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Nauczanie i uczenie się języków mniejszościowych na Półwyspie Iberyjskim

Teaching and Studying Minority/Minoritized Languages of the Iberian Peninsula

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Nauczanie i uczenie się języków mniejszościowych na Półwyspie Iberyjskim

Teaching and Studying Minority/Minoritized Languages of the Iberian Peninsula

From the Editors

It is with great satisfaction that we present this special issue of 'Zeszyty Łużyckie' titled "Teaching and Studying Minority/Minoritized Languages of the Iberian Peninsula". We hope that the articles presented provide valuable insight and an overview of innovative pedagogical approaches for educators, theorists, researchers, university and secondary school students, and language activists interested in this interdisciplinary field which spans between applied linguistics and sociolinguistics. The articles gathered here represent diverse perspectives on the opportunities, challenges, and methodologies involved in teaching languages such as Catalan, Galician, Basque, and Aragonese while considering the nuances of regional varieties, as well as social and cultural contexts.

Teaching the minority languages of the Iberian Peninsula in the university and secondary education context in Europe is crucial for preserving linguistic diversity and fostering intercultural understanding. These languages are not only key elements of regional identities but also represent rich cultural and historical heritage. By incorporating them into university and secondary education curricula, institutions not only contribute to the revitalization and promotion of these languages per se, but also offer the students unique opportunities for multilingual proficiency and cross-cultural exchange. Moreover, teaching minority languages helps challenge linguistic hierarchies and hegemonies and supports the broader European commitment to fostering linguistic diversity and minority language rights.

We bring together researchers from diverse prominent European higher education institutions, such as Universität Leipzig, Universidade de Vigo, Universitat de les Illes Balears, The Open University, Eötvös Loránd Tudományegyetem, Uniwersytet Łódzki, and Uniwersytet Jagielloński. Thus the issue offers a broad perspective on the current methods and approaches to second or third language learning as well as teaching in the context of different national languages and teaching policies.

The articles collected in this volume present two main approaches to the main topic: the theoretical and descriptive approach combined with one based on practice and focused on applicable proposals of new teaching solutions.

Marta Pawłowska examines the status of the neuter article *lo* in Catalan, a phenomenon often dismissed as a Castilianism. The study investigates the tension between prescriptive norms and everyday spoken language, offering valuable insight into the way such linguistic features are addressed in selected textbooks and grammar companions which may have impact on teaching practices in the sociolinguistic situation of Catalan, a language increasingly influenced by Spanish.

Ildikó Szijj's description of the history of Catalan, Galician, and Basque language courses held at Eötvös Loránd University in Budapest offers a comprehensive view of how these languages have been taught over time, emphasizing the importance of both linguistic and cultural education.

Maria Filipowicz–Rudek draws attention to the role of motivation in the teaching and learning of minoritized languages, arguing that the teaching of Galician, for example, involves profound engagement with cultural identity, best facilitated through creative tools. The author presents a series of observations based on experience as a Galician language teacher who has been actively using poetry and songs as auxiliary learning materials.

Carsten Sinner's contribution focuses on motivation in language learning, specifically regarding the acquisition of translation and interpreting skills. The article highlights how language mediation activities enhance both academic success and student engagement with minority languages like Catalan and Galician. The analysis is based on surveys and analyses of students' learning progress drawn from long-term observation.

Elga Cremades, Ivan Solivellas, and Anna Tudela–Isanta's collective work sheds light on the impact of language ideologies on the use of Catalan in the Balearic Islands, particularly among young speakers. By examining the language attitudes that affect identity and usage, the authors propose pedagogical strategies to tackle linguistic prejudices in the classroom, thus fostering a more inclusive and effective learning environment.

Katarzyna Ciszewska's article introduces the concept of cooperative learning as a powerful tool for enhancing plurilingual competence. A proposed lesson unit plan incorporates minority languages like Catalan, Galician, and Aragonese into Spanish language classes, demonstrating how these languages can enrich the students' linguistic repertoire in a collaborative setting.

Similarly, Vanesa Freire Armada focuses on an innovative approach in Spanish secondary education, designing a short-term Galician course within the framework of a French language curriculum, providing

a compelling example of cross-linguistic integration and evidencing the benefits of interdisciplinary projects.

Together, these articles underscore the importance of contextualizing minority/minoritized language teaching and learning within broader socio-cultural and ideological frameworks. They highlight the need for innovative, motivated, and culturally responsive approaches to foster deeper understanding and appreciation of the linguistic diversity within the Iberian Peninsula.

The teaching of minority languages of the Iberian Peninsula remains in demand among both participants of philology courses outside the Peninsula and students and pupils in Spanish bilingual regions. This fact suggests that developing the offer in these languages by introducing them into curricula in different countries and at different levels of education is an idea worth considering.

It is our hope that the publication of this volume encourages those responsible for the curriculum policies within institutions that may influence the future of these languages in a European context, to regard the opportunities associated with the teaching of this aspect of the Iberian heritage.

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(Kraków)

The tension between norm and usage:
the status of the neuter article *lo* in Catalan

Among the syntactic innovations in the Romance languages, a particularly noteworthy phenomenon, which constitutes a distinctive mark of Spanish is the invariable article *lo* used to nominalize adjectives, thereby imparting them with an abstract or collective meaning (Gili Gaya 1980: 224). In Catalan, although *lo* is not part of the modern linguistic standard, it is widely used in everyday oral communication. This study aims to investigate the etymology and contemporary status of the neuter *lo* in Catalan, drawing on grammatical analyses, the perspectives of linguists and speakers, and its implications for the application of the standard in language teaching.

Articles in Catalan and Spanish
It is important to preface the present analysis by some contextualization of the subject matter in examining the system of articles in Catalan in comparison with Spanish, with particular attention to the so-called neuter forms.

It has been established that in most Romance languages, the definite article developed from the demonstrative ILLE (Väänänen 2003: 199). In the case of Catalan, as pointed out by Max Wheeler,

> [t]he expected forms of the definite determiners deriving from Latin IL-LUM etc. would be *lo, los, la, les*, with the first two being reduced to *l, ls*,

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respectively, in enclitic position, and with *lo* and *la* being reduced to *l* in prevocalic position. This state of affairs is largely retained in the dialects of western Catalonia (*lo pare, los pares, del pare, dels pares* etc.). Elsewhere, *lo, los* have been replaced by 'reinforced' forms *el, els*, abducted from the enclitic variants (Wheeler 2005: 181).[2]

Thus, in modern Catalan, the masculine singular article in preconsonantal position is *el*, while the form *lo* is primarily retained in certain north-western varieties, some Valencian regions, and in Algherese. It also persists in specific fixed expressions (e.g., *tot lo dia*) and toponyms (e.g., *Canet lo Roig*) (GIEC 2016: 580).[3]

In contrast, Spanish retains three singular forms of the definite article: *el* (masculine), *la* (feminine), and *lo* (neuter). The neuter as a separate grammatical gender has largely disappeared in Romance languages as most of them lack nouns belonging to this gender. Nevertheless, vestiges of neuter persist in pronominal forms used to refer to abstract concepts or entities that are not morphologically classified as nouns (e.g., sp. *esto*, cat. *això*). With regard to the so-called neuter article in Spanish, this grammatical phenomenon does not have its origins in Latin, but is a later innovation. It is "a kind of syntactic nominalisation in which *lo* functions as a [−count] marker" (Green 2005: 94). The first grammar of Spanish, *Grammatica Antoni Nebrisensis* by Antonio de Nebrija, already provides evidence of the existence of *lo*, stating: "Neutro llamamos aquel con que se aiunta este articulo .lo. como lo justo, lo bueno"[4] (1992 [1492]: 229).

However, in addition to the referential or individuative *lo*, Spanish also features a quantifying or emphatic *lo* used to intensify adjectives and adverbs. This emphatic *lo* is always accompanied by a subordinate clause introduced by *que*, as in *lo extraña que era la situación* ('how strange the situation was'). Notably, while the referential *lo* consistently aligns with the unmarked masculine gender, the emphatic *lo* does not impose a change

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[2] Parallel forms derived from IPSE also exist in some Catalan dialects, particularly in the Balearic variety; however, this topic will not be explored further as it falls outside the scope of the present study.

[3] *Lo* is also the form of the masculine singular direct object pronoun in enclitic position following a consonant.

[4] "We call neuter that which is joined by this article *lo*, as in *lo justo* 'what is just', *lo bueno* 'what is good.'"

of gender on the adjective, as illustrated by the example provided (NGLE 2010: 275–276).

Alternatives to neuter *lo* in Catalan

In Catalan, the neuter article *lo* is often considered a Castilianism (Fabra 1911: 34–40) and is not part of normative grammar. Instead, the masculine singular article *el* (as the unmarked form) fulfils some of its functions, although its use is more restricted than that of the Spanish *lo*. For instance, it cannot be used in non-restrictive relative clauses, where expressions such as *la qual cosa*, *cosa que*, or *fet que* must be employed as can be seen in the following example:

> Spanish: Me dijo que era mentira, *lo que* me hizo sentir mal.
> Catalan: Em va dir que era mentida, *la qual cosa* em va fer sentir malament.
> ('He told me that it was a lie, which made me feel bad')

Additionally, *el* cannot be used before prepositional phrases headed by *de*, which require the neuter pronoun (e.g., sp. *lo de ayer*, cat. *això d'ahir* 'yesterdays events'), or before participles. Furthermore, Catalan does not accept the neuter article in emphatic constructions, where the interrogative *com* is used instead:

> Spanish: No te imaginas *lo bien* que toca este pianista.
> Catalan: No t'imagines *com de bé* toca aquest pianista.
> ('You can't imagine how well this pianist plays.').

However, in contexts where the neuter article is used in Catalan, the dual interpretation of the form *el* can result in ambiguities. For example, *Tu només et preocupes del públic* can be interpreted as either 'You only worry about the public' or 'You only worry about what is public'.[5] Consequently, the Institut d'Estudis Catalans recommends employing alternative structures or abstract nouns to avoid such ambiguities (GEIEC 2016: 590).

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[5] This sentence provided by the Institut d'Estudis Catalans to illustrate the aforementioned ambiguity. However, this example is somewhat contrived, as the neuter interpretation of the article *el* would be highly unusual in this context.

The neuter *lo* in Catalan prior to the establishment of the Fabrian norm
Considering that in Catalan the etymological form of the masculine article was *lo* (then replaced by *el* in modern language), this form was used interchangeably with masculine nouns and neuter adjectives. Examples of these neuter uses can be observed in the corpus of Old Catalan CICA (*Corpus Informatitzat del Català Antic*):

> O si axí ho vols, digues *lo contrari* e callaré (*Lo somni*).
> E defensaven-se *lo millor* que podien (*Tirant lo blanc*).

Other neuter constructions are also commonly found, such as the structure *tot lo que*, which appears 826 times in the corpus.

> E si lo voler meu no volràs fer, fes *tot lo qu*e plasent te sia, car pregar-te és mon ofici (*Tirant lo blanc*).

Moll observes that in medieval Catalan, the neuter pronoun *allò* also appears in place of *lo* before adjectives (Moll 1952: 325). However, the CICA corpus provides very few examples of this usage. The structure *tot allò que* is also infrequent, with only 33 attestations. Conversely, the neutral structure *ço que* appears frequently in the corpus, with 7,067 occurrences documented between the 13th and 17th centuries. Nevertheless, its usage has declined markedly from the 16th century onward. As Battle points out,

> [a]l segle XVI, potser com a conseqüència del color hispànic que en general adquireix el lèxic del català durant aquest període, la partícula *ço (que)* és reemplaçada per *lo (que)*, allunyant-se del francès (*ce qui*) i l'italià (*ciò che*)[6] (Batlle 2000: 339).

If we examine 19th-century Catalan grammars, in several instances the form *el* is either not recorded or not accepted. Consequently, the sole masculine article remains *lo*, which also appears in combination with adjectives for neuter uses. This is the case, for example, in the grammars

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[6] "In the 16th century, perhaps as a result of the Hispanic influence that generally characterizes Catalan vocabulary during this period, the particle *ço (que)* is replaced by *lo (que)*, moving away from French (*ce qui*) and Italian (*ciò che*)".

of Ballot (1815), Domènech (1829), Estorch (1857), Bofarull and Blanch (1867), and Farré i Carrió (1874).

We also find grammar companions that document the ongoing shift in the article system, marked by the replacement of *lo* with *el* as the masculine singular article. This phenomenon is observed in works from both Catalonia and other Catalan-speaking territories. For instance, in Petit i Aguilar's grammar, it is stated that the article *el* is exclusively masculine, while *lo* can function as either masculine or neuter (1980 [1796–1829]: 304–305). Similarly, Soler's Minorcan grammar indicates that the masculine article may be either *el* or *lo*, with *lo* reserved for neuter use (1858: 11). Other authors take the distinction further by explicitly differentiating between *el* as the masculine article and *lo* as the neuter article. This distinction is evident in Amengual's Mallorcan grammar (1836) and Nebot's Valencian grammar (1894). However, Nebot observes that in Catalonia, the masculine singular *lo* is still retained, whereas in Valencian it has largely fallen out of use, persisting only in certain villages (1894: 33).

Pompeu Fabra and the acceptability of the neuter *lo*

As observed, 19th-century grammars show significant variation regarding the form of the masculine article. Some gravitate towards the form found in ancient texts, namely *lo*, while others accept the form *el*, which was widely used at the time. This divergence also affects the neuter article, with some references arguing that it coincided with the masculine forms *el* or *lo*, while others assert that it had a distinct form, *lo*, as opposed to the masculine *el*.

In this context, Pompeu Fabra undertook the task of codifying the modern standard of the Catalan language. In his grammar, he adopted the forms *el* and *els* for the masculine, while also noting the existence of the form *lo*, preserved in some fixed expressions in Barcelona (Fabra 2006 [1933]: 27). At the same time, he rejected the use of the neuter *lo*, considering it a Castilianism, as in Spanish, uniquely among the Romance languages, the form of the neuter article differs from the masculine. Drawing on literary examples from Old Catalan, Fabra sought to demonstrate that this distinction was unnecessary, as traditionally the masculine article appeared in contexts that could be described as neuter. Additionally, he

highlighted the restructuring of the Catalan linguistic system under the
influence of Spanish:

> [E]ls catalans, tenint sempre al davant el model del castellà, traduint cons-
> tantment d'aquesta llengua, copiant-ne servilment totes les construccions,
> ens avem acostumat a recorrer a la substantificació de l'adjectiu amb la
> mateixa freqüencia que ·l castellà, i, naturalment, avui ens arriba a semblar
> que ·ns fóra gaire bé impossible d'escriure quatre ratlles sense disposar d'un
> article neutre diferent del masculí. Posem-nos, porò, a traduir del francès
> o de l'italià i ens sortiran llargues clausules, pagines enteres, sense un ad-
> jectiu neutre. Cada llengua té ·ls seus recursos, els seus mitjans d'expressió,
> i segons siguin aquests recorre amb preferencia a unes construccions o a les
> altres. Mentre seguirem construint a la castellana, es clar que necessitarem
> els mateixos mitjans d'expressió que ·l castellà i aurem de trobar desavan-
> tatjós de renunciar a qualsevol d'ells (Fabra 1911: 38–39).[7]

Current status

Fabra's decision to exclude the neuter *lo* from standard Catalan remains
valid today. Both the grammars of the Institut d'Estudis Catalans and the
Acadèmia Valenciana de la Llengua emphasize that its use is not permitted
in formal registers. However, both institutions acknowledge its frequent
occurrence in colloquial speech (GNV 2006: 127–130; GIEC 2016: 588;
GBU 2019: 178). Furthermore, the AVL highlights that this phenomenon
extends beyond the traditional contexts of the neuter article in Catalan,
also appearing in structures characteristic of Spanish: "En l'expressió oral
espontània, la forma *lo* s'utilitza actualment de manera general amb valor

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[7] "Catalans, always having Spanish as a model, constantly translating from it and
servilely copying all its constructions, have grown accustomed to relying on the substan-
tivization of adjectives with the same frequency as Spanish and, naturally, today it seems
nearly impossible for us to write even a few lines without using a neuter article distinct
from the masculine. However, if we were to translate from French or Italian, we would
find long clauses, even entire pages, without a single neuter adjective. Each language has its
own resources and means of expression, and depending on these, it tends to favor certain
constructions over others. As long as we continue constructing sentences in the Spanish
style, it is clear that we will require the same means of expression as Spanish and will find it
disadvantageous to renounce any of them."

neutre, amb una distribució d'usos semblant a la que es fa en castellà"[8] (GNV 2006: 127).

Thus, the non-acceptability of *lo* as postulated by Fabra presents certain problems. In some contexts, it can lead to unnatural syntactic structures, such as the excessive use of neuter demonstratives (Solà et al., 2002: 1473–1474). Furthermore, as Badia i Margarit notes: "s'ha de reconèixer que, en el llenguatge corrent (modalitat oral), la forma *lo* és pràcticament universal en l'ús espontani de la llengua: no estranya ningú i ningú no s'hi sent estrany" (Badia i Margarit 1994: 453)[9]. Consequently, a duality arises between the spoken language, where the neuter *lo* is deeply embedded, and the written language where its use is not permitted – a restriction shaped by schooling and linguistic discipline (Badia i Margarit 1994: 454). The renowned linguist provides several arguments in favor of accepting *lo* and its constructions, including the functional distinction it provides between the masculine and the neuter and the possibility of completing two series of homogeneous elements: articles and demonstratives (Badia i Margarit 1994: 453). Batlle observes that the inclusion of the neuter article does not destabilize the linguistic system; rather, it enhances its equilibrium by aligning and harmonizing these two series of deictic elements (Batlle 2000: 334).

The alleged lack of genuineness of this structure is also a controversial issue. Batlle, drawing on diachronic arguments, asserts that the aforementioned neuter structure *ço que* had functions similar to those of the modern article *lo*. When *ço* in this construction was replaced by *lo*, the article assumed the semantic value of the particle it had replaced. The tendency to expand the functions of *lo* might be attributed to Castilian influence, but an independent evolution of the Catalan language cannot be ruled out. It is at this point that a divergence occurs between Catalan and languages such as French or Italian, which retain their corresponding pronominal forms (fr. *ce qui,* it. *ciò che*) and display a very limited use of the masculine article with a neuter value (Batlle 2000: 337–338).

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[8] "In spontaneous oral expression, the form *lo* is currently used widely with a neuter value, with a distribution of uses similar to that in Spanish."

[9] "It must be acknowledged that, in everyday language (oral modality), the form *lo* is practically universal in spontaneous language use: it does not surprise anyone nor does anyone feel estranged by it."

The issue of *lo* is of interest not only to linguists but also to a broader audience. Shortly before the publication of the IEC's current normative grammar, a debate arose in the digital magazine *Núvol* regarding the potential incorporation of *lo* into the linguistic standard. This discussion involved numerous writers, translators, and editors and expanded on social media. In his article *Lo de l'article neutre*, Ignasi Moreta (editor, translator and literature professor, specializing in the works of Joan Maragall) argues that the controversy surrounding *lo* stems from a linguistic problem created by the prescriptive norm, which contradicts the natural intuition of speakers. It is worth noting that he received support on Twitter by Quim Monzó, one of the most important and highly regarded authors in contemporary Catalan literature. Moreta emphasizes that

> [t]ota gramàtica normativa s'ha de construir sobre una gramàtica descriptiva. Primer ve l'ús; després, la norma. En el cas de l'article neutre s'ha volgut actuar a l'inrevés: primer hi ha hagut la norma, però l'ús, cent anys després, encara no l'ha acompanyat. ¿No ho hauríem de repensar?[10] (Moreta 2013).

The author notes that the Fabrian norm has consistently failed to eliminate the neuter article from spontaneous language use. Furthermore, the proposed alternatives often result in problematic hypercorrections, such as the overuse of the demonstrative *allò*. This decision also poses significant challenges for expressing complex ideas in Catalan, particularly in the field of philosophy, where the neuter article proves highly useful for coining abstract terms. Consequently, "l'expressió filosòfica i científica en llengua catalana, ja prou dèbil històricament, es veu seriosament perjudicada en aquest punt"[11] (Moreta 2013).

The writer Pep Coll adopts a similar stance. In his view, the neuter *lo* is neither a dialectal feature nor a calque from Spanish, but rather a genuine linguistic resource for referring to abstract concepts. It is particularly necessary when used before adjectives and relative clauses to distinguish

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[10] "[E]very prescriptive grammar must be built upon a descriptive grammar. Usage comes first; the norm follows. In the case of the neuter article, the process has been reversed: the norm was established first, but even a hundred years later, usage has yet to align with it. Should we not reconsider this approach?"

[11] "philosophical and scientific expression in the Catalan language, already historically weak, is seriously hindered in this regard".

between masculine and neuter meanings. Coll also highlights the challenges faced by translators of philosophical works into Catalan. He concludes his article with a forceful statement: "Envejo els escriptors de llengües normals, (o sigui, lliures), que no se senten obligats contínuament a fer de filòlegs i encara menys de gramàtics"[12] (Coll 2013).

Nonetheless, it is precisely the fragile sociolinguistic situation of Catalan that underpins the rigidity of the normative framework concerning the assimilation of Castilian influences. Another writer, Joan-Carles Martí i Casanova, underlines that advocating for the inclusion of the neuter *lo* in Valencian exemplifies linguistic secessionism and challenges the unity of the language (Martí i Casanova 2013). Similarly, linguist Jaume Macià argues that admitting *lo* into the standard would exacerbate the destabilization of the linguistic norm, leading to confusion among users and fostering distrust among language learners. He further contends that such a move would signify "avançar en la subordinació d'un idioma ja massa desfigurat en l'ús quotidià oral"[13] (Macià 2013).

Final remarks in the context of teaching Catalan as a foreign language
As demonstrated, the issue of the neuter lo in Catalan is highly complex from various perspectives. However, the divergence between the normative standard and colloquial usage poses challenges not only for native speakers but also for teachers and learners of Catalan as a foreign language. This concluding part briefly outlines some of the difficulties identified in this context as inferred from the preceding sections.

Firstly, it is important to note that the potential inclusion of *lo* in the oral standard would address only a subset of the uses characteristic of Spanish, focusing exclusively on the individuative *lo*. The emphatic *lo*, by contrast, is clearly a construction borrowed from Spanish and does not originate from traditional Catalan usage.

Let us examine how this topic is addressed in the reference grammar for learners of Catalan as a foreign language, namely the *Gramàtica pràctica de català* by Bastons, Bernadó, and Comajoan (2011), designed

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[12] "I envy writers of normal (that is, free) languages, who do not feel constantly obliged to act as philologists, let alone grammarians."

[13] "advancing in the subordination of a language already excessively disfigured in everyday oral use."

for levels A1–B2. This work is particularly significant because, firstly, it is tailored for non-Spanish-speaking learners, and secondly, it is grounded in actual language use. It incorporates key linguistic phenomena that reflect the reality of the language, even when these are not included in normative grammatical descriptions (Miquel 2011: 3).

In this grammar, the article *lo* is introduced in the chapter dedicated to the neuter article, accompanied by the following theoretical explanation:

> C.1 En un registre col·loquial, sobretot oral, s'usa la forma no normativa *lo* com a article neutre. En un registre formal fem servir *el* o altres expressions (*allò, la cosa, les coses, el més + adjectiu* i *el que és + adjectiu…*)
>
> C.2 En un registre col·loquial i oral, usem *lo + possessiu* o *lo + de + nom / adverbi* per parlar de les coses en general a què fa referència el possessiu, el nom o l'adverbi. En aquests casos, l'estructura amb *lo* es pot substituir per *les coses, allò, això* o un nom[14] (Bastons et al. 2011: 59–60).

This information is somewhat limited and does not clarify when the proposed alternatives can be used. In the examples provided in section C.1, we observe the following pair of (presumably equivalent) sentences:

> **Lo** important és participar.
> **El més** important és participar.

In the normative version, the adverb *més* 'more' is added without explaining any potential shift in meaning, or why the article alone is not used, i.e., *l'important*. This example is noteworthy because the expression *l'important* appears in the aforementioned article by Moreta (2013), where the author asserts that it is not (and cannot be) a genuinely Catalan form, as it has never been used in that way.

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[14] "C.1 In a colloquial register, especially in oral speech, the non-standard form *lo* is used as a neuter article. In a formal register, we use *el* or other expressions (such as *allò*, *la cosa*, *les coses*, *el més* + adjective, and *el que és* + adjective…). C.2 In a colloquial and oral register, we use *lo* + possessive or *lo* + *de* + noun/adverb to refer to things in general to which the possessive, noun, or adverb points. In these cases, the structure with *lo* can be replaced by *les coses*, *allò*, *això*, or a noun".

Nor does the chapter in question address the restrictions of the neuter *el*. In one of the exercises in which this form is to be used, the following answers are provided:

> Com que estic embarassada, no puc tastar *les coses picants* [= el picant]. L'Eulàlia és molt clàssica, per això odia *les coses modernes* [= el que és modern] (Bastons et al. 2011: 60).

A student might therefore question why, in the second sentence, the answer is not *el modern*, analogously to *el picant*. The fact that the article *el*, when used with a neuter function, does not perform the same roles as the neuter *lo* and that these forms are not always interchangeable, can lead to confusion. In this context, it is important to consider that when teaching Catalan as a foreign language outside the Catalan linguistic domain, not all learners are necessarily Spanish speakers (or Spanish speakers with high levels of proficiency). This adds complexity to the issue, as efforts are often made to eliminate an interference that may not exist, without adequately addressing how *lo* functions in spoken Catalan, because a simple substitution of *lo* for *el* in many contexts would result in anomalous expressions, which would, in fact, also constitute syntactic calques of Spanish.

However, it must be acknowledged that the aforementioned grammar represents an important step in the teaching of this phenomenon, as textbooks typically only provide alternatives for all the uses of *lo* without delving into their potential genuineness or level of acceptance in spoken Catalan. If we examine the most recent and widely used method for teaching Catalan as a foreign language in universities abroad, *A punt* (Vilagrasa 2020; Vilagrasa 2021; Vilagrasa 2022a; Vilagrasa 2022b; Vilagrasa, Nyop 2023a), we observe that the topic of the neuter article is directly addressed only at the C2 level. This raises the question of why this phenomenon is considered so complex in Catalan when, in the case of Spanish, it is introduced at the B2 level according to the *Plan curricular* of the Cervantes Institute (IC 1994). It seems improbable that students would not have encountered it in lower-level contexts, particularly when engaging with cultural content in Catalan.

In the aforementioned textbook, *A punt 6* (Vilagrasa, Nyop 2023a: 27), no grammatical explanation is provided, reflecting its task-based learning approach. Learners are required to complete a table by identifying neuter

constructions in the text from a prior exercise and providing potential equivalents thereof. Notably, the textbook does not reference the existence of the neuter article *lo* at any point. The workbook includes a related exercise comprising 17 sentences for correction (Vilagrasa, Nyop 2023b: 15). However, in this case, all the sentences exclusively feature constructions with *lo*, encompassing instances of both the neuter *lo* and the emphatic *lo*, as well as fixed expressions that appear to be direct calques from Spanish. This implies that students are presumed to already have a solid understanding of these structures, as the exercise does not include introductory explanations or explicit guidance on their use or status. The teacher's book suggests: "Expliqueu, alhora, que l'ús de la forma *lo* no és recomanable en els registres formals ni en l'escriptura, per bé que és ben viva en els registres col·loquials orals[15]" (Vilagrasa et al., 2023: 22). This framing positions *lo* as a commonly used structure that requires restriction. Nevertheless, questions arise regarding whether foreign learners, especially non-Spanish speakers, genuinely exhibit such interferences. Furthermore, it is worth considering where learners might acquire the ability to discern which forms can be appropriately used in colloquial registers and potentially recognized within the oral norm, and which forms are unacceptable because they constitute clear calques from Spanish. This consideration is especially pertinent given that a speaker at the C2 proficiency level is expected to possess such competencies.

The aim of this article is not to present arguments for the normative recognition of *lo*, as both its proponents and opponents offer compelling reasons. Instead, it seeks to highlight the existence of a double linguistic reality, which carries significant consequences. On one hand, this situation affects translation and literary production in Catalan, as evidenced by the debate in *Núvol*: if readers begin to perceive Catalan versions as artificial and disconnected from their linguistic reality—a concern that extends beyond the mere use or non-use of *lo*—there is a risk that they may resort to reading in Spanish. On the other hand, the teaching of Catalan as a foreign language also struggles to address these issues. Textbooks typically present a version of the language devoid of Castilianisms, under the assumption that students will independently acquire the colloquial register. However,

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[15] "Explain that the use of the form *lo* is not recommended in formal registers or writing, although it is widely used in colloquial oral registers".

this approach prevents the explanation of which linguistic elements are acceptable and which are not.

It remains to be seen whether the future will bring a relaxation of the normative grammar regarding *lo*. In the meantime, both teachers and learners of Catalan must strike a balance between applying the rules and understanding actual usage, while taking into account the challenging sociolinguistic situation of Catalan, one which is increasingly influenced by Spanish. A firm standard serves as one of its key defenses.

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Summary

The neuter article *lo* in Catalan is widely regarded as a notable Castilianism and not endorsed by the linguistic standard. Nevertheless, this grammatical phenomenon is highly prevalent in everyday spoken language and perceived as unremarkable by speakers. This results in a duality between the spoken language, where the neuter article is deeply entrenched, and the written language where its use is not sanctioned. This study aims to examine the current status of *lo*, focusing on the disparity between the prescriptive norms and its actual usage, while also exploring whether some of its uses could result from the natural evolution of the Catalan language rather than external influence. These reflections may prove useful in addressing this topic in the context of teaching Catalan as a foreign language.

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Teaching the minority languages of the Iberian Peninsula at the Eötvös Loránd University of Budapest

Keywords: minority languages of the Iberian Peninsula, language teaching, Eötvös Loránd University of Budapest

Introduction

The Eötvös Loránd University (the acronym ELTE is formed from the full Hungarian name of the institution: Eötvös Loránd Tudományegyetem), which received its present name in 1950 in honor of the renowned Hungarian physicist, had been founded in 1635 by the Jesuit order in the town of Nagyszombat belonging to Hungary at the time (present-day Trnava, in Slovakia). Its Faculty of Humanities was established in 1769. In 1777 the university was established in Buda, and in 1783 in Pest (the city of Budapest was born from the union of these two cities).

The first Romance language to be taught at the University was French, initiated in 1769; in the same year, the Faculty of Humanities was established. In the following years, there were a number of interruptions in the teaching of this language. The French Department was founded in 1867. Earlier, in 1863, the Romanian Department was opened, and in 1869, the Italian Department. After these three, it took a longer time for other Romance language departments to be founded, with the Spanish Department established in the 1950s (Faix, Balázs–Piri 2020), and the Portuguese Department in 1977. However, before the creation of the departments, the latter two languages had already been taught without offering a full philological training.

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Today, the Faculty of Humanities at Eötvös Loránd University consists of institutes and these, in turn, are divided into departments. The Institute of Romance Studies has been in existence since 2001, but the five departments, French, Spanish, Italian, Portuguese, and Romanian, retain much of their autonomy: students choose one of the philological studies (languages) when they apply for admission to the University, and this will be their major subject. They are not obliged to study other Romance languages and there are very few common classes between the five departments of the institute. An important manifestation of the collaboration between the departments is precisely the Specialization course in Ibero-Romance studies, which will be discussed below.

The minority languages of the Iberian Peninsula are taught in the Spanish and Portuguese Departments. Bearing in mind that the teaching of Spanish and Portuguese philology started relatively late at the university, we can say that it took relatively little time to start the Catalan, Basque, and Galician courses.

With the Bologna Process which came into force in 2006, the formerly existing university degrees in philology were divided into two cycles: the three-year-long bachelor's degree and the two-year master's degree program. Having completed the MA program, students can enter doctoral studies. The minority languages of the Iberian Peninsula, as we shall see, are taught mainly within the first cycle.

In the following sections I will discuss the three minority languages, Catalan, Galician, and Basque separately; however, since at a certain point the teaching of Catalan and Galician virtually converged, I will occasionally describe them together as a group. I present the historical background, the changes that took place in teaching, and the current situation. In addition to teaching, I will mention other activities related to these languages, ones which took place, or are taking place now, in the university environment, or those for which the teachers of the respective languages at the Eötvös Loránd University were, or are, responsible.

This article is intended to provide a general outline of the teaching of the Iberian minority languages at Eötvös Loránd University, but I will only mention specific names of people in the case of those who played a major role over the history of the courses. It is also worth mentioning that the name of the university and the departments have been changing over the years, but for the sake of clarity, I will try not to dwell on these details (www.elte.hu; Faix in press).

Catalan

The historical background to the teaching of Catalan dates back to the 1920s and 1930s, when the Spanish Department did not yet exist. At that time, Albin Kőrösi, a clerical member of the School of the Pious Order, taught Catalan at the University. He was a teacher of Spanish from 1912 to 1936, and also published translations of Spanish and Catalan works and news about cultural events in Spain. One of his students was Olivér Brachfeld, who from 1929 onwards lived in Barcelona where he wrote his doctoral thesis on Hungarian references in early Catalan literature, presented in Hungary, and published articles in the weekly Mirador in Barcelona (Faluba 1982; Bartual et al. 2013; Faluba et al. 1996).

Systematic teaching of Catalan was initiated by Professor Kálmán Faluba in 1971. Classes were given as an optional subject in the Spanish Department. Among the few students in the first course was Zsuzsanna Tomcsányi who was to become the most prominent translator of Catalan prose into Hungarian (e.g. of works by Jaume Cabré). Another participant in the early courses was Károly Morvay, a lecturer at the department. Together with Faluba, he would later become the co-author of Catalan–Hungarian and Hungarian–Catalan dictionaries, published in Barcelona by Enciclopèdia Catalana in 1990 and 1996, respectively. The two professors taught an optional course on *Introduction to Ibero-Romance languages* where they dicussed Catalan in comparison to the other Iberian languages; the number of students coming into contact with Catalan was therefore relatively high. Another lecturer in the Spanish Department, Katalin Kulin, researcher of Latin American literature who later founded the doctoral program specializing in this field, also took interest in this language and its culture, and began to teach Catalan literature as an optional subject as well.

In the academic year 1990–1991, an important change took place, as the first Catalan foreign language assistant arrived at the Spanish Department, and since then there has been a succession of lecturers. They were appointed by the Generalitat de Catalunya and later by the Institut Ramon Llull. It is noteworthy that the Catalan foreign language assistant preceded the Spanish foreign language assistant at the ELTE University. Starting from the academic year of 1990–91, Catalan language classes were taught regularly by the foreign language assistants, while Hungarian lecturers continued to offer the optional classes in linguistics or literature mentioned before.

Another notable change took place in 1995, when, following a number of attempts at restructuring the elective courses, a four-semester "Catalan

program" was launched, complex in nature as it included classes in language acquisition, literature (several semesters), linguistics (grammar, historical linguistics, dialectology), and history. The academic staff consisted of the foreign language assistants and those among the professors of the University who had been dedicated to Catalan studies. The classes also attracted former students who saw the possibility of refreshing and broadening their linguistic and philological knowledge of Catalan. Students who completed all the courses received a certificate attesting to the studies they had completed. The program lasted until 2006 when the Bologna Process was launched, resulting in another significant change in the teaching of Catalan, presented further in a separate section.

In addition to teaching, the translation activities carried out by some of the university's professors was also important. Translations from Catalan into Hungarian were published by Balázs Déri, lecturer in the Latin Department who was also active in Catalan studies. Initially, it was several Hungarian professors, i.a. Déri, Faluba, and Ildikó Szijj, who translated Hungarian literary works into Catalan. Later, the foreign language assistants Eloi Castelló and Jordi Giné de Lasa, gained proficiency in Hungarian so as to be able to translate literary works.

The Catalan foreign language assistants are responsible for organizing the Institut Ramon Llull's Catalan language exams. These provide good motivation for the students, as the diploma they receive can be useful in their curricula.

Another regular activity at the University is the Jornada Universitària Catalanohongaresa, held every year since 2008. The initiative came from the University of Szeged, where Catalan is also taught by a foreign language assistant. The two universities organize the event alternately, so it is the ELTE University's turn every two years to bring together students and professors of Catalan and other people interested in Catalan culture in Hungary in an academic yet universally informative event.

It is worth mentioning that several professors and former students of the University were, or have been, members of the Associació Internacional de Llengua i Literatura Catalanes (AILLC). Professor Faluba was chairman of the association between 2006 and 2012, Ildikó Szijj held the post of vice-secretary between 2002 and 2006 and member between 2012 and 2018. In 2006, the 14th AILLC Colloquium was organized at the ELTE University, with more than 100 participants, so that the students, besides actively participating as assistants, were able to see a high-class international academic event, focused on Catalan, and to meet numerous prestigious philologists of the Catalan linguistic domain.

Basque

The present descriptions continues with Basque as it is chronologically the next Iberian language to be taught at the ELTE University.

A notable pioneer of research on this language, Professor Ferenc Ribáry, published a Basque grammar in Hungarian as early as in 1886; it was then translated into French by Julien Vinson, who, taking advantage of the descriptions in the grammar, used it to polemicize with Prince Louis-Lucien Bonaparte, the founder of Basque philology.

Almost a century later, in the Spanish Department of the ELTE University, the seminar 'Introduction to Iberian languages' addressed certain aspects of Basque. It was in 1982 that Professor Károly Morvay began teaching standalone courses titled 'Introduction to Basque grammar' and 'Peculiarities of the Basque language', devoted exclusively to Basque (Faluba et al. 1996; Faix in press).

After Morvay retired in 2009, several Spanish foreign language assistants of Basque descent working in other Hungarian universities continued the work. This system was maintained until 2020, when online teaching was launched because of the pandemic, and recognizing the advantages of distance learning, the same course organization was maintained after the pandemic measures were rescinded. Since 2020, therefore, the Basque foreign language assistant at the University of Brno (Czech Republic) has been giving courses online for students at the Eötvös Loránd University.

Professor Morvay has published several works on Basque, notably (*Rövid baszk nyelvtan* [A Short Grammar of the Basque Language], L'Harmattan, 2007, and *Baszk–magyar szószedet* [Basque–Hungarian Glossary], L'Harmattan, 2016, with other authors).

Galician

The first steps to introduce Galician into the academic curriculum were taken as part of the aforementioned optional courses in Ibero-Romance studies in the Spanish Department, where professors Faluba and Morvay also included Galician in their lectures.

The academic year of 1989–90 was when Assistant Professor Ildikó Szijj of the Portuguese Department began to teach optional Galician language classes in her department, and the courses have been held regularly ever since.

The courses followed a trajectory similar to that of the Catalan classes, with some years of difference: in 2000, a four-semester 'Galician program' began, with classes in language, linguistics, and literature and history, taught by Hungarian teachers, partly in Hungarian. This boost for Galician

classes was due to the fact that in the same year the rector of the University signed a collaboration agreement with the Xunta de Galicia, according to which the University was to continue teaching and disseminating Galician language and culture, and to found a separate Centre for Galician Studies.

Within the framework of this agreement, one which is still renewed yearly until today, different activities have been carried out, most importantly, translations were completed of Galician poetry and prose into Hungarian. The translations were done by graduates who had studied the language at ELTE University; the works have been published in bilingual versions over the recent years. A number of studies were also published in Hungarian literary journals. Parallel to Catalan, with the advent of the Bologna Process the four-semester 'Galician program' had to end and change was necessary, the implementation of which we will present below.

Specialization course in Ibero-Romance studies and other academic activities
In 2006, following the guidelines of the Bologna Process, the degree-earning process was restructured along with the programs of the different departments previously in place, thus changing the framework for the teaching of Catalan and Galician. In addition to the philology course in which the students must enroll after secondary school, they now take their minor course or a specialization course similar to their minor. These courses' duration can be two to three years. In order to continue teaching Catalan and Galician, it therefore became necessary to initiate a *specialization course*; so as to provide the required number of credits, the solution was to join the two languages and philological studies, creating the '*Specialization course in Ibero-Romance Studies*'.

This course includes classes in Catalan and Galician language, civilization, literature, history, references to the two languages and cultures, and comparative linguistics (Ibero-Romance linguistics and the history of Catalan and Galician languages). Students of Spanish and Portuguese can sign up for the course. At the same time, any student of the University is allowed to take any of the subject within the course, the most attractive to the public are practical language classes.

As the Spanish and Portuguese Departments staff is committed to the cause of fostering and popularizing the knowledge of Romance minority languages of Spain, Catalan and Galician are regularly mentioned in other classes, e.g. in the Portuguese Department, and Galician is covered as a topic in the history of the Portuguese language. As part of the Master's course, Ibero-Romance studies are taught for two semesters. Within the

curricula of these classes, in addition to the four most important languages (Spanish, Portuguese, Catalan, and Galician), Mirandese, Astur–Leonese, and Aragonese are also discussed. The Spanish Department offers a dialectology course which also discusses the latter two language varieties.

Students are required to write final papers to complete individual courses at the different levels of university education, and these either must or may include selected aspects of Ibero-Romance as a theme. To complete the Ibero-Romance specialization course, students are to write a final paper on a topic of their choosing, of ca. 20 pages in length, in Spanish or Portuguese depending on their main specialization. At a higher level, final degree and master's theses have also been written on Catalan and Galician. Minority languages have been the subject of doctoral theses in the PhD program in Romance Linguistics, cf.: Ildikó Szijj: *A galego ige története, természetes morfológiai megközelítés* [The History of the Galician verb, A Case Study in Natural Morphology], 2000; Szigetvári Mónika, *Algunos aspectos de la influencia del catalán en el español de Barcelona* [Some aspects of the influence of Catalan on the Spanish of Barcelona], 2002; Hargitai Evelin: *A mirandai nyelv helyzete: két- és többnyelvűség egy észak-portugáliai kisebbségi közösségben* [The situation of the Mirandese: bilingualism and multilingualism in a minority community in northern Portugal], 2015.

Objectives of the Catalan, Galician, and Basque language courses
In the case of the Catalan and Galician courses, students who begin their degree courses in Spanish philology already have a good level of Spanish, while the students of Portuguese start as beginners at the University. They usually start the specialization course in Ibero-Romance studies in their second year. In addition to their primary chosen language, i.e. Spanish or Portuguese, they have to learn Catalan and Galician, which can be experienced as an easy task because of the proximity between the languages, or quite the opposite, a difficult one due to the small differences of which the course participants should be aware and which they should be able to reproduce in oral and written use. For learners of Portuguese this is even more challenging, as they enter a beginners' course in three languages that are closely related. Students of Spanish have an additional advantage in the fact that some linguistic features of Catalan are more similar to Spanish than to Portuguese; on the other hand, learning Galician might prove easier for the students of Portuguese because of the similarities between the two languages. In a conversation with native speakers from Spain, the possible interferences of Spanish with Catalan or Galician spoken by the students of the course, for example between elements of vocabulary, are

understood and accepted to a greater extent than interferences with Portuguese, since the interlocutors tend not to know the latter.

It has proven immensely useful at the University to employ a native Catalan foreign language assistant who can teach Catalan language and culture in an authentic way. At the same time, the language exams organized by the Institut Ramon Llull assess the linguistic and communicative skills in a modern and efficient way as well. In the case of Galician, the summer courses in Santiago de Compostela, organized by the Instituto da Lingua Galega and the Real Academia Galega, can further motivate students to study the language.

Thus, students not only acquire information concerning the characteristics of Catalan and Galician and the philological background thereof, but also communicative and practical knowledge of the languages, which they can use to communicate with both native and non-native speakers, read literature in the original versions, watch news in the media, etc. Using both their practical linguistic skills and the information acquired in the classes on the conditions of minority languages, they have the tools to reflect on the actual use of the language and the sociolinguistic experiences observed.

The aim of the civilization, history, and literature classes is to familiarize students with the cultural background of the two languages, their peculiarities within the greater Hispanic variety, and the factors that shape the identity of the two linguistic communities. Students of Spanish will already have some knowledge of these cultures, as they are an integral part of the state whose language they learn as their main specialization. These classes help them enrich their knowledge and awaken their interest in minority linguistic and cultural phenomena. For the students of Portuguese, the subjects related to Catalan and Galician culture tend to be more of a novelty as they usually have less prior knowledge about Spain.

The different statuses of the students of Spanish and Portuguese are also reflected in their choices and ability to apply for Erasmus grants. Opting for a university in the Catalan or Galician linguistic domain is an excellent possibility for students of Spanish, as they can study Spanish and the minority language simultaneously and thus practice both languages in their everyday lives, while for students of Portuguese the obvious optimal solution seems to be to go to Portugal rather than to a university within the Catalan or Galician linguistic domain.

Basque is evidently a different case, as it takes considerable effort to learn the language. However, being a typologically and genetically unique language which falls outside the larger Indo-European group, it appeals

to students with particular interest in linguistics as a unique opportunity, even if only on a theoretical or passive comprehension level.

The present and the future of Catalan, Galician, and Basque taught at the Eötvös Loránd University
At the Institute of Romance Languages, Catalan, Galician, and Basque are currently the only minority languages taught in a regular manner. This reflects the status of the three languages as official alongside the state language of Spanish. The future of the teaching of Basque is somewhat less certain than that of the other two languages, as it does not depend solely on the endeavors of the ELTE university (the Basque teacher being a lecturer at the university of a neighboring country).

The Faculty of Humanities at the ELTE University offers regular courses in 70 languages, making it the second largest higher education institution in the world. Among these 70 languages, Catalan, Galician, and Basque hold a well-deserved place with a considerably rich history and perspectives of developing further in the future.

Abstract
The main objective of this paper is to describe the history of the teaching of Catalan, Galician, and Basque at the Eötvös Loránd University of Budapest: its beginnings and the different subsequent periods. The periods are distinct in their different systems of inclusion of the courses into the curricula of the faculty, the offer of language courses available as well as other subjects related to the language, the composition of the teaching staff responsible for the courses, and the support received from Iberian institutions. The double objective of the language courses is discussed, i.e. the practical didactic one, and the endeavors to provide synchronic and diachronic philological information on languages, with dialectology, historical linguistics, or sociolinguistics as theoretical background.

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Hungarian literature translated into Catalan by teachers and lectors of the Eötvös Loránd University

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Para cantar coma min – poesía y canto en la enseñanza de lenguas minorizadas: el caso gallego

Palabras clave: glotodidáctica, lengua minorizada, canciones, poesía, entorno académico
Key words: glottodidactics, minoritized language, songs, poetry, academic environment

La enseñanza de lenguas cooficiales de España como lenguas extranjeras, por lo que parece, aún no es una rama separada de la glotodidáctica, aunque sin duda hay muchos factores que distinguen dicha enseñanza de la enseñanza de lenguas habladas por grandes comunidades humanas y cuyo conocimiento encuentra diferentes aplicaciones prácticas. Además, hay también profesiones relacionadas con ellas. Las lenguas cooficiales suelen definirse como *minoritarias* o *minorizadas*, estos términos no significan lo mismo, aunque muchas veces se confunden: lengua minoritaria hace referencia a la que tiene un número reducido de hablantes en relación con otra lengua en un territorio determinado; lengua minorizada, en cambio, es aquella cuyo uso está restringido por motivos políticos o sociales. Aunque en una lengua puedan darse ambas condiciones, los términos no son sinónimos (FundéuRAE 2011). En el caso de la lengua gallega, según muchos sociolingüistas, estamos ante una lengua minorizada, y se encuentra en una relación diglósica con el idioma castellano (español).

> En Galicia, la lengua gallega y la castellana coexisten desde hace varias décadas en situación de cooficialidad merced a la Ley Orgánica 1/1981, de 6 de abril, del Estatuto de Autonomía. Pero no se usan las dos lenguas para los mismos fines ni en similares contextos, por lo que la relación se produce en términos de desigualdad, por un uso desequilibrado. (Malheiro Gutiérrez 2022: 96)

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Por lo tanto, el uso de una lengua periférica conlleva diversas formas de conciencia social, cuyo objetivo es motivar a las personas a tratar la lengua no solo como una herramienta de comunicación, sino sobre todo a reconocerla como un valor cultural importante. Es obvio que el idioma es un elemento clave en la construcción de la identidad comunitaria porque, como escribe Aleksandra Boroń: "Usar el mismo idioma crea un sentido de comunidad y 'actúa' sobre los individuos, permitiéndoles (re)construir sus propias identidades culturales", "aquí y ahora" así como a través de la transmisión cultural de la memoria del grupo en la perspectiva de generaciones." (Boroń 2021: 7). Es el lenguaje el que conceptualiza y actualiza la realidad, como escribe Aleksandra Boroń es en las condiciones del biculturalismo cuando:

> […] de particular importancia es la competencia existente por el prestigio social de la lengua nativa, que es una expresión de su atractivo para los miembros de la cultura minoritaria. Los cambios en el estilo de vida de los grupos minoritarios, que se producen bajo la influencia de la tendencia cultural dominante, contribuyen a la marginación tanto de la lengua como de la cultura de las minorías, que se presentan como inadecuadas, incapaces de seguir el ritmo de los cambios y la circunstancias socioeconómicos y culturales, no modernas, atrasadas, con alcance limitado. Estigmatizar tanto la lengua como la cultura de las minorías las expone al fracaso cuando se enfrentan a la cultura dominante y su lengua. (Boroń 2021: 11)

La supervivencia de una lengua menor depende de su posición internacional, del prestigio dentro y fuera de la comunidad que la utiliza, así como del apoyo institucional que la protege contra la presión de una economía de orientación global. Las élites intelectuales de Galicia, tanto las implicadas en el proceso de control de la posición de la lengua en la comunidad de habitantes del Estado español (lingüísticamente tan dinámica y diversa), como las aparentemente no implicadas, son conscientes de los muchos desafíos y peligros a los que se enfrenta la lengua gallega[2]. Además, una importante mayoría de gallegos, incluidos aquellos que no son actores en el proceso de la introducción de la política lingüística (70% según el Mapa Sociolingüístico de Galicia), creen que con la pérdida de la lengua, Galicia perderá su carácter distintivo e identidad cultural

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[2] El discurso sobre la condición de la lengua gallega se lleva a cabo en muchos espacios públicos, en la ciencia, en la prensa, incluidas las conversaciones cotidianas de la gente corriente, tanto en Galicia como fuera de ella (véase por ejemplo: Pardo Vuelta 2020, Monteagudo 2017)

(González González 2006: 389). Entre los vectores de actuación más importantes de apoyo a la lengua gallega se encuentra su promoción más allá de las fronteras de la comunidad de habitantes. En este sentido, el presidente de la Real Academia Galega, Manuel González González define los retos más importantes:

> A proxección exterior da lingua galega é un labor complexo, e abrangue facianas tan diferentes como a promoción nos demais territorios do Estado español, o logro de certo status xurídico e presenza real dentro da Unión Europea, a promoción da cultura nas súas diferentes manifestacións vehiculadas nesta lingua, o fomento do interese internacional pola investigación sobre as múltiplas caras que presenta unha realidade poliédrica como é unha lingua, o fomento da tradución dos nosos escritores a outras linguas, o ensino do galego fóra do territorio que lle é propio etc. É precisamente este último aspecto o que nos ocupa hoxe: o ensino da lingua galega fóra de Galicia, e o que se realiza en Galicia pero orientado a destinatarios de fóra do territorio da nosa Comunidade Autónoma. (González González 2006: 389)

La idea de promover el gallego fuera de Galicia puede incluir diversas actividades, pero la más importante parece ser la enseñanza de la lengua gallega en entornos seleccionados. Los Centros de Estudos Galegos, creados a principios de los años 1990, comenzaron a promover la cultura y la enseñanza de la lengua en las universidades más prestigiosas de Europa y América. En la actualidad funcionan 39 centros y, en junio de 2024, se estableció el primer centro en Asia (Hyderabad, India). Como promotora desde hace mucho tiempo de la lengua y la cultura gallegas en Polonia y coordinadora del Centro de Estudos Galegos en la Universidad Jaguelónica de Cracovia, fundado en el año 2000, entiendo la misión de esta institución como un proceso en el que la enseñanza de la lengua se realiza siempre a través de su cultura, en sus mejores manifestaciones, y la promoción de la cultura nunca se realiza aislada de su lengua aunque, por supuesto, en el entorno polaco debe realizarse también mediante la traducción. Mi experiencia en el entorno académico en el que actúo confirma mi confianza de que la enseñanza de una lengua periférica como el gallego debe ir acompañada de importantes compromisos, centrados en la tarea central de fortalecer la frágil unidad que conecta lengua y cultura, de modo que una nutra intensamente a la otra.

El tema parece extenso e interesante, pero en este artículo me gustaría centrarme en la presencia de elementos culturales en la enseñanza de la

lengua gallega, concretamente en el uso de la poesía y las canciones como portadores óptimos de elementos tanto lingüísticos como culturales.

El uso de la poesía y la canción, entendida como una versión musical de un texto poético, ha sido objeto de interesantes investigaciones en glotodidáctica desde hace varias décadas (Torras–Vila 2021: 36). Dentro de la literatura sobre la enseñanza del español como lengua extranjera ya podemos encontrar un número considerable de estudios que exploran los beneficios del uso de textos cantados en la enseñanza (Murphey 1992, Griffee 1995, Díaz Bravo 2015). Los autores destacan varios aspectos, como crear un ambiente positivo en la lección a través de la relajación, aportar contenidos lingüísticos (gramática en uso, vocabulario) y culturales, o el hecho de que una canción puede ser tratada como cualquier otro texto y que, a través de su aspecto afectivo, promueva el intercambio de opiniones. Es igualmente importante que la canción, al operar en el espacio oral, facilite la pronunciación y utilice muchas veces el registro coloquial de la lengua (Griffee 1992: 4–5). Murphey (1992: 6–8) señala además otros aspectos como el hecho de que la música que acompaña a la letra de una canción facilita la pronunciación de palabras y frases más difíciles, y que el texto con música se recuerda mucho mejor y actúa en la memoria tanto a largo como a corto plazo, también gracias a las repeticiones tanto de la frase musical como de la verbal. Los investigadores de habla hispana también destacan el carácter especial de los textos musicales que ofrecen temas actuales o universales (Santos 1997: 130), y que constituyen un tipo de creatividad comúnmente practicado y ampliamente disponible en muchos idiomas, dentro de géneros musicales similares, que en muchos casos despierta motivación adicional en estudiantes menos dispuestos a explorar las complejidades de la gramática (Santamaría 2000: 22).

La gran mayoría de las letras de canciones son textos sujetos a una sobreorganización lingüística, y su conexión con la poesía es evidente.. Una amplia investigación sobre el uso de la poesía en la enseñanza del español en muchos niveles la encontramos en los trabajos de la investigadora española Rosana Acquaroni (1997a, 1997b, 2006, 2007, 2008). Al reconocer que la poesía es la forma más primitiva, natural y original de conceptualizar las emociones humanas, escribe Acquaroni:

> Si la literatura es uno de los patrimonios culturales que más contribuye a vertebrar y aglutinar a una comunidad lingüística, la poesía constituye, sin duda, el sustrato esencial de la creatividad, no solo artística o literaria, sino también lingüística. Inherente a la propia condición humana, fuertemente arraigada al origen del lenguaje, la poesía no solo revela el mundo,

> sino que suscita el cambio, la transmutación de nuestra propia relación con las cosas, más allá de las apariencias impuestas por lo real. Desde una perspectiva histórica la práctica de la poesía concretada en el poema (oral o escrito) pertenece a todas las épocas y, prácticamente, a todas las tradiciones culturales. No hay pueblos sin poesía [...]. (Acquaroni 2006: 50)

En sus obras, Acquaroni no solo desarrolla y consolida su teoría, sino que, sobre todo, muestra las innumerables posibilidades del uso creativo de la poesía en la enseñanza de una lengua extranjera, argumentando que con el predominio de los métodos comunicativos en la enseñanza de lenguas, los textos escritos, incluida la literatura, han sido relegados a un segundo plano. Tomando como valor el hecho de la alta estandarización de la lengua hablada, se ignora al mismo tiempo que se trata de la literatura, y especialmente de la poesía, la que, como escribe Acquaroni, „asigna al lenguaje un valor personal que emana de nuestras más íntimas emociones y nos permite nombrar y comunicar nuestra propia vivencia del mundo" (2006: 50).

Si hoy el valor afectivo parece ser un factor esencial en la adquisición efectiva de una lengua extranjera, cuánto más importante es, en efecto, en una situación en la que la motivación para iniciar y continuar aprendiendo una lengua periférica como lengua extranjera es un factor clave. En tal caso, el uso de la poesía y las canciones en el proceso de enseñanza puede ser una estrategia necesaria en la que la selección de textos adecuados debe realizarse con base en criterios literarios, lingüísticos y musicales. No olvidemos que, desde el comienzo del proceso de la enseñanza, es necesario, de una parte, tener en mente una perspectiva sociolingüística (el estatus de la lengua, su prestigio en la comunidad y los dilemas relacionados) y, de la otra, los elementos conectados y explicativos de las cuestiones referentes a la identidad cultural.

A continuación presentaré algunos ejemplos de poesía y canciones utilizadas por mí en las clases de lengua gallega, que llevo impartiendo desde hace poco más de dos décadas a estudiantes de filologías románicas (española, portuguesa, italiana, francesa y rumana) en el Instituto de Filología Románica de la Universidad Jaguelónica de Cracovia en el nivel principiante (hasta A2). Los alumnos utilizan el libro de texto *A gaita galega. Galicyjskie dudy. Kurs języka galicyjskiego dla początkujących* (Filipowicz–Rudek, Rodríguez Caeiro, 2011) preparado especialmente para ellos, que incluye letras de canciones después de cada capítulo. Sin embargo, muchas cuestiones y temas se ilustran, además, con nuevos textos poéticos y canciones. Cabe agregar que enseñar una lengua romance a los filólogos romances es una situación completamente única en la que el lector se sirve

del conocimiento por parte de los estudiantes de al menos una lengua romance y, en la mayoría de los casos, otras dos lenguas romances.[3]

El primer texto cantado que aparece durante las clases de gallego es la canción infantil *Pola unha media lúa,* con letra de Ana Mª Fernández y música de Manuel Rico Verea:

> Pola unha media lúa,
> polas dúas quenta o sol,
> polas tres quere choveren,
> polas catro nubaróns,
> polas cinco barcos grandes,
> polas seis veñen do mar,
> polas sete traen mil peixes,
> polas oito sen pescar,
> polas nove conto contos,
> polas dez imos calar.

La música sencilla de la canción (dos frases musicales repetidas cinco veces) acompaña la letra, que combina los números del 1 al 10 en frases sencillas utilizando el tiempo presente. No solo permiten aprender los numerales importantes en esta etapa, utilizados adicionalmente en la función de las horas, sino también recordar sus formas femeninas y practicar por primera vez la pronunciación de la ene velar [ŋ], que aparece en el numeral *unha* [4]. En el texto predomina la anáfora, lo que facilita su recuerdo, aunque la historia contada resulta hasta cierto punto sin sentido. Este último hecho siempre suscita mayor interés, y al referirse al significado contextual de las palabras, los estudiantes que conocen otras lenguas romances pueden desarrollar el hábito del pensamiento contrastivo, basado en similitudes léxicas y gramaticales. La estructura repetitiva de la canción (en términos de texto y música) fomenta la diversión al cantar, porque se puede cantar en diálogo, dividiéndolo en fragmentos. Sin embargo, las canciones infantiles no solo tienen las ventajas mencionadas anteriormente. Un aspecto importante que las ha acompañado desde el principio es el hecho de que se trata de un texto auténtico de la lengua, adquirido en las primeras

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[3] Escribimos más sobre este tema con la coautora del libro de texto para estudiantes polacos, Lucía Rodríguez Caeiro, en el artículo *En armonía con el destinatario. A gaita galega – manual de gallego para estudiantes polacos* publicado en la revista *Studia Iberystyczne* XII, *Nuevas perspectivas de la didáctica en Polonia,* 331–341.

[4] Durante las clases de lengua gallega los alumnos aprenden el estándar oficial de la lengua gallega, aprobado el 12 de julio de 2003 por la Real Academia Galega.

etapas de la vida por los niños gallegos (lo mejor es presentarlo en clases en esta versión). Esto construye la imagen de la lengua, que desde el principio debe ser percibida como viva, auténtica, presente en todos los espacios y en todas las etapas de la vida social.

Una función similar en la enseñanza de la lengua gallega la desempeñan canciones folclóricas conocidas y populares que se utilizan durante las clases; son canciones presentes en el imaginario de todos los gallegos, como por ejemplo *A saia de Carolina, A Rianxeira, Muiñeira de Seaia, Túa nai é meiga, Negra sombra* o también canciones de carácter ocasional, como el villancico. Su valor no reside solo en el texto y el contexto cultural, sino sobre todo en la música folclórica, debiendo elegirse actuaciones en las que aparezcan los instrumentos propios del folclore gallego: gaita, pandereta y cante de mujeres, conocidas como *cantareiras, pandereteiras*. Está claro, sin embargo, que el folclore puro, entendido como un elemento importante de identidad, no puede ser el único género musical presentado durante las clases, porque la naturaleza arcaica de esta música puede no adaptarse a los gustos musicales de los alumnos y, si se usa en exceso, será aburrido. En tal situación, la llamada "música del mundo" funcionará mejor, ya que, aunque se refiera al presente, transforma los motivos antiguos con arreglos más nuevos, más frescos y más actuales. Estas canciones suelen tratar temas que son importantes para la comunidad y son, al mismo tiempo, actuales, y pueden utilizarse como fuente de material léxico y como incentivo para debates interesantes. A continuación presentaré dos canciones que incluyo en mis clases de gallego: *Para cantar coma mi*n interpretada por Sés y *Matriarcas* interpretada por Guadi Galego.

Para cantar coma min, escrito por María Xosé Silvar, cantante folclórica conocida como Sés, que utiliza en su obra elementos de blues, rock and roll y ritmos latinoamericanos, combina textos folclóricos clásicos (incluida la frase *Para cantar coma min para cantar como eu canto* del refrán*)* y música blues interpretada con guitarra acústica:

> Para cantar coma min,
> para cantar como eu canto.
> Para cantar coma min,
> para cantar como eu canto.
>
> Ese cantar que botaches,
> dime quen cho aprendiu.
> Ese cantar que botaches,
> dime quen cho aprendiu.

Aprendiumo miña avoa,
nai da nai que me pariu.

Para cantar coma min,
para cantar como eu canto.
Para cantar coma min,
para cantar como eu canto.

Levo unha pena moi fonda
cravada dentro da alma.
Levo unha pena moi fonda
cravada dentro da alma.
Habíasme de bicar,
que con iso me pasaba.

Para cantar coma min...

Esta miña compañeira
cos ollos que ten na cara,
esta miña compañeira
cos ollos que ten na cara
non hai rapaza nin mozo
que non queira namorala.

Para cantar coma min...

Busco gracia, busco gracia,
busco gracia e mais donaire.
Busco gracia, busco gracia,
busco gracia e mais donaire.
Fun á ruada a por ela
e non andaba no baile.

Para cantar coma min...

Para cantar coma min,
para cantar como eu canto,
para cantar coma min,
para cantar como eu canto,
hai que ter o sentimento
do pobo que está bailando.

Para cantar coma min...

Lo que destaca en esta canción es su valor repetitivo dentro del estribillo y los propios versos. El estribillo refuerza las reglas para el uso de las conjunciones *como* y *coma* en comparaciones. Lo importante aquí también es el contenido en sí, que se refiere al fortalecimiento de la comunidad a través del canto, que se preserva en Galicia en el proceso de transmisión social de las mujeres de generación en generación. La canción de Sés en cuestión es un ejemplo revelador de cómo esta música de raíces procesa motivos folclóricos auténticos. Esto tiene una larga tradición en la cultura gallega. El icónico tomo de poesía *Cantares Gallegos* (publicado en 1863) escrito por la madre/fundadora de la regeneración de la literatura gallega, la poeta romántica Rosalía de Castro, tiene precisamente esa estructura; los poemas del volumen se construyen alrededor de una auténtica estrofa popular, que a lo largo del poema desarrollan creativamente. Al hablar de la canción, y durante su traducción, también se pueden introducir estas cuestiones culturales.

Un texto musical completamente diferente es la balada pop *Matriarcas*, escrita por Guadalupe Cribeiro Galego, conocida en España como Guadi Galego. La balada, en un texto breve pero elocuente, habla del importante papel de las madres en la sociedad gallega y está dedicada a ellas con motivo del Día de la Madre:

> Comenzan as historias con homes encumados
> rematan sempre todas con mulleres que os salvaron
> da morte do intelecto, de insectos que os picaron,
> de turbias lendas vellas que non queren nen lembrar.
>
> E nós pouquiño a pouco, imonos situando
> construíndo barricadas, no país dos alalás.
> Nós en corpo e alma, nós mercando calma,
> nós cousa por cousa sen podernos despistar.
>
> Nós aleitadoras, nós conquistadoras,
> brillantes activistas da vida cotiá.
> e nós que resistimos a séculos de forza,
> e nós as matriarcas do país dun tal Breogán.

El texto de la canción *Matriarcas* no es un simple texto, es un poema en el que hay variados recursos estilísticos como ejemplos de metonimia arraigada en la historia y la cultura (*país dun tal Breogán, país dos alalás*), diferentes elipsis respecto a las mujeres, que siempre han desempeñado el papel de heroínas cotidianas en la historia de Galicia. Incluso encontramos

aquí una expresión no normativa, ausente en los diccionarios (*homes encumados*). Mucho material para la actividad oral, pero también para un comentario sociolingüístico sobre cómo las lenguas vivas en contacto superan incontrolablemente los límites de la norma lingüística. El tiempo dedicado a llegar juntos al corazón de las metáforas y descifrar el código poético nunca es en vano. Las expresiones no estándar y las imágenes lingüísticas penetran en nuestra memoria de forma mucho más permanente que los patrones. Acquaroni describe el efecto de la poesía en el lector de la siguiente manera:

> La condensación expresiva –resultado de la brevedad, unidad y compacticidad del poema–, por ejemplo, puede concretarse didácticamente en un tipo de ejercicio de expansión (oral o escrito), en el que el aprendiz, partiendo de un reducido aducto *(input),* es capaz de generar un amplio y variado educto *(output)* al tener que extender y desplegar el poema y sus diferentes sentidos para poder hablar sobre él y compartirlo con otros. (Acquaroni 2006: 57)

Los poemas de poetas contemporáneos son también, por supuesto, un excelente ejercicio en las clases de lengua gallega. Sin embargo, conviene recordar que los textos deben ser "breves, concisos y compactos" (Acquaroni 2006: 57), de modo que tanto el significado general como los significados específicos sean relativamente rápidamente accesibles para un lector no cualificado, como por ejemplo un estudiante de idiomas en la universidad (nivel A1). Un autor constantemente presente en mis clases es el escritor y poeta contemporáneo Fran Alonso. Particularmente valiosos a este respecto me parecen los poemas del extraordinario volumen infantil *Cidades* de 1997. Tienen el valor figurativo fácilmente perceptible y un carácter muy íntimo y emotivo. Manteniendo la sencillez de expresión, no pierden el poder de la metáfora, que constituye su máximo valor literario. Los poemas de Fran Alonso abordan el tema de la ciudad, entendida como un organismo cambiante y dinámico, una ciudad que, como asegura el propio autor al lector: "ten corazón coma ti, que tamén es unha cidade e podes ser feliz sentindo o latexar da vida toda que levas dentro urbana mente" (Alonso 1997: 5). Para el poeta gallego la poesía tiene posibilidades especiales, la poesía son "versos libres como cancións, que atesouran a capacidade de comunicar sen estridencias nin paternalismos" (Alonso 1997: 7). Trabajar con este tipo de textos durante las clases puede ser un ejercicio adicional dirigido a activar asociaciones, desarrollar vocabulario o, en general, despertar la creatividad lingüística. El poder poético de estos

textos siempre provoca una reacción positiva de los estudiantes que intentan comprender las metáforas extremadamente visuales que describen la ciudad, y en la siguiente etapa emprenden voluntariamente la tarea (trabajando con un diccionario) de crear nuevas metáforas de las ciudades que conocen.

> Entre tódalas cidades prefiro
> as que dormen sobre o mar
> ou aquelas que se erguen na area
> do deserto.
> As primeiras están habitadas
> por sardiñas de prata,
> e as segundas por
> dátiles de luz.
> (Alonso [1997] 2005: 53)

> Cando choro, fágoo sempre sobre os mapas,
> para que chova sobre as cidades preferidas.
> As cidades dos mapas, aquelas que se poden percorrer
> co perfil perdido da mirada,
> e viaxar dunha a outra nun segundo,
> abarcalas todas, ou vivir en todas e en ningunha.
> Son as cidades dos mapas, as urbes sobre as que sempre choro cando estou desconsolado.
> (Alonso [1997] 2005: 49)

Finalmente, también vale la pena mencionar los textos que son completamente ausentes en la enseñanza de idiomas, o que aparecen en mucha menor medida. Son los textos considerados no nativos que, sin embargo, pueden ser de gran importancia en el contexto de la enseñanza de una lengua periférica. Me refiero aquí a la traducción poética y a la poesía polaca traducida al gallego. Es todavía una colección pequeña, o más bien de un solo autor, la que utilizo con avidez en mis clases. Esta es una antología de poesía de la Premio Nobel polaca Wisława Szymborska. Leer poesía nativa traducida durante las clases tiene la ventaja de que los estudiantes suelen conocer estos poemas previamente, los aprecian y los entienden bien. Su nueva forma, en el idioma que están aprendiendo, se convierte en un desafío interesante que los invita a una lectura creativa y comparativa. Uno de los textos que cumple a la perfección su papel es el poema *Możlliwości* traducido como *Posibilidades* por Lucía Rodríguez Caeiro (2011):

Prefiro o cine.
Prefiro os gatos.
Prefiro os carballos na beira do Warta.
Prefiro Dickens a Dostoievski.
Prefiro que me guste a xente
que amar a humanidade.
Prefiro ter fío e agulla ao alcance da man.
Prefiro a cor verde.
Prefiro non afirmar
que a razón e culpable de todo.
Prefiro as excepcións.
Prefiro saír antes.
Prefiro falar cos médicos sobre outra cousa.
Prefiro as vellas ilustración a raias.
Prefiro o ridículo de escribir poemas
ao ridículo de non escribilos.
[...]
(Szymborska 2011: 217)

Cito aquí solo un fragmento de este poema bastante extenso, organizado íntegramente en forma de oraciones que expresan preferencias de diversas maneras utilizando el verbo irregular preferir. El poema es en realidad una especie de credo íntimo que revela las áreas más sensibles de las creencias personales. Estos manifiestos alientan a uno a autodefinirse en una lengua extranjera, a consultar diccionarios e introducir un vocabulario amplio. Además, el hecho de encontrar poesía del más alto rango, traducida a un idioma minorizado y publicada en él, suele ser muy satisfactorio y eleva el rango del texto en cuestión y, de hecho, de ambas lenguas. El valor afectivo actúa aquí animando a los alumnos para que escriban sus propios poemas y se autodefinan.

A modo de conclusión
Nadie duda de que el gallego hoy es un idioma como cualquier otro idioma románico. Al mismo modo, parece obvio que a la hora de enseñarlo y preparar materiales para las siguientes generaciones de estudiantes, conviene confiar en estrategias desarrolladas por la glotodidáctica en el área de la enseñanza de lenguas afines (lenguas románicas por su estructura), lenguas en contacto como el español, el portugués (por la interpenetración de sus normas), lenguas cooficiales (catalán, debido a su especial estatus dentro de las lenguas románicas). Sin embargo, no debemos olvidar que, como sostiene el enfoque cognitivista, el lenguaje es el que codifica una

forma original de entender el mundo que sigue siendo exclusiva para cada lengua. Y la literatura es el género textual en el que cristaliza la simbiosis más armoniosa y significativa entre las bases culturales de la lengua y sus estructuras discursivas, como señala Marta Sanz Pastor (2006) asegurando también que:

> Diseñar actividades que presenten texto y contexto como realidades indisolubles y que ayuden al estudiante a utilizar el conocimiento cultural como estrategia de interpretación textual y, simétricamente, la lectura de los textos como fuente de información cultural representa toda una aventura para el docente de lenguas extranjeras que quiera trabajar con los textos literarios y extrapolar los resultados de ese tramo de la secuencia de enseñanza-aprendizaje a la construcción de la competencia lectora de todo tipo de textos (Sanz Pastor 2006: 9–10).

Mi particular experiencia en la enseñanza de la lengua gallega en un entorno académico asegura que motivar a los estudiantes a iniciar y continuar aprendiendo una lengua periférica es mucho más efectivo a través de la cultura codificada en la lengua, cuyas manifestaciones más llamativas son la poesía y el canto.

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Para cantar coma min – poetry and song in teaching minority languages: a Galician case

Summary

Teaching peripheral languages is not significantly different than teaching languages spoken by larger human communities, however, some fundamental aspects play an important role in the process of effective language acquisition. In the case of small languages struggling with a gradual decline in users, i.e. struggling for survival, the key seems to be fostering the motivation to start and continue learning. Language cannot, and should not, be learned only as means of communication, but taking into account its cultural identity, distinctive character in the context of languages and cultures in contact, and the legitimacy of any effort to protect the language and culture. The latter efforts also include dissemination of information and knowledge beyond the given territorial area. The author of the article bases on more than twenty years of experience in teaching Galician within the academia to present interesting applications of poetry and song in the teaching of this language, which offer an effective response to the abovementioned challenges related to the acquisition of Galician.

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Motivation and linguistic mediation as factors in university language teaching in the context of translator and interpreter training in minoritised languages

Introduction: motivation and linguistic mediation

A multitude of studies exist on the motivation to learn languages — whether concerning the motivation to learn languages in general, or the motivation to learn certain languages in particular. English-centered studies prevail as, for many years, research on learning foreign languages focused predominantly on students of English outside English-speaking countries (Cenoz, Gorter 2023: 1). An important contribution to this body of knowledge was the study conducted by Dörnyei *et al.* (2006) that resulted in the modeling of the L2 Motivational Self System (see also Dörnyei 2009). The past decade has seen a growing number of studies focusing on other languages than English (Dörnyei, Al-Hoorie 2017; Duff 2017; Nakamura 2019) and addressing specific reasons for choosing particular languages or for learning minoritized languages (see Thompson, Vásquez 2015; Flynn, Harris 2016; MacIntyre *et al.* 2017; Dörnyei, Al-Hoorie 2017; O'Rourke, DePalma 2017; Flynn 2020), be they categorized as such or as a *minority language*, *regional language*, *smaller language*, *endangered language*, etc. (cf. Cenoz, Gorter 2023: 2–4). These include studies that focus on adult learners' motivation to learn minoritized languages within the respective linguistic areas in which these languages are spoken as well as those that

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focus on the motivation to learn minoritized languages in universities or language schools abroad. For example, Rosiak and Hornsby (2016) studied motivational factors in the acquisition of Welsh in Poland, and Rosiak (2022) analyzed the importance of language attitudes and ideologies for the motivation to learn Welsh among adult Polish immigrants in Wales. In such studies, minoritized language acquisition in the respective linguistic areas is the main subject of interest, while learning minoritized languages abroad is very often mentioned only in passing, or not at all, as exemplified by Cenoz and Gorter (2023) who limit their focus to the motivations of Basque learners *in Spain* and do not mention learners of Basque abroad (see also Urla et al. 2021).

One example of a different perspective on the matter is the thesis project carried out by Unai Lauzirika Amias, a former Basque lecturer at Leipzig University who analyzes the impact of Basque language promotion at the international level. In his project, Lauzirika Amias focuses on the history and development of Basque language teaching abroad and surveys, among other aspects, the motivation of students outside Basque-speaking areas to learn Basque.

As is so often the case in newly emerging fields of research, the terminological apparatus for investigating this phenomenon is not yet well established. Different perspectives and models for classification or explanation are still competing with one another, giving rise to a proliferation of widely diverse categories and a broad range of associated terms regarding mediation and motivation in foreign language education.

Research shows that one important aspect influencing motivation to learn a minoritized language is the difficult sociolinguistic situation in the respective linguistic areas. Another aspect that is closely related is the limited "utility" of the minoritized language. As these can be demotivating factors (Sinner, Bernaus 2016; Rosiak 2022), the sociolinguistic situation and the supposed limited utility are also seen as special challenges regarding when and how to deal with these aspects in the classroom (Sinner, Bernaus 2014, 2016). The nature of teaching also plays a major role, because for many minoritized languages there is no teaching material available that would be specifically designed for students learning the language abroad and meet state requirements for teaching in schools (see below). This element is relevant here because of the way the *CEFR* is considered, or completely neglected, when teaching minoritized languages.

Since the publication of the *CEFR* by the Council of Europe in 2001 (Europarat 2001), linguistic mediation has entered foreign language teaching as a so called *fifth competence*, first within the EU, and later in other

countries that adopted the *CEFR*. It is noteworthy that the implementation of the *CEFR* varies greatly between countries. These differences are particularly pronounced when viewed against the backdrop of how intra-linguistic mediation (between different varieties of a language) is taken into consideration, for example, mediation between regional dialects, translation into gender-inclusive language, or translation into Basic or Easy or Plain English (see The Plain English Campaign 2016). Differences in implementation can mainly be attributed to different preexisting conditions, the fact that translations of the *CEFR* were not always successful, and the fact that many authors of teaching guidelines or textbooks held an outdated view on translation, which had a strong influence on the way mediation was understood and implemented (Sinner, Bahr 2015; Sinner 2017). Many times, the first publications on linguistic mediation as a competence — meant to contribute to the implementation of the *CEFR* — distort what Translation & Interpreting Studies have been saying about linguistic mediation since the 1960s; the didactic proposals do not always correspond to what linguistic mediation is supposed to achieve, or are far from being able to fullfil their actual tasks (see Sinner, Wieland 2013; Bernaus, Sinner 2016). For the purposes of this article, language mediation is understood in the sense of the initial definitions drawn by the Leipzig School of Translation Studies as mediated bilingual communication (see Kade 1968, Jäger 1975).

There are also fewer teaching materials for lesser used and lesser taught languages (see O Riagáin 2001), particularly for languages that are lesser or seldom learned or taught as foreign languages, especially outside their respective language area (see Sinner, Asmus 2014). People who want to study a minoritized language are constrained by many impeding factors that include the lack of access to courses, language learning materials, and tools (Roediger, Pyc 2012; Godwin–Jones 2013; van Lieshout, Cardoso 2022). Many of the existing teaching materials are not intended for teaching outside the actual language area and/or as foreign languages. This goes hand in hand with the fact that for the less frequently learned languages — and especially those with no official or limited official status (see Núñez Martínez 2013) — few or no materials exist for use in foreign language classes in state schools, as these are not taught as foreign languages either in their own country or abroad. Accordingly, no ministry of education is responsible for approving the teaching materials. Consequently, there are no requirements for including language mediation as a competence to be considered in the teaching of these languages. At the same time, existing materials used in other contexts are often outdated and do not consider any of the requirements of the Council of Europe included in the *CEFR*.

To this day, and despite the repeated requests to do so, many of the recommendations for applying the *CEFR* to (mostly) smaller minoritized languages have not been implemented (see Council of Europe 2007 2017). At the same time, wherever teaching of these languages is dependent on internal and external funding, "[m]illenials' understandable focus on the practicality of the courses they take make it unlikely for the lesser-taught languages to survive the slump [in enrollment]" (Votruba 2017: 95).

Contrary to this trend, enrollment for the minoritized Iberian and Ibero-Romance languages is relatively constant in the context of interpreting and translation training at the Leipzig University, where mediation is among the competencies being used to teach minoritized Iberian and Ibero-Romance languages. As these courses start at level A1 of the *CEFR*, students training to become translators and interpreters have the opportunity to learn these languages with no prior knowledge. Mediation as a competence contributes to the development of their language skills and allows students enrolled in different degrees to be taught together.

The aim of our research was to ascertain the students' motivations for studying these minoritized languages and the role which language mediation played in students' motivation and academic success. This article presents the results of a long-term observation carried out among students of translation and interpreting at Leipzig University enrolled in Catalan and/or Galician language courses, including surveys and analyses of students' learning progress and the grades obtained. This analysis begins by providing the necessary context for how these minoritized languages are integrated into degree programs at Leipzig University before briefly outlining the approach to language mediation at the Institute of Applied Linguistics and Translatology (IALT), Leipzig University.

Contextualization: Minoritized languages at the Institute for Applied Linguistics and Translatology at Leipzig University

At the IALT at Leipzig University, students from across multiple study programs have the opportunity to learn Catalan and Galician starting from the first semester of the three-year BA program in translation, through the last semester of the two-year MA program for Translatology or Conference Interpreting, i.e. for up to five years in total. Translation and interpreting techniques are used at an early stage in the acquisition of Catalan and Galician with the aim of conveying translatological skills while at the same time enabling faster language acquisition. The IALT specializes in training professional interpreters and translators, and integrating Catalan and Galician into the study program was only possible on the grounds

of a curriculum based on the modular structure of the translatology programs. The problem to overcome was that most students who enroll in these courses would have no prior knowledge of the language; for the other languages that can be studied at the IALT, language proficiency at level B2 or higher of the *CEFR* is required. In order to achieve a high level of language proficiency in a short period of time, we rely on the translatological expertise and competence of the IALT, home of the so-called Leipzig School of Translation Studies and the first institute for translation studies worldwide. Research was being carried out on linguistic mediation here as early as the 1960s, a task that often required new paths to be forged (see Jäger 1975: 30; Neubert 2007; Sinner/Wieland 2013; and, in detail, Sinner *et al.* 2013). In addition to English, French, Spanish, and Portuguese, the IALT has been offering Galician and Catalan to students with a translational profile since 2010. It further expanded its language offer in 2013 with the opening of the Basque department, which offers the most comprehensive program for the study of the Basque language and culture outside of Spain. The IALT also cooperates with the Institute of Sorbian Studies in an M.A. Studies program, which includes Lower and Upper Sorbian, and together with the Institute of Sorbian Studies offers both a study program in the field of Celtic studies and the BA program *European Minority Languages* through which students are able to study Romance minority languages at the IALT. All this makes the IALT the only institute in the world where the linguistic prerequisites for obtaining a specific degree can be met by studying any of the official and co-official languages of the Iberian Peninsula, i.e., they are not only offered as an additional subject. Without a doubt, this status contributes to the normalization of these languages (see Sinner 2022). However, the *conditio sine quae non* for translatology students remains the development of a translatological profile. At the same time, the module structures at Leipzig University stipulate that BA and MA students also take modules from outside their own programs, meaning that students from other degree programs with different expectations and needs also have to be integrated into these courses. As a result, students of translatology and students of other disciplines, two groups with very different backgrounds and motivations for studying languages, often have to be taught together. The same applies to many cases of rarely taught minoritized languages, as teaching in these contexts entails a whole range of other peculiarities and problems (see Sinner, Asmus 2014; Sinner, Bernaus 2014). Even for major international languages, this situation is common in many countries when it is not possible to have separate courses or separate degree programs for philology, teaching, interpreting,

translation, cultural mediation, tourism, etc. In most cases, everyone studies together and specialization only takes place towards the end or even after graduation. Furthermore, there is a trend among students in some countries to prefer translatological over philological degree programs (Sinner 2017). This is certainly a tendency that may change; it is fueled by the erroneous claims made by politicians and in the media that AI will promptly replace interpreters and translators. However, AI is not suitable for many areas and human expertise in the field of translation is absolutely indispensable for post-editing automatically translated texts. Today, many institutions worldwide face the same problem: having to organize translation and interpreting training for students who do not (yet) speak the languages they are supposed to interpret or translate according to the curriculum. As a consequence, in many universities, students are trained in language courses that are labeled as translation or interpreting courses and graduate without actually being prepared for the profession. In order to avoid problems regarding course labeling from the onset, the decision was made to consistently implement language mediation in the teaching of language courses offered starting from the beginner level at the IALT.

Linguistic mediation at the IALT
It was clear from the beginning that language mediation should be taught in the narrow sense of the term and according to the fundamental ideas of the Leipzig School of Translation Studies regarding bilingual mediated communication (see Kade 1968, Jäger 1975). To reflect this, the course design has a strong focus on teaching the fundamental techniques of intralingual and interlingual language mediation: communicatively equivalent and communicatively heterovalent (i.e. non-equivalent) language mediation; modification; and adaptation (see Jäger 1975).[2] It was essential to avoid the implementation deficiencies that, mostly due to poor translation of the *CEFR*, are evident in many descriptions of language mediation

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[2] According to Jäger (1975), if the criterion of communicative value is used as a basis for classifying different linguistically mediated communication processes, two main groups can be distinguished: those in which both source text and target text are equal or equivalent in terms of their communicative value, and those in which both texts do not coincide in their communicative value and, therefore, are not communicatively equivalent. The Leipzig school called *translation* the main type of linguistically mediated communication process in which source text and target text are equivalent in terms of their communicative value. The second type, where source text and target text are not communicatively equivalent, is called (communicatively) heterovalent linguistic mediation.

and, as a consequence, can be found in many language mediation tasks in textbooks for foreign languages in some countries.

According to the Leipzig School, *Sprachmittlung* 'linguistic mediation' is a general concept to refer to the whole continuum of mediation activities between two languages: it covers such distinct aspects as the translation of written texts, the interpretation of spoken texts, sight translation (i.e., the conversion of a written text in the source language into a spoken text in the source language at the moment of reading), real-time subtitling or speech-to-text interpreting (i.e., the conversion of spoken texts in one language into written texts in another language, for example, for the hearing impaired; see Eichmeyer 2020 on speech-to-text interpreting and Alonso/Romero 2023 on interlingual live subtitling).

The term *linguistic mediation* as it is used in foreign language teaching today usually refers to the ability to facilitate people who are not proficient in a given language to participate in written or oral communication, no matter how rudimentarily (Decke–Cornill/Küster 2009: 192). On one hand, the term contains what is usually subsumed under non-professional mediation (cf. Knapp/Knapp–Potthoff 1985), and, on the other hand, encompasses the approach of the representatives of the Leipzig School who understand mediation in the sense of a content-processing transmission (cf. Jäger 1975). Examples of content-processing transmission would be linguistic mediation activities such as the partial translation of a menu in a restaurant (e.g., the selective translation of only the meat-free options for a vegetarian relative) or the paraphrased summary of a text written in language A in another language B (such as a short oral summary from a very long informative text displayed next to a painting in a museum).

As explained earlier, translation and interpretation are a fundamental part of the programs in Catalan and Galician language studies in Leipzig. Of the total 180 credits that students must obtain to be awarded a degree, students who choose Catalan or Galician as a second or third language in the undergraduate program are required to take 60 credits of Catalan/Galician. In addition to the Catalan/Galician language classes, which provide students with B1 level knowledge of the language within a single year, there are also obligatory courses in cultural studies from the first year of studies onward. Translation activities are introduced starting from the third semester, and different theoretical approaches relevant to Ibero-Romance languages and translation studies are also addressed (for a detailed description of the curricula, see Sinner 2017). This means that after the first semesters, language mediation in the context of language class runs parallel to translation classes. By doing so, translation forms an integral

part of language learning: students also learn Catalan or Galician by translating from German (L1) into Catalan or Galician, and by commenting on their own translations and those of their peers. Translation classes allow for differences between text types in German and the Romance languages to be addressed; for text typologies, genres, and text conventions to be compared; and, above all, for students to practice strategies for adapting language to a certain context, something that is of particular importance when working with assignments focused on text production or translation.

In teaching linguistic mediation in foreign language classes, teachers can make use of different techniques used in interpreting and translation, especially informal paraphrased interpreting, paraphrased summarizing of texts and text processing in the broad sense. As has been seen in previous analyses from a translatological perspective, what foreign language teachers are supposed to do in the field of linguistic mediation is broadly equivalent to what could be summarized under informal paraphrased interpretation and paraphrased summary of texts (Sinner, Wieland 2013; Bernaus, Sinner 2016; Sinner 2017). Other approaches to the teaching of translation that can be undertaken in foreign language classes include the analysis of parallel texts to train reflection on textual conventions and on vocabulary in the usage context (see Sinner, Hernández Socas 2012). Specifically, this refers to deduction techniques, the formation of strategies for recognizing key words, memorization techniques, the use of synonyms or antonyms and the description of the meanings of words in order to fill in lexical gaps (see Kutz 2003 2009 and 2012: 413–444), as well as specific techniques and strategies of reception in interpreting that are linked to certain situations and contexts (see Kalina 1998: 115–118 on processes for strengthening understanding in context). An important practical and organizational reason for the extensive use of mediation in both language classes and translation courses at introductory and advanced levels is the fact that interactive mediation activities in class specially allow for the same courses to be taught in modules in which students enrolled in different degree programs and with different language levels learn together. This was mandatory as the total number of available teaching hours needed to be used in different modules simultaneously in order to allow for complete curricula in all different degrees.

It has been pointed out that when discussing linguistic mediation with students, it is important to address the question of what they believe the essence of translation and linguistic mediation is supposed to be. This is necessary because all members of a society will at some point be confronted, more or less consciously, with translations and linguistic mediation.

Therefore, they will usually transfer to linguistic mediation, and later to translation, whatever they may have heard about translation in their everyday lives (see Sinner 2024). For example, they might have learned that translation is *to say the same thing in other words* or they might have heard about the alleged problems of "free translation", and struggle with the question of what degree of freedom is admissible so that a text can still be called a translation, or at which degree of distance from the original text it ceases to be a translation (see Sinner/Wieland 2013: 106).[3]

When minoritized languages were introduced into the IALT study program, no research results were available on the effects of integrating language mediation into foreign language teaching, and there were very few studies regarding the motivations that led to learning minoritized languages (see below). It therefore seemed all the more important to research both the mediation approach in minoritized language teaching and students' motivations in learning these languages. The aim was to specifically address the role of linguistic mediation in the context of the minoritized languages offered at the IALT, taking into account possible correlations with variables such as the students' performance, continuity in the language learning process, and academic success. This was accomplished by conducting surveys and follow-up studies on different aspects, employing (and combining) both quantitative and qualitative research methods, continuous observation, analysis of translation exams, and an accompanying long-term study on the overall effects.

Methodology: surveys, test analysis, student statistics

Since 2010, in every first and second semester of each academic year (first, third, and fifth, and second, fourth, and sixth semester for BA students; first and third, second and fourth semester for MA students), students who have chosen to study a minoritized language in the language or translation courses have been surveyed regarding their motivations for doing so. In the first two years in particular, enrollment figures were significantly higher due to the novelty of the program, as Catalan and Galician was also a new study option for students in higher semesters. Over the years (and including the annual intensive spring courses), there was an average of

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[3] In very much the same way translation students transfer their previous experiences with translation from their language classes in school to their translation classes in university, including the mechanisms of the grammar-translation method (Sinner 2017), which very apparently still plays a certain role in language teaching and is still quite frequently defended (see Leonardi 2010: 19; for a historiographical consideration of the critical view regarding this method, see Bonilla 2013).

19 students enrolled in Galician A1, and 10 students enrolled in Galician A1 and A2; 26 students in Catalan A1, and 18 students enrolled in both Catalan A1 and A2. On the other hand, there were, on average, 5 students in the highest offered level in Galician, and 7 students in the Catalan C1 courses. In total, more than 320 students of Catalan and over 100 students of Galician were surveyed (i.e., answered questionnaires or took part in the discussions in class) over the years.

Many students are rather reluctant to take part in questionnaire-based surveys, in part due to evaluation fatigue on account of the evaluation surveys that have to be carried out every semester following the instructions from the university rectorate. The questionnaire template used at Leipzig University already contains some questions about the reasons and motivation for choosing the corresponding course. Further, more specific questions addressing course content and teaching methodology were added to this official evaluation sheet. However, the courses are evaluated on a rotational basis and are therefore not usually assessed every year. For this reason, an additional survey regarding motivation was consistently conducted via informal classroom conversations with the students at the beginning of the semester and in evaluation sessions at the end of each semester. All additional data was gathered on the basis of field notes, memory protocols, and conversation summaries that were analyzed and classified directly after collection. In doing so, we followed a data collection approach that is common in ethnography and anthropology (see Ortner 2017), but has also long been established in linguistics (see Labov 1966) and Translation and Interpreting Studies (see Sinner 2020).

As the surveys and field notes are consistently conducted in anonymized form, it is not possible to determine the actual numbers of *different* students, i.e., developments on an individualized basis, but only to calculate the number of students enrolled in each course.

Furthermore, an evaluation of written translation exams (28 translation exams from Galician into German, 86 translation exams from Catalan into German) from the semesters 2010/2011 to 2020/2021, and from 2022 to 2022/2023 was carried out.

Quantitative analyses were carried out on the basis of anonymized student records from the student examination office within the student administration system. These were investigated with regard to the courses taken, the students' academic success, and the correlation between language courses and the grades obtained. Between October 2010 and July 2016 (the winter semester of 2010 to the summer semester of 2016), 180 enrollments in 22 courses in the field of Catalan translation were registered

via the student administration system, and 102 enrollments registered in 18 courses in the field of Galician translation.

The comparative follow-up study with the six-year period 2017–2022 that was originally planned was not suitable for comparison due to the significant changes in teaching and evaluation that took place during the Covid-19 pandemic between April 2020 (beginning of the summer semester in 2020) and February 2022 (end of the winter semester 2021–2022). This forced switch to a primarily digital form of teaching was generally not conducive to most students' motivation: during this time, there were almost no external stimuli such as traveling, summer courses, and contact with other students, especially students from international programs, Erasmus students, etc. Even with the most sophisticated and skillfully applied online formats, personal contact and direct and immediate interaction in language mediation activities in class were not even remotely comparable to "normal" classes. The very diverse oral mediation activities normally practiced in class could not be completely compensated for through online teaching. This gave rise to a temporary slump in participation, which was reflected in a drop in performance and grades, as well as in the decline in the number of students in the courses during the pandemic; hence, for this study, only the first cohorts were taken into consideration (see quantitative analysis below).

Motivation
The analyses of the surveys confirm the results of other studies on this topic, especially the trends shown in other studies with regard to the reasons for the choice of minoritized languages. However, additional aspects appeared over time that have to do both with the status of the minoritized languages in general at the IALT, and with language mediation and its effects. Important reasons for choosing Galician or Catalan that did not vary over time were:
- personal reasons (10%) such as
  - family ties or
  - romantic relationships or friendships with people who speak these languages, often because they have already lived in the language area;
- pragmatic reasons (38%), such as
  - preparation for an Erasmus scholarship to study in Galicia or in a Catalan-speaking region
  - the goal of eventually living in Galicia or a Catalan-speaking region and being able to integrate well into the population;

- o the obligation to take additional modules, and Catalan or Galician modules
    - ▪ are open to all students regardless of prior language experience and are thus easy to enroll in;
    - ▪ fitted well into individual timetables;
    - ▪ seemed an easy choice because the students had previously learned or were currently learning other Romance languages and wanted to benefit from the similarities;
- professional and utilitarian considerations (31%): the wish to study a language that hardly anyone else learns and therefore be able to stand out professionally;
- individualism (18%): to do something different and have something of your own;
- philanthropy (16%):
  - o interest in divergent, overlooked and ignored cultures;
  - o empathy with mistreated, dominated, subjugated and minoritized people and nations;
- linguistic reasons (29%):
  - o close relationship with Spanish or Portuguese;
  - o that it is a hardly studied language, which makes it interesting from a linguistic point of view;
  - o typological interest;
- curiosity (7%):
  - o because they had never heard of it;
  - o because it is something "new" (to them) and possibly "different";
- because it is a small language and as such it is especially worth being learned (potentially "minoritized language collectors") (16%);
- and some more specific reasons only stated by individuals and therefore without specifying percentages, such as
  - o interest in Galician because of the special role of certain musical instruments;
  - o interest in Galician because of a love for medieval *cantigas*;
  - o curiosity about Catalan due to reading Catalan novels in German translation;
  - o the "discovery" of Galician because of the pilgrimage to Santiago de Compostela on the Way of St. James.

In a number of studies, some of which were conducted in minoritised language contexts, motivations were further classified in the superordinate categories proposed in earlier studies (see Gardner, Lambert 1972, or Dörnyei

2001), e.g., *integrative motivation* and *instrumental motivation* or, depending on the aims of these studies, *integrativeness*, *utility*, *ideologies of authenticity and legitimacy*, etc. (for Welsh in Poland see Rosiak, Hornsby 2016, for Welsh among Polish immigrants in Wales, see Rosiak 2022). Some of the data for immigrants, such as the importance "of social access, belonging to social circles and integrating with local communities" (Rosiak 2022) that are strongly present in the data from Wales also apply for students in a university context abroad when the ultimate goal is to live in the respective linguistic area.

We will not propose any further categorization into supercategories here, as we believe that the overlap between the individual items gathered in the surveys is too large. A more precise classification would require more details to be collected regarding the different aspects mentioned. While this data could not be collected via our surveys, the details of such results could be made more transparent in the extensive interviews conducted by Rosiak (2022), for example.

Some categories clearly overlap, such as pragmatic and professional/utilitarian reasons; individualist reasons and the decision to learn a language that is different from other languages in order to stand out professionally; or the interest in less commonly learned languages and the typological interest shared by some of the students of linguistics. In some cases it seemed impossible to identify an appropriate category. For example, when someone states that they enjoy learning languages, this is in fact a pseudo-justification that would apply equally to any other language. On the other hand, some persons stated that they simply enjoy learning "small" languages, or had learned other minoritized languages before or while studying Catalan and Galician, meaning that it seems appropriate to consider a separate category of "minoritized language collectors" overlapping with those who chose Galician or Catalan "because it is a small language".

After minoritized languages were offered for several semesters at the IALT, it became clear that students also had other motivations for learning these languages that were more practical in nature, many of which were apparently based on word of mouth, and these are equally important. The reasons that were added gradually with experience could be related (1) to the special quality of the teaching and (2) to the "near omnipresence", as one student put it, of Galician and Catalan (and Basque) at the IALT, that is, the fact that these languages are perceived very positively in any context in which they appear at the IALT: they are presented and dealt with on an equal footing to all other languages offered at the institute. This becomes

evident, for example, in the positive view of the presence of the minoritized languages in the weekly mock conferences, simulated conferences held as an opportunity for students to practice interpreting under realistic conditions and in front of an audience. The conferences are open events that can be attended by anyone who is interested in interpreting as well as the topics discussed and interpreted there. Of course, Basque, Catalan, and Galician all have their own booths in these mock conferences. Furthermore, these languages are mentioned in module descriptions or course descriptions across all courses offered for students at Leipzig University, further increasing visibility and prestige.

Among the motivations that have been added over time are:

- personal reasons (27%) such as
  - o friend(s) at the IALT wanted to study it, so they joined in so they could do it together;
  - o positive feedback on the courses from friend(s) at the IALT who were already studying Catalan/Galician/Basque and seemed to love it;
- pragmatic and utilitarian considerations (65%):
  - o there are few students and, relatively speaking, more scholarships available;
  - o there are more cultural activities taking place during the semester than for other languages;
  - o there is more diversity in the course offer;
  - o the student-teacher ratio is particularly good and as a translation student you can experience much more intensive teaching and individualized support;
  - o the language mediation and translation classes in Galician and Catalan are extremely useful, because:
    - § you learn and practice techniques that are relevant for working with German and other Ibero-Romance languages such as Portuguese or Spanish;
    - § you learn and practice techniques that are relevant for working with German and Romance languages in general, such as French and Italian;
    - § you learn and practice techniques relevant for interpreting and translating in general, regardless of the language combination;
    - § you receive much more personalized feedback in mediation classes in Galician or Catalan;
    - § these classes make it easier to take your first steps in interpreting;

- ▪ you are more likely to succeed in the entrance exam for the M.A. conference interpreting degree program;
- professional considerations (33%):
  - o to have a unique selling point on the labor market;
  - o to be one of very few certified translators for the Galician or Catalan language and to get many of the overall fewer jobs/clients and not just a few of the overall more jobs/clients for other languages;
  - o to be specifically attractive to companies that work with these regions and to receive regular translation or interpreting assignments from them (as well as for Spanish).

Over the semesters, one reason increasingly mentioned by students was that learning another Ibero-Romance language would enable them to present and market themselves as experts not only for Spain and Spanish, but for Spain as a plurilinguistic country and thus as an expert for more than "just" Spanish. Apparently, this can be attributed to the examination of Spain's multilingualism in the transversal courses offered by the Ibero-Romance department that are obligatory for students of all Ibero-Romance languages (and Basque).

The motivations regarding better positioning on the labor market were well thought out and students did not at all "romanticize" these minoritized languages: the students were aware that Galician or Catalan would only be a good additional option when combined with one or more other highly sought-after languages, but hardly a functioning standalone option.

Some statements could be clearly attributed to specific political developments and notably only occurred within a certain period: from 2017 and until the Covid-19 pandemic, minoritized languages increasingly became the center of attention among students. Several students explained that they were explicitly interested in Catalan because of Spain's treatment of the independence movement in Catalonia and the persecution and condemnation of Catalan politicians, which they found shocking and undemocratic. One student explicitly chose Catalan instead of Spanish, which she stopped learning in reaction to the violations of international law and pictures of young Spaniards giving the Hitler salute at anti-Catalan demonstrations.

Particularly noteworthy are the references to the student-teacher ratio, the personalized feedback, the possibilities to learn and practice important techniques, and the advantages the skillsets conveyed provide in interpreting courses and in the entrance exams for the MA Conference Interpreting degree program. Some students even stated that they had actually already

completed Galician or Catalan but were taking some courses again because of the language mediation practice element. One student of Galician stated that she had studied Galician for her entire BA and MA programs and had taken all the courses in Galician-German translation, sometimes multiple times, in order to practice the techniques for interpreting also required of the other languages in the MA Conference Interpreting program. The student explicitly pointed out that in other languages in the MA Conference interpreting there were fewer opportunities for such intensive practice with detailed, direct feedback in the language mediation exercises as in Galician. And word spread: In the surveys, students increasingly state that training provided by the language mediation tasks in Galician or Catalan seem particularly relevant for translation and Translation Studies; the relevance of "completing an Iberian portfolio" as an argument has grown over the years.

The statements about the impact of language mediation activities speak for themselves. Accordingly, the major translation problems are also those that are most likely to be detected when performing sight translation, reformulation or paraphrasing and, above all, structural analysis in the context of the discussions of the resulting translations. Those problematic aspects are therefore also the ones that can be reduced most effectively in class. One aspect that can be particularly highlighted and trained through language mediation exercises is how students recognize and deal with stylistic preferences of the languages involved. We had already established this view in the study of the first six-year period (Sinner 2017), and these results were underpinned by the surveys in the second stage of the study. Clearly, this approach results in the development of a particularly effective automatism regarding the ability to recognize problematic structures. It motivates students to move away from foreign language syntax, to restructure content and thus transfer the message that is to be communicated more easily and idiomatically into the target language. For future translators and interpreters, such skills based on language mediation practice are indeed an important value.

This was also evident in the above-mentioned analysis of 114 translation examinations (L2 into German) — examinations that are obligatory in both BA and MA programs that include minoritized languages. Particular attention was paid to how structures that are regularly dealt with in language mediation/translation courses were handled, regardless of the respective topics (e.g., the practical orientation in specialized translation); additional attention was also paid to structural interferences. On average, the results were better than in the corresponding translation examinations

from Spanish to German in the same period, especially in terms of how students restructured and broke down very long, complex sentences, something that is routinely done in sight translation tasks.

For future translators and interpreters, skills such as these (developed through language mediation practice) are an important asset. The fact that the acquisition and improvement of such skills are perceived to be closely linked to learning Galician and Catalan contributes significantly to the students' motivation to continue to take the corresponding courses.

Quantitative analysis: performance and achievements and correlations with qualitative data

The previously mentioned quantitative analyses based on 282 anonymized student records from the winter semester of 2010 to the summer semester of 2016 revealed some remarkable insights. On average, students who studied Catalan or Galician (and therefore translation from L2 into German) in their first and second year of study also achieved better grades in the translation courses in the other languages they studied. The correlation between taking these translation courses and the better average grades in the other language combinations is statistically significant (see Sinner 2017). However, these results do not allow a clear causal relationship to be established. The possibility cannot be ruled out that students of other languages with above-average language and translation skills will tend to take additional foreign language courses (and thus potentially Galician and Catalan).

However, considering the students' statements about their personal opinions regarding the positive influence of the language mediation exercises on their translation skills, it is much more likely that the causal relationship between Catalan or Galician language mediation and the achievement of better grades in other translation courses (and interpreting, see below) actually exists. The overwhelming majority of students (92%) in the cohorts from 2010 to 2016 stated that they felt that the language mediation exercises in Galician and/or Catalan—specifically sight translating with paraphrasing and restructuring — led to better results when translating from other foreign languages into German. A majority of over 80% stated that they have fewer interferences (and above all fewer syntactic interferences) when translating from the other languages they have studied into their native language, German (see Sinner 2017).

With regard to interpreting, it certainly appears that the proportion of those who transition from the BA Translation program to the MA Conference Interpreting program is higher than the average, although these

conclusions are provisional due to the overall low figures. The data can be interpreted as an indication of a possible trend, as the statistics cannot necessarily be transferred to higher numbers of students (i.e., they cannot be generalized as they are not statistically significant (although in many qualitative other studies such quantitative aspects are either supposedly justified or completely disregarded).

It is worth remembering here that the results from the surveys and interviews etc. can be correlated. Several students in the MA Conference Interpreting program who had taken the language mediation exercises in Catalan or Galician during the BA program explicitly stated that they felt that the language mediation exercises had made it easier for them to perform well in the first interpreting courses they had to take (usually in the sixth semester of the BA program). The idea of studying for an MA with other languages as a major subject had only arisen as a possibility for some because of this experience.

Finally, it is essential to point out that enrolling in one of the minoritized languages seems to make a significant contribution to the students' motivation for their studies. In the course evaluations for these languages, students repeatedly stated that these were among their favorite courses and that they always looked forward to them. Several of the students from the MA programs emphasized the important role of the minoritized languages offered as part of the degree programs in their decision to continue studying at the IALT after the BA.

Conclusion

The intention of this study was to uncover students' motivations for studying minoritized languages at the IALT and what role language mediation played in the students' motivation and academic success. The analyses show a wide range of general, professional, and ideological motivations (as also reported in other surveys on the matter), in addition to a series of motives closely linked to the specific study programs and the linguistic mediation activities carried out as part of the courses.

In particular, language mediation in Galician and Catalan language and translation courses was shown to decisively improve students' performance in translation-related subjects in other languages, as well as to help reduce stylistic and structural interference in other linguistic combinations. Furthermore, the study showed that enrolling in one of the minoritized language courses makes a significant contribution to students' motivation for their studies.

Most importantly, the results could perhaps be read as a basic conclusion that is also important for other institutions that offer programs with minoritized languages: it makes sense to communicate that studying these languages has many advantages, and it is important to present these advantages systematically as an argument in favor of studying minoritized languages. Even if emotional aspects play an important role as a motive for studying these languages, the positive balance with regard to functional and even material aspects should also be emphasized. Perhaps a parallel could be drawn to what has been done to vitalize teaching of the Sorbian language in primary schools in Germany, where the major "selling argument" to monolingual parents were cognitive advantages and better future prospects in education. The argument often put forward against learning minoritized languages — that other languages are economically more important — can be brushed aside as irrelevant. Since it is the only such offer, it is embraced, and this ultimately strengthens the minoritized languages and contributes to their normalization abroad. What is more, those students who learn minoritized languages often remain closely attached to them, emotionally, practically, and even professionally (see Sinner 2020).

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Summary

The contribution presents the results of a long-term observation regarding motivation to learn minoritized languages carried out among students of translation and interpreting at the Leipzig University and regarding the role language mediation played in students' motivation and academic success. The studies include surveys and analyses of the students' learning progress and the grades obtained in two minoritized languages, Catalan and Galician. The analyses show a wide range of motivations also reported in other surveys on the matter, but additionally demonstrate a series of motives closely linked to the study programs and the linguistic mediation activities that are part of the courses and that decisively improve students' performance in translation-related subjects in other languages, playing an important role as a motivating factor.

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Language ideologies and sociolinguistic competence in Catalan:
the case for young speakers in the Balearic Islands

Introduction

There is a wide agreement amongst sociolinguists from various theoretical backgrounds about the importance of studying the young population, whether by examining their linguistic behaviors in diverse contexts or by analyzing the specific linguistic elements they employ, such as phonological, grammatical, and lexical aspects (Castell et al. 2023). This is especially relevant in the Balearic Islands, which can be considered, without a doubt, a linguistically and culturally diverse region of the Mediterranean. These islands are home to a complex tapestry of languages, with Catalan and Spanish being the predominant ones, but often complemented by other languages such as English, German, Arabic, Amazigh, Romanian,

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French, or Italian, due to the presence of international residents and tourists (Canyelles 2012).

This linguistic diversity is not merely an interesting facet of the islands' identity; it significantly influences the sociolinguistic dynamics that govern daily life. In fact, the coexistence of Catalan and Spanish, intertwined with the other languages spoken by the international community, residents, and visitors, can both enrich the cultural tapestry of the region and present unique challenges for communication and understanding. Thus, it seems undeniable that multilingualism and linguistic diversity have a profound impact on the sociolinguistic characteristics of the Balearic Islands. To this end, deepening the knowledge of the sociolinguistic dynamics at play and, in particular, of linguistic ideologies, is of paramount importance, especially concerning the younger generation of speakers (Castell et al. 2023). The youth of the Balearic Islands navigate a linguistic landscape where they are exposed to diverse languages, not only in their immediate community but also through media and global connectivity (Melià 2023). Education plays a crucial role in shaping their linguistic and cultural identities. It serves as a space where language ideologies, attitudes, and competencies are cultivated, and it is crucial to provide the youth with the tools to engage with their environment effectively. In this context, the concept of *sociolinguistic competence* becomes highly relevant. Sociolinguistic competence refers to the ability to understand and navigate the intricacies of language use in various sociocultural contexts (Canale 1983). In the Balearic Islands, this includes not only being proficient in the official languages, Catalan and Spanish, but also having (or, at least, developing) an awareness of the prejudices, cultural nuances, and expectations associated with each language. Moreover, it involves recognizing the diverse linguistic backgrounds of others, and the implications that the ideas associated with languages have.

This paper will therefore examine how the recent demographic changes, in addition to globalization and the increasing mobility of the population, have shaped the linguistic and sociolinguistic landscape of the Balearic society, and in particular how this situation relates to linguistic ideologies, attitudes, and behaviors of young people (Solivellas et al. 2023). It places special emphasis on the role of education, since it is a primary avenue for socialization, as well as for the transfer of cultural values and linguistic competencies (Flors–Mas 2017). Furthermore, it underscores

the importance of developing the so-called *sociolinguistic competence* as an indispensable skill for fostering harmonious coexistence and effective communication in this multifaceted context, and proposes several classroom activities that should help students achieve this competence.

In particular, the paper intends to provide an answer to the following questions: (1) What are the linguistic ideologies of young people in the Balearic Islands?, (2) What are the ideologies towards the languages of education?, and (3) What activities can be carried out in the classroom to promote multilingualism and make young people aware of their linguistic ideologies? These three research questions translate into three goals: (1) to analyze the main linguistic ideologies that are present among young people of the Balearic Islands; (2) to check how these ideologies can affect the learning of Catalan language, and (3) to develop a set of didactic strategies to work on ideologies and linguistic prejudices in class.

The research used to reach the goals of the paper is based on the project *Actituds i usos lingüístics de les Illes Balears* (henceforth AULIJOVIB), which followed a multimodal, innovative methodological approach to the analysis of the sociolinguistic situation of the Balearic Islands, since it combines exploitation of data extracted from surveys and previous large-scale studies with the analysis of qualitative data (see section 3). In addition, in the qualitative part of the project, the study is based on biographies, an approach that assumes that linguistic uses are linked to people's lives, taking into account both the context in which these people are born, their relationships and the activities that they carry out at different moments of their lives (Pujolar 2023). This approach allows researchers to analyze the linguistic uses declared through surveys, as well as contextualized longer explanations provided by informants. These explanations are important not only for their contents but also for the way in which they were provided (Pujolar 2023), which helped researchers infer attitudes but also conceptualizations about languages, speakers, and discursive practices.

The paper is organized in six sections. Section 1, which is the introduction, justifies the need for the study, the aims and the research questions; section 2 presents the conceptual framework, focusing on the concepts that are relevant for the analysis (such as linguistic ideologies and their role in education, the influence of Krashen's affective filter on language learning, communicative approaches to language learning or

sociolinguistic competence). Section 3 focuses on the methodology used for AULIJOVIB (the basis for this paper) and section 4 deals with the main results of the study – i.e. the main linguistic ideologies of young people in the Balearic islands regarding standard language and the relation between language and identity. Section 5 puts forward several proposals in order to help students achieve good sociolinguistic competence in the classroom, and, finally, section 6 draws some concluding remarks.

Conceptual framework
Language ideologies and their role in education

The perspective humans have on any aspect of reality invariably carries cultural connotations and a specific symbolic charge. In other words, what we call *perceived reality* is always dependent on what has socially – and culturally – been constructed around it. In this context, the term *ideology* appears, which can be defined as "conceptions of reality that reflect or respond to the interests and experiences of a specific social group" (Boix, Vila 1998: 156), meaning that one can assume that any human perspective on reality always has an ideological component, however insignificant.

Language, in this sense, does not escape ideological factors, which is why it is possible to talk about *linguistic ideologies*, understood as social representations of language, related to various factors such as identity, aesthetics, morality, epistemology, etc. (Woolard 1998: 3). These ideologies, moreover, can affect different areas related to language, depending on whether they refer to language in general, to a specific language, to the varieties of a language or even to some specific structures, etc. – for more information, see Woolard (1998). Likewise, Silverstein (1979: 193) considers that ideologies are often used to justify or rationalize a perceived reality. However, it is important to differentiate the ideologies that arise from the observation of a specific reality by a human group, on the one hand, from those that are induced, i.e. those that a specific group conveys to maintain or achieve a hegemonic position, on the other. On this topic, Woolard's (1998: 5–9) contributions on the different conceptions of the term *ideology* are interesting.

In short, linguistic ideologies are understood as social representations of reality that stem from a specific sociocultural – and political – perspective, hence they always have a specific symbolic charge, as Woolard

(2016: 7) explains, stating that "by language ideologies we mean socially, politically, and morally loaded cultural assumptions about the way that language works in social life and about the role of particular linguistic forms in a given society". It should also be noted that these social representations are disseminated through prejudice and beliefs that are circulated through socially shared discourses, which is why ideologies are considered to have a discursive character (Eagleton 1991: 194). It is also worth nothing that these representations can be hegemonic or contested (Woolard 2016: 7): the former are shared and accepted by a substantial part of society, that is, they generate a more or less shared agreement, while the latter have a reactionary component, so they are oriented to respond to the former.

Finally, it is important not to lose sight of the fact that linguistic ideologies play an important role in education, as evidenced by some works such as Comellas (2009), Liddicoat and Taylor–Leech (2015), or Fine et al. (2019). In this sense, prejudices or attitudes can be detected around geographical variation, accent, appropriate or transgressive use of the standard, etc. At the same time, these ideologies can also affect both the language teaching-learning process and its promotion and use. Thus, for example, if a student considers that English is a useful language for their future professional career, this can favor learning. On the contrary, if they consider it a waste of time, learning will be more difficult, to the extent that "beliefs about the relative value of certain languages influence both policy and practice but such beliefs also influence how certain groups are perceived in society" (Liddicoat, Taylor–Leech 2015: 4), an aspect that can especially affect minoritized languages like Catalan.

Attitudes, ideologies and learning: the Affective Filter Hypothesis

As stated in the previous section, learning is related to attitudes, emotions and perspectives on language. In that sense, the Affective Filter can influence how students face the process of language learning. The Affective Filter is related to Krashen's Monitor Theory, which was put forward in the late 1970s and early 1980s. Also known as the *Monitor Model*, this theory suggests that there are several interrelated hypotheses that explain how individuals acquire a second language, and emphasizes the role of input and comprehensible input in language learning. Even though critics have debated the empirical evidence for some of the specific claims within the

theory, authors such as Lichtman and VanPatten (2021) state that the theory remains influential in shaping language teaching methodologies and understanding the processes of second language acquisition.

The Monitor Theory consists of five main hypotheses (Krashen 2002): (1) the Input Hypothesis, which posits that language learners acquire language most effectively when exposed to language that is slightly beyond their current level of proficiency but still comprehensible; (2) the Acquisition-Learning Hypothesis, which makes a distinction between subconscious acquisition and conscious learning of languages; (3) the Natural Order Hypothesis, suggesting that language learners acquire grammatical structures in a predictable, natural order; (4) the Monitor Hypothesis, which proposes that the conscious mind can be used to edit or "monitor" language production, and (5) the Affective Filter Hypothesis, which states that various affective factors (motivation, anxiety, self-confidence) can act as a "filter" that influences language acquisition.

This paper focuses on the effects that the Affective Filter Hypothesis can have over language learning, as it can either facilitate or impede the process of language acquisition (Krashen 1982; Fehrenbach 2020). While this hypothesis has been influential in language education, it is important to note that the relationship between affective factors and language acquisition is complex, and the empirical evidence supporting the hypothesis has been a subject of debate.

The affective filter can be conditioned by several factors, such as motivation, anxiety, self-confidence, and emotional states. On the one hand, learners who are motivated to learn a language are more likely to have a low affective filter, meaning that they will probably engage more in the learning process and display a more positive emotional state, thus enhancing language acquisition. Moreover, a high level of self-confidence can lead to a lower affective filter, and learners might be more willing to take risks in using the language and less likely to be deterred by errors or challenges. On the other hand, anxiety – which includes language insecurity or the fear of making mistakes – can strengthen the affective filter, causing learners to be less open to language input and hindering their ability to absorb the language naturally (Bárkányi 2023). At the same time, emotional states such as frustration, boredom, or stress, can impact the affective filter. Negative emotions – which might be triggered by certain ideologies and attitudes –

can also influence the filter, making language acquisition more difficult (Cremades 2017; Fehrenbach 2020).

Many language educators continue to consider the affective filter when designing their teaching strategies and work to create an environment that supports effective language learning. The latter can be achieved by promoting a positive and motivating atmosphere, encouraging risk-taking and self-expression, but also reducing insecurity, prejudice, or negative attitudes towards the language. In that sense, activities that develop sociolinguistic competence, such as role-play, group discussions, and language games, can help lower the affective filter by creating a non-threatening and engaging environment.

Methodology

This paper is derived from the AULIJOVIB project, which employed a mixed-method methodology. However, the data we present was gathered using qualitative methods, i.e. those presented in this section. To know more about the quantitative data from AULIJOVIB see Amengual et al. (2023).

Data was gathered from 124 participants aged 15 to 29 – apart from three participants, who were 32, 33, and 41 years old. Of the sample, approximately 41.0 % of the participants had Catalan as their first language; 28.2 % had Spanish; 11.1 % had both Catalan and Spanish equally; and the remaining 19.7 % reported having another first language or other linguistic combinations. Twelve survey points were chosen corresponding to the four islands: Inca, Lloseta, Manacor, Palma and Ses Salines, in Mallorca; Ciutadella, Ferreries, and Maó, in Menorca; Eivissa, Santa Eulàlia, and Sant Joan, in Eivissa; and Sant Francesc, in Formentera. The intention was that in each island, both urban and rural nuclei be represented (Castell et al. 2023).

Three different methods were used: individual interviews, focus groups, and language use and leisure habit diaries. In addition, all participants had to fill out a language usage questionnaire to collect basic information from each one about their initial, habitual, and identification language, as well as about their most frequent leisure activities. Of the 124 participants, 43 were interviewed individually, 62 participated in one of the 17 focus groups that were organized, and the remaining 19 people

completed the diaries on linguistic uses and leisure habits.[4] The individual interviews were semi-structured and consisted of six sections: (1) intro-duction, (2) linguistic biography, (3) linguistic uses according to different fields, (4) migratory project, (5) language and positioning, and (6) cooling down. The focus groups were also semi-structured and consisted of six sections: (1) introduction; (2) linguistic uses in urban tribes; (3) life and linguistic trajectory; (4) perceptions of correctness, variation, and stan-dard; (5) linguistic positioning, and (6) cooling down. Each group was made up of three to four participants: three participants born and resident at the survey point, who had Catalan as their L1; two participants born in a non-Catalan-speaking territory in Spain who were residents at the survey point, and two participants born abroad, also residents at the survey point. The linguistic usage and leisure habit diaries consisted of preparing a kind of diary for a week, in which the participants wrote down the activities they performed every day during their free time, as well as the language, or languages, in which they carried out those activities. All interviews and fo-cus groups were transcribed verbatim and then were thematically analyzed using the qualitative analysis computer program NVivo.

Language ideologies in the Balearic Islands
The following section presents the main ideologies and prejudices ob-served among young people in the Balearic Islands using the data from AULIJOVIB project.[5] In this case, however, two key aspects are underlined: (1) the relationship established between language and identity and (2) the beliefs surrounding the standard language model and linguistic correct-ness. These are two axes that are related to how Catalan – and Spanish, in fact – is perceived among young people and, to some extent, how it can condition the teaching-learning process of Catalan as well as its use.

Regarding the first topic, which links language and identity, young people in the Balearic Islands tend to think that Catalan is exclusive for Catalan speakers, that is, for a specific community, while Spanish is the

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[4] These diaries, however, were not used for data gathering in this paper, which focus-es on the results extracted from the individual interviews, on the one hand, and the focus groups, on the other.

[5] The AULIJOVIB project book (Castell et al. 2023) includes a specific chapter on the analysis of youth imaginaries about languages in the Balearic Islands and therefore includes some of the ideologies presented here (cf. Solivellas et al. 2023).

language of communication or the language that everyone knows and uses beyond the group to which they belong. This idea, which appears reflected in previous studies (Tudela–Isanta 2021, Solivellas et al. 2023: 131), is related to the ideologies of authenticity and anonymity (Gal, Woolard 2001), as the cited authors point out, so that Catalan is perceived as the language of Catalan speakers – often denominated by the corresponding glossonym (Majorcan, Menorcan, Ibizan or Formenteran) – the language of the in-group, as shown in example 1.

Example 1: Who speaks Catalan?

P20MA: No sé... Es que yo, en mi grupo de amigas, sí que tengo... No hablan catalán, hablan menorquín, pero sí, por ejemplo, tengo tres que hablan menorquín y a veces pues entre ellas hablan menorquín, pero con nosotras hablan castellano. [...]	P20MA: I don't know... It's just that in my group of friends, I do have... They don't speak Catalan, they speak Menorcan, but for example, I have three friends who speak Menorcan and sometimes they speak Menorcan among them but then they speak Spanish with us. […]
P20MA: Para mí las niñas que sus padres sean todos de aquí y por algo se junten y sí que hablan menorquín.	P20MA: I think that the girls whose parents are all from here [Minorca], and for some reason get together, do speak Menorcan.

In this sense, Solivellas et al. (2023: 131) observe that among young people in the Balearic Islands, Catalan singularizes, to the extent that it differentiates Catalan speakers from others. This does not happen with Spanish, as it is assumed that it is everyone's language or, in other words, that it is not the language of any specific group. It is not strange, therefore, that these young people resort to Catalan to claim their identity as Balearic Islanders, as seen in example 2 below:

Example 2: Using Catalan to claim Ibizan identity

G22SJ: [...] yo tengo dos mejores amigas, que en el instituto casi no me hablaba con ellas, pero luego después nos hicimos amigas y son ibicencas. Una es de San Carlos, otra es de San Lorenzo. Entonces como que entre ellas al principio, lo que te dije, hablaban castellano y luego dicen: "No sé por qué hablamos en castellano" y digo yo: "Es que no sé por qué habláis en castellano tampoco conmigo", sabes? Si hablan en catalán, en ibicenco, me hablaban a mí también y yo es como les contesto, y eso me gusta mucho. Y luego hay gente que voy por ahí y digo: "No, si soc eivissenca. […] Soc de Sant Miquel".	G22SJ: […] I have two best friends, who in high school almost didn't talk to me, but then we became friends, and they are from Ibiza. One is from San Carlos, the other is from San Lorenzo. So, at first, like I told you, they spoke Spanish among themselves and then they say: "I don't know why we speak Spanish" and I say: "It's like I don't know why you speak Spanish with me either", you know? If they speak in Catalan, in Ibizan, they spoke to me too and I answered them, and I really like that. And then there are people I meet, and I say [in Catalan]: "No, I'm from Ibiza. I'm from Sant Miquel."

This generates a sociolinguistic dynamic in which Catalan is reserved solely for Catalan speakers. As a result, only Spanish is practically used with strangers (Cremades, Crespí 2023) and newcomers interpret this behavior as a barrier when learning Catalan or even feel excluded (Solivellas et al. 2023: 138–139).

Example 3: An exclusion feeling

Entrevistadora: I això t'ha fet en qualque moment de la teva vida sentir-te exclosa?	Interviewer: And that has caused you to feel excluded sometimes?
G22SJ: Sí. […] en todos los cursos de mi instituto.	G22SJ: Yes. […] in all the courses in my high school.
Entrevistadora: O sigui el que et causava aquest sentiment d'exclusió era que et parlassin en castellà i no en català, o hi havia més coses?	Interviewer: So, what caused this exclusion feeling for you? Was it that they spoke to you in Spanish and not in Catalan, or were there other things?
G22SJ: Que tengan que cambiar la lengua por ti porque dicen: "Ay, es que no lo entiendes", que lo den por hecho, de que no lo entiendas. Y que digas: "Vale, muy bien", que, que puede ser que sea verdad, que algunas palabras, pero no, nadie te ha creado ese esfuerzo de: "Venga, yo te voy a ayudar a ti". Bueno, sí, hubo un alumno, la verdad que es un buen chico, que dice: "Venga, yo te enseño a hablar en ibicenco", siempre me hablaba en ibicenco. Eso, pues daba muchas gracias, porque dices: "Vale, me estás integrando en tu cultura", por así decirlo. Pero los otros, como: "No, yo te voy a hablar, porque tú eres extranjero, yo te voy a hablar en castellano". […] Entonces siempre te hacían así.	G22SJ: That they must change the language for you because they say: "Oh, you don't understand it", that they take it for granted that you don't understand it. And you say: "Okay, fine", which may be true for some words, but no one has made that effort to say: "Come on, I'll help you". Well, there was one student, a really good guy, who said: "Come on, I'll teach you how to speak in Ibizan", they always spoke to me in Ibizan. That was really nice because you say: "Okay, you're integrating me into your culture", so to speak. But the others, like: "No, I'm going to speak to you because you're a foreigner, I'm going to speak to you in Spanish". […] So, they always made you feel like that.

In summary, the link between language and identity is still present, to the extent that Catalan is conceived as an identifier that links speakers to the autochthonous community of each island, making them Majorcan, Menorcan, Ibizan or Formenteran. However, this is based on the ideologies of authenticity (Gal, Woolard 2001), to the extent that it is understood as the language of here, the language of a specific in-group, which allows establishing an *us* (identity) and a *them* (alterity). This dynamic has led to a rather fragmented perception of the Catalan language, so that the different geographical varieties are perceived as closed and well-differentiated compartments (Solivellas et al. 2023: 135), as we can see in example 4.

Example 4: Catalan vs. Menorcan

C23FER: Bastant bona. [?] lo que és es català estàndard, jo vaig a Barcelona i no canvii absolutament res des menorquí, és a dir, no m'agrada a part de que no sabem català com aquell que diu, no? Que per parlar-lo és una mica estrany, se me fa molt raro. Preferesc que me facin repetir es menorquí, no?, de: "Què has dit? No t'he entès", que canviar-ho en català. Es problema és que a vegades en ves de traduir-ho en es català, ho traduesc en es castellà, per exemple [...].	C23FER: Pretty good. [?] concerning standard Catalan, I go to Barcelona, and I don't change anything from Menorcan, that is, I don't like it apart from the fact that we don't know Catalan, you know? Speaking it [Catalan] is a bit strange, it feels very weird to me. I prefer that they make me repeat Menorcan, you know (like, "What did you say? I didn't understand you"), than switching into Catalan. The problem is that sometimes, instead of translating it into Catalan, I translate it into Spanish, for example […].
Entrevistadora: […] Acostumes a inserir frases o paraules en castellà quan parles en català? Ho fas molt?	Interviewer: [...] Do you usually insert phrases or words in Spanish when you speak in Catalan? Do you do it a lot?
C23FER: Molt no, però és com sa meva manera d'adaptar-me un poc perquè m'entenguin. És curiós. En ves de fer-ho en català, ho faig en castellà. […] En es final, el castellà, l'he xerrat, en es català estàndard mai. Vull dir xerr en català-menorquí, però no sé, se me fa molt raro xerrar en català.	C23FER: Not a lot, but it's my way of adapting a little so they understand me. It's curious. Instead of doing it in Catalan, I do it in Spanish. [...] In the end, I've spoken Spanish, I've never spoken in standard Catalan. I mean, I speak in Catalan-Menorcan, but I don't know, speaking in Catalan feels really strange to me.

This has led in the long run to a rather restrictive use of the term *Catalan*, which is exclusively reserved for the variety of the language spoken in Catalonia, which is why the use of glossonyms is often resorted to refer to the varieties, without this, however, implying to deny the unity of the language (Melià 2014: 261–262). In fact, data from EULIB (2014: 175 and following) show that, despite the main use of the glossonyms, practically all citizens of the Balearic Islands consider that the language of the Balearic Islands is also shared by Valencians, Catalans, Andorrans, etc., that is to say, the whole linguistic community.

Example 5: Learning Ibizan, not Catalan

A30EI: A mí personalmente me hubiera gustado que en el colegio me enseñaran ibicenco y no me enseñaran catalán. Sí que es verdad que, como la gente dice, no es un idioma el ibicenco, sino un dialecto del catalán, pero a mí, como isleña y como ibicenca, sí que me hubiera gustado aprender el ibicenco y no que me impusieran el catalán. Entonces, bueno, es mi opinión personal, que aparte, nos meten, o sea, ya el tema politiqueo, nos meten a las Islas Baleares como Cataluña y nosotros somos Baleares, no Cataluña, entonces, me hubiera gustado eso, que en el cole nos enseñaran el ibicenco.	A30EI: Personally, I would have liked to have been taught Ibizan at school and not Catalan. It is true that, as people say, Ibizan is not a language, but a dialect of Catalan, but as an islander and as an Ibizan I would have liked to learn Ibizan and not have Catalan imposed on me. So, well, it is my personal opinion, that apart from that, they put us, I mean the political issue, they put us in the Balearic Islands as Catalonia and we are Balearic not Catalonia, so I would have liked that, that in school they taught us Ibizan.

It is a logical outcome, therefore, that a recurrent idea among the informants has been the constant criticism against young people in the Balearic Islands who, when they move to Barcelona to study at university, adapt their dialect to what they consider *Catalan* (*standard*).

Example 6: Accommodation and register changing

P28SE: Jo no perquè és veritat que jo a s'hora de parlar amb algú que era de Catalunya o era de València, jo parlava i feia servir igual s'article salat i feia servir, vamos, com qui, com que estic parlant amb tu, i amb es meus castellanismes i tot. Però sí que és veritat que, per exemple, notava que, o sigui, un des meus amics feia com es canvi de registre a català estàndard. O, per exemple, es meu al·lot també quan parla amb gent que és d'allí, me n'he donat compte que també ho fa. A jo no me no me surt, me costa [?]

P28SE: Personally, I wouldn't change anything when speaking with someone from Catalonia or Valencia. I use the same *article salat** and use, like, just like I do when speaking with you, and using my Spanish borrowings and everything. But it is true that, for example, I noticed that one of my friends changes to standard Catalan. Or for example, my boyfriend also does it when he speaks with people from there, I have noticed that too. It doesn't come naturally to me, it's difficult [?]

Entrevistadora: D'acord i això, és a dir, què penses d'això, de quan la gent canvia de registre?

Interviewer: Okay, and what do you think about that, when people change their register?

P28SE: Jo, malament, de fet, me fa molta ràbia.

P28SE: Personally, it really annoys me.

Entrevistadora: Per què et fa ràbia?

Interviewer: Why does it annoy you?

P28SE: Perquè t'entendran igual al final no tens perquè adaptar [?], vull dir si hi ha algú que no ens entenen o lo que sigui, pues pots parlar més a poc a poc, perquè és veritat que moltes voltes que a lo millor amb es tema de s'article salat parlam molt de pressa. Però al final t'entendran igual i jo no vull canviar sa meva manera de parlar i que he parlat sempre [...]

P28SE: Because they will understand you anyway, you don't have to adapt. If there is someone who doesn't understand us or something, then you can speak more slowly, because it is true that sometimes with the *article salat* we speak very quickly. But in the end, they will understand you and I don't want to change my way of speaking, which is the way I have always spoken […]

* There are three different types of articles in Catalan. One is used only with personal names (en*, na*). The other two are derived from Latin, one from ***illu illa*** (***el, la***), known a*s article* literari, and the other one from ***ipsu ipsa*** (***es***, ***sa***), the so-called article salat. The main difference is that the former is the general solution in the most geographical areas, while the second is widely used in the Balearic Islands and less frequently used in some other areas of the linguistic domain.

Behind this behavior, however, there is a prejudice that goes beyond the defense of their own variety and that consists of contrasting what they consider "the traditional way of speaking" with correctness and standard language, as a model of neutral or formal language, as we can see in

example 7. The problem with this attitude is that it endangers the integrity of the linguistic system, as explained by Dols–Salas (2020: 10), because Catalan is perceived as a deficient language, constituted only by an (informal) register and a variety (the speaker's own one).

Example 7: Rejecting standard and correction

I24PAL: Clar, això és lo que a jo me fa ràbia, per això, en s'estàndard, no hi crec. Jo xerraré com xerr, si no t'agrada i no m'entens, te'n vas a Cuenca.	I24PAL: Of course, that's what makes me angry, that's why I don't believe in the standard. I will speak as I speak, if you don't like it and don't understand me, you can go to Cuenca [Spanish town].
R26PAL: Pero es una cosa que lo había dicho que podrías tener el estándar mallorquín, que al final es el estándar...	R26PAL: But it's something that had been said that you could have the Majorcan standard, which in the end is the standard...
I24PAL: Sí, sí, si también podría existir, pero es que al final también me parecería... És que no hi crec...	I24PAL: Yes, yes, it could also exist, but in the end, it would seem to me... I just don't believe in it...
Entrevistadora: Per tant, els d'IB3 no parlaven en estàndard mallorquí?	Interviewer: So, did the people from IB3 not speak in Majorcan standard?
B25PAL: És que aquí està un altre tema, aquesta penya, a part de no salar, aquesta gent és IB3...	B25PAL: Well, that's another issue here, this people, apart from not using the *article salat,* this people are IB3...
I24PAL: Estan catalanitzats.	I24PAL: They are Catalanized.

All this is due, in part, to the fact that there is a widespread ignorance of what standard language is, which generates a whole standard ideologies series (Milroy 2001). This produces the false idea that only one form can be admissible, even when there are several normative and standard forms. In fact, it is curious that, alongside this defense of "traditional speaking", which is often represented by the claim of the *article salat* (*es*, *sa*), verbal forms are often used that are not genuine for Majorca, for example, as occurs with the 1st / 3rd person singular subjunctive *garantesqui* (for *garanteixi*) or the 1st person singular *acab* (for *acabo*), among others.

In short, among young people in the Balearic Islands a restrictive attitude towards the Catalan language is observed, which makes them conceive the latter as the language only of a specific in-group (i.e., speakers

of Catalan), unlike Spanish which is understood as everyone's language. Because of this attitude the language is perceived as a kind of symbol reduced to the traditional way of expressing oneself – the so-called *traditional speaking* – linked to informal contexts and, therefore, denying other registers and uses, among which the standard language model.

Educational proposals: dealing with linguistic ideologies in the classroom

Bearing in mind youngsters' ideologies towards Catalan and other languages in the Balearic Island, this section presents six didactic activities that can be used in the classroom to help students develop their sociolinguistic competence and/or lower the affective filter. These suggestions can be adapted according to the age, level and main interests of each group.

Prejudices

Firstly, as it was pointed out above, a common finding among students' discourses are language prejudices, especially associated to Catalan. This includes ideas of what Catalan speakers look like or the fact that Spanish is understood by everyone and is useful for everything, while using Catalan can be limiting. To work on this, students can be presented with a number of situations, and explain how they would react and why. This would provide opportunities for students to reflect on behaviors that are often automatic and reflect on why they act like they do in these contexts. Students can then share their answers with their classmates to detect common reactions and justifications. The teacher can suggest alternatives or challenge some of the students' justifications. In Table 1 some scenarios are suggested for students to reflect on individually, followed by alternatives for the joint discussion.

Table 1. Scenarios and reflection points related to language prejudices

Possible situations	Reflection points and alternatives
1. You meet a person your own age for the first time in the library (we could show pictures of people with different physical characteristics). You need something (a book, a piece of paper, a pen, etc.) and you want to ask them for one. Which language would you use to talk to them?	Very often, we address people we don't know using Spanish, because we think it's more likely they will understand us. The language in which we start relationships is very important because changing it later on can be a challenge.
2. You are with a group of friends. Usually, you speak Catalan when you are together. Today, a friend of yours who usually speaks Spanish joins you. Which language would you use in this context?	Catalan speakers tend to switch to Spanish when we are in a group and there is one person who speaks Spanish. However, it is likely that this person understands the Catalan language. Each person can speak the language they are more comfortable with, as long as everyone understands each other.
3. A new classmate from Morocco has just started school and you want to welcome them. What would you tell them?	It is not fair to assume that someone who was born outside the Balearic Islands will not speak or understand Catalan. Besides, not using the Catalan language with them is depriving them of the opportunity to practice it, if they are learning it, and can make them excluded from the host society.
4. You go to a restaurant in Palma and you want to order lunch. What would you say? Would you act the same way if the restaurant was in Lloseta?	There is a common understanding that in Palma people tend to talk to strangers in Spanish, but Catalan is reserved for other parts of the island. However, data prove that Catalan is understood by most part of the population, and therefore assuming that people in Palma will not understand Catalan is a common mistake.

5. You have just bought a plant but don't know how to take care of it. You want to search for instructions on the Internet. Write some questions that you would ask. Which language did you use to write those inquiries?	It is true that Spanish is present in more websites than Catalan, but Catalan is between the 10th and 20th language with more websites and information, and Google, Youtube, ChatGPT or Wikipedia, for instance, have their Catalan version. You should be able to do your searches in Catalan if that is the language in which you feel more comfortable.

Linguistic biographies

The use of linguistic biographies in the classroom can help students think about linguistic repertoires, and the value associated with different language varieties. It is a highly flexible activity, highly to meet different learning goals. Educators can ask students to prepare their linguistic autobiography, which can be different according to the learner's age. With younger students, linguistic portraits can be used, which basically consist of painting and writing the languages that they know on a person's silhouette (see Figure 1), and it has been used in other contexts where Catalan is spoken (Llompart 2016). Once this has been done, students can try to justify the reasons for their choices in their portrait: why did they draw the languages in the different body parts? Where is the Catalan language and why? If Catalan does not appear, why is it so?
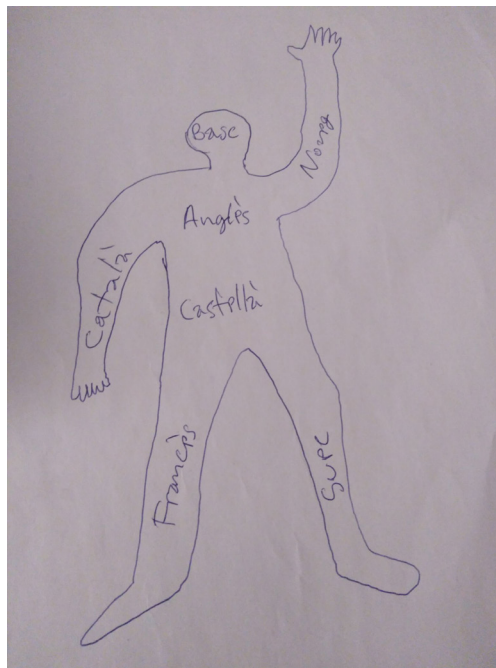
Figure 1. Sample of a linguistic portrait. Source: Authors

Older students could write their linguistic autobiography. In order to do so, students could begin by reading some examples and talk about them in the classroom. Then, in pairs or groups of three, students can discuss the following guiding questions:

1. Which languages and varieties can you speak?
2. How did you learn them and when?
3. Which emotions do you feel when using these languages?
4. In which contexts do you use or do not use them? How do you feel about this?
5. Where does Catalan fit in your life? How do you feel about this?

During this part of the activity, they should also take some notes that will help them write their final text. Being able to discuss these topics while interacting with other classmates will enable students to further reflect on the questions and their answers, as well as increasing their consciousness on the diversity of linguistic situations that exist in their surroundings.

Next, students should write their own text, either as a final written product or as a script for a podcast, for example.

Standard

To work on ideologies towards the standard variety and the disconnection some students display towards it, we could focus on two goals: making students aware of some differences between standard and colloquial Catalan, but also, comparing these variations to other global languages.

To start with, we could provide students with a survey where they could reply to questions such as what they consider that the concept *standard* means, and present them with some words (both functional and lexical) that might vary according to registers. Then, students could see, graphically, the results of the survey and discuss their choices. This could be followed by an in-class discussion based on the previous visualization and a reading of different texts and videos where different degrees of formality appear. Students should write down all the differences that they observe regarding the elements that somehow condition register (topic, degree of formality, channel, and intentionality), and also particularities of certain linguistic forms. This activity could take place in other languages that students know (at least Spanish and English which are compulsory in the education system), so as to draw patterns on the changes that might appear according to functional varieties. Drawing these patterns could make students more aware of the concept of *standard language* itself and, at the same time, they would be able to become aware that the standard model does not imply abandoning their own geolectal variety, but only modify the register according to the required degree of formality.

Linguistic landscapes

Linguistic landscapes are the ads, posters, signs, graffiti, etc., that can be found in the streets. Paying attention to these gives us information about how many languages are used, the rules that guide language use, how languages are mixed, the hierarchies among languages, etc. For this activity, we suggest asking students to focus on businesses, such as restaurants or shops, that are oriented to the public. The activity would be divided in different phases (1) a fieldwork in a particular neighborhood or street;

(2) a questionnaire promoting reflection on how linguistic landscapes reflect multilingualism and how Catalan is represented in them.

The focus of this activity (based on Martín Rojo et al. 2023) can be a commercial street or a neighborhood in order for students to have enough businesses to collect different sets of data. The project can be done to target some specific places (for instance, to compare areas with more tourism with those with less tourism, or bigger /vs/ smaller towns, etc.). Students can work in groups and each group could work with around 12–15 pictures, which can be provided or collected by the students themselves (business signs, posters advertising offers, menus at restaurants, etc.). Each group member should fill in the following information for 2–3 pictures, as seen in Table 2:

Table 2. Example of a complete worksheet

Source: Mos de cuina (Google Images)

Monolingual or multilingual	Multilingual
Main and secondary language(s)	Spanish (main), Catalan (secondary)
Where is the message from?	A food shop that sells empanadas

Format: ad, sign, painting…?	Sign
Message goal: informative, commercial, touristic?	The goal of the messages is informative and commercial. Spanish is used for all the messages except for the name of the business (Mos de cuina), that is in Catalan

After filling in the templates, each group could answer some reflection questions, such as: How many examples only use one or more languages? Which languages are used the most? Are different languages represented in the same size and color or is one language more visible? We suggest including specific questions about Catalan so that students can reflect about the presence of the minority language in linguistic landscapes, how often it is used, and in which cases it is more, or less, represented (in shop signs, more informal messages, menus, etc.). Once small groups have discussed this, they can share their findings with the rest of the class, to see whether the results are similar for each group or not, and teachers can ask them follow-up questions.

Multilingual stories or songs

Taking into account the growing presence of languages other than Catalan and Spanish in the Balearic Islands, it is likely that in our classrooms there are students who speak other languages. We must take into consideration that incorporating students' native language and cultural heritage into the classroom can increase motivation and create a sense of belonging, further lowering the affective filter mentioned in section 2.2. By lowering the affective filter, students are more open to input, allowing for more effective language acquisition.

A way to promote multilingualism is using stories or songs in classrooms in different languages. The elements from the tales around the world could be compared in order to see whether topics or characters, for instance, are recurrent in different tales. Also, thematic festivals could include songs and tales focusing on one topic (tolerance, love, friends, certain traditions, etc.) and should be told (or sung, in the case of songs) by students who speak other languages (or their family members).

Designing awareness campaigns

As a follow up of any of the previous activities, students could design an awareness-raising campaign focusing on one important element elicited in the discussions and conclusions. First, the focus of the campaign should be decided: stereotypes we have about how people who speak Catalan look like, always using Spanish with people we do not know, common misconceptions about the standard language, lack of representation of Catalan in linguistic landscapes, the multilingualism present in a class that is sometimes not visible, etc. We recommend that students take part in the decision making, since this should make them feel part of the activity, and can lower the affective filter.

Next, a decision on a timeline for the campaign and its potential addressees (students, all school members, families, neighborhood, etc.) should be taken; this is important because it will help with the next steps of the process. Students must choose an image and a message for the campaign, and also determine how the message and image will reach their intended audience: whether they want to use posters, create an exhibition in the school, use school media (social media or magazine, for instance), speak on a local radio, etc. Once this is agreed on, students can work in smaller groups to reach these goals: making posters, talking to people, writing texts, or undertaking similar activities. It is important that the teacher ensures coordination between subgroups to guarantee everyone is working in the same direction. An example of a similar activity addressed to adult learners of Catalan can be found in Monferrer–Palmer (2021).

Conclusions

This article has illustrated the complexities of the sociolinguistic situation among young people in the Balearic Islands. Bearing in mind the relevance of linguistic ideologies in shaping our ideas of the world, it is crucial to consider these in the education system. Accompanying students in their reflection of their own ideologies towards languages, and Catalan specifically, is crucial for their improving their sociolinguistic competence. Our analysis indicates that the use of the Catalan language is confined to Catalan-speakers and that youngsters do not identify with the standard model of Catalan. In a multilingual context such as the one of the Balearic Islands, it is especially relevant to develop sociolinguistic competence in schools.

However, preparing meaningful educational activities for students requires a profound understanding of the factors influencing their learning and language acquisition.

Throughout the paper we have shown the conceptions that young people in the Balearic Islands hold regarding both the relationship between language and identity and the beliefs surrounding the standard language model and linguistic correctness. In that sense, it has been shown that the ideologies of authenticity and anonymity are still relevant in the case of the Balearic Islands, as Woolard (2016) proposed for Catalonia. Catalan is thus perceived as an authentic language, while Spanish is the anonymous one, i.e., the language for everyone (Solivellas et al. 2023). The present work has also examined the prejudices which arise about who speaks Catalan (which is often reserved for people who are not perceived as foreigners), about language diversity, and about what standard language is — many young speakers consider it to be equivalent to a variety of Catalan that is external to the Balearic Islands (namely Central Catalan) and therefore something that they do not identify with.

With these ideologies, prejudices and misconceptions in mind, the paper proposes activities that aim to strengthen communicative and sociolinguistic competence but also seek to foster a deeper and more meaningful learning experience. These activities are evidence-based so as to address this competence in a significant way, integrating linguistic reality and considering the affective filter to create safe learning environments and minimize anxiety associated with learning or using a non-dominant language socially.

This research has focused on linguistic ideologies and attitudes, considering the importance of Krashen's affective filter in language learning, we suggest activities that aim at lowering the affective filter. The study has examined the linguistic ideologies of secondary school students, particularly their influence on the acquisition of sociolinguistic competence, and it has shown how there exists a complex interplay of ideologies. Understanding how students navigate and internalize these ideologies is crucial for effective sociolinguistic education.

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Abstract

Language ideologies can influence language choices and help us better understand the current sociolinguistic situation in the Balearic Islands, where youngsters have a high knowledge of Catalan that does not translate into its use. Specifically, this paper offers an analysis of prevalent language ideologies among speakers aged 15 to 29 through qualitative data obtained from individual interviews and focus groups as part of AULIJOVIB project. The findings highlight how language ideologies influence language choices and identity construction. Based on the analysis, the study also proposes pedagogical strategies for addressing language ideologies and linguistic prejudices in the classroom, considering the complex interplay between affective factors, language ideologies, and language learning, and offering insights and practical implications for language educators in multicultural contexts.

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Cooperative learning as a tool for teaching Iberian Romance minority languages in an online Spanish classroom

Introduction

The purpose of this article is to provide a practical guide for Spanish language teachers on how to use the cooperative learning approach[2] to develop students' plurilingual competence and, in particular, how to incorporate information concerning the smaller Romance languages of the Iberian Peninsula into Spanish as a second or foreign language class.

First of all, I will briefly explain the concept of cooperative learning, why it is worthwhile to use in foreign language teaching and the most important elements to consider when planning lessons according to this approach. Then I shall present a concrete didactic proposal – a unit of five lessons whose aim is to familiarize students with four minor Romance languages: three of them present in Spain (Catalan, Galician, and Aragonese) and the Catalan dialect spoken in the Sardinian city of Alghero (Alguerese).

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1. Fundamentals of cooperative learning

1.1. What is cooperative learning?

Cooperative learning (hereafter CL) emerged in the 1960s and 1970s informed by the research initiated by Roger and David Johnson, but also by earlier intuitive and unresearched observations of teachers or educators "practicing small group pedagogies" (Xigui Yang 2023: 720), both of which indicated that working and learning in small groups was more effective than individual studying (Johnson et al. 2016). However, CL is much more than just group work, because for it to be truly beneficial and effective, all group members must be involved in the activities and all must work together to achieve a common goal. Knowledge and skills are not transferred by the teacher – students acquire them themselves by helping each other and actively collaborating. Students are positively interdependent – only together can they achieve the intended goal, as the contribution of each group member is necessary for the ultimate success. In addition to positive interdependence, the other basic elements of CL are individual accountability, face-to-face promotive interaction, interpersonal and social skills, and group processing (Kagan 2007: 9). These characteristics are briefly described in the next section.

1.2. Why is it worth using the CL method in language classes?

As mentioned above, CL is based on positive interdependence. Students share – among other things – their goals, rewards, resources, roles, tasks, and identity (Johnson et al. 2016: 88–89). Each member of a cooperative group knows what task they and their peers have to complete, so that everyone feels important, responsible for their part, and committed to achieving the goal. Individual and group accountability increases students' motivation and engagement, while reducing the risk – a common factor in group work – that some students will not participate in the activities, either by choice or because they are excluded from the group.

Another important element of CL is group processing which consists of the group evaluating the progress made towards achieving the stated outcome, as well as evaluating the effectiveness of cooperation in the group and the behavior of individual members, with a view to possibly improving cooperation in the future (Johnson et al. 2016: 29).

In order for the cooperation in a cooperative learning group to work as well as possible, the teacher needs to work with students on communication and social skills beforehand – starting from the simplest criteria, such as making sure everyone has a chance to speak, listen to, and respect the

opinions of others, as well as express one's own opinion, through the more complex abilities, such as sharing leadership, managing conflict, solving problems, making decisions, giving constructive criticism, and praising. These are universal social skills that, once developed, will pay dividends in the students' lives outside of school. For readers interested in how to foster these skills in students, Mario Comoglio's detailed work provides hundreds of useful exercises (Comoglio 2016).

Research conducted in the recent decades, from the Johnson brothers' work in the 1980s (Johnson, Johnson 1989) to the meta-analysis done by Kyndt and colleagues in the 21st century (Kyndt et al. 2013), shows that cooperative learning is much more effective than competitive and individualistic learning. Firstly, all students involved in CL achieve better learning outcomes and are more intrinsically motivated. Secondly, much stronger and deeper personal and social relationships are formed between these students. Finally, these students are characterized by greater psychological well-being, have higher self-esteem, and cope better with difficulties and stress (Johnson et al. 2016: 20).

CL is also in line with the guidelines of the *Common European Framework of Reference for Languages*, in particular the *Companion Volume* (CEFR CV) and "its vision of the user/learner as a social agent, co-constructing meaning in interaction" (Council of Europe 2020: 21), one which is "acting in the social world and exercising agency in the learning process" (Council of Europe 2020: 28). As the authors of the CEFR CV conclude, this approach "implies a real paradigm shift in both course planning and teaching promoting learner engagement and autonomy" (Council of Europe 2020: 28). CL, more than any other methodology, is able to ensure the students' involvement, independence, and agency in learning through the key concepts described above.

In this article, I propose to use CL to develop students' plurilingual competence. Plurilingual and pluricultural competence is described in detail in the CEFR CV, however already the 2001 CEFR notes that "a person may call upon the knowledge of a number of languages to make sense of a text, written or even spoken, in a previously 'unknown' language, recognizing words from a common international store in a new guise" (Council of Europe 2001: 4), therefore,

> [...] the aim of language education is profoundly modified. It is no longer seen as simply to achieve 'mastery' of one or two, or even three languages, each taken in isolation, with the 'ideal native speaker' as the ultimate model. Instead, the aim is to develop a linguistic repertory, in which all

linguistic abilities have a place. This implies, of course, that the languages offered in educational institutions should be diversified and students given the opportunity to develop a plurilingual competence (Council of Europe 2001: 5).

This last sentence, in my opinion, justifies the advisability of familiarising students of Spanish as a Second or Foreign Language (SSFL) with other Ibero-Romance languages. As the authors of the CEFR CV point out, the development of plurilingual competence also contributes to the acquisition of attitudes and skills related to "the capacity to deal with 'otherness', to identify similarities and differences, to build on known and unknown cultural features, etc. in order to enable communication and collaboration", "proactive capacity to use knowledge of familiar languages to understand new languages", and "readiness and capacity to expand linguistic/plurilinguistic and cultural/pluricultural awareness through an attitude of openness and curiosity" (Council of Europe 2020: 124).

More information on plurilingual education can be found in the *Framework of Reference for Pluralistic Approaches to Languages and Cultures* (FREPA), which divides its internal resources into knowledge (*savoir*), attitudes (*savoir-être*) and skills (*savoir-faire*), and describes the four pluralistic approaches to languages and cultures as follows: awakening to languages, intercomprehension between related languages, intercultural approach, and integrated didactic approach (Candelier et al. 2012). I mention FREPA here since these two approaches – the pluralist approach and the CL approach – complement each other well, because by focusing on the development of communication, collaboration, and social skills, and by equipping students with learning agency and internal motivation, teachers prepare them for the role of active and open-minded plurilingual members of a multilingual society.

CL also has its limitations: one of these is that it takes time to introduce the CL approach in the classroom. This, however, can be done in small steps, starting with informal cooperative learning (Johnson et al. 2016: 10), i.e. single, short tasks performed in pairs as part of traditional language teaching. Later, when students have become familiar with this working model, they can move on to larger projects, such as that presented in the second part of the article. Another challenge lies in the fact that working with this method requires strong commitment and prior preparation on the part of the teacher. As the research carried out by Duran, Flores, and Miquel (Duran et al. 2019) on the actions taken by teachers when their students work cooperatively shows, the answer to the provoca-

tive question posed by the researchers in the title of their article ("Should I Leave the Classroom when Students are Independently Working in Teams?") is clear: the range of actions taken by teachers implementing the CL approach varies, but certainly does not decrease. Moreover, the teacher's activities necessary before the lesson (planning) and after the lesson (feedback) become more important.

The basic tasks that the teacher has to perform when teaching CL are listed in Table 1. Some of them will be discussed in more detail in the next section, with the entirety included in the proposed unit in the second part of the article.
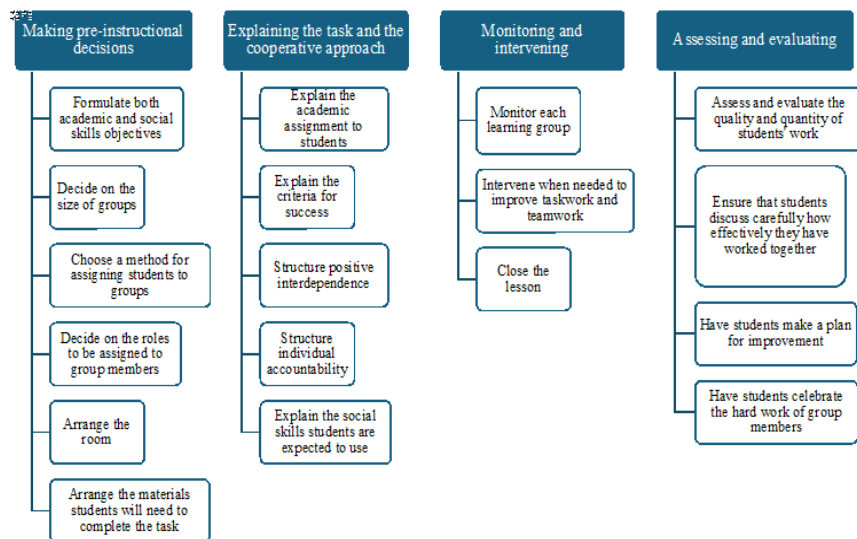
Making pre-instructional decisions	Explaining the task and the cooperative approach	Monitoring and intervening	Assessing and evaluating
Formulate both academic and social skills objectives	Explain the academic assignment to students	Monitor each learning group	Assess and evaluate the quality and quantity of students' work
Decide on the size of groups	Explain the criteria for success	Intervene when needed to improve taskwork and teamwork	Ensure that students discuss carefully how effectively they have worked together
Choose a method for assigning students to groups	Structure positive interdependence	Close the lesson	Have students make a plan for improvement
Decide on the roles to be assigned to group members	Structure individual accountability		Have students celebrate the hard work of group members
Arrange the room	Explain the social skills students are expected to use		
Arrange the materials students will need to complete the task			

Table 1. Teachers' roles in implementing CL
(Johnson et al. 2016: 18–19, Gillies et al. 2008: 26–29)

1.3. The main elements of CL to consider when planning cooperative lessons

1.3.1 Cooperative learning groups

The key element of CL is a learning group: however, this cannot be just any group, as group work itself is no guarantee of success (Johnson et al., 2016,

22-23). In traditional group exercises, students are forced to work together, but in reality the tasks could just as easily be done individually. There is little mutual help and commitment, the task is often completed by a small proportion of the group members while the rest benefit from their work. For group work to be truly effective and beneficial, it must be the work of cooperative learning groups, i.e. the following conditions have to be met:

– The group members have a common goal to achieve, one which cannot be achieved without the involvement of all group members, therefore everyone feels responsible for the ultimate success;

– The group members actually work together at the same time and in the same place, exchanging information, helping each other, and motivating each other to learn;

– The group members have the appropriate communication and social skills necessary for cooperative work (because they were taught to develop these beforehand);

– The group members constantly evaluate the degree to which the goals have been met and the effectiveness of the cooperation, and try to improve the quality of learning using the CL approach.

It is the teacher's responsibility to form the groups and ensure that they function as CL groups. There are three basic types of CL groups (Johnson et al. 2016: 20–21):

– *informal cooperative learning groups* (set up ad hoc, lasting from several minutes to a full lesson, suitable for short activities)

– *formal cooperative learning groups* (lasting from one lesson to several weeks, suitable for more complex tasks, ensuring the students' involvement in working together and achieving more complex common goals)

– *cooperative base groups* (lasting over a year, ensuring stable relationships of cooperation and mutual support).

The size of CL groups can vary depending on the time available, the nature of the task, and the social skills of the students, but it is usually 2–4 students. The larger the group, the more time is needed and the more advanced the social skills required on the part of the participants, but also the intellectual potential generated that can be used to solve the task is greater (Johnson et al. 2016: 41–43).

Another decision the teacher has to make when creating groups is whether they should be homogeneous or diverse, and whether they are to be randomly created or curated by the teacher or, least advisable, by the students (Johnson et al. 2016: 43–47). In practice, teachers often use several types of groups described above, at the same time. Specific examples of

how to work with these different groups during a foreign language lesson are given in the practical part of the article.

1.3.2. Cooperative learning roles

Once the groups are formed, roles need to be assigned to the group members. This can be done by the teacher or, for simpler tasks, by the students themselves, especially if they are already familiar with the CL approach. Assigning roles to group members facilitates group cooperation and defines the scope of responsibilities of each group member. There are many possible roles, the basic ones are listed in Table 2.

LEADER	Supervises group work, leads discussions and directs the group's attention to the task if necessary.
SCRIBE	Writes down the group's ideas and edits the report/written work at the end.
TIME KEEPER	Reminds the group of the time and tells them when half of the time has elapsed.
VOICE MONITOR	Controls the voice level during discussions.
PRESENTER	Presents the group's finished work to the class.
RESOURCE MANAGER	Provides needed resources and materials and asks the teacher for help when needed.
ENCOURAGER	Encourages all members of the group to participate in assigned tasks.
DATA COLLECTOR	Collects data needed to complete the task and communicates the data to the group.

Table 2. Cooperative learning roles (Johnson et al. 2016: 53–55)

1.3.3. Cooperative classroom organisation

The organization of the classroom is another important element in planning cooperative lessons. The arrangement of space, classroom furniture and equipment, and seating arrangements can have a positive or negative impact on classroom management, the atmosphere, the students' concentration, relationships between students, and the functioning of groups (Johnson et al. 2016: 61–62). The same applies to the virtual space when

lessons take place online, as in the example of the cooperative online lesson described in the second part of the article. In this case, too, it is the teacher's responsibility to prepare the virtual cooperative classroom appropriately. The teacher has to choose a collaboration and document sharing platform, a videoconferencing application, and possibly other online tools for group work. It is worth noting that if everything is thought out and planned well, many of the postulates of CL are easily met when working online. Sharing materials online is arguably easier than in a real classroom and, provided that the students have their cameras and microphones turned on, working in breakout rooms will ensure face-to-face promotive interaction and groups will certainly not disturb each other, which can be a problem in a real classroom. The teacher can move freely between the breakout rooms, and students are also able to call for the teacher's help in case of problems, or ask questions in the chat. The use of shared documents that can be elaborated by different groups at the same time, online whiteboards, or screen-sharing functions when presenting the results of group work can also significantly speed up and facilitate work using the CL method.

1.3.4. Cooperative learning techniques

The cooperative learning techniques and activities are numerous. They are used not only to acquire knowledge and skills, but also to form groups, improve the atmosphere and facilitate group work, promote responsibility and commitment, to teach analysis, synthesis and evaluation as well as (self-)reflection, and to give and receive feedback. All of these activities have been collected by Alice Macpherson (2019) in a document linked in the reference section, and described in great detail in Spencer Kagan's work (Kagan, 2007) where they are called *structures* (the latter scholar's is a structural approach to CL).

Some of the techniques/structures used in the example in the second part of the article are described in more detail there, but we will analyze just one simple instance that illustrates exactly how CL techniques differ from traditional ones (Kagan, 2007, 53-55). The situation is as follows: the teacher asks the students a question. In the traditional classroom, students who want to answer raise their hands, the teacher chooses one of them, they answer and the teacher evaluates the answer. It is a clearly competitive structure with negative interdependence between students: on the one hand, if one student answers correctly, the others lose the opportunity to answer. On the other hand, if the first student makes a mistake, the others are happy to accept it because they can raise their hands again.

A cooperative technique which turns this competitive learning situation into a cooperative learning situation is called Numbered Heads Together. The teacher asks the same question, then forms groups and gives the students in the groups numbers, e.g. from 1 to 4. Then the teacher asks them to put their heads together to solve the problem and make sure that everyone in the group knows the answer to the question. When it is time to answer, the teacher chooses a number, e.g. 2, and only students with the number 2 will be allowed to answer. This action on the part of the teacher makes the students more willing to cooperate: those who know the answer are happy to share it, knowing that someone else in their group may have to answer. Moreover, the students with difficulties who would not normally volunteer to answer listen attentively in this case because they know that their number might be called.

The example above shows how different these two approaches, i.e. the traditional and cooperative one, are. I hope that in these few pages, I have successfully introduced the reader to the main characteristics of CL. In the second part of this article, we will look at a specific example, that of a series of five Spanish lessons using the CL method.

2. Practical example

"El Principito 2.0 – The Little Prince among the Iberian Romance Minority Languages" (*"El Principito entre las lenguas romances ibéricas minoritarias"*)

Cooperative online classes of Spanish as a second or foreign language with elements of the minor Romance languages of the Iberian Peninsula.

2.1. Methodological description

2.1.1. Content of the unit

The unit entitled "El Principito 2.0 – The Little Prince among the Iberian Romance Minority Languages" is aimed at teenagers, young adults, or adults learning SSFL. The unit consists of five online lessons based on the cooperative learning method. Each lesson is attended by 16 students at levels B1–B2 of the CEFR.

The main authentic material on which the entire unit is based is *The Little Prince* by Antoine de Saint-Exupéry, translated into Spanish (the language of instruction during the course) and into several smaller Romance languages spoken in the areas of the Iberian Peninsula and in the Sardinian city of Alghero. In particular, the following editions of *The Little Prince* have been selected to be used in the unit:

Title	Language	Translator
El Principito	Spanish (*español*)	Bonifacio de Carril
El Petit Príncep	Catalan (*català*)	Anna & Enric Casassas
O Principiño	Galician (*galego*)	Carlos Casares
O Prenzipet	Aragonese (*aragonés* – Romance language spoken in the Iberian province of Aragon)	Chusé Aragüés
Lo Petit Príncip	Alguerese (*alguerés* – Catalan dialect of Alghero, in Sardinia)	Carla Valentino

Table 3. Editions of *The Little Prince* used with SSFL students.

The proposed unit aims to develop the students' communication and linguistic competence in the target language, i.e. Spanish, but also their plurilingual competence in the minor Romance languages used in Spain and in the Italian city of Alghero, as well as their social and cooperative skills (problem solving, decision making, negotiation and conflict resolution, giving and receiving criticism and praising, etc.).

The result of the five lessons will be an original creative text written by the students, which will later be published on the school's website on the occasion of the European Day of Languages (26 September). It will be a story based on the work of Antoine de Saint-Exupéry, in which the main character is the Little Prince who lands in present-day Spain and meets people who speak various smaller Romance languages. The story will be written in Spanish, but will also include passages in minority Romance languages of the students' choice.

2.1.2. Lesson planning

When designing this unit, I wanted the students to be active participants in the teaching-learning process, as well as active social agents, carrying out tasks together in order to achieve a specific, measurable result (in this case, writing a story about the adventures of the Little Prince in multilingual Spain). I have chosen the CL methodology so as to ensure that all students are involved in the activities. This is important because the lessons take place online, which poses a high risk that some students will remain passive. Thanks to work in small groups and positive interdependence between students, I try to involve students in the tasks as much as possible. In addition, to increase their motivation, I give them quite difficult, but creative and playful tasks. These are tasks that can be tackled with the teacher's support and appropriate scaffolding. Another important element

of the unit is the use of authentic literary texts, including texts written in languages that the students do not know, but which they are able to understand and analyze, using one of the pluralistic approaches to languages and cultures, namely intercomparison between related languages.

2.1.3. Role of the teacher

CL serves to strengthen the learning autonomy of the students. Therefore, the main role of the teacher in these lessons is that of facilitator and organizer. The teacher does everything to facilitate, animate, and organize learning: they prepare aesthetically pleasing and interesting teaching materials, explain all the tasks and, if necessary, help the students carry them out and, most importantly, give feedback. However, it is not only the teacher who gives feedback, but also the students via self-assessment devised to encourage students to reflect on their own style of cooperation and conflict management.

The teacher prepares a virtual workspace: folders, files with materials, evaluation questionnaires. During and after each lesson, the teacher checks how the students have managed to complete the tasks and helps them upon noticing that they have encountered problems.

2.2. Lesson plan, description of activities

Student profile	Teenagers, young adults or adults learning Spanish as a second or foreign language at school, university, or language school (educational context: formal or informal).
Teaching context	Lessons take place online using collaboration and document sharing platforms and videoconferencing tools that allow students to work in a breakout room.
Number of students	16 (this number allows students to work conveniently in pairs and groups of 4)
Level of Spanish	B1–B2
Duration	5 lessons of 45 minutes each, forming one unit
Teaching/learning method	Cooperative learning

Students' prior knowledge	First of all, the students have already been exposed to CL several times during their Spanish (or other) classes: they know which behaviors and attitudes are important for effective and pleasant cooperation, they have already developed some social skills, and already know some CL techniques. They also know the basic principles of problem solving and decision making and have learned how to give and receive criticism. Hence, they already have the basics, but this lesson is the first major CL project to involve them. Secondly, the students have already been exposed to pluralistic approaches to languages and cultures, in particular language awareness and intercomprehension between related languages. They are therefore open to learning new languages, want to know more about the Romance regional languages of Spain, and are not afraid to tackle a text in a language they do not know but which is related to the target language. It is also advisable that the students have previously worked with authentic, longer literary texts, so that reading several chapters of *The Little Prince* is not a major problem. Finally, it is assumed that the students already know all the past tenses in Spanish, both in form and usage, and are able to find and analyze these structures in longer narrative texts. This forms the basis for their working on texts in unfamiliar languages, however related to Spanish: Catalan, Galician, Aragonese, and Alguerese.
Teaching/learning materials	– Videoconferencing application with an option enabling work in a breakout room. – Document sharing platform. – *The Little Prince* in Spanish (full text). – The first chapter of *The Little Prince* in the following languages: Catalan, Galician, Aragonese and Alguerese. – Supporting materials (scaffolding) prepared by the teacher and placed in folders to be used during group work. – Handouts prepared by the teacher (1–6).

2.2.1. Learning objectives for students

Communication	– to rephrase an opinion or a story told by someone else – to express an opinion about a literary work – to explain an opinion – to analyze a short literary text – to explain the moral of a story – to discuss different topics, e.g. whether *The Little Prince* is more of a children's book or a novella for adults – to write a coherent, clear and comprehensible text using the past tense – to write a coherent story based on the model
Grammar	– to recognize past tense verbs in a text – to conjugate verbs in past tenses – to explain the use of a specific past tense in a sentence – to use past tenses in a story

Vocabulary	– to understand the vocabulary used in stories – to use appropriate vocabulary to write a story – to understand the vocabulary used to describe languages, including elements of linguistic vocabulary – to use appropriate vocabulary to describe languages
Objectives related to language awareness	– to list the co-official languages of Spain – to list the Romance minority languages of the Iberian Peninsula (the ones familiarized in class as well as others) – to describe some of the Romance minority languages – to explain the difference between a language and a dialect – to compare related languages – to use intercomprehension between related languages to read and understand texts in unfamiliar languages – to recognize verbs in the past tense in Catalan, Catalan from the Sardinian city of Alghero, Galician and Aragonese – to recognize the characteristics (orthographic, grammatical, morphosyntactic, lexical, etc.) of Catalan, Catalan from the Sardinian city of Alghero, Galician and Aragonese – to name some of the languages/dialects into which *The Little Prince* has been translated
Objectives related to social skills and cooperative behavior	– to speak in a low voice – to respect others – to listen to others – to express opinions – to express emotions – to speak in public – to give and receive criticism – to praise – to negotiate and resolve conflicts – to ask for help – to share leadership – to perform a role in the group – to evaluate the performance and the CL experience

2.2.2. Teacher development objectives
– to get all the students involved in the lesson
– to encourage the students to work in cooperative groups
– to promote plurilingual education
– to manage different types of interaction in an online environment
– to teach an entire unit using the CL method

2.2.3. CL techniques / CL strategies

Lesson 1	Numbered Heads Together / Flipped Classroom / Assigning roles (simple task) / Formal CL groups / Informal CL groups
Lesson 2	Jigsaw
Lesson 3	Three Step Interview / Round Table
Lesson 4	Assigning roles (complex task)
Lesson 5	Giving feedback / Praising / Teacher self-evaluation / Students self-evaluation / Assessment of CL

2.2.4. Lesson plan

Stage	Activity	Time
Lesson 1 – *"Fue el tiempo que pasaste con tu rosa lo que la hizo tan importante"* - *uso de los tiempos pasados en "El Principito"*		*El*
Warm-up / Revision	The teacher asks the students what the co-official languages are in Spain and where they are used. He or she also asks them if there are other Romance languages spoken regionally in the Iberian Peninsula. The teacher records the students' answers in a file displayed on a shared screen, which will be later shared with the students. The teacher also asks the students how many speakers these smaller Romance languages have and whether they are homogeneous or divided into different dialects. He or she also asks how languages can spread and whether any of them are used outside the Iberian Peninsula. The teacher tries to steer the conversation so that the students identify the languages that will be used in the following lessons (Catalan, Galician, Aragonese and the Catalan dialect used in the Sardinian city of Alghero) but the students should also be encouraged to specify other minority languages they have heard of or found online, such as Asturian, Leonese or Mirandese (the latter is officially recognised as a minority language in Portugal) The teacher also asks the students what they think are the similarities and differences between these smaller Romance languages and the larger ones they know better. The teacher writes down their hypotheses in the file. The students will go back to it at the end of the unit and check if they were true and what they have learned during the 5 lessons.	7'
Lead-in / Motivation	The teacher asks the students which book can be translated into all the languages mentioned above. Students wonder which are the most translated books in the world and into how many languages/dialects they have been translated. The teacher writes down the hypotheses in the file.	3'

Group formation	Each student receives from the teacher, in a private message, a sentence or part of a sentence taken from the first paragraph of *The Little Prince* in the Catalan, Galician, Aragonese and Alguerese editions. Each student writes their fragment on the Jamboard interactive whiteboard. The students have to put these four beginnings of the book in the right order to form four groups. **Group I – *El Petit Príncep* (Catalan)** 1. Quan tenia sis anys, 2. una vegada vaig veure un dibuix magnífic 3. en un llibre sobre la selva verge que es deia Històries viscudes. 4. Representava una boa empassant-se una fera. **Group II – *O Principiño* (Galician)** 1. Cando eu tiña seis anos, 2. unha vez vin nun libro sobre a Selva Virxe que se titulaba «Historias Vividas», 3. unha magnífica estampa. 4. Representaba unha serpe «boa» tragando unha fera. **Group III – *O Prenzipet* (Aragonese)** 1. Cuan yo teneba seis años veyié, una vegada, 2. un debuixo magnifico en un libro sobre a Selva Virchen 3. que se clamaba «Istorias Vividas». 4. Se i representaba una sirpién boa que s'avalaba un animal. **Group IV – *Lo Petit Prínci* (Alguerese)** 1. Una volta, quan teniva sis anys, 2. he vist una magnífica imagin, 3. en un llibre a damunt de la Foresta Vèrgina que se dieva "Històries vivides". 4. Refigurava un serpent boa que s'estava engolint una fera. The teacher explains to the students that these are the cooperative groups where they will be working during the next five lessons. The teacher asks them if they recognize the languages in which these fragments are written. The language names will be the group names. In addition, each person in each group has been given a number from 1 to 4 together with a sentence, to be used in future lessons – the person called (e.g. person number 3 in the Catalan group) will answer the teacher's questions related to the tasks (Numbered Heads Together). The CL roles will be assigned later.	7'

| Analysis → Synthesis → Reflection | Under the supervision of the teacher, the students work in groups in breakout rooms on the past tenses in Spanish (see **Handout 1**). In the first part, they analyze the first chapter of *The Little Prince* in Spanish, they observe the verbs in the past tense, their forms and uses, they fill in the table and do lexical exercises. Then they change groups and compare the results of their work, for example in this configuration: students with number 1 – Pretérito Imperfecto, number 2 – Pretérito Indefinido, number 3 – Pretérito Perfecto and the meaning of the form of the more difficult verbs, number 4 – Pretérito Pluscuamperfecto (why this tense is not used) and the meaning of the remaining more difficult words. If necessary, the teacher can **assign roles** within each group (or the students can do it themselves), e.g. leader, scribe, timekeeper, presenter. The tasks are then discussed by the whole group. The teacher asks students, selected from the groups using numbers given beforehand, to present the results of their work. Finally, the students and the teacher try to explain the translator's use of the past tense or other verb forms. | 25' |
| To do before the next lesson | The teacher explains to the students the work to be done for the next lesson (Flipped Classroom). Each group of students with the same number ('1' together, '2' together, etc.) is assigned by the teacher one of the languages on which they will work in the next lessons. First, they have to find information about this language: where it is used and why, how many people speak it, what are its characteristics, what are its similarities and differences with other Romance languages, whether there is an institution that sets the standard for this language or publishes dictionaries, grammars, textbooks, whether texts written in this language are available online, etc. They take notes and collect all the information in documents in a publicly accessible shared folder. Students can use their assigned roles in class or assign new roles. They can also use the checklist prepared by the teacher (Handout 2). They check the file where the teacher has collected their answers about the smaller Romance languages of the Iberian Peninsula to see to what extent they were right, how much they knew, and how much they know now. | 3' |

Figure 1. Sentences or sentence fragments from the first paragraph
of *The Little Prince* posted by students on Jamboard

Lesson 2 – *Leemos "El Principito" en aragonés… ¡y más!*	
Warm-up / Revision	Students return to their original groups (Catalan group – numbers 1 to 4 together, etc.). In this way, each group is composed of 4 people, each of whom is an expert in a different language (**Jigsaw**). The teacher asks the students to present briefly (2 minutes) the language they have studied at home to their group mates.	8'
Lead-in / Motivation	Continuing to work in groups, the students are asked to go to https://www.petit-prince-collection.com/lang/traducteurs.php?lang=es and find 1. The title of *The Little Prince* in the language of their group. They will study this book in class. 2. Two other translations of *The Little Prince* into languages/dialects of the Iberian Peninsula – the ones that surprised them the most. 3. Two other surprising translations of *The Little Prince* into languages/ dialects of the world (e.g. languages/ dialects of the students' country of origin or related to the students' mother tongue). The students write down the information they have found in a collective file provided by the teacher (**Handout 3**). The teacher asks one person from each group (e.g. person '4' from group 1, person '1' from group 2, etc.) to present their group's work to the class.	12'

| Analysis → Synthesis → Reflection | Each group assigned to a specific language (the Catalan group, Galician group, etc.) receives the first chapter of *The Little Prince* translated into its language. The students' task is to read this chapter, try to understand it, look for verbs in the past tense, mark them and compare them in terms of form and use with those used by the Spanish translator. Students will record the information they have collected on **Handout 4** and then present it briefly to the whole class. All students reflect together on the similarities and differences between the Romance languages they have studied and the non-obvious difference between languages and dialects. | 25' |

Fig. 2. Initial excerpt from *The Little Prince* in Spanish, Catalan, Galician, Aragonese and Alguerese, along with highlighted verbs in the past tense (sources given in refer the bibliography)

Lesson 3 – *Leemos "El Principito" en español*		
Warm-up / Revision	The teacher asks the students to summarize Chapter 1 of *The Little Prince* and try to guess what is going to happen next.	5'
Analysis → Synthesis → Reflection	The teacher writes 16 numbers from 2 to 17 on the whiteboard and asks each student to choose one. The number chosen is the number of the chapter of *The Little Prince* to be read in Spanish. First, each student works independently – they read their chapter of the book and fill in their row in the table from **Handout 5**, answering the questions: who (who is the main character of the chapter), what (what happens), where (where the action takes place), when (when the action takes place), why and what for (how these events happened and what the consequences are), what is the hidden message/moral of the chapter and which sentence is worth remembering. Then the students work in pairs – chapters 2 and 3 together, 4 and 5 together, etc. – and subsequently in groups of four – chapters 2, 3, 4 and 5 together, etc. They ask and tell each other about the Little Prince's adventures, paying particular attention to the meaning of these adventures and the moral that can be drawn from them (**Three Step Interview**). Finally, the entire class wonders why *The Little Prince* is often called a philosophical parable and tries to decide whether it is a book for children or for adults.	32'
Preparing for the next class	Finally, the teacher tells the students that in the next lesson, they will describe the Little Prince's adventures in contemporary Spain. To work on the plot, they can use the diagram they used to analyze the original book. To practise, the teacher divides the students into groups according to the language grouping (Catalan together, etc.). The first person in the group writes the first sentence of a summary of the Little Prince's adventure in Spain, answering the question where – where does the Little Prince land? They save their answer in a shared file in white so that others cannot see it. The second person adds their idea by answering when the action takes place, the third person – who the Little Prince meets, and the fourth person – what happens. Finally, the first person reveals the whole text and checks whether the sentences written can be used to create a story (**Round Table**). The students reflect as a group in preparation for the next lesson.	8'

Lesson 4 – *Escribimos nuestra versión de "El Principito 2.0"*		
Assigning roles in groups	When writing their versions of the Little Prince's adventures, the students will work in their original language groups (Catalan group together, etc.). Since writing a story is already a major and complex task, this time the teacher will **assign roles** to the group members: Student 1 –> Phase I: leader/coordinator, Phase II: proofreader (Spanish) Student 2 –> Phase I: creator of ideas, Phase II: graphic development of the story (preparing it for publication on the website) Student 3 –> Phase I: work organiser/checker of the logic of the story, Phase II: proofreader (minority language) Student 4 –> Phase I: recorder of the story, Phase II: presenter of the story to the whole class Before starting the work in groups, the teacher makes sure that the students know what each role involves.	5'
Creative writing – Phase I	The teacher explains the task to the students. They have to write a chapter of the story about the Little Prince's adventures in contemporary Spain. There are two requirements: the text must be written in Spanish in the past tense and it must reflect the presence of different regional Romance languages in Spain. To do this, each group must include the presence of its minority language (Catalan, Galician, Aragonese and Alguerese) in its story. Each story/chapter should form a coherent whole and have a clear message for the reader. The students can use the table in **Handout 6**, which will also be used to evaluate the stories of the other groups.	35'
Creative writing – Phase II	At the end of the lesson, the teacher reminds the students that there is still a second phase in the creation of the story – they have to check it linguistically, develop it graphically and present it to the rest of the class in the next lesson. If they encounter difficulties with any element, the teacher will help them.	5'
Lesson 5 – *Presentamos nuestras historias y evaluamos toda la experiencia de aprendizaje cooperativo*		
Presentations	Each group presents their story – reads it and displays it on the screen, especially if the graphic design contains drawings or photos. The other groups evaluate the presented story according to the criteria given in **Handout 6**. They should formulate at least one praise for the groups they are evaluating and at least one comment containing an aspect of the story that could be improved.	25'
Feedback – Presentations	After all the groups have presented, the class discusses whether the stories are suitable for publication, if so, in what order, and if not, what needs to be corrected.	8'

| Feedback – CL / Conclusion | The students and the teacher **evaluate** the performance of the group and the whole CL experience. They try to identify their strengths in working with this method as well as the elements that can be improved in the future. The teacher asks the students working in language groups (Catalan together, etc.) to send a compliment/**praise** to the other members of the group, starting for example with the words "Thank you for the fruitful cooperation in the group. Thanks to you I have learnt. .. / I felt... / I understood...". | 12' |

Conclusion

The call to promote plurilingualism in language teaching/learning has been present in European Union language policy for many years. Learners are now seen as social actors who know, appreciate and benefit from the linguistic diversity of the world. The teaching of Spanish seems to be an excellent context for developing students' plurilingual competence, as it provides an opportunity to introduce students to the Romance minority languages of the Iberian Peninsula. Some of these languages have a co-official status in Spain and therefore students who travel to Spain are most likely to encounter them. However, all these languages will enrich the students' linguistic repertoire, make them aware of the existence of endangered languages and the need to protect them, and sensitize the students to the often controversial issue of the distinction between languages and dialects.

In the lesson plan presented, I have proposed to teach the unit on minor Romance languages using the CL method, as this method best meets the challenges of modern education, emphasising cooperation, social skills and students' agency. I have chosen a virtual classroom as a teaching context to show that the CL approach can be successfully applied when working with students online. The didactic proposal presented here – tasks, materials, and strategies – can therefore be used in whole or in part in formal education (school and university teaching) as well as in private lessons and courses. It is hoped that this will contribute to raising public awareness of the linguistic richness of the world and, consequently, to protecting and promoting minority languages, including the Romance minority languages of the Iberian Peninsula.

Abbreviations
CEFR = Common European Framework of Reference for Languages
CEFR CV = Common European Framework of Reference for Languages. Companion Volume
CL = Cooperative Learning
FREPA = Framework of Reference for Pluralistic Approaches to Languages and Cultures
SSFL = Spanish as a Second or Foreign Language

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Appendices

Handout 1
Los tiempos pasados en *El Principito* – Capítulo 1
Tareas obligatorias
1. Leed, cada uno individualmente, el primer capítulo de *El Principito*. Subrayad las palabras que no entendáis pero que os parezcan importantes. Preguntad a vuestros compañeros de grupo si entienden esas palabras. Si no, buscad juntos su significado. Escribidlas en la tabla.

Palabra en español: nueva / difícil / importante / interesante, etc.	Definición en español / sinónimo o antónimo / traducción a otro idioma / dibujo, etc.

2. Marcad todos los verbos del texto en pasado, cada uno de los siguientes tiempos en un color diferente: Pretérito Imperfecto – morado, Pretérito Indefinido – verde, Pretérito Perfecto – rosa, Pretérito Pluscuamperfecto – azul.
3. Escribid todos los verbos en la tabla. Pensad por qué el/la traductor/a utilizó este tiempo pasado y no otro, es decir, cómo podéis justificar el uso de este tiempo pasado en esta frase. Escribid vuestras respuestas en la tabla. Si es necesario, podéis utilizar el material de apoyo recogido en la carpeta "Tiempos pasados".

Verbo	Tiempo pasado	Explicación del uso

Tarea adicional (si hay tiempo)
4. Buscad otras formas (personales e impersonales) de verbos en el texto, por ejemplo, verbos en otros modos y tiempos, infinitivos, participios, gerundios, etc. Escribidlos en la tabla. También podéis reflexionar sobre su uso (si ya conocéis la forma y podéis hacerlo).

Verbo	Forma verbal	Explicación del uso

Handout 2
Las lenguas romances minoritarias en la Península Ibérica

Grupo (de "1" a "4")				
Nombre de la lengua en español	Catalán	Gallego	Aragonés	Alguerés
Nombre de la lengua en esa lengua				
¿Dónde se habla y por qué?				
¿Cuántas personas lo hablan?				
¿Cuáles son sus características (gramaticales, morfosintácticas léxicas, fonéticas, ortográficas)?				
¿Cuáles son sus similitudes y diferencias con otras lenguas románicas?				
¿Existe alguna institución que establezca normas para esta lengua o publique diccionarios, gramáticas o libros de texto?				
¿Hay textos escritos en esta lengua disponibles en Internet?				
¿Habéis mencionado este idioma en clase? ¿Sabías algo sobre él? ¿Sabéis más sobre él ahora?				
¿Alguna otra cosa interesante?				

Handout 3
¡*El Principito* en el mundo!
Id a https://www.petit-prince-collection.com/lang/traducteurs.php?lang=es y buscad:
1. El título de *El Principito* en la lengua de vuestro grupo.
2. Otras dos traducciones de *El Principito* a lenguas/dialectos de la Península Ibérica, las que más os hayan sorprendido.
3. Otras dos traducciones sorprendentes de *El Principito* a lenguas/dialectos del mundo (por ejemplo, lenguas/dialectos del país de vuestro origen o relacionados con vuestra lengua materna).
4. Escribid la información recopilada en la tabla. En el caso de las traducciones, indicad el idioma, el título y el nombre del traductor.

	Grupo Catalán	Grupo Gallego	Grupo Aragonés	Grupo Alguerés
El título de *El Principito* en la lengua de vuestro grupo				
Otras dos traducciones de *El Principito* a lenguas/dialectos de la Península Ibérica				
Otras dos traducciones sorprendentes de *El Principito* a lenguas/dialectos del mundo				

Handout 4
Comparación de lenguas
1. Leed, individualmente o en grupo, el primer capítulo de *El Principito* en vuestro idioma.
2. Marcad todos los verbos en tiempo pasado y comparadlos con los verbos del texto en español.
3. ¿Podéis asignarlos a los diferentes tiempos pasados? Si es así, marcadlos con los colores adecuados.
4. Pensad en las similitudes y diferencias entre las formas de los verbos y el uso de los tiempos pasados en las frases en vuestra lengua y en español. Escribid vuestras observaciones en la tabla.

Verbo en español	Verbo en vuestra lengua	Similitudes y diferencias (forma y uso)

5. También podéis comparar otras palabras.
6. ¿Creéis que estas lenguas son similares (en cuanto a vocabulario, ortografía, gramática, etc.)?
7. ¿Qué diferencias hay entre una lengua y un dialecto?
8. ¿Es fácil distinguir qué idiomas son "lenguas" y cuáles son dialectos?

Handout 5
Leemos *El Principito* en español
En primer lugar, trabajad de forma independiente: leed vuestro capítulo del libro y rellenad su fila en la tabla, respondiendo a las preguntas.

Capítulo	¿Quién?	¿Qué?	¿Dónde?	¿Cuándo?	¿Por qué y para qué?	Mensaje	Frase
2							
3							
4							

5							
...							

A continuación, trabajad por parejas y después en grupos de cuatro y contaros las aventuras del Principito, prestando especial atención al significado de estas aventuras y a la moraleja que se puede extraer de ellas.

Capítulo	Aventuras	Moraleja / Mensaje
2 y 3		
4 y 5		
...		

Capítulo	Aventuras	Moraleja / Mensaje
2, 3, 4 y 5		
6, 7, 8 y 9		
...		

Handout 6
Lista de verificación para evaluar historias creadas en grupo

Grupo / Criterio	Catalán	Gallego	Aragonés	Alguerés
El personaje principal de la historia es el Principito.				
La historia se desarrolla en la España actual.				
La historia está escrita en español usando diferentes tiempos pasados.				
La historia está escrita en un lenguaje bastante correcto, lo suficiente como para ser comprensible.				
La aventura descrita tiene un principio y un final claros, y su acción es concisa, lógica y comprensible para el lector.				
Hay elementos lingüísticos y culturales relacionados con una lengua romance menor que ha sido asignada al grupo.				
La historia es divertida/ conmovedora/ educativa o afecta de alguna otra manera al lector.				

El lector puede inferir cuál es el mensaje o la idea central de la historia, incluso si no está escrito explícitamente.				
La historia está lo suficientemente bien preparada gráficamente como para ser apta para su publicación en el sitio web del evento relacionado con el Día Europeo de las Lenguas.				
La historia está presentada gráficamente y oralmente de forma atractiva para el destinatario.				
Punto fuerte				
Elemento a mejorar				
Retroalimentación general				
¿La historia es adecuada para su publicación en un sitio web?				
Si no es así, ¿qué se debería mejorar para que sea adecuado?				

Abstract

The article provides a practical guide for Spanish language teachers on how to use Cooperative Learning (CL) to develop plurilingual competence in students by incorporating information about the smaller Romance languages of the Iberian Peninsula into Spanish as a Second or Foreign Language classes. It presents a didactic proposal of five lessons based on authentic texts – translations of *The Little Prince* into Spanish and four minor Romance languages (Catalan, Galician, Aragonese, and Alguerese – the Catalan dialect spoken in the Sardinian city of Alghero). The article contains a methodological description of the unit (linguistic content, setting objectives, creating CL groups, assigning roles to students, using CL techniques, etc.) and a detailed description of the language learning activities.

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(Vigo)

Designing a didactic innovation project by using Galician as a learning tool in foreign language classrooms

Introduction

This paper presents the design of a short-term course of Galician as a foreign language as part of a project implemented in a French course of *Bacharelato* (Spanish secondary education). This Galician course has a set of particular characteristics, because it is not an academic course that aims to make students reach a certain level of language (usually of those set by the Common European Framework of Reference), but it is part of an innovative project within the subject *Francés: lingua estranxeira*[2] (FLE) taught in the first year of *Bacharelato*. In the following sections, we will explain the ways in which it is possible for a French subject to include a course of Galician as a foreign language, and we will present in detail the innovative project proposed. In addition, to illustrate the project's timing and its coherence with the other units of the subject, we created a timeline of activities that will be included in this paper.

Contextualization

The didactic project is oriented to students of the first year of *Bacharelato* in the autonomous community of Galicia (Spain). However, it can be adapted to the needs of other communities or regions. As we will explain

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[2] *French as a Foreign Language*. This is a Spanish subject that is optional. Only the students that have elected it have to take it during the *Bacharelato* (i.e., usually those who choose the human sciences itinerary).

below, the main objective of the project is to promote Galician language and culture while students work on a wide range of competences (see section 2.1), but the project is predominantly based on the acquisition of the students' 'learning to learn' ability.

Since this is a project involving students in their first year of *Bacharelato*, the center where it will be carried out is a public secondary school located in Galicia. The school's timetable is from 8 to 2 PM from Monday through Friday, with additional classes on Tuesdays from 4:15 to 5:55 PM. Sessions in the French classrooms last 50 minutes and the subject is taught three days a week (i.e., 3 sessions per week). There is a cafeteria and a canteen at the school's facilities. The canteen is open every day of the week as there are always extracurricular activities (sports, workshops, clubs, etc.) in the afternoon. There is also a library, a sports center, and an outdoor playground. The classrooms are spacious and, more importantly, the classroom where *Francés: Lingua Estranxeira* (FLE) is taught is equipped with a computer, a projection screen, and a chalkboard. This classroom is dedicated to the subject of French, that is, students of every level of French always go to the same room for the courses, so it also has some shelves where students can find French-Spanish dictionaries, books to read in French, and newspapers and magazines related to language learning. This classroom is also where the French language workshop called *On apprend le français !* is held, classified as an extracurricular activity and taking place every Tuesday (4 PM – 5 PM).

Regarding the characteristics of the students, it should be pointed out that FLE class groups are usually rather small. In this case, there are a total of 15 people in the group, including students from various scientific fields, all of whom are studying at least one other foreign language subject (English or Portuguese). Despite the fact that the students have been divided into separate groups (i.e. the so-called 1st Bach A or 1st Bach B), they do know each other since they have been enrolled in the ESO[3] program in the center over several years. Among the members, we have two cases of special needs: diagnosed with Attention Deficit Hyperactivity Disorder (ADHD) and with Austistic Spectrum Disorder (ASD), respectively.

Methodology

The first step towards designing this project was to begin the documentation process. For this, we consulted all the works listed in the referenc-

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[3] *Educación Secundaria Obligatoria* is the Spanish secondary education curriculum compulsory for everyone. It lasts 4 years.

es section (Mace, Hardie, Hall 1991, Alba Pastor 2019 and CAST 2011, among others) as they are essential to understand the didactic methodology followed to design this project. We recommend consulting them as they provide an enlightening insight into what universal design is, and highlight the elements to be taken into account during the design of educational projects so that universality is met and they are truly accessible and functional for all participants. Afterwards, didactic programs available online were analyzed which belong to teachers who share their experiences, explain the exercises they put into practice, and give open access to the materials they used to carry out the activities that were the most successful among their students (for example: the blog run by the teacher Plans, *Le Point du FLE*, or the blog run by the teacher Lourdes Vargas[4]).

After completing the documentation phase, it was necessary to do a brainstorming session and then, from the resulting ideas, to choose the project that we considered to be the most attractive. This decision was made by taking into account the originality of the project, its actual usefulness (i.e., whether it is feasible for a teacher to put it into effect in reality), and the competences acquired by the students during its implementation.

The following step was to create a curriculum of activities and organize them in a way that would make them understandable. In order to do this, we decided to create a number of charts (presented in this paper), in which we set out the contents, competences, objectives, and evaluation methods for the activities. Then, we arranged the activities in chronological order within the complete course of the subject *Francés: lingua estranxeira* in the first year of the *Bacharelato*.

Objectives and justification

The main reason why this work seeks to create an innovative project is to demonstrate that secondary education can consist in enjoyable and rewarding processes. Currently, students in Spain do not always speak of a positive experience at this stage of the education system because:

> Los adolescentes en plena ebullición biológica se enfrentan a un sistema academicista y propedéutico (Gimeno, 2000) que tiene dificultades para la atención a la diversidad (García, 2015) en la que la formación docente es insuficiente (Escudero, 2017); y en el que, como Fielding (2012) ha alertado, son vistos como unidades de rendimiento, y no como personas. Están ante lo que Tarabini (2017) describe como una institución de otra época. (Fernández–Menor 2023: 157).

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[4] The links to these blogs are listed in the references section.

As Fernández–Menor rightly points out, the educational system in Spain still functions in an outdated way in many respects. The methodology it follows sees the learner predominantly as an object, and does not take into account their perception of the reality in which they live and/or their feelings. For this reason, it is important nowadays to have teachers that seek change through innovation and the creation of activities and tasks adapted to the needs of their students, all the while improving the results of the learning process.

Several studies (Solís and Borja 2017, García–Yepes 2020, Jordán, Codana 2019) show that secondary education has substantial impact on the lives of children. It is over the course of these few years that they acquire some vitally important basic knowledge to accompany them in their later lives. This entails great responsibility for teachers, as their work might have profound consequences (either positive or negative) on the lives of their pupils (Day 2011: 28). While developing this project, we considered the following assumption:

> ...la función del profesor [...] consiste en facilitar y ayudar a que las actividades que realiza el estudiante/alumno/aprendiz sean adecuadas, interesantes, útiles, organizadas, tengan sentido, sean informativas y se puedan transferir y aplicar a cuestiones, situaciones concretas, relacionadas con sus contextos personales específicos, sociales y cognitivo-conductuales. (Lozano et al. 2011: 343)

This is why in the project presented, the student shall be the protagonist in the learning process, and the teacher is the guide who orientates them. In addition, we will follow a theoretical-practical model of Universal Learning Design (ULD), in which special attention will be paid to diversity.

Therefore, this paper pursues the following objectives:
1. To create a motivating didactic project for the students that will result in a positive experience during their learning process in the first year of the baccalaureate program.
2. To encourage collaboration with foreign secondary schools and between teachers (both foreign and national).
3. To use Galician culture and idiosyncrasies as a learning tool that fosters respect for other cultures while seeing value in one's own culture.
4. To provide a cohesive and coherent program for first contact with the Galician language and culture in foreign schools.

The project: *Embaixada cultural de Galicia*

The project called *Embaixada Cultural de Galicia* lasts for one week (five school days). It is the result of the collaboration between secondary schools that came into being through the e-twinning[5] initiative. Every year, students enrolled in *Francés: lingua estranxeira* for their first year of *Bacharelato* begin the year by exchanging letters with French-speaking students who are enrolled in Spanish (in the equivalent grade). In this case, as the school with which we plan to collaborate is in France (in the Normandy region), the students are those from the *Prèmiere* course who are to study Spanish within the *section européenne* program. This program, popular in France, exists not only for Spanish but also for other European languages (namely German, English, Spanish, Italian, Russian, and Portuguese). The students of this section have more hours of Spanish in their schedules than the students of other sections, which allows them to deepen their understanding of the Spanish language and culture (as a European section, it does not place much focus on Latin American Spanish). As a consequence, they have enough time to be able to pay special attention to the geographical region of Galicia and to come into their first contact with its language and culture.

As a result of several years of exchanging letters (pen-pal activities) with the same school, and with the success of these exchanges among the students, the idea arose among the teaching staff to schedule the school trips to take place in the first year of *Bach.* so as to take advantage of the opportunity to visit the regions where the two participating schools are located. In this way, the Galician center will organize a school trip to Normandy where the French center will host its students, and vice versa. In the Galician center, the reception will consist in carrying out the project presented in this paper.

Embaixada Cultural de Galicia aims to familiarize the visiting students with the Galician culture and language. The estimated duration of the project, as mentioned, is five school days organized according to the needs of the educational center where the project takes place. In this case, i.e. in our school, teachers collaborated to develop the following timetable to carry out the activities derived from this project:

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[5] As defined on the platform's official website (https://etwinning.es/es/que-es-etwinning/), e-twinning is: "an initiative of the European Commission that started in 2005 as a fundamental part of the eLearning program. In 2007 it was integrated into the Lifelong Learning Program. [...] [In 2014] eTwinning thus took on a more prominent role than it had ever had by becoming the online reference platform for the KA2 (Cooperation for Innovation and Exchange of Good Practice) action".

	Monday	Tuesday	Wednesday	Thursday	Friday*
8:00h to 8:50	Welcome		Activities		*Cultural visit*
8:55h to 9:45h	School tour		Activities		*Cultural visit*
9:45h to 10:10h	*Break*	*Break*	*Break*	*Break*	*Cultural visit*
10:10h to 11:00h	Beginning of activities	Activities		Activities	*Cultural visit*
11:05h to 11:55h	Activities	Activities		Activities	*Cultural visit*
11:55h to 12:15h	*Break*	*Break*	*Break*	*Break*	*Cultural visit*
12:15h to 13:05h	Activities	Activities		Activities	*Cultural visit*
13:10h to 14:00h	Activities	Activities		Activities	*Cultural visit*
14:00h to 16:00h	*Canteen*	*Canteen*	*Canteen*	*Canteen*	*Canteen*
16:15h to 17:55h		Activities		Goodbyes	

*On Friday the visiting school has scheduled several cultural visits. Galician students are offered the possibility to accompany them, but attendance is not compulsory.

In total, there will be 18 sessions per 50 minutes each, and in some cases we will require the presence of students enrolled in the subject of *Lingua e literatura Galega* to carry out the activities presented below.

Didactic method and design

The objectives of the project and the skills to be acquired are the ones stated by the Spanish education laws in force (*Ley Orgánica 3/2020, de 29 de diciembre, por la que se modifica la Ley Orgánica 2/2006, de 3 de mayo, de Educación* and *Real Decreto 243/2022, de 5 de abril, por el que se establecen la ordenación y las enseñanzas mínimas del Bachillerato*).

The educational methodology that *Embaixada Cultural de Galicia* will follow is based on the universal learning model, project-based and cooperative learning, and gamification in the classroom methods.

Universal design for learning (UDL) is a concept coined in 2011 by the Center for Applied Special Technology (CAST) and based on what was described in the 1970s by its architect Ron Mace (Mace and Gu 2012) as universal design under the premise that: "[t]he elimination of environmentally induced handicaps allows people with disabilities to engage more fully in activities of daily life" (Mace, Hardie and Place 1991: 3). The application of this design to the field of education led to an improvement in the teaching-learning process, creating an inclusive education that is:

> ... concebida como un proceso de formación integral y permanente, cuya finalidad es personalizar al ser humano, guiándole hacia el desarrollo pleno de sus potencialidades, promoviendo la disminución de las barreras para el aprendizaje y la participación que el medio social y cultural imponen a la población estudiantil (Segura–Castillo, Quiros Acuña 2019: 2).

This universal design for learning is compatible with various pedagogical approaches (project-based learning, communicative approach, flipped learning etc.) and has three main principles that should be taken into account during the process of designing learning sessions. The UDL must provide various means for (1) representation, (2) expression, and (3) motivation for students (CAST 2011). To ensure this, we can use various strategies proposed in the universal design guide (CAST 2011) as well as strategies that have been developed by other authors over time (Rose, Hall, Meyer 2012, Alba Pastor et al. 2011 or Cortés Díaz, Ferreira Villa, Arias Gago 2021).

When designing the activities for the cultural embassy project, all the aspects described above were taken into account. Moreover, as expected from the development of a didactic project, the pedagogical approach is based on the so-called project-based learning, since by carrying out the activities included in this work, the students will be able to acquire the competences and objectives proposed.

To ensure student motivation during the learning sessions, we use gamification strategies (see activity 6) and reverse learning (see activity 5). In addition, we organize the classroom group into small groups of 3–4 members; we will group the visiting students and the Galician students separately. This is because each Galician group will later be assigned a visiting group to carry out the prepared activities. The dynamic of the sessions will consist in the Galician group acting as a transmitter of knowledge (since the contents of the activities are already well established) as well as receiving the opinion of the visiting group on what they in turn have learned, thus exchanging experiences (reciprocity). Linguistic mediation will also play an important role in this process, as the Galician groups will have to ensure efficient communication with the visiting groups, and to do so, they will have to make use of their basic knowledge of the French language and perhaps ocasionally resort to Spanish.

The role of the teaching staff will be to guide, orientate, and provide support to all the students (Galician and visitors) to ensure that the teaching-learning sessions run smoothly and that the classroom provides an appropriate environment.

Tasks and activities

The contents and topics to tackle in the activities can be divided into two larger sections: activities (written and oral production) related to the Galician language (section I) and those involving the culture and traditions that characterize the Galician people (section II). The first learning sessions will serve as an introduction for the students, but also introduction to elements of Galician vocabulary. The main topics of Section I are: pronouns, numbers, introductions and greetings, and food-related vocabulary. Section II will deal with gastronomy, music, literature, and Galician festivities as cultural experiences.

As mentioned before, we are going to present the activities in charts, with some abbreviations[6]. The tasks for the Section I are the following:

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[6] See the Abbreviations list at the end of this paper.

Activity 1: Introductions				
Activity description: First, the teacher provides explanations about the activity, as it will be dynamic. Chairs are placed in a circle and all the pupils are asked to stand around them. To the sound of a Galician song, they will have to move in a circle around the chairs. When the music stops, they will have to try to sit down, but as there are fewer chairs than people, someone will have to stand up, and it will be their turn to introduce themselves to the class. The activity will continue in this way until all the students have introduced themselves.	Ev. Crit.	G. O.	Comp.	Time
	Not appli cable	Not appli cable	CC CCL CP	50 mins aprox.
Attention to diversity: In the case of ASD, if the student cannot listen to music, she can leave the classroom with a teacher and work on other activities that are personalized for her. She can introduce herself before the start of the activity.	Specific objectives: Introduce yourself and greet someone Meet all the people who will be in the classroom groups for the learning sessions in this project.			
In the case of ADHD, the activity will be adapted to their possible needs.	Materials used: Chairs Music (audio recording)			

Activity 2: Menu				
Activity description: Students work in pairs (1 Galician student and 1 visitor per pair), except in the case of an odd-numbered group. First, the Galician students present the topic they have previously prepared (the vocabulary used in a restaurant) under the supervision of the teacher (who will make sure that they convey the information correctly). Then, groups will be created randomly and the necessary material will be distributed. The activity will consist in preparing a menu in Galician for a restaurant with the use the vocabulary they have just learned. In addition, the Galician students in each group will guide the visitor as to how the menu should be structured (starter, main course, dessert, coffee, etc.).	Ev. Crit.	G.O.	Comp.	Time
	1.2 2.1 5.1 5.2 5.3 6.3	k l f	CCL CP	5 mins [organization of the classroom] + 15 mins [presentation of the students] + 10 min [distribution of material, explanation of the task and division into groups] + 20 mins [carrying out the task] = 50 mins approx.
Attention to diversity: In the case of ASD, we will ensure that the needs of their particular case are met. For the ADHD student, the teacher will be willing to repeat explanations as many times as necessary and allow him not to have to give explanations/present information that they need to memorize.	Specific objectives: Acquiring and understanding Galician food-related lexics			
	Materials used: Cards, color pens and pencils			

Activity 3: Numbers				
Activity description: The Galician students explain the numbers in Galician. Afterwards, they will be divided into pairs (of 1 Galician + 1 French student) and the Galician students will make the visitors repeat the numbers from 1 to 20 after they listen to the Galician students pronounce.	Ev. Crit.	G.O.	Comp.	Time
	1.1 1.2 1.3 2.2 3.1 3.2 5.1 5.2 5.3	a d e f	CP CCL CMCT CD	10 [explanation] +5 [pronunciation] = 15 mins approx.
Attention to diversity: The activity will be adapted according to the particular needs of the students.	Specific objectives: Memorizing and understanding numerals			
	Materials used: Digital projector and screen			

Activity 4: The alphabet				
Activity description: Galician students will present and explain the Galician alphabet. Then they will hand out writing exercises, so that the visiting students can practice the graphemes. Finally, all students will be grouped in pairs (1 Galician + 1 French student). The Galician pupils will have the French ones repeat the alphabet letter by letter after they pronounce these one by one.	Ev. Crit.	G.O.	Comp.	Time
	1.1 1.2 1.3 2.2 3.1 3.2 5.1 5.2 5.3	a d e f	CCL CP CCEC CD	10 mins [content explanation] + 7 mins [exercises] + 8 min [pronunciation] = 25 mins aprox.
Attention to diversity: The activity will be adapted according to the particular needs of the students.	Specific objectives: Understanding letters and the pronunciation of their sounds and names			
	Materials used: Alphabet cards Digital projector and screen			

Now, we will present a sample of activities for section II related to Galician culture:

Activity 5: Coas mans na masa				
Activity description: With the collaboration of the canteen staff, a learning session on Galician gastronomy is organized. Prior to the date on which the activity takes place, students are given authorization forms to be signed by their legal guardians in which the latter confirm that the students either do not suffer from any food allergy or declare the type of allergens that they cannot consume, as well as give permission for the students to participate in this activity. The activity will consist of cooking a Galician *empanada*. For this, students and teachers will go to the canteen kitchen together with the staff working there and they will receive instructions on the steps to follow and the correct procedure for handling food in the kitchen. Groups of 5 people will be created, consisting of both Galician and visiting students each, so that the former can help the latter overcome the language barrier between the French pupils and the kitchen staff. Afterwards, the visiting students will start to knead the dough, following the instructions of the staff and teachers at all times. Finally, once the activity is finished, the students will have the option to eat or take home the *empanada* they prepared.	Ev. Crit.	G.O.	Comp.	Time
	1.2 2.1 5.1 5.2 5.3 6.3	a b c f k j	CCEC CD CP CCL	10 mins [going to the kitchen] + 35 mins [explanations] + 100 mins [elaboration] + 5 mins [going to the canteen] 150 min aprox.
Attention to diversity: The student with ADHD has the teacher at his disposal, ready to repeat the necessary explanations for the completion of the task at all times. In the case of the student with ASD, the environment will be adapted, as far as possible, to her needs and she may not be able to carry out all the steps involved in this activity.	Specific objectives: To consolidate the new food-related vocabulary acquired Experiencing Galician gastronomy			
	Materials used: Aliments, caps, gloves, and aprons			

Activity 6: Xogo de cartas				
Activity description: In this activity, the teacher explains the task and discusses how the groups (of 5 members each) will be organized. Afterwards, the Galician students who had been assigned to carry out this activity, explain what a Spanish deck of cards looks like (its figures and numbers) and describe how to play the game of *brisca*. Afterwards, each group will be given a deck of cards to play and, since there are Galician students in each group, they will have to explain the new games they know (e.g. *chinchón*).	Ev. Crit.	G.O.	Comp.	Time
	1.2 2.1 5.1 5.2 5.3 6.3	a b c f k j	CCEC CD CP CCL	[10 mins task explanation, delivering the decks and group division] + 10 mins [explanation of the Spanish deck of cards] + 50 mins [playing games of cards] = 70 mins approx.
Attention to diversity: In the case of ASD, we will ensure that the needs of their particular case are met. For the ADHD student, the teacher will be willing to repeat the explanations as many times as necessary and can also assign short tasks such as running a game and then changing groups so as to check that no one is cheating, etc.	Specific objectives: Strengthening the vocabulary related to numbers Becoming familiar with traditional card games			
	Materials used: Spanish deck of cards			

Activity 7: Folclore galego tradicional

Activity description: The teacher explains the theme of the session (music), then the Galician students introduce elements of vocabulary related to instruments, show some traditional Galician instruments (bagpipes, the tambourine, etc.) and, if any student knows how to play an instrument, ideally demonstrate. Then they will play traditional Galician music to listen to, followed by some more contemporary Galician music. Finally, the class will be divided into groups for a short debate about the differences between Galician music and the music of the visiting students' country/region.	Ev. Crit.	G.O.	Comp.	Time
	1.2 2.1 5.1 5.2 5.3 6.3	a b c f k j	CCEC CD CP CCL	5 mins [teacher's explanation] + 15 mins [content presentation] + 10 mins [music live session] + 10 mins [listening to different music tracks and exchange of favorite artists' names] + 10 mins [debate] = 50–60 min approx.

Attention to diversity: In the case of ASD, if she feels that cannot listen to music, she can leave the classroom with a teacher and work on other activities that are personalized for her.	Specific objectives: Knowing Galician music (traditional and modern) Learning lexical items – names of instruments
In the case of ADHD, the student will be allowed to change groups or perform other tasks with the help of the teacher (e.g. start with the organization of the debate).	Materials used: Multimedia material (video clips, audio recordings) Paper

Learning assessment

The set of activities and tasks in this project will be assessed according to the criteria stipulated in the *Ley Orgánica 3/2020, de 29 de diciembre, por la que se modifica la Ley Orgánica 2/2006, de 3 de mayo, de Educación*. In this case, we will follow the criteria for foreign language learning at the beginners level, i.e. we will take as reference those that are usually applied to the first year of ESO in the subject of a foreign language. For this project, we decided to adopt these criteria rather than those relating to the first year of the *Bacharelato* because the students who participate might not be used to doing this type of activities. Since the course might provide them with the very first occasion to work on their competences and acquire knowledge in this innovative way, the evaluation criteria applied should be those pertaining to the beginners' level.

In the activities charts, we used numbers that identify the above-mentioned criteria within the mentioned legal framework. The same applies to the general objectives, which have been referenced with the respective letters identifying them in the Spanish law *Real Decreto 243/2022, de 5 de abril, por el que se establecen la ordenación y las enseñanzas mínimas del Bachillerato*.

Conclusions

Embaixada cultural de Galicia is a project made possible only through collaboration between schools; presently it has become a relatively easier task to find foreign schools willing to collaborate, e.g. via participation in the e-Twinning program which provides schools with the necessary tools to do so. In addition, Galician is also used here as a tool for learning about other cultures in an approach invariably based on mutual respect.

We cannot yet confirm the extent to which the proposed activities prove motivating for the learners as, in this research, the project has not been put into practice, and is pending for future realization. However, during the process of designing the activities, the motivation factor was kept in mind at all times, and the necessary strategies were used so that the activities could work towards meeting this goal.

This research has resulted in didactic planning that is coherent with the basic competences, objectives, and knowledge taught/learned in a foreign language subject in the first year of the Spanish *Bacharelato*. The project demonstrates that it is possible to use a language with which the students are familiar, in this case Galician, in the process of learning a foreign language. Giving the students a new role (that of the transmitter of knowledge instead of a receiver) is possible thanks to the choice of

a common theme shared by all the students: the cultural and linguistic context in which they live, that is, the language and culture that surrounds them. Even if there is someone among the students for whom Galician is not their mother tongue or who did not grow up in Galicia, the linguistic and cultural context in which they are living will enable them to convey relevant information to their learners. Their experience of learning the Galician language and culture will prove enriching for people who are only beginning their learning process. Moreover, Galician learners will learn to empathize with the visiting learners when the latter express some difficulties or cultural shocks they experience over the course of the activities, as the latter will be similar to those the Galician students encounter when learning French. Eventually, students will be able to reflect on the process of learning a foreign language.

Abbreviations used
CAST = ???????
CC = *Competencia cidadá*
CCEC = *Competencia en conciencia e expresión culturais*
CCL = *Competencia en comunicación lingüística*
CD = *Competencia dixital*
CE = *Competencia emprendedora*
CMCT = *Competencia matemática e competencia en ciencia, tecnoloxía e enxeña-ría*
Comp. = Competences
CP = *Competencia plurilingüe*
CPSAA = *Competencia persoal, social e de aprender a aprender*
Ev. Crit. = Evaluation Criteria
G. O. = General Objectives

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Summary

This article presents the design of an innovative project targeted towards foreign languages classrooms. The title of the project is *Galician Embassy* and its framework are the educational law provisions in force in Spain that regulate the teaching within *Bacharelato* (Secondary education). The project is innovative in that it uses the Galician language as a learning tool through the implementation of activities in which the FLE students have to explain, in French and to a French-speaking audience, elements of basic knowledge about the Galician language and culture (with which they are familiar), thereby conducting a brief course of Galician language. In subsequent parts of this article, the project are described and a proposal for a didactic program is presented. Finally, it is demonstrated in which ways it is possible to plan a collaborative project between schools using Galician as a learning tool for foreign languages.

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