical landscape, with researchers exploring in-depth how mediation is enacted across various educational settings (e.g. Gerwers et.al., 2022; Little & Figueras, 2022; Payant, 2015). The focus extends to both teachers' practices and perspectives, as well as learners' experiences. Employing observational methods, interviews, surveys, content analysis, etc., these studies provide some understanding of how mediation is used, taught, and learned. Even though the insights gained from these classroom investigations offer valuable guidance for educators seeking to integrate mediation into their pedagogical approaches, most of these studies do not capture spontaneous, real-world instances of mediation. This leaves a critical void in our understanding of how mediation is actually practiced in authentic settings. Exceptions would be a recent interactional study by Masats et al. (forthcoming) which explores how linguistic mediation is enacted in two different out-of-school educational contexts involving transnational communication and digital

technologies, or work by Pratginestós et al. (forthcoming) exploring pedagogical mediation in a non-formal language education program.

Scholars have called for empirical studies using data from authentic instances of mediation (Leung & Jenkins, 2020; Little & Figueras, 2022; Stathopoulou, 2015). This empirical focus on real-time and real-world mediation activities is crucial to overcoming existing gaps. As Dendrinós (2022) advocates, this line of inquiry might answer complex questions such as “what people are really required to do, what and how they are expected to mediate in different contexts, for different social purposes” (p. 109). Such studies of real-time and real-world mediation activities would significantly contribute to the refinement and broadening of the concept in the CEFR/CV, thereby facilitating a more contextually relevant and effective approach to understanding and developing mediation in language teaching and beyond.

1.3 The significance of the current study

This thesis sets out from the understanding that mediation is not merely a set of skills to be taught and assessed; it is a living practice that is continually shaped and reshaped by the contexts in which it occurs, and implicates different resources, competences, knowledge, dispositions, skills, etc. Investigating mediation in natural settings can reveal insights that might be obscured or overlooked in more controlled research environments and provide concrete empirical evidence on “what [mediation] actually does involve” (Dendrinós, 2022, p. 109). The complex and multifaceted nature of mediation requires an empirical approach that helps bridge the gap between theoretical conceptualizations and real-world practices.

This dissertation aligns the study of mediation with current trends in the study of plurilingualism, pluriculturalism, language education, sociolinguistics, interpreting studies and conversation analysis (CA, see chapter 3 for the methodology discussion), revealing the situated, multimodal, cooperative, pluricultural and plurilingual nature of mediation. By focusing on real, situated practices of mediation, a CA approach, as adopted in the current

study, can largely capture “the nature and complexity of mediation as linguistic and cultural activity” (Liddicoat & Derivry-Plard, 2021, p. 5). This approach helps in grounding the abstract competence of mediation in tangible, observable behaviors. This is particularly valuable for educational contexts, where understanding the practical value of theoretical concepts is crucial. Existing CA grounded research on mediation primarily focus on professional interpreting or ad hoc language brokering activities (Wadensjö, 1995; Skårup, 2004; Bolden, 2012; Greer, 2015; Merlino, 2012, 2014; Merlino & Mondada, 2013; Mondada, 2016; Harjunpää, 2021; Greer & Ogawa, 2021; Rubio-Carbonero et al., 2022; Arumí-Ribas et al., 2023, among others). While these studies have provided valuable insights into the intrinsic dynamics of mediation, exploiting an emic lens to look into the diverse forms and mechanisms of these natural accruing activities mainly between adults or between adults and children, there remains a significant gap in our understanding of how children or teenagers act as mediators in their everyday interactions in learning contexts. Indeed, there is also a lack of literature that considers multimodality in mediation, particularly in considering learners’ simultaneous use of various semiotic resources or tools to reach interactional order. Finally, there is a large research gap in the context of out-of-school education (with the exception of forthcoming publications by Masats et al. and Pratginestós et al.), where young people might be called upon or self-selected to mediate for peers with diverse linguistic and cultural repertoires.

This research was conducted in a digitally-enhanced educational context. Technological tools, platforms, and artificial intelligence chatbots in particular, have become increasingly prevalent and play a key part in shifting modern educational systems (Cope & Kalantzis, 2017, 2023; Dooly & O’Dowd, 2018). There is a pressing need to go beyond just acknowledging the existence of technology in the lives of young people and to explore in depth their actual interactions and activities with technology (Clark et al., 2009; Dooly, 2017; Meredith, 2019). The role of these technologies in facilitating or shaping mediation activities is not yet fully understood. The interconnection between linguistic and cultural mediation, digital communication, and other forms of multimodality remains quite underexplored. This

thesis contributes insights into how linguistic and cultural resources, local interactional experiences, digital tools, and learning activities for encountering others might promote, through mediation, cosmopolitan perspectives in students (Hawkins, 2014, 2018). The approach and results of this dissertation align with the understanding of mediation within a broader educational frame as outlined in the CEFR/CV and contribute to an ethical understanding in pluricultural communication wherein cultural practice should constantly be “questioned, problematised, and deconstructed” (MacDonald & O’Regan, 2013, p. 1016).

The need to address these research gaps is amplified by the increasing linguistic and cultural diversity of learning spaces (school and out-of-school) and societies. As transnational mobility and technological advancements have become integral parts of human life, our formal and non-formal educational spaces are confronted with the challenge of fostering plurilingual and pluricultural competence, digital skills, and mediation in particular, among learners. In the current thesis, I focus on how linguistic and cultural mediation activities, involving diverse resources, competences, skills, dispositions, knowledge, and so on, are achieved in real-time interactions among teenagers. Significantly, scarce research has adopted a micro lens to investigate the collaborative, multimodal, plurilingual and pluricultural construction of mediation activities. I believe that educational theories and proposals should be grounded in a profound comprehension of the phenomena that occur in talk-in-interaction in multicultural and multilingual, technology-enhanced learning spaces such as the one studied in this thesis.

This study represents a significant contribution to the field of plurilingual, pluricultural, and digitally-enhanced education by employing a CA approach to scrutinize real-time linguistic and cultural mediation activities, bridging the extant gap between theoretical constructs and real-life educational practices. Offering an empirically grounded analysis of local linguistic and cultural mediation practices, the study not only uncovers the sophisticated processes and mechanisms that support these mediation activities but also extends the scope of previous research to explore the multimodal, plurilingual and pluricultural dimensions of these

activities. This innovative exploration can provide an expanded and in-depth view on mediation as a transformative, situated, and multifaceted phenomena, while also addressing the challenges and limitations posited by the CEFR/CV.

The pedagogical implications of this doctoral research extend from conceptual clarifications to practical applications, offering insights for researchers, policymakers, educators, and assessors. This research specifically informs the integration of real instantiations of mediation in language classrooms. Moreover, the research highlights the essential role of cultural mediation in fostering cosmopolitan dispositions, thereby informing the design of culturally responsive educational practices. It also advocates for a holistic approach to education that takes account of diverse resources, competencies, knowledge, dispositions, skills, and so on, digital means of communicating and learning, and that leverages the cultural and linguistic diversity that characterizes many educational settings. In short, the study not only enriches our understanding of mediation, but also provides actionable insights for the development of inclusive, plurilingual, and pluricultural pedagogical strategies for preparing students as active, responsible, and cooperative communicators in a multilingual and multicultural society.

1.4 Aims of the study and research questions

This doctoral research focuses on the context of an after-school digital storytelling activity (part of the Global StoryBridges educational and research project, see section 3.1.1 for an in-depth introduction to this project) organized in a town in the Vallès Occidental county in Catalonia, Spain. Considering the plurilingual and pluricultural group of youth participants who actively participated in the project, the chosen setting offers a rich environment for investigating the complex interplay of language, culture, technology, and education. Specifically, the data collected at the site allow for a detailed examination of how linguistic and cultural mediation activities emerge and are accomplished in interaction.

In this thesis, I aim to provide a detailed analysis of how mediation practices unfold, in a multilingual and multicultural digital-enhanced after-school educational context involving teenagers. This study is qualitative in nature (see chapter 3 for the methodological framework), integrating linguistic ethnography (Copland & Creese, 2015) for data collection, while mainly using CA (Mondada, 2018; Sacks, 1992) for data analysis. CA offers the theoretical and methodological toolkit in this study to investigate naturally occurring, situated interaction, focusing on how participants orient to, understand, and construct each other's mediating actions (Sacks et al., 1974). CA's particular focus on institutional-educational, plurilingual, lingua franca and multimodal talk-in-interaction enables the analysis and explanation of the complexities of everyday practices in these evolving situations. It also helps to explain how pluriculturalism emerges as relevant in and via the interactional behaviors of participants in interaction (Kecskes, 2020). The sequential analysis offered by CA can allow analysts to trace how participants use their linguistic, cultural, and multimodal resources in context (Bonacina-Pugh, 2012). CA helps researchers gain insights into the specific multimodal character of mediation activities, which can in turn contribute to our knowledge of the intricacies of multimodal conversation. CA provides a detailed, interaction-focused, participant-oriented, and micro-level understanding of the practice of mediation. Overall, the doctoral thesis aims to contribute to expanding the empirical, methodological, and conceptual understandings of mediation as outlined in the CEFR/CV, addressing the pressing educational, sociolinguistic, and sociocultural challenges posed by global interconnectedness, technological advancements, and superdiversity.

The thesis is structured around four analytical chapters, three of which are publications that were published at the time this thesis was approved for submission (i.e., one book chapter and two articles) and thus form the basis of the thesis compendium, and one additional publication that was at an advanced stage of blind-peer review at the time of approval for submission. This additional publication has been included as it is where my multimodal approach to studying mediation is mostly developed. Even though each of the four analytical chapters/publications has a distinct set of research questions guiding the analysis, the

following two objectives frame this thesis as a whole, in the context of study of mediation in an after-school digital storytelling project:

Research objective 1: To understand how mediation emerges and is constructed in plurilingual, pluricultural and multimodal interaction, and vice-versa.

Research questions:

RQ1: What types of mediation activities emerge in the corpus studied? What are the objects of mediation?

RQ2: How is mediation activity constructed sequentially in interaction?

RQ3: What participation frameworks are co-constructed in mediating interactions; specifically, how are participation status, roles, and responsibilities constructed? How are mediators selected and ratified?

RQ4: What interactional procedures for accomplishing mediation are identified in the corpus?

Research objective 2: To understand what resources and competences, including knowledge, skills, dispositions, etc., help accomplish, and are constructed in, mediation activities.

Research questions:

RQ5: What plurilingual, pluricultural and embodied resources are mobilized during mediation? What competences, including skills, knowledge, dispositions, etc., contribute to successful mediation?

RQ6: How does the use of digital tools help shape the dynamics of interaction and of mediation?

RQ7: What new competences, including skills, knowledge, dispositions, etc., are built in mediating interactions?

These overall research aims and corresponding research questions support the common threads of inquiry across all four chapters/publications, which combined offer a detailed and interconnected exploration of the complex phenomenon of mediation. I shall now explain the connections between and the development of these objectives and questions.

Research objective 1 focuses on understanding how mediation emerges and is constructed within plurilingual and multimodal interaction. Initially, the questions seek to identify the types and objects of mediation activities, setting a foundational understanding of the various forms and focus of mediation in the studied corpus (**RQ1**). This categorization provides a base from which to explore how these identified mediation activities are constructed and evolve sequentially in interactions, revealing the dynamic and procedural nature of mediation as it unfolds over time (**RQ2**). Subsequently, the focus shifts to the interactive dimensions of mediation. Questions probe into the participation frameworks, examining how roles, status, and responsibilities are co-constructed, and mediators are selected and ratified within the mediating interactions. This analysis is crucial in understanding the relational and contextual aspects of mediation, highlighting the negotiation and collaborative aspects of creating meaning and understanding (**RQ3**). The inquiry then moves into the interactional procedures employed to accomplish mediation, looking at the specific moves participants use to facilitate understanding and resolve communicative problems, bridging the identified types and sequential construction with the actual practices and resources used by individuals (**RQ4**).

Research objective 2 shifts the focus from the “how” to the “what” - what resources and competences facilitate and are developed through these mediation activities. It explores the plurilingual, pluricultural, and embodied resources mobilized during (linguistic) mediation

(**RQ5**). The inquiry then extends to understand the impact of digital tools, recognizing the evolving nature of mediation in contemporary contexts shaped by technology. Such focus also reflects a need to understand how traditional practices of mediation are being transformed or supported by digital environments (**RQ6**). Finally, the thesis concludes by exploring the developmental aspect of mediation, questioning what new competences, resources, skills, knowledge, and dispositions are built through mediating interactions (**RQ7**). This ultimate question shifts the perspective from understanding “what is” to “what could be”, emphasizing the transformative potential of mediation as a site for personal and academic growth.

In sum, **Research objective 1** provides a foundational understanding of the structure and dynamics of mediation, which is essential for exploring the resources and competences involved (**Research objective 2**). In turn, understanding these resources and competences deepens the comprehension of how mediation is accomplished and evolved, feeding back into a deeper understanding of the mediation activities explored in **Research objective 1**. The detailed questions derived from each objective allow for a thorough investigation of the respective facets of mediation, ensuring that the structure, process, and outcome of mediation, as well as its personal and educational impacts, are well understood and articulated.

The connection between each research question and the collated publications is explained in detail:

Types and objects of mediation activities (RQ1):

The first research question, which seeks to understand the types of mediation activities and the objects of mediation emerging in the corpus, is indeed addressed across all four articles, each contributing different perspectives to the overall understanding of linguistic and cultural mediation. Publication n°2 specifically enhances the understanding of what is being mediated, offering insights into the objects of mediation and how they are handled within the educational digital storytelling context.

Sequential construction of mediation activity (RQ2):

Publication n°3 addresses how mediation activity is constructed sequentially in interactions. The analysis centers on the unfolding of mediation in real-time, detailing the progress from initiation to resolution within the forward-oriented and backward-oriented repair sequences.

Participation frameworks in mediating interactions (RQ3):

Publication n°1 contributes to understanding how participation frameworks are co-constructed in mediating interactions. The research explores how participation status, roles, and responsibilities are constructed in multilingual and digitally-enhanced contexts. The article pays special attention to how mediators are selected and ratified, whether they are human or non-human actors, including digital tools.

Interactional procedures for accomplishing mediation (RQ4):

Both Publication n°2 and Publication n°3 explore the interactional procedures identified in the corpus for accomplishing mediation. Publication n°3 details the specific conversational moves and resources used by participants to mediate, elucidating the methods employed to facilitate understanding and resolve misunderstandings in a plurilingual context.

Resources and competences in construction mediation (RQ5):

This research question focuses on understanding the resources mobilized during linguistic mediation and the competences contributing to successful mediation. Publication n°3 provides specific examples and in-depth analysis of the plurilingual, pluricultural, and embodied resources participants use in real-time interactions. Meanwhile, the latter part of the research question is a common thread across all four publications, collectively contributing to understanding the broader range of competences and resources that individuals bring to the mediation activities.

Influence of digital tools on mediation dynamics (RQ6):

This research question is linked with Publication n°1's investigation of linguistic mediation activities in the digital storytelling project. The article discusses how the use of digital tools like Google Translate shapes the dynamics of interaction and mediation. It provides insights into how these tools alter the mediation process and the roles participants take within it.

New competences and resources built in mediating interactions (RQ7):

The final research question investigates the new competences, skills, knowledge, and dispositions, etc. developed through engaging in mediating interactions. This question is answered based on the findings from all four publications in that understanding the development of new resources and competences in mediating interactions typically requires a comprehensive view of various contexts, interactions, and experiences. It reflects the multidimensional and complex nature of mediation in plurilingual and pluricultural learning settings.

1.5 Compendium overview and synthesis

In this section, I link the distinct yet interrelated realms explored in the four empirical chapters that constitute the core of this compendium. Each publication, while a complete study in its own right, contributes to a comprehensive understanding of mediation. This synthesis aims not only to summarize these individual works but to weave them into a cohesive narrative. It seeks to highlight how, collectively, these articles advance our understanding of mediation. They do so by exploring different facets of the overarching theme. The convergence of these distinct paths within this thesis illuminates the multifaceted nature of mediation, providing a more comprehensive understanding than any single publication could achieve in isolation. Thus, this section serves as a crucial link, connecting the dots between individual publication endeavors and painting a broad picture of mediation as it emerges in the corpus studied.

A brief introduction to each publication is offered in the following sections, followed by a deeper synthesis and discussion of their cumulative scholarly contributions.

1.5.1 A brief introduction to each publication

The thesis is organized into four analytical chapters, comprised of three studies which were published at the time of thesis submission (a book chapter and two articles, all of which are open-access), forming the core of the thesis compendium, and one more publication under advanced blind-peer review. Among these, two were authored independently and two in collaboration with my supervisors, who have given their permission for the publications to be included in this thesis. The arrangement of the publications in the compendium is based on structural coherence rather than the chronological order of publication. I will now provide an overview of the four publications.

Publication n°1

Zhang, M., & Llompart, J. (2021). Participant roles in linguistic mediation activities in a digital storytelling project. In E. Moore & C. Vallejo (eds.), *Learning English out of school: An inclusive approach to research and action* (pp. 99-118). Peter Lang. <https://doi.org/10.3726/b18699>

Keywords: linguistic mediation, computer-mediated communication, machine translation, plurilingualism, participation framework

Brief summary:

This publication (see chapter 4) presents an in-depth examination of the collaborative, multimodal, and plurilingual construction of mediation activity, with a particular focus on the role of technology, specifically the Google Translate tool, in the mediation activity. The chapter is co-authored with my supervisor Dr. Júlia Llompart. The study is set in the context

of an after-school digital storytelling project involving Catalan youth and a Chinese adult. Drawing on theories of participation frameworks and interpreting activities from interactional and multimodal perspectives, we identify and analyze various roles and responsibilities, including those of animator, author, principal, and reporter, taken on by both human and non-human participants in mediation activity. One notable finding is how an inanimate participant, a laptop computer with Google Translate, is afforded the roles of animator and reporter, actively participating in the encounters. Among the youth participants, Nanyamka emerges as a leader and mediator, facilitating cross-linguistic exchanges and contributing to the progressivity of interaction and a positive communicative atmosphere. The article offers valuable insights into how technology, particularly machine translation tools like Google Translate, can be integrated into linguistic mediation activities, shedding light on the potential of such tools to facilitate plurilingual communication. By connecting the observed interactions with 21st century competences, the study provides practical implications for language education. It emphasizes the potential of plurilingual, digitally-enhanced interactions to foster key educational competences, thus addressing existing gaps in formal education.

Publication n°2

Zhang, M. (2023). An exploration of linguistic mediation activities in repair sequences: The case of a plurilingual youth participant in an after-school digital storytelling project. *Bellaterra Journal of Teaching & Learning Language & Literature*. 16(4), e1306. <https://doi.org/10.5565/rev/jtl3.1306>

Keywords: Linguistic mediation, repair, plurilingual youth, conversation analysis (CA)

Brief summary:

This study (see chapter 5) examines the linguistic mediation activities within repair sequences of conversations among the plurilingual youth. The study focuses on a participant named Nanyamka, analyzing her role as a mediator in a linguistically diverse peer group.

The research aims to understand the mechanics of linguistic mediation, including the placement and objects of repair, the selection procedures for mediators, and the completion strategies employed during mediation. Key findings reveal distinctions between forward and backward-oriented repairs, addressing either upcoming or potential trouble sources or troubles in the previous talk. The study also differentiates repairs aimed at language code (lexical, semantic, grammatical, phonetic) versus message content (cohesion, precision). It highlights how Nanyamka is either self-selected or chosen by peers for mediation, actively listening and intervening to facilitate understanding. The findings can enhance the comprehension of how linguistic mediation is conducted within repair sequences during conversation and have practical implications for improving communicative practices in multilingual classrooms. The study also suggests that the process of mediation itself presents potential learning opportunities, particularly in developing interactional competences in plurilingual exchanges.

Publication n°3

Zhang, M. & Moore, E. (under review). Accomplishing linguistic mediation in conversational repair in an out-of-school educational project. Submitted to *Linguistics and Education*.

Keywords: linguistic mediation, forward-oriented repair, backward-oriented repair, plurilingual and pluricultural youth, conversation analysis, after-school program

Brief summary:

This article (see chapter 6) focuses on the linguistic mediation activities of plurilingual teenagers interacting with diverse peers in an after-school project. The article parts particular attention to a teenager named Nanyamka, who acts as a linguistic intermediary. Employing multimodal CA, it specifically examines mediation activities in forward-oriented and backward-oriented repair sequences, exploring how mediation is initiated, and what interactional moves and resources are mobilized to accomplish it. The chapter is co-authored

with Dr. Emilee Moore. We argue that mediation in forward-oriented repair is typically initiated by those needing assistance, who then select a mediator for other-repair work. In backward-oriented repair, mediators have increased agency to identify and self-select for repair work. The article highlights the significant role of linguistic, embodied, plurilingual, and pluricultural resources in accomplishing mediation activity. It addresses a gap in understanding how mediation works in real-time interaction, contributing to the field of language education and conversation analysis by providing a detailed, contextualized, and sequential analysis of linguistic mediation in educational settings. The article's insights challenge educators' conventional understandings of mediation limited to translation or interpretation by illustrating the varied, embodied ways individuals participate in and facilitate mediation. Consequently, the research findings advocate for incorporating these detailed aspects of linguistic mediation into language teaching and assessment, aligning with the aims of the CEFR/CV and enhancing the development of plurilingual and pluricultural competences in learners.

Publication n°4

Zhang, M. (2023). Developing cosmopolitanism through intercultural mediation activities: An after-school digital storytelling project in Catalonia. *Íkala, Revista De Lenguaje Y Cultura*, 28(3), 1-19. <https://doi.org/10.17533/udea.ikala.352092>

Keywords: intercultural mediation, cosmopolitanism, funds of knowledge, youth, digital storytelling

Brief summary:

This research article (see chapter 7) presents a comprehensive qualitative analysis of interaction at the after-school digital storytelling project, involving teenagers from diverse lingua-cultural backgrounds. Utilizing a methodological framework that combines ethnography and conversational analysis, the study focuses on the role of a youth participant named Nanyamka, who serves as an intercultural mediator. Drawing from her lived

experiences in Ghana, Nanyamka facilitates the understanding of Ugandan cultural practices among her Barcelona peers. The article employs the concept of funds of knowledge to articulate how Nanyamka's personal experiences become valuable resources for cultural mediation. Additionally, the study incorporates the notion of cosmopolitanism, arguing that such localized experiences can contribute to the development of a cosmopolitan outlook among youth. It also argues that educators and curriculum designers can leverage such lived experiences to create more inclusive and culturally responsive learning environments. Lastly, the article calls for future research to incorporate a broader "arc of communication", suggesting that both the intent of the authors of cultural products and the reception by the audience should be considered for a more comprehensive understanding of intercultural communication.

1.5.2 Synthesis and contributions of the four publications

The collection of publications that form the basis of this thesis are interconnected through a thematic progression that builds a comprehensive understanding of mediation from various angles. The following are their relationships, development, and innovations.

Foundational understanding of mediation (Publication n°1):

The first publication (chapter 4), *Participant roles in linguistic mediation activities in a digital storytelling project* establishes the foundational understanding of mediation by exploring the collaborative, multimodal, and plurilingual construction of mediation activity, focusing on the dynamic deployment of participant roles and responsibilities in a multilingual and multicultural context, and innovatively identifying the role of digital tools like Google Translate as an active participant in the encounter, thus forming the basis for the subsequent articles.

Developing the focus on linguistic mediation (Publication n°2 and Publication n°3):

Building on the foundational understanding of linguistic mediation, the second publication (chapter 5), *An exploration of linguistic mediation activities in repair sequences: The case of a plurilingual youth participant in an after-school digital storytelling project*, and the third publication (chapter 6) *Accomplishing linguistic mediation in conversational repair in an out-of-school educational project* narrow the focus to conversational repair and investigate deeper into the multimodal interactional processes of mediation, with particular attention to forward-oriented and backward-oriented repair sequences. They add a layer of linguistic and multimodal complexity to the understanding of mediation, thus expanding and enhancing the depth of this study of mediation.

Specifically, Publication n°2 provides a basic exploration of linguistic mediation activities in repair sequences, focusing on the placement of repair, objects of repair, and the procedures to initiate and accomplish repair. Building upon foundations from Publication n°2, Publication n°3 presents a more detailed exploration of the procedures and mechanics of linguistic mediation, examining the different aspects and types of repair sequences, mediator selection, and interactional procedures more deeply.

Extension to cultural mediation (Publication n°4):

The fourth article (chapter 7), *Developing cosmopolitanism through intercultural mediation activities in a digital storytelling project*, extends the concept of mediation towards a pluricultural understanding by demonstrating how cultural mediation can foster cosmopolitan stances and enable the sense-making of cultural concepts, connecting the practical aspects of mediation with broader ethical and educational considerations.

Overall development, connections, and innovations:

The research publications compiled in this thesis collectively represent a comprehensive, interconnected, cross-disciplinary scholarly contribution to mediation in sociolinguistics, sociology, cultural studies, (language) education, CA, translation and interpreting, anthropology, and so on, with each publication building on the previous one in a clear and

logical development that adds depth and breadth to the understanding of the subject. Specifically, they start from the basic concept and participant roles (Publication n°1), move to detailed interactional processes and repair sequences (Publication n°2 and Publication n°3), and finally extend to cultural mediation and cosmopolitanism (Publication n°4). This progression reflects a thoughtful and coherent academic inquiry into mediation, demonstrating how it can be understood, applied, and extended across various disciplines. The contributions of these articles are salient, including the innovative incorporation of technology in mediation, the application of forward-oriented and backward-oriented repair sequences in mediation, the extension of mediation into a pluricultural dimension and the linking of mediation with broader ethical considerations such as cosmopolitanism. Together, the academic contributions yielded in this thesis can advance the theoretical understanding of mediation and provide practical insights into how mediation can be applied in educational settings. It thereby makes a significant contribution to both the academic literature and the practice of plurilingual, pluricultural and digitally-enhanced education.

1.6 The structure of the thesis

The thesis is organized into eight distinct chapters. This introductory chapter set the stage by introducing the concept of mediation and outlining the challenges and limitations associated with researching this concept. It further provides the real-world applications of mediation, identified other research gaps, and emphasized the importance of the current study. The aims, research questions, and the structure of the thesis were also presented in this introductory chapter. The chapter also provided an overview of the empirical articles that form the core of the thesis, explaining how they are interwoven to create a cohesive narrative around the central theme of mediation.

Chapter 2 (Theoretical framework) serves as an essential juncture that bridges foundational theories with empirical inquiry. It begins with the introduction of the overarching concept of mediation, dissecting it from various angles – including that of the CEFR/CV, from a sociocultural perspective, and considering its specific applications in the realm of language

education. Special attention is given to linguistic and cultural mediation. Following this, interactional approaches to mediation are examined, including research on interlinguistic mediation in interpreting studies and language brokering. The framework also introduces theoretical constructs that relate to various aspects of social interaction, participation frameworks, interactional resources and repair strategies, computer-mediated communication, funds of knowledge, as well as cosmopolitan attitudes, functioning as analytical lenses through which the empirical data will be scrutinized in chapters 4 to 7.

Chapter 3 (Methodology) provides a comprehensive overview of the methodology used in the doctoral research project. It introduces details about research design, including the Global Storybridges project, the specific research site of this study, the methodological framework (linguistic ethnography and multimodal CA), data collection, and analysis procedures. Ethical considerations and reflections on my positionality as a researcher are also addressed.

Chapters 4 to 7 (Publications) form the empirical core of the thesis, each focusing on a distinct aspect of mediation. In chapter 4, I explore participant roles in linguistic mediation activities; in chapter 5, I use CA to explore repair sequences and focus on the placements of repair, objects of repair, and the procedures to initiate and accomplish repair; in chapter 6, I follow this line and move further by exploring different aspects and types of repair sequences, mediator selection, and interactional procedures, using a comprehensive multimodal CA approach; in chapter 7, I investigate the development of cosmopolitanism through cultural mediation activities.

In chapter 8 (Conclusion and implications), I synthesize the main findings from the four empirical studies conducted in chapters 4, 5, 6, and 7, discussing how mediation emerges and is constructed in plurilingual, pluricultural and multimodal interaction, and seek to understand the resources and competences that contribute to and are constructed in mediation activities. The chapter then goes on to discuss the theoretical and methodological

contributions of the research and extends its implications to pedagogical practices in plurilingual and pluricultural education. The chapter also highlights the challenges and limitations faced in the research and suggests avenues for future studies.

1.7 Chapter summary

This introductory chapter established the foundation for the thesis by providing an overview of the overarching concept of mediation in plurilingual and pluricultural contexts, particularly within a globalized society increasingly shaped by digital technologies. It situated mediation as key aspect of plurilingual and pluricultural competence for effectively navigating the complexities of modern, diverse societies. The chapter also highlighted the importance of plurilingualism and pluriculturalism as responses to the challenges and opportunities presented by global mobility and digital communication, emphasizing the need for language education to adapt to these realities through inclusive and pluralistic approaches.

The chapter further discussed the theoretical and methodological limitations and practical challenges surrounding the concept of mediation. It critically assessed the broad and often abstract concept of mediation as outlined in CEFR/CV and called for more empirically grounded descriptions of mediation in educational settings. The chapter outlined the approach taken to understand and analyze linguistic mediation activities and set out the overall aims and research questions that will guide the inquiry throughout the thesis. An overview and synthesis of the four analytical chapters of the thesis was also offered.

In chapter 2, the theoretical framework that supports the empirical exploration of mediation within this doctoral thesis is provided.

Chapter 2 Theoretical framework

This chapter offers an extensive exploration of the theoretical underpinnings that form the foundation of the empirical inquiries into mediation that are presented in chapters 4 to 7. The objective here is twofold: firstly, to offer a comprehensive and systematic understanding of the focus of the research and the associated theoretical concepts used in the four publications, and secondly, to identify and articulate the research gaps in the study of mediation that the analytical chapters of this thesis help address (some of these gaps were also briefly introduced in chapter 1, sections 1.2 and 1.3). The chapter begins with a broad overview of mediation, tracing its conceptual evolution and varied interpretations across different domains, thereby setting the stage for a deeper exploration into its multifaceted nature in the empirical section of the thesis. As the chapter progresses, the focus narrows, homing in on specific aspects of mediation that resonate with the foci of the empirical chapters. This sequential exploration not only reinforces the coherence of the thesis but also extends and deepens the theoretical frameworks originally presented in the empirical studies. By elucidating the relationships between these theoretical constructs and the research focus, this chapter aims to shed light on how different theoretical perspectives contribute to filling the identified research gaps, thereby enriching the scholarly discourse on mediation, in particular in the fields of plurilingual, pluricultural and digitally-enhanced education.

The doctoral thesis employs a diverse set of theoretical notions and frameworks, including linguistic and cultural mediation (e.g. North & Piccardo, 2016; Dendrinos, 2006; Zarate, 2004; Liddicoat, 2016; Liddicoat & Scarino, 2013), plurilingualism (e.g. Lüdi & Py, 2003, 2009; Llompарт et al., 2020; Masats & Nussbaum, 2021; Piccardo, 2020; Vallejo & Dooly, 2020), pluri/interculturality (e.g. Beacco et al., 2016; Byram & Golubeva, 2020), participation frameworks (e.g. Goffman, 1981; Goodwin & Goodwin, 2004), interpreting activities (e.g. Wadensjö, 1995), talk-in-interaction (e.g. Clift, 2016; Mondada, 2018; Sacks et al., 1974; Schegloff et al. 1977), repair (e.g. Sacks et al., 1974; Schegloff et al., 1977), language brokering (e.g. Bolden, 2012; Greer, 2015), cosmopolitanism (e.g. Appiah, 2006;

Hawkins, 2014, 2018; Nussbaum, 1997; Robbins & Horta, 2017), funds of knowledge (e.g. Moll, et al., 1992), digital storytelling (e.g. Halverson, 2010; Hawkins, 2014, 2018; Li, 2020), among others. The framework is indeed interdisciplinary, in alignment with the inherent complexity of mediation itself, which a single disciplinary focus may not have been able to account for. The innovative integration of these theories allows for a multidimensional and robust examination of complex phenomena and enriches the theoretical landscape in the study of mediation by drawing from various disciplines or sub-disciplines, such as sociolinguistics, sociology, cultural studies, (language) education, conversation analysis, translation and interpreting, anthropology, and so on.

A significant aspect of this theoretical integration, and what makes the approach taken cohesive across the different empirical studies, is the focus on real-time interaction and the use of CA theories and methodology. The focus on ‘micro’ level activities provides insights into the moment-by-moment unfolding of mediation, while revealing the subtle nuances and complexities that might be overlooked in other types of research. The CA perspective allows for a detailed analysis of how interaction, and mediation in particular, are accomplished in situ and sequentially, focusing on basic features of social organization including turn-taking, participation, or repair, as well as the interactional resources deployed.

The integration of multimodality in linguistic and cultural mediation represents another significant aspect of the theoretical frameworks employed in the publications. By exploring the role of laptop computers and applications such as Google Translate, the research expands the traditional concept of mediation to include not only human actors but also inanimate participants. This innovation contributes to an expanded understanding of mediation, reflecting the reality of a world where digital technology and other media are increasingly part of plurilingual and pluricultural communication and educational interaction. The approach taken also recognizes the importance of multimodality in communication more generally. The understanding of multimodality that underpins the research draws on CA. Following Mondada (2019a), multimodality is defined as “the diversity of resources that

participants mobilize to produce and understand social interaction as publicly intelligible actions, including language, gesture, gaze, body postures, movements, and embodied manipulations of objects” (p. 47).

In the following section of the chapter, the notion of mediation is examined in more depth.

2.1 Introduction to mediation

The term “mediator” finds its roots in the Latin word “medius” meaning “middle” or “mediare”, signifying to “halve” or “act as an intermediary”. Mediation, situated within various social contexts, emerges as a purposeful activity or social practice that arises when there is a communication or knowledge gap. Mediation may occur in many different domains of human activity, such as in the workplace, education, inside or outside the home. As users of language and members of given communities, we all potentially act as mediators (Dendrinis, 2014).

As reviewed by Stathopoulou (2015), everyday conceptualizations of mediation can be traced back to ancient civilizations; mediation was a common practice during commercial transactions, diplomatic negotiations, in the settling of disagreements, etc. Nowadays, mediation is referred to in different disciplines and professional domains, such as education, translation and interpreting, psychology, law, international relations, diplomacy, commerce, etc. In domains like diplomacy or commerce, mediation might refer to the process of bringing together new partners or serving as an intermediary between individuals or groups, helping overcome language barriers and cultural differences and preventing or resolving conflicts. In the field of law, mediation refers to a process where a neutral person assists conflicting parties in resolving their disputes outside of the courtroom. In the field of translation and interpreting, mediation refers to the process of translating and interpreting between different languages. In psychology and education, mediation accounts for the importance of social interaction in cognitive development. Overall, the idea of mediation

generally contemplates a person acting as intermediary to facilitate communication, understanding, and learning. It refers to bridging gaps, resolving conflicts, and creating conditions for collaboration and exchange.

This thesis is grounded in the field of language education and the understanding of mediation is firstly framed in sociocultural theories of learning, the focus of the following section.

2.1.1 A sociocultural perspective on mediation

The concept of mediation is central to sociocultural theory, both as it was developed originally by Vygotsky (e.g., 1978) and more recently as it has evolved in cultural-historical activity theory (CHAT) (Engeström, 1999). In both, mediation refers to the role of cultural tools and other people in shaping cognitive processes and mediating human actions (Wertsch, 1998).

Developed by Soviet psychologist Lev Vygotsky in the 1930s (and popularized in the West from the 1970s), sociocultural theory stresses the integral role of culture, social interactions, and historical context in cognitive development. Unlike other theories that often view cognitive growth as an individual and internal process, Vygotsky's sociocultural theory posits that cognitive development is a socially mediated process, where interaction with cultural tools and with others, particularly with more knowledgeable others, significantly influences an individual's cognitive growth (Vygotsky, 1978).

The concept of mediation in sociocultural theory is intricately linked to Vygotsky's notion of the zone of proximal development (ZPD) and to the concept of scaffolding, where more knowledgeable others provide support, enabling learners to achieve beyond their independent capabilities (Wood et al., 1976). In the classroom, Kohler (2015) writes that "mediation occurs in the 'zone of proximal development' where the novice (learner) is presented with new information and ideas by an expert (e.g., the teacher) who uses a range

of ‘tools’ to enable the transformation of the ‘new’ into the ‘known’” (p. 4). Nonetheless, peers might also be in a position to provide some types of scaffolding, as they may share common ground and a perspective of each other’s ZPD (Devos, 2016; Donato, 1994).

Cultural tools, ranging from material objects, such as calculators or computers, to symbolic tools like language or numbers, shape cognitive development by mediating the relationship between individuals and their social context. Language serves as the most important tool for mediating thought and learning (Lantolf, 2006; Moore, 2013; Swain & Lapkin, 1998). Indeed, Vygotsky (1978) argued that language (and speech in particular), is essential to the development of culturally organized, specifically human psychological functions. He stated:

The most significant moment in the course of intellectual development, which gives birth to the purely human forms of practical and abstract intelligence, occurs when speech and practical activity, two previously completely independent lines of development, converge. (Vygotsky, 1978, p. 24)

Through language, individuals can internalize cultural tools and use them to regulate their cognitive processes. This process of internalization transforms an interpersonal process into an intrapersonal one, thereby shaping cognitive development. Such symbolic mediation is essential for all areas of knowledge (co-)construction (North & Piccardo, 2016). In language classrooms it is significant to note that language is simultaneously the object of learning (the new language-culture), a tool for learning (using language as one of the resources for learning), and a site for learning, “shaped by the cultures within which it is used and is a constituent part” (Liddicoat, 2014, p. 262).

Following the Vygotskian perspective, Donato and MacCormick (1994) explored how learners used different tools to mediate between their individual minds and their world in order to construct meaning via the teacher’s assistance or using peers as mediators. Mediation in this regard is “as a process of co-construction through language as well as other social and cultural systems and tools” (Liddicoat & Scarino, 2013, p. 38). Hence, despite subtle conceptual differences, the notion of constructing meaning based on social interaction

is intrinsically connected to the more recent introduction of mediation and interaction in the CEFR and the CERF/CV, detailed in the following section (see section 2.1.2).

Finally, CHAT, extending Vygotsky's work, also emphasizes the role of mediation, but broadens the scope to include human activity as a whole (Engeström, 2001). In CHAT, an activity is seen as a system that includes the subject (the individual or group engaged in the activity), the object (the goal or purpose of the activity), and the tools (both physical and symbolic) that mediate the activity. CHAT recognizes that individuals are shaped by their social and cultural contexts, and that their actions and interactions are influenced by the tools, rules, and division of labor within their activity systems. According to CHAT, learning and development occur through the collective and mediated activity of individuals within a social and cultural setting. In this way, CHAT allows for a more comprehensive view of mediation, taking into account not only the tools that individuals use to interact with the world but also the social rules and community practices that shape their activities and prompt cognitive development (Moore et al., 2015). Chapter 7 draws on CHAT to frame cultural mediation activities involving different subjects (i.e. individuals from varying cultural backgrounds), objects (i.e. understanding a digital story produced by cultural 'others') and diverse cultural tools and artifacts employed to bridge communication and/or understanding gaps.

The next section discusses mediation as it has been developed in the field of language education.

2.1.2 Mediation in the field of language education

Conceptualizations and interpretations of mediation within the realm of language education have been built on sociocultural theory (Lantolf, 2000; Lantolf & Thorne, 2006). This influence is apparent in the CEFR/CV (Council of Europe, 2018, 2020). There, mediation is viewed as a multifaceted and *nomadic* concept (following Lenoir, 1996), framed by sociocultural perspectives on language, culture, and learning, among others. Mediation plays

a fundamental role in shifting from traditional paradigms of language education towards a more holistic and integrative approach, thereby “opening to a complex vision of the situated and integrated nature of language learning and language use” (Piccardo et al., 2019, p. 17).

In the 2001 version of CEFR, a significant conceptual innovation was the replacement of the four-skill model of language competence (initially proposed by Lado, 1961), which had previously informed language teaching. This replacement sought to go beyond the artificial segmentation into speech and writing production and reception (North, 2007, p. 14). The CEFR instead introduced a reconceptualization of the language use by incorporating different modes of communication and “types of activities” (Council of Europe 2001, p. 14), such as reception, production and interaction, and mediation, which could be performed verbally, in written form, or via a combination of the two (Council of Europe, 2001, p. 14).

While the CEFR primarily targets language education and the cultivation of plurilingual and pluricultural competences, it underscores mediation as an essential mode of language use and a fundamental educational function. However, the 2001 version failed to fully explore the concept of mediation, confining it to the professional domain of cross-linguistic translation and interpretation (Valero Garcés, 2005). This omission hindered the mainstream recognition of mediation’s broader role as a communicative activity in everyday life (Piccardo, 2012), and its integration into foreign language syllabi (Alcaraz Mármol, 2019; De Arriba García & Cantero Serena, 2004) and proficiency assessments (Alderson, 2007). As North and Piccardo (2016) retrospectively noted, the timing of the CEFR’s official release was premature for a more comprehensive and expansive view of mediation.

Complementing and building on the achievements of the CEFR, Coste and Cavalli (2015) developed a descriptive schema and illustrative descriptions for mediation, which are applicable to all four CEFR domains: public, personal, educational, and occupational. Their interpretation of mediation as a communicative language activity highlights its potential relevance to all types and contexts of language use, not just foreign/second language

classrooms, as the abstract yet fundamental objective of mediation they put forward: “In all cases, the aim of the mediation process, defined in the most general terms, is to reduce the gap between two poles that are distant from or in tension with each other” (p. 12). Their work contributes to updating and expanding the CEFR’s descriptors and overall conceptual framework, which is well taken in the new CEFR/CV.

The CEFR/CV serves as a complementary extension to the CEFR, providing a detailed exploration of mediation, along with the associated plurilingual and pluricultural competences. It expands on the initial concept of mediation presented in the 2001 version of the CEFR and offers an innovative conceptual model. This volume introduces a variety of new scales and descriptors for different facets of mediation, such as mediating text, concepts in collaborative learning, communication, strategies, online interaction, and plurilingual and pluricultural competence. The new descriptor structure, which includes 19 scales for mediation activities and 5 scales for mediation strategies, may be applicable beyond the realm of foreign language instruction to all contexts of language use. The following is how mediation is interpreted in CEFR/CV:

In mediation, the user/learner acts as a social agent who creates bridges and helps to construct and convey meaning, sometimes within the same language, sometimes from one language to another [...] The focus is on the role of language in processes like creating the space and conditions for communicating and/or learning, collaborating to construct new meaning, encouraging others to construct or understand new meaning, and passing on new information in an appropriate form. (Council of Europe, 2020, p. 90)

Mediation, in this sense, can be perceived as the process through which new understanding, knowledge, and concepts are created. It is a cross-linguistic, cross-cultural, and cross-modal process centered around meaning construction, even within the same language and culture. When individuals take or are given the role of mediator, they assume or are granted the authority to make meanings for others (Dendrinos, 2019).

The CEFR/CV employs an action-oriented approach, emphasizing the role of language

learners/users as social agents. They are seen as active societal participants who employ languages to communicate, create, and mediate meaning, frequently in collaboration with others. The term ‘social agent’ captures both the individual’s (internal context) and the social’s (external context) nature of language learning and use. Language learning and use are social activities which take into account the communicative and interactional realities, purposes and contexts that surround real-world language use. As social agents, users/learners mobilize and combine their competences to fulfill tasks and develop their language resources the process.

The CEFR/CV stresses the close connection between mediation, plurilingualism and pluriculturalism. It states that mediation is the core of the descriptors for plurilingual or pluricultural competence. The mediation process often involves switching between languages, varieties, or registers, and is a key component of successful plurilingual and pluricultural encounters, whether they be face-to-face or otherwise. Thus, it is reductive to think about mediation without taking into account plurilingualism or pluriculturalism, and vice versa; mediation is seen as both a process (mediated) and a characteristic (mediational) of them (Piccardo, 2021). This means that plurilingual and pluricultural individuals are constantly involved in the process of mediation as they navigate through different languages and cultures. They are also seen as mediators themselves, as they actively contribute to the co-construction of meaning and understanding for others. Therefore, mediation can be perceived as a dynamic and creative process of languaging across linguistic and cultural boundaries in social practices, involving the development and co-development of meaning through social interaction and collaboration by utilizing all available tools.

Mediation, as conceptualized in the CEFR/CV, is a broad notion that covers “mediation related to communication and learning as well as social and cultural mediation” (Council of Europe, 2020, p. 36). Four types of mediation are presented (see also North & Piccardo, 2016):

Linguistic mediation: This type of mediation involves the transfer of content from one language to another or within the same language.

Cultural Mediation: Cultural mediation refers to the comprehension and communication between disparate cultures, including the translation of cultural concepts and norms.

Social Mediation: This type focuses on the role of mediator as intermediary aiding individuals or groups in social contexts to communicate effectively, bridging potential communication gaps and fostering understanding.

Pedagogical Mediation: Pedagogical mediation is applied within the sphere of language teaching and learning, assisting students in accessing knowledge, the co-construction of knowledge and the creation of conditions that enable creativity.

It is essential to note that these categories are neither rigid nor mutually exhaustive. Instead, they should be seen as interrelated aspects that might overlap and interact in complex ways.

As North and Piccardo (2016) indicate:

All boundaries between categories in our field are fuzzy distinctions not Cartesian absolutes and in any case, with regard to any CEFR categories, we are not talking about components or ‘things’ anyway, but rather aspects to bear in mind. The fact that we bring one aspect into focus in order to describe it does not imply that we believe it enjoys a separate existence in an atomistic model (p. 20).

Hence, the categories of linguistic, cultural, social, and pedagogical mediation are perspectives or lenses through which to understand the multifaceted process of mediation in language learning and use. They help to clarify the various contexts and purposes for which mediation can be necessary. In practice, the four different mediation categories are often combined. It is evident that, although the discourse in the field of language education frequently centers on linguistic mediation, the incorporation of cultural, social, and

pedagogical aspects requires a set of complex competences that surpasses linguistic expertise alone. As explained in CEFR/CV:

Language use, embracing language learning, comprises the actions performed by persons who as individuals and as social agents develop a range of competences, both general and in particular communicative language competences. They draw on the competences at their disposal in various contexts under various conditions and under various constraints to engage in language activities [...]. The monitoring of these actions by the participants leads to the reinforcement or modification of their competences (Council of Europe, 2020, p. 32; see also CEFR 2001, Section 2.1).

In essence, mediation activates a range of competences in specific situations for specific tasks, in which individuals call upon a variety of plurilingual, pluricultural and other semiotic resources for meaning construction (Council of Europe, 2001, 2018, 2020; Beacco et al., 2016; Candelier et al., 2012). Mediating concepts, communication, and texts, as well as building on pluricultural and plurilingual repertoire, are essential aspects of mediation that contribute to the development of plurilingual and pluricultural competence (Council of Europe, 2020).

In addition, a conceptual model for mediation is developed for the CEFR/CV to explain its complex nature and various dimensions, as shown in Figure 1. In this model, mediation is considered both cognitive and relational. The relational aspect refers to a process by which interpersonal relationships are established and managed to facilitate rapprochement and cooperation, while the cognitive aspect (accessing information and building knowledge) is embedded within the relational aspect since these aspects are never isolated but are always woven together in context (Coste & Cavalli, 2015). The model also highlights that the entire process of mediation is embedded in the emotional dimension, recognizing the importance of emotions in language use (see also Dewaele, 2012; Kramsch, 2009). The model illustrates different instances where mediation is involved, including mediating between different languages, mediating between different forms of media and modalities, and mediating between internal and external worlds.

In the following two sections, the linguistic and cultural dimensions of mediation will be offered.

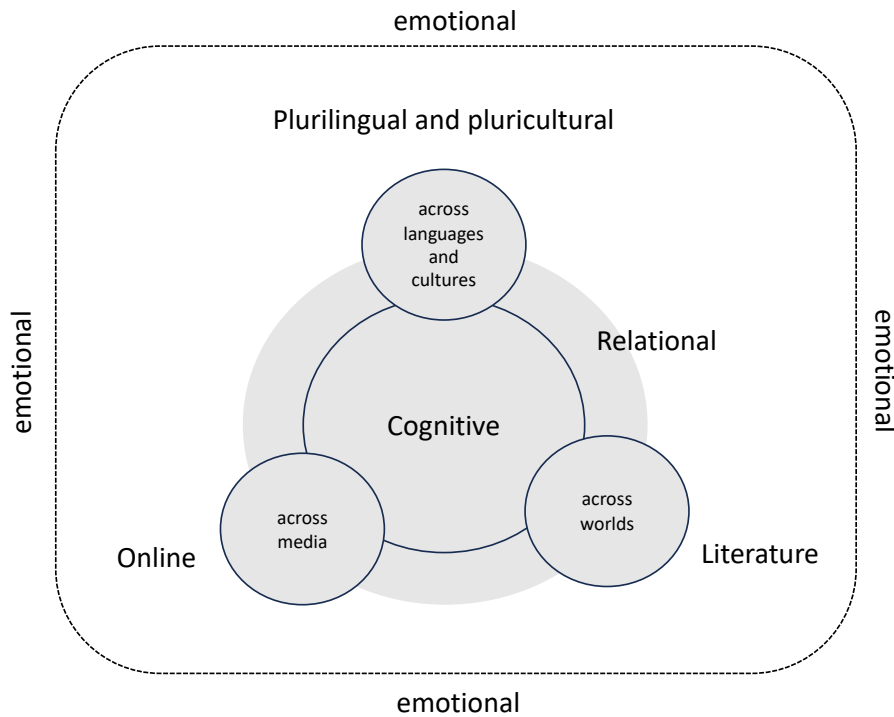


Figure 1. Mediation conceptual model, adapted from North et.al. (2022).

2.1.2.1 Linguistic mediation

Linguistic mediation has been argued to be an ambiguous term (Blini, 2009). Such ambiguity lies in the fact that the notion of mediation had been previously used in different disciplines, as discussed in section 2.1.1 of this chapter, which has led to the development of various connotations.

Applied linguistics researchers have made significant contributions to the comprehension and advancement of linguistic mediation. In work published in 1996, Cassany made an early effort to explore the notion of linguistic mediation. He defines this concept as a plurilingual professional activity (similar to translation or interpreting), in business and institutional contexts with diverse linguistic needs. However, this professionalization of the term is far

from the line adopted by authors such as De Arriba García (2003), De Arriba García and Cantero Serena (2004), Dendrinós (2006) or Trovato (2014), who understand linguistic mediation as a social and cultural practice that requires critical awareness and sensitivity, not only as a translation or interpreting activity. For example, De Arriba García (2003) highlights the difference between translation and mediation, proposing the use of the term linguistic mediation beyond the scope of professional profiles. Linguistic mediation is defined as the skill for identifying correspondences between various linguistic styles within the same language.

Aligning with this stance, Cantero Serena and De Arriba García (2004) argue that mediation aims to transmit content selectively based on the requirements and interests of the interlocutor, whereas translation entails a precise transfer of meaning from the source text. Therefore, mediation goes beyond translation since it involves different mechanisms and objectives from the latter. According to Cantero Serena and De Arriba García (2004), mediation is essentially a sub-competence of communicative competence.

According to Trovato (2014), linguistic mediation is a complex process in which a third party (a mediator) intervenes to bridge communication gaps between parties due to language differences. This process can take various forms, including intralingual and interlingual mediation, and can occur through different channels, such as oral or written communication.

Nevertheless, particular attention should be given to the scholarship of Dendrinós (2006), whose trailblazing work has had significant influence on furthering understandings of linguistic mediation. She offers a theoretical and critical analysis of the concept of mediation in the CEFR, arguing that mediation is a complex phenomenon that involves cognitive, social, cultural, and ethical aspects. It is not only a linguistic skill, but also relates to communicative and pluricultural competence. She distinguishes multiple roles of a mediator as:

a social actor who monitors the process of interaction and acts when some type of intervention is required in order to help the communicative process and sometimes to influence the outcome; a facilitator in social events during which two or more parties interacting are experiencing a communication breakdown or when there is a communication gap between them; a meaning negotiator operating as a meaning-making agent especially when s/he intervenes in situations which require reconciliation, settlement or compromise of meanings. (Dendrinos, 2006, p. 11).

Dendrinos's (2006) work is more in agreement with the expanded notion of mediation introduced in the CEFR/CV in which linguistic mediation, as the most basic form of mediation, is treated explicitly. Generally, according to the authors mentioned above, the role of linguistic mediation is to bridge gaps in communication, facilitate understanding, and convey meaning across languages, modalities, and contexts through language. Translation, interpreting, and other mediational means are exploited to bridge the linguistic and cultural gaps between interlocutors. The scope of linguistic mediation extends beyond mere language translation; it also involves the summarization of texts, the elucidation of concepts, and the clarification of information across different languages. Both the interlinguistic and the intralinguistic dimensions are accounted for regarding how texts are translated and interpreted. Linguistic mediation is not confined to the realm of foreign or second language instruction; it happens across a variety of language use contexts, including public, professional, academic, and migratory settings. All in all, linguistic mediation plays a pervasive and integral role in facilitating effective communication and mutual understanding across diverse linguistic and cultural landscapes.

The discussion on linguistic mediation is extended in section 2.2 of this chapter. Linguistic mediation inherently involves a process of cultural mediation, given that it necessitates the transition from one language and culture to another.

2.1.2.2 Cultural mediation

Scholarly discourse employs descriptors such as 'intercultural', 'transcultural' and

‘pluricultural’ to define human communication, emphasizing the bridging of cultures in interactional contexts, particularly those that are plurilingual (e.g., Fitzgerald 2002; Liddicoat & Scarino 2013; Liddicoat 2014; Meyer 1991). Indeed, within plurilingual contexts, language barriers are not the only source of potential communication problems; sociocultural considerations such as cultural differences, stereotypes and prejudices may also emerge as relevant in interaction. The relationship between linguistic mediation and cultural mediation is characterized by interdependency and dynamism as “[l]anguage is not only a major aspect of culture, but also a means of access to cultural manifestations” (Council of Europe, 2001, p. 6). A process of linguistic mediation aimed at facilitating understanding is also intrinsically a process of cultural mediation (North & Piccardo, 2016), since languages and cultures are seen as interconnected, with each influencing and shaping the other.

The development of cultural mediation has evolved in the context of foreign language teaching. Initially, culture was perceived as a domain distinct from language, often explored through comparative activities between students’ own culture and an idealized target language culture. Cultural mediation was primarily linked to conflict resolution and the management of cultural disparities, demanding an awareness of cultural differences to address cross-cultural challenges. More recently, language educators and policymakers have endeavored to integrate language and culture in language instruction, curricula, and policies. Such integration requires a departure from essentialized and reductionist views of culture, challenging the distinctions and hierarchies that had previously characterized foreign language pedagogy (Lee, 2022). For example, the dichotomy between native and non-native speakers has been scrutinized, leading to the adoption of the term “intercultural speaker” to describe language learners (Byram, 1997).

Although numerous theoretical studies have explored cultural mediation in modern language teaching (Brown, 2014; Byram, 2008; Levy & Zarate, 2003; Liddicoat, 2013; Zarate et al., 2004, among others), in practice, this aspect is inadequately addressed. Byram and Zarate (1996) were among the first to propose the concept of foreign language learners as cultural

mediators. These learners, with the resource of their sociocultural identities, act as bridges between their own cultures and those associated with the languages they are learning. They are required to navigate the interplay between their cultural beliefs, behaviors, and meanings, which are conveyed in a foreign language, and those of the people with whom they communicate.

Byram's (1997) ground-breaking work on intercultural communicative competence and mediation has had a significant influence on the field of language teaching and learning. Byram elaborated the concept of mediation as a means to resolve conflicting interpretations of phenomena, explain diverse perspectives, and help identify common ground, contributing to the evolving understanding of mediation in the field. His work has informed the development of instructional materials and resources that aim to develop learners' mediation skills. Building on Byram's work, researchers and practitioners have further developed and applied the concept of intercultural communicative competence in intercultural education, and language teaching (Buttjes & Byram 1991; Byram, 2002; Liddicoat & Scarino, 2013; Zarate et al. 2004). Byram's framework has thus provided a valuable reference point for understanding and assessing the effectiveness of intercultural mediation efforts. However, in his more recent reworking of the notion, Byram (2021) recognizes the complexity of mediation and elaborates it in three dimensions: as a form of socialization into cultures, as an intervention to resolve communication problems of others, and as a reworking of one's own meanings to achieve understanding.

The concept of cultural mediation is interpreted in a number of ways. Commonly, this term is understood as a process of problem-solving that is needed to restore understanding between participants who have experienced miscommunication due to cultural differences (Council of Europe, 2020; Gohard Radenkovic et al. 2004; Piccardo, 2020; Piccardo & North, 2020). This perspective views culture as the source of miscommunication and sees intercultural mediation as a means to address and resolve these communication problems. Mediators, in this perspective, are considered external intermediaries who can intervene to

restore communication breakdowns. Such mediators may be considered a type of interpreter or translator who enables meanings to be communicated by others (Katan 2013; Pöchhacker, 2008). Mediation is therefore conceptualized as a communicative act in which the mediator is a third party who negotiates meaning between participants as an intermediary and who re-expresses or re-languages the meanings of others. However, this perspective is criticized by several researchers as the participation frameworks in mediation can be more complex (e.g. Liddicoat, 2022; Piller, 2017). Liddicoat's (2022) emphasis is on the processes involved in mediation, such as interpretation, reflection, and reflexivity, rather than focusing on the role of a mediator as a fixed position within a communicative exchange. Consequently, anyone engaged in these processes can be considered as participating in acts of mediation, and thus, can be deemed to be a mediating party to interaction.

Intercultural mediation is often framed in terms of interpretive practices. Interpretation goes beyond finding the "correct" representation of a speaker's meaning, as multiple meanings and interpretations are potentially present and valid. As Liddicoat and Scarino (2013) articulate, intercultural mediation implies "an active engagement in diversity as a meaning-making activity" (p. 54). This perspective highlights the centrality of interpretation in the process, which requires the mediator engaging in interactions and building meaning to achieve successful communication by understanding and synthesizing perspectives from all participants.

Intercultural mediation also implies a comparison of "cultural phenomena" in order "to make the strange familiar and the familiar strange" (Alred et al., 2003, p. 19). Intercultural mediation requires developing the ability to see oneself and others through different lenses, including the outsider's perspective, to navigate zones of contact between different languages and cultures, and to develop a shared understanding of cultural products, practices, and values (Kramsch 1993; Liddicoat & Scarino 2013; Pratt, 1991; Zarate et al. 2004). It also indicates a decentering perspective that encourages acknowledgment and appreciation of cultural diversity, recognizing the small yet everyday instances of cultural hybridity and

complexity, allowing them to avoid essentializing culture, recognize the contribution of marginalized cultures, and establish a safe space for constructive dialogue (Halliday, 2020).

Furthermore, intercultural mediation is viewed as a form of socialization into cultures (Byram, 2021), meaning that learners with opportunities to engage with different cultural perspectives, understand the behaviors and norms of various cultures, and ultimately develop intercultural competence through interaction and reflection (Kramersch 1993; Liddicoat & Scarino, 2013; Zarate et al., 2004).

Building upon Vygotsky's sociocultural theory, Liddicoat (2022) further expands the understanding of intercultural mediation as a way of enacting teaching and learning, emphasizing that learning is fundamentally a process of interpretation and coming to understand (Liddicoat & Scarino, 2013). In this framework, Liddicoat (2022) argues that the role of intercultural mediator is a person who fulfills the role of the more knowledgeable other and, through processes of interaction, "brings the learner to new understandings and new knowledge" (p. 49). The mediator not only mediates between the learner and the unknown other culture, but also mediates from what is already known by the learner to the unknown other culture. In particular, in the context of language teaching and learning, there is a mediational role associated with bringing the learner into contact with the linguistic and cultural worlds of others (Buttjes & Byram, 1991; Kohler, 2015). This mediational role is essentially that of a teacher (Iglesias Casal & Ramos Méndez, 2021), who needs to build connections between the familiar and the new. However, in youth-led, non-formal educational settings, young peers are equally capable of assuming this mediational role, as is evidenced by the publications making up this thesis.

Before closing the discussion on cultural mediation, it is useful to clarify the concepts of pluriculturalism and interculturalism. The relationship between interculturalism and pluriculturalism is that they complement each other and are interconnected concepts, with both relating to the recognition and appreciation of multiple cultures. Pluriculturalism, as

clarified by Byram and Golubeva (2020), recognizes that individuals can possess multiple cultural identities and have the ability to navigate between these cultures. Interculturalism, on the other hand, recognizes the coexistence of diverse cultures and the ability to create common cultural manifestations through conversation and mutual respect (Byram & Golubeva, 2020). It means experiencing otherness and cultural diversity, analyzing those experiences, and deriving benefits from them (Beacco et al., 2016). To reduce ethnocentric attitudes and learn from interactions with the unfamiliar, interculturalism entails having open, reflective, and critical attitudes toward various forms of engagement with other cultures. Therefore, both interculturalism and pluriculturalism are useful concepts for developing learners as mediators who can engage with complexity and multiple identities (Byram et al., 2002) and enable them to facilitate communication between individuals from diverse social groups and to critically examine the beliefs and assumptions of their own cultural group (Chandelier, 2012; Beacco et al., 2016). From an interactional perspective, pluri/interculturalism might be described as situationally emerging and co-constructed, formed by combining cultural norms and models brought into the encounter by interlocutors' past experience with characteristics developed ad hoc in conversation (Kecskes, 2020).

Cultural mediation is thus a broad concept that includes multiple interpretations. Nonetheless, within CEFR/CV it is mentioned as an important element of plurilingual and pluricultural education with the aim of developing critical cultural awareness (Byram, 1997). "Facilitating pluricultural space" (Council of Europe, 2020, p. 114) is one of the descriptor scales for mediating communication. The document, however, narrows the definition of cultural mediation and the emphasis is mainly on the linguistic reworking of meaning and the resolution of communication problems. Thus, there is room for incorporating more dimensions of cultural mediation from the recent literature and for more empirical studies to elucidate the concept.

The next section will detail the multifaceted and emergent phenomenon of mediation as it unfolds in real-time interaction, providing a micro view of the communicative processes at

play.

2.2 Interactional approaches to mediation

This doctoral study incorporates various conversation analysis theories to explore mediation. These theories are instrumental in dissecting the complex and multifaceted nature of this phenomenon, offering a comprehensive lens to study how mediation is enacted and managed in real-time interactions.

In the realm of academic inquiry, scholars from both CA and interpreting studies have made seminal contributions to the understanding of – especially linguistic – mediation from an interactional perspective. This interactional approach to mediation involves a range of practices, notably interpreting and language brokering, which play a key role in facilitating plurilingual and pluricultural communication. Among these, interlinguistic mediation is most represented in interactional research. These contributions, which are unpacked in the following sections of the thesis, highlight the intricate complexities involved in real-time, situated interactions.

In the domain of language education, studies drawing on an interactional lens to investigate mediation are rare. Exceptions include Hynninen's (2011) research on mediation in English-medium university seminar courses, where she refers to mediation as the act of rephrasing a participant's turn in a discussion that was initially directed to a third party. The author also highlights that mediation can take different forms, such as clarifying or explaining another participant's answer, answering on someone's behalf, or rephrasing someone else's question from a third person. She illustrates that mediation can be a form of repair. Specifically, by rephrasing someone else's words, the mediator helps to clarify and offer alternative expressions for the same thing, this form of mediation can be seen as a way of repairing the interactional trouble that may arise in a conversation and ensuring effective communication among participants.

In CA research on second language learning, Pekarek Doehler (2009) proposes the term mediation-in-interaction, helping to conceptualizing how tools, other people, the objects of mediation, and so on, are also outcomes of interaction. Pekarek Doehler claims that “little attention has been paid to the ways social interaction and the related coordination of activities and cognitive efforts contribute to creating the task at hand, to defining the problem to be solved, and thereby to shaping the very context of learning and development” (Pekarek Doehler, 2009, p. 23).

Using this notion of mediation-in-interaction, Masats et al. (forthcoming) explore how secondary school students learn English in computer-mediated, informal educational settings, accomplish different activities relating to linguistic mediation as proposed by North and Picardo (2016) and by the CEFR/CV. Their research shows how the participant roles, tools, and so on, that are mobilized in doing mediation work are constructed in situated interaction.

In the following section we discuss some of the specific interactional studies that have contributed to shaping this thesis.

2.2.1 Interlinguistic mediation in interpreting studies

Interpreting, as a distinct field of research, has witnessed substantial development over the past few decades. Often regarded as a specialized subset of translation, interpreting primarily concentrates on the oral forms of translation within institutional contexts, such as conferences, courts, hospitals, or community settings. Real-time oral or signed translation of a spoken language into another spoken or signed language are two basic types of this activity. Linguistic mediation, by contrast, represents a more expansive concept, especially as it is framed within the CEFR/CV. While encompassing translation and interpreting, linguistic mediation also includes other activities, such as summarizing, explaining, or even employing gestures and visual aids to facilitate problem-solving and convey meaning. Therefore,

interpreting can be viewed as a specific form of linguistic mediation – typically interlinguistic mediation.

Historically, research on translation and interpreting has been predominantly directed towards professional practices. The proposal of viewing interpreting as a form of mediation was initially put forth by Knapp-Potthoff and Knapp (1987) in the late 1980s, and this has also been so in more recent research on community or public service interpreting (Davidson, 2000; Wadensjö, 1998, among others). Non-professional interpreting, also referred to as informal, lay, or ad hoc interpreting, also denotes the act of translating or mediating between languages in everyday scenarios. This type of linguistic mediating activity is often performed by lay bilingual speakers who assume the role of interpreters to bridge communication gaps between individuals who do not share a common language (for example in language brokering, see section 2.2.2). Non-professional interpreting is not confined to institutional settings where professional interpreters are typically employed. Rather, it can occur in various contexts and can be understood as a sociocultural phenomenon that reflects the advent of novel modes of public participation, transformations in media and communication platforms, and the voluntary or involuntary resettlement of populations. Family members, friends, or other community members who are bilinguals or plurilinguals can also take on this role to interpret in specific situations. One can differentiate the professional and non-professional interpreting by considering factors such as professional training and remuneration for the activity (Kolehmainen et al., 2015).

Interpreting studies have considered interpreting as linguistic, communicative, and social interaction (Gavioli & Wadensjö, 2023). This research domain explores not only the speech production of participants but also their utilization of other communicative resources, such as gestures, body orientation, and gaze direction. Emphasizing the role of interpreters in facilitating the organization of participants' turns in conversation and the negotiation of meaning in multi-party, bilingual, and mediated encounters, researchers typically adopt a qualitative, data-driven design, employing discourse analysis, and particularly CA, as a

common methodology, though approaches vary. Indeed, CA has significantly informed research in community and public service interpreting, illuminating the intricate social interaction involved in interpreting. It provides a valuable methodology for studying interpreter-mediated interactions by focusing on the actual practices and dynamics of communication across diverse settings and contexts. Through the analysis of authentic encounters, CA has revealed that even subtle interactional cues, such as pauses, gestures, or silence, play a vital role in coordinating interpreter-mediated communication.

One of the pioneering studies using CA in interpreting studies was Wadensjö's (1998) seminal work, conceptualizing the role of the interpreter not merely as a neutral conduit for linguistic transfer but as an active participant coordinating the communication process. Such active participation, referred to as the mediation work of an interpreter, may include co-constructing conversational meaning, managing interaction, navigating cultural differences, balancing roles, and problem-solving. Specifically, in order to facilitate mutual understanding, the interpreter may reduce or expand the utterances of other participants in their renditions, or generate additional talk (or non-renditions), thus performing mediation work (Baraldi & Gavioli, 2012). As Davidson (2002) argues, interlocutors work together to achieve common goals by constructing a reciprocally held common store of information, known as the conversational "common ground". To do so, the interpreter must be viewed as one of the participants in conversation rather than a mere instrument for it. Wadensjö's (1998) ideas have inspired extensive research on the interactional dynamics of interpreting, the role of the interpreter, and the application of CA in interpreting studies (Mikkelsen & Jourdenais, 2015).

Empirical investigations following Wadensjö have also highlighted the discrepancy between ideals of interpreter neutrality or invisibility and the realities of interpreting work (Angermeyer, 2007). Furthermore, a significant field of research focuses on the arrangement of mediatory constellations in interpreting, analyzing the dyadic exchanges that occur between the interpreter and each participant individually, as well as the ways in which

interpreters adjust to the needs of particular recipients and institutional goals (see, for instance, Baraldi, 2012; Bolden, 2000; Gavioli, 2012; Raymond, 2014). For example, Baraldi (2012) examines dialogic mediation within healthcare interactions that include Arabic-speaking patients in Italian healthcare settings. The findings indicate that the responsibility for dialogic mediation doesn't rest solely with the mediator. Instead, the mediator has the ability to foster equitable participation, show an understanding of the other participants' agency, and enhance their ability to articulate their experiences, thoughts, and emotions. The concept of mediation is thus understood as "a range of actions able to change interactional patterns by managing the ways in which the parties address each other" (Heritage & Clayman, 2010, cited in Baraldi, 2012, p. 66).

Other research has shown how interpreters can provide minimal responses in conversation as feedback and contribute to the coordination of participation in dialogue interpreting (Gavioli, 2012; Vranjes et al., 2018). Interpreters use minimal responses such as "mhm" or acknowledgment tokens like "yes" and "no" to confirm the successful conclusion of a translation sequence and to project the opening of a new sequence. These minimal responses also serve as cues to signal a forthcoming transition to translation in doctor-patient interactions and to accomplish coordination in doctor-patient-interpreter interactions. They function as feedback for the various participants in the conversation, confirming understanding and facilitating the smooth flow of communication.

Studies have also started to investigate and analyze the multimodal aspects of interpreter-mediated interactions (e.g. Mason, 2012; Merlino, 2012, 2014; Wadensjö, 2001). These studies examine the impact of interpretation on the ability to fully engage in institutional interactions, particularly how both verbal and non-verbal cues contribute to talk-in-interaction. For example, Mason (2012) focuses on the role of gaze direction in immigration hearings. The author explores how gaze shifts displayed by interviewing officials, interpreters, and interviewees influence patterns of participation and communicate the interpreter's affiliation or disengagement. This research suggests that gaze not only has a

monitoring function, signaling attention and managing the distribution of turns of talk, but also contributes to the overall dynamics of the interaction.

The practice of interpreting is thus increasingly viewed as a multifaceted activity that is embedded in situated activity and it is not just a linguistic practice but also involves other semiotic resources such as gestures, gaze, and body movements (Merlino & Mondada, 2013). Furthermore, interpreting is not merely about transferring meaning from one language to another but also involves the production of meaning in the target language. The identity of the translator is not fixed but rather emerges from the interactional work they perform, shaped by their use of different semiotic resources (Merlini, 2014). Indeed, the interpreter's role in achieving successful communication relies on their unique efforts at "re-conciliation" and the ability to create a "common communicative environment" (Merlini, 2003).

In the following section, I navigate from the domain of professional interpreting to the more informal, yet equally vital, realm of language brokering.

2.2.2 Language brokering and brokering talk

Language brokering refers to a specific informal and situational mediation activity, which, in a broad sense, refers to a form of linguistic assistance that allows for communication and interaction in multilingual settings. The term was first used in McQuillan and Tse's (1995) study to portray a practice where adolescents translated between English and their heritage language to assist their non-English-speaking parents. The phenomenon is now examined in various contexts, including children serving as language brokers for their parents or peers, and adults brokering in diverse settings. Due to this wide array of activities and contexts, the term "brokering" may seem ambiguous, particularly when attempting to discern its specific definition and implications within plurilingual interactions. The intertwining of translation with other forms of brokering adds to this complexity. This ambiguity may also be attributed to the relatively recent acknowledgment of non-professional interpreting and translation as

an interdisciplinary field of study (Antonini et al., 2017; Pérez-González & Susam-Saraeva, 2012).

The most studied, and also the most well-known form of language brokering is interpreting conducted by children of immigrant families for their parents or peers for the purpose of “facilitating communication between two linguistically and culturally different parties” (Tse, 1996, p. 458). This seemingly natural activity serves as a way for immigrant families to bridge language gaps and navigate various social, school, and governmental systems. Language brokering may include a wide range of translation needs and has been shown to assist immigrants in becoming competent in the host language while maintaining their bicultural identity (see Antonini et al., 2017 and Judy et al., 2019, for overviews). Research on language brokering draws from diverse fields, such as psychology, education, interpreting studies and linguistics.

The primary focus of language brokering studies is to understand the various aspects and outcomes associated with the practice, including examining the background, processes, and consequences of language brokering, as well as the characteristics and experiences of the brokers themselves. The research also investigates family, academic, and psychological outcomes. Language brokering research has been conducted from various perspectives, using different conceptual frameworks and methodological traditions. While this broad scope is positive, it has not yet come together sufficiently to provide a comprehensive interdisciplinary comprehension. There is a need for interdisciplinary collaboration and a coherent effort to build a full knowledge of the language brokering experience (Orellana, 2017).

While the common methodologies employed in language brokering research predominantly rely on subjective semi-structured interviews, surveys, and retrospective reports, the field is increasingly recognizing the need for empirical examination of the interactional dimensions of language brokering activities. For example, although a study by Orellana et al. (2003)

indicates that children most frequently serve as language brokers within their homes, empirical research focusing on these interactions remains scant. While there are relatively few CA studies on language brokering, they primarily concentrate on adult interactions, analyzing various practices involved in brokering. An exception is Llompart's (2016) exploration of the interactive dimensions of activities where daughters of immigrant origin teach Spanish to their mothers. This work emphasizes the role of immigrant children and youth as mediators and language brokers within their families, suggesting that mediators' co-construction of discourse and encouragement of mothers' participation create learning opportunities and support *reverse* intergenerational language transmission.

Existing CA studies provide the contextualized analysis of interactional practices and the situated nature of brokering in specific settings such as homestays (Greer, 2015), family environments (Bolden, 2012; Llompart, 2016, 2017), workplaces (Skårup, 2004; Traverso, 2012), hair salons (Greer & Ogawa, 2021), medical encounters (Jansson & Wadensjö, 2016), or ordinary bilingual interactions in different settings (Harjunpää, 2021). These studies reveal that the most fundamental mediating strategy is to provide translations for others who do not understand, thereby establishing shared comprehension between parties. Furthermore, CA research in language brokering has broadened its scope to include not only interpretation and translation but also other practices that may not strictly fall under these categories.

Successful mediation or brokering can be achieved in several ways. For instance, Bolden (2012) finds that the role of the language broker can be voluntary, with the individual self-selecting to provide assistance. Specifically, speakers can use their linguistic expertise to respond on behalf of another person. Alternatively, they may be enlisted into the role by one of the speakers initiating repair or seeking clarification from them. In such cases, the participant experiencing difficulties in understanding may directly address the repair initiation to the language broker, signaling their need for assistance. The language broker then steps in to bridge the linguistic and cultural gap by offering explanations or translations to facilitate comprehension.

Greer (2015) analyzes recorded dinnertime conversations between a Japanese learner and an American host family, illustrating that word search sequences are common interactional locus where brokering becomes relevant. In such sequences, the trouble source is located in an element of the talk that is yet to be produced, and the current speaker (word searcher) has the primary responsibility for initiating the repair. The broker should simplify problematic talk in a way that makes it more understandable for the novice speaker. This can be achieved by using shorter and more manageable turn segments, monitoring the comprehension of the novice, and avoiding complicated formulations.

Both Bolden's (2012) and Greer's (2015) studies highlight the significance of utilizing epistemic features in achieving successful brokering. The broker can demonstrate their expertise by articulating their knowledge or experience relevant to the trouble at hand. This can involve providing accurate information, offering clarifications, or sharing insights. By doing so, the broker can not only establish themselves as a reliable source of assistance but also, in situations where multiple participants could potentially provide an answer, assert their epistemic right to respond. For example, they can explicitly claim expertise or suggest that they possess the required knowledge to address the trouble.

In addition, findings from the above two studies indicate that through monitoring – the act of actively paying attention to one's own speech or the speech of others to identify and address potential problems or misunderstandings in communication – participants demonstrate their orientation to differences in linguistic expertise and take responsibility for resolving understanding difficulties. Monitoring is an essential aspect of the interactional construction of language competence and contributes to accomplishing intersubjectivity; by monitoring for potential understanding problems, participants can take proactive measures to address them and ensure effective communication. Such monitoring requires the broker to recognize not only the verbal, but also the non-verbal signals that indicate the engagement or disengagement of the non-understanding party. These non-verbal cues such as gaze and

bodily conduct help participants negotiate the local relevance of language choices and identify moments when needing linguistic assistance, ensuring that all participants have opportunities for participation in the conversation (Harjunpää, 2021).

Successful brokering may also involve an interactive and extended form of co-telling of stories, including the use of onomatopoeic expressions and iconic gestures (Greer & Ogawa, 2021). This approach can assist both the primary speaker and the intended recipient in understanding and conveying specific aspects of a story. The language broker can also assist in addressing the content of a resident's complaints in caregiver settings by providing explanations to a non-understanding colleague, enabling an effective response to the concerns raised (Jansson & Wadensjö, 2016).

Researchers in the field of language brokering have also examined how brokering practices – including translation, explanation, language choice, story co-telling, and language transmission – influence the ways participants engage with each other in plurilingual interactions (Greer & Ogawa, 2021; Harjunpää, 2021; Llompart, 2016, 2017; Skårup, 2004). These findings suggest that the methods employed by language brokers in mediating interactions have a substantial impact on the mediated party's participation and can create spaces for learning and interaction (Llompart, 2016, 2017). Notably, Skårup (2004) has shown how brokers can switch languages to implicate non-native speakers and involve them in the conversation, enabling them to understand and actively participate. The author demonstrates the inclusive nature of bilingual brokering, aiming to re-engage temporarily excluded participants by utilizing a language that benefits the otherwise excluded party. This research explores different engagement strategies in conversation, such as summon-answer sequences, naming the next speaker, physical proximity, and bilingual brokering as an opening move.

Drawing on multimodal CA, Harjunpää (2021) discusses how language brokering turns convey the broker's analysis of the recipient's participation status and determine their further

involvement in the conversation. The author finds that gaze and bodily conduct, such as turning towards a speaker or extended gaze, or withdrawal from a conversation or engagement with material objects, can indicate a participant's disengagement and invite brokering.

Greer and Ogawa (2021) further contribute to this understanding by examining the role of peripheral participants in triadic plurilingual storytelling involving brokers. The study discusses how storytellers treat recipients differently, exploring how participants are selected and addressed, either directly or tacitly, through various means such as address terms, gaze selection, and shifts in bodily orientation. The study also emphasizes the importance of the peripheral participant in maintaining intersubjectivity, particularly when the primary speaker is focused on other tasks. When brokers become involved in the conversation and momentarily alter the participation framework, relevant identity categories and epistemic hierarchies are invoked (Greer, 2015).

2.2.3 Summary of contributions to the study of mediation in interaction

In summary, the concepts of language brokering, translation and interpreting, linguistic and cultural mediation are interconnected yet distinct, each serving as a unique lens through which to examine the complexities of cross-linguistic and cross-cultural communication. Language brokering often occurs in informal settings and is frequently carried out by bilingual children within their own communities or families. This practice also includes other forms of brokering between adults. Translation and interpreting, on the other hand, whether more formalized practices or ad hoc ones, typically center around the transfer of information from one language to another. Mediation, as conceptualized in CEFR/CV, is broader still, including not only cross-linguistic mediation but also cultural, pedagogical, and social mediation. While all three lenses include reference to facilitating communication and understanding across linguistic and cultural barriers, they differ in their scope, the formality of the practices accounted for, and the resources, skills, competencies, knowledge, dispositions, and so on, they require.

Studies taking a CA approach to language brokering provide a detailed, interaction-focused, participant-oriented, and micro-level understanding of the phenomenon. While studies focusing on multimodal construction of brokering practice are rare, further research could delve deeper into the use of other multimodal cues, such as facial expressions and gestures, in language brokering interactions. This perspective could complement and enrich the insights from other disciplines such as educational ethnography, psychology, psycholinguistics, and sociolinguistics, which may offer a broader, more context-focused, and macro-level understanding of language brokering.

The difference in focus and methodology between CA and other disciplines leads to distinct types of findings and insights. For instance, a CA study might provide detailed insights into specific interactional practices used by language brokers, including turn-taking management, repair strategies, and non-verbal cues like gaze and bodily conduct. The emic perspective taken by CA can provide insights into how language brokers and the individuals they are brokering for understand and make sense of their own actions and those of others. On the other hand, sociological or psychological studies might delve into the broader social and cultural contexts of language brokering, examining family dynamics, language development, cultural identity, or academic achievement.

The phenomenon of language brokering has been extensively studied in various domains including child development, family dynamics, sociological processes, linguistic and cognitive development, learning, and education. This diverse discipline has utilized a range of conceptual frameworks and methodological approaches. As the area matures, there is an increasing need to consolidate research on this complex, diverse, social, cultural, cognitive, and linguistic phenomenon. As Orellana (2017) argues:

Perhaps it is time to begin differentiating these fields of study more, rather than to lump them all under the broad umbrella of ‘language brokering research’. Perhaps such an umbrella is meaningless, given the breadth and variability of the studies. (p. 75)

In the following section of this chapter the main theoretical constructs used in the analytical chapters are introduced.

2.4 Key theoretical constructs used in this thesis

Having established the overarching concept of mediation, this section will introduce the specific theoretical constructs that underpin the comprehensive understanding of mediation activities. These constructs serve a crucial role in analyzing the empirical data from the four publications (chapters 4-7) and enhance the understanding of mediation's multifaceted and complex nature in plurilingual, pluricultural, and digitally-enhanced educational contexts. Due to the data-driven nature of this study, the conceptual framework has been constructed to account for what has been observed and analyzed in the data throughout the course of the research. These theories enable a holistic analysis that accounts for both the micro-level details of interaction, as scrutinized in CA, and the broader sociocultural and ethical considerations that are vital in mediation. They are introduced here in the rough order in which they are used in the analytical chapters.

2.4.1 Participation framework

The notion of participation framework is fundamental to understanding roles and degrees of involvement in interactions and is used in the publications in chapters 4 and 6, with chapter 4 providing a more detailed theoretical introduction. It is relevant to CA, as CA focuses on how participants in a conversation manage and organize their turns and how their interactional roles are constructed within the conversation. In linguistic mediation activities, the participation framework is critical for analyzing how individuals engage in mediation, especially in understanding the dynamics of interpreter-mediated interactions, where roles and responsibilities are constantly constructed and redefined.

Erving Goffman's (1981) seminal work, *Forms of Talk*, established a foundational

understanding of participation in human interaction. He introduced the concept of the participation framework, a perspective that extends beyond the mere roles of speaker and listener to recognize various roles and degrees of participation in an interaction. Generally, the participation framework includes multiple roles that individuals assume in relation to the unfolding discourse, extending from the primary speaker to the main addressees, and also including individuals who serve as more peripheral participants. Specifically, Goffman identifies five different roles: the animator (the individual physically producing the speech), the author (the creator of the content being vocalized), the principal (the individual whose positions are being represented), the addressee of talk, bystanders, and eavesdroppers.

Goffman further distinguishes between two main types of participants: ratified and unratified. The former refers to those openly recognized as part of the interaction, while the latter, including bystanders and eavesdroppers are not. He conceptualized participation status as a manifestation of the relationship between an individual, their linguistic contributions, and the broader context of a social activity. This relationship, he argued, informs an individual's role and interaction within a given social setting. Subsequent studies applying Goffman's theory have explored how participation roles can be split, distributed, and negotiated moment by moment.

Charles and Marjorie Goodwin (2004) expanded upon Goffman's original concept, considering the dynamic and evolving process contingent on the individuals and the context of the interaction. They argued that participation extends beyond static roles within a conversation to encompass the various semiotic resources individuals employ to shape interactions. According to the Goodwins, participation frameworks are a situated, multiparty accomplishment, where spoken language and embodied actions, such as gesture, orientation, and posture, provide significant resources in organizing participation (Goodwin, 2000; Goodwin, 2007; Goodwin & Goodwin, 2004). They assert:

Speakers and hearers are joined together in a common course of action, one that

encompasses not only linguistic structure in the stream of speech but also prosody, their visible bodies in a range of different ways, and on occasion structure in the environment. (Goodwin & Goodwin, 2004, p. 227)

This statement emphasizes the complex interplay of talk, gaze, gestures, and environmental context in the shared, situated activity of communication. Particularly, the Goodwins grant the hearer the capacity to form expectations about the unfolding events of the interaction and an active role as participants. In essence, all participants work collaboratively to organize their participation in interaction (Goodwin & Goodwin, 1986; Goodwin & Goodwin, 2004). Recipients employ a diverse array of embodied resources, such as gaze, laughter, facial expressions, or brief vocalizations, to signify both their attentiveness to the speaker's discourse and their stance toward the content being communicated. Thus, these authors present a more situated and context-sensitive understanding of participation, contributing to the investigation of "how multiple parties build action together while both attending to, and helping to construct, relevant action and context" (Goodwin & Goodwin, 2004, p. 240). Besides, their approach foregrounds the interplay between the semiotic resources provided by language, tools, and other artefacts.

The concept of the participation framework finds particular relevance in the context of mediated encounters. Cecilia Wadensjö's (1995) seminal analysis on interpreting investigates the dynamic roles interpreters assume as bilingual participants, alternating between speaker and listener in both languages. This shifting positionality, she posits, not only influences the conversation's dynamics but also adds complexity to the participation framework, impacting the distribution of responsibility within the interaction. Wadensjö introduces the concept of "reception format" in interpreting, categorizing three main types: the reporter, who reproduces the utterance verbatim in another language; the recapitulator, who summarizes the utterance; and the responder, who provides an appropriate continuation. These roles, each with different levels of responsibility and participation, enrich the participation framework.

In interlinguistic mediation or interpreting encounters, the participation framework is collaboratively constructed through the interaction of all individuals involved, including the interpreter. This role is not static but is continually shaped by the participants' actions, who may assume various roles. Merlini (2003) further explains that the reception format is intertwined with the speaker's alignment to the interpreter and the interpreter's response as the subsequent speaker. Analyzing how the interpreter addresses the speaker, whether directly or indirectly, and the use of direct or indirect speech in interpreting the speaker's utterances, offers insights into the dynamics of power, influence, and communication management in community interpreting settings.

Linguistic mediation activities transcend mere third-party translation between two individuals who lack mutual understanding. Rather, they constitute a complex, fully integrated component of ongoing interaction, with the participation framework being shaped by all present individuals. Utilizing the participation framework, researchers can scrutinize the roles and contributions of different participants in the communication process, enhancing understanding of the interactive dynamics of language brokering within multilingual and multicultural contexts.

The fluid and dynamic nature of the participation framework in interlinguistic mediation practice is shaped by the various roles that participants may assume during the interaction. Studies such as Llompart's (2016, 2017) highlight how language mediation, through co-constructing discourse and encouraging participation, benefits not only language learning but also family support and societal integration. Similarly, Hlavac (2014) finds the broker's position as a principal becomes uncertain and imprecise due to the conflicting demands of relaying someone else's words and the expectations of the family member who interacts with him as an equal speaker. Harjunpää's (2021) work further delves into the complexities of participation in language brokering, emphasizing the unequal and variable involvement of interactional participants as either ratified (main addressed recipient and potential non-addressed recipients) or unratified (bystanders, overhearers, and eavesdroppers). Language

brokering practice, as she argues, plays a fundamental role in negotiating participants' locally relevant participation.

While human-mediated interactions have been extensively studied, research focusing on inanimate participants' mediating roles remains scarce, despite the prevalence of technology-mediated interactions in our contemporary life. A notable exception that aligns closely with the focus of this doctoral project is Ikizoglu's (2019) study, which examines a plurilingual family's use of a mobile phone-based voice translation application. This research reveals how the app's role, ranging from an object to a participant, is negotiated and distributed among the family members, thereby contributing to our understanding of interactions facilitated by technology and the role of non-human entities in shaping social interaction.

2.4.2 Digitally or technology-mediated communication

In our increasingly digitized world, affordances provided by technological tools, digital platforms, and artificial intelligence chatbots are having a transformative impact on human actions and participation in interaction. Technology has significantly influenced the learning process by introducing novel methods of collaboration, engagement, and experiences (Alfadil et al., 2020) and can support communication across languages and cultures. As Aakhus and Jackson (2004) point out, technologies that facilitate interaction imply certain beliefs about how interaction occurs, which form part of their design.

Youth, or adolescents, as prolific users of technology, take part in diverse forms of communication and learning using digital skills; they use cell phones for communication outside of the school setting and smartphones, laptops, and tablets in the classroom for learning purposes. Technological devices play a key role in shifting educational systems even though they are considered "pedagogically neutral" (Cope & Kalantzis, 2017). Different researchers argue that technology can be used to enhance learning. For example, Noroozi et al. (2012) state that learners with greater proficiency in utilizing technological

devices and applications such as smartphones, YouTube, and social media, are able to engage in critical thinking, develop deeper learning styles, and gain access to a greater variety of alternative perspectives. Research on Virtual Exchange (VE) in language learning suggests that students with high technological skills can ensure the meaningful use of the target language (O'Dowd, 2018). Positive gains have been observed in functional, sociolinguistic, grammatical, discourse, strategic communicative competences, and intercultural competences as a result of VE language teaching practice (O'Dowd & Dooly, 2020). Dooly and Sandler's (2013) study finds that student-teachers with high technological skills are better able to integrate technology into their teaching practices. They have the ability to align their teaching goals, instructional approach, and educational program with a comprehensive use of technology. This integration allows them to create innovative and effective learning experiences for their students. Indeed, students with high technological skills can promote learning autonomy and can take advantage of these practices and become more independent in their learning (Dooly & Vinagre, 2022; Little, 2001; Zhan et al., 2021). The deployment of mobile digital devices, such as iPads and smartphones, has the potential to enhance students' learning of abstract content knowledge, and can make students' learning experience more meaningful, motivating, and connected to their interests (Tai, 2023a). On the other hand, technologies can also pose challenges such as exposure to cyberbullying, misinformation, screen addiction, distractions and misuse in the classroom, and the pressure of online self-presentation (Dooly, 2017). Thus, as argued by Clark et al. (2009), it is essential "to understand a great deal more about what it is young people do with their technologies" (p. 56). Such an idea implies a need to go beyond just acknowledging the existence of technology in the lives of young people and to investigate in depth their actual interactions and activities with technology.

In language education field, computers as well as other technological tools can create e-learning ecologies that mediate or complement the relationships between learners and teachers, such as delivering and evaluating teaching content, offering spaces for student activities, and mediating peer-to-peer interactions (Cope & Kalantzis, 2017). However, they

can also serve other functions. Researchers using a CA perspective have discovered that technical instruments, including digital recorders, may actively participate in classroom interactions (Nussbaum & Unamuno, 2001; Nussbaum, 2006). Related, Google Translator can function as a participant in face-to-face interactions. İkizoğlu's (2019) study demonstrated that voice-based mobile phone translation applications can function as a participant in interaction taking on roles such as animator and principal (Goffman, 1981). Researchers have also found that Google Translate is an efficient tool for quick and easy learning (Raza & Nor, 2018) and can potentially make teaching practice more exploratory and critical (Groves & Mundt, 2015).

Researchers have investigated youth's multimodal and multimedia engagements through digital storytelling in out-of-school learning spaces (e.g. Hawkins, 2014, 2018; Hull et al., 2010; Li & Hawkins, 2020). Digital storytelling, as defined by Halverson (2010), refers to the use of multimedia elements, such as text, audio, images, videos, and music, to design and share narratives. It provides a platform for individuals, particularly youth, to represent who they are, explore their identities, and communicate their ideas and perspectives. According to Li and Hawkins' (2020) recent study in out-of-school programs, cultural film creation and online transnational communication broaden plurilingual youth's figured worlds and modulate social (im)mobilities. Through digital storytelling, individuals become active participants, not just consumers, in the creation and sharing of knowledge and stories. In addition, using cameras to produce stories requires youth to gather together in meetings and discuss the themes and topics they want to represent and communicate, and make design decisions on shooting angles, specific locations for videography, and other representational modes used in the video. Youth are able to take an active role in deciding what stories to tell and how to represent themselves and their communities. In doing so, collaborative digital storytelling activities provide them with a powerful means of self-expression, skill development, cultural exchange, and personal growth (Li, 2020). They offers them a platform to share their voices, perspectives, and experiences with a global audience, fostering inclusive design spaces and promoting transcultural understanding (Hawkins,

2020).

Although the affordances of digitally-mediated interaction for learning are not the main focus of this thesis, in the publications in chapters 4 and 7 the youth's use of technology is discussed. Furthermore, the thesis explores how participants communicate and interact with each other multimodally, using various modes and media of communication, including language, bodies, images, and video. Multimodality moves beyond a monomodal focus and recognizes the wide range of multimodal interactions that exist in contemporary communication. Indeed, as Kress and van Leeuwen (2001) state: "there is no monomodal culture" (p. 4). Multimodality emphasizes the importance of recognizing and observing these different modes that individuals use to fully understand their communication. It also acknowledges that communication in the 21st century is often digitally or electronically mediated, happening across cultural and technological landscapes.

Multimodality, according to Murray (2013), is a theory of communication and social semiotics that explores the use and relationships between various semiotic systems, such as textual, aural, linguistic, spatial, and visual resources, to create messages and meaning. It considers the complexity and interplay of different modes, highlighting the entanglements and relationships between them that shape communication and meaning in everyday interactions (Kress, 2010). Transmodalities, a related concept, refers to the simultaneous co-presence and co-reliance of language and other semiotic resources in meaning-making, challenges the named categories of modes and views semiotic resources as embedded and given meaning within specific assemblages, continuously shifting and re-shaping within the contexts of time, space, and mobility (Hawkins, 2018, 2021). It provides a conceptual and analytical approach to understanding the semiotic particularities and complexities of transnational, digital, and intercultural communication. Through transmodalities, a deeper understanding of language, literacy, communication, and meaning-making processes can be achieved. Although this thesis (particularly Publication 4) mainly analyzes local interaction within the site, our findings also illustrate how, through cultural mediation, transmodal

communication can happen.

2.4.3 Repair in conversation analysis

An adept use of repair mechanisms is essential for successful mediation, as it ensures that the flow of communication is maintained, and mutual understanding is achieved. The publications in Chapters 5 and 6 use this theoretical construct to frame the investigation of linguistic mediation.

The concept of repair, as described in the seminal work of Schegloff et al. (1977), is central to the field of conversation analysis, as it underscores the interactive and collaborative nature of conversation, where participants jointly contribute to the maintenance of mutual understanding (i.e. intersubjectivity) and the smooth progression of the interaction (i.e. progressivity). Repair refers to the process of addressing problems in speaking, hearing, or understanding that arise during interaction. Repair is treated by participants as a *priority activity* and takes precedence over the rules for turn-taking that usually motivate fast transitions. That is, it disrupts the preference for progressivity and can halt the progress of the conversation to address the problem at hand (Clift, 2016). Specifically, the initiation of repair by a speaker or recipient can momentarily suspend the progressivity, which is restored by the repair resolution.

Seedhouse (2004) describes repair as “the treatment of trouble occurring in interactive language use” (p. 143). The term repair thus covers all communicative breakdowns in conversation; it is “neither contingent upon error nor limited to replacement” (Schegloff et al., 2018, p. 95). Schegloff et al. (1997, p. 381) consider repair as “the self-righting mechanism for the organization of language use in social integration”, meaning that there is an observed tendency for speakers to repair their own conversational trouble before others do. Repair can be broadly categorized based on who initiates the repair and who completes it: self-initiated self-repair (the speaker of a trouble source repairs); other-initiated self-repair

(another participant prompts repair by the speaker of a trouble source); self-initiated other-repair (the speaker of problem talk prompts another participant to repair); other-initiated other-repair (another participant repairs the trouble turn speaker's talk). Indications of trouble that may necessitate repair include pauses, silences, sound stretches, cut-offs, and phrases such as "you know" and "I mean" (Markee, 2005; Kurhila, 2006; Schegloff et al., 1977). In addition, based on the temporal orientation of conversation, repair can be categorized into two types: forward-oriented repair and backward-oriented repair (Greer, 2013; Schegloff, 1979). Backward-oriented repair addresses problems that have already occurred in the conversation. It involves revisiting and rectifying problems in the previous talk. Forward-oriented repair refers to addressing problems in anticipate talk that has not yet been produced.

Existing CA studies have investigated repair among participants with asymmetrical linguistic competence, particularly in interactions between expert and non-expert language learners (e.g., Brouwer, 2003; Egbert, 2004; Hosoda, 2006; Moore, 2016). Some of this research has focused on the organization and mechanics of repair in language classrooms (e.g., Batlle & Suárez, 2021, McHoul, 1990; Liebscher & Dailey-O'Cain, 2003; Seedhouse, 2004), which investigates the process of correcting errors or misunderstandings in student language production, done by both the teacher and the students themselves. Common aspects of repair in language classrooms may include the teacher responding to learners' ideas and meanings, conducting embedded repair on linguistic incorrectness in learners' utterances, and upgrading and expanding learners' utterances on a linguistic level to provide correct models of language (Seedhouse, 2004). In these studies, word searches and grammar searches are identified as common occurrences belonging to repair organizations (Schegloff et al., 1977). Word search or grammar search in CA refers to the process where a speaker displays trouble in retrieving a particular word, phrase or grammatical structure, interrupting the progression of their turn-in-progress toward completion. The activity of searching for word, phrase or grammatical structures is considered a social activity, in which other participants in the conversation may actively participate.

In recent years, a growing number of CA studies have examined how talk and multimodality interact to accomplish social interactions in diverse contexts, including institutional settings (e.g. Mondada, 2007), everyday situations (e.g. Goodwin, 2007) and educational environments (e.g. Olsher, 2004; Markee & Kunitz, 2013). In analyzing repair in multimodal interaction, researchers have focused on understanding how participants use visual, gestural cues and manipulation of objects to trigger and resolve repair (e.g. Greer 2016; Goodwin & Goodwin, 1986; Jokipohja, 2023; Hauser, 2014; Hayashi et al., 2013; Moore, 2016). Visual aspects of interaction, such as facial expressions, gaze direction, gestures, and body movements, play a crucial role in repairing communication breakdowns. For instance, embodied initiation of repair, such as looking away and then bringing gaze to another participant, can indicate the orientation to invite a co-participant to provide a candidate repair (Goodwin & Goodwin, 1986). Moore (2016) shows how code-switching, alongside embodied (e.g., gesture) and other multimodal (e.g., computer) resources, are mobilized in doing repair in everyday interactions. Greer (2016) and Hauser (2014) show how participants in repair sequences employ objects such as electronic dictionaries or smartphones. Their research findings suggest that the participants can effectively utilize these digital tools for interactional repair, whether it be searching for word meanings, delaying their turn to include the searched word, or using images to clarify unclear terms. In terms of resolving repair, Jokipohja (2023) found that facial expressions like a head lift followed by a nod or a smile, as well as prosodic features like higher pitch and rise-fall intonation contour, can also indicate understanding. Demonstrations of understanding can overlap with the interlocutor's speech but do not interrupt the ongoing turn. Additionally, participants may join the demonstration by using similar gestures.

As discussed in section 2.2, research that explicitly use the idea of repair to study mediation/brokering activities are rare, with the exception to Bolden's (2012) and Greer's (2015) contributions. To the best of my knowledge, there have been few studies that investigate how mediation is constructed plurilingually and multimodally in repair

sequences. Hence, there is a need to follow this line investigating authentic mediation cases to provide a more in-depth account of this phenomenon.

2.4.4 Cosmopolitanism

Cosmopolitanism theory is used in the publication in Chapter 7 to deepen the understanding of cultural mediation in a digital storytelling context. It provides a lens to explore how young people develop and enact cosmopolitan dispositions and skills through their engagement in intercultural communication, and it was one of the aims of the Global StoyBridges project (Hawkins, 2014). This perspective can deepen the understanding of how mediation goes beyond linguistic transfer to involve cultural understanding and ethical considerations, aspects that are also important in exploring the sociocultural dimensions of interactions.

Cosmopolitanism, a term derived from the Greek words “kosmos” (world) and “polis” (city), refers to a belief or worldview that emphasizes the importance of global interconnectedness and the idea that all individuals are part of a single human community. This perspective advocates for universal respect and care for all people and the environment, irrespective of their nationality, race, religion, or culture (Kleingeld, 2016).

In recent educational scholarship, cosmopolitanism has gained prominence, resonating with educators who are responsible for fostering openness, empathy, and dialogue among individuals from different linguistic, cultural, and communicative backgrounds (e.g., Appiah, 2006; De Costa, 2014; Delanty, 2006; Hansen, 2010; Hawkins, 2014, 2018; Hull & Stornaiuolo, 2010). Researchers utilize notions of cosmopolitanism to analyze our contemporary post-colonial, interconnected, and mediated society (Hull & Stornaiuolo, 2014) and to describe how human interacts with one another in the context of globalization (Hawkins, 2014). Though not a new concept, contemporary conceptualizations, as outlined by Appiah (2006), emphasize two main strands: obligations to others and the recognition of the value of human life, and the appreciation of particular human lives. In this regard, cosmopolitan perspectives promote open, respectful, and reflexive dialogue that transcends

personal, geographical, and identity limitations, enabling individuals to gain knowledge about themselves and their world. These perspectives foster open-mindedness and empathy, encouraging individuals to move beyond mere tolerance of difference to a deeper appreciation and learning from it (Hansen, 2017).

In language education, cosmopolitanism is contrasted with terms like intercultural competence or cross-cultural awareness, which describe skills and resources for global engagement. Instead, cosmopolitanism represents an orientation that enables “richer and deeper” responses to cultural challenges and opportunities (Hansen, 2017, p. 211). It confronts traditional models of language education, allowing for a broader understanding and appreciation of other knowledge, cultures, and languages. Darvin and Norton (2017) further stress that cosmopolitanism is not a “romanticized multiculturalism” (p. 97) of superficial explorations of different cultures but a celebration of diversity. By embracing cosmopolitan perspectives, individuals have the opportunity to learn more about themselves while engaging with others. It encourages self-reflexivity, self-problematization, and self-pluralization, ultimately contributing to individuals’ development and understanding of their own identities (Delanty, 2006).

Cosmopolitanism as a pluralistic, emerging stance, operates through everyday moments of mutual respect and understanding. To foster a cosmopolitan outlook, educators must emphasize global perspectives, openness, and responsibility. Hansen (2014) theorizes that cosmopolitan attitudes born out of wonder and triggered by encounters with new experiences. Theories of cosmopolitanism suggest intentional intercultural interaction and curricular framings embedded in a project that support the development or demonstration of cosmopolitan perspective (e.g. Hawkins, 2014; Hull & Stornaouiolo, 2014; Vasudevan et al., 2014). This can be done through intercultural interactions, or online collaborations with students from diverse backgrounds, creating space for students to engage in respectful and open discussions. It is also significant to note that developing a cosmopolitan outlook is not a one-time event but a continuous process that involves ongoing self-reflection, learning,

and engagement with others. These insights can serve as a starting point for educators and researchers interested in cultivating cosmopolitan perspectives in students.

Pedagogical instructions play a crucial role in developing cosmopolitanism of students (Moore et al., 2023; Vallejo et al., 2020). Teachers or facilitators should take into account students' own experiences and values, as they substantially affect how students engage with and demonstrate cosmopolitan dispositions and perspectives. Importantly, pedagogical intervention is necessary to develop openness, critical awareness, and caring dispositions among students. For instance, in the context of transnational/transcultural communication among youth described in Vallejo et al. (2020) and Moore et al. (2023), the coordinator of the Global StoryBridges project recognized the cultural differences and sensitivities surrounding gender and sexuality and decided to remove a digital story developed by the Barcelona youth intended be shared with peers in Uganda. This move demonstrated a concern for the potential harm and negative consequences that the video could have on the Ugandan youth and their project site. Vallejo et al. (2020) and Moore et al. (2023) argue that intervention was needed to help young people engage in critical reflection and consider the ethical implications of their communication with others, which can be seen as a way to promote the development of their (critical) cosmopolitanism.

Cosmopolitanism is evolving in light of criticisms of elitist, Western-privileged worldviews, emphasizing the inclusion of all individuals in a respectful and reflective manner (Hansen, 2014, p. 7). The concept of "everyday cosmopolitanism" extends beyond the confines of elite communities to include everyone, along with their diverse cultural knowledge and practices. Kromidas (2011) refers to everyday moments of interaction as elementary cosmopolitanism, which are important sites for the development of ontologies and politics of race. In her study, she explores how children in a diverse neighborhood school in immigrant New York City navigate and challenge traditional notions of difference and belonging. She argues that these children subvert mainstream multiculturalism and essentialisms and absolutisms regarding blood, birth, and bodies, offering a more compelling

perspective of coexisting with diversity that stems from their extensive multiracial experiences. For her:

cosmopolitanism does not have to be either with or against difference but can be both. It can be rooted and can deploy a strategic essentialism and reject the yokes of absolutism in the next breath. It is born of interactions and the recognition of a distinctive collective experience as well as a shared history, present, and future. (p. 601)

Rabbi and Canagarajah's (2021) call for the recognition of plurilingual communicative practices in terms of "dialogical cosmopolitanism" further enriches this research. The author contends that studies grounded in actual practices of language and identity within diverse contexts are essential for a comprehensive understanding of cosmopolitanism and plurilingualism. The research presented in this thesis offers one such contribution.

2.4.5 Funds of knowledge

Funds of knowledge theory, drawn on in the publication in chapter 7, helps in understanding how cultural resources are leveraged during cultural mediation activities to enhance mutual understanding and learning. The term originated from the work of anthropologists and educators in the early 1990s and was developed as part of a research project in Tucson, Arizona, where the researchers were working with teachers to explore the knowledge and skills found in local households, particularly among Mexican-American families. In this research, Moll and colleagues defined this concept as: "historically-accumulated and culturally-developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll et al., 1992, p. 133).

This knowledge is deeply ingrained in learners' lived experiences within familial and communal environments, forming the conceptual framework for the development of academic concepts (Subero et al., 2016). The framework highlights the significance of this often-overlooked repertoire of knowledge that students bring into the classroom (González

et al., 2005). As González (1996) insightfully notes, households should be viewed “not as the source of barriers to educational attainment, but as repositories of resources that can be strategically tapped” (p. 3). To understand students’ funds of knowledge, teachers/researchers can conduct home visits or engage in community research, which can provide insights into the cultural practices, skills, and knowledge that students acquire in their home and community environments (Esteban-Guitart et al., 2018). Moreover, funds of knowledge may include knowledge sources accessed by students not only within households but also across various contexts and experiences that influence their well-being.

The funds of knowledge approach is closely aligned with sociocultural perspectives on education, as both emphasize the crucial role that social interactions and cultural contexts play in shaping cognitive development and learning. These approaches assert that learning is not simply individual endeavors, but a process embedded within social contexts and influenced by cultural factors. Within this framework, funds of knowledge are perceived as cultural resources that individuals draw upon in their learning experiences, enhancing educational outcomes.

Rooted in the conviction that students’ everyday experiences and cultural backgrounds constitute rich epistemic resources, the funds of knowledge approach emphasizes the potential of harnessing these resources to enhance learning, especially for students from low-income and minority-background households. In this sense, scholars argue that these funds of knowledge can be harnessed as educational resources to render classroom learning more relevant and meaningful (e.g. Li, 2014; Noda & Zhu, 2022; Tai & Li, 2020). By recognizing, valuing, and integrating students’ diverse knowledge and experiences, educators can foster more inclusive and culturally responsive learning environments. For example, Noda and Zhu (2022) explore the interaction between teachers and learners in *eikaiwa* (English conversation) classrooms in Japan, demonstrating that the incorporation of students’ funds of knowledge fosters a learning environment that acknowledges and values diverse backgrounds. This approach enables students to draw on their experiences and knowledge,

connecting with the subject matter, fostering a sense of belonging, and promoting collaborative learning. Similarly, in co-learning English medium instruction (EMI) mathematics classrooms, teachers can bridge the gap between students' prior knowledge and new content by leveraging their funds of knowledge, such as cultural practices and language skills, to create meaningful learning opportunities (Li, 2014). Furthermore, in online language classrooms, teachers might incorporate diverse funds of knowledge to establish connections between their instruction of specific elements of the L2 and broader sociocultural issues and/or values. By doing so, the online language classroom serves as a virtual translanguaging space that helps connect second language learning with real-life experiences and encourages the promotion of specific values, beliefs, facts, and practices (Tai, 2023b).

2.5 Chapter summary

This chapter has presented a thorough exploration of the theoretical foundations that underlie the empirical investigations into mediation in this thesis. It has been a two-fold endeavor: the chapter first provided a systematic and exhaustive understanding of the research topic along with the conceptual concepts described in four publications (chapters 4 to 7). Secondly, it identified the gaps in the mediation research which the empirical chapters in this thesis sought to address.

The chapter began with a broad overview of mediation. It traced its conceptual evolution, and the many interpretations that it has received across various domains. The initial broad scope of the chapter set the scene for a more in-depth examination of the multifaceted nature mediation. Gradually the focus of the chapter became more refined as it homed in on specific aspects that echo the focal points of the empirical chapters.

The chapter thus introduced fundamental theoretical structures that provide the basis for a the investigation of mediation activities presented in this thesis. It has clarified the relationship between the different theoretical constructs and the focus of the research. This

theoretical framework allows for a comprehensive investigation of mediation, including insights from other disciplines and enhancing the theoretical landscape in the field of mediation studies.

The next chapter will introduce the methodological framework employed in the thesis.

Chapter 3. Methodology

This chapter will present the methodological framework that has guided the empirical aspects of this doctoral research, offering a comprehensive overview of the research design, participants, and analytical approach. Beginning with an introduction to the Global StoryBridges project, as the broad context for this study, the chapter subsequently navigates through the specific research site, the participants involved, the methodological framework that guides the study, and the procedures for data collection and analysis. Ethical considerations and reflections on researcher positionality are also discussed to provide a holistic understanding of the research process.

3.1. Research context

3.1.1. Global StoryBridges project

Global StoryBridges (GSB) is an educational and research project led by Professor Margaret Hawkins (University of Wisconsin-Madison) that links children and young people across the globe through digital storytelling. It aims to foster a sense of global citizenship and transform the lives of participants by enabling them to engage critically with diverse perspectives and navigate differences across distance and diversity. By enabling young people to critically engage with diverse perspectives and navigate differences across geographical and cultural boundaries, GSB seeks to harness the opportunities of out-of-school times and spaces. Like other out-of-school programs (see Moore et al., 2021a for a discussion), GSB aims for a reconfiguration of participant roles and hierarchies inherent to formal education, empowering young people to enact agency as learners and supporting their diverse resources and knowledge for communication and learning. The project's foundation lies in critical, dialogic, collaborative, meaningful learning (Freire, 1985; Gibbons, 2014; Hawkins, 2014, 2019).

The project is built upon three main goals³. Firstly, GSB aims to foster the language and literacy development of the participating youth, including English as well as other languages. Secondly, the project seeks to develop the digital skills of the young participants. Thirdly, GSB aims to prompt the critical cosmopolitanism of the youth by facilitating cross-cultural dialogues and improving ethical, global, and cultural awareness. Through engaging in transnational and transcultural communications, the project aims to enhance the participants' understanding and awareness of global others and their own roles as global citizens.

At the time of the research reported on in this thesis, there were GSB sites across Europe (Spain, UK), Africa (Uganda, Kenya), Asia (China, India, Vietnam), Latin America (Mexico, Honduras), and the United States. The geographical scope of GSB includes sites in both affluent countries and developing ones, urban areas, and rural villages. Participants' backgrounds are equally diverse, encompassing individuals who have never left their localities and others with extensive transnational experiences as migrants or refugees. While some participants hail from English-speaking countries, the majority do not have English as their home language. All have in common that they face socioeconomic disadvantage relative to other young people in their local context.

Serving communities facing socioeconomic disadvantages, the project recognizes the relative nature of “poverty” in different contexts. For example, while technology such as mobile phones and computers may be commonplace in Spain or the United States, Ugandan students may only access such devices through GSB. Each site is equipped with MacBooks and video cameras to support project activities.

The project is organized around two levels: elementary (10 to 12 years old) and high school

³ See <https://www.globalstorybridges.com/about>

(14 to 18 years old), with each site including approximately 8 to 12 participants. During weekly meetings, participants collaboratively create digital stories representing various aspects of their lives, utilizing platforms such as iMovie or other video-making software. These stories are then posted on GSB's dedicated website for viewing and discussion by peers across different sites. While English predominantly serves as the lingua franca due to its relative mutual intelligibility among participants, interactions and communication within each site may occur in multiple languages.

Each site is facilitated by adult facilitators and/or student volunteers. Facilitators, who are typically local teachers, educators, or community members depending on the specific location, play a crucial role in supporting the youths' work, without controlling it directly. Their responsibilities include:

- Familiarizing youth participants with the project and technology, including introducing them to the GSB official website and digital storytelling platforms, such as iMovie or other digital video-making platforms.
- Creating a safe and supportive environment as interactions progress, ensuring inclusive participation, and maintaining harmonious social relations.
- Preparing for each session, including helping set clear goals, identifying needed resources, and developing engaging, playful, and meaningful activities to complement the digital storytelling.

The author of this thesis acted as facilitator at the GSB site in Barcelona for a period of approximately 18 months, from November 2018 to January 2020.

3.1.2. Research site in Barcelona

The research site for this doctoral study is situated in Badia del Vallès, a city located in the industrial belt area near Barcelona, Catalonia/Spain. Covering an area of 0.92 square

kilometers and home to a population of 13,553 as of 2014, Badia del Vallès presents a unique historical and sociocultural context. Founded in the 1970s during the Franco regime, the town initially served as a housing estate for workers migrating from other areas of the Iberian Peninsula. The town is distinguished by its rows of public housing tower blocks and is home to a significant population of Catalan and Spanish Gypsies, as well as more recent immigrants from diverse regions around the world. The town's aerial configuration resembles a cartographic representation of the Iberian Peninsula and the Balearic Islands, wherein the street names are derived from Spanish toponyms and geographical characteristics. The municipality is bordered by two main highways and is situated about one kilometer from the campus of the Universitat Autònoma de Barcelona.

Educational facilities in Badia del Vallès at the time of this research included four primary schools, two secondary schools, vocational training centers, adult education institutions, day-care centers, a library, and a civic center. The youth participants in the GSB project were drawn from the two secondary schools. The town faces considerable socioeconomic challenges, marked by high unemployment rates, low incomes, and poor educational outcomes (Moore et al., 2021a). In 2013, a staggering 83.07% of Badia del Vallès residents aged between 25 and 64 lacked secondary education. The youth in Badia del Vallès experience higher unemployment rates and lower disposable household incomes compared to the Catalan average. Educational disparities are pronounced, particularly in English language performance, with students from Badia del Vallès performing notably below standards. Approximately half of the students at the two secondary schools did not achieve the minimum standard in English at the time of this research (Morodo et al., 2020).

In response to these challenges, a consortium-led socio-educational project titled 'Let's Go: Badia English Learning City' was launched in 2016, involving several initiatives, with Global StoryBridges being one of them. Led by the Fundació Autònoma Solidària (FAS) in collaboration with the Research Group for Education, Interaction and Plurilingualism (GREIP) – both from the Universitat Autònoma de Barcelona – 'Let's Go' aimed to enhance

educational and professional outcomes for the city's youth, with a particular focus on English language competencies (Masats & Guerrero, 2018). This doctoral research is aligned with one of the funded research projects linked to 'Let's Go,' specifically the 'Inclusive Epistemologies and Practices of Out-of-School English Learning (IEP!)' project, funded by the Spanish Ministry of Science and Innovation (Ref: PGC2018-099071-A-I00) and led by Dr. Emilee Moore.

The GSB site in Badia del Vallès operated from 2016 to 2020, with weekly meetings held for two hours at the local youth center. The site studied could be quite challenging, with complex interpersonal relationships, inconsistent participation, wavering interest, and varied English proficiency levels among the youth participants. Apart from the projects' primarily focus on the production, sharing, and discussion of digital stories, multiple concurrent activities were conducted, such as game playing, food sharing, enjoying music and dancing, creating drawings and handicrafts, and casual conversations. These activities were essential to facilitate the project's main tasks, while fostering positive connections amongst participants and cultivating a positive learning environment. However, despite efforts to create an engaging and productive learning environment, disruptive behaviors and group tensions were not uncommon. Initiating and maintaining interactions in English often posed significant challenges.

Moreover, the researchers facilitating the after-school digital storytelling activity struggled to generate shared responsibility for the GSB project, which was eventually canceled due to the COVID-19 pandemic. Figure 2 is an excerpt from a WhatsApp chat conversation between one of the researchers/facilitators of the after-school activity and some of the young participants, which reflects part of the struggle we faced in sustaining the youths' interest in the digital stories. An analysis of this conversation is included here as it exemplifies some of the difficulties faced in facilitating the site.



Figure 2: Image created by Emilee Moore with the assistance of Gina Piqué Masats.

In the excerpt, one of the adult facilitators (VIC) asks the young people if they plan to attend the activity the following day, as attendance in previous sessions had been low. One of the youth participants, SAR, responds that she may be able to attend for one hour, and then seems to condition her attendance on the activity planned: editing the digital story they are in the process of producing. She then argues that the group has spent several sessions discussing the idea that they could invite different people – Instagrammers, rappers – to do different activities with them, and they “don’t do anything” (“no hacemos nada”, line 10). Indeed, the adult facilitators had actively been encouraging the young people to use their digital storytelling and the support that the adult facilitators/researchers could offer (e.g. funding, time, networks) as a way of exploring issues that interested them, of reaching out to people and of putting their ideas into action, although these conversations did not materialize into any concrete proposals or actions, partly due to inconsistent attendance. Sara

then proposes that “at least those who are there could have fun and learn” (“por lo menos los k somos pasarlo bien nosotros o aprender no”, lines 10-12), suggesting that she considered that neither of these conditions were being met. Her “because if not... I don’t know” (“because if not... I don’t know”, line 12) reads as an ultimatum that if changes are not made, she will no longer attend. The facilitator/researcher taking part in the WhatsApp exchange, (VIC) accepts her suggestion (“si”, “yes” in line 13), and then asks Sara what she suggests – making a different video or doing a photoshoot (lines 14 and 15). Sara had previously suggesting inviting a photographer she followed in Instagram; thus the facilitator/researchers’ suggestion of the photoshoot builds on her idea. Sara accepts these as possibilities in her next turn (line 17). Before this turn (line 16), Naiara, another of the young participants, joins the conversation, adding herself to Sara’s previous complaint and proposal (“X2”). She then responds to Víctor’s request for ideas about what the young people would rather do with an “it’s that if we have to think ourselves what to do” and an emoji of a shoulder shrug, thus displaying her lack of alignment with the adult facilitators/researchers’ push for the young people to develop agency and co-responsibility for the activity.

The different challenges in facilitating the GSB project in Barcelona require deeper analysis than I am able to offer in this thesis. However, they are alluded to again in the following section (3.1.3) and at different times in the publications (Chapters 4-7) as they become relevant at times for interpreting the interactions studied.

3.1.3. Participants

The GSB project site in Badia del Vallès was led by a team consisting of researchers and educators from the Universitat Autònoma de Barcelona (GREIP and FAS), together with student volunteers. At the time the data presented in this dissertation was collected (from November 2018 to May 2019), the site was facilitated by four researchers and one student volunteer. Like myself, the other three researchers originated from different parts of the world. Claudia Vallejo was from Chile, Júlia Llompart was from Menorca, and Emilee

Moore was from Australia. All of them had been living in Catalonia for many years and are proficient in Spanish, Catalan, and English. The student volunteer, (referred to using the pseudonym Bella in the data extracts), and I both come from China and had been residing in Barcelona/Spain for a relatively short period at the time.

Over the period of data collection, approximately 12 young participants who had a variety of linguistic and cultural background, aged between 12 and 15, voluntarily took part in this project. As mentioned in the previous section, these participants were from the two secondary schools in Badia del Vallès and signed up based on recommendations from their school English teachers, who encouraged them and their classmates to seize the opportunity to enhance their English skills beyond the school setting. Pseudonyms are used for these young people throughout the analyses in the four publications (see section 3.4 below for ethical considerations).

Although this thesis is not intended as a case study, particular attention is paid to a young girl referred to as Nanyamka (pseudonym) who was born in Ghana and received her education in an English-medium school before migrating to Catalonia at the age of eight. In terms of language abilities, Nanyamka exhibits similar proficiency in Spanish and Catalan to her peers but surpasses them in English. Additionally, she is also fluent in Fante, a language spoken in Ghana. The other young participants involved in the project were born in Catalonia, although some had family backgrounds from other regions of Spain. The friendship circles and interpersonal dynamics among the youth participants varied greatly, and different tensions were observed throughout the fieldwork. This complex web of relationships sometimes hindered collaborative work and affected attendance, as friends tended to attend or skip GSB sessions together.

Despite these challenges, the participants all shared a keen interest in Asian culture, including elements like K-pop, Chinese cinema, Japanese manga, novels, food, fashion, and languages. Their curiosity was further stimulated by the participation of Bella and me, which

often prompted inquiries about Asian culture, personal experiences, and languages. Additionally, individual participants pursued various interests and extracurricular activities. Naiara was studying Japanese with an intention to live there in the future. Ana Li attended an after-school language college to improve her English, and she spent her Saturdays learning Chinese at a complementary school. Sara was adept at capoeira, a Brazilian martial art, and Ignasi engaged in several extracurricular activities, including art and piano.

3.2 Methodological framework

This research project is qualitative in nature, integrating collaborative linguistic ethnography (Copland & Creese, 2015; Hymes, 1974; Lassiter, 2005) for data collection and multimodal conversation analysis (Mondada, 2018; Sacks, 1992) for data analysis. The integration of these two methodological approaches allows a deep understanding of the sociocultural context that informs and shapes interactions, while also seeking a detailed account of interactional dynamics. A detailed explanation of the two methods will be offered in the following sections.

3.2.1 Collaborative linguistic ethnography

As mentioned in the previous section, data collection in this study was informed by ethnography. Ethnography is an interpretive approach primarily used in the field of social sciences, particularly in anthropology and sociology. In the field of sociolinguistics and education, Dell Hymes and John Gumperz (Gumperz & Hymes, 1972; Hymes, 1964) were two influential figures who contributed significantly to the development of this methodological approach. Ethnography seeks to provide a comprehensive and multidimensional description of social and cultural phenomena, including in educational contexts.

Ethnographic researchers examine local and immediate actions from the actors' point of view, taking into account the ways in which these interactions are situated within larger social

structures and contexts (Copland & Creese, 2015, p. 13). Researchers engage in meticulous efforts over prolonged durations to attain the status of a participant from the group being studied, allowing insights into the values, norms, and categorizations within a community. This method involves participant observation, interviews, field notes, and the collection of various data for comparison and interpretation, drawing on an emic perspective to capture the way in which participants in communicative events interpret and understand their actions. Audiovisual recordings of face-to-face interactions are often made by ethnographers, providing “fine-grained information on the moment-to-moment conduct of people in social interaction” (Erickson, 2006, p. 177).

Erickson (1984) outlines two fundamental principles of ethnography in educational settings:

Making the Familiar Strange: This approach entails looking for deeper meaning in what may seem ordinary or habitual within the study group. It seeks to reveal behavioral norms, rituals, and language use in certain activities.

Stating Researchable Questions: Ethnography encourages researchers to ask questions that can be answered by observing the everyday activities of the study group. Open-ended questions should be formulated to allow for multiple perspectives and interpretations.

Ethnographic approaches emphasize subjectivities, or the personal perspectives and contexts seen as relevant by both researcher and participants, and intersubjectivities. Acknowledging these subjectivities allows ethnographers to create a detailed and context-sensitive portrayal of the social phenomena they are investigating, taking into account individual experiences and shared insights.

While ethnography serves as a broader method, linguistic ethnography emphasizes the linguistic component in the analysis. It can be considered a subfield or specialization within

ethnography that specifically focuses on language and communication practices. Linguistic ethnography seeks to make sense of the micro-level of linguistic practices within the study group, paying attention to both detail and the broader context simultaneously. Linguistic ethnographers argue that linguistic analysis and ethnography can mutually benefit each other. As Rampton et al. (2004) put it, linguistic ethnography is about “tying ethnography down and opening linguistics up” (p. 4), meaning that ethnography gets anchored by using the analytical frameworks of linguistics to ground ethnographic research, while also benefiting linguistics through the cultivation of reflexive sensitivity required in ethnography.

This approach examines how language is used in everyday interactions, how it shapes social relationships, and how it reflects and reinforces social norms and power dynamics. Detailed analysis of communication means illuminating the micro-level of meaning-making, while ethnographic observations establish connections between the micro and macro levels of contexts, as well as the individual and the social (Rampton et al., 2004; Blommaert & Dong, 2010).

Linguistic ethnography posits that meanings are understood to “take shape within special social relations, interactional histories, and institutional regimes, produced and construed by agents with expectations and repertoires that have to be grasped ethnographically” (Rampton et al., 2015, p. 18). Thus, to fully comprehend these meanings, one must explore the cultural and social contexts in which they are created and interpreted. More importantly, the researcher also participates in the dynamic, socially constructed practices, challenging supposed claims of external neutrality – the assumption that researchers can objectively study their subjects without influencing or being influenced by the research context (Copland & Creese, 2015; Heller, 2008; Rampton et al., 2004).

Ethnographic studies in plurilingual education focus on understanding the competencies required for effective participation in various linguistic interactions within educational settings, considering the situated nature of plurilingual competencies (Nussbaum, 2008).

Adopting this approach, researchers can examine how plurilingualism manifests in educational and social contexts and uncover how individuals bring different repertoires into play and how these repertoires are managed and categorized.

Ethnography also advocates for the triangulation of data, allowing the researcher to cross-check findings by generating a dialogue between information from different sources or approaches. The ignorance of the knower is the starting point in ethnography (Blommaert & Dong, 2010). To gain a comprehensive understanding of the social group being studied, researchers must actively participate in their lives (Hammersley & Atkinson, 2007). As Kromidas (2011, p. 586) aptly states, “the only legitimate way to conduct ethnography is not to study people but to study with them”, emphasizing the importance of collaboration and engagement with the communities being studied. These methods seek to mitigate the power imbalances and ethical issues that may arise in traditional ethnographic research. Engaging with the perspectives, voices, and experiences of the participants, researchers can provide a more accurate, authentic, and ethical understanding of participants’ culture, beliefs, and practices (Lassister, 2005). It also requires careful consideration of ethical issues such as informed consent, confidentiality, reciprocity, and representation (Hagan, 2022; see section 3.4 below for a discussion of ethics in this thesis).

3.2.2 Conversation analysis

This study adopts a conversation analytic perspective to analyze the video-recorded data. CA’s focus on the sequential organization of talk and the nuanced ways participants manage their interactions aligns well with the study’s exploration of linguistic mediation in a real-world educational setting. CA has become a widely used qualitative approach for the systematic study of social interaction. It allows researchers to “identify and describe the practices that interactants use in talk-in-social-interaction and uses these results to understand and describe the underlying structural organization of social interaction” (Stivers, 2015, p. 1). The principles of CA approach share similarities with those of ethnography; both

are inductive and data-driven qualitative approaches designed to observe phenomena in their natural settings (ten Have, 2005). CA also serves as one of the key theoretical and methodological tools adopted by researchers working on interactions in educational settings from a sociocultural perspective (see, for example, contributions to Masats & Nussbaum, 2022). In the current thesis, Publication n°1 and Publication n°4 use basic conversation analysis conventions (Jefferson, 2004), focusing on the sequential, multimodal and detailed analysis of interactional turns; Publication n°2 and Publication n°3, typically utilize Mondada (2018)'s multimodal CA to account for the temporality of features such as gaze, gestures, facial expression, etc., which significantly contributes to a more in-depth analysis of linguistic mediation activities.

Emerging in the 1960s, CA was initially inspired by the groundbreaking work of Sacks (1992), together with peers Schegloff and Jefferson, on the organization of social interaction. CA was further influenced by Garfinkel's seminal contributions to ethnomethodology (Garfinkel, 1967). Sacks proposed studying talk-in-interaction through analyzing recordings of everyday conversations, which was a groundbreaking approach at the time. CA now studies various interaction types, from ordinary conversations to institutional talk.

CA presents a unique strength in its ability to dissect video-recorded talk-in-interaction to an unprecedented level of detail, surpassing what participant observation can provide. This analytical model, rooted in empirical data, allows researchers to explore a variety of phenomena from an emic perspective, offering an intricate understanding of language as a social action. CA views interaction as structurally organized. As Heritage (1995) suggests, social interactions are shaped by established, institutionalized structures or patterns of behavior that people generally follow in their conversations, meaning that participants in a conversation typically align their behavior with these established patterns. Using this methodology, CA researchers are able to analyze how interlocutors in talk-in-interaction use resources to implicitly and constantly gauge their reciprocal alignment and progress to the next move (Llompart, 2016).

CA's methodology is anchored in four foundational principles that guide the systematic study of talk-in-interaction (Sacks et al., 1974). First, that all aspects of interaction possess order, no matter how small or seemingly insignificant. Second, that contributions within an interaction are both shaped by and serve to renew the context, necessitating an analysis that is sensitive to their sequential environment. Third, the methodology adheres to the notion that no detail can be dismissed as irrelevant; everything in the interaction can carry meaning. Lastly, the analytical approach is fundamentally bottom-up and data-driven, deriving conclusions from the data itself, rather than imposing preconceived notions. These principles form the cornerstone of CA, emphasizing a rigorous, context-sensitive, and empirically grounded approach to understanding social interaction.

Through deep observation, CA research has discovered four essential elements that form the basis of CA's analysis of interaction organization: turn-taking, adjacent pair, preference organization, and repair (ten Have, 2007). Each of these elements has been developed extensively, providing a framework for the description and explanation of the use of language as a social action. For example, a researcher might concentrate on repair and explore how the problems of understanding are dealt with. In classrooms, educators can use insights from turn-taking analysis to foster more equitable classroom discussions, ensuring that all students have an opportunity to speak and contribute. Particularly, using video recordings of actual interactions as data, the researcher can examine the details of talk-in-interaction from the participants' perspective and can access to the vocal, visual, and gestural resources that participants employ to facilitate orderly and meaningful communication.

CA highlights the situated nature of communication, wherein participants mobilize various linguistic and other multimodal resources to achieve locally relevant outcomes. It is grounded in the belief that understanding is a continuous, dynamic process constructed interactively (Kurhila, 2006). That is, it is a collective and collaborative achievement, rather than a private cognitive event. CA is coherent with a sociocultural approach to learning, in

that situated interaction is the site where understanding is constructed and knowledge is acquired (e.g. Devos, 2015; Masats & Nussbaum, 2021; Mondada & Pekarek Doehler, 2004).

Hence, CA allows for a profound exploration of how participants orient to talk and interaction patterns and use different resources in accomplishing social actions. By analyzing how each subsequent conversational turn reflects the interpretation of the preceding one, CA offers invaluable insights into how participants mutually construct understanding, both linguistically and socially. The sequential analysis followed in CA, in which no interactional features are dismissed *a priori*, allows researchers to access participants' interpretations with a high level of detail, thereby providing a deep understanding of the complexities inherent to social interactions.

While CA primarily has traditionally focused on verbal language and examined how participants in a conversation organize their turns, repair trouble, and construct meaning through spoken words, multimodal conversation analysis (see Mondada, 2018, 2019a, 2019b, 2020) has expanded the scope of analysis to include non-verbal communication, such as gestures, facial expressions, gaze, body position, and visual cues along with verbal language. It recognizes that communication is not solely reliant on words, but also involves the integration of multiple modes to convey meaning and understanding. This approach enables the study of how these multimodal resources are employed in building interaction. Such method for the study of interaction is not new, but goes back to the 1970s (Mondada, 2008). The importance of multimodality for understanding communication and interaction is being taken more and more seriously in many streams of qualitative research and in this thesis has been essential to being able to fully answer the research questions asked (Mondada, 2018; Moore & Dooly, 2017).

All in all, the combination of ethnography and CA approaches in this doctoral research provides a rich dataset in which both the wider social and cultural context (from ethnography) and the fine-grained details of interaction (from CA) are captured and focused. Ethnography

provides information about the broader context within which the conversations occur. The ethnographic information such as participants' background, life trajectories, languages known, interests and so on also allows for a more comprehensive understanding of the data obtained from CA. It should be noted, however, that while the ethnographic insights were available during the analysis of interactional data, a stance of 'ethnomethodological indifference' was taken (Garfinkle & Sacks, 1970), seeking the evidence of the claims made available in the recordings.

3.3 Data collection and analysis procedures

3.3.1 Corpus and data storage

In this study, a variety of data sources were collected to capture the rich and dynamic interactions within the Global Storybridges project. The primary data sources included video recordings (approximately eleven hours), field notes, and other materials gathered in project activities. The data collection period spanned from November 2018 to May 2019, during which I attended weekly project group meetings in Badia del Vallès, dedicating approximately 2 hours per week to participate, observe, and record interactions.

The video recordings were the primary data source and held significant importance in the study. They allowed for a detailed examination of the project activities and provided valuable information about interactional dynamics. Not all project sessions and activities were filmed. The total corpus of video data includes both recordings of the youth and the adults as they interacted spontaneously on and off the task of producing and commenting on digital stories, recordings made by the youth as raw material for their digital stories (e.g., of places in their town, objects, of themselves doing hobbies such as dancing or capoeira, scripted talk), and the edited digital stories produced by the youth participants to be shared with peers at other project sites. In this thesis the analytical chapters focus on a sub-set of this corpus (approximately two hours), namely the video recordings of spontaneous interactions among youth and adults.

Prior to my involvement to the project, many of the youth participants had already become accustomed to the workflow and the presence of video cameras, as they had participated in previous years, and making recordings was quite natural and unobtrusive. The GSB project provided video cameras and MacBooks for each site, and other equipment was provided by GREIP and FAS. Single cameras were used during recording sessions, with flexible positioning guided by the principle of capturing identifiable and clear audio and video content. The cameras were placed on tables, held by facilitators, or even handed to the youth participants themselves to capture their stories or document session activities. This approach allowed for a perspective that aligned with the participants' interests and provided insights into their use of technology, such as zooming in and out to explore their preferred content.

In addition to the video recordings, I maintained a practice of writing weekly observation field notes. At the beginning of the project sessions, to quickly familiarize myself with the participants, I took notes including the names and background information of the youth participants, as well as their language proficiency. Initially, the field notes relied heavily on my own recollection and personal impressions capturing interesting and memorable interactions from the meetings, and I ensured that they were recorded on the same day of the observations when memories were still fresh. These field notes also facilitated data retrieval and helped establish connections between earlier and recent fieldwork, allowing for a comprehensive analysis across the entire data set.

Building a comprehensive and well-organized data corpus is a sophisticated task. I employed a dual approach to data storage, using both the computer hard drive and the Alfresco cloud provided by the UAB, ensuring that the ethnographic data collected during the research project were preserved according to the IRB protocol approved by the University of Wisconsin-Madison (see section 3.4). Specifically, I transferred the data files from recording devices, such as video recordings and documents, onto the designated storage location on the computer soon after the sessions. By organizing the data into folders, categorized by date

(e.g., 20192305), I maintained a structured arrangement that mirrored the coding system used for the files contained within. Additionally, I utilized the UAB's Alfresco cloud as an additional storage platform which facilitated remote access and collaborative sharing of the video data. This application also allowed for the creation of folders dedicated to video data, categorized based on the corresponding dates. This organization structure ensured a logical arrangement of the video recordings, simplifying access and retrieval during the data analysis phase.

3.3.2 Data selection, treatment, and analysis

3.3.2.1 Establishing research questions

Qualitative research is inherently reflexive, and the study becomes more focused through different steps of data analysis. Typically, the initial questions and interests that motivated the research are refined, or even transformed (Hammersley & Atkinson 2007; Silverman, 2013). CA analysis of video data involves 'unmotivated looking', an approach in which researchers do not start with specific hypotheses or preconceptions about what they will find in the data. Instead, they seek to remain open to all possible findings, and they pay attention to all aspects of the interaction, not just those they assume or predict to be relevant. Researchers should remain open to change their focus or direction as they gain insights from the data and from others (e.g., in data sessions) throughout the research process. This process may potentially broaden the scope of the initial inquiry to encompass emergent findings that can offer deeper insights into the field of study; it is often justifiable to modify the research questions accordingly. Following these rules, as data is gathered and analyzed, I continually learned from the participants, the research context, and my own observations. This ongoing learning process informed the development and refinement of research questions.

Initially, the research questions for my doctoral study correlated relatively directly with the GSB project goals (see section 3.1.1 of this chapter). However, in the day-to-day flow of the project sessions, different overlapping and complementing activities occurred, and new,

salient themes emerged. The youth-led project comprised participants coming from different regions of the globe. They had diverse lingual-cultural backgrounds, life trajectories, and interests. These participants brought their transnational, plurilingual, pluricultural, and technology-mediated experiences into the project, fostering a diverse array of practices, perspectives, and communications. Interestingly, some local interactions that deviated from our initial expectations started to emerge within the project site. These deviations, rather than being sidetracks, opened up spaces for meaningful dialogue and dynamic exchanges. Numerous cases emerged where, in order to produce digital stories and facilitate sustained communication in English (the *lingua franca* of the project), young participants sought assistance from their peers.

A compelling example of this was when they needed to facilitate communication with one of the project facilitators (the author of this thesis), who originates from China and has limited proficiency in Spanish or Catalan. Additionally, the Google Translate tool was creatively used as an inanimate linguistic mediator, functioning as a communication channel between the participants. In most of these situations, one particular youth participant, possessing a wider linguistic and cultural repertoire than her peers, often assumed the role of intermediary. This individual, notably, was fundamental in navigating mutual understanding, addressing misunderstandings and preconceptions, explaining complex knowledge, and constructing meaning within the mediation process.

The emergence of linguistic and cultural mediation as a recurring phenomenon during the review, rough transcription and initial analysis of data significantly informed the realignment of my research focus. I offered a data session organized by GREIP during a visit at the UAB by Professor Margaret Hawkins and mediation was a concept that emerged repeatedly during the shared analyses of a small part of my data corpus. This was not merely a peripheral observation but a complex and dynamic aspect of communication and learning that warranted deeper exploration. Furthermore, a parallel literature review was conducted to identify gaps in current knowledge and to contextualize the newly emerging focus within the

broader academic discourse. This process helped in substantiating the shift in focus and in articulating the unique contribution that the study could make in understanding the multifaceted role of mediation. Therefore, alongside the initial aspects of digital storytelling, English learning, digital skills, and cosmopolitanism, the role and features of mediation has become the central theme of my study.

On the other hand, it became apparent that mediation is a complex and dynamic concept, encompassing multiple dimensions, including cultural, linguistic, and technological elements. It is not an isolated event but rather a consistently recurring aspect of communication in diverse interactions. With the complexity and variety of my data, I decided to adopt a thesis by compendium format instead of the traditional doctoral manuscript, which allows me to present different aspects of my research as separate publications. Regarding the representative examples selected for detailed analysis, I carefully selected instances that either encapsulate typical occurrences of linguistic and cultural mediation or illuminate its interesting and more meaningful facets. These examples were not picked at random, but were curated based on their demonstrative value, reflecting the broader trends and patterns I observed in the data. These selected segments serve as the focal points for this scholarly inquiry.

3.3.2.2 Data transcription and analysis

Once the data corpus was organized and the research topic was identified, rough transcriptions of a number of fragments in which mediation was identified were undertaken. Transcription allows for a detailed examination of the data and enables effective communication with other researchers.

Working through the video files, I maintained a mindset of openness and curiosity about the data, allowing it to “speak for itself” and guide the direction of the analysis. The decision regarding what to transcribe was based on the relevance to the research questions, emerging

patterns, and themes identified during the initial exploration of the data. When identifying mediation practices, initial collections of similar occurrences were built up (e.g. of repair sequences, see chapters 5 and 6) and differences and similarities between cases were identified in order to reveal different aspects or features of mediation practices (Sidnell, 2010).

The initial rough transcription stage captured the verbal content of interactions by listening to and/or watching the selected data. It is important to note that even this rough transcription was part of the analysis process, as decisions were made regarding the interactions and phenomena observed. The roughly transcribed data was annotated and categorized, particularly focusing on linguistic and cultural mediation aspects. This organization was crucial for identifying patterns and relationships within the data. Upon reviewing the video data, I selected 17 instances of linguistic mediation and 10 of cultural mediation for further analysis, based on their relevance to the research questions and their potential to yield significant insights on mediation.

I then undertook more detailed transcriptions of these fragments. The level of detail included in the transcription was determined based on the research questions and the phenomena of interest. Hence, in Publication n° 1 and n°4, I use basic CA conventions as outlined by Jefferson (2004) and also account for multimodal interactional features using comments and/or screenshots. These features include gaze, facial expression, posture, gesture, and the involvement of non-human actors (e.g., a laptop computer) in the interactions. In contrast, Publication n° 2 and Publication n° 3 incorporate also Mondada's (2018) multimodal transcription conventions to account for the temporality of features such as gaze, gestures, facial expression, etc.

I used the ELAN program to enhance the accuracy and efficiency of the transcription process. This annotation tool for audiovisual data allows for precise transcription, enabling turn-by-turn, manual analysis of the data. ELAN also offers “automatic” functions that complement

manual analysis, although these were not used. The transcriptions were further reviewed scrutiny by the other two researchers (the co-authors of the publications) who are specialized in CA approach, as well as by the different anonymous reviewers, ensuring the validity of data interpretations.

The detailed analysis of transcripts is conducted on a turn-by-turn basis. It requires the researcher closely examining each turn in the conversation, looking at how it responds to previous turns and sets up future ones. I focus on the sequential organization, the use of resources and any other significant features, providing a comprehensive understanding of the interactions and their underlying social dynamics.

3.3.2.3 Theoretical integration and critical reflection

The final phase of the analysis involved integrating my interpretations with existing theoretical frameworks. This helped in contextualizing the findings within the broader scholarly discourse. A critical reflection on the analysis process and its outcomes was also conducted, evaluating the strengths, limitations, and the impact of feedback received from my PhD supervisors and article reviewers.

It is significant to note that the nature of qualitative research, particularly within CA, often requires a non-linear approach; certain steps can indeed run concurrently, while others might necessitate iterative revisiting (Haberland & Mortensen, 2016; Heritage, 1984; Sidnell, 2010). Data collection can progress alongside the initial transcription efforts. As I looked into the minutiae of interaction through microanalysis, I uncovered subtleties that necessitated a return to the detailed transcription and annotation phase (potentially using ELAN for further granularity). This also happened in reverse; theoretical frameworks drove me back to the data to either confirm or reevaluate the findings. Even at the late stages of analysis, if new research questions arose or there was a need for additional data to strengthen arguments, looping back to the data collection phase was not just a possibility but sometimes

a necessity.

Thus, flexibility was key. The iterative nature of this process is not indicative of inefficiency but rather of the thoroughness and rigor required in CA. It allowed me to refine the insights and ensured that the conclusions drawn are robust and well-substantiated.

3.4 Ethical considerations

Before the commencement of GSB project, rigorous measures were undertaken to ensure that all participants fully comprehended their roles, the objectives of the study, and the procedures concerning data collection and storage. Informed consent was obtained from all participants' guardians prior to their involvement in the study (see copies of the consent forms in English and Spanish provided by the GSB coordinator in Appendices 1 and 2). All participants were explicitly notified of their right to voluntarily withdraw from the research at any point, without the obligation to offer an explanation for their decision.

To uphold the principle of anonymity, different measures have been taken. Pseudonyms are used for all the youth participants, while the adult researchers who gave their consent are identified using their real names. In handling the recorded data, all necessary precautions have been taken to ensure confidentiality. All recordings are securely stored and only accessible to authorized personnel involved in the study.

As a testament to the commitment towards upholding the ethical integrity of this study, I successfully completed the Human Subjects Protections Training at the University of Wisconsin–Madison, a requirement of that institution's Institutional Review Board (IRB), on January 15, 2019 (see certificate in Appendix 3). This training ensures the alignment of my research process with the ethical standards and guidelines established, ensuring the protection of the participants' rights and well-being throughout the study.

3.5 Methodological reflections and researcher positionality

As a researcher in this study, I must critically reflect on my positionality and acknowledge its potential influence on the research outcomes. My outsider role, coming from a different linguistic, social, and cultural background, may impose limitations on my complete understanding of the sociocultural interactions within the focal site. Entering the research site as a newcomer, I recognize that I was not initially part of the social and cultural community under study. This involved “learning a second languaculture” and encountering the intersection of two languacultures in the field (Agar, 2006, p. 2). This outsider perspective might lead to feelings of exclusion or limited engagement within the team and may have influenced my ability to fully represent an emic account of the interactions in the project. Indeed, the inherent differences in my background might have led to potential biases or misinterpretations.

However, in my role as a researcher and facilitator, I actively engaged with the participants, participating in various activities, and providing support and assistance, while being mindful of the cultural discrepancy between my own background and that of the youth participants and co-researchers. This discrepancy may introduce barriers but also provides a unique perspective that can enrich the study. As a participant in the project, I tried to share information about my own Chinese culture and customs to foster mutual understanding and respect.

In addition, by adopting an ethnographic and conversation analytic approach, my aim was to study my participants’ engagement in the GSB project rather than direct their participation and decision-making processes. I aimed to uncover my participants’ unique perspectives, observe their actions and interactions in various social contexts. In this process, learning was mutual, and insights were co-constructed. Their lived experiences, linguistic abilities, and creative expressions provided a rich resource of knowledge that informed my understanding of the research context. Thus, I consider the data collection and analysis in this study as a co-generative and co-constructive process, involving both my focal participants and myself

as the researcher.

The co-learning and co-construction of insights indeed lead to the transformation of my perception and understanding of certain interactions. What were initially labeled as “deviations” from the expected course of the study evolved into valuable spaces for exchange, learning, and insight. This shift in perspective represented not merely a change in the interpretation of data but a significant milestone in my growth as a researcher. The way in which these deviations were transformed into a wealth of information highlights the interpretive and evolving nature of qualitative research. As Schön (1983) indicates:

The practitioner allows [herself] to experience surprise, puzzlement, or confusion in a situation which [she] finds uncertain or unique. [She] reflects on the phenomenon before [her], and on the prior understandings which have been implicit in [her] behavior. [She] carries out an experiment which serves to generate both a new understanding of the phenomenon and a change in the situation. (p. 68)⁴

As a researcher, I recognize the importance of adaptability, critical reflection, and the willingness to learn from the data itself. Rather than adhering rigidly to preconceived notions or initial expectations, the research process became a dynamic dialogue with the data, where unexpected findings were not obstacles but invitations to deeper understanding. This experience serves as a reminder that research is not a linear path but a journey filled with twists and turns, where deviations may indeed be the most enlightening paths to explore.

In situations where transglobal or local interactions may lead to controversy or perpetuate unfair positions, I am committed to managing and mediating such issues based on established guidelines and ethical considerations. Drawing upon the works of Ho et al. (2017) and Noddings and Brooks (2017), I strive to ensure fairness, inclusivity, and a balanced

⁴ This citation has been modified to use feminine rather than masculine pronouns/possessive adjectives.

representation of diverse perspectives in my research. Furthermore, I pay close attention to the appropriateness and respectfulness of the messages conveyed by the youth participants to their intended audience. This involves considering the cultural nuances and potential implications of their expressions. In addition, it is important to note that “the project of critical cosmopolitanism emerges as hard work and pain, working against the grain of differences in frame, inequalities and power relations, involving both reflection on the lives of others and also self-reflection” (Moore et al., 2020, p. 17). Bearing in mind the ethical procedures in this research, I have also adhered to the principle that those involved in the research should not be hurt by it.

As this study employs qualitative methods and lenses for data collection and analysis, I acknowledge that subjectivity is inherent in the research process. However, this subjectivity is mitigated through a rigorous approach that incorporates systematic reflection and evidence-based argumentation. Throughout the research, I have engaged in continuous reflection, learning from my experience informally, and critically examining my positionality, background, experiences, and biases. The inherently interpretive nature of ethnography and CA posed its own challenges. As the researcher, I needed to make decisions about which interpretations were most accurate and insightful, involving constant reflexivity and careful consideration of my own positionality. Though difficult, I believe that the qualities of critical thinking, analytical reasoning, problem-solving, and reflecting on one’s own professional practice based on evidence and concepts are all widely regarded as desirable, if not essential, attributes of professional people.

4.6 Chapter summary

This chapter provided a detailed outline on the methodological framework that guided the empirical aspects of the doctoral research. It focused on the research design and participants as well as the analytical approach. This chapter introduced the Global StoryBridges project, its goals, and participants. The chapter then focused on the Barcelona research site, its unique

educational and sociocultural landscape, and the challenges and opportunities that it offered for the study.

The methodological framework integrated multimodal CA and collaborative linguistic ethnography to provide a deeper understanding of the sociocultural context and a detailed account of the interactional dynamics. The chapter emphasized the importance of understanding the micro-level linguistic practices as well as the broader social setting. This chapter provided insight into the principles of CA and its application, showing how it can be used to interpret video-recorded interaction in detail, to reveal the complexities of language as social action, and the structure of social interactions.

The chapter outlined the data collection and analysis processes, highlighting the types of data that were collected, their importance, as well as the structured approach for data storage and retrieval. This chapter discussed the iterative, reflexive nature of this qualitative research and emphasized the continuous process of refining questions and analyses in response to new data and insights. The chapter also covered the detailed transcription of the data and its analysis, as well as the integration of theory and the critical reflection on the analysis process.

Ethics were also discussed, including informed consent, confidentiality and ethical data handling. The chapter concluded with reflections about the researcher's subjectivity and positionality, and how it impacted the research process. The chapter advocated for adaptability and critical reflection as well as a co-constructive approach in data collection and analysis.

In the subsequent chapters (Chapters 4-7), four publications will be presented, three of which are in the format of published works, and one in the form of a manuscript currently under review.

Chapter 4. Participant roles in linguistic mediation activities in a digital storytelling project

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Miaomiao Zhang / Júlia Llompart Esbert

Participant roles in linguistic mediation activities in a digital storytelling project

Abstract This chapter will examine the collaborative, multimodal and plurilingual construction of the mediation activity between Catalan youth and a Chinese adult in the context of an out-of-school digital storytelling project. Following Goffman's (1981) approach to participation frameworks and Wadensjö's (1995) insights into interpreting activities, we analyse the participant roles deployed dynamically and multimodally in interaction in order to, on the one hand, facilitate communication and the progressivity of the interaction and, on the other hand, to focus on the linguistic form. The results shed light on how participation status is constructed and roles and responsibilities are distributed in a specific multilingual and multicultural context. Moreover, the analysis shows how an inanimate participant – a laptop computer with the Google Translate tool – is afforded the role of animator and reporter in the interaction and functions as an active participant in the encounter. We contribute to understandings of the complexity of linguistic mediation, its connection with digital technologies and its possible role in plurilingual education and the development of competences for the 21st century.

Keywords: linguistic mediation, computer-mediated communication, machine translation, plurilingualism, participation framework

1. Introduction

Globalisation and technological advancements in recent decades have brought about profound sociodemographic and sociolinguistic changes. Among these, the ways people live and communicate with each other, both locally and translocally (Appadurai, 1996), have been diversified, including through the use of Internet and other digital technologies. These major changes have necessarily promoted reflection on the conception of language education for children and youth, and official documents and educational curricula and programmes in Europe have incorporated new competences to be developed, including plurilingual and pluricultural competence in general, linguistic mediation in particular, and digital competence.

Regarding the first of these, European framework documents and recommendations for language teaching, learning and assessment include plurilingual and pluricultural competence as a general requirement for all

language learners (see the *Common European framework of reference for languages* or CEFR, Council of Europe, 2001; Council of the European Union, 2019). In our local context, the CEFR has been incorporated into primary and secondary education curricula that include plurilingual and intercultural competence (Generalitat de Catalunya, 2019, for the compulsory secondary education curriculum). Being and becoming a competent plurilingual, according to the CEFR, implies developing mediation competence (see Council of Europe, 2018) for managing contact with other languages and cultures. Mediation in the CEFR includes cross-linguistic mediation (e.g. translating information in one language into another language), as well as other processes of communication and learning involving an intermediary. It emphasises the “co-construction of meaning in interaction” and the “constant movement between the individual and social level in language learning” (Council of Europe, 2018, p. 33). Finally, accompanying educational consensus about the need to promote contact with other cultures and language learning, importance has been given to the development of digital competence. In our local context, this competence should be developed in schools as a transversal aspect of curricula, with a focus on digital tools and their applications, the treatment of information and the organisation of work and learning environments, interpersonal communication and collaboration, and civic skills and digital ID (Departament d’Ensenyament, 2015).

Despite the presence of these three aspects – plurilingual and pluricultural competence, mediation and digital competence – in official recommendations and school curricula, previous research suggests that formal education is often bound by monolingual and monocultural approaches (Llopart & Nussbaum, 2018), does not contemplate mediation in the terms set out by the CEFR (Alcaraz-Mármol, 2019) and does not fully take into account students’ real-life skills, practices and realities regarding digital technologies (European Commission, 2019). In responding to these gaps, in this chapter, we analyse the mediation activities – and their connection with plurilingual, pluricultural and digital competences – that emerged in the Global StoryBridges (GSB) after-school digital storytelling activity, one of the initiatives set up as part of the IEP! project (see Moore, this volume; Moore & Hawkins, this volume).

The data that we analyse in this chapter was collected in 2019 when a Chinese facilitator of the GSB activity, Miaomiao (one of the authors of this chapter), had recently arrived in Catalonia and in the project. Specifically, we analyse an interaction that emerged during one of the first sessions in which Miaomiao participated. In the interaction, the youth instigate the use of a machine-translation tool (i.e. Google Translate) in interacting with Miaomiao. The objectives of this chapter are to: 1) describe the resulting interaction in detail in order to

understand its complexity; and 2) analyse the cross-linguistic mediation activities carried out – especially by one of the youth – and their relationship with plurilingualism and language teaching and learning. In Sections 2 and 3 of the chapter, we present the theoretical framework used for understanding these mediation activities and the participation frameworks from which they emerge. In Section 4, we introduce the data and some methodological considerations for the analysis. In Section 5, we proceed to analyse the data and, finally, we offer a closing discussion in Section 6.

2. Linguistic mediation within a digitally-enhanced learning context

Linguistic mediation is a prominent activity in many facets of social life (e.g. in healthcare, in the legal system), although our focus here are multilingual and multicultural contexts. In such scenarios, people who have more linguistic or cultural know-how often take on the role of interpreters or translators across languages, also functioning as interpersonal and cultural mediators during the interpreting or translation process (Virkkula-Räisänen, 2010). More specifically, we are interested in cross-linguistic mediation in interactions involving youth. Research on youths' cross-linguistic mediation has mainly focused on language brokering (Tse, 1996): the translation and interpreting activities that children and youth from migrant-origin families undertake mainly for their families, teachers, neighbors and other adults. Less attention has been paid to the mediation activities carried out among youth (see however, Orellana, 2003) and their connection with language learning.

As mentioned in the introduction to this chapter, the plurilingual turn in language education represented in the first version of the CEFR (Council of Europe, 2001) led to attention being paid to mediation as part of plurilingual and pluricultural competence. Mediating activities and strategies – in their oral and written forms – are briefly described in the first framework document as necessary for acquiring language proficiency. However, mediation is developed more fully in the more recent *CEFR companion volume* (Council of Europe, 2018). In this latter document, mediation is described as a communicative language activity, together with reception, production and interaction. More specifically, mediation occurs when “the user/learner acts as a social agent who creates bridges and helps to construct or convey meaning, sometimes within the same language, sometimes from one language to another” (Council of Europe, 2018, p. 103); mediation is thus not limited to cross-linguistic activities. In the *CEFR companion volume*, the focus is on the processes of creating space and

conditions for communication and/or learning, collaborating to construct new meaning, encouraging others to construct or understand new meaning, and passing on new information in an appropriate form (Council of Europe, 2018, p. 103). Mediation is divided into three main activities: mediating a text, mediating concepts and mediating communication. Although mediation activities are increasingly considered in language teaching and learning, there are still significant gaps in understandings of this complex activity. It is further important to mention that online interaction is also emphasised in the *CEFR companion volume*, in which relying on online translation tools to facilitate conversation and discussion is described as a means for basic level language learners to develop their language competences.

From an interactional point of view, a number of scholars have researched the intricacies of interlinguistic mediation (Wadensjö, 1995, 1998; Merlino & Mondada, 2013; Merlini & Favaron, 2003; Pöchhacker, 2012; among others) as a polyfunctional activity aimed at two main objectives. According to Wadensjö (1995), the first of these objectives is the maintenance of mutual comprehension and intersubjectivity – that is, facilitating the progression of interaction (Heritage, 2007; Schegloff, 2006). More specifically, the term intersubjectivity could refer to participants' joint actions for solving communication difficulties or misunderstandings emerging in the interaction (Heritage, 2007). The second objective of interlinguistic mediation is the translation of content. According to Merlino and Mondada (2013), interlinguistic mediation can imply multiple activities and multiple identities and categories – such as 'translator', 'moderator' or 'animator' – which are constructed in a dynamic way in interaction. In this sense, interlinguistic mediation activity is integrated in the ongoing interaction, configures a specific participation framework and is organised by interlocutors (Merlino & Mondada, 2013). Also from an interactionist perspective, Wadensjö (1995) defines interlinguistic mediation as a dialogical and bidirectional activity among speaker(s) and hearer(s) in interaction, which also entails coordination and different ways of participating.

Most of the research cited in this section considers animate participants as speaker(s) and hearer(s) in interaction, but the digital revolution has had a significant impact on communication. Computer mediated communication (CMC) is nowadays an important part of daily life and "encompasses various forms of human communication through networked computers" (Lee & Oh, 2015). CMC also frequently happens in face-to-face interaction alongside other communicative modes, such as spoken language, gesture, posture, etc. Research has zoomed in on how individuals orient to technological artefacts around them, showing how these artefacts are afforded some of the interactional properties of

human participants. For instance, as Molina-Markham et al. (2016) indicated, when observing the interaction between a driver and an in-car speech-enabled system, the driver humanised the machine by saying “you can do it baby!” when trying to encourage the system to display its functions well. Similar phenomena are observed in our data, as shall be seen in the analytical section of the chapter.

As one prominent form of CMC, machine translation (MT) is a powerful tool for multilingual groups and offers affordances for overcoming cultural and linguistic barriers in interactive collaboration. Indeed, MT is increasingly used, together with other resources such as gesture, for enabling plurilingual communication (Pituxcoosuvarn et al., 2018). Although nowadays there are various online MT resources available, Google Translate is one of the most common online resources used for translation, with over 200 million daily users (Shankland, 2013). It is also the MT tool that is used by the youth in the interaction studied in this chapter. There are three types of technology included in Google Translate: translation, text-to-speech (TTS) and automatic-speech-recognition (ASR). In this chapter, we consider the role of the Google Translate tool, and of the translation and TTS functions in particular, in mediation activities.

3. Participation in linguistic mediation

Interlinguistic mediation – including that involving digital tools – implies the emergence of a particular participation framework which modifies the traditional speaker-hearer model. Goffman’s (1981) distinction between the participation framework – that is, all people present in the interaction – and the production and reception formats have been useful to analyse the data presented in this chapter. Regarding the production format, Goffman identified three roles: animator, who performs the utterance or gives voice to it; author, who composes the utterance; and principal, who is responsible or accountable for the utterance (Watson & Goffman, 1984). Goffman’s work on production formats mainly focuses on the speaker, who can fulfil one or a combination of these three roles in order to achieve certain goals (see also Virkkula-Räisänen, 2010).

Participation is co-constructed by multiple parties, none of whom should be overlooked in interaction. Building on Goffman’s framework, Goodwin and Goodwin (2004) demonstrate that in interaction “different kinds of parties build action together by participating in structured ways in the events” (p. 225). Their notion of participation grants the hearer the cognitive capacity to contribute to the ongoing talk. Speaker and hearer co-build the complex and changing context through utterances and actions. Both the talk of the speaker and the visible embodied behaviours displayed by the hearer contribute to the construction of

an utterance. All in all, this framework investigates “how multiple parties build action together while both attending to, and helping to construct, relevant action and context” (Goodwin & Goodwin, 2004, p. 240).

Within interpreting studies, Wadensjö’s work has also built on Goffman’s notion of production format. Wadensjö (2014) identified the dynamic role(s) of the interpreter in interpreting activities. These are: reporter, recapitulator, and responder. When acting as a reporter, an interpreter takes on the role of the animator of another’s utterance. When acting as a recapitulator and responder, the interpreter takes on the role of author of another’s utterance (Wadensjö, 2017). In order to offer a deeper understanding of the interpreter’s role, Wadensjö (2017) adopted an “interactionistic, non-normative, dialogical” (p. 111) approach where the building of and the responsibility for the interpreting activity is shared – that is, there is mutual feedback. Indeed, primary participants (i.e. those whose words are being interpreted) can achieve some mutual understanding through gaze and backchannel responses even though they do not have access to each other’s language (Vranjes et al., 2018).

In this study, we analyse participation in linguistic mediation activities of animate actors, but we also focus on the role of the Google Translate tool, as a non-human interpreter that shares similarities and differences with human interpreters. Studies using the notion of participation framework to analyse such a non-human interpreter’s role are quite rare. A recent study conducted by İközöğlü (2019) illustrates that a voice-based mobile phone translation application functions as a participant in interaction to some extent, taking on roles similar to those of animator and principal.

4. Methodology and data

The data selected for this chapter are four interactional extracts transcribed following a simplified version of Jeffersonian conventions (Jefferson, 2004) and including multimodal features for a holistic understanding of the interaction. The extracts are from the second weekly session of the GSB after-school digital storytelling activity in which one of the authors, Miaomiao, took part. Similar to other sites within the IEP! project, the research was guided by collaborative forms of ethnography (Lassiter, 2005) and reflective practice (e.g. Schön, 1983; Eraut, 1995), as the researchers were also the facilitators of the after-school activity (see Moore, this volume).

The session examined in this chapter included seven people: three adult facilitators – two experienced researchers (Emilee, EMI; Claudia, CLA) and one PhD student (Miaomiao, MIA) – and four youth participants, who were

approximately 14 years-old at the time (Nanyamka, NAM; Naiara, NAI; Sara, SAR; Julián, JUL). (Note that while adult names have been maintained, with their permission, youth names have been anonymised.) This is a linguistically and culturally diverse group, since Emilee is originally from Australia, Claudia from Chile, Miaomiao from China, Nanyamka from Ghana and the other three students from Catalonia. Nanyamka was born and schooled in an English-medium school in Ghana as a young child, before migrating to Catalonia, and she can speak English quite fluently. In many cases, since the other young participants' English level is lower than Nanyamka's, they draw on her for help to translate between Spanish – the main language used by the youth when communicating with each other – and English. Miaomiao had only recently arrived in Catalonia and had limited proficiency in Spanish and high proficiency in English at the time of the research. Her presence generated interest and curiosity among the young participants about what they consider to be 'Chinese' or 'Asian' culture. They engaged with Miaomiao often on this topic, drawing on their knowledge and interests. The young participants access Chinese and Asian culture through digital technologies and global social networks, such as YouTube, Instagram, Facebook, etc., and take an interest in language, food, music, movies, and fashion. Nanyamka is an expert in Chinese and Asian culture (as well as what is referred to by the youth as 'African' culture, thanks to her roots in Ghana), and she is willing to transmit her cultural knowledge to her peers. In this sense, she often takes on the role of linguistic and/or cultural mediator to facilitate communication between the young people and Miaomiao. In the extracts that we analyse in this chapter, Nanyamka takes on this mediator role, but also uses a laptop computer used for the after-school activity in the interaction. Specifically, the extracts involve the Google Translate tool to communicate with Miaomiao.

The GSB after-school activity involves the production and sharing via a web-based platform of digital stories with youth at other global sites. While engaging in this process, the youth participants also regularly deviated from the main task to focus on other interests. Prior to the interactional extracts that we analyse in the next section, the adult facilitators were guiding the youth to brainstorm and type into a word-processing programme on the laptop computer a list of places or events in their town that might be filmed for their digital stories. While doing so, their keen interest in China and Asia emerged and they started to ask Miaomiao about her family, schooling, life experience, interests, language, and so on. In doing so, rather than communicate with Miaomiao directly in English, the youth engage the Google Translate tool on the laptop computer to communicate with her in Chinese. In this sense, they rely on two main functions offered by this tool for Mandarin Chinese to communicate with Miaomiao: pinyin, the

Romanised system or ‘spell sound’ that automatically appears below the Chinese characters when using the translation function; and the text-to-speech (TTS) function that reads the translation in the target language (i.e. Chinese) out loud when clicking on the sound box.

The analysis in the next section draws on the study of participation from an interactional and multimodal perspective (Goffman, 1981; Goodwin & Goodwin, 2004) – and on the specific contributions on interpreting interactions put forward by Wadensjö (2014, 2017) – to describe the emergence, development and characteristics of computer-mediated linguistic mediation activity.

5. Data analysis

In the first extract, the two students facing the computer – Nanyamka and Naiara – have opened Google Translate and type a first sentence to be presented to Miaomiao who cannot see the screen, and who is paying attention to what Sara is trying to tell her.

Extract 1

- 01 NAN ((typing)) *queremos grabar en la costa de (name of town)*
we want to record in the coast of (name of town)
- 02 (..)
- 03 NAI *women xiang: jilu [(name of town) ((looking at the screen))]*
we want to record in the coast of (name of town)
- 04 NAN [dónde está:
where is
- 05 NAI ((moving hand towards screen)) *aquí está:*
here it is
- 06 NAN *sí pero dónde es (.) para que se escuche*
yes but where is (.) so that it can be heard
- 07 NAI ((points at computer screen, looks for button, presses play))
- 08 COM *women xiang [jilu (name of town) de haian]*
we want to record on the coast of (name of town)
- 09 NAN NAI [((look at MIA))
- 10 NAI ((pointing her finger at MIA))

- 11 JUL ((looks at MIA))
- 12 NAI ((laughs, looks at computer))
- 13 NAN ((looks at computer)) a ver qué dice ella ((presses play))
let's see what she says
- 14 COM [women xiang [jilu (name of town) de haian
we want to record on the coast of (name of town)
- 15 NAN [((looks at MIA))
- 16 MIA [((leans in and approaches computer))
- 17 MIA ah: [((leaning back))
- 18 NAI SAR [((look at MIA))
- 19 (..)
- 20 NAN ((two thumbs up looking at MIA))
- 21 MIA that it's not correct
- 22 NAN ah
- 23 NAI SAR
JUL CLA [((laugh))
- 24 NAN [((pretending to hit computer)) ME HAS FALLADO ((presses play))
you let me down
- 25 COM women xiang jilu (name of town) de haian
we want to record on the coast of (name of town)
- 26 NAN NAI
SAR ((looking at computer))
- 27 MIA (name of town) ((laughs)) (name of town)
- 28 NAN NAI
SAR ((look at MIA))
- 29 EMI ((laughs))
- 30 NAN ((putting two thumbs up, see Image 1)) understand?
- 31 MIA yeah
- 32 EMI what did it say?
- 33 NAI queremos grabar en la costa de (name of town) ((laughs))
we want to record on the coast of (name of town)
- 34 NAN ((laughs))
- 35 EMI en la costa de (name of town) ((laughs))
in the coast of (name of town)

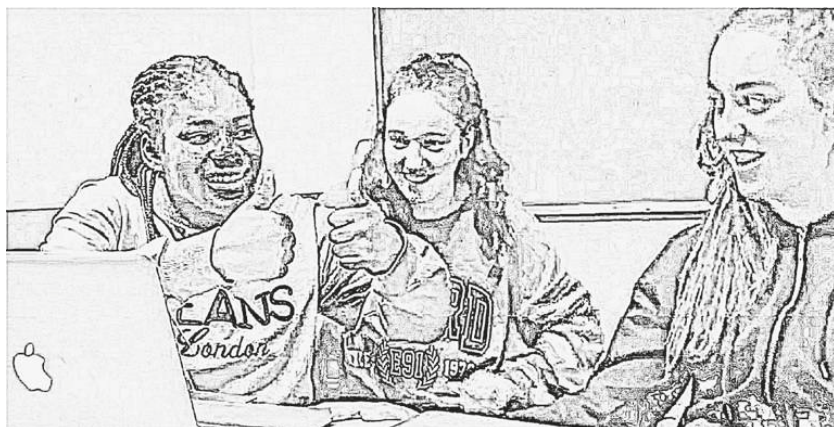


Image 1. Screenshot taken at line 30, Extract 1

The extract begins with Nanyamka typing a statement into the Google Translate application and with Naiara, in line 3, trying to read the translation offered by the tool. In overlap, Nanyamka is looking for the button allowing the tool to read the Chinese sentence aloud and Naiara responds to her demand by indicating where it is, in line 5. Nanyamka continues the search for the specific button, that finally is multimodally indicated by Naiara, in line 7, when she points to it on the screen and presses the play button. The computer begins to say the sentence in Chinese (in line 8) while Naiara, in overlap, multimodally indicates who the sentence is directed to: Miaomiao. This is reinforced by the gaze of all the youth directed to Miaomiao, in lines 9 and 11, right after Naiara has pressed the play button. After the TTS function plays the translation, there is silence and no answer from Miaomiao, which Naiara and Nanyamka (who look at the computer – COM – in lines 12 and 13) interpret as a need to play the Chinese sentence again. Nanyamka states, in line 13, her aim clearly in Spanish – to receive a reaction from Miaomiao, “a ver qué dice ella” (“let’s see what she says”) – and then presses play. The sentence is reproduced again by the computer and, right after that, Nanyamka looks at Miaomiao, awaiting an answer. Miaomiao partly responds to this demand, in line 17, by briefly responding (“ah”), indicating that she has heard the sentence. After a pause, Nanyamka multimodally – with two thumbs up and looking at Miaomiao – seeks Miaomiao’s reaction to the Chinese sentence, which comes in line 21, when Miaomiao gives a negative evaluation of the machine’s translation. On the one hand, it seems she has not heard it correctly

and, on the other, the word “haian” (meaning “coast”) is quite rare in Chinese. Thus, Miaomiao focuses on the linguistic form of the computer’s utterance, responding “that it’s not correct” in line 21. Nanyamka, in line 22, seems to align with Miaomiao’s focus on the form offered by the Google Translate tool. This is clearer when, while Naiara, Sara, Julián and Claudia are laughing, Nanyamka, in line 24, displays a disappointed expression and yells at the computer in Spanish for its mistake saying “me has fallado” (“you let me down”), pretending to hit it. Nevertheless, she gives it another chance by again pressing play (in line 24). After the tool voices the sentence again in line 25, Miaomiao responds by repeating the name of the town and laughing, which might show her understanding of the sentence. Nanyamka, Naiara and Sara look at Miaomiao, in line 28, and Nanyamka produces a request for confirmation from Miaomiao about her understanding of the sentence, both verbally (“understand?”) and non-verbally, raising two thumbs (see Image 1). Miaomiao confirms her understanding in line 31 (“yeah”). Since Emilee cannot see the screen and does not understand Chinese, she asks for the meaning of the sentence (“what did it say?”, line 32), which is given by Naiara in Spanish “queremos grabar en la costa de [name of town]” (“we want to record on the coast of [name of town]”).

In this extract we have observed a collaboratively constructed multimodal and plurilingual interaction among the youth, Miaomiao (the Chinese facilitator), and the other adult facilitators, in which linguistic mediation activity is crucial. During the interaction the participation framework and roles are flexible and co-constructed. The youth multimodally construct, first, the production format, by adding the Google Translate tool and Nanyamka and Naiara’s collaborative writing of the utterance to be translated into it. Nanyamka and Naiara are the authors, as well as the principals, and the computer is the animator, since it mainly works as a ‘sounding-box’. Second, the youth initiate the construction of the reception format, by directing their gaze to Miaomiao and pointing at her. Miaomiao accepts this reception format by leaning into the computer. Meanwhile, the computer is also ratified as hearer by hearing through the written text, thus functioning as a reporter. In this sense, the computer acts as linguistic mediator, but it depends on the youths’ mediational activity, in a more general sense, in the social construction of the participation framework, as well as their agency in deciding when to allow the translation tool to reproduce utterances, in order to fulfil this role.

Furthermore, a dual focus of the human participants’ attention can be observed in the extract: the intended content of the message and the correction of the linguistic form. Although it is not clear if Nanyamka, with two thumbs up, prioritises one or the other focus – or both – in line 20, Miaomiao’s focus

is on the form. By negatively assessing the computer's performance, Miaomiao does not ratify it as a valid participant and linguistic mediator, which leads to Nanyamka's disappointment with the tool, which she humanises when saying "me has fallado" ("you let me down"). Similar phenomena have been observed in Molina-Markham et al. (2016), whose study on the interaction between a driver and in-car speech-enabled system showed that the driver talked to the machine in a humanised way. Despite this, Nanyamka insists on positioning the computer as a linguistic mediator and looks for Miaomiao's ratification (see Image 1) of this, thereby collaboratively ratifying the computer as a participant.

Thus, in this first extract, the schema of the participation framework is established. In Extract 2, the youth continue with the project of trying to communicate with Miaomiao through the computer-based translation tool. They focus here on simple greetings.

Extract 2

- 36 NAN **hi (.) pone hi**
 hi (.) it says hi
- 37 NAI **hi**
- 38 NAN **no seria ni hao? ((looking at MIA))**
 wouldn't it be ni hao
- 39 MIA **ni hao**
 hello
- 40 NAI **pero que es español ((leaning to computer, touching keyboard))**
 but this is spanish
- 41 NAN **ai (.) hello (.) hola**
 oh (.) hello (.) hi
- 42 MIA **hola**
 hello
- 43 NAN **ni hao**
 hello
- 44 NAI **ni hao**
 hello
- 45 MIA **yeah**
- 46 **(.)**
- 47 NAI **y adiós?**
 and goodbye

- 48 SAR ((presses play))
- 49 COM ni hao
hello
- 50 NAN ((hand in greeting position, Image 2))
- 51 NAN ((typing)) es la única forma que nos podemos comunicar ((looking at EMI))
this is the only way we can communicate
- 52 NAI ((approches computer)) (zai ian)
goodbye
- 53 NAN no ((presses play))
- 54 COM zaijian
goodbye
- 55 NAN ((looks at MIA)) ((looks at JUL)) madre mía la diferencia eh
oh my goodness the difference eh
- 56 JUL le has dicho adiós?
you told her goodbye?
- 57 NAI [zaijian (.) zai- zai-
goodbye (.) good- good-
- 58 (.)
- 59 JUL [qué mala gente NAN
you are a bad person NAN
- 60 NAI [zaijian (.) zai- (.) zaijian
goodbye (.) good- (.) goodbye
- 61 NAN [yo no lo sabía
i didn't know that
- 62 MIA zaijian ((approaching the computer))
goodbye
- 63 NAI zaijian
goodbye
- 64 NAN ahí tienes ahora ((pointing at MIA))
there you have now
- 65 CLA zaijian
goodbye
- 66 NAN [la pronunciación
the pronunciation
- 67 NAI [zaijian
goodbye

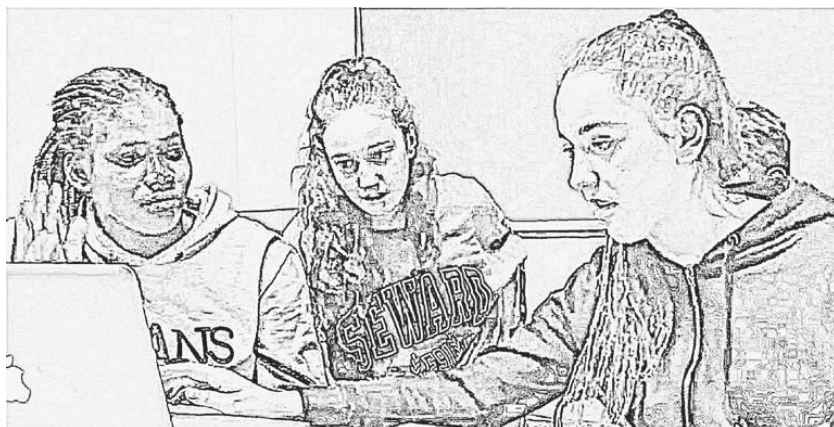


Image 2. Screenshot taken at line 50, Extract 2

The extract begins with Nanyamka and Naiara collaboratively trying to make the computer to say “ni hao” (“hello”) in Chinese, a greeting they already seem to be familiar with (see line 38). However, there is a problem with the language settings in Google Translate, and rather than “ni hao”, the computer provides them a translation in English (“hi”), which is read by Nanyamka in line 36 and repeated by Naiara in line 37. Nanyamka’s previous basic knowledge of Chinese makes her doubt what the translation tool is offering by proposing the correct answer (“ni hao”), although she directs her turn as a question to Miaomiao (line 38). Miaomiao responds to the greeting, in this case focusing on the content (in line 39), but this is not followed by the youth, since they are focusing on ensuring the correct translation. Naiara identifies and solves the problem with the translation settings in line 40, and Nanyamka pronounces the word she wants to add into the translation tool both in English (“hello”) and in Spanish (“hola”) in the following line. Again, Miaomiao focuses on the content, in line 42, and responds to the greeting, this time in Spanish, taking up one of the options offered by Nanyamka. Still focusing on the correct translation in Chinese, when the tool gives it to them, both Nanyamka and Naiara read the greeting (“ni hao”) in line 43 and 44. Miaomiao orients towards their focus and confirms the correctness of the greeting in Chinese (“yeah”) in line 45.

After a short pause, Naiara proposes to continue by translating “adiós” (“goodbye”) into Chinese. Sara then presses play (in line 48) to make the computer say the first greeting again (“ni hao”, line 49). Nanyamka multimodally

accompanies this greeting by waving her hand at Miaomiao (see Image 2). Nanyamka then makes a comment about the interactional dynamic that has been established, telling Emilee that “es la única forma que nos podemos comunicar” (“this is the only way we can communicate”), as she types something else into the translation tool. Once the new translation is given by the computer, Naiara tries to read it aloud (“zai ian”, line 52) and thus to act as the animator of the utterance she had previously suggested translating. This is not accepted by Nanyamka, who validates the computer as the animator by pressing play in line 53. The computer says the greeting in Chinese (“zaijian”) and Nanyamka looks at Miaomiao, to whom the greeting is directed (line 55). Immediately, Nanyamka turns her focus again to the form by presenting a metalinguistic reflection about the difference in the written and oral forms of the language (“madre mía la diferencia eh”, translated as “oh my goodness the difference eh”, line 55). Right after that, Julián focuses back on the content by questioning the fact that Nanyamka has said goodbye to Miaomiao – “le has dicho adiós?” (“you told her goodbye?”), line 56, and “qué mala gente Nanyamka” (“you are a bad person Nanyamka”), in line 59. In overlap, Naiara tries to pronounce the greeting several times (57 and 60), indicating her orientation now towards learning the Chinese word. Nanyamka shows a similar orientation towards learning in line 61, commenting that she did not know how to say “zaijian” before, “yo no lo sabía” (“I didn’t know that”). In line 62, Miaomiao aligns with this disposition for learning and offers the correct pronunciation of “zaijian”, which is immediately repeated by Naiara. Nanyamka indicates the Chinese language expertise of Miaomiao by telling Naiara that Miaomiao’s pronunciation is the correct one (line 64 and 66), and in doing so she claims linguistic expertise for herself. Both Claudia (in line 65) and Naiara (in line 67) orient towards the learning activity and ratify Miaomiao as an expert by repeating the oral form she has offered.

At the beginning of this second extract we can observe how the ratification of the tool as a valid participant continues to be negotiated, possibly due, in part, to a mistake in the language choice in the translation tool’s settings. Despite this mistake, we can see that Nanyamka’s previous basic knowledge of Chinese contributes to identifying and solving the problem, and thus to the progressivity of the activity. Once the problem is solved and the correct greeting is given, a dual focus remains throughout the whole extract 1) the message being communicated between the youth and the Chinese facilitator; and 2) the linguistic form of that message, by focusing on the correctness of the written and oral forms of the words in Chinese, as well as on learning these forms.

Moreover, in this second extract, the role of Nanyamka as main mediator between the youth, the translation tool, the Chinese language and the Chinese

facilitator begins to be established. In Extract 3, her mediating role is developed further.

Extract 3

- 68 NAN ehm (..) qué le podemos escribir? ((putting four fingers together; looking at SAR))
ehm (..) what can we write to her?
- 69 NAI [caca culo pedo pis ((leaning to computer))
shit ass fart pee
- 70 NAN ((laughs))
- 71 SAR [((typing))
- 72 NAI [echas
do
- 73 NAN de:: de ((laughs)) de
you:: you you
- 74 NAI ((laughs)) de menos
miss
- 75 SAR ((typing))
- 76 NAN en china es eh (.) (zao) ((draws z in the air with a finger, then fingers on forehead))
in china it is eh (.) (zao)
- 77 NAI (chona) ((laughs))
- 78 NAN no ((laughs)) eh no sé:
no i don't know:
- 79 SAR ((looking for button)) ui
- 80 NAN no eso en chino es así
no that in chinese is like this
- 81 SAR ((presses play, NAN, NAI and SAR look to MIA, see Image 3))
- 82 COM ni xiangnian zhongguo
you miss china
- 83 NAN NAI
 SAR ((turn gaze to MIA))
- 84 MIA ah:: yes
- 85 NAN ((looks to computer)) me encanta esto
i love this
- 86 SAR ((laughs))
- 87 JUL gracias eh
thank you
- 88 NAN eh:: (..) [((typing))
- 89 NAI [me quieres?
do you love me?

90 NAI NAN
 SAR ((laugh at what is on the screen))
 91 NAN ((presses play)) [((looks at MIA))
 92 NAI SAR [look at MIA
 93 COM wo xihuan ni de yifu
i like your clothes
 94 MIA oh: really? ((laughs))
 95 NAN yes
 96 MIA all of these sentences are correct

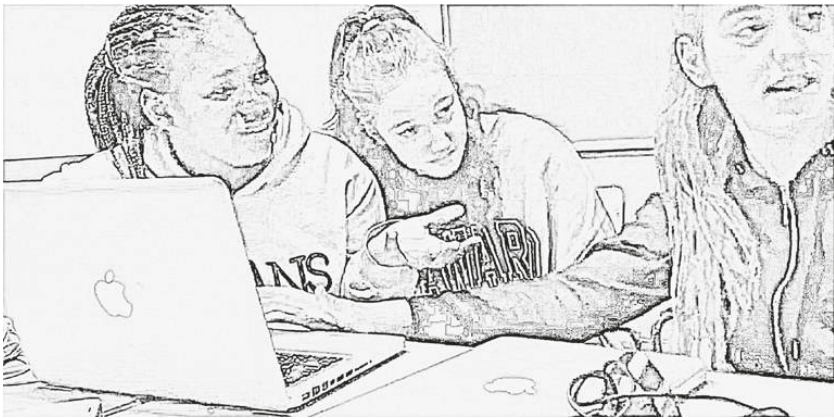


Image 3. Screenshot taken at line 81, Extract 3

Nanyamka wants to begin a new sequence to communicate with Miaomiao, but she asks for some ideas from her peers on what to write to be translated for her: “qué le podemos escribir” (“what can we write to her?”, line 68). Naiara responds with a childish joke which makes Nanyamka laugh, but Sara multimodally responds to her demand by typing a question for Miaomiao into the computer, thus becoming the principal and the author in the production format (line 71). Naiara and Nanyamka read little by little what Sara is writing for Miaomiao (“echas de menos China”, translated as “do you miss China”, lines 72–74). While Sara is still writing the sentence, Nanyamka draws again on her knowledge of Chinese by trying to give the translation of China in Chinese, in line 76: “en China es eh” (“in China it is eh”). She multimodally continues her word-search by drawing a

'z' in the air with her fingers, before pronouncing a first attempt at the word ("zao"). Naiara responds to Nanyamka's attempt jokingly with a made-up word ("chona"), which Nanyamka reacts to in the following line, in which she also voices her trouble recalling the word she is seeking. When the word appears translated on the screen – after Sara has finished typing her sentence in Spanish and pressed the button to translate to Chinese (in line 79) – Nanyamka confirms it in line 80: "no eso en chino es así" ("no that in Chinese is like this"). Sara then presses play and the computer voices the sentence.

Meanwhile, Nanyamka, Naiara and Sara turn their gaze to Miaomiao, indicating their request for a response, which is reinforced by the hand gesture deployed by Nanyamka (see Image 3). Miaomiao responds to Sara's question ("ah yes"), orienting towards the content (i.e. missing China) and thus the progressivity of the interaction. After Miaomiao's response, in line 85 Nanyamka produces a positive evaluation of using the computer translation tool to communicate with Miaomiao: "me encanta esto" ("I love this"). After some laughter and a comment from Julián that does not seem to be directly related to the flow of talk, Nanyamka starts typing a new sentence (line 88), that makes the youth laugh. In overlap, Naiara seems to suggest another possible question to be typed and translated – "me quieres?" ("do you love me?") – which is not taken up. In line 91, Nanyamka presses play and she, Naiara and Sara look at Miaomiao for a reaction to Nanyamka's translated comment. After 'hearing' the written text from Nanyamka, the computer reports the sentence for Miaomiao, who responds in line 94 ("oh really?"), focusing on the content and the progressivity of the interaction. In line 96, Miaomiao switches her focus to the form of the computer's utterances, by indicating to the youth that all the computer's translations in Chinese are correct.

In this extract although Sara begins as the principal and author in the interaction, the mediating role of Nanyamka continues to be relevant, since she puts forward her knowledge of Chinese – which she tries to check using Miaomiao's expertise – and confirms that the sentence proposed by the translation tool is correct. Moreover, after another successful question and response, Nanyamka presents a positive evaluation of the tool and proposes a new sentence, in this case as principal and author. Although at the end of the extract Miaomiao returns to the focus on the correctness of the sentences, a full sequence has been completely accomplished, through a computer-mediated interaction in which Nanyamka has been the principal and author, the computer the animator and reporter, and Miaomiao the ratified hearer and evaluator.

6. Discussion

In the data studied in this chapter, in order to talk with the Chinese facilitator, youth participants afford the Google Translate tool the role of interpreter to assist communication, based on its translation and TTS functions. In the interactional process, all the participants present, including the laptop computer, take on certain roles and responsibilities, which have been analysed in depth.

Generally speaking, there are two main parties to the interaction: one is Miaomiao, the other is made up by some of the youth participants; mainly Nanyamka, Naiara and Sara. Emilee, Claudia and Julián also join in the conversation as bystanders, who also help to facilitate communication. Moreover, the laptop computer with access to Google Translate, a non-human participant handled by the youth, fulfilled the role of animator, speaking on behalf of the youth, as well as the role of reporter, ‘hearing’ the youths’ written text and then voicing the translated sentences. This one-way translation model suggests that the computer is included in the youth party to the interaction. The Google Translate tool translates the source language – usually Spanish – into the target language – Chinese – and speaks the young people’s words. The principal and author of the machine speech is the youth participant who formulates an idea and utterance in the source language and types it into the computer. Furthermore, following Merlino and Mondada (2014), by gazing at Miaomiao during the machine translator’s turn, the student(s) present(s) themselves as authoring and being responsible for its talk. Miaomiao herself takes on a combination of the three speaker roles (animator, author, principal) when she responds to the youths’ enquiries. The youth participants shift their gaze towards Miaomiao not only to indicate their expectation of what will happen next in the interaction, but also to select her as next speaker (Goodwin, 1981).

Creatively, the youth participants collaboratively initiate a new communicative dynamic within the plurilingual encounter. Regarding language choice, the youth participants are also English learners who to some extent can understand English speech. Aware of this, Miaomiao chooses to respond to the youths’ enquires in English directly. Consequently, Miaomiao’s choice bypasses using the Google Translate tool to render her own utterance into Spanish for the youth participants, which might be expected if we compare to typical interpreter-mediated contexts. As a result, a cyclical, triangular communication pattern emerges: the youth input Spanish into the machine translator, after which the machine translator speaks Chinese for Miaomiao, then Miaomiao responds to the youth participants in English. Indeed, the languages within the conversation

switch from Spanish to Chinese to English, a process which leads to meaningful and dynamic communication.

In the analysis of the data, we note that Nanyamka leads a great deal of the dialogue and also acts as a linguistic mediator, in the sense that she facilitates cross-linguistic exchanges and interactional progressivity. Moreover, Nanyamka's mediation activities also facilitates interaction with her peers through contributing to progressivity and by establishing a positive atmosphere for communication among them. Her embodied language helps her become a competent mediator and communicator.

Moreover, the analysis suggests that this type of plurilingual and multimodal exchange connects with the 21st century educational competences presented in the introduction to this chapter: plurilingual and intercultural competence, mediation competence and digital competence. As has been observed in the interactions, the youth participants exploit their skills (linguistic repertoire, cultural knowledge, curiosity and digital skills) to facilitate communication. As we have observed, cross-linguistic mediation unavoidably involves social and cultural competence as well as plurilingual competence (Council of Europe, 2018, p. 106). In addition, computer translation technology is integrated by young people in their plurilingual and pluricultural social encounter and for learning. The youth participants in the interaction collaboratively and actively draw on the digital resource at hand to solve communicative problems, which reflects on their digital awareness and skills. All in all, the analysis of these data suggests that plurilingual, digitally-enhanced interactions can provide an opportunity for developing 21st century competences.

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Chapter 5. An exploration of linguistic mediation activities in repair sequences: The case of a plurilingual youth participant in an after-school digital storytelling project

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An exploration of linguistic mediation activities in repair sequences: The case of a plurilingual youth participant in an after-school digital storytelling project

Una exploració d'activitats de mediació lingüística en seqüències de reparació: El cas d'un jove plurilingüe participant en un projecte de narració digital després de l'escola

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Abstract

This article uses Conversation Analysis (CA) to explore the linguistic mediation activities carried out by a plurilingual teenager in interaction with a linguistically and culturally diverse peer group, with a focus on repair sequences. The analysis centres on: 1) the placement of repair, that is, repair that is forward-oriented or backward-oriented; 2) the object of repair, focusing on repair directed at the code and repair directed at the message; 3) procedures by which the linguistic mediator is selected, that is by other-selection or self-selection; 4) interactional procedures for completing repair, focusing on translation and collaborative turn sequences. This study contributes to enhancing understandings of the mechanics of linguistic mediation in contexts of linguistic and cultural diversity from an interactional perspective, and among youth, in the context of an after-school educational program.

Keywords: Linguistic mediation; Repair; Plurilingualism; Multimodality; Conversation Analysis (CA)

Resum

Aquest article utilitza l'Anàlisi de la Conversa (AC) per explorar les activitats de mediació lingüística realitzades per un adolescent plurilingüe en interacció amb un grup de companys lingüísticament i culturalment diversos, centrant-se en les seqüències de reparació. L'anàlisi se centra en: 1) la ubicació de la reparació, és a dir, la reparació orientada cap endavant o cap enrere; 2) l'objecte de la reparació, centrant-se en la reparació dirigida al codi i la reparació dirigida al missatge; 3) els procediments pels quals es selecciona el mediador lingüístic, és a dir, per selecció d'altres o auto-selecció; 4) els procediments interactius per completar la reparació, centrant-se en la traducció i les seqüències de torns col·laboratius. Aquest estudi contribueix a millorar la comprensió dels mecanismes de mediació lingüística en contextos de diversitat lingüística i cultural des d'una perspectiva interaccional, i entre els joves, en el context d'un programa educatiu extraescolar.

Paraules clau: Mediació lingüística; Reparació; Plurilingüisme; Multimodalitat; Anàlisi de la Conversa (AC)



INTRODUCTION

Processes of globalization have led to plurality and diversity in everyday and educational encounters between people. In different corners of the globe, individuals with different linguistic and cultural backgrounds coexist in so-called superdiverse spaces (Vertovec, 2009), which include also digital technologies and the new ways of communicating they afford (Dooly & O'Dowd, 2018; Hawkins, 2018). In this context of change and complexity, the ways people manage their communication in real-time are worthy of study. In this article the focus is on linguistic mediation as a mode of communication in superdiversity.

The data analyzed were collected at a site in Barcelona of the Global StoryBridges (GSB) digital storytelling project. GSB is an out-of-school educational and research project¹ with multiple sites across different continents, including Europe (Spain, United Kingdom), Africa (Uganda, Kenya), Asia (China, India, Vietnam) and America (Mexico, United States) at the time of this research. All sites are located in communities facing socioeconomic disadvantages and the child and youth participants are learning English, the lingua franca of the project, as a second or foreign language. Each site is facilitated by volunteers and/or university researchers. Through collaboratively creating digital stories that reflect different aspects of their lives, and sharing and discussing these digital stories with children and youth from the other sites through the GSB website, the project enables young people to “collaboratively negotiate and construct meanings from global encounters, bringing to bear their prior knowledge and experiences” (Hawkins, 2014, p. 99).

In this article, particular attention is given to the linguistic mediation activities of a plurilingual youth participant at the GSB site in Barcelona. Although there is a growing body of literature including theories and practical examples of linguistic mediation in the educational domain, there is a lack of interactional research exploring how linguistic mediation is achieved in real-time, and in naturally occurring instances of mediation outside classroom context in particular (Stathopoulou, 2015). In contributing to filling this gap, the main aims of this article are: 1) to investigate the placement of linguistic mediation in interactional repair sequences; 2) to consider the objects of linguistic mediation in these repair sequences; 3) to analyze procedures by which the linguistic mediator is selected in repair; and 4) to explore certain procedures for completing linguistic mediation in these sequences. The article proceeds as follows. First, a basic theoretical framework in relation to

¹ Global StoryBridges is led by Professor Margaret Hawkins of the University of Wisconsin-Madison.

linguistic mediation and repair is presented in section 2. Then, in section 3, information about the research participants and the data, as well as the methodology used for the data analysis is presented. Section 4 includes the analysis organized around the four aims listed above, and finally, the main findings of the study are presented in section 5, together with conclusions.

THEORETICAL FRAMEWORK

Linguistic mediation

Mediation is a widely used concept in the field of education. In sociocultural theory (e.g., Vygotsky, 1978), mediation is central to the idea that learning occurs in and through social interaction. As Pekarek (2002) pointed out, mediation can be understood as part of the methods through which co-interactants construct learning spaces, tasks, identities, and so on. In this sense, mediation is a collective and bidirectional activity, that might afford opportunities for learning. Complementing this broader sense of the concept, within the field of language education, mediation has been defined as one of the four modes of communicative language activity, together with reception, production, interaction. The concept was introduced into mainstream discourse in language education thanks to the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2001), although it has mainly been developed by authors including Piccardo (2012) and North and Piccardo (2016), and in the CEFR Companion Volume (CEFR/CV) (Council of Europe, 2018, 2020; see also Piccardo et al., 2019). According to the CEFR/CV (Council of Europe 2020):

In mediation, the user/learner acts as a social agent who creates bridges and helps to construct or convey meaning, sometimes within the same language, sometimes across modalities (e.g. from spoken to signed or vice versa, in cross-modal communication) and sometimes from one language to another (cross-linguistic mediation). The focus is on the role of language in processes like creating the space and conditions for communicating and/or learning, collaborating to construct new meaning, encouraging others to construct or understand new meaning, and passing on new information in an appropriate form. (p. 90)

Activities resembling (cross-)linguistic mediation have also been considered in studies focusing on formal and informal interpreting practices, where some scholars have used Conversation Analysis (CA) to explore the interactional organization of this activity (e.g., Baraldi & Gavioli, 2012; Merlini & Favaron, 2003; Merlino & Mondada, 2013; Pöchhacker, 2012; Wadensjö, 1995). A small number of researchers have also adopted CA to examine so-called brokering activities in diverse contexts, such as within intergenerational migrant families (Bolden, 2011,

2012; del Torto, 2008, 2010; Llompart, 2017), the workplace (Skårup, 2004; Traverso, 2012), caregiving settings (Jansson & Wadensjö, 2016), home-stay families (Greer, 2015) and between highly proficient bilingual peers (Greer, 2008, 2013). Traverso (2012), for example, illustrated that when participants do not share a common language in a plurilingual work meeting, multiple participants can work collaboratively to provide translations for colleagues. Jansson and Wadensjö (2016) show how in a linguistically asymmetrical caregiving setting, plurilingual staff can fulfil the role of language brokers to assist colleagues to carry out client-oriented activities. In a multigenerational Italian-Canadian migrant family, del Torto (2008, 2010) suggested that using both English and Italian in family conversation creates cohesion and sustains conversations. In a similar context, Bolden (2012) explored repair sequences (see section 2.2) in bilingual conversations and provided insights into the role of brokers:

To act as an intermediary between the other participants (e.g. between the speaker of the problematic talk and his/her addressed recipient) and to attempt to resolve the problem in a way that would expose and bridge participants' divergent linguistic and/or cultural expertise for instance, by providing a translation or a simplified paraphrase of the problematic talk. (p. 99)

These studies are highly insightful for the present research and provide foundations for understanding the intricacies of linguistic mediation and the role of linguistic mediators in contexts of linguistic and cultural diversity from an interactional perspective.

REPAIR

This research is also inspired by CA literature on repair. The term 'repair' in CA refers to the mechanisms deployed by interlocutors to maintain and restore intersubjectivity (e.g., Schegloff et al. 1977). When a 'trouble source' or 'repairable' emerges in interaction, repair sequences are initiated. In defining 'trouble sources', Schegloff, Jefferson and Sacks (1977) indicate that "nothing is, in principle, excusable from the class 'repairable'" (p. 363). Masats (Masats, 2017; Masats et al., 2009), for example, in her work on repair in language classrooms, identifies repairs directed at the code (i.e. lexical repairs, semantic repairs, grammatical repairs, phonetic repairs), at the message (i.e. cohesion repairs, precision repairs, ambiguity repairs) and at managing learning tasks.

Based on who initiates the repair and who completes the repair, Schegloff, Jefferson and Sacks (1977) distinguish four repair trajectories. The speaker of problematic talk can both initiate repair (self-initiate) and complete repair (self-repair).

Likewise, the recipient of that talk can also initiate repair (other-initiate) and complete repair (other-repair). Self-initiated repair might be cued by pauses or hesitation markers, self-interruptions, or explicit requests for repair, and so on. Other-initiated repair might be triggered through the partial repetition of the repairable, a “wh” question such as “what?”, or by an explicit request for clarification, among other interactional moves.

From a CA perspective, turn-taking is a fundamental feature of conversational organization, including how people are selected for turns-at-talk. In the analysis presented in this article, the selection of the mediator in the repair sequences studied is of interest. Sacks et al. (1974) identified three ways in which speaker selection can be organized in conversation. Firstly, the current speaker can select the next speaker. This is the case, for example, when speakers of problematic talk select the next speaker to do other-repair. Secondly, the next speaker can self-select; for example, in self-initiated or other-initiated other-repair, in which the next speaker is not selected by the speaker of the repairable, but rather acts on a cue to initiate other-repair. Thirdly, the current speaker can continue speaking, such as in self-initiated self-repair.

CA studies on repair also focus on the sequential placement of repair action, differentiating between forward-oriented repair, in which the trouble source is something that one wants to say, but faces difficulties doing so, and backward-oriented repair, which deals with troubles located in the previous talk (Greer, 2013; Schegloff, 1979). Lexical or word searches and grammatical searches have been explored at length both in L1 and in L2 conversation (Brouwer, 2003; Greer, 2013; Kurhila, 2006; Markee & Kunitz, 2013; Tůma & Sherman, 2022) and are considered a form of forward-oriented repair (Greer, 2013; Schegloff, 1979). Greer (2008) describes translation as a form of backward-oriented repair.

In this article, the focus is on linguistic mediation activities as they occur in repair sequences. The following section introduces the research context and methodology.

RESEARCH CONTEXT AND METHODOLOGY

As mentioned in the introduction to this article, this research was conducted at the GSB site in Barcelona. The site was located in a socioeconomically disadvantaged town on the outskirts of the city. There were approximately 10 regular youth participants at the time of data collection, who were around 14 years old. Attendance at the site (once a week for 2 hours throughout the school year) and participation

in the research was voluntary. All the youth and their families were informed about the objectives of the research and legal guardians provided written consent following IRB requirements. The names of the youth participants have been anonymized in the data extracts included in section 4. The names of adult participants have not been changed, at their request.

In this article, particular attention is paid to one youth participant referred to as Nanyamka, who was born and schooled in English in Ghana as a young child, before migrating to Barcelona. She spoke Spanish, Catalan, and Fante, and was much more proficient in English than her peers, all of whom had been raised in the town and shared Spanish (their main family language), Catalan (which they mainly use at school), and some competence in English (which is taught at school as a foreign language). The site was facilitated by four researchers and one student volunteer. Three of the researchers were originally from other parts of the world (Chile, Menorca, and Australia), had lived for many years in Barcelona, and were fluent in Catalan, Spanish and English. Both the student volunteer and one of the researchers – the author of this article – were from China, had been in Barcelona for a short time, spoke Mandarin, had limited proficiency in Spanish, were competent speakers of English, and knew no Catalan. Nanyamka often spontaneously enacted the role of linguistic mediator to translate between Spanish – the main language used by the youth participants to communicate among each other – and English – the lingua franca of the project and the site – and to provide linguistic assistance for her peers when they were unable to speak English independently. Besides, as has been described in Zhang (2023), Nanyamka also displays cosmopolitanism in accomplishing intercultural mediation activities.

Laptop computers are used at the GSB site for editing digital stories and for other activities related to the project. The laptop computer is handled by the youth actively and often takes part in interactions as an inanimate participant. For example, the youth used the text-to-speech (TTS) function of the Google Translate application to communicate with the Chinese adult participants in Mandarin and relied on Internet search engines to quickly access images and information that would help them understand or explain cultural references. This feature of the mediation work at the site has been analyzed in Zhang and Llompart (2021) and in Moore et al. (2021).

In the data analyzed in section 4 of the article, the youth are taking part in different learning activities:

- (1) A game where they take turns describing for their peers a drawing they had done previously. Their peers need replicate the drawing according to the oral description (Extract 3).
- (2) A discussion about what to include in a digital story, including how they celebrate Christmas (Extracts 2, 7 and 8) and their favorite food (Extract 1).
- (3) Conversations on different topics while making Christmas cards, including one of the youth's adoptions (Extracts 4 and 6) and their interest in Asian culture (Extract 5).

This article draws on Conversation Analysis (CA) (Sacks, 1992) to analyze the video data (approximately 11 hours of recordings taken over a period of one academic year). After viewing the video recordings several times, the interactional relevance of linguistic mediation for the participants was deemed to warrant more in-depth analysis. This article presents an exploratory study of why and how linguistic mediation emerges and is achieved in interactional repair sequences emerging in informal conversations between peers and peers and facilitators while doing different facilitated activities at the GSB site. The precise organization of the analysis is explained in the following section and is based on recurring patterns identified in the data. Selected sequences have been transcribed following Jeffersonian conventions for transcription of talk-in-interaction (Jefferson, 2004) and Mondada's (2018) conventions for transcription of multimodality to account for the temporality of features such as gaze, gestures, facial expression, etc. when considered important for understanding the ongoing interaction.

DATA ANALYSIS

This part of the article is organized into three sections, each with two subsections. Section 4.1 focuses on the placement of repair; that is, forward-oriented (4.1.1.) and backward-oriented (4.2.2) repair. Section 4.2 focuses on the object of repair: repair directed at the code (4.2.1) and repair directed at the message (4.2.2). Section 4.3 focuses on procedures by which Nanyamka is selected as repairer: by other-selection (4.3.1) and by self-selection (4.3.2). Section 4.4 focuses on two interactional procedures for completing repair: translation (4.4.1), collaborative turn sequences (4.4.2). In all the data sequences, Nanyamka is identified as NAN. It is important to note that besides the participants who talk in the extracts, others are present.

Placement of repair

Forward-oriented repair

Forward-oriented repair, as discussed in section 2.2, refers to sequences in which the trouble source is something that one wants to say but with difficulties. These sequences are thus self-initiated, such as in Extract 1. This fragment of conversation took place while the youth were making plans for a digital story about how they celebrate Christmas. Sara (SAR, a youth participant) was in the process of explaining how she found out the Three Kings² (a Spanish/Catalan Christmas tradition) were not real.

Extract 1

1. SAR: +*cómo se dice he pensado* (.) i think?
+how do you say i have thought
+looks at NAN --->
2. NAN: thought.
3. (0.6)
4. SAR: i thought

In line 1, Sara initiates a side-sequence during her storytelling to ask Nanyamka how to say “he pensado” (in present perfect tense) in English. She then produces the candidate response “I think” (in present simple tense), with rising intonation, continuing to seek other-repair. In line 2, Nanyamka provides her with the solution, which Sara repeats in line 4, closing the repair sequence. Nanyamka’s linguistic mediation activity in Extract 1 thus assists Sara to say what she wanted to say in English, rather than relating to something already said.

Backward-oriented repair

Backward-oriented repair deals with troubles located in the previous talk. Like Extract 1, in Extract 2, from the same GSB session, the youth participants were discussing what to include in a digital story. Sara (SAR, youth participant) and Miaomiao (MIA, adult facilitator from China) were talking about Miaomiao’s favorite food.

² Three Kings refers to the biblical story of the Three Wise Men or Kings, celebrated as the Feast of the Epiphany on January 6th. In Spain/Catalonia, children receive gifts on this day.

3. (0.8)
4. MIA: ee: last year.
5. +(1.8)
 +ANA looks at MIA, furrows eyebrows and tilts head slightly, looking confused
 +NAN looks at ANA
6. NAN: +*te* : (0.4) you are- +[are you asking her that if +she travelled?
 you
 +NAN looks to MIA +NAN points at ANA +NAN points thumb back
 +ANA looks at NAN +ANA looks down

While Miaomio asks Ana Li her question in line 1, Nanyamka looks at Miaomio, monitoring the interaction. Ana Li minimally responds with a “yes” in line 2. In line 4, Miaomio produces the temporal reference “last year”, which Ana Li responds to in line 5 by furrowing her eyebrows and tilting her head slightly, looking confused. Nanyamka, who at this point is looking at Ana Li, takes Ana Li’s confusion as a cue to self-select to repair a problem with the meaning of Miaomio’s inquiries. She initiates her turn in line 5 in Spanish, seemingly addressing Ana Li, although her gaze is directed at Miaomio. She immediately switches to English, accompanied by gestures, to clarify the question being asked by Miaomio. The extract is thus an instance of Nanyamka’s linguistic mediation in repair oriented at clarifying the meaning of what Miaomio is trying to ask Ana Li.

Selection procedures

Other-selection

According to interactional preference norms for ordinary conversation, other-selection is preferred over self-selection (Sacks et al., 1974). Other-selection of Nanyamka by her peers as linguistic mediator is a prevalent feature of the corpus of data analysed. Extract 5 is from a conversation during the Christmas card-making activity. The youth participants had previously expressed a keen interest in what they consider “Asian culture”. The extract begins with Emilee (EMI, adult facilitator from Australia) asking Naiara about her interest.

Extract 5

1. EMI: and you also like things from asia right naiara
2. NAI: +huh?
 +NAI looks up from card-making and looks at EMI
3. EMI: you also like +asian culture right?

+NAN looks at NAI

4. NAI: +(0.5)
+looks at NAN
5. NAN: +°*cultura asiática*°.
°asian culture°.
+NAN opens hands outward
6. NAI: ah. yeah.

Naiara had been focused on her card-making and had not been following the talk prior to line 1. Emilee's question is either not heard or not understood by her, as displayed by Naiara's open class repair initiator "huh?" in line 2 as she looks up from her card-making. Emilee attempts self-repair in line 3 by reformulating her question, as Nanyamka monitors the conversation, looking towards Naiara. Naiara, in line 4, responds to Emilee with silence and by turning her gaze towards Nanyamka. Naiara's gaze towards Nanyamka selects her as next speaker. Receiving Naiara's non-verbal cue, Nanyamka translates keywords from the question into Spanish ("*cultura asiática*") in line 5. Naiara's "ah" and "yeah" in line 6 suggest that the linguistic mediation work Nanyamka was selected by Naiara to perform was successful. It is worth noting that although Nanyamka was selected non-verbally as next speaker in this extract, in other instances in the corpus, such as in Extract 3, Nanyamka is also verbally nominated to provide repair.

Self-selection

While less preferred for turn-taking in ordinary conversation than other-selection (Sacks et al., 1974), the corpus also includes instances of Nanyamka self-selecting to do linguistic mediation activities. Extract 6 is from the conversation taking place while the participants were engaged in the Christmas card making activity. Mi-aomiao (MIA, adult facilitator from China) was asking Ana Li (ANA) if she wanted to return to China.

Extract 6

1. MIA: +Ana Li do you want to go back to china?
+MIA looks at ANA
2. ANA: +yes.
+ANA looks at MIA then looks down, continuing card-making
3. NAN: to visit.
4. MIA: to visit. (.) for traveling.

In line 1, Miaomiao repeats a question she has asked Ana Li previously in the conversation, asking her if she wants to go back to China. Ana Li gives a minimal “yes” response, looking up at Miaomiao and then down to her card-making. In line 3, Nanyamka self-selects to repair a possible problem with meaning, telling Miaomiao that Ana Li wants to return to China “to visit” (i.e., presumably not to live). Miaomiao acknowledges this self-selected mediation work through repetition of the information provided by Nanyamka in line 4.

Procedures for repair

Translation

Translation is a form of backward-oriented repair implicating code-switching (Auer, 1999; Mondada, 2007) which helps accomplish linguistic mediation activities in the data corpus studied. This is the case in Extract 7, which is from the interaction in which Sara (SAR, a youth participant) was explaining how she found out the Three Kings were not real.

Extract 7

1. MIA: +do you feel : sad or you're-
+looks at SAR
2. NAN: *te sientes?*
you feel?
3. SAR: *xx* (0.4) +*qué?*
what
+looks at MIA

In reaction to Sara’s story, Miaomiao (MIA, adult facilitator from China), in line 1, asks Sara how she felt when she found out the Three Kings were not real. Anticipating that Miaomiao’s turn might be a source of trouble for Sara (which her “qué” in line 3 would suggest is the case), Nanyamka self-selects in line 2 and translates part of Miaomiao’s previous turn to aid Sara’s comprehension.

Collaborative turn sequences

A collaborative turn sequence is one in which different speakers cooperate to produce a single syntactic unit: a next speaker completes a turn construction unit (TCU) initiated by a prior speaker, who ratifies the completion as being a suitable rendering of the TCU they were going to voice (Lerner, 2004). This is the case in Extract 8, which is from the interaction in which Sara (SAR, a youth participant)

was explaining to her peers how she found out the Three Kings were not real. In Extract 8, she is explaining how old she was at the time.

Extract 8

1. SAR: i'm:+=
+SAR looks to NAN
2. NAN: =when i wa::s=
3. SAR: =when i wa::s=
4. NAN: =six.=
5. SAR: =six +years old.
+NAN nods head

In line 1, Sara begins a grammar search (searching for the first person conjugation of “to be” in present or past tense), initiating a TCU which continues with a sound stretch and gaze towards Nanyamka to recruit her assistance. Nanyamka takes up the cue to offer Sara linguistic mediation. She first corrects Sara’s use of the present tense of the verb *in*, conjugating it in the past (“when I was”). Her elongation of “was” invites Sara to continue. Sara takes up the cue to continue and repeats Nanyamka’s correction in line 3, also elongating “was” to invite Nanyamka to take the next turn. In line 4, Nanyamka completes the TCU initiated by Sara, which is repeated and ratified by Sara in line 5.

DISCUSSION

This exploratory study set out to investigate the placement of linguistic mediation in interactional repair sequences, the objects of linguistic mediation in these repair sequences, the procedures by which the linguistic mediator is selected in repair, and certain procedures for completing linguistic mediation work in these sequences. The mediating activities of one plurilingual participant (Nanyamka) in conversations among a linguistically and culturally diverse group of teenagers and adults at an after-school digital storytelling project, have been examined. The findings show how the young mediator is an active and resourceful interactant who enacts the role of interpreter for her peers, although she does more than simply translate.

Nanyamka is called on by her peers to provide linguistic mediation, being selected as ratified next speaker through her peers’ gaze and/or explicit requests or nominations. The data shows that Nanyamka also self-selects to mediate between trouble source turn speakers and recipients, as she displays active listenership and monitors the talk of others. The analyses show that Nanyamka’s linguistic

mediation work occurs in both forward-oriented and backward-oriented sequences and attends to troubles both with the code and with meaning. Furthermore, the analysis shows that Nanyamka accomplishes her linguistic mediation work in different ways, with a focus in this article on translation and collaborative completion of turns.

In doing linguistic mediation, Nanyamka takes on a significant role in facilitating the participation of peers who may not be able to successfully interact otherwise. Although this study does not focus on learning *per se*, instances of potential learning opportunities were also identified in the mediating process. This phenomenon can be traced, for example, in repair sequences where less competent English speakers – through explicit requests, by presenting candidate solutions to be confirmed or corrected, and so on – invite a language expert to offer assistance (Brouwer, 2003; Koshik & Seo, 2012). In this way, they display a way of “doing being a language learner” (Hosoda, 2006). Situated learning can also be traced in collaborative completion sequences, where the mediator scaffolds a peer to complete their turn.

All in all, this study contributes to enhancing understandings of some of the mechanics of linguistic mediation in contexts of linguistic and cultural diversity from an interactional perspective, among youth and adults, and in an after-school educational program.

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APPENDIX

Transcription conventions

1. Speaker: ABC
2. Approximate translation of a previous turn: english
3. Intonation:
 - a. Falling: .
 - b. Rising: ?
4. Pauses:
 - a. Micro (less than 2 tenths of a second): (.)

- b. Timed: (n° seconds)
5. Overlapping: [
6. End point of simultaneous speaking:]
7. Latching: =
8. Interruption: text-
9. Lengthening of a sound: te:xt
10. °soft°
11. Approximate phonetic transcription: /text/
12. **Utterance in Mandarin (pinyin)**
13. *Utterance in Spanish*
14. Marks the onset of a nonverbal action (e.g., shift of gaze, pointing) +
The action described continues across subsequent lines --->

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Chapter 6. Accomplishing linguistic mediation in conversational repair in an out-of-school educational project

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Accomplishing Linguistic Mediation in Conversational Repair in an Out-of-School Educational Project

Abstract

This article centres on the linguistic mediation activities of a plurilingual teenager interacting with lingua-culturally diverse peers in an after-school project. Conversation analysis is employed to focus on linguistic mediation activities in interactional repair. We examine mediation activity in forward-oriented and backward-oriented repair sequences. Specifically, we ask: 1) why, when, how and by whom linguistic mediation activity is initiated; 2) what interactional moves and resources are mobilised in accomplishing the mediation activity. The analysis suggests that mediation emerging in forward-oriented repair is largely initiated by speakers in need of a co-participant's assistance, who select a mediator to do other-repair work. Mediation in backward-oriented repair shares some features of the former, but involves increased mediator agency to identify repairables in other-initiated sequences and to self-select to do repair. The analysis highlights the role of different interactional resources in achieving mediation activity.

Keywords: linguistic mediation, forward-oriented repair, backward-oriented repair, plurilingual and pluricultural youth, conversation analysis, after-school program

Accomplishing Linguistic Mediation in Conversational Repair in an Out-of-School Educational Project

1. Introduction

The concept of linguistic mediation has become part of mainstream language education discourse since the publication of the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2001). The CEFR proposed a paradigm shift in language education by moving away from typical four skills-based descriptions of language competence (i.e., listening speaking, reading, and writing) to focus on four modes of communicative language activity: reception, production, interaction, and mediation. Mediation, according to the CEFR, is thus a specific mode of communicative language activity, although it is intertwined with the other three. Despite references to mediation in the CEFR, it was in the more recently released CEFR Companion Volume (CEFR/CV) (Council of Europe, 2018, 2020), that the concept was developed in-depth and broadened, “embedding both the individual and the societal dimensions [of language use and learning] in a broader educational frame” (Piccardo et al., 2019, p. 20). The CEFR/CV defines different mediation activities (i.e., mediating texts, mediating concepts, mediating communication) and strategies (i.e., for explaining, simplifying), as well as proposing level-based descriptors of mediation competence.

According to North and Piccardo (2016), in line with the approach in the CEFR/CV, mediation highlights the role of language in building spaces and conditions facilitating “communication, understanding and/or learning, the construction and co-construction of new meaning, and/or the conveyance of information” (p. 15). In this sense, mediators might open interactional spaces that engage co-participants in communicative and learning processes, and facilitate the construction of new understandings, new knowledge and/or new concepts (Piccardo et al., 2019). The data analysed in this article mainly implicates what is referred to as cross-linguistic or interlinguistic mediation, being activities related to transforming and interpreting texts from one language to another (Piccardo, 2016; see section 2.1).

Linguistic mediation is at the core of plurilingualism; as Piccardo highlighted at the CEFR/CV launch conference in 2018, the notion implicates a ‘third space’ (Kramsch, 2002), by referring to ways of ‘plurilinguaging’ (Lüdi, 2015; Piccardo, 2018) that allow one to access new

meanings across linguistic boundaries or help others to do so. According to Piccardo et al. (2019), from the perspective of mediation, languages should not be considered as “stable, pure objects existing outside their speakers/users” (p. 17) or “a code to be taught” (p. 18), but as resources for action, engagement with others and for learning.

Although there is a growing body of theories, practical examples, and proposals for activating linguistic mediation in educational domains (e.g., Council of Europe, 2018, 2020; Dendrinos, 2006; North, 2021), there remains a knowledge gap regarding how mediation works in real-time interaction. The range of descriptors provided in the CEFR/CV are based on questionnaires regarding what language professionals assume mediation entails in different social encounters (Dendrinos, 2022). From an interactional lens, a small body of research has adopted a conversation analytic (CA) approach to examine so-called ‘language brokering’ as a form of interlinguistic mediation often studied in child-adult interaction and family contexts (e.g., Bolden, 2012; Greer, 2015; Llompart, 2017; Skårup, 2004; Traverso, 2012), or the interactional activities of interpreters (e.g., Merlini & Favaron, 2003; Merlini & Mondada, 2013; Wadensjö, 1995). Some of these interactional studies are explicitly or implicitly concerned with conversational repair (Schegloff et al., 1977), a key concept in conversation analysis and one that is central to this article (see section 2.2). However, scarce attention has been devoted in interactional research to the mediation activities carried out by and for children and teenagers in educational contexts.

In contributing to fill these gaps, in this article we examine the linguistic mediation activities that emerge in an after-school educational project involving plurilingual and pluricultural youth. Particular attention is given to one of the teenagers who acts as a linguistic intermediary for her peers. We investigate the interactional processes involved in doing mediating and, in particular, how mediation activities are accomplished during forward-oriented and backward-oriented repair sequences. We also consider the interactional resources mobilised for the purposes of doing mediation. Specifically, the article focuses on: 1) why, when, how and by whom linguistic mediation activity is initiated; 2) what interactional moves and resources are mobilised in accomplishing the mediation activity.

In section 2 of the article, we present a theoretical framework bringing together the notions of linguistic mediation, language brokering and repair. In section 3, we introduce the methodological

approach, the educational and research site and the participants, and describe the data collection and analytical procedures. In section 4, we analyse the interactional data and finally, in section 5, we offer a discussion of the main findings of the study.

2. Theoretical Framework

2.1 Interactional Approaches to Linguistic Mediation

According to North and Piccardo (2016), linguistic mediation involves both intralinguistic and interlinguistic dimensions. The latter implies the mobilisation of different languages, and frequently takes place in everyday professional experiences and in multilingual/multicultural encounters, such as to provide a formal or informal translation or interpretation. Linguistic mediators, according to Dendrinos (2006), perform different interactional roles, including: monitoring, facilitating, and negotiating meaning. Monitoring involves carefully attending to the interaction to notice when intervention is required to support the communicative process. Facilitation implies aiding when a communication gap or breakdown is encountered. Negotiation of meaning emerges in situations requiring reconciliation, settlement, or compromise of understandings. Thus, mediation is a complex, emergent, and multifaceted activity, which shares some characteristics with, while also being distinct from, translation and interpreting. The context, the participants involved, the objects of mediation activities, the linguistic resources used, and so on, may emerge as relevant for processes and outcomes of mediation (Liddicoat & Derivry-Plard, 2021).

In the field of language education, the concept of linguistic mediation has been explored through both theoretical reviews and empirical research. However, few existing studies capture spontaneous, real-world instances of mediation that occur beyond controlled pedagogical environments, including in interaction between children and youth, which leaves a critical void in our understanding of how mediation is actually enacted in natural settings. To this effect, the detailed, contextualised, time-bounded sequential analysis offered by conversation analysis may help understand the complexity of linguistic mediation as it emerges in the real-life of educational spaces.

Scholars in (or contributing to) the field of interpreting studies have been increasingly interested in investigating interlinguistic mediation activity using a conversation analysis (CA) approach (e.g., Merlini & Favaron, 2003; Merlino & Mondada, 2013; Wadensjö, 1995). The focus in

some of these studies has been to understand the interlinguistic mediation activities carried out by professional or community interpreters, and how the interpreting work affects participation. The studies illustrate that interlinguistic mediation (or translating/interpreting practice) is a multifunctional activity embedded in situated activities and contexts, and is shaped by various social, cultural, and linguistic factors (Merlino & Mondada, 2013). In this activity, the role of interpreters goes beyond translation to involve responsibilities for coordination that are distributed through talk (Wadensjö, 1995) and can facilitate reconciliation through effective power management (Merlini & Favaron, 2003).

Other scholars have analysed language brokering activities – a form of *ad hoc* interpreting activity; for example, in the case of schooled migrant children who interpret across languages for their families. This type of cross-linguistic mediation activity is most similar to what is observed in the data in this study, although we are concerned here with interaction in a non-formal education setting mainly between teenagers. Qualitative studies on language brokering primarily employ methods such as interviews and questionnaires, although a small number of researchers have adopted CA to examine brokering activities in intergenerational migrant families (Bolden, 2011; Llompart, 2016, 2017), workplaces (Skårup, 2004; Traverso, 2012), caregiving settings (Jansson & Wadensjö, 2016), hairdressing salons (Greer & Ogawa, 2021), and homestays (Greer, 2015). These interactional studies highlight the complexity of brokering activity and illustrate, for instance, that when there is no common language in a multilingual work meeting, different participants can collaborate to build real-time translations (Traverso, 2012); or that, in a linguistically asymmetrical caregiving setting, plurilingual staff can serve as language brokers aiding a colleague to carry out client-oriented activities (Jansson & Wadensjö, 2016). Of particular interest for this study is Bolden's (2012) exploration of repair sequences in bilingual conversations and her insight that brokering in situations with potential problems of understanding:

is to act as an intermediary between the other participants (e.g., between the speaker of the problematic talk and his/her addressed recipient) and to attempt to resolve the problem in a way that would expose and bridge participants' divergent linguistic and/or cultural expertise, for instance, by providing a translation or a simplified paraphrase of the problematic talk. (p. 99)

That is, brokering can be defined as a situated communicative activity in which a third person functions as a bridge to solve problems or linguistic and/or cultural misunderstandings and mediate talk between participants.

2.2 Linguistic Mediation in Conversational Repair

The term ‘repair’ in CA refers to the mechanisms deployed by interlocutors to maintain and restore intersubjectivity (e.g., Schegloff et al., 1977); orientation to a problem by speaker or recipient momentarily suspends the progressivity of conversation, which is resumed with the resolution of repair (Clift, 2016). Based on who initiates the repair and who completes the repair, Schegloff, Jefferson and Sacks (1977) distinguish four repair trajectories (i.e., self- or other-initiated, self- or other-repair). CA studies on repair also focus on the sequential placement of repair action, differentiating between forward-oriented repair, in which the trouble source is something that one wants to say, but faces difficulties doing so, and backward-oriented repair, which deals with troubles located in the previous talk (Greer, 2013; Schegloff, 1979). Repair sequences are triggered and resolved multimodally, through speech, gaze, gesture, manipulation of objects, etc., and are often multilingual (e.g., Greer 2016; Hauser, 2014; Hayashi et al., 2013; Mondada, 2007; Moore, 2016).

Existing CA studies have investigated repair among participants with asymmetrical linguistic competence, particularly in interactions between expert and non-expert language learners (e.g., Brouwer, 2003; Egbert, 2004; Hosoda, 2006; Moore, 2016). Some of this research has focused on the organisation and mechanics of repair in language classrooms (e.g., McHoul, 1990; Liebscher & Dailey-O’Cain, 2003; Seedhouse, 2004). Word searches and grammar searches are a prominent feature of the data in these studies, and they also feature prominently in the data analysed in this article. Word searches and grammar searches have been explored at length both in L1 and in L2 conversation (Brouwer, 2003; Greer, 2013; Kurhila, 2006; Markee & Kunitz, 2013; Tũma & Sherman, 2022) and are considered a form of forward-oriented repair (Greer, 2013; Schegloff, 1979). Word and grammar searches may include non-lexical verbal repair initiators, such as hesitation tokens (e.g., “uhm”), cut-offs, or sound stretches (Kurhila, 2006; Schegloff et al., 1977), or embodied ones, such as looking away and then bringing gaze to another participant, thus inviting co-participation and

selecting the provider of a candidate repair (Goodwin & Goodwin, 1986).

Previous studies analysing brokering or mediation activities in repair sequences show how participants request language assistance by selecting a mediator through verbal initiations of repair or word searches, gaze directed at the selected broker, or through gesture (Bolden, 2012; Greer, 2015). In doing so, those in need of repair display their own more limited language competence and their orientation to restore intersubjectivity and allow progressivity of the ongoing talk (Bolden, 2011). Previous studies also show that a broker may self-select to repair (other-repair) in response to a repair initiator produced by another (Bolden, 2012). This research shows how brokering modifies participant constellations. Greer (2013) and Greer and Ogawa (2021) show how the turn-taking system is reorganised in third-person repair sequences, involving other-selection of a broker to take the floor. Skårup (2004) observed that brokering involving code-switching may bring a non-comprehending bystander back into the conversation. In classroom interactions, Hynninen (2011) observed a mediational practice whereby a co-participant (particularly a teacher) intervenes to rephrase another participant's turn that was addressed to a third party.

The extant literature discussed thus far helps illuminate the intricacies of linguistic mediation from a micro/interactional lens. These previous findings help conceptualise linguistic mediation as a complex activity that is not limited to interpreting or translating, but also encompasses solving communication difficulties or misunderstandings that interrupt the ongoing talk and the management of participant constellations. Linguistic mediation, in the data presented in this article, emerges in the “repair space” (Schegloff et al., 1977, p. 375), or the time from when repair is initiated until it is resolved, in which participants mobilise an array of interactional moves and resources to restore intersubjectivity, thus facilitating the progressivity of interaction.

In the following section, the methodological approach taken in the present study is introduced.

3. Methodology

The data analysed in this article were collected in an after-school digital storytelling activity, which was part of the Global StoryBridges (GSB)¹ educational and research network. By collaboratively creating digital stories (in English, a language that most global participants are learning) that reflect

¹ GSB is led by [name removed for the review process] of the [name removed for the review process] and involves different global sites.

different aspects of the lives or interests of the youth participants, and sharing and discussing them with youth from the other sites via the GSB website, the project aims to improve children and youths' competences in English, their digital skills, and to promote their critical cosmopolitanism (Hawkins, 2014). The data for this study was collected at the GSB site in Barcelona, Spain. There were approximately ten regular youth participants (approx. 14 years of age) enrolled at the GSB site at the time of data collection. In this article, particular attention is paid to Nanyamka, a teenager who was born in Ghana and schooled there in English before migrating to Catalonia at the age of 8. She had similar competence in Spanish and Catalan to her peers, but was more proficient than they were in English. She also spoke Fante. The other young participants in the data (Naiara, Ignasi, Sara and Daniel) were born in Catalonia, although some had family backgrounds from other regions of Spain. The site was facilitated by four researchers and one student volunteer. Three of the researchers were originally from other parts of the world ([name removed for the review process], from Chile; [name removed for the review process], from Menorca; [name removed for the review process] [the second author of this article], from Australia) but had lived for many years in Catalonia, and were all proficient in Spanish, Catalan, and English. Both the student volunteer (who is not in the data studied in this article, unlike the other named adults) and the fourth researcher ([name removed for the review process] [the first author of this article]) were from China and had been in Barcelona/Spain for a short time, were proficient in English, but had limited knowledge of Spanish, and no knowledge of Catalan.

The data collection was guided by collaborative forms of ethnography (Lassiter, 2005) and reflective practice (e.g., Eraut, 1995; Schön, 1983), as the researchers were also facilitators of the GSB after-school project (for a more detailed explanation, see [reference removed for the review process]). The data – video recordings (approximately eleven hours) and fieldnotes – were collected over one academic year, from November 2018 to June 2019. The participants at the site met for two hours per week throughout this time. Not all project sessions and activities were filmed. The total corpus of video data includes both recordings of the youth and the adults as they interacted spontaneously on and off the task of producing and commenting on digital stories, recordings made by the youth as raw material for their digital stories (e.g., of places in their town, objects, of themselves doing hobbies such as dancing or capoeira, scripted talk), and the edited digital stories produced by the youth participants to be shared with peers at other project sites. In this article, we

focus on a sub-set of this corpus, namely on video recordings of spontaneous interactions among youth and adults. More precisely, we focus on recordings from 3 project sessions, totalling approximately 2 hours. These recordings were made using a single fixed camera. We opt to focus here on these recordings as the aim of this study is to explore mediation as a real-life and real-time phenomenon and the other types of video recordings in the corpus are less informative in this regard.

In viewing these recordings of spontaneous interaction, we followed the CA principle of ‘unmotivated looking’, meaning that we paid attention to all details of the interaction, avoiding preconceived notions of relevance. Following this principle, after several viewings, we observed that one particular youth participant (Nanyamka) often assumed an intermediary role in the interactions, and in conversational repair sequences in particular. Thus, an exploratory collection of repair sequences (eighteen cases) involving Nanyamka was built up. The cases include both forward-oriented repair (eleven cases) and backward-oriented repair sequences (seven cases), and we organise the analysis around these types of repair. Our analysis suggests that the type of mediation work differs according to the sequential placement of the repair activity in the ongoing interaction. For the purposes of this article, we have selected five representative extracts (two instances involving forward-oriented repair and three instances of backward-oriented repair), rather than including all the transcribed interactional sequences. Following ten Have (1990, see also Tai & Wei, 2023) the fragments have been selected based on their ability to reveal relevant “orderliness” in relation to the research questions. The reason for including more cases of backward-oriented repair is that this type of sequences, in our corpus, seems to involve more complex mediational work.

This study used multimodal CA to transcribe and analyse the video-recorded data. While our ethnographic insights were available to us during the data analysis, we took a stance of ‘ethnomethodological indifference’ (Garfinkle & Sacks, 1970) in analysing the video data, referring only to the evidence available to us in the recordings. Jefferson’s (2004) and Mondada’s (2018) transcription conventions were used to account for interactional details relevant for understanding the accomplishment of the repair sequences, including gaze, gestures, facial expressions, body orientation and head movements (see the transcription conventions in the Appendix for exact phenomena transcribed and the symbols used; see also the different symbols used according to the type of action per participant at the beginning of each extract in Section 4). Screenshots are also included in the

transcripts to support our interpretations.

4. Data Analysis

As mentioned previously, the discussion in this article focuses on five interactional extracts. The extracts are organised into forward-oriented repair (section 4.1) and backward-oriented repair sequences (section 4.2). In the data presented in this article, participants are engaged in different learning activities as part of the after-school digital storytelling project:

- (1) a drawing game, in which participants are taking turns to describe a drawing they had prepared previously and that their peers need to draw in detail according to the oral descriptors offered (Extract 1).
- (2) an activity in which youth participants discuss what to film for producing a digital story to be shared with their peers from other GSB sites before Christmas (Extracts 2 and 5).
- (3) a card-making activity in which youth and adult participants are seated around a table making Christmas cards to be handed out randomly around their town, while chatting together on different topics (Extracts 3 and 4).

4.1 Linguistic Mediation in Forward-Oriented Repair

In this section, we analyse two extracts involving forward-oriented repair. The first is an interaction from the drawing game. The excerpt begins with Ignasi taking the floor to describe his pre-prepared drawing to the group, while the other participants, including youth and adult facilitators, are trying to replicate the drawing based on his verbal description.

Extract 1

NAN: Nanyamka (youth participant), IGN: Ignasi (youth participant), JUL: [name removed for review process] (adult facilitator), MIA: [name removed for review process] (adult facilitator), CLA: [name removed for review process] (adult facilitator)

%IGN gestures

&IGN gaze

%IGN body orientation

§IGN head movements

+NAN gaze

1. IGN: %the:: (0.3) rain.
ign: >>%moves RH up and down->
2. JUL: rai:n?
3. IGN: rain very very.
4. JUL: very very very.%
ign: ->%
5. IGN: &[(2.5)]&
ign: &looks at his painting&
6. NAN: [((talks with peers while laughing))]
7. IGN: %e:: e:m% &%onanyamka. (.) +paraguas. (.) /um'brɛlə/? (.) ah no-
umbrella. ah no-
ign: %extends RH and makes a fist as if holding up an
umbrella%
ign: &looks at NAN->
ign: %turns twd NAN->
nan: +looks at IGN->
8. NAN: /ʌm'brɛlə/ sí.
yes.
9. IGN: ah sí?&% (.) /ʌm'brɛlə/.+
yes?
ign: ->&
ign: ->%
nan: ->+
10. CLA: where? (0.4) under.
11. MIA: so it's raining. (0.7) it's raining.
12. IGN: \$yes.\$
ign: \$nods\$

In the first line, Ignasi says the word “rain” accompanied by an iconic gesture depicting rain falling. [JUL Name removed for review process] repeats the word with rising intonation (line 2), seeking confirmation that she has understood. After Ignasi confirms with “rain very very” in line 3, [JUL name removed for review process] also says “very” three times in the following line. However, a long silence ensues (line 5), during which Ignasi focuses his gaze on his drawing. In line 7, Ignasi initiates a word search, demonstrated through his elongated hesitation markers “e:: e:m”, accompanied by a gesture of holding up an umbrella. Then he addresses Nanyamka both verbally (by saying her name) and non-verbally (through shifting his gaze and body position), thereby initiating other-repair and selecting Nanyamka as linguistic mediator. He says the word he is looking for in

Spanish (“paraguas”), then utters the English word “umbrella” but mispronounces it as “/um'brɛlə/”. In line 8, Nanyamka takes up his cue to offer repair, providing the corrected pronunciation while confirming the English word, thereby addressing the lexical and phonetic trouble. Ignasi shows his surprise at having got the lexical choice right by saying “ah sí?” (“ah yes?”) in response, and then repeats the word “umbrella” with the corrected pronunciation (line 9). Following this repair sequence, the interaction continues with both [CLA name removed for review process] and [MIA name removed for review process] asking questions about the drawing. Extract 1 thus reveals how Nanyamka is both verbally and non-verbally selected by a word searcher (Ignasi) as linguistic mediator in an other-repair sequence. The repairable – lexical and phonetic trouble – is indicated by Ignasi’s code-switch and hesitation and is resolved by Nanyamka confirming Ignasi’s word choice and offering the standard pronunciation.

The linguistic mediation work in Extract 1 is quite simple in comparison to some other instances in our corpus, in that the repair is resolved in a small number of turns and following the pattern: A initiates word search; A provides candidate solution; B confirms/corrects candidate solution (see also Koshik & Seo, 2012). Extract 2 is a more complex example of forward-oriented mediation work, in that different sources of trouble are dealt with in sequentially enchaind/inserted repair sequences.

Extract 2 was collected during the activity in which the youth decided what to film. The youth participants are sharing their stories about how they found out that the Three Kings² (a Spanish/Catalan Christmas tradition) did not exist, which they think might be a good theme to make a digital story about. Previous to this extract Naiara had told her ‘discovery’ story (in Spanish). In Extract 2, Sara is encouraged and assisted to tell her story in English so that [MIA name removed for review process], who has very limited understanding of Spanish, can follow.

Extract 2

NAN: Nanyamka (youth participant), SAR: Sara (youth participant), CLA: [name removed for review process] (adult facilitator), DAN: Daniel (youth participant), NAI: Naiara (youth participant)

*SAR gaze

² Three Kings refers to the biblical story about the Three Wise Men or Kings who visited Jesus after his birth, gifting him gold, frankincense, and myrrh. The event is commemorated in the Christian tradition as the Feast of the Epiphany on January 6th. In Spain/Catalonia, children wake up to gifts left by the Three Kings on this day.

+NAN gaze

±NAN gestures

≠NAN head movements

©DAN gaze

1. SAR: *no yo es que me acuerdo que cuando yo iba a primero [o por allí-]
no i it's that i remember that when i was in first grade [or
approximately-]*
2. CLA: [try to try to] s-
3. NAN: *sí la pobre no se entera ((laughing))
yes the poor thing can't understand*
4. SAR: *i ha:ve +bueno when i: (.)
well*
- nan: +looks to SAR
5. **cuántos años tienes en primero?
how old are you in first grade?*
- sar: *looks to NAN->
6. NAN: [*once.*]]
[*eleven.*]]
7. DAN: [*e:h seis.*]*+
[*e:h six.*]
- sar: ->*looks to DAN->
- nan: ->+looks to DAN->
8. CLA: *eleven [twelve?]*
9. NAN: [*tu dónde vas?*] (.) [*en primero.*]
[*what are you saying?*] [*in first grade.*]
10. DAN: ©[*primero*] *de qué?**©
[*first grade*] *of what?*
- dan: ©looks at NAN-----©
- sar: ->*looks to NAN->
11. NAN: *+de ESO.
of secondary school.*
- nan: ->+looks to SAR->
12. DAN: *de primaria.
of primary school.*
13. SAR: *de primaria.+
of primary school.*
- nan: ->+
14. NAN: *ah (.)no sé.*
i don't know.*
- sar: ->*
15. DAN: *nueve ocho.*

nine eight.

16. NAI: *primero de primaria?*
first grade of primary school?
17. SAR: **+seis no? tienes en primero?** when:=
six right? you are in first grade?
- sar: **looks twd NAI-----*looks fwd->*
nan: *+looks to SAR->*
18. NAN: *+±=she=**
nan: *->+moves gaze between MIA and SAR->*
nan: *±points to SAR->*
fig: *#fig.1*



fig.1

19. SAR: *=i'm:=**
sar: *->*looks to NAN->*
20. NAN: *=when i wa::s=*
21. SAR: *=when i wa::s=**
sar: *->*looks fwd->*
22. NAN: *=six.=±*
nan: *->±*
23. SAR: *=six #years old.#+*
nan: *->+*
nan: *≠nods-----≠*
24. (0.6)
25. SAR: *+in the °casal° ((holiday club)) (.) e::mm (0.9)*
nan: *+looks to SAR->>*
26. two girls e::m () told me. bu:t i:::
27. NAN: *know. (.) *lo sabías de antes no?*=**
you knew it from before right?*
sar: *->*looks to NAN-----**
28. SAR: *=no no yo decía que sí que existían.*
=no no i said that they did exist.
29. NAN: a:h.
30. SAR: **i:: #tsk. (0.5)*
sar: **looks at NAN->*
fig: *#fig.2*

reaffirm Sara's question. This sequence, dealing with the trouble source of children's age in first grade, is resolved in line 17 by Sara who accepts "six" as the correct answer.

The repair sequence which was initiated in line 4 is taken up again in line 17. Similar to line 4, Sara produces an incomplete turn construction unit beginning with "when" (i.e., the beginning of a temporal clause) ending in a sound stretch and pause, suggesting that she is undertaking a word search (i.e. searching for the correct verb between "to have" or "to be") or a grammar search (i.e., searching for the conjugation of the verb). Nanyamka takes the floor in line 18 to offer assistance. Sara is not making eye contact with Nanyamka at this moment, so it is difficult to ascertain whether Nanyamka self-selects or is selected as linguistic mediator. It is notable, however, that she had previously been selected through gaze by Sara to fulfil this role (line 5). In line 18, Nanyamka orients to [MIA name removed for review process] as recipient of Sara's story – she points at Sara (line 18, fig. 1), moves her gaze between Sara and [MIA name removed for review process] and begins to formulate an utterance referring to Sara in the third person ("she", line 18). Sara, however, in line 19, uses the first person to attempt self-repair ("I'm") of what seems to have been a grammar search (i.e., the conjugation of the verb "to be" in first person present or past tense to complete the temporal clause), however her elongations show that she continues to doubt about the correct tense of the verb. At this point, she looks to Nanyamka, selecting her as mediator, and Nanyamka then corrects Sara's use of the present tense of the verb in line 20, conjugating it in the past ("when I was"). From then, rather than telling Sara's story in the third person, Nanyamka helps Sara to co-construct it in the first person, initiating a collaborative turn sequence (Lerner, 2004). Nanyamka's elongating of the vowel in "was" in line 20 is an invitation to Sara to continue the turn, which Sara acknowledges by repeating Nanyamka's words in line 21. Nanyamka, in line 22, once again helps co-construct Sara's unfinished turn by offering the word "six", which Sara accepts and incorporates in her own completion (line 23). Thus, a complete clause ("when I was six years old") is collaboratively constructed by the pair. Then, in line 24, Nanyamka gives a minimal positive response by nodding her head, which could also be interpreted as encouraging Sara to continue her utterance.

In lines 26-27, Sara continues her storytelling. She produces another incomplete turn construction unit ending in an elongated "but I", which is completed by Nanyamka ("know") in line 28. Nanyamka then checks with Sara that her completion of the turn is correct, asking "lo sabes de

antes no?" ("you know it from before right?"), thus initiating a new repair sequence. The trouble source here is Nanyamka's knowledge of Sara's story. Sara disconfirms Nanyamka's completion of her turn in line 28, conveying that what she is attempting to express is that she thought the Three Kings did exist, followed by Nanyamka's "ah" cueing a change in her state of knowing in line 29.

In line 30, Sara begins with the elongated "I" followed by "tsk" and a pause, accompanied by a gaze directed at Nanyamka (see fig. 2), signaling her continued request for Nanyamka's assistance to complete the turn-in-progress that began in line 26. Nanyamka offers a turn completion in line 31. Sara agrees with the collaboratively constructed turn, affirming with "yes" and laughter in line 32. Thus, Extract 2 is a particular case of a story co-telling event (Lerner, 2004), in which speakers collaborate to describe an event. In order to achieve the co-telling, Sara grants Nanyamka access to her story (e.g. in line 28), and Nanyamka shares responsibility for its correct telling (Stivers et al., 2011). Collaborative turn completion in the extract is a prominent resource for doing forward-oriented repair. In this case, Nanyamka is non-verbally selected through gaze by Sara as linguistic mediator and repairables are indicated by Sara's questions and elongations.

In the two extracts analysed, we see how Nanyamka is mainly selected by her peers as ratified next speaker; those in need of mediation thus initiate forward-oriented repair sequences resolved through other-repair. This is significant in terms of Nanyamka's identity within the group – she is positioned by her peers as their preferred linguistic mediator, able to deploy her superior mastery of English to support their talk-in-interaction. Other participants who occasionally adopt the linguistic mediator role in our data tend to do so through self-selection. In Extract 2, for example, it is significant that one of the adult facilitators ([CLA name removed for review process]) initially prompts Sara to try to talk in English, however she is not selected by Sara as the person to help her to do so. The data thus suggest that linguistic expertise is not all that is at stake in linguistic mediation work; we also see that, in the larger project of storytelling (Extract 2), the teller may also afford the linguistic mediator certain epistemic access (shared story knowledge) and responsibilities as co-teller. We also see in Extract 2 how linguistic mediators might take license to speak on behalf of others (Bolden, 2011, 2012; Greer, 2015) when Nanyamka uses the third person "she" (referring to Sara) upon initiating the co-telling, although Sara then reclaims the right to co-tell her story in the first person (lines 18-19).

The interactional resources deployed to appeal to Nanyamka for linguistic mediation in these forward-oriented repair sequences include both verbal and non-verbal ones: (1) shifting gaze and/or body position towards her (Extract 1, line 7; Extract 2, lines 5, 19, 30) and/or (2) directly addressing her by name (Extract 1, line 7) and/or (3) directing a question to her (including with code-switching in our data; Extract 2, line 5) and/or (4) voicing a repairable with rising intonation (Extract 1, line 7), thereby cueing the current speaker's intent to integrate another speaking in collaborative sequences (Goodwin & Goodwin, 1986; Hasoda, 2006; Lerner, 2004). In turn, the resources mobilised by the linguistic mediator to restore intersubjectivity and allow the progressivity of the talk include asking clarification questions, providing translations, offering affirmations and/or corrections and re-organising participation constellations to collaboratively construct turns with her peers. By doing so, Nanyamka frequently assumes the role of a "repair consociate" (Bolden, 2012), who is legitimately included in the conversation to facilitate the resolution of troubles initiated by other speakers.

In the following section of the analysis we focus on backward-oriented repair (Greer, 2013; Schegloff, 1979), or sequences dealing with troubles located in the previous talk.

4.2 Linguistic Mediation through Backward-Oriented Repair

The analysis of our corpus suggests that linguistic mediation activities emerging in backward-oriented repair sequences share some similarities with, while also being more complex than, the forward-oriented ones. We include here three data extracts. The first, Extract 3, is the simplest of them. It was collected during the Christmas card-making activity and is a conversation between Nanyamka, Naiara and [EMI name removed for review process]. [EMI name removed for review process] is not in the view of the camera, while [MIA name removed for review process] and Ignasi are visually present but do not verbally participate in the conversation. The youth participants had previously expressed their keen interest in what they consider "Asian culture". The extract begins with [EMI name removed for review process] asking Nanyamka about the reason for her interest in lines 1-2.

Extract 3

NAN: Nanyamka (youth participant), NAI: Naiara (youth participant), EMI: [name removed for review process] (adult facilitator)

☆NAI gaze

★NAI head movements

+NAN gaze

±NAN gestures

1. EMI: ((talking with NAN))so why are you so interested? (0.2)
2. why did you get so interested [in:]
3. NAN: [by the] music the culture (0.3)
4. [the] way:: (0.8) i don't kn- the fashion also.
5. EMI: [wow]
6. (5.2)
7. EMI: and you also like things from asia right naiara
8. NAI: ☆huh?
nai: ☆looks up from card-making and looks at EMI->
9. EMI: you also like +asian culture right?
nan: +looks at NAI->
10. NAI: ☆(0.5)
nai: ->☆looks at NAN->
11. NAN: ±°cultura #asiática°.±☆
°asian culture°.
nan: ±opens hands outward-±
nai: ->☆
fig: #fig.3



fig.3

12. NAI: ah.+ ☆yeah.
nai: ☆looks to EMI->>
nan: ->+
13. EMI: and music right?
14. NAI: ★yeah.★
nai: ★nods★

After hearing Nanyamka's explanation in lines 3-4 that she is interested in "Asian" music, culture and fashion, [EMI name removed for review process] addresses a similar question to Naiara in line 7:

“and you also like things from Asia right Naiara”. This question becomes a source of trouble as Naiara has been focused on her card-making and has not been following the talk between [EMI name removed for review process] and Nanyamka. Naiara thus opens an other-initiated repair sequence, using an open class repair initiator (“huh?”) (Drew, 1997) in line 8, while looking up from her card-making. This leads to [EMI name removed for review process]’s attempt at self-repair, as she reformulates her previous question (line 9). Naiara, however, responds with silence and by directing her gaze towards Nanyamka, suggesting that [EMI’s name removed for review process] question was not understood by Naiara. Naiara’s gaze towards Nanyamka in line 10 is a resource for selecting her as linguistic mediator. Receiving Naiara’s cue for linguistic mediation, Nanyamka translates what she considers to be the keywords from the question into Spanish (“cultura asiática”) in line 11. Naiara produces a change of state token “ah” and an affirmative token “yeah” in line 12, in response to [EMI’s name removed for review process] problematic question, thus suggesting that Nanyamka’s linguistic mediation work has been successful. In the following line, [EMI name removed for review process] continues the conversation by asking Naiara if she also likes Asian music, to which Naiara responds affirmatively.

Extract 3 thus reveals how Nanyamka is selected as linguistic mediator – like in the forward-oriented sequences – in an other-initiated other-repair sequence. The trouble source – being the non-hearing/non-understanding of the question asked by [EMI name removed for review process] – is indicated by Naiara’s explicit request for repair (i.e., “huh?”) and her embodied actions (i.e., gaze towards Nanyamka). The repair work is accomplished by Nanyamka’s translation into Spanish of keywords. Naiara’s minimal responses in lines 12 and 14 might indicate that her attention is mainly directed at the card-making activity; indeed, the conversational dynamics in this extract (e.g., short turns by the youth; initiation of question-answer adjacency pairs by the adult facilitator) need to be contextualised within the manual card-making activity, which is the main focus of the youths’ attention (see Reference removed for review process). In Extracts 1-3 analysed so far, it is the novice language speakers who select a relative expert to assist. The final two interactional extracts in this section demonstrate how the linguistic mediator also offers assistance by self-selection.

Extract 4, involves the verbal participation of Nanyamka, [MIA name removed for review process] and Ana Li and was also collected during the card-making activity. Ana Li is a girl of

Chinese origin who was adopted by a Spanish family when she was one year old. Prior to the interaction, the participants were talking about Ana Li's adoption story. As some Spanish was used, [MIA name removed for review process] shows difficulty in understanding certain parts of the story.

Extract 4

NAN: Nanyamka (youth participant), ANA: Ana Li (youth participant), MIA: [name removed for review process] (adult facilitator)

△ANA gaze

◇ANA head movements

▽ANA facial expressions

+NAN gaze

±NAN gestures

¥MIA gaze

1. MIA: △+¥do you want your parents take you back to china?
mia: >>¥looks at ANA->
ana: >>△looks at MIA->
nan: >>+moves gaze between MIA and ANA->
2. ANA: yes.
3. (0.8)
4. MIA: ee: last year.
5. ◇ ▽ (1.8) # ▽ ◇
ana: ▽furrows▽
ana: ◇ tilts head slightly◇
fig: #fig.4



fig. 4

6. NAN: +te: (0.4) ¥you are-
 you
nan: ->+looks to MIA->
mia: ->¥looks at NAN->

7. ±△are you asking her that △if ±she travelled? ±
 nan: ±points at ANA-----±points thumb back±
 ana: △looks at NAN-----△looks down, continuing card-making->
8. (1.0)
9. MIA: ee:: (.) because
10. ¥(0.3) because you △just said you have bee:n to china [last year.]
 mia: ->¥looks at ANA->
 ana: △looks up from card-making and looks at MIA->
11. NAN: △¥[NO::] no::△
 mia: ->¥looks at NAN->
 ana: ->△looks at NAN△
 looks down, continuing card-making->
12. she was born ±this old (0.3)
 nan: ±raises up index finger->
13. one year when she was one year± (.) they adopt her.
 nan: ->±
14. MIA: a- adopt her so:: (0.3) after that she never go.
15. NAN: no.+
 nan: ->+
16. (1.2)
17. MIA: ok.
18. NAN: but she wants to go.
19. (0.5)
20. MIA: ¥Ana Li do you want to go back to china?
 mia: ->¥looks at ANA->
21. ANA: △ yes. △¥
 ana: △looks at MIA△looks down, continuing card-making->>
 mia: ->¥
22. NAN: to visit.
23. MIA: to visit. (.) for traveling.

In line 1, [MIA name removed for review process] initiates an interactional sequence by asking Ana Li if she wants her parents to take her back to China, which Ana Li minimally responds to with a “yes” in line 2. In line 4, [MIA name removed for review process] produces a temporal reference “last year” beginning with the hesitation token “ee:”. This temporal reference is incohesive with line 1 and together with [MIA’s name removed for review process] displayed hesitation could be interpreted as an attempt by [MIA name removed for review process] to modify the question she wanted to ask Ana Li. The modification of the question could also signal [MIA’s name removed for review process] trouble understanding parts Ana Li’s adoption story, which had been previously told

mostly in Spanish. The lack of cohesion between lines 1 and 4 and/or [MIA's name removed for review process] problems understanding Ana Li's story, require repair. Ana Li responds to these potential sources of trouble non-verbally in line 5, looking at [MIA named removed for review process], furrowing her eyebrows and tilting her head slightly, looking confused (see fig. 4). While not being selected by her co-participants to offer repair, Nanyamka has been monitoring the interaction, as displayed by her gaze moving between [MIA name removed for review process] and Ana Li in line 1. In line 6, Nanyamka displays that she has located the potential sources of trouble (i.e., lack of cohesion in lines 1 and 4, and/or [MIA's name removed for review process] lack of understanding of the story) and self-selects to initiate other-repair. She begins her turn in Spanish voicing the second person object pronoun "te" ("you"), possibly beginning a translation oriented to Ana Li, although her gaze is directed at [MIA name removed for review process]. She then switches to English in this same turn to clarify the question being asked by [MIA name removed for review process], accompanying her talk with embodied actions (points at Ana Li then points thumb back, line 7). [MIA name removed for review process] produces an account ("because you just said you have been to China last year"), addressing Ana Li as the recipient of her turn both verbally ("you") and through her gaze (lines 9-10). In lines 11-13, however, it is Nanyamka who self-selects to respond to [MIA name removed for review process] on behalf of Ana Li. She produces a strong negation ("NO no") first, then explains that Ana Li was adopted when she was one year old, raising her index finger. Ana Li enacts her listenship by directing her gaze at Nanyamka (lines 7 and 11) and [MIA name removed for review process] (line 10). [MIA name removed for review process], in line 14, partially repeats the information provided by Nanyamka and seeks confirmation that Ana Li has never returned to China since being adopted. Nanyamka confirms this information in line 15, and in line 18 adds further information about Ana Li's desire to go to China, referring to [MIA's name removed for review process] original question in line 1 and Ana Li's answer in line 2. In line 20 [MIA name removed for review process] rephrases her original question from line 1, asking Ana Li again if she wants to go back to China. Like in line 2, Ana Li gives a minimal "yes" response. Nanyamka again self-selects to add even more information, telling [MIA name removed for review process] that Ana Li wants to return to China "to visit" (i.e., presumably not to live), a response which is acknowledged through repetition by [MIA name removed for review process] in line 23.

Thus, even more so than in Extract 2, in this data we observe how Nanyamka's role as linguistic mediator also implicates epistemic stance, as she self-selects to offer repair and become the teller of Ana Li's life history. While in Extract 2 we argued that Nanyamka was positioned as having access to and responsibility for the co-telling of Sara's story, in Extract 4 she displays epistemic primacy, or the right to know and to tell Ana Li's story (Stivers et al., 2011). Ana Li and [MIA name removed for review process] tacitly concede Nanyamka the mediator role by allowing her to do the repair work. Once the repair work is accomplished, [MIA's name removed for review process] recasting in line 19 of her original question from line 1 reorganises the participation framework by selecting Ana Li as the addressee of her turn, and is oriented at the progressivity of the conversation. Like Extract 3, certain features of the conversation in Extract 4 (e.g., short turns by the youth; initiation of question-answer adjacency pairs by the adult facilitator) may be explained by the participants' attention to the card-making activity. In this case, as we have analysed in [reference removed for the review process], the fact that the manual work of card-making provides a focus of attention besides the conversation affords Ana Li different possibilities for participating through talk, gaze, other embodied resources, and through Nanyamka as mediator in the telling of her adoption story.

The final interaction analysed in this article, Extract 5, occurred while the youth participants were discussing what to film to make a digital story. Sara and [MIA name removed for review process] had been talking about [MIA name removed for review process]'s favourite food. [EMI name removed for review process] also participates verbally in the conversation.

Extract 5

NAN: Nanyamka (youth participant), SAR: Sara (youth participant), MIA: [name removed for review process] (adult facilitator), EMI: [name removed for review process] (adult facilitator)

+NAN gaze

±NAN gestures

¥MIA gaze

\$MIA gestures

*SAR gaze

⊕SAR facial expressions

NAN's gesture\$
 sar: ->*looks at MIA's
 gesture*
 sar: ⊕smiles⊕
 fig: #fig.6



fig. 6

17. NAN: it's a small:-
 18. EMI: Nanyamka how do you know so much about china?
 19. (0.5)
 20. NAN: *en todos los países en verdad.*((laughing))
 in all countries actually

This extract begins with [MIA name removed for review process] addressing Sara (see gaze, line 1), explaining that bread is not a traditional staple food in China. Then she asks Sara if she is familiar with a typical Chinese food called “包子” (“baozi”, “steamed stuffed bun”; line 3). After a pause, Sara produces an open class repair initiator, the interrogative “what?” (line 5), signaling a lack of understanding or hearing or a need for clarification regarding the term “包子” (“baozi”, “steamed stuffed bun”). [MIA name removed for review process] repeats the word “包子” (“baozi”, “steamed stuffed bun”) in line 6. In line 7, before any observable reaction from SAR to [MIA’s name removed for review process] repair attempt in line 6, and without being selected by any of the participants to offer repair, Nanyamka self-selects with a description of “包子” (“baozi”, “steamed stuffed bun”) as “a white thing” that she labels as “a dessert”. In the following line, [MIA name removed for review process] picks up on Nanyamka’s description, saying that “it’s white outside”. Sara looks to Nanyamka, showing that the trouble has not been resolved and ratifying her as mediator (line 9). In line 10, [MIA name removed for review process] clarifies that “包子” (“baozi”, “steamed stuffed bun”) is not a dessert, after which there is a series of repetitions and affirmations regarding the term “baozi” (lines 11-14). Nanyamka pronounces the word “包子” (“baozi”, “steamed stuffed bun”) in line 11 with rising intonation, possibly seeking confirmation or further clarification, leading to [MIA’s name removed for review process] confirmation in the subsequent turn. Nanyamka repeats the word in line

13, followed by [MIA's name removed for review process] reaffirmation. In line 15, Nanyamka continues her description of “包子” (“baozi”, “steamed stuffed bun”) for Sara (who is looking at her, see fig. 5), saying “it’s like a” followed by an embodied completion of her turn (a gesture depicting the shape and malleability of 包子, see fig. 5). She then adds that “包子” (“baozi”, “steamed stuffed bun”) is also a name. [MIA name removed for review process] confirms this new information in line 16 (“yes”) and also repeats Nanyamka’s gesture, as Sara looks to her and smiles (fig. 6). It must be noted that Sara’s smile is not sufficient evidence of a change from non-understanding to understanding (see Jokipohja (2023), for whom smile is associated with embodied displays of understanding, or Koole (2010) for verbal displays of understanding). Indeed, Nanyamka begins to continue her description of baozi in line 17, suggesting that the repair sequence may not be fully resolved. However, the sequence is interrupted by [EMI name removed for review process] in line 18, who asks Nanyamka how she knows so much about China. Nanyamka jokingly replies to her that she knows a lot about all countries (line 20).

Therefore, in Extract 5 we observe how Nanyamka mediates in the repair sequence initiated by Sara, which had its origins in Sara’s non-understanding of a word/cultural artefact introduced by [MIA name removed for review process]. Nanyamka does so by mobilising not only her linguistic competence, but also her cultural expertise. Moreover, we see how gesturing as a mediational resource is adopted by [MIA name removed for review process] in an attempt to co-facilitate Sara’s understanding.

In the three extracts in section 4.2, we observe how Nanyamka monitors the ongoing interactions and is either selected by her peers through gaze or self-selects to resolve other-initiated other-repair sequences. Like in section 4.1, Nanyamka is the group’s preferred mediator. For example, in Extract 3, we see how Naiara turns to Nanyamka for linguistic assistance after the speaker of trouble source ([EMI name removed for review process]) fails to achieve self-repair. In this case, Nanyamka’s repair pursues progressivity (Bolden, 2011) as Naiara’s problem with understanding is solved successfully through a simple code-switch (a resource that was also available to [EMI name removed for review process], but not deployed by her). Nanyamka’s active listenership and monitoring of other people’s talk is assumed to be legitimate by the primary parties in the conversations analysed. She completes repair by clarifying sources of trouble (e.g., Extract 4, lines 6-

7), clarifying misunderstandings (e.g., Extract 4, lines 11-13); by offering translations (e.g., Extract 3, line 11) or providing descriptions (e.g., Extract 5, lines 7, 15, 17) for her peers. Her successful resolution of emerging trouble is attributed not only to her knowledge of English, but also to her skill at locating the source of the problem (e.g., Extract 4, lines 6-7). Furthermore, similar to what was observed in section 4.1, the analysis in this section suggests that linguistic mediators can take and/or be granted the license to speak on behalf of others (Bolden, 2011, 2012; Greer, 2015) and that mediation implicates epistemic access, authority and responsibilities (Stivers et al., 2011); for instance, in Extract 4, Nanyamka uses the third person “she” (referring to Ana Li) responding to the trouble source speaker ([MIA name removed for review process]) on behalf of the addressed recipient (Ana Li), and becomes teller of Ana Li’s story.

5. Discussion

In this article, the linguistic mediation activities carried out by a plurilingual teenager – Nanyamka – in the interactions of a linguistically and culturally diverse group taking part in after-school project have been examined. Through a detailed, sequential examination of repair sequences, the article set out to shed light on conversational mechanisms by which linguistic mediation activities are accomplished, thereby contributing to an expanded understanding of the interactional processes of doing mediating. The data shows that linguistic mediation emerges in the form of various local solutions to specific interactional problems. We have analysed these in-depth by examining instances of forward-oriented and backward-oriented repair sequences.

The analysis reveals the primary participants’ disposition to attribute Nanyamka the linguistic mediator by default and her presence in all the interactional cases analysed has a significant effect on how problems are resolved. In the data, we have seen that Nanyamka is often invited to provide repair solutions when intersubjectivity needs restoring due to problems of speaking (Extracts 1, 2), hearing (Extract 3), and understanding (Extracts 3, 4, 5). Her peers select her as a ratified next speaker by (1) shifting gaze and/or body position towards her (Extracts 1, 2, 3) and/or (2) directly addressing her by name (Extract 1) and/or (3) directing a question to her (including with code-switching in our data; Extract 2) and/or (4) voicing a repairable with rising intonation (Extract 1). She is thereby positioned as capable of providing adequate other-repair, as her peers show orientation towards progressing the

interaction. We have also observed a different trajectory in which Nanyamka, as an unaddressed recipient (particularly in backward-oriented repair sequences), monitors the interaction and self-selects to mediate between the trouble source speaker and the recipient for the purposes of restoring intersubjectivity (Extracts 4, 5). She checks the understanding of both parties by carefully attending to the ongoing interaction and skilfully identifies trouble sources to provide timely and efficient repair solutions. Once the repair work has been accomplished, resuming the talk to maintain the progressivity of the communicative action becomes the main concern for the primary interactants.

Nanyamka's mediating competence is visible in the details of the interaction, in which she mobilises a range of resources for doing mediating. Specifically, she draws on her plurilingual repertoire (e.g., English proficiency, code-switching), relational (e.g., knowledge of her peers' stories) and cultural knowledge (e.g. of Chinese “包子”), as well as multimodal resources including gaze and gesture. Repair strategies such as translating, describing or collaborative completions are frequently deployed in her mediating practice. Since all participants can at least speak or understand Spanish and/or English, Nanyamka can use simple procedures such as code-switching to resolve (potential) understanding problems that result from their asymmetrical linguistic competence. Similarly, it is commonly observed in the data that the peer participants being mediated for switch to their dominant language (Spanish) to appeal for linguistic assistance. Code-switching – which we approach from an interactional/emic perspective (e.g., Mondada, 2007) – thus functions as a key procedure in the mediation processes, arguably due to the efficiency of the solution and the collective orientation to the progressivity of the tasks at hand. Embodied actions are also highly relied upon by Nanyamka in coordination with verbal resources.

The analysis also shows how linguistic mediation alters participation frameworks. Indeed, the co-participation of Nanyamka is reflected in all the data presented in this paper, which demonstrates that she is not merely a bystander (unaddressed recipients); rather, she displays attentive listenership and is ratified as speaker. Extracts 2 and 4 are of particular interest in this regard, as Nanyamka takes on the role as co-teller or teller of Sara's and Ana Li's stories. In both of these extracts, Nanyamka uses the third person pronoun “she”, suggesting linguistic mediators can take and/or be granted the license to speak on behalf of others. These extracts also show how mediation implicates epistemic access, authority and responsibilities (Stivers et al., 2011).

Linguistic mediation occurs spontaneously in everyday conversations, and in educational context such as the one analysed in this article, in which interactants have heterogeneous linguistic repertoires. The genuine communication of learners engaging in linguistic mediation events is of enormous educational value in supporting situated plurilinguaging (Piccardo et al., 2019). While the CEFR/CV acknowledges mediation as part of plurilingual and pluricultural competence, and offers a basic set of descriptors of what it implies, research such as that offered in this article supports a more in-depth understanding of this phenomenon as it emerges sequentially in natural interaction – and in forward-oriented and backward-oriented repair sequences specifically – in a multilingual and multicultural educational context. The multimodal CA (Mondada, 2018) approach taken in this study helps ground what is often an abstract competence in tangible, observable behaviour (Mori & Hayashi, 2006), aiding both teachers and learners in understanding and developing mediation. Indeed, many educators do not understand what mediation is or have a basic understanding of mediation as relating only to translation or interpretation (e.g. Dendrinos, 2022; North et al., 2022; Piccardo & North, 2019). Linguistic mediation is not merely a set of skills to be taught and assessed; it is a real-world practice that is embedded in, and helps shape, the contexts in which it is accomplished. Investigating mediation in natural (educational) settings provides concrete empirical evidence for “what [mediation] actually does involve” (Dendrinos, 2022, p. 109). It also involves much more than linguistic competence; the adult facilitators in the data analysed in this article were not oriented to as mediators by the youth. Summing up the the interactional instances analysed in this study, incorporating linguistic mediation as a pedagogical objective, as is the aim of the CEFR/CV, implies, on the one hand, recognising the embodied (i.e., verbal, non-verbal, and in interaction with artefacts) ways those in need of linguistic mediation might initiate repair, attempt self-repair, select mediators to assist, grant mediators epistemic rights, enact different participant roles, and so on. On the other hand, the various embodied ways potential mediators might monitor ongoing interactions, notice potential sources of trouble, self-select to mediate, accept selection by others, use epistemic rights afforded to them, take on different participant roles, as well as different procedures they might use to resolve repair, are potential areas of focus in the teaching and assessing of languages.

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Appendix. Transcription conventions

Transcription of talk based on Jefferson (2004).

Speaker: ABC

Approximate translation of a previous turn: **english**

Intonation:

- a. Falling: .
- b. Rising: ?

Pauses:

- b. Timed: (n° seconds)
- a. Micro (less than 2 tenths of a second): (.)

Overlapping: [

End point of simultaneous speaking:]

Latching: =

Interruption: text-

Lengthening of a sound: te:xt

°soft°

Incomprehensible fragment: ()

Approximate phonetic transcription: /text/

Dubious transcription or translation: (text?)

Transcriber's comments: ((laughing))

Utterance in Spanish

The multimodal transcription follows the system developed by Lorenza Mondada (2018).

Descriptions of embodied movements are delimited between two identical symbols (one symbol per participant's line of action): * *

Embodied action continues across subsequent lines: ->

Action reaches its end: ->*

Action begins before the extract's beginning: >>

Action continues after the extract's end: ->>

Full extension of the movement is reached and maintained: -----

Participant doing the embodied action is identified when (s)he is not the speaker: tea

The exact moment a screenshot has been taken is indicated: fig

The temporal position of the screenshot within the turn: #

Chapter 7. Developing cosmopolitanism through intercultural mediation activities: An after-school digital storytelling project in Catalonia

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DEVELOPING COSMOPOLITANISM THROUGH INTERCULTURAL MEDIATION ACTIVITIES: AN AFTER-SCHOOL DIGITAL STORYTELLING PROJECT IN CATALONIA

DESARROLLO DEL COSMOPOLITISMO MEDIANTE ACTIVIDADES DE MEDIACIÓN INTERCULTURAL: UN PROYECTO EXTRACURRICULAR DE NARRATIVA DIGITAL EN CATALUÑA

DÉVELOPPER LE COSMOPOLITISME PAR LE BIAIS DES ACTIVITÉS DE MÉDIATION INTERCULTURELLE : UN PROJET DE NARRATION NUMÉRIQUE EXTRASCOLAIRE EN CATALOGNE

DESENVOLVENDO O COSMOPOLITISMO POR MEIO DE ATIVIDADES DE MEDIAÇÃO INTERCULTURAL: UM PROJETO PÓS-ESCOLAR DE NARRAÇÃO DE HISTÓRIAS DIGITAIS NA CATALUNHA

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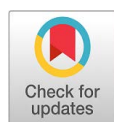
ABSTRACT

This article analyzes interaction taking place in an after-school digital storytelling project, involving a group of teenagers in Catalonia, Spain, with different linguistic-cultural backgrounds. It focuses on intercultural mediation activities carried out in one of the early project sessions in which a young girl of Ghanaian origin mobilizes her previous life experience to mediate, for her local peers in Catalonia, understanding of a video produced by Ugandan youth. The data is transcribed and analyzed using a multimodal conversation analytic perspective. Drawing on the theoretical concepts of intercultural mediation, cosmopolitanism, and funds of knowledge, this article investigates the following: (a) how the girl mobilizes her funds of knowledge to mediate the content of the video and the other audience members and, (b) how cosmopolitanism is developed in intercultural mediation. The article also touches on how intercultural mediation is collaboratively constructed across modes, languages, and material objects. The findings indicate that the young participants' cosmopolitan stances are enacted and enabled in intercultural mediation, as the youngsters can make sense of cultural concepts that they can not tackle as well on their own. The findings further help to reconceptualize the competences, knowledge, and resources of youth in the superdiverse and interconnected world.

Keywords: intercultural mediation, cosmopolitanism, funds of knowledge, digital storytelling

RESUMEN

En este artículo se analizan las interacciones, en un extracurricular proyecto de narrativa digital, entre un grupo de adolescentes de Cataluña, España, provenientes



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de distintos contextos lingüísticos y culturales. El artículo se centra en las actividades de mediación intercultural realizadas en una de las primeras sesiones del proyecto, en la cual una joven de origen ghanés moviliza su experiencia de vida para mediar, para sus compañeros de Cataluña, la comprensión de un video producido por jóvenes ugandeses. Los datos se transcriben y se analizan mediante un enfoque de análisis conversacional multimodal. Con base en los conceptos teóricos de mediación intercultural, cosmopolitismo y fondos de conocimiento, en este artículo se investigan los siguientes aspectos: 1) la manera en que la joven moviliza sus fondos de conocimiento para mediar el contenido del video para los demás espectadores, y 2) la manera en que el cosmopolitismo se desarrolla a través de la mediación intercultural. El artículo también describe cómo la mediación intercultural se construye de forma colaborativa entre modos, lenguas y objetos materiales. Los resultados indican que la mediación intercultural posibilita y promueve las posturas cosmopolitas de los jóvenes participantes, pues estos comprenden conceptos culturales que no podrían asir del mismo modo por sí solos. Los resultados también ayudan a reconceptualizar los conocimientos, competencias y recursos de los jóvenes en un mundo superdiverso e interconectado.

Palabras clave: mediación intercultural, cosmopolitismo, fondos de conocimiento, narrativa digital

RÉSUMÉ

Cet article analyse les interactions qui ont eu lieu dans le cadre d'un projet de narration numérique extrascolaire, impliquant un groupe d'adolescents de Catalogne (Espagne) issus de milieux linguistiques et culturels différents. Il se concentre sur les activités de médiation interculturelle menées lors de l'une des premières sessions du projet, au cours de laquelle une jeune fille d'origine ghanéenne mobilise son expérience de vie antérieure pour servir de médiatrice, pour ses pairs locaux, d'une vidéo produite par des jeunes Ougandais. Les données sont transcrites et analysées dans une perspective d'analyse de conversation multimodale. S'appuyant sur les concepts théoriques de médiation interculturelle, de cosmopolitisme et de fonds de connaissances, cet article étudie les points suivants : 1) comment la jeune fille mobilise ses fonds de connaissances pour assurer la médiation entre le contenu de la vidéo et les autres membres du public et 2) comment le cosmopolitisme est développé dans la médiation interculturelle. L'article aborde également la manière dont la médiation interculturelle est construite en collaboration à travers les modes, les langues et les objets matériels. Les résultats indiquent que les positions cosmopolites des jeunes participants sont mises en œuvre et rendues possibles dans le cadre de la médiation interculturelle, car elles donnent un sens à des concepts culturels qu'ils n'auraient pas pu aborder aussi bien seuls. Les résultats aident en outre à reconceptualiser les compétences, les connaissances et les ressources des jeunes dans un monde super-diversifié et interconnecté.

Mots-clés : médiation interculturelle, cosmopolitisme, fonds de connaissances, narration numérique

RESUMO

Este artigo analisa a interação que ocorre em um projeto pós-escolar de narração de histórias digitais, envolvendo um grupo de adolescentes da Catalunha (Espanha) com diferentes origens linguístico-culturais. Ele se concentra nas atividades de mediação intercultural realizadas em uma das primeiras sessões do projeto, na qual uma jovem de origem ganense mobiliza sua experiência de vida anterior para

mediar a compreensão de um vídeo produzido por jovens de Uganda para seus colegas locais. Os dados são transcritos e analisados usando uma perspectiva analítica de conversação multimodal. Com base nos conceitos teóricos de mediação intercultural, cosmopolitismo e fundos de conhecimento, este artigo investiga o seguinte: 1) como a garota mobiliza seus fundos de conhecimento para mediar entre o conteúdo do vídeo e os outros membros da audiência e 2) como o cosmopolitismo é desenvolvido na mediação intercultural. O artigo também aborda como a mediação intercultural é construída de forma colaborativa entre modos, idiomas e objetos materiais. As descobertas indicam que as posturas cosmopolitas dos jovens participantes são promulgadas e possibilitadas na mediação intercultural, já que eles dão sentido a conceitos culturais que não conseguiriam abordar tão bem sozinhos. As descobertas também ajudam a reconceituar as competências, o conhecimento e os recursos dos jovens em um mundo superdiverso e interconectado.

Palavras-chave: mediação intercultural, cosmopolitismo, fundos de conhecimento, narração de histórias digitais

Introduction

Transnational mobility has become an integral part of human life and has had a significant impact on the linguistic and cultural diversity of schools and society, presenting new challenges for language education (Erling & Moore, 2021). Approaches to language teaching and learning have also shifted, and intercultural dimensions, including the development of learners as intercultural mediators, are considered of paramount importance (Busch, 2022; Zarate, 2004).

Intercultural mediation, I argue, implies an ethical engagement with linguistically and culturally diverse people. It includes an acknowledgment of the value of all languages and cultures and an open attitude toward the possibilities that result from cross-linguistic and cross-cultural contact (Liddicoat & Derivry-Plard, 2021). Empathy, hospitality, and respect for “otherness” are key components of intercultural mediation (Stathopoulou, 2015, p. 24). These ideas are compatible with the concept of cosmopolitanism, which is a key theoretical construct in the research presented in this article.

Cosmopolitanism refers to an ethical stance emphasizing individuals’ shared responsibilities and obligations as global citizens towards one another, including dispositions of respect for cultural diversity, openness, care, curiosity, hospitality, and empathy towards others in intercultural relationships (Appiah, 2006; Hawkins, 2014, 2018; Nussbaum, 1997; Robbins & Horta, 2017; among others). Little existing literature on intercultural mediation in the field of language and cultural education has explicitly incorporated the concept of cosmopolitanism or demonstrated how cosmopolitanism might be enacted and enabled by youth by studying their interactions at a micro level.

In responding to these two gaps, in this article, I interpret intercultural mediation activities emerging in the audiovisual recording of a natural

interaction collected using ethnographic methods at an after-school digital storytelling project site in the province of Barcelona (Catalonia, Spain). Specifically, I zoom in on a conversation between a group of teenagers as they watch a digital story shared by youth from a site in Uganda which is part of the same project. In the interaction, a young girl of Ghanaian origin mobilizes her previous life experience—which I refer to in terms of funds of knowledge, following Moll, et al. (1992)—to mediate the cultural nuances of the digital story content for her peers. The objectives of this article are 1) to explore how this mobilization of funds of knowledge for intercultural mediation takes place and 2) to investigate how cosmopolitanism is developed during the mediation process. I further explore how intercultural mediation activity is collaboratively constructed across modes, languages, and material objects.

In the following section of the article, I discuss the theoretical foundations of the study, concentrating on the concepts of cultural mediation, cosmopolitanism, and funds of knowledge. The research methods deployed for the present study are then described. The majority of the article is devoted to data analysis, after which a discussion will be offered with theoretical and practical implications.

Theoretical Framework

This study is founded on three interrelated concepts: intercultural mediation, cosmopolitanism, and funds of knowledge. Together, these theories provide a comprehensive lens through which to explore and analyze the complex dynamics of intercultural interaction, global citizenship, and culturally grounded learning. This section will delve into each theory, detailing its practical applications, and elucidating their interconnectedness and relevance to the research inquiry.

Intercultural Mediation

Intercultural mediation, also referred to as cultural mediation or cross-cultural mediation, is “a

complex, contextualised, embodied communicative process” (Liddicoat & Derivry-Plard, 2021, p. 5) implicating individuals and culture/society (Engeström, 1999). From a sociocultural standpoint, Engeström’s (1987) cultural-historical activity theory (CHAT) provides a comprehensive framework for examining intercultural mediation. Rooted in Vygotskian psychology, CHAT highlights the significance of cultural tools and artifacts in shaping human cognition and activity. Vygotsky (1978) posited that higher psychological processes emerge through interactions with cultural tools and signs, which serve as mediational means, transforming individuals’ relationships with the world and facilitating the development of higher psychological functions. Consequently, mediation assumes a pivotal role in molding human cognition and activity, especially in linguistically and culturally diverse contexts.

According to CHAT, an activity system comprises subjects (individuals or groups), objects (goals or motives driving the activity), and mediational means (tools, signs, and symbols) that enable the transformation of objects into outcomes. Within intercultural mediation activities, subjects represent individuals or groups from varying cultural backgrounds; objects refer to shared goals or motives of understanding and cooperation; and mediational means encompass the cultural tools and artifacts employed to bridge communication and/or understanding gaps.

Within this framework, intercultural mediation can be perceived as a distinct type of activity that necessitates employing cultural tools to overcome barriers in understanding, communication, and collaboration across diverse cultural contexts. Language, in all cases, plays a central role in mediation as it served as the primary cultural tool.

Thus, intercultural mediation can take place (as it does in the data studied in this article) within processes of language mediation, in which a mediator transitions between a source language and culture and a target language and culture for the purpose

of facilitating understanding (North & Piccardo, 2016, p. 8; see Zhang & Llompert, 2021 for a detailed exploration of language mediation in the same data corpus as presented in this article). It can also be considered a relational activity that involves interpreting meanings intended by others for oneself and for others (Liddicoat, 2016). Thus, as Iriskhanova et al. (2004) indicate, intercultural mediation includes “understanding, explication, commenting, interpretation and negotiating various phenomena, facts, texts, behaviour, situations, feelings, emotions, etc., between people belonging to different cultures or subcultures” (p. 103) in which reflexivity and criticality are crucial (Byram, 2021; Kramsch, 1993).

Gohard-Radenkovic et al. (2004) define multiple roles of the mediator as “[a] facilitator intervening in the transmission of cultural information, an interpreter of cultures, an agent mediating intercultural communication” (p. 219). Intercultural mediators both analyze the meanings of others constructed within cultural framings and facilitate a cultural framing for those for whom they are mediating (Liddicoat & Derivry-Plard, 2021, p. 3). That is, the intercultural mediator is a pluricultural (and often plurilingual) intermediary who constantly interprets to help interlocutors successfully manage experiences of otherness. In doing so, one also creates a cultural acquisition space that goes beyond the presentation of cultural facts and moves towards a process of understanding foreignness (Kramsh, 1993, pp. 205–206). Successful cultural mediation mobilizes and develops pluricultural repertoires (Council of Europe, 2018) in overcoming sociocultural barriers, cultural prejudices, and cultural stereotypes, as well as creating positive pluricultural spaces for interlocutors from diverse national, regional, religious, and social subcultures for interaction and cooperation (Victoria, 2018).

Intercultural mediation relates to the notion of cultural awareness, which concerns idiolects, sociolects, diverse sub-cultures, styles, textual genres, and so forth (North & Piccardo, 2016, pp. 8–9).

Related to this, Byram (1997) defines critical cultural awareness as “an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (p. 53). In other words, it requires students to be able to critically analyze their own and others’ culturally determined assumptions. By doing so, one can develop an ability to help others discover and understand the cultures and societal backgrounds of different social groups they are unfamiliar with. Thus, being and becoming a competent intercultural mediator implies having a certain degree of intercultural competence (Busch, 2022; Liddicoat & Scarino, 2013; Zarate, 2004). As Barrett et al. (2014) indicate, intercultural competence encompasses an association of attitudes, knowledge, understanding, and skills, which enable intercultural mediators to acknowledge people with different cultural affiliations, understand and respect their diverse perspectives, act appropriately in intercultural interactions, and establish positive and constructive relationships among interlocutors. In this sense, intercultural mediation and intercultural competence are closely related to cosmopolitanism.

Cosmopolitanism

In an interconnected and diverse world, where national hostilities and far-right discourses against cultural diversities persist, cultivating a sense of global citizenship and responsibility among students is vital. Drawing from ideas by Appiah (2006) and Kleingeld and Brown (2013), cosmopolitanism can be conceptualized as an ethical and educational stance promoting the notion that all human beings are, or ought to be, members of a global community. Within this community, individuals share responsibilities and obligations towards each other, regardless of nationality, race, or culture (Appiah, 2006). According to Birk (2014), holding a cosmopolitan perspective requires people to recognize that our obligations and commitments toward each other are not limited by national boundaries, to think about issues of identity, difference, and power inclusively, and

to maintain purposeful concern for all humanity, resulting in ethical and meaningful ends for global learning. Indeed, one of the rationales of the digital storytelling project studied in this article is that youth participants work collaboratively with local and global peers to explore commonalities and differences, thereby developing a “complex, multifaceted and layered view of human lives, identities and relationships” (Hawkins, 2020, p. 26).

Hawkins (2018, 2020) uses cosmopolitanism to indicate the way individuals interact with each other within the worldwide dynamics of mobility, whether these interactions occur through the movement of people, materials, resources, or messages. According to her, it is essential to recognize that the semiotic modes facilitating these encounters—whether in person or virtually—embody, reflect, and influence the meanings that are derived and constructed.

In other recent educational scholarship, cosmopolitanism has been empirically and conceptually enriched (e.g., Hansen, 2010, 2011, 2014; Hull & Stornaiuolo, 2014; Kromidas, 2011; Moore et al., 2023, Rizvi, 2009; Vallejo et al., 2020; Vasudevan et al., 2014) with researchers emphasizing the crucial role of teachers/educators in facilitating cosmopolitanism through interventions and curriculum design. Hansen (2010, 2011, 2014) highlights the importance of localized experiences, interactions, and relationships in developing a cosmopolitan outlook. He contends that cosmopolitanism is not merely an abstract ideal but can manifest in everyday educational practices and experiences. In this sense, teachers can create conditions and environments allowing the cosmopolitan practice to occur, for instance, by ethically navigating *challenging conversations*, making practices and beliefs visible, experimenting with new digital tools, and promoting shared understanding through respectful and open dialogue (Stornaiuolo, 2016). Hull and Stornaiuolo (2014) argue that curricula should be centered around cosmopolitan activities promoting *proper distance*—a balance between engagement

and detachment, enabling students to reflect on diverse perspectives and develop empathy. Vasudevan et al. (2014) investigate the role of cosmopolitan literacies in an after-school program for court-involved youth, suggesting that fostering belonging through cosmopolitan literacies can create inclusive learning environments where students from diverse backgrounds collaborate and learn from one another. Sharing a similar context with the current study, other educational research employing the notion of cosmopolitanism has considered the role of young people in sharing their stories and experiences in virtual spaces (e.g., Hawkins 2014, 2018, 2020; Hull & Stornaiuolo, 2014; Sobre-Denton, 2015; Moore et al., 2023, Vallejo et al., 2020).

Funds of Knowledge

In the present article, the notion of funds of knowledge is also taken into consideration to understanding the resources (i.e., the cultural tools and artifacts) that the youth participant at the center of the analysis brings to her intercultural mediational activities. A key principle of a sociocultural approach to learning is that knowledge is built from and within sociocultural experiences. Tied to this, the notion of funds of knowledge is based on the premise that “People are competent, they have knowledge, and their life experiences have given them that knowledge” (González et al., 2005, pp. ix–x). People build up different funds of knowledge through their daily lived experiences in their households, communities, schools, and cultural practices. It follows that when different people come into contact, different funds of knowledge also come together. According to Moll et al. (1992), funds of knowledge refer to “the historically accumulated and culturally developed bodies of knowledge and skills essential for households and individual functioning and well-being” (p. 133).

The funds of knowledge approach considers students’ families and communities and their

practices, which anchor their prior knowledge and represent valuable educational resources. As Li (2014) stresses, funds of knowledge involve valuable cultural and cognitive assets that can be exploited in educational settings with the purpose of fostering culturally responsive, engaging, and successful learning. Furthermore, Esteban-Guitart (2016) claims that the aim of the funds of knowledge approach is to establish a connection between parents and teachers so that students’ backgrounds can be understood better and teaching can be adapted accordingly. Related to this, Noda and Zhu (2022) investigate multimodal interactions in an eikaiwa (English conversation) classroom in Japan and discover that when the students were encouraged to bring about their funds of knowledge in their conversation, eikaiwa is transformed into a far more meaningful and productive learning experience.

Method

The study reported on in this article was conducted as part of a broader ethnographically informed action/activist research project entitled “Inclusive epistemologies and practices of out-of-school English learning (IEP!)” (see Moore & Vallejo, 2021). One of the research sites in IEP! was an after-school digital storytelling project, part of the Global StoryBridges (GSB) educational network (led by professor Margaret R. Hawkins at the University of Wisconsin-Madison). GSB links young people from different global sites who create digital stories of their lives and communities. These videos, which utilize English as a lingua franca, are shared and discussed through a dedicated website. It is a youth-led project designed to develop participants’ communication skills in English, their digital skills, and their critical cosmopolitanism (Hawkins, 2014). All the project sites serve communities facing socioeconomic disadvantage. It is important to note that such “disadvantage” is relative to the local contexts; for example, access to mobile phones or computers—a topic which comes up in the interaction studied in

this article—is taken for granted by the Barcelona youth, while such access may not be universal for their global peers. Each site is equipped with Macbooks and video cameras provided by the project coordinator.

The digital storytelling activity at the site in Barcelona ran once a week for two hours at a youth center. There were 14 years olds involved in the project. The site was overseen by four adult facilitators and one student volunteer, who aimed to support the youths' work without controlling it.

The educational setting was complex, characterized by complicated relationships, inconsistent attendance, wavering interest, and different levels of English among the youth. Disruptive behavior by some participants and internal group tensions were also prevalent, making it challenging to initiate and maintain interactions in English. To preserve the identity of the participants, in the transcripts included in the analysis, the names of people are replaced by pseudonyms, with the exception of the adult facilitators—Emilee and Claudia—whose real names are used with their permission. Miaomiao, the author of this article, is one of the adult facilitators participating in the session. Nonetheless, she is not verbally involved in the interaction analyzed in this article.

The participants have a variety of lingua-cultural backgrounds. Nanyamka (pseudonym) was born in Ghana, West Africa, where she was educated in an English-medium school before migrating to Barcelona at the age of eight. Many of her relatives, including her mother and grandparents, remain in Ghana. The other youth participants involved in the interaction were born in Catalonia though some have families from other regions of Spain. Claudia and Emilee are originally from other parts of the world (Chile and Australia) and had lived in Catalonia for many years at the time the research was conducted.

All the youth participants are proficient in both Spanish and Catalan and are learning English.

Nanyamka, however, speaks English fluently, and she often spontaneously takes on the role of linguistic mediator in the sessions (see Zhang & Llompарт, 2021, for an analysis of this). In this article, I focus on how she engages in intercultural mediation, drawing on her lived experiences in Ghana during her childhood.

The research project is qualitative in nature, guided by principles of ethnography to collect different data sources (mainly fieldnotes and audiovisual recordings) and of conversational analysis for examination, namely by attending to the sequential order and micro-details of interactional turns and tracing the *evidence* of analytical arguments within those turns. Before starting this research, informed consent was duly signed by the parents or legal guardians of all youth participants following the procedures and models approved by the IRB of the coordinating university. The data I analyze in this article is a video-recorded interaction from one of the early sessions in the after-school digital storytelling activity in Barcelona. The video has been transcribed using basic conversation analysis conventions (Jefferson, 2004), and I account for multimodal interactional features (e.g., gaze, facial expression, posture, and gesture) as well as a non-human actor (i.e., a laptop computer) in the transcripts by adding comments and/or screenshots when most relevant for the analysis.

Before turning to the analysis, I would like to reflect on my positionality in the research. As mentioned, I assumed a dual role as researcher and facilitator, actively participating in activities with the participants and offering support and assistance. As a researcher from China, my cultural background is markedly distinct from the backgrounds of the youth involved and my co-researchers. This discrepancy may give rise to certain cultural barriers in participating at the site and in interpreting the data while also allowing a unique perspective. I endeavor to uphold sensitivity and respect towards the participants and their viewpoints while remaining cognizant of the influence of my own cultural values and beliefs on

the research outcomes and evading the introduction of cultural biases during the research process. In some cases, transglobal or even local interactions may lead to controversy or perpetuate unfair positions. In such situations, my duty is to manage and mediate contentious issues and discussions following the guidelines laid out by Ho et al. (2017) and Noddings and Brooks (2017). Additionally, I draw attention to the appropriateness and respectfulness of the messages conveyed by the youth to their audience. This study adopts qualitative methods and lenses for data collection and analysis, which inherently encompass a certain degree of subjectivity. To ensure the reliability of the research results, I engaged in reflection during the data collection and analysis process and anchor my arguments in the evidence available in the data.

Results

In the sequences of interaction represented in the transcripts, some of the youth at the site in Barcelona decided to re-view a video shared the previous year by youth in Uganda via the Global Storybridges platform. Some of the youth at the Ugandan and Barcelona sites had already discussed this video the previous year using the asynchronous chat facility integrated into the platform. Consequently, a portion of the youth in Barcelona thus display a lack of interest in watching the video again. Building on this context, my focus is on the local interaction at the Barcelona site during the re-viewing. Before analyzing the local interaction, I describe the scenes in the video being watched by the Barcelona youth, as they are important for the interpretation of the data analyzed, referring to the analysis presented by Hawkins (2020).

The digital story, entitled “Domestic Work” was posted by the Ugandan youth on the Global Storybridges online platform in May 2017—one year earlier than the interaction analyzed in this article. As Hawkins (2020) describes it, the whole video is approximately 5 minutes long, and

it opens with the image of a world map. It then transitions to the next shot, showing a school, accompanied by the sound of the school bell. The third shot, captioned “Heading Home After Classes 3:00 pm,” shows a group of Ugandan youth wearing white uniforms, coming out of school, and speaking Lugbara with each other on their way home. The video then transitions to the next scene with the caption “Time for Domestic Work After Classes” showing two girls (with shaved hair) leaving their house carrying jerrycans (large yellow plastic containers with side handles) to a muddy stream. Then, a new scene appears, captioned “The Two Ladies Are In The Valley Fetching Water.” The two girls sink the jerrycans into the stream and fill them with water. They twist a rag into rings, put them on their heads, then balance the jerrycans on top of the fabric, and carry them home without using their hands. As they near home, music starts and the video transitions to a new shot. The two girls collect some dirt using a hoe, mix it with cow dung, soil, and water in a tub, then knead it with their hands into smooth mud. The caption says, “Smearing Their Parent’s room: Using the Manure of Cow Dung, Soil and Water.” They bring the tub inside the cottage and smear the floor using their hands. The next scene appears with the caption “The Three Boys Washing Utensils.” Three boys wash dishes, a kettle, and a pot outside on the ground and dry them on a wooden rack. Then, they take a plastic basin and a jerrycan of water to the farm and give water to cows.

The final part of the video lasts 1 minute and 23 seconds, all with background music, with the caption “The Four Boys are Pounding Cassava in the Traditional Way.” We see three boys enter a hut, and bring a metal pan, a mortar, a straw basket, and dried cassava outdoors, then they pound the cassava into cassava flour and sift it using the basket. The closing shot is a scrolling text, entitled “Acknowledgement,” expressing their appreciation of and thanks to God, to the project leaders, and to the video viewers.

It is important to note that in response to the video the previous year, the Barcelona youth created and posted a 49-second video titled “Trying to Imitate the Ugandan Friends’ Skills.” In their response video, they tried to carry water bottles on their heads and threw them into air, wasting water as they did so. In their words, “We throw the bottles because it’s funny and it’s a trend.” In their quite frivolous response, the Barcelona youth displayed, therefore, very limited understanding of and respect for the lives and customs of their Ugandan counterparts (see Hawkins, 2020 for a detailed analysis).

When re-viewing the video in the interaction studied in this article, the youth from the Barcelona site gradually display interest and curiosity but still lack the knowledge to understand the video content fully, as many of the scenes depicting the Ugandan youths’ lives in the video remain completely unfamiliar to them. Nanyamka takes on the role of intercultural mediator to interpret the cultural phenomena in the video for her peers, mobilizing her funds of knowledge (i.e., her previous life experiences in Ghana). I argue that the Catalan youths’ cosmopolitanism is enacted and enabled through Nanyamka’s mediation work.

The participants named in the transcription and who are visible in the screenshot from the video recording (Figure 1) are, from left to right, NAI: Naiara (pseudonym, youth participant); NAN: Nanyamka (pseudonym, youth participant); DAN: Daniel (pseudonym, youth participant); JUL: Julián (pseudonym, youth participant); SAR: Sara (pseudonym, youth

Figure 1 Screenshot from the Video Recording. Nan Tries to Draw her Peers’ Attention



participant); EMI: Emilee (a facilitator/researcher). CLA: Claudia (a facilitator/researcher) also participates in the interaction but is not in the camera view. Miaomiao (a facilitator/researcher/author of this article) is also present but does not verbally participate in this interaction.

Extract 1 begins with Nanyamka, in line 1, trying to draw her peers’ attention to the video and silence them, both verbally (“pst pst pst”) and non-verbally (placing her index finger on her mouth). the analysis continues after Extract 1.

Extract 1

- 01 NAN: °pst (.) pst pst° ((placing her index finger up on her mouth))
- 02 ((all the participants are looking at the computer))
- 03 SAR: ((to NAN)) qué las chicas también (.) con cosa en el pelo y todo (1) o parece
that what the girls also (.) with something in their hair and everything (1) or so it seems
- 04 NAN: (.)
- 05 SAR: (.) en plan que preguntamos eso.
(.) you know we asked about that.
- 06 NAN: es verdad=
it’s true=
- 07 SAR: =porque (.) ellos nos preguntaron que por qué teníamos el pelo largo.
=because(.)they asked us why we had long hair.
- 08 NAN: largo (.) y nosotras no hicimos eso.
long(.) and we didn’t do that.
- 09 SAR: sí.
yes.
- 10 (2.5)
- 11 NAN: yo me acuerdo llevaba un uniforme madre mía qué feo el uniforme.
I remember I wore a uniform oh my goodness how ugly it was.
- 12 (3)
- 13 NAI: es una niña?
is it a girl?
- 14 NAN: sí.
yes.
- 15 NAI: es otra niña?
is that another girl?
- 16 NAN: sí. (1) quieres ver una foto de cuando era pequeña? espera. ((looking for a
- 17 picture on her phone))
yes. (1) do you want to see a photo of when I was little? wait.

18 NAI: sí me la has enseñado pero:
yes you have shown it to me but:
 19 NAN: ((referring to scene in which girls carry water on the heads)) y eso es lo que
 20 hacía mi madre- con mi madre.
and that's what i did my mother- with my mother.
 21 SAR: y dijeron que había leones por ahí pero que no solían atacar.
and they said there were lions but they weren't used to attacking.
 22 NAN: ((laughs)) la () dice come ahí come ahí () (.) la () hace un montón de
 23 estupideces (.) ((points at the computer screen, places her hand on head,
 24 Figure 2)) y haces eso te le pones en la cabeza para: eso.
the () says eat there eat there () (.) the () does a lot of stupid things(.) and you do that you put it on your head for: that.

Figure 2 Nan Pointing at the Computer Screen and Placing Hand on Head



25 NAI: ((to NAN)) pero con qué graban?
but what do they record with?
 26 NAN: eso ((pointing at the computer screen)) (0.5) te lo haces [en redondo ((gestures of twisting a rag in a circle, Figure 3))
 27 that (0.5) you do it [in a ring

Figure 3 Nan Twisting a Rag in a Circle



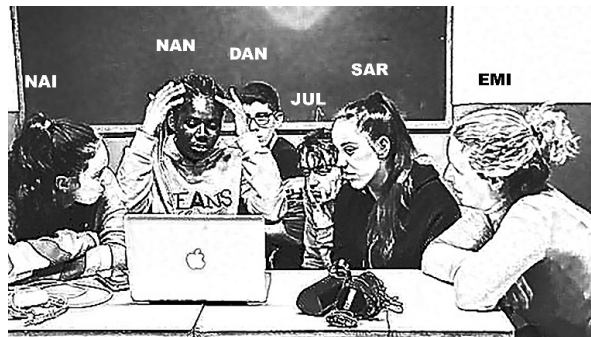
28 SAR: [con qué graban? (.)
 29 con la cámara?
[what do they record with? (.) with a camera?
 30 NAN: son pobres pero no tanto. ((laughing))
they are poor but not that poor.
 31 NAI: ((laughing slightly)) () así tan (.) no sé.
() so much (.) i don't know.
 32 NAN: ya tanto no. (1) y eso te lo pone- yo a eso [(.) ((gestures of twisting a rag in a circle, Figure 4)) hace: qué?
 33 now so much no. (1) and that puts it- i do that [(.) does: what?

Figure 4 Nan Twisting a Rag in a Circle



34 NAI: [(.)
 35 JUL: ((to NAN)) ah para que no te duela tanto.
ah so it doesn't hurt so much.
 36 NAN: ((to JUL, gestures showing how to make use of the rag, Figure 5)) no no es para
 37 que no te duela sino para que se aguante también. (.) lo haces redondo (.) y hace-
 38 depende de qué tamaño a veces puede [ser pequeño o más. (.) te lo ()
 39 [pones (.) o puede ser hasta flat (.) o hasta incluso: o tsk. ay cómo se dice?
no it is not so that it does not hurt but so that it can hold on too. (.) you make it round (.) and does- it

Figure 5 Gestures Showing How to Make Use of the Rag



depends on what size sometimes it can [be small or smaller. (.)] you (.) [put it (.) or it can be even flat (.) or even: or tsk. uh how do you say?

40 NAI: [(looks at NAN)]

41 DAN: [(turns around and look at the computer)]

42 JUL: al igual llevo algo en la cabeza yo se me caen.

like i have something on my head i drop it baby.

43 NAN: pues es para que sujete.

well it's for you to hold.

44 NAI: ((pointing at the computer screen)) tu vivías así?

did you live like this?

45 NAN: no. (.) vivía en una casa a ver: era eso. (.) era igual o peor que esa.

no. (.) lived in a house let's see: it was that. (.) it was the same or worse than that.

46 ((music from the computer))

47 NAN: ((swinging head to the rhythm of the music))
uh céline dion.

12

While watching the video, Sara begins recalling (Line 3) the asynchronous chat conversation with the Ugandan youth the previous year, when the digital story was originally shared, opening a sequence that lasts until Line 9 in which the Barcelona youth remember the questions exchanged by the two groups about their hairstyles and head-dresses at the time. In Line 11, reacting to the image of the Ugandan students in uniform on the screen, Nanyamka recalls her time at school in Ghana wearing a school uniform and makes an exaggerated evaluation —“madre mía que feo el uniforme” (“oh my goodness how ugly was it”). She thereby positions herself as somebody with lived experience of using a cultural feature reflected in the video.

The viewing of the video continues. Naiara asks Nanyamka, who is thereby positioned as a cultural expert, whether the Ugandan youth appearing on the screen, who have shaved heads, are girls (Lines 13 and 15). Nanyamka confirms with a “sí” (“yes”) in Lines 14 and 16, then she asks if Naiara would like to see a photo from her childhood, in which she presumably has a similar haircut to the girls on the screen. She looks for a picture on her mobile phone. Naiara says she would like to see the photo but also starts that she thinks she has seen it before.

In Lines 19–20, in reaction the scene in the video in which girls carry water on their heads, Nanyamka explains that she did similar work with her mother. Sara, in Line 21, again refers to the asynchronous chat with the Ugandan youth the previous year, in which the Catalan youth asked stereotypical questions about Africa, including whether there were lions. Following a comment which is not entirely audible, in Lines 23–24 Nanyamka points at the computer screen and places her hand on her head trying to explain to her Barcelona peers how to do the work done by the Ugandan youth in the video. After this, Naiara questions what device the Ugandan youth would have used to make their film (Line 25), displaying another stereotypical understanding of Africans as being poor as evidenced also in later turns (Lines 30 and 31). In Line 26, Nanyamka does not seem to have heard Naiara’s question about how the Ugandan youth had recorded, as she continues with her explanation of how water is carried, accompanying it with embodied movements (gestures of twisting a rag in a circle, Lines 26 and 27). Sara does notice Naiara’s question, however, and repeats it in overlap, inquiring whether the Ugandan youth use a camera to record (Lines 28–29). Thus, Naiara and Sara’s focus and interest are seemingly not the video’s content, but other aspects related to their stereotypical understanding of Uganda as being a poor African nation where people cannot access technology. In the following line, Nanyamka responds by affirming that “son pobres pero no tanto” (“they are poor but not that much”), followed by a mitigating laugh, possibly challenging her peers’ understanding that the Ugandan youth are too poor to have access to video recording devices. After a comment from Naiara which is not entirely understandable in Line 31, but in which she presumably justifies her understanding that Ugandans are relatively poor, Nanyamka clarifies that Ugandans are not as poor as they were before (“ya tanto no”, “now so much no”, Line 32). She then, refocuses and continues her explanation about carrying water (Lines 32–33).

In Line 35, Julián, who has not spoken thus far and who is concentrating on watching the video, asks Nanyamka if the rag the girls on the screen are twisting is used to prevent pain. In response to the question, Nanyamka, in Lines 36–37, states that the rag is also used to help with balance, and she mobilizes embodied actions (i.e., gestures showing how to make use of the rag, Figure 5), alongside a detailed description of the rag, to help her peers better understand the function and the production method of this tool, which also catches both Naiara and Daniel’s attention (Lines 40–41). Julián then comments that he would not be able to carry anything on his head like the Uganda youth do (Line 42) and Nanyamka, in the next line, emphasizes that the twisted rag is beneficial for holding what is being carried in place.

The Barcelona youth keep watching the digital story, and Naiara points at the computer screen, asking Nanyamka if she used to live in a similar house to the people in the video (“tu vivías así?”; “did you live like this?”, Line 44). This question might be considered either a face-threatening or hurtful one for Nanyamka, or a display of Naiara’s interest in Nanyamka’s life in Ghana. Nanyamka appears to interpret it in terms of the latter, as evidenced by her straightforward response that she lived in a house that was “igual o peor que esa” (“the same or worse than that,” Line 45). Indeed, Naiara and Nanyamka are close friends, and their inquiries and responses need to be interpreted within a frame of friendship (Kromidas, 2011). In Line 46, Nanyamka changes the topic, commenting on the music playing in the video, and sways her head to the rhythm.

Extract 2 is the continuation of Extract 1. The analysis follows the extract.

Extract 2

- 48 ((all participants are looking at the computer screen))
 49 NAI: ((pointing at the computer screen, looking at NAN)) tienen (.) tienen: doce años?
are they (.) are they: twelve years old?

- 50 (2)
 51 NAN: ((points at the computer screen)) éste tiene cara de ser doce.(2) y ese tendría
 52 unos [quince o dieciséis.
This one has the face of being twelve years old. (2) and that one would probably be [fifteen or sixteen years old.
 53 SAR: [me parecen muy altos ((points at the computer screen)) no? ese parece
 54 (.) igual.
[they look very tall right? that looks the same (.)
 55 NAN: éste tendrá unos catorce quince eh? (.) estos tienen catorce (.)
this one must be about fourteen or fifteen years old eh? (.) these are fourteen (.)
 56 (4)
 57 NAI: ((points at the computer screen)) y esta también?
and this one too?
 58 NAN: puede ser no sé (.) a lo mejor es el hermano mayor quien le está ayudando o
 59 algo.
maybe i don't know (.) he looks like a big brother who is helping something.
 60 SAR: bueno (.)
well (.)
 61 NAI: oye qué bien actúa no? [en plan: no hay ninguna cámara.
look here how well he acts right? [like: there is no camera.
 62 NAN: [((laughs)) (3) ((singing)) la vaca lola tiene cabeza y
 63 [tiene cola y hace mú:
lola the cow has a head and [has a tail and says moo:
 64 [((the moo of a cow is heard from the video))
 65 (25)
 66 NAN: en verdad aunque parezca: puede parecer aburrido pero si estás así tío no sé te lo
 67 pasas bien.
in reality although it seems: it may seem boring but if you are like this man i don't know you have a good time.
 68 ((music from the computer))
 69 JUL: (.)
 70 NAN: (.) porque no lo están pensando en el móvil en este [tiempo por eso.
(.)because they are not thinking about the mobile phone at this [time that's why.
 71 SAR: [((nods head)) ya.
[yeah.

Like in Extract 1, as they continue to view the video, the young audience from Barcelona show

their curiosity, voice different questions and opinions, and position Nanyamka as cultural expert. The first inquiry is initiated by Naiara in Line 49, who points at the computer screen, asking Nanyamka if the young people seen in the video are 12 years old. This is followed by a discussion around the topic of the Ugandan youths' age that lasts until Line 60. In Lines 51–52, Nanyamka responds to Naiara with her own estimates of the youths' age. Sara, in the following line, offers her viewpoint that the Ugandan youth are taller than she would expect for the ages suggested, which prompts further estimations from Nanyamka in Line 55. After a long pause (4 seconds) in Line 57, Naiara again seeks confirmation from Nanyamka about the age of one of the youth, and Nanyamka provides her appraisal in the following lines. In Line 61, Naiara evaluates what she interprets as the *performance* of one of the youth in the video, claiming “oye qué bien actúa no? en plan no hay ninguna cámara” (“look here how well he acts right? like there is no camera”), which draws Nanyamka’s laughter in Line 62. Naiara’s comment suggests how far from her understanding of *real life* the scenes in the video are for her; through her utterance, she categorizes the young person on the screen as an actor rather than a similarly aged teenager in Uganda doing everyday chores.

Following her laughter in Line 62, in reaction to images of cows on the screen, Nanyamka sings the Spanish children’s song *La vaca Lola* (Lola the cow). A long silence (25 seconds) follows (Line 65), during which the teenagers are absorbed in viewing the video, keeping their eyes focused on the computer screen. In Lines 66–67, Nanyamka shares her belief that doing the types of domestic work shown in the video is enjoyable, although it might seem boring to her peers. Her use of the second person singular (“si estás así tío no sé te lo pasas bien”; “if you are like this man I don’t know you have a good time,” Lines 66–67) is interesting and is arguably indexical of her own experience of scenes similar to those in the video. She then shares her reasoning, claiming that the Ugandan youth are not thinking about mobile phones (Line 70), possibly

making a comparative reference to how young people in Barcelona spend much of their time. This comment might also link back to her peers’ inquiries in Extract 1 about whether the Ugandan youth had access to video recording devices. Sara verbally agrees with Nanyamka with a “ya” (“yeah,” Line 71) and by nodding her head in agreement.

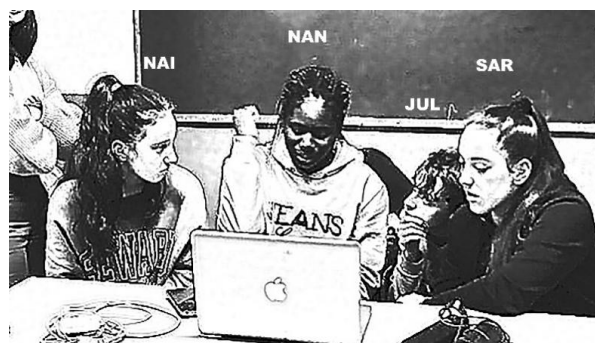
Thus, in Extract 2, it is interesting to note how the potentially negative assessments of young people’s life in Uganda that emerged in Extract 1 (i.e., lack of access to recording devices, poor housing) are re-framed to some degree, thanks to Nanyamka’s positive appraisal of the domestic work in the video by the Ugandan youth, based on her previous life experiences.

In Extract 3, which takes place several seconds after Extract 2, the positive evaluation of Ugandan life is developed further. The analysis again follows the extract.

Extract 3

- 72 NAN: me duele la puta espalda.
my fucking back hurts.
 73 (1.5)
 74 NAI: ((looking away from screen)) yo no lo quiero ver (.). ah sí sí.
i don't want to watch it (.). ah yes yes.
 75 NAN: [ah eso lo hacía me obligaban a hacerlo.
ah that i did they made me do it.
 76 NAI: [((looks at the computer screen))
 77 JUL: para qué es? ((looks at NAN))
what is that for?
 78 NAN: ((gestures showing how to grind cassava into cassava flour, see Figure 6)) eso

Figure 6 Gestures Showing How to Grind Cassava into Cassava Flour



79 era un así pero se hacía así (.) pones la olla y haces así (.) entonces tienes dos
 80 opciones (.) [aguantar el palo (.) o aguantas: si aguantas lo de [abajo no puedes
 81 ser un cabrón y pisar la mano porque tiene (.) una vez que es está arriba tienes
 82 que poner:: tienes que ir moviéndolo (.) si no se pega.
that was like that but it was done like that(.) you put the pot and you do like this(.) then you have two options(.) [hold the stick (.) or hold: if you hold the [thing below you can't be a bastard and step on the hand because it has (.) once it is up you have to put:: you have to move it (.) if it does not stick.
 83 NAI: [((looks at NAN, listening carefully))
 84 JUL: [((looks at NAN, then shifts gazes between NAN and the computer screen))
 85 NAI: ((nods head)) huh.
 86 NAN: sabes qué? a veces hacían bromas [sabes loquita la mano o te la estampoy te lo
 87 estampaban y todo. ((shaking fist from top to bottom, Figure 7))
did you know? sometimes they made jokes you know what- take your hand away or i'll stamp it on you and they stamped it and everything.
 88 NAI, JUL: [((look at NAN))
 89 NAI: ()

Figure 7 Shaking Fist from Top to Bottom



Figure 8 Shaking Fist from Top to Bottom



90 NAN: no pero hacían [de bromas a lo (.) quita la mano porque: sabes? cuando está
 91 arriba tiene que moverlo.(.) cuando está arriba tiene que moverlo.((shaking fist
 92 from top to bottom, Figure 8))
no but they made jokes to (.) take his hand away because: you know? when it is up you have to move it. (.) when it is up you have to move it.
 93 NAI: [((looks at NAN))
 94 NAN: cada uno tiene que com: com- componerse?
each one has to com: com- compose themselves?
 95 NAI: anda que como uno se vaya de la mano
well if someone's hand goes astray
 96 NAN: ya por eso.
yeah that's why.
 97 JUL: ()
 98 SAR: este es el segundo.
this is the second one.
 99 NAN: madre mía:
oh my goodness:
 100 CLA: how old NAN?
 101 NAI: () ahora que me gustaban ya no hay más.
() now that i liked them there is no more.
 102 SAR: era la que cantábamos.
it was the one we sang.
 103 CLA: NAN how old were you when you came here?
 104 NAN: ocho.
eight.
 105 CLA: you were eight?
 106 NAN: ((nods head))
 107 CLA: so you have a lot of memories right?
 108 NAN: sí. (.) () ((laughs))
yes. (.) ()
 109 EMI: have you ever been back?
 110 NAN: qué?
what?
 111 EMI: have you ever gone back?
 112 NAN: no.
 113 EMI: no? would you like to?
 114 NAN: ((shrugs her shoulders)) sí. (.) por mis familiares.
yes. (.) because of my relatives.

As the video being viewed is coming to an end, the Barcelona youth appear to be tired of watching it. Nanyamka complains of a backache in Line 72, and in Line 74 Naiara looks away from the screen and verbalizes her unwillingness to continue watching the video before aligning with Nanyamka's complaint. Interestingly, however, Nanyamka, in Line 75, reacts to the video with an "ah," then tells her peers that she used to be asked to do the same work

as the Ugandan youth are doing, drawing Naiara's attention back to the computer screen (Line 76). In the next line, Julián addresses Nanyamka, requesting clarification: "para qué es?" ("what is that for?"). Like Extract 1, when she explained how to carry water on one's head, Nanyamka explains to the other young people how to grind cassava into cassava flour both through bodily gestures and a detailed verbal explanation (Lines 78–82). Naiara and Julián both enact active listenership through their gaze (Lines 83 and 84), and Naiara shows understanding by nodding her head (Line 85). Once her explanation is accepted and understood, Nanyamka provides extra cultural information on the matter of grinding cassava, explaining a funny anecdote from her own experience of grinding cassava flour (Lines 85–86, 90–92, and 94). Naiara, who had previously expressed her boredom, displays her attention (Line 93) and reacts to the anecdote (Line 95). Her change of attitude towards the video is made explicit in Line 101, in which she reacts to the film's ending: "ahora que me gustaban ya no hay más" ("now that I liked them there is no more").

While the youth are exploring and commenting on other videos on the GSB website, two of the adult facilitators, Claudia and Emilee, who had observed the whole interactional process, join the conversation and show their interest in knowing more about Nanyamka's life history. Claudia addresses Nanyamka in Lines 100 and 103, asking about her age when she migrated to Spain. Receiving and confirming Nanyamka's response, she infers that Nanyamka must have plenty of memories from her childhood in Ghana (Line 107), which Nanyamka confirms (Line 108). Emilee then takes the floor to ask Nanyamka whether she has been back to Ghana (Lines 109 and 111). Receiving a negative response, proceeds to enquire about Nanyamka's desire to return, to which Nanyamka responds that she would like to see her relatives (Line 114).

Discussion and Conclusions

The analysis presented in this article highlights how a youth participant in a transnational digital

storytelling project draws on her funds of knowledge to mediate between the cultural realities of young Ugandans' lives depicted in the video and those of her peers in Barcelona. In doing so, she also helped build a context of her own and her peers' development of cosmopolitanism.. The detailed sequential analysis of intercultural mediation activities allows sense to be made of the participants' behaviors as they navigated cultural representations, voiced their preconceptions, and had some of their stereotypes challenged (by Nanyamka).

The analysis has demonstrated how the cultural mediation activities are collaboratively and multimodally constructed. That is, we see how Nanyamka deploys and incorporates languages, other embodied resources (i.e., gestures representing cultural practices), her funds of knowledge, and the scenes appearing in the video to achieve successful mediation. Similarly, we see this group of young people share their questions and opinions, both positive and negative, with friendly and cooperative dispositions which support the interaction and the intercultural mediation process (Council of Europe, 2018). Nanyamka's lived experiences in Ghana become resources for the young people to inquire into, and for her to interpret, aspects of life in Uganda/Africa, including topics relating to gender, age, housing, access to digital devices, fetching water, grinding cassava, and so on.

I argue that a collaborative, intercultural learning space is open, affording youth the opportunity to access and make sense of cultural concepts that they could not tackle as well on their own, reducing, to some extent, "the gap between two poles that are distant from or in tension with each other" (Coste & Cavalli, 2015, p. 12). Although this gap no doubt remains, comparing their responses to the Ugandan video in the extracts analyzed in this article to their response to the same video the previous year (i.e., when they made their own video titled "Trying to Imitate the Ugandan Friends' Skills") is revealing of the change. When re-viewing of the video, and through the intercultural mediation by Nanyamka, the young people make

inquiries into and begin to develop openness and awareness regarding cultural practices other than the ones they have been socialized into.

The extracts reveal how Nanyamka and her peers' understanding of life in Africa is different, with Nanyamka's peers drawing on common stereotypes (e.g., about poverty) to interpret the images on the screen. However, Nanyamka's straightforward responses depict a more positive image of life in Ghana/Uganda, challenging her peers' perceptions. Her mediational practices, I argue, afford opportunities for her peers to reflect on aspects of their own lives (e.g., use of mobile phones). The positive impact of her mediational work for the youth's development of a more cosmopolitan stance is evident when Naiara, in the final extract (Line 101), verbalizes a change in her perception of the Ugandan youth: "ahora que me gustaban ya no hay más" ("now that I liked them there is no more").

The intercultural interactional context studied in this article is, however, a complex one in which a group of cultural *others* (i.e., the Ugandan youth) were present for the Barcelona youth through a video recording, and their lives were interpreted for most of the Barcelona youth through Nanyamka, without direct exchange. Future research in similar contexts would benefit from incorporating a more in-depth exploration of what Hawkins (2018, p. 61) refers to as the "arc of communication" in intercultural (transnational in her words) communication, considering both the intent, agency, and consciousness of the authors of cultural products (such as the video in this article) as well as the reception and negotiation of meanings. This would require, in the case of this research, bringing the voices of the Ugandan youth directly into the analysis, although this data was not available in this instance.

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Appendix

Transcription conventions

Participant's pseudonym:	ABC
Brief pause:	(.)
Long pause:	(no. of seconds)
Overlapping:	[
No break or gap:	=
Lengthening of sound:	te:xt
Cut-off:	-
Quiet:	°text°
Rising intonation:	?
Falling intonation:	.
Comments:	((laughing))
Incomprehensible:	()
Uncertain or rough phonetic transcription:	(text)
Approximate translation in English:	<i>text under the original</i>

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Chapter 8. Conclusion and implications

In this final chapter of the doctoral thesis, a comprehensive synthesis of the research is provided, drawing upon the main findings that have emerged from the four empirical studies constituting chapters 4, 5, 6 and 7, all linked to the main theme of mediation. The analysis of each article has demonstrated the intricate dynamics of how linguistic and cultural mediation are constructed in real-time interactions, particularly in multilingual and multicultural digitally-enhanced educational contexts involving teenagers. The findings provide empirical evidence of the sophisticated, complex, and multifaceted nature of mediation and shed light on the plurilingual, pluricultural, multimodal, and collaborative construction of these activities. This chapter will first summarize and critically reflect on the major findings from the four articles, then provide the theoretical and methodological contributions of this research, extending its implications to pedagogical practices in plurilingual and pluricultural education and outlining the challenges and limitations that pave the way for future research.

To recap, the two main research objectives and corresponding questions answered throughout the work presented herein are the following:

Research objective 1: To understand how mediation emerges and is constructed in plurilingual, pluricultural and multimodal interaction, and vice-versa.

Research questions:

RQ1: What types of mediation activities emerge in the corpus studied? What are the objects of mediation?

RQ2: How is mediation activity constructed sequentially in interaction?

RQ3: What participation frameworks are co-constructed in mediating interactions; specifically, how are participation status, roles, and responsibilities constructed? How are mediators selected and ratified?

RQ4: What interactional procedures for accomplishing mediation are identified in the corpus?

Research objective 2: To understand what resources and competences, including knowledge, skills, dispositions, etc., help accomplish, and are constructed in, mediation activities.

Research questions:

RQ5: What plurilingual, pluricultural and embodied resources are mobilized during mediation? What competences, including skills, knowledge, dispositions, etc., contribute to successful mediation?

RQ6: How does the use of digital tools help shape the dynamics of interaction and of mediation?

RQ7: What new competences, including skills, knowledge, dispositions, etc., are built in mediating interactions?

8.1 Discussion of main findings

The present doctoral dissertation aimed to provide detailed empirical evidence of how mediation practices unfold in real-time and in the real world. Mediation, according to the research findings, is a plurilingual, pluricultural, multimodal meaning construction process. Meaning is shaped not only by what we say, but also by how we say it in social interaction (Halliday & Hasan, 1989). Speakers engaging in mediation activities activate and draw upon

a full range of resources and competences, including knowledge, skills, dispositions, and so on, to gain access to the unknown and to achieve successful communication in plurilingual and pluricultural encounters involving human and non-human actors. Successful mediation requires individuals to flexibly mobilize plurilingual, pluricultural and other semiotic resources from their communicative repertoire, which, in turn contributes to the development of knowledge, skills, and dispositions needed to make progress in different mediating activities. Mediation emphasizes the need to adeptly bridge, expand, and transgress the boundaries of languages, cultures, human/technology, and even ethics. This process is not about static or linear transmission of information, but rather, it is fluid, flexible, and contingent, constantly evolving as it unfolds through the interplay of various verbal, non-verbal, and technological resources. A competent mediator's role is both self-positioned and externally recognized, facilitated by the fluid allocation of agency, expertise, and competence.

In the upcoming section, I will summarize the answers to the questions posed for each research objective.

8.1.1 Research findings in relation to objective 1

Research objective 1 referred to how mediation emerges and is constructed in plurilingual and multimodal interaction, and vice-versa. In terms of the types of mediation activities that emerge in the corpus studied, these include (computer-mediated) linguistic mediation (the focus of Publication n°1, Publication n°2 and Publication n° 3) and cultural mediation (the focus of Publication n°4). The multilingual, multicultural, digital-enhanced informal learning context studied significantly influences the emergence these types of mediation activities by helping to shape (at the same time as being shaped by) the interactions that are produced. Linguistic and cultural mediation activities naturally emerge and facilitate communication, foster understanding, and afford opportunities for participants' learning.

The absence of rigid curriculum constraints allows the young people to exert their agency and utilize their plurilingual repertoires, their pluricultural knowledge, their digital skills, and so on, to effectively mediate interactions and promote their plurilingual and pluricultural competence. Other types of mediation activities – such as pedagogical and social mediation – emerged also in the corpus embedded within linguistic and cultural mediation activities, but they were less salient and thus were not the primary focus of the examined data.

The objects of mediation vary in the data depending on the specific situations and activities within GSB project. In general, mediation aims to bridge and convey meaning, facilitate mutual comprehension and communication, as well as learning. The objects of linguistic mediation identified in this research included solving communication difficulties or misunderstandings that interrupt ongoing talk and facilitating the restoration of intersubjectivity in order to progress the interaction, as examined through different types of repair sequences. Specifically, they include repair directed at the code (such as lexical, semantic, grammatical, and phonetic repairs) and repair directed at the message (such as cohesion, precision, and ambiguity repairs) (Publication n° 2).

Linguistic mediation activities in the corpus studied are constructed sequentially in interaction through the organization of repair sequences. That is, mediation typically arises in response to communication difficulties that interrupt the ongoing talk. Specifically, it emerges in the “repair space” (Schegloff et al., 1977, p. 375), or the time from repair initiation to repair resolution, in which speakers draw on interactional resources to solve problems with intersubjectivity. When the mediator steps in or is other-selected to provide clarification, translation, or explanations, and so on, this may alter the existing turn-taking structure and momentarily suspend the progressivity of conversation. Once the mediational work is accomplished, resuming the talk to maintain the progressivity of the communicative action becomes the main concern for the interactants.

In two of the analytical chapters (namely, Publication n°2 and Publication n° 3), repair sequences are categorized into two types: forward-oriented repair and backward-oriented repair. The data suggest that the type of mediation work differs according to the sequential placement of the repair activity. The need for mediation within interactions is triggered by various factors related to the maintenance and restoration of intersubjectivity. In forward-oriented repair, mediation typically begins with a speaker in need identifying and selecting a mediator to perform other-repair work. This selection is based on the speaker's need for assistance from a co-participant. In backward-oriented repair, however, a mediator may also self-select to repair in response to a repair initiator produced by another participant.

Analyses showed that the participants may signal the need for mediation in various ways. They may indicate the need for mediation through verbal initiations of repair or word searches, gaze directed at a potential mediator, or through embodied actions. For example, specific gestures such as one representing holding up an umbrella, or furrowing brows showing a puzzled look, or tilting one's head while looking at the speaker or a mediator, can indicate a need for further explanation or clarification. Verbal initiations of repair, such as explicit requests for clarification or presentation of candidate solutions to be confirmed or corrected, were also observed in the data analyzed in this thesis.

Regarding whom typically initiates mediation, it was found that the selection of a mediator can be done by the current speaker, the recipient of the talk, or self-selection by the mediator (normally a third person) based on listenership and monitoring cues. One of the primary reasons for selecting a co-participant as mediator is their linguistic expertise. The mediator is often someone who is more proficient in the languages used by the other participants, enabling them to accurately translate or interpret between parties, ensuring clear and effective communication. However, the analysis suggests that language expertise is not all

at stake and the roles of novice and expert are flexible and are continually co-constructed within specific situational contexts. Indeed, cultural and epistemic knowledge, as well as the relationships within the group, can also influence who is selected as a mediator. The mediator's willingness and availability to take on the role is also a key factor.

Findings from this doctoral study also show that, to achieve effective mediation in plurilingual, pluricultural and multimodal communication, the mediator may employ a variety of interactional resources and moves. In the data analyzed (particularly Publication n° 2), translation is one strategy employed as a basic repair resource, with mediators translating information or concepts from one language to another to facilitate understanding and restore intersubjectivity. Collaborative completion is another way for speakers to work together to bring the conversation back on track or resolve any issues that may have arisen, and is a prominent resource mobilized by the linguistic mediator for doing forward-oriented repair. Mediators in the data (Publications n°1-4) also employ code-switching, their relational and cultural knowledge, multimodal resources (e.g. gestures, the laptop computer), descriptions, alterations to participation framework, certain epistemic rights, and so on.

In addition, the empirical results from the analytical chapters (namely Publication n°1, Publication n°2 and Publication n°3) reveal that mediation activities are constructed by, and help construct, the overall conversation, impacting various aspects like turn-taking, conversational topic, participation frameworks. Regarding participation frameworks in mediating interactions, this research has analyzed the co-construction of participation status, roles, and responsibilities. Particularly, the roles and responsibilities that participants assume, and the ways in which they interact with each other and with digital tools, shape how meaning is constructed. However, this framework is not static or predefined, but is continually negotiated, performed, and reshaped through mediating interactions.

This is particularly evidenced in Publication n°1. The findings in this publication demonstrate that the participation framework is altered by the digital tools at the youths' disposal. The mediator is selected and ratified based on her linguistic and cultural knowledge, as well as her ability to use digital translation tools effectively. In the interaction, young people and adult facilitators collectively create a triangular communicative dynamic involving the Spanish, Chinese, and English languages, mediated through Google Translate. This tool, accessed through a laptop, serves as an interpreter and a conduit for interaction, and is afforded speaker roles such as animator and reporter. In this specific interaction, the laptop, despite being a non-human entity, is often ratified as a participant, transforming written text into voiced translations. Consequently, it is perceived as belonging to the mediating party to the interaction. This indicates the complex negotiation of participation status and responsibilities, with the youth not only exerting their agency in controlling the tool but also acting as principals and authors of the speech generated by the computer. Notably, the roles of the participants are not static; they are assigned based on the interactional needs. For example, in Publication n°1, apart from being the primary receiver of machine-translated text, Miaomiao takes on the roles of animator, author, and principal when responding to the youth.

In short, Research objective 1 referred to the interactional context of mediation activities, as well as to how mediation shapes that context. Context is understood as “a socially constituted, interactively sustained, and time-bound phenomenon” (Goodwin & Duranti, 1992, p. 6). It is not a fixed entity, but rather a fluid concept that is constantly constructed and interpreted by participants in the interaction. They document and interpret what they consider relevant in the context, and this understanding of context influences how they communicate and make sense of the situation at hand. In line with these ideas, within the specific context of the research presented in this doctoral thesis, various contextual factors such as the physical, sociocultural, and digital environment, the participants, the goals of the Global StoryBridges

project, topics under discussion, and so on, each potentially imposed possibilities and constraints on interaction, participation, and learning. The multiple languages, cultures, and available modes of communication also potentially influenced how mediation emerged and was achieved. The participants, including the youth and adult facilitators, brought with them their own linguistic repertoires, cultural backgrounds, personal experiences and interests, all of which might have affected when and how they engaged in the mediating interactions studied in this thesis. At the same time, mediation activities also profoundly influenced the configuration of the interactions studied, reshaping their nature, development, and outcomes.

8.1.2 Research findings in relation to objective 2

Research objective 2 referred to the resources and competences, including knowledge, skills, dispositions, and so on that help accomplish, and are constructed in, mediation activities. Competences are the complex and situation-specific abilities that individuals possess, configured when activated in a specific situation and for a specific task, which call upon a variety of plurilingual, pluricultural and other semiotic resources (Council of Europe, 2001, 2018, 2020; Beacco et al., 2016; Candelier et al., 2012). These competences, including general competences (knowledge, skills, attitudes), existential competences (psycho-social competence) as well as communicative language competences, are necessary for a mediator to have empathy for the viewpoints and emotional states of others, to create conditions for communication and cooperation, and to navigate cross-linguistic and cross-cultural contexts. They are also fundamental in structuring mediating activities.

In the data, we have seen how a young mediator (i.e. Nanyamka) mobilizes *all* her competences, including general ones (i.e. personal, non-linguistic), as well as plurilingual and pluricultural ones, in accomplishing mediation work. Such competences, which a person might “possess, develop, acquire, use or lose” (Kasper, 1997, p. 1), are adapted to the interactional context and are “displayed by drawing on many different modalities and

resources that complement, compensate and reinforce each other” (Vallejo, 2020, p. 9). The mobilization of these competences and resources contributes to the construction of Nanyamka as a capable and resourceful mediator and to the achievement of effective communication, participation, and learning.

In order to interact effectively across multiple languages and cultures, individuals need a certain degree of plurilingual and pluricultural competence. This is not limited to isolated approaches or singular perspectives, but instead emphasizes the integration and holistic development of linguistic and cultural knowledge, attitudes, and skills (Candelier et al., 2012). The analyses in this dissertation reveal how the mediator, equipped with such competence, was able to grasp meanings, the intentions of the mediated parties, and the type of difficulties that emerged in interaction (linguistic, cultural, and so on), adapt to them, and negotiate with her interlocutors, so that communication could progress.

In the complex linguistic landscape of the GSB project, the mediator’s ability to activate and draw upon her full linguistic and cultural repertoire was crucial. The plurilingual resources that Nanyamka possessed, especially her proficiency in English and Spanish, as well as her knowledge of Chinese, allowed her to clarify, reformulate, repair problems, and unlock meanings that otherwise might remain confined within linguistic boundaries. She code-switched and plurilanguaged in other ways to facilitate understanding, including to interpret unfamiliar cultural concepts for her peers. Plurilingual resources were also used by those in need of mediation; for example, code-switching was used in the data to cue word searches or to ask for assistance. Along with linguistic and cultural resources, the results of this doctoral thesis show how the exploitation of multimodal resources, including gaze, gestures, postures, also helps accomplish mediation processes. These resources can assist the person in need of mediation to display confusion, a well-placed gesture can be used to supplement or clarify verbal content and body orientation and gaze can signal listenership. Linguistic

mediators must also be adept at interpreting cues such as gaze direction, intonation, and body language of the mediated parties.

Indeed, the results of this dissertation suggest that mediational work requires skillful monitoring of ongoing conversations, the ability to identify the problems emerging in interaction, an understanding of when and how to take turns to mediate, as well as plurilingual and pluricultural competences. The findings from Publication n°2 and Publication n°3 show that the mediator (Nanyamka) engages in a range of interactional moves, such as the initiation of repair sequences or the provision of explanatory paraphrases, to facilitate the progressivity of communication. Her mediating skills are also displayed in the ecological rapport established between her and the parties being mediated, which in turn grants her the license to speak on behalf of others (Bolden, 2012). The tacit understanding of the legitimacy of Nanyamka's mediation work facilitates effective problem resolution and allows the parties involved to proceed with their tasks at hand.

While Publications n°1, n°2 and n°3 focus on different aspects of linguistic mediation, Publication n°4 focuses on cultural mediation. The results of this contribution suggest that a competent mediator should also be pluriculturally competent. In the data, it is observed how the mediator makes sense for her peers of diverse linguistic and cultural realities while creating a culturally inclusive third space (Kramsh, 1993) where the youth participants make different inquiries in a spirit of curiosity, openness, and care. The data in this doctoral thesis demonstrate how the mediator could recognize cultural biases and stereotypes; she was able to see herself and others through different lenses (Liddicoat & Scarino 2013; Pratt, 1991; Zarate et al. 2004), creating the foundation for reflective practices. Tied to this, the existential competence (Council of Europe, 2001, 2018, 2020) of a mediator plays an essential role for successful mediation. Social identities, life histories, beliefs, values, motivation, and personal traits act as integral resources in the negotiation of meaning. These existential

competences are linked to the can be considered as frames of mind and other resources that help her navigate different communicative situations, which lay the ground for the development of the cosmopolitan dispositions of openness, care, responsibility, etc. which are the focus of Publication n° 4.

The data suggest that the mediator also draws on her relational knowledge, or a familiarity with the individuals she mediates for. Nanyamka has an awareness of her peers' stories, interests, their language proficiencies, and so on, that she uses in doing mediation. In this regard, epistemic considerations play a significant role in mediation activities concerning who has the right to know and tell a particular story or to be party to certain information. In the data in Publications n°2 and n°3, Nanyamka, is granted certain epistemic access, authority, and responsibility (Stivers et al., 2011) by her peers.

Essentially, the analysis in Publication n°4 demonstrates how the mediator's prior life experiences, conceptualized as funds of knowledge (Moll et al., 1992), have a profound bearing on the outcomes of her cultural mediation activities. In the GSB project, adult facilitators move from a position of knowledge holder to a position of collaborator and co-learner (Li, 2014; Tai & Li, 2021), allowing the young participants to have agency over their own communication and learning. In the data in Publication n°4, Nanyamka's lived experiences in Ghana, encapsulated in her funds of knowledge, equipped her with a wealth of invaluable knowledge about the way of life in Africa that she utilizes to make sense of Ugandan cultural practices for her peers. These experiences allow her to mediate in a way that is resonant and authentic. She assumes the role of "[r]epresentation of others" (Gohard-Radenkovic et al., 2004, p. 228), which is a core trait of her cultural mediation work. Crucially, her cultural mediation activities stimulate critical reflection as they challenge the stereotypes held by her peers and foster an environment conducive to reflection and reevaluation of their worlds and the worlds of others beyond axes of difference (Vallejo et

al., 2020). This reflexive environment, it is argued in Publication n°4, cultivates cosmopolitan dispositions of openness and care, deepens awareness of diverse cultural practices, and lays the groundwork for the development of a shared sense of responsibility and obligation as global citizens. Furthermore, it engenders key dispositions of pluricultural competence such as empathy and curiosity.

The mediation activities that emerged in the GSB after-school digital storytelling project offer opportunities for the youth to acquire new resources and construct new competences, including knowledge, skills, and dispositions. The youth mobilize and acquire linguistic resources (e.g. English, Chinese), develop pluricultural understandings, take on different participation roles in learning situations, and so on. The youth also innovatively utilize the resources of the laptop computer to facilitate their interaction. Indeed, this technology provides an interface where participants' plurilingual and pluricultural competences and their digital skills converge. The youth participants' creative use of Google Translate signals their intent, agency, and authorship of the messages being conveyed and reinforces the communicative capabilities of the young group.

In short, the youth engage in multimodal, plurilingual and pluricultural communication. Through their participation in the GSB project, the youth participants, I would argue, displayed and developed competences that allowed them to manage linguistic and cultural communication and activate a range of skills, dispositions and knowledge and can be "conceived as knowing how, or being disposed, to discover 'otherness' - whether the other is another language, another culture, other people or new areas of knowledge" (Council of Europe, 2001, p. 12). Through Nanyamka's cultural mediation work, the young adolescents develop a competence of decentering (Beacco et al., 2016; Candelier et al., 2012), contributing to the construction and broadening of their plurilingual and pluricultural repertoire, enabling them to adapt to different linguistic and cultural encounters, understand

and engage in intercultural interactions, and develop curiosity and openness for understanding and learning about other languages and cultures. Overall, this thesis has foregrounded the collaborative, multimodal, plurilingual and pluricultural enactment of mediation activities, which in turn could support the development of plurilingual and pluricultural competence, digital skills, critical thinking, collaboration, creativity, problem-solving, cultural awareness and expression, and so on, among the youth.

After thoroughly summarizing the findings of the four empirical studies and demonstrating their relevance to the research questions, I will now outline the contributions of this thesis to theoretical and methodological knowledge, as well as its pedagogical implications.

8.2 Theoretical contributions

The four empirical chapters included in this thesis collectively offer a rich theoretical contribution in language teaching and learning by offering diverse perspectives and insights into how mediation activities unfold in a specific multilingual, multicultural, and digitally-enhanced non-formal learning context involving teenagers. These chapters investigate the intricate processes and mechanisms of these mediation activities, exploring how mediation activities are initiated, executed, and accomplished, and the role of diverse competences and resources, including knowledge, skills, dispositions, that participants mobilize to facilitate communication and learning.

One of the key theoretical contributions of this doctoral study is that it provides concrete empirical evidence of how mediation is enacted in natural interactional environments by employing a multimodal CA approach, particularly in Publications n°1, n°2 and n°3. This detailed empirical and sequential analysis offers a significant perspective for understanding the micro dynamics of mediation. It addresses the gap in knowledge about how mediation functions in real-life and real-time interactions and responds to the call for empirical studies

that generate data from authentic instances of mediation to advance the practice and support the understanding of mediation itself (Leung & Jenkins, 2020; Little & Figueras, 2022; Stathopoulou, 2015). In line with previous CA grounded research on mediation (Bolden, 2011, 2012; Llompart, 2016, 2017; Greer, 2015, Greer & Ogawa, 2021; Harjunpää, 2021, among others), findings from the current doctoral study demonstrate that mediation encompasses resolving different types of communication difficulties or misunderstandings that interrupt the ongoing talk, to maintain and restore the progressivity of the interaction, and help fill the existing gap in basic understanding of mediation as relating only to translation or interpreting (e.g. Dendrinou, 2022; North et al., 2022; Piccardo & North, 2019).

Specifically, Publication n°2 presents a micro analysis of different features of linguistic mediation as it is accomplished in repair sequences, including the placement of repair (forward-oriented or backward-oriented), the object of repair (directed at the code and repair directed at the message), procedures by which the linguistic mediator is selected (other-selection or self-selection) and interactional procedures for completing repair (translation and collaborative turn sequences). Taking this exploration forward, Publication n°3 offers what I believe to be (one of) the first multimodal accounts of linguistic mediation by and for plurilingual youth from a CA perspective. Besides being an important contribution for the language education research community, where linguistic mediation is underexplored, especially from an interactional perspective, the text offers a contribution to the CA literature on repair, on interpreting practices, and so on, by offering plurilingual and multimodal analyses of linguistic mediation as it emerges and is achieved in repair.

This doctoral work also moves the field further forward by focusing on the diverse resources and competences that the mediator (and those being mediated for) draws upon in mediation activities. The four empirical chapters highlight the integrated role of knowledge, skills, dispositions, linguistic, cultural, and multimodal resources, such as the participants'

plurilingual repertoires, cultural and epistemic knowledge, digital skills, and so on, in bridging linguistic boundaries and accessing new meanings. Specifically, mediation is not conceptualized in this research as a static or one-dimensional process, but rather as a fluid, multifaceted, interaction-enriching activity that is plurilingually, pluriculturally and multimodally constructed in real-time collaboration. It involves a range of interactional moves and strategies, from initiating mediation activity to mobilizing various resources to accomplish it.

Another key theoretical contribution of this doctoral study is the investigation of the cultural dimension of mediation activities and its relationship with funds of knowledge and cosmopolitanism. Scholars have investigated intercultural mediation from diverse perspectives, including the role of the mediator in socialization into cultures (Byram, 2021), critical comparisons between cultures (Buttjes & Byram, 1991), taking an external perspective (Byram & Zarate, 1996), the enactment of teaching and learning (Liddicoat, 2022), and so on. These contributions have extended the limited perspective of CEFR/CV that defines mediation as actions or skills aiming to reduce tensions and solve problems for others. This doctoral study, particularly Publication n°4, conceptualizes and depicts intercultural mediation as a complex, contextualized, and embodied communicative process, expanding the understanding of how individuals from different cultural backgrounds collaboratively, multimodally, pluriculturally and plurilingually interact and construct meaning.

By examining the role of a student mediator in fostering cosmopolitanism, the analysis of Publication n°4 demonstrates that cosmopolitanism is not merely an abstract concept, but one that can be nurtured and actualized through practical peer mediation activities. The empirical analysis illuminates the essentiality of localized interactions and relationships in cultivating a cosmopolitan outlook, emphasizing the practical manifestation of

cosmopolitanism in everyday educational practices and experiences, and reinforces the value of cosmopolitanism as an integral aspect of a transnational educational project such as the one studied.

The study also contributes to the literature by illustrating the role of funds of knowledge (Moll et al., 1992) in cultural mediation. By presenting an example of how a youth participant's lived experiences influence her interpretation and representation of unfamiliar cultural realities, the article highlights the importance of considering students' unique cultural backgrounds and experiences as valuable educational resources. It expands on the notion that knowledge is constructed within sociocultural experiences and further substantiates the concept of funds of knowledge as a vital part of learning. Noticeably, the analysis demonstrates how the intersection of cosmopolitanism and funds of knowledge can facilitate intercultural mediation, and how "more learning [can take] place outside of the teacher-directed learning ecology than within it" (Dooley, 2017, p. 18).

This article also demonstrates how sociocultural theory (Vygotsky, 1978) and CHAT (Engeström, 2001) can be used to investigate the relationship between an individual's funds of knowledge, cultural mediation activities, and the development of cosmopolitan perspectives. This innovative application and resulting insights enhance our understanding of how these theories can be operationalized in a multilingual, multicultural, digitally-enhanced learning context and add theoretical value to the notion of cultural mediation.

Building upon the seminal works of Goffman (1981), Goodwin and Goodwin (2004), and Wadensjö (1995), Publication n°1 propounds a comprehensive understanding of the participation framework in linguistic mediation. It innovatively extends the notion of participant roles in production and reception formats to include not only human interlocutors but also inanimate actors. This proposition challenges the traditional dichotomy of "ratified"

and “unratified” participants, bringing into focus the multi-dimensional involvement of digital agents in shaping and mediating human interactions.

In addition, fleshing out Wadensjö’s concept of a reception format, the research (Publication n°1) analyzes the interactional roles and responsibilities assumed by different participants during the course of linguistic mediation. It reveals the dynamic and context-dependent nature of these roles, capturing the fluid transition of individuals between animator, author, and principal. The findings of this study not only enrich the theoretical underpinnings of the participation framework but also enhance our understanding of how role negotiation influences the dynamics of plurilingual conversations. The article thus makes a significant contribution by linking the active use of digital resources to overcome communication barriers with digital awareness and skills and contribute to our understanding of interactions facilitated by technology and the role of non-human entities in shaping social interaction. It also paves the way for further investigations into how the adept utilization of technological tools can facilitate the management of communication in multilingual and multicultural contexts.

8.3 Methodological contributions

Similar to previous research by members of the GREIP research group (e.g. Llompart, 2016; Moore, 2011) this doctoral study integrates linguistic ethnography (Copland & Creese, 2015) for data collection and multimodal conversation analysis (Sacks, 1992; Mondada, 2018) for data analysis, which presents a comprehensive and contextually rich approach to studying mediation activities. This approach echoes the *multilingual turn* in language education (May, 2014) which called for a more nuanced understanding of speakers’ complex, plurilingual, pluricultural and multimodal repertoires in their construction of meanings.

As has been indicated in chapter 1 and chapter 2, existing empirical studies on mediation

that predominately use quantitative methods, such as observational methods, interviews, surveys, and content analysis, etc. to investigate how mediation skills are taught, learned, and applied in pedagogical environments, do not capture the spontaneous, real-world instances of mediation that occur in diverse social, educational, and professional settings. In this thesis, the four empirical chapters adopt a conversational analytic approach to analyze data, and contribute to building a more holistic understanding of linguistic and cultural mediation. Publication n°1 and Publication n°4 utilize basic CA conventions (Jefferson, 2004) to examine interactional turns. Publication n°2 and Publication n°3 take a more in-depth approach by integrating Mondada's (2018) multimodal CA. Multimodal CA's detailed sequential analysis helps further reveal the situated, multimodal, cooperative, pluricultural and plurilingual nature of mediation. This approach is particularly innovative in its attention to the temporalities of features like gaze, gestures, and facial expressions. This doctoral work contributes to underscoring the power of a multimodal analytical focus that is concerned with embodied and other semiotic resource use along with spoken language, on the understanding that simply focusing on the spoken may overlook the embodied participation of the youth in mediating interactions.

Nevertheless, previous studies have utilized CA as a methodological and theoretical tool to explore brokering or mediation activities in various settings such as educational, workplace, caregiving, and family contexts (Wadensjö, 1995; Bolden, 2012; Greer, 2015; Skårup, 2004; Greer & Ogawa, 2021, among others). However, there is a scarcity of research using a multimodal CA approach specifically focused on investigating mediating interactions among youth in non-formal educational settings. Indeed, researchers in multimodal CA have primarily oriented their research towards interpreter-mediated interactions, exploring topics such as power dynamics, coordination, and reconciliation in interlinguistic mediation (e.g. Wadensjö, 2001; Mason, 2012; Merlino, 2012, 2014; Mondada, 2016). Using multimodal CA, this doctoral study thus adds to the existing literature and helps uncover how mediation

is collaboratively and multimodally accomplished through a complex interplay of linguistic and non-linguistic resources, such as embodied behaviors, facial expressions, manipulating objects, etc. (Mondada, 2018). This understanding goes beyond traditional views of linguistic mediation as simply a linguistic process, recognizing the ways in which different modes of communication are integrated to facilitate understanding.

As such, this study addresses Block's (2014) call for attending to multimodality in applied linguistics research. Block emphasizes the role of embodiment and multimodality in applied linguistics since they are vital for shaping our understanding of communication and meaning-making processes. By aligning gaze, posture, facial expressions, bodily movements and manipulating objects etc. with verbal language, the doctoral study reveals how these elements collaboratively address specific interactional problems in situated interactions.

In addition, the novel context and focus on teenagers in this study offer a fresh perspective on mediation research. The context of a digital storytelling project in a non-formal education environment offers a unique playground for diverse mediation activities to occur. As participants work together to create and share stories, they must navigate various linguistic and cultural barriers and negotiate meanings across different modes and media. The digital narrative activities provide young people with opportunities to showcase their cultural backgrounds, perspectives, and life experiences, fostering understanding and respect between one another. This context also aligns with the shift towards recognizing digital literacy as an essential skill in the 21st century.

Teenagers represent a critical yet often overlooked demographic in linguistic and cultural mediation research. By deliberately centering the study on this specific age group, the research illuminates their unique communicative practices and interactional patterns. The teenagers exhibit an explorative, creative, and adaptive approach to communication. This is

especially evident in how they embrace digital technologies and novel modes of expression in the data studied. Their interactions transcend formal linguistic constraints and offer a variety of communicative behaviors that warrant scholarly attention. This focus on teenage communication contributes methodologically to the field by providing a holistic understanding of how this demographic navigates the complexities of language and culture, offering new avenues for pedagogical strategies.

8.4 Pedagogical implications

This study, through the application of conversational analytic approach to investigate spontaneous real-time mediation instances, offers substantial pedagogical contributions. It offers insights into how theoretical constructs from language policy emerge in real-life and could be taught and assessed in actual classroom settings. The potential pedagogical contributions of this dissertation span from conceptual clarification to practical application, making it a valuable tool for researchers, policymakers, educators, and assessors in the field of language education. The study also foregrounds the significant role of cultural mediation in nurturing cosmopolitan dispositions in learners, which further delivers insightful pedagogical implications for the design of culturally responsive educational practices and curricula.

Primarily, the lack of familiarity with mediation among teachers and practitioners highlights a disconnect between theoretical frameworks and real-world application. The analytical focus of multimodal CA on empirical and tangible aspects of mediation can bridge this gap by translating the abstract principles of mediation into actionable strategies and methodologies that make the concept more accessible and relevant. This study provides concrete examples deeply anchored in real-world contexts, aiding both teachers and learners in understanding, and implementing mediation in various contexts. I believe that only when teachers sufficiently recognize, understand, and validate the multifaceted, fluidity, and

dynamic nature of linguistic and cultural mediation will they be able to transform educational theories into their own everyday pedagogical praxis. Particularly, CA provides teachers with data-driven insights into students' interactional resources and competencies, allowing them to identify similar phenomena in their own classrooms.

Second, the successful implementation of mediation in language education requires appropriate course materials and guides for teachers and learners at different levels of education. The real-world insights from the study can help in creating course materials that resonate with real-life language use, countering the existing tendency for stereotypical treatment of mediation tasks. The development of mediation-oriented learning materials is a complex and interdisciplinary process that requires specialists from various fields such as linguistics, sociolinguistics, cultural studies, psychology of intercultural communication, and language pedagogy (North et al., 2022). Language educators need “to review, critically, the different intellectual disciplines that have contributed to understanding and representing the complex of activities that mediation now represents, with a view to drawing upon them as resources in the classroom and the curriculum” (Corbett, 2021, p. 11). The research compiled in this thesis brings together concepts and methods in relation to different aspects of mediation activities from several disciplines, such as interlinguistic mediation in interpreting studies, language brokering, multimodal conversation analysis, intercultural mediation, cosmopolitanism, etc. and can fill this gap to some extent. By extending the analysis to include digitally-mediated communication, this study can also support the development of descriptors of mediation that are aligned with the realities of online interaction and digital literacy.

Third, this doctoral research illuminates a critical yet often underexplored disconnect between the theoretical constructs of formal education and the real-life skills, practices, and realities associated with plurilingualism, pluriculturality, and digital technologies. The

findings contribute to bridging this gap by offering insights into how educational frameworks and curricula can be more effectively aligned with the experiential realities of students, thereby transforming “ingrained linguistic ideologies about the (lack of) competence of plurilingual speakers, and about the social and educational value of their repertoires and practices” (Vallejo, 2022, p.44).

The study indicates the relevance of teaching strategies that integrate different types of competences and resources, such as knowledge, dispositions, and skills of students. The learning scenario explored in this study demonstrates how these resources interrelate and enhance one another, pointing towards the need for a holistic approach in a knowledge-based society. Accordingly, we should recognize and enrich students’ plural repertoire of linguistic and cultural resources in order to meet 21st century communication needs.

For example, Publication n°1 emphasizes the importance of students’ digital skills. As the students in the study used Google Translate to solve communicative problems, it became apparent that the successful integration of technology into the learning environment requires students to be not merely consumers, but also savvy navigators and users of digital resources. Teachers need awareness of and competence in the tools used in online or face to face interaction and the ability to engage in a digital intercultural dialogue (Christine, 2017). This also invites a rethinking of pedagogical strategies that recognize students’ real practices regarding technology and ensuring that students are equipped with the necessary digital literacy skills to effectively participate in today’s increasingly digital and interconnected world.

The research also suggests that educators must purposefully leverage the diversity inherent in their classrooms and make students’ hidden linguistic and cultural repertoires visible. A mediator’s repertoire is dynamic and develops throughout one’s life (Masats & Nussbaum,

2022; Moore & Vallejo, 2018; Piccardo et al., 2021). The funds of knowledge that learners bring, rooted in their lived experiences and cultural backgrounds, are invaluable resources that can be harnessed to foster rich and meaningful learning experiences. Educators should recognize and integrate these funds of knowledge of students into the learning process, facilitating more relatable, engaging, and linguistically and culturally sensitive educational environments. This could bridge the existing gap wherein learning activities conducted in formal and informal settings are frequently not reciprocally acknowledged (Moore & Vallejo, 2021; Subero et al, 2017).

The study's findings illuminate the importance of learner-led interactions in multilingual and multicultural settings. As evidenced by the role Nanyamka played in facilitating dialogue, learners who assume active roles in mediating language and cultures not only enhance their own communicative skills but also contribute to a conducive learning atmosphere. Educators, therefore, should encourage learners to take on such roles, providing opportunities for them to navigate complex linguistic landscapes and improve intercultural openness. Such collaborative peer interactions can offer students increased possibilities of participation and improve their learning outcomes (Donato, 1994; Llompert et al., 2020). Teachers can also engage in a recursive process of inquiry, reflection, and learning by becoming teacher-researchers allowing them to become key contributors to the understanding of students and their needs (Nussbaum, 2017).

The following are some specific ways that educators can incorporate the findings of this thesis into language teaching and assessment. For instance, teachers could raise awareness about the diverse ways individuals might initiate mediation, such as through verbal cues, non-verbal signals, or by orienting to artefacts, and understand how individuals might attempt self-repair or select mediators to assist them. Moreover, teaching could also focus on how potential mediators can effectively monitor ongoing interactions, recognize non-

verbal cues that indicate potential sources of trouble, understand when to self-select to do mediation, or to accept selection by others. Additionally, potential mediators could be taught how to use their epistemic access and rights responsibly and take on various participant roles in a mediation process. Teachers could also encourage learners to explore and practice different procedures for resolving repair, incorporating different resources. Activities such as role plays based on problem-solving tasks, or providing real video examples of mediation for discussion, would be helpful for students to build their mediation skills in authentic contexts.

All in all, the aim of language education is to create learning contexts that encourage learners to grow in their role as social and collaborative agents, as autonomous and responsible language users/learners (North et al., 2022). The pedagogical contributions of this doctoral research can serve as a starting point for shaping educational practices towards more holistic, inclusive, student-centered approaches that promote “the favourable development of the learner’s whole personality and sense of identity in response to the enriching experience of otherness in language and culture” (Council of Europe, 2001, p. 1).

8.5 Challenges, limitations, and directions for the future research

The main challenge I encountered during my doctoral journal was working with the plurilingual video data. Since the participants engaged in conversations mainly in Spanish, a language I am not proficient in, it was challenging to identify and describe instances of linguistic and cultural mediation. This language barrier posed a significant obstacle in accurately interpreting and analyzing the data. To address this issue, I sought the assistance of a Spanish language teacher to aid in transcribing the videos. However, this solution had its own limitations. The large volume of data required substantial time and resources to transcribe, leading to increased costs. Additionally, the Covid-19 lockdown policies in China further complicated the process, restricting physical meetings and collaboration, and

delaying the transcription and analysis process. To overcome this challenge, all of my transcripts and analyses have been checked thoroughly by my doctoral supervisors, as well as by the anonymous reviewers of the publications.

Another challenge in this study relates to the theoretical ambiguity surrounding key concepts such as linguistic mediation, intercultural mediation, and cosmopolitanism. These complex, broad and abstract concepts can be approached from various angles. Their interpretations may vary widely, depending on the disciplinary background, methodological approach, and specific research context. For example, the broad definition of mediation has presented a significant challenge in the accurate understanding and interpretation of the concept's precise meaning and scope. This may lead to misunderstandings and confusion, as the lack of specificity in the definition can create interpretive variations among researchers. In overcoming this challenge, I have attempted to define the concepts I use and to ground them in the research data.

The research is conducted within the unique framework of the Global Storybridges project's after-school digital storytelling activities. As such, the qualitative findings generalized are intimately tied to this specific educational setting. While the findings provide valuable understandings within this context, their transferability to other educational or non-educational environments may be constrained. For example, the study's focus on particular interactions within a small group of participants might narrow its applicability to formal classroom settings. The dynamics of linguistic mediation may vary across different educational contexts, and this study may not capture those variations. Thus, for example, future studies could be conducted in formal educational settings to explore how pedagogical mediation facilitates participation and knowledge construction, as Stathopoulou (2015) claims that "mediation can serve various functions in the classroom setting, and it can have a beneficial effect not only on the building of relationships between students, but also on

facilitating the learning process. Research in this area of interest is nearly non-existent” (p. 214-215).

The interactions analyzed in this study involve participants with specific cultural and linguistic backgrounds, including Catalan youth and Chinese adults. This participant configuration provides an innovative perspective to explore interactions between these particular cultural and linguistic groups, while it also potentially limits the generalizability of the conclusions. Cultural phenomena are often deeply embedded within their specific contexts, and the insights derived from this study may not be universally applicable to interactions involving different cultural or linguistic groups. Still, the complexity of cultural and linguistic mediation is such that it may manifest differently across various cultural situations, and this study’s focus on a particular set of cultural and linguistic interactions may not encompass the full range of possible mediation dynamics.

Qualitative research often relies on the researcher’s interpretation of complex, multifaceted phenomena. In this study, the heavy reliance on my own interpretations might introduce subjectivity into the interpretation of findings. While this approach allows for an in-depth understanding of the data, it may also limit the study’s validity, as different researchers might interpret the same data differently. Particularly, the potential incorporation of biases related to my own cultural background pose a potential limitation; my Chinese cultural background and my outsider role may unconsciously influence the analysis. In order to overcome this barrier, as I have previously mentioned, my analyses have been thoroughly revised by my doctoral supervisors, as well as by the anonymous reviewers of the publications.

This study is also inevitably limited to a small, albeit carefully selected, corpus of data. As empirical studies on naturally occurring mediation cases are scarce, future research endeavors could take inspiration from this thesis, and expand the scope by incorporating larger data

collections that reflect the multifaceted nature of mediation. By doing so, this future research could contribute to a more comprehensive understanding of the complex phenomena of linguistic and cultural mediation, as well as of other types of mediation (e.g. social or pedagogical).

The doctoral study's focus on a specific technological tool (Google Translate) provides a valuable lens through which to explore computer-mediated interactions. However, it might not reflect the full dynamics of mediation involving different technological solutions. In the rapidly evolving landscape of digital communication, the role of Artificial Intelligence (AI) chatbots, such as ChatGPT, Replika, Andy, Amelia, among others, presents new opportunities to explore linguistic and cultural mediation and meaning construction. These intelligent systems, equipped with natural language processing capabilities, offer unique opportunities for facilitating and mediating communication across linguistic and cultural barriers. The ability to collaborate with others and make use of emerging technological resources is becoming essential (Cope & Kalantzis, 2017, 2023). Future research could explore the ways in which AI chatbots participate in, influence, and even transform the dynamics of interaction and boost communication and mediation skills of mediators. Such an investigation would not only contribute to our understanding of the interplay between technology and social interaction but also shed light on the broader implications of AI in education. The exploration of these themes could pave the way for innovative strategies and practices that leverage the capabilities of AI to enhance mediation and foster a more inclusive and effective communication environment.

8.6 Concluding remarks

In the ever-changing landscape of language education, there is a growing emphasis on action-oriented pedagogical approaches that acknowledge the complex, fluid, and context-dependent nature of language, culture, and other resources. Within this framework, the role

and conceptualization of mediation are undergoing a significant transformation. Mediation is both a process through which learning happens, and a goal that learning leads to (Liddicoat, 2022). As Piccardo (2018) emphasizes, mediation has emerged as a promising conceptual construct, offering a fresh perspective through which academics and educators might redefine the objectives and scope of global language education and direct the formulation of policies, teaching methods, and educational materials that facilitate the work of teachers and plurilingual and pluricultural learners in contemporary classroom. Remarkably, instilling the ability to build bridges, allay tensions or reduce the distance between different individuals, contexts or communities is a task for all educational systems (Beacco et al., 2016). Through detailed examination and reflection, this doctoral study contributes to a more comprehensive, in-depth, and cross-disciplinary understanding of mediation as a complex and sophisticated practice, one that is continually being built in real-time, real-world interaction.

Rather than confining our understanding to predefined constructs, especially those articulated in official documents such as the CEFR/CV, this research encourages a reflective and expansive view of mediation, integrating insights from different disciplines and incorporating new methodological possibilities for research. Mediation, as articulated in this doctoral study, is perceived as a set of situated, transformative activities through which plurilingual and pluricultural individuals engage in the collaborative construction of meaning. The meaning construction process in mediation is illuminated as collaborative, plurilingual, pluricultural and multimodal, including different competences, resources, skills, dispositions, knowledge, and so on.

While the broad definition of mediation poses challenges for understanding and implementation, I believe that it simultaneously opens doors to opportunities for scholarly exploration and innovation. The very complexity that complicates the concept may also invite a rich diversity of interpretations and applications across various fields, encouraging

researchers to approach the concept from different methodological angles and theoretical frameworks. It is vital to acknowledge the ever-shifting complexities of language, culture, and communication that may be restricted or overlooked by single approaches.

Participation in the GSB project has been a transformative learning experience that has profoundly shaped my development as a researcher and contributed to my personal growth. Engaging with diverse participants from various cultural, linguistic, and social backgrounds, navigating complex sociocultural dynamics, and dealing with unexpected deviations from the initial research plan have not only enriched my methodological toolkit but also deepened my understanding of the intricate interplay between language, culture, technology, ethics, and human interaction. The process of re-conceptualizing deviations as spaces for learning and exchange, rather than mere aberrations from the expected pattern, has instilled in me a more flexible, open-minded research perspective, valuing complexity, diversity, and the unexpected paths that inquiry may take.

Moreover, the GSB project, led by a group of teenagers, where I found myself not only as a researcher but also as a co-learner, fostered in me a sense of humility and curiosity, recognizing that the research process is not a solitary endeavor but a co-generative and co-constructive journey, filled with opportunities for mutual growth and discovery. Through my involvement in the GSB project, I have come to recognize the potential for cosmopolitanism to be both an aspirational ideal and a critical lens through which to interrogate the realities of global interconnectedness. The insights gained from this experience have enriched my research and have also developed in me a more complex, empathetic, and critical understanding of the global community, its potential, and its challenges. It has also reinforced my belief in the importance of openness, curiosity, and adaptability in scholarly inquiry, values that have guided this research and that resonate with the very essence of mediation and cosmopolitanism.

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Appendix A: GSB Parent Information and Consent Form

UNIVERSITY OF WISCONSIN-MADISON Parent Information and Consent Form

Title of the Study: Global StoryBridges

Principal Investigator: Margaret Hawkins (phone: 608/263-4667) (email: mhawkins@education.wisc.edu)

DESCRIPTION OF THE RESEARCH

Your child is invited to participate in a research study about the project we are undertaking that links youth from countries around the world. We are particularly interested in exploring how this project supports language and literacy development, and global awareness, for the youth that are involved. Your child has been asked to participate because he/she is involved in the project that we would like to study.

The purpose of the research is to help us to better understand the learning and benefits that come from international collaborations such as this, for both youth and educators. This study will include all of the educators and youth that participate in the Global StoryBridges project. We will be conducting the research at the sites where youth participate.

WHAT WILL MY CHILD'S PARTICIPATION INVOLVE?

In order to understand the learning benefits of the project, we'd like to track what happens as the project progresses. We want to see what projects the youth create, and what they learn from it. In order to do this, we would like to videotape some of the discussions at meetings that your child will attend. We would also like to examine the projects that get put up on the website, and the comments that are made, some of which might be your child's. We would also like to hold meetings on occasion with the youth who are involved, and sometimes to interview them individually, to ask them what they think of the project, and what they feel they are learning. These meetings would only occur once per year at most, and would last no longer than 45 minutes. This will help us to think about what is happening, and how this project is supporting learning.

ARE THERE ANY RISKS TO MY CHILD?

There are few risks to your child from the research, since the research is only documenting and describing your child's participation in the project. We will not track individual children's participation, or identify your child by name. However, during the group interviews the children will be discussing their learning from the project together, and it is possible that someone may repeat something that is said in that conversation outside of the group. We will caution the children that it is a private conversation.

ARE THERE ANY BENEFITS TO MY CHILD?

We hope that the participating in the project will have learning benefits, but there are no other direct benefits to participants from agreeing to participate in the research.

HOW WILL MY CHILD’S CONFIDENTIALITY BE PROTECTED?

While there will probably be publications as a result of this study, your child’s name will not be used. Anything reported from data from the youth will be anonymous.

If your child participates in this study, we would like to be able to use direct quotes without using his or her name. If you agree to allow us to quote your child in publications, please initial the statement at the bottom of this form.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research you should contact the Principal Investigator Margaret Hawkins at 608-263-4667, or by email (mhawkins@education.wisc.edu).

If you are not satisfied with the response of research team, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education Research and Social & Behavioral Science IRB Office at 608-263-2320.

Your child’s participation is completely voluntary. If your child begins participation and you change your mind you may end your child’s participation at any time without penalty.

Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your participation in this research and voluntarily consent to participate. You will receive a copy of this form for your records.

Name of Participant (please print): _____

Signature

Date

___ My child may be quoted directly in publications without using their name.

Appendix B: GSB Parent Information and Consent Form (Spanish)



Formulario de información y consentimiento para padres/madres

Título del Estudio: Global StoryBridges

Investigador Principal: Margaret Hawkins (teléfono: 608/263-4667) (correo electrónico: mhawkins@education.wisc.edu)

DESCRIPCION DE LA INVESTIGACION

Su hijo (a) esta invitado a participar en un estudio de investigación acerca del proyecto que estamos llevando a cabo que une a los jóvenes alrededor del mundo.. Estamos particularmente interesados en explorar como este proyecto apoya el desarrollo del lenguaje y la lecto-escritura, y la conciencia global de los jóvenes que están involucrados. A su hijo (a) se le ha pedido que participe porque él/ella está involucrado en el proyecto que nos gustaría estudiar.

El propósito de la investigación es ayudarnos a entender mejor el aprendizaje y los beneficios que surgen de colaboraciones internacionales como estas, para tanto jóvenes como educadores. Este estudio incluirá a todos los educadores y jóvenes que participan en el Proyecto Global StoryBridges. Estaremos llevando a cabo la investigación en los lugares donde los jóvenes participan.

¿QUE INVOLUCRARÁ LA PARTICIPACION DE MI HIJO (A) ?

Para poder entender los beneficios de aprendizaje del proyecto, nos gustaría seguir lo que sucede mientras el proyecto avanza. Queremos ver qué proyectos crean los jóvenes, y que aprenden de ellos. Para poder hacer esto, nos gustaría grabar en video algunas de las discusiones en las reuniones a las que su hijo (a) va a asistir. También nos gustaría examinar los proyectos que se coloquen en la página web, y los comentarios que se hagan, algunos de los cuales pueden ser de su hijo (a). Además, nos gustaría llevar a cabo reuniones en ocasiones con los jóvenes que están involucrados,, en grupos o a veces individualmente, para preguntarles que piensan del proyecto, y lo que sienten que están aprendiendo. Estas reuniones solo ocurrirían máximo, una vez al año, y no duraran más de 45 minutos. Esto nos ayudara a pensar sobre lo que está sucediendo , y como este proyecto está apoyando el aprendizaje

¿EXISTEN ALGUNOS RIESGOS PARA MI HIJO (A)?

Existen pocos riesgos para su hijo (a) de esta investigación ya que la investigación esta solo documentando y describiendo la participación de su hijo (a) en el proyecto. No haremos seguimiento de la participación individual de los niños (as), o identificaremos a su hijo (a) por su nombre. Sin embargo, durante las entrevistas de grupo los niños (as) estarán hablando de su aprendizaje del proyecto juntos, y es posible que alguien pueda repetir algo que se haya dicho en esa conversación fuera del grupo. Le advertiremos a los niños (as) que esa es una conversación privada..

¿HAY ALGUNOS BENEFICIOS PARA MI HIJO (A)?

Esperamos que la participación en el proyecto tenga beneficios de aprendizaje, pero no hay otros beneficios directos para los participantes que acepten participar en la investigación.

¿COMO SERA LA CONFIDENCIALIDAD DE MI HIJO (A) PROTEGIDA?

Mientras que probablemente habrán publicaciones como resultado de este estudio, el nombre de su hijo (a) no será usado. Cualquier cosa reportada de los datos de los jóvenes será anónima.

Si su hijo (a) participa en este estudio, nos gustaría poder citar sus palabras directamente sin usar su nombre. Si usted está de acuerdo en permitirnos citar las palabras de su hijo (a) en publicaciones, por favor escriba sus iniciales en la declaración en la parte inferior de este formulario.

¿CON QUIÉN DEBO PONERME EN CONTACTO SI TENGO PREGUNTAS?

Usted puede hacer cualquier pregunta acerca de la investigación en cualquier momento. Si tiene preguntas acerca de la investigación usted debe comunicarse con la Investigadora principal, Margaret Hawkins, llamando al 608-263-4667 o al correo electrónico (mhawkins@education.wisc.edu).

Si usted no está satisfecho con la respuesta del equipo de investigación, tiene más preguntas o quiere hablar con alguien sobre sus derechos como participante en esta investigación, debe comunicarse con la Oficina de Investigación Educativa y de las Ciencias Sociales y de la Conducta del IRB (*Education Research and Social and Behavioral Science IRB Office*) llamando al (608) 263-2320 .

La participación de su hijo (a) es completamente voluntaria. Si su hijo (a) comienza a participar y usted cambia de parecer, usted puede terminar la participación de su hijo (a) en cualquier momento si ninguna penalidad.

Su firma indica que usted ha leído este formulario de consentimiento, tuvo la oportunidad de hacer todas las preguntas acerca de su participación en esta investigación y da voluntariamente su consentimiento para participar. Usted recibirá una copia de este formulario para sus archivos.

Nombre del Participante (en letra de imprenta): _____

Firma: _____ Fecha: _____

_____ Doy mi permiso para que las palabras de mi hijo (a) sean citadas directamente en publicaciones sin usar su nombre.

Appendix C: Attestation of UW – Madison Human Subjects Protections

Training

UW – Madison Human Subjects Protections Training

UW Social & Behavioral Course

Attestation statement: I have read and reviewed the following modules contained in the UW Social & Behavioral Course. Training is valid for three years following the date of completion.

- Investigator Responsibilities - EDSBS (ID: 16391)
- UW-Madison Human Subjects Research Infrastructure (ID: 16392)
- History and Ethical Principles - SBE (ID: 490)
- Defining Research with Human Subjects - SBE (ID: 491)
- Assessing Risk - SBE (ID: 503)
- Informed Consent - SBE (ID: 504)
- Populations in Research Requiring Additional Considerations and/or Protections (ID: 16680)
- Research with Children - SBE (ID: 507)
- Research in Public Elementary and Secondary Schools - SBE (ID: 508)
- University of Wisconsin - Madison Debrief (ID: 12133)

Date modules completed: 15.1.2019

Printed Name

Zhang Miaomiao

Signature

zhang Miaomiao

Date

15.1.2019