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The Integrated Plurilingual Approach as a means of social integration in the EAL classroom

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Abstract

This dissertation focuses on the implementation the Integrated Plurilingual Approach in the English as an Additional Language classroom with the objective of favouring the social integration of first and second-generation immigrants in Catalan schools. The main objective is to create and Education Action Plan that adjusts to the needs of a specific group-class and that, through activities based on Translation for Other Learning Contexts and Pedagogically Based Code Switching is able to favour the plurilingual and multicultural competences of the students, following the ultimate goal of promoting tolerance and respect towards diversity, to successfully integrate migrated students in the everyday life of the school on the same terms as the rest of students.

Key words: Integrated Plurilingual Approach, social integration, Pedagogically Based Code-Switching, Translation for Other Learning Contexts

Aquest treball final es centra en l'aplicació de l'Enfocament Plurilingüe Integrador a l'aula d'Anglès com a Llengua Addicional amb l'objectiu d'afavorir la integració social d'immigrants de primera i segona generació als instituts catalans. La finalitat principal és crear un Pla d'Acció Educatiu que s'ajusti a les necessitat d'un grup-classe específic i que, a través d'activitats basades en Traducció per a Altres Contextos d'Aprenentatge i el Canvi de Codi amb Base Pedagògica, afavoreixi les competències plurilingüe i multicultural dels estudiants, seguint l'objectiu principal de promoure la tolerància i el respecte a la diversitat, per integrar socialment als estudiants migrats al dia a dia de l'escola sola els mateixos termes que la resta d'estudiants.

Paraules clau: Enfocament Plurilingüe Integrador, integració social, Canvi de Codi amb Base Pedagògica, Traducció per a Altres Contextos d'Aprenentatge

Este trabajo final se centra en la aplicación del Enfoque Plurilingüe Integrador en el aula de Inglés como Lengua Adicional con el objetivo de favorecer la integración social de inmigrantes de primera y segunda generación en los institutos catalanes. La finalidad principal es crear un Plan de Acción Educativo que se ajuste a las necesidades de un grupo-clase especifico y que, a través de actividades basadas en Traducción para Otros Contextos de Aprendizaje y Cambio de Código con Base Pedagógica, favorezca la competencias plurilingüe y multicultural de los estudiantes, siguiendo el objetivo

principal de promover la tolerancia y el respeto a la diversidad, para integrar socialmente a los estudiantes migrados en el día al día del instituto bajo los mismos términos que el resto de estudiantes.

Palabras clave: Enfoque Plurilingüe Integrador, integración social, Cambio de Código con Base Pedagógica, Traducción para otros Contextos de Aprendizaje

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1. Introduction

In my teenage years, I attended a pluricultural school. I had classmates from many different nationalities (Chinese, Indian, Bangladeshi, Pakistani, Romanian, Moroccan, Algerian, Salvadorian, Ecuadorian, Colombian and many others), it was an everyday reality for me and I did not think much of it. Of course I knew they came from different places, that some of them struggled with the language and that they had customs and religions that were different from mine, but that was pretty much it. I acknowledged the difference.

There was a distinction, though, between the foreign kids who could not speak the language and the foreign ones or second-generation immigrants who could. There was also a difference between the ones who dressed like us and the ones who wore different clothes. I knew that and I could see that distinction in the way they interacted with the rest, but I did not question it.

Years later, during my Modern Languages degree, I became interested in languages (and I mean all languages, not just Spanish and English which are the ones that I signed up for) and I started admiring people who speak several very different languages, and their ability to switch from one to another, to approach different cultures from different perspectives and to understand all the nuances and small differences between words in different languages that makes translation so difficult and languages such a beautiful thing. Being bilingual myself, I have always been conscious of how many benefits it has on several aspects of my learning, interaction and understanding of the world, and I could only imagine how amazing it must be to multiply those two languages in three, four or five.

During those years I took a long trip to India with a long-time friend, and we both were amazed at the quantity of languages that most people can speak there; not only do they speak many of the national languages, but there's also a huge demand to learn Spanish, French, German and other European ones. However, I was surprised at my friend's reaction. She has Moroccan parents, grew up with three different first languages, but for years refused to speak Arabic in front of people. Later that night we talked about it, and she argued that in secondary school she felt like she had to be just like the rest to fit in, and being like the rest meant not paying attention to her Moroccan heritage, whether that meant language, music, food, religion, etc. That conversation made me think that maybe that was the case with every other classmate that I ever had that was from another country, that they felt like they had to leave aside the culture from their countries of origin and fully adopt ours in order to feel validated and part of our society.

Luckily my friend chose to study Arabic philology and got back in touch with a part of her that she felt like she had neglected, but that might not be the case with everyone in a similar situation. They should not have to take action to get back to their culture if we had not made them distance from it. And it is not just a matter of teenagers being teenagers, but a problem that I feel like it extends to many different areas of our everyday life. How many women that wear a hijab or traditional clothes have you seen working as sales assistants at a shop or being waitresses in a restaurant, for example? It is not just a matter of making immigrants appreciate their own culture and feel like they can take part in our society just like anyone else, but also for us to appreciate different cultures as well. Among other factors, I believe the most detrimental to the social integration of foreigners, when it comes to our part, is the fear of the unknown. Despite spending several hours a day with classmates from everywhere in the world, I had no idea about their country, traditions, religion or language. They were never brought into the classroom, not even mentioned or referenced. Their Ecuadorian, Chinese, Pakistani or any other identity that was not Catalan was forced to remain at home, and that did not only harm them directly, but also prevented the rest from learning about them, as eye-opening and mind-broadening as it can be. I am sure that we had talked at all about their cultures, languages and traditions we would have understood many things about them that otherwise remained unknown, part of a mystery that made us see each other as strangers and made us feel different and distanced.

That is why I decided to focus my dissertation on the plurilingual approach, because it contains all the elements that can benefit social integration in pluricultural environments and I believe it is a very interesting way of bringing other languages, and therefore culture, traditions and other aspects that may come with it, into the classroom. I feel like English, as the current lingua franca, can be a very powerful tool to unite, allow communication and bring together different realities; the new reality of the Catalan classroom calls for a new pedagogical model that aims at teaching people to communicate fluently in more than one language and be able to change from one another, taking into account the communities with whom they are dealing with in other to be respectful and tolerant.

2. Research question and objectives

In other to prove or dismiss my ideas, I have stated the following research question: **"Can the implementation of the Integrated Plurilingual Approach improve social integration of migrated students in the English as an Additional Language classroom?"**

At the same time, I will try to accomplish the following objectives in order to answer the aforementioned question:

1. To explore whether the IPA approach helps develop the students' plurilingual competence in the EAL class.

2. To exercise the intercultural competence through the IPA, raising awareness of cultural and linguistic diversity.

3. To find out how to effectively incorporate translation and code-switching activities that favour plurilingualism and multiculturalism.

4. To find out whether this approach benefits the social integration of students from different backgrounds.

3. Theoretical background

3.1 The role of Additional Languages in Catalan schools

The idea of allowing other languages into the English classroom is relatively new. For years, the additional language classrooms were supposed to be a third space between the country where it was located and an imaginary foreign country where it was only acceptable to speak the target language. It is a fact that most teachers still refuse to use other languages in the classroom, call out their students when they hear them speak them or refuse to translate words in order to explain their meaning.

It seems that English in Catalan schools can have two different roles. On one hand, it can be another subject, just like Math or Social Sciences, with a syllabus to cover and specific structures and vocabulary, usually by copying a model, which prevents students from creating their own significative and expressive language. On the other hand, in bilingual schools where an additional language (mostly English) is used to teach a non-language related subject through Content and Language Integrated Learning (CLIL), even if the time of exposure to the language is longer, there is no linguistic awareness of it and there are no links being established between what they are seeing during that subject and the AL subject itself (Esteve, Fernández, Martín-Peris & Atienza, 2015). We are presented with two different options for the learning of English that are extremely

different from one another but are being used simultaneously. We either treat English as another memorise-repeat subject, forbidding any type of natural interaction or intersections between languages, or we adopt English as the vehicular language, again the one and only that we are supposed to speak during that lesson, and we prevent any linguistic reasoning or gain of awareness of language patterns.

Moreover, the knowledge of an AL that nowadays society demands from us is changing. In our current globalised world, we come in contact with different groups of people from many different places, and that means coming in contact with different languages, cultures and traditions. Therefore, the main use for us learning a foreign language is to be able to understand, of course, but also respect, recognise and empower the use of other languages and the social value that comes with them. According to census, we find approximately 170 different nationalities in Catalonia (IDESCAT, 2014) after the significant increase of immigration in the last 20 years, which translates into a number of around 200 languages currently coexisting in Catalonia and being used at work, at school or at home. We encounter a new linguistic and social scenario that has broken linguistic boundaries, described my May (2014) as "dynamic, hybrid and transnational repertoires of multilingual (often migrant) speakers". This increase in the number of languages spoken by students demands a more holistic approach to languages that takes into account the connections between them and their relation to culture.

Even if significative advancements towards this idea have been made by both Spanish and Catalan authorities through publications in the Boletín Oficial del Estado and the Diari Oficial de la Generalitat de Catalunya, and their modifications in relation to the curriculum and competences to be developed in Secondary Education, it is ultimately the responsibility of the teacher to encourage innovative practices that give an answer to these new specific language-related needs of the 21st century. Therefore, we are urged to change our approach to language teaching not only to adapt to the new linguistic landscape of our classrooms but to make sure we are preparing our students to become plurilingual individuals that are able to navigate between languages and, by extent, cultures, as the current situation of our society demands.

3.2 Plurilingual and intercultural competence

European policies relating languages are also taking a turn and moving towards this idea of a more holistic language knowledge. According to Audiger (1999), "for the Council of Europe, […] it is a citizenship based on the principles and values of pluralism, the primacy of law, respect of human dignity and cultural diversity as enrichment.". There are efforts being made in order to promote the plurilingual and pluricultural competence that is

believed to be key for the future of our diverse society. Those competences could be described as "the ability to use languages for the purpose of communication and to take part in intercultural interaction, where a person, viewed as a social author has proficiency […] in several languages and experience of several cultures" (Coste, Moore & Zarate, 2009). By this definition, we may understand the plurilingual and the pluricultural competence as a composite of competences on which the social actor may draw, rather than a juxtaposition of distinct competences. Just like language and culture cannot be separated from one another, these competences are intrinsically connected and the exercise of one cannot be independent from the exercise of the other.

At the same time, a key concept in the understanding of said competences is the fact that they are not just the result of having various monolingual competences in several languages, but the combination and alteration of the languages in different ways: switch codes during a message or resorting to bilingual alternations of speech, for example. It results in a broader choice for the speaker, "a single, richer repertoire of language varieties and available options thus allows choices based on this interlinguistic variation when circumstances permit.". Consequently, we are not referring to a direct correlation between the languages we speak and our proficiency in them, but to a common underlying linguistic proficiency, common among all the languages we speak and/or understand, as suggested by Cummins (1984 & 2008) and the inderindependence hypothesis. He states that plurilingual speaker have a common subjacent competence for the languages that they speak that has an impact on they way on conceiving how languages are learnt and, therefore, how they must me taught. Believing in the fact that the development of our competence in one language has a positive effect on our competence in another one makes Cummins question monolingualism both in class and in linguistic immersion practices, and he aims at explicitly working on intralinguistic transference strategies, putting emphasis on the connection between linguistic and cultural knowledge of the learner. In other words, as a result of the development of the plurilingual and pluricultural competence, we are also promoting linguistic awareness by means of metacognitive strategies, which allows students to gain awareness and control of their linguistic capacities and helping them get a better perception of what is general and what is specific to different languages. By its nature, it "refines knowledge of how to learn, and the capacity to form relations with others and to deal with new situations." (Coste, Moore & Zarate, 2008).

Cook (2001 & 2007) has also made a reference to the plurilingual and pluricultural competences uniting them under the term "multicompetence". According to him, plurilingual people go through a different learning process than monolingual people and it requires additional skills that are not purely linguistic but that indirectly help us

recognise during the learning of new languages. Therefore, we use our multicompetence skills when, while learning a new language, we go back to everything we have previously acquired in other languages. In agreement with Cummins, Cook states that it is not an addition of knowledge, but more of a combination, integration and interconnection of everything that we know that is language-related. As a final description of the plurilingual competence, according to the CEFRL, we could say it is the personal capacity thanks to which the linguistic experience of the speaker is expanded, and therefore the languages and cultures are not kept in strictly separated mental compartments, but rather they develop a communicative competence in which all knowledge, linguistic experience and languages are interrelated and interacting.

When it comes to the pluricultural (or intercultural) competence, the CEFRL defines it as "the knowledge, awareness-raising and comprehension of the relationship (similitudes and differences) between the 'world of origin' and the 'target community language'" (2001:37). Not only does this give an answer to the needs of our current society when it comes to training students to be able to respectfully come in contact and communicate with different cultures, but it also debunks the idea of training students to be native-like speakers of the language. Speaking like a native, in most cases in the case of English, means speaking like a monolingual speaker, and that should not be the aim of any teacher. It makes no sense to not take advantage of what the other languages and the target one have in common, and it seems only logical to connect, understand and relate languages just like we want to do with people. In order to do that, is important to work on the intercultural competence in a clear and approachable way that allows students to understand, notice differences and similitudes without positive or negative connotation and being able to manage their emotional reaction to the new culture they are being exposed to.

3.3 Languages in mediation

The introduction of mediation into the language teaching and learning universe in the late 90s, in which the CEFR was a pioneer, meant the recognition of the social dimension in language. According to Piccardo (2012), it emphasises the two key notions of co-construction of meaning in interaction and constant movement between the individual and social level in language learning, mainly through its vision of the user/learner as a social agent. The CEFR states that "the written and/or oral activities of mediation make communication possible between persons who are unable, for whatever reason, to communicate with each other directly. Translation or interpretation, a paraphrase, summary or record, provides for a third party a (re)formulation of a [spoken or written]

source text to which this third party does not have direct access. Mediating language activities – (re)processing an existing text – occupy an important place in the normal linguistic functioning of our societies." In other words, a learner could be seen as a mediator/intermediary between interlocutors that need to take social aspects into account in order to 'mediate' effectively through the meaning of a message. Situations of "language- or terminological differences; lack of proficiency in the other language or register (for example, between speakers of different languages, or between experts in a given field and non-experts); cognitive gaps, i.e. unfamiliarity with certain concepts or processes (e.g. caused by insufficient access to education, low literacy, or cognitive development); lack of relevant information (e.g. about how to apply for housing); cultural differences (e.g. relating to concepts of politeness or punctuality); or disability (e.g. partial sightedness, hearing impairment)" are described by the Council of Europe as some examples in which mediation is needed. However, even if still remaining a vague concept in language teaching, the CEFR underlines the richness of the notion, adding that "not only would it be reductionist to see mediation as solely interpretation and translation, but it would also be simplistic to limit it to one single dimension: that concerning the transfer of information from one language to another."

In addition, the CEFR recognises four different types of mediation: linguistic, cultural, social and pedagogic. Linguistic mediation deals with the interlinguistic and intralinguistic dimension; knowing how to translate and interpret from one language to another but also summarise a text in L1. The flexible use of different languages in a classroom is also listed as an example of linguistic mediation. Kings & Chetty (2014) speak of explaining, summarising, clarifying and expanding a text from one language in another language that might be more familiar to the learners, and Creese & Blackledge (2010) describe having collaborative interaction or narrating a text in different languages in a multilingual classroom to ensure that every student is equally involved.

Cultural mediation is a natural process in any kind of translation. Passing from one language to the other also means, in most cases, passing from one culture to another. According to the CEFR, "it is a question of working at a level sophisticated enough to preserve the integrity of the source and to get across the essence of the meaning intended." It is also said that true consideration of the role of mediation comes hand in hand with the notion of cultural awareness, applied both within a language and across different ones, considering idiolectes and sociolectes as well as social and professional sub-cultures under the unifying umbrella of a same society. This concept of cultural mediation, therefore, leads naturally to the idea of social mediation.

Although in the CEFR social mediation seems to be limited to the idea of helping people to communicate because they cannot understand each other, there is more to it.

Sometimes the reason why they are not understanding each other might be caused by difference in perspectives or expectations, different interpretations of behaviour, of right and obligations. That is why there is a need for mediation in order to help overcome these misunderstandings. I found it interesting that the idea of the *thirdspace* was mentioned in several articles related to language mediation. It is a concept that I had seen before related to literature, but it makes sense as well when applied to language mediation theory. Kramsch elaborated her theory of 'thirdness' aiming to break up with counter-productive dichotomies in semiotics, literary criticism, foreign language educations and literacy pedagogy. In reviewing some other theories on the topic, she said that "understanding someone from another culture requires and effort of translation from one perspective to the other, that manages to keep both in the same field of vision." She describes the 'third space' as an "heterogeneous, contradictory and ambivalent space in which third perspectives can grow in the margins of dominant ways of seeing." In other words, it is a space in which the student can take some distance from their own cultural norms by "reading against the grain" and becoming more aware of loaded connotations and biases.

And finally, pedagogical mediation, described as the mediation between teachers/parents and knowledge, presenting teaching as an act of pure mediation itself. However, all the examples mentioned in CEFR studies refer to peer scaffolding, collaborative work and other students-centred practices, not mentioning teacher-centred ones as an act where pedagogical mediation in present.

Thus, for this project, we will consider all four types of mediation (linguistic, cultural, social and pedagogical) as one, recognising their differences but understanding the relation among them and the importance of encouraging and teaching said competence to our students in all its variants. As it has been shown, all four kinds of mediation are very much interrelated to the point where, in some cases, it is inevitable to independently deal with one of them without referring to others.

3.4 Social integration of students

Social integration (or inclusion) is and should continue being a key concept and objective in Catalan schools. They, as an institution who instructs future citizens of the country, plays a central role in drafting "the symbolic boundaries of the nation", according to Thea Abu El-Haj (2007). The way we introduce our students to other cultures, religions and customs will shape the way our country institutionalises the treatment towards foreigners. In an era of transnational migration and social conflict, it is more important than ever not only to work on social integration for the optimal functioning of a school (which is also an

objective), but to give the tools to ensure our future more tolerant and respectful people who are able to welcome those who come to out country in true egalitarian and integrative terms.

However, recent studies show that even if there are efforts being made in order to achieve that integration, there are still some aspects of the process to revise in order to actually conquer the objective. In Inmmaculada García-Sánchez's (2009) ethnographic study of Moroccan children in a school in Southern Spain shows how despite the school's prominent "discourse of inclusion", Moroccan immigrant children were racialised as "Others" and "constituted as 'outsiders' through routine participation in exclusionary practices and linguistically mediated regimes of surveillance." Similarly, Andrew Gitlin, Edward Buendía, Kristin Corsland and Fode Doumbia (2003) show in their study, despite the official efforts to "welcome" immigrant students, schools can also work to paradoxically "unwelcome" them, ultimately relegating immigrant youth to the margins of the school life.

Coinciding with the constant migration flows, Catalonia has experiences two important challenges recently. On the one hand, the increasing number of immigrant students who speak a variety of languages, and on the other, the implementation of the LOGSE (Ley Orgánica General del Sistema Educativo), which aligned itself with the progressive educational reforms taking place in the rest of the European Union and adopted their "interculturality" discourse but, unfortunately, found schools and teacher unprepared, uninstructed and not able to manage the situation properly with the resources they had. Other attempts at addressing the situation have been made by the Catalan government with, for instance, the LIC Plan (Llengua i Cohesió Social) hoping for it to be a new instrument for attending diversity and ensuring academic success of all students within the increasingly complex and cultural Catalan society.

Nevertheless, it does not seem enough when reviewing numerous studies[1]. Most of them agree on the idea that immigrant students are somehow forced to sacrifice their ethnic and cultural identity in order to achieve a better connection with the receiving culture or, in other words, a better reception by the member of that society. At the same time, studies have shown that students who feel more identified with the reception culture tend to have significantly better academic results. However, we must take into account that this difference is not at simple to understand as it seems. The direct relation between ethnic identity and academic performance can (and is) affected by many other variables. For example, low self-esteem and a higher identification with their origin ethnic group are directly connected with scholar imbalance, perceived through behavioural problems. On the other end, identification with both cultures is usually found in students with a high academic performance and high self-esteem.

When it comes to the linguistic competence, studies show that those students with a good communicative competence in both their mother tongue and the language of the current country have a better prognostic of their psychosocial abilities. At the same time, in studies that took place in Catalonia, it has been shown that social and scholar integration show the development of better attitudes towards Catalan and Spanish in young immigrant students.

All in all, self-esteem seems to be the key issue and its relationship with ethnic or cultural identification is an aspect to take into account. The role of an educational institution should not be to alienate the student in their original culture nor to assimilate them into the reception one. When it comes to such a sensitive topic as identity in teenager students, the aim of Catalan schools should be to empower all cultures, languages and traditions, exposing all students to them and value and validate them all as equal.

1. Data retrieved from Álvarez-Valdivia, I. & Vall, B. (2013). Orientación de la aculturación de los adolescentes inmigrados en Cataluña: ¿Las variables socio-demográficas pueden marcar la diferencia?. Cultura y Educación, 25:3. DOI 1. https://doi.org/10.1174/113564013807749768

4. Pedagogical framework

Keeping in mind all previous studies and ideas mentioned, it seems only natural to propose a new methodology that tackles all the aforementioned issues focusing, as stated in the introduction, on additional language teaching and social integration of students. Therefore, the Integrated Plurilingual Approach will be proposed as the pedagogical framework on which later the educational action plan will be based, although some other ideas and concepts might be taken from other similarly oriented approaches.

4.1 The Integrated Plurilingual Approach

The Integrated Plurilingual Approach is proposed in this dissertation as the pedagogical framework to effectively achieve an improvement in the plurilingual and intercultural competences of the students, aiming at improving social integration of migrated students in the school. However, the IPA also exercises the communicative competence, which allows students to successfully manage situations of linguistic and cultural interaction.

This approach is brought into the classroom through linguistic transference activities, based on the encouragement of linguistic knowledge transference from a certain language into another, through making connections and comprehensible relations. Those strategies are basically the ones that bilingual and plurilingual speakers naturally use and that allow them to successfully participate in conversations even if not proficient in all languages.

This approach, therefore, calls for a reconsideration of the methodology that is currently being used in most additional language classrooms in secondary schools around the world. It is not realistic to construct a whole new linguistic system in the students' minds by only using that same language as the tool for instruction. There is no point in not taking advantage of previous knowledge in different languages that, as studies have shown, helps create a common linguistic base of knowledge that makes it easier to learn new languages, effectively use the ones that are already know to the speaker and navigate in between them to successfully communicate. Practices like language immersion, preference of native teachers over non-native and rejecting the use of translation in class are therefore questioned by the IPA, that encourages a plurilingual approach to language learning.

4.2 Translanguaging

Canagarajah (2011) defines translanguaging as the process whereby multilingual speakers utilise their languages as an integrated communication system. It involves language production, effective communication, language function and thought processes behind language use. It could be seen as a manifestation of plurilingualism.

In pedagogical terms, this new concept of translanguaging meant a shift in ideology. Plurilingualism went from being seen as a disadvantage to the speakers to being considered an asset and an ultimate goal. This new idea aims at making speakers think about the differences between languages but with intention and a metacognitive understanding of how languages in general work, rather than arbitrarily vacillating between them. I believe the goal of including translanguaging as an important part of the second-language acquisition process is to move beyond sentence-level and grammatical concerns and focus on greater forms of communication, such as discourse issues or rhetoric. Again, according to Canagarajah (2011), students should be focused of the real applications of language that suit their purposes of communication based on the context in which they are communicating, rather than a one-variety-fits-all mode of learning a language.

When it comes to its implementation in a classroom, translanguaging practices do not require for the teacher to be a plurilingual speaker, but it does require them to be co-learners (García, 2011). Even monolingual teachers can successfully use this teaching practice by relying con their plurilingual students, their parents, the community, texts and technology in order to support the learning. As, in nature, translanguaging allows the legitimisation of all languages and varieties, teachers can encourage their students to incorporate words from unfamiliar languages into the classroom, serving as a model for them to begin working on their non-native languages and, more importantly, legitimising as well different mother tongues.

4.3 Pedagogically Based Code-Switching

Code-switching is a process of change of a language within the same text, either written or oral. It is something bilingual speakers inevitably tend to do, and it takes place specifically when the speakers involved in the communication act all share the same languages in their repertoire. Cook (1999) defined this phenomenon as a highly skilled activity that might help language users to carry out a range of social and psychological functions by showing "the intricate links between the two language systems in multi-

competence: in the mind, the L1 is not insulated from the L2." However, for several years, code-switching has been perceived as a negative practice, specially when used by young speakers, and treated as evidence of an absence of linguistic differentiation between languages, described as unconscious and unintentional. This idea has been proven wrong by several studies that point towards code-switching being both rule governed and functions specific, debunking the idea of it being a sing of confusion or interference between languages. Therefore, for its use in this dissertation, code-switching will be defined as "the ability of plurilingual speakers to switch within or between sentences from and to the codes in their repertoire, in order to fulfil communication needs triggers by decisions concerning the communicative context in which they are immersed" (Corcoll & González-Davies, 2016).

Thus, Pedagogically Based Code-Switching (PBCS) is the encouragement and use of this natural plurilingual practice with a pedagogical focus, based on research and taking place in a controlled environment. According to research by Corcoll and González-Davies (2016), its cognitive load and its highly sensitising nature advise that it should be introduced prior to other techniques, as an introductory activity. It should also be designed by the teacher as an informed language learning strategy and applied in a formal setting, due to it enabling "students to work with several languages simultaneously and it mainly aims at fostering students' ability to notice language/s characteristics, this initialising metalinguistic thought and sensitizing students towards language similarities, differences and connections." In other words, and as mentioned in previous sections of the text, input needs to be consciously analysed in order for it to become 'intake' and, eventually, knowledge.

4.4 Translation for Other Learning Contexts

As mentioned before, translation has a bad reputation throughout the history of Additional Language teaching. It was (and is) very common to find teachers who refuse to use said technique in their lessons, for their students and for themselves, and activities related to it are rarely found in books and manuals. The potential of translation, however, is still underused for language learning but it is still important to explore and find out how it can be used effectively. According to Corcoll & González-Davies (2016) it is defined as "an informed change of linguistic or cultural code applied consciously to an explicit primary source text." At the same time, it could be considered both a process and a product of communication following real-life practices.

Nevertheless, Translation for Other Learning Contexts (TOLC) is different from Translation Studies, and its ways, aims and procedures point toward different directions.

Translation per se is studied to acquire the competence of a professional translator, while TOLC is defined as "translation to acquire linguistic mediation skills and intercultural competence in fields other than Translation Studies." (Corcoll & González-Davies, 2016). It focuses on explicitly using translation in Additional Language learning and exploring how it can improve both general linguistic competence and mediation skills between languages. Furthermore, "it includes a reflection on how best to relate educational objectives and learning strategies with translation competence, and views translation as the means to advance linguistic and encyclopaedic knowledge as well as transfer skills that favour efficient language learning."

It is important to note that, even if translation is often thought to be a simple interlinguistic substitution, Translation Studies and the work of professional translators go way beyond that. They continuously prove that translation requires complex mental processes like analysing, evaluating and creating. In TOLC, we add the actions of understanding, deciding and justifying, as the translation task involves conscious awareness of the processes and the strategies chosen to be implemented. "Understanding" entails constructing meaning from previous knowledge; "deciding" in inherent to all parts of the process, especially when choosing and using appropriately translation strategies, and "justifying" is related mainly to monitoring and explaining the chosen solution to the problem in question. (González-Davies & Scott-Tennent, 2005)

4.5 Other ideas

Besides the ones previously explained, other concepts and ideas have also been taken into account for the purpose of this dissertation. One of them is instructional scaffolding, a learning process inspired by Vygotsky's theory of the zone of proximal development. The zone of proximal development (ZPD) was described by the author as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers." (Vygotsky, 1987). In other words, the ZPD comprises everything that the student can do with the help of others, parting from the knowledge and things they can do unaided and aiming at expanding that ZPD to the furthers circle, the things they cannot do yet. This idea, however, has become a synonym in literature with the concept of scaffolding which, applied to teaching, is described as a support tailored to the needs of the student given during their learning process with the intention of helping them achieve their goals. Uniting the two ideas, scaffolding should be a series of steps (activities or tasks, in this case) that guide the student towards a final learning objective.

Another interesting approach taken into account is the Task-Based Approach (also known as Task-Based Instruction or TBI). Popularised by N. Prabhu, it focuses on the use of authentic language and the completion of meaningful tasks using the target language, such as going to the doctor's, scheduling an appointment or having a conversation with a salesperson. Its assessment is primarily based on task outcome rather than accuracy, which makes TBI very popular specially for developing fluency and student confidence. There is also a close link between meaningfulness and motivation, because it has been proven than tasks that seem useful and therefore interesting to the students are able to keep them motivated for longer.

Both the scaffolding and the TBI theories, together with the previously mentioned pedagogical frameworks, have been taken into account for the didactic proposal design. We believe scaffolding is an interesting student-centred approach that allows the teacher to act as a facilitator and adapt the teaching to each student, while the TBI method rises motivation and meaningfulness of tasks while improving the students' fluency and confidence speaking the target language.

5. Educational Action Plan

Consequently, my next objective was to design an Educational Action Plan (EAP) for it to be implemented in a school, taking into account the objectives mentioned at the beginning of the dissertation and all the information gathered in the previous sections of the text.

5.1 Contextualisation

The EAP has been designed for its implementation in IES Pau Casals, a public state school located in the city of Badalona (Barcelona). It is considered a high-complexity school by the Generalitat de Catalunya due to the socioeconomical situation of the neighbourhood and their students, and it also has a percentage of around 43% of immigrant students (both newcomers and second-generation) and about 40% of students in each classroom are subject to a Pla Individualitzat (PI), according to their Projecte Educatiu de Centre (PEC).

The EAP will focus of 1st of ESO students and it will take place during one full course. Ideally each year would have a similar project adapted to the necessities and circumstances of each class. In this case, the EAP has been designed taking into account the particularities of 1st of ESO B during the course 2017/2018. In order for the EAP to be actually applicable to the reality of the school, it will be divided into two lessons

per unit, making a total of 18 lessons during the whole course, that will follow the content that they are studying during regular English hours. For that, I have followed the syllabus marked by their book, "Spectrum 1" by Oxford University Press. Nevertheless, the lessons can be taught during regular English hours or, sometimes, during "desdoblament" hours when only half the group is present, changing the students from one week to another.

As previously mentioned, the aims of this EAP are for the students to gain plurilingual and multicultural awareness with the objective of that having an impact on the social integration of migrated students in the classroom, and for me to discover new ways in which we can successfully implement code-switching and translation activities to accomplish the previous objectives.

5.2 Instruments

In order to create a personalised EAP to the classroom I decided to use a triangulation of data in order to obtain it in both qualitative and quantitative manner. Therefore, I chose a questionnaire for students to answer, some observation guidelines for myself and an interview with the tutor of the group and their English teacher.

5.2.1 Questionnaire

The first part of the questionnaire[1] was common for all students and consisted of some basic sociodemographic questions: name, age, place of birth for them, their parents and grandparents, languages they speak and average mark of the previous semester. These simple questions would allow me to know the languages and cultures that are present in the classroom and some information on their academic performance. However, the English teacher and tutor were asked for information on a certain student's performance if relevant for the EAP, and I took this information students gave of themselves plainly as orientation due to the risk of inaccuracy. It is important to note that all questionnaires given to the students were written in Spanish to facilitate understanding. It could have been in Catalan, but Spanish is the main language used among them in the school and I considered it adequate in order for them to feel comfortable and fully comprehend the questions.

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1. See annex I for full questionnaire.

The results on this questionnaire gave me a better understanding of the diversity in the classroom. I identified a total of six students related to other countries such as Morocco, Ecuador, Honduras and China, from which only one of them had been born abroad. From this I could gather that all of them had been living here for a long time and the majority of their school years had taken place within the Catalan education system. Therefore, I assume (and I could see during my time in the classroom) that they were not only familiar with the language but with many cultural and social aspects that were taking place around them.

All students were given an adapted copy of the Munroe Multicultural Attitude Scale Questionnaire[2]. Social integration being something that acts both ways, I believe it was important to get every students consideration on the topic to take them into account when designing the EAP. The questionnaire presents statements mainly on race, gender, social status and sexual orientation issues that the students must value from 1 to 5 according to their agreement with each statement. Even if some of these topis are not what drives this dissertation, I thought it was important as a way to measure the sensitiveness of the students to various human rights topics. The questionnaire was written in Spanish to favour understanding and preventing a feeling of it being an exam that they might associate with a test in Catalan or English.

The results to this questionnaire were very enlightening[3]. While showing a very high percentage of agreement in general statements such as "I acknowledge the existence of racism" or "I understand different religious beliefs", the rate went lower when students were asked about their actions, for example "I do nothing to prevent a racist act" or "I act when I hear a prejudiced comment about another religion". It has been interesting to see the distance between the theory and the practice and how self-critical students can be of their own actions. It is important to mention that a very high percentage of students disagreed to the statement "I don't care about or languages besides Spanish and Catalan", which I found surprising and a great base start for the EAP.

To the migrated or second-generation students we gave a third part of the questionnaire[4] based on the Vancouver Index of Acculturation by Ryder, Alden and Paulhus, which consists of a list of 20 items that the students must value from 1 to 5 depending on how much they agree with the statement to find out about cultural

2.   See annex II for full questionnaire.
3.   See annex III for full results.
4.   See annex IV for full questionnaire.

preferences from both the Catalan culture and their culture of origin. Again, the questionnaire was handed out in Spanish and the local culture was referred as Spanish/Catalan in order to be better understood.

The results[5] of the questionnaire were also very interesting. We got a considerably higher percentage of identification with their traditional culture in most questions, specifically those regarding celebrating their culture and the importance of keeping traditional customs. On the contrary, we registered a higher percentage of identification with the Spanish/Catalan culture when it came to cinema and music and the understanding of jokes. It is interesting that the students seem to prefer a potential partner to marry that belongs to their culture, while they want to have friends both from their culture and local. In the statements about behaving according to one culture or another, the results were inconclusive with a low percentage in both cases, perhaps due to the fact that the students are teenagers and there is a tendency to want to seem different than the rest, resulting in not identifying completely with any of the options given.

5.2.2 Observation

Another part of the triangulation of data was my own observation during my stay at the school. Aiming at measuring and controlling the social integration of the students belonging to a different culture, I took the Brazilian version of the Social Skills Rating System by Freitas and Del Prette and adapted it to the needs of this dissertation[6]. The system consists of three tables that measure social skills, behaviour problems and academic competence, focusing on various factors for each topic. I believe these are three aspects that can give us an insight of their integration process and other relevant issues that might affect it. The presence of each factor in the students' everyday performance was measured according to positive (+), negative (-) or occasional (o), and the tutors and other teachers were asked to revise and the final result in order to count on their opinion due to them knowing the students for a longer time.

The results[7] were mainly a reflection of observation, useful as data but not surprising. It made it very clear that the situation of each child is very different and, even if the results are presented in the annex in groups per answer, it is very interesting to see the individual report for each student. Even though there are patterns that repeat themselves in more

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5. See annex V for full results.
6. See annex VI for full system.
7. See annex VII for full results.

than one student, there are plenty of differences as well, which leads me to think that every particular case if different and it should be treated individually, taking into account the characteristics of that student's performance, parent support and emotional maturity. However, we do see a certain pattern if comparing these results with the questionnaires that the students themselves filled in. A student that identified mainly with his traditional culture and valued its customs over the Spanish/Catalan one and gave a very low percentage of agreement to the statement "I would marry someone from the Spanish/Catalan culture" and another student who valued statements related to their traditional culture while not identifying either with the Catalan/Spanish one are the students with lower levels of good behaviour, academic success and internalising and externalising feelings. Weather it is for lack of presence of their culture in school or having a worse concept of their traditional culture because of that same reason, it seems very clear that their relationship with culture (both their own and the local one) is affecting their school life to a certain point.

5.2.3 Interview

For the last part of the data gathering I decided to have an interview with both the English teacher and coordinator of the school, and the tutor responsible for the class during the course, which is also their Spanish teacher. We decided to have an open interview, with a few topics prepared but allowing the conversation to naturally move from topic to topic. For the English teacher the idea of the Integrated Plurilingual Approach came as something new. Both teachers agreed that the presence of languages and cultures other than Spanish, Catalan and English in the everyday of the school is very limited. The Spanish tutor put as an example a prize for best costume the class won during Carnival, which was a 'snack party' during tutorial hours. The two tutors of the group were responsible for buying food within a budget given but the school, but once they presented it to the classroom one muslim student pointed out that there was almost nothing they could eat. The teachers realised then they had never taken that into account when buying the food, but also during the course. They had never thought of that quality of their students as something to deal with during the classroom, and although she decided to do something related to the multicultural competence during tutorial hours, she never came around to doing it, mainly due to lack of support and not really knowing what to do. At the same time, for the English teacher, the use of other languages in the classroom, especially Catalan and Spanish came as a shock. He absolutely avoids their use because he considers that the time of exposure to the language they get is already very limited, and that the more they hear, speak, write and think in English the better. After

briefly exposing the theory of this dissertation the English teacher considered it an interesting approach that could be used in the school if proven effective.

In general, the idea and main goals of the dissertation, according to both teachers, tackles an issue that has been ignored for a long time in many schools with similar characteristic of their students. Although needed, none of the teachers had tried anything similar, even in a small scale, but can see the benefits of it and are now willing to try something else to embrace plurilingualism and the multicultural competence in their classrooms. Lastly, both teachers were presented with the questionnaire results and discussed them as mentioned previously.

5.3 Didactic proposal

Considering the data gathered, the theoretical and pedagogical frameworks studied and the goals and aims set for this dissertation, the following didactic proposal was created. It consists of a brief idea definition of an activity, which can then be added to an opening and closing activity depending on time and teacher consideration. Therefore, I have limited the EAP to one main activity per session, sometimes two because of timing, that can serve as a guide to introduce the topic and allows for other activities to be done in the same session.

Unit 1: Home

Vocabulary	Grammar	Writing	Speaking	Culture
Family, houses, pets, dates	Present simple, there is/are, some/any	Description of a room	Asking for personal information	Pet's corner

1st session: Introduction

During the first session students will play an introductory game to the EAP. The teacher will have different coloured hats with a different language written on them. It is important to include all the languages spoken in the classroom to achieve the objective of all student realising that some of their classmates speak other languages and that it can be useful. Sitting in a circle on the floor, one student at a time must close their eyes and choose one of the hats to put on. Then, the rest of students must tell them which language they chose and the student has to say a word in that language. If they cannot think of one, any student that knows one can raise their hand and say the word if chosen by the teacher. Once every student has had a chance, the number of words they must say in that language must be incremented to two, three, four and so on. It is important to say the translation of the word as well for better remembering of it.

2nd session: Interview an historical figure

In pairs students will have to choose a historic figure of a different country and prepare a personal interview with them. They will have to research facts about their life and work but also pay attention to where they were born and where they lived. After writing down a script for the interview, students will have to record the interview one of them impersonating a journalist and the other impersonating the historical figure. They will need to pay special attention to the way they were dressed, their accent and even the cultural references they use during the interview. If they wanted to, the interviewer can also adopt a nationality (a journalist from the New York Times, for example) and act according to that identity. After each video the class will discuss the strong points and weaknesses of their representation focusing on veracity of facts and accuracy in the representation.

Unit 2: The things we do

Vocabulary	Grammar	Writing	Speaking	Culture
Daily routine, free time activities, seasons	Present simple	A personal profile	Making arrangements	A festival for every season

3rd session: A letter to my friend

Give each pair of students a mock letter from kids their age from different parts of the world. In it, the fictional students tell them that they have been put together in an exchange and that the student is coming to Badalona in a few weeks' time. In the letter, they include a personal profile and they also explain their everyday routine and life including untranslatable words from their language. Students must translate those words in order to understand the letter and write an answer to send to them. In it, besides the personal profile, they should point out the differences and similitudes between their everyday routines to the fictional student in order to make their adaptation when they come to Catalonia a lot easier. They can include Catalan or Spanish traditional words and expressions as well.

4th session: Season celebrations

Following the example of 'hanami' in Japan, the celebration of the arrival of spring, introduce other season-related celebrations in other countries (religious celebrations are often related to season as well. Give a short oral presentation or invite a student who is from a different culture to give a presentation on something similar they celebrate in their country. Because of traditional celebrations being closely related to music and them having traditional songs (Christmas carols for example), it would be interesting for the

students to prepare a guessing game with the lyrics. Knowing everything about the celebration after the presentation, the rest of students should be able to fill in the gaps of a translated version of the song with the options given. Showing the original lyrics alongside and listening to the song at the end would be very motivating as well. If they wanted to, they could even sing and record the new version in and MP3 format and save it in a CD.

Unit 3: Live and learn

Vocabulary	Grammar	Writing	Speaking	Culture
School, sports, like and dislike	Adverbs of frequency, verb+ing	A video script	Making suggestions	Schools: a world of differences

5th and 6th session: School presentation

Because of our students being 1st of ESO and this course being the first one in the school, it could be interesting to record a video presentation of the school for next year students. Each group will be assigned a language and, during the first session, must record his interview in that language asking questions about what a person likes and dislikes the most about the school. During the remaining time of the first and part of the second session, students must put subtitles in English (that was not given to any of the groups as their interview language) on the video. They can also create credits and a cover for the video and it can be player during the last minutes of the second session. It would be very motivating for the students to then upload the video to the school's website or send it home so that parents could see their kids' implication in the new school.

Unit 4: Extremes

Vocabulary	Grammar	Writing	Speaking	Culture
Adjectives, weather, transport	Comparative and superlative	Description of a place	Asking for travel information	Niagara Falls

7th session: Travelling trivia

The teacher will present different questions related to travel destinations regarding cultural topics such as traditions, monuments, religion or food amongst others. Each group of students will try to answer the question correctly through the group's spokesperson, and the group with the most points will win. It could be a great opportunity to work on the translation of country names and their origin, so after the game, each group could be assigned a country that appeared in the game and do some quick research to find the name of the country in the local language, its origin and other names

that the same territory has had in the past and informally present the information to the teacher and the rest of students.

8th session: Language pairs

Because they are working on adjectives, it could be a good opportunity to work through them to get to know other languages. In this case, each student will be given a set of flashcards that can have an adjective written in English, Catalan, Spanish or Arabic (phonologically adapted to Catalan or Spanish). The objective of the game is to find pairs of translations in two of the languages. In order to assess if the pairs are correct, the Moroccan students will be given the role of helpers and the rest of students can come to them to ask if their pairs are correct. The game ends when all adjectives have been paired with their synonym in another language. After that, students could create a glossary with all the adjectives and add the translation in other languages they know. In this case, Arabic has been chosen because it is the foreign native language with the most speakers in the classroom, but it could be changed to other depending on the context.

Unit 5: Doing something different

Vocabulary	Grammar	Writing	Speaking	Culture
Action verbs, music and musical instruments, adventure equipment	Present continuous	Writing about a photo	Phone conversations	Teaching music to young people

9th session: Song time

Give each pair of students a copy of different song fragments belonging to traditional songs from here and the other countries represented in the classroom. Start by translating the ones that are in Catalan or Spanish into English. Once translated, explain and discuss the artist and meaning of the song, when it is sung and why is it considered traditional (or very well known) music in the country it belongs to. With the fragments in other languages, hand in the translated versions in Catalan (by yourself or with the help of one of the students) and have the same discussion about this other song. The students belonging to the country can probably give information on the artist or when is that song usually sang. Then, try to translate it into English. If we wanted to make it extra difficult, we could ask our students to try to keep the original rhyme and tone that it has in the original language with the help of the students that speak it.

10th session: Hello?

This session will require the help of people outside the school. Each small group of students will be given a certain context to write a phone conversation. It could be from scheduling a meeting to having a casual conversation with a family member. Students must write the conversation in English. Then, each group will be given an interlocutor that speaks one of the foreign languages in the classroom and the text should be adapted to each interlocutor. If they speak, for example, Spanish and Chinese, the typical discourse markers used of a phone conversation should be in Chinese and the rest of the text in Spanish. The students who speak the foreign language of the interlocutor can help his peers. At the end of the session, to prove that their translation is good, one member of each group must call the actual interlocutor and use the phrases they have learnt in the foreign language. The interlocutors could be parents, friends or family of some of our students, and it could also be done with different variants of Spanish in the case of students from Central and South America.

Unit 6: Street life

Vocabulary	Grammar	Writing	Speaking	Culture
Food, everyday objects, adjectives	Can, must, countable and uncountable nouns	Recipe	Ordering in a restaurant	Street artists

11th session: Recipe translation

Each group of students will be given a foreign cuisine recipe in Catalan with the ingredients in the language of the country. Students will have to translate the whole recipe intro English following the structure of a recipe and taking into account how recipes are written in English (examples could be provided). After the translation, they must prepare a short presentation for their peers in which they introduce the traditional dish and some curiosities of the cooking process and when or where it is eaten. If possible, it would be nice to have them taste the actual dish in the classroom.

12th session: Crazy restaurant

Students will be given an example of a dialogue between two people at a restaurant and their waiter. The dialogue should not depict any cultural reference other than Catalan nor language variant other than 'standard' English. Students must be organised in mixed groups and there should be a box in the middle of the classroom with different contexts variants written down in folded pieces of paper, such as "The costumers speak Spanish and the waiter only French", "One of the costumers is vegetarian", "The costumers are Catalan tourists in China", "The waiter is very rude to the costumers", etc. Each group of

students will pick one scenario and, after a few minutes to prepare it, they must act a short fragment in front of the class. It could be useful to give the students an 'etiquette guide' with some tips for each of the countries present in the variants. After the role plays, there should be a reflective discussion on manners and what is expected at the table in different cultures.

Unit 7: Appearances

Vocabulary	Grammar	Writing	Speaking	Culture
Clothes, adjectives, space travel	Past simple (regular verbs)	Memories	Shopping for clothes	Interview with an astronaut

13th and 14th session: Differences

Show students screenshots of a video (https://www.youtube.com/watch?time_continue=1&v=1MJrRvpjB1I) featuring couples of primary students. Ask them to write the differences they can see. Being visibly very different, we expect students to say the obvious and point out differences such as race or disabilities. After that, play the video and encourage them to pay attention to the differences the kids can find. Comment on why they think they see other differences than they do. Then, ask the students to acquire the role of filmmakers and do a similar experiment on their own. They can choose peers from other classes, family or friends from, outside the school of any age, in any language and circumstance, and each student should film at least one couple. Then, they should edit the video with a screen introducing the people featured on the video and subtitles in English to the clips that were recorded in another language and show them in class the next day. After each video, discuss if they got the differences they thought they would get and why do they think that was the case. Focus on age, gender and race differences of the people who gave certain answers.

Unit 8: Unusual lives

Vocabulary	Grammar	Writing	Speaking	Culture
Geographical features, history, places in a town	Past simple (irregular verbs and questions)	A person's life	Asking for and giving directions	The Romans

15th session: A day in the life

Ask students to write down what a regular day was like for them when they were around 4 years old. Encourage them to write down what they wore, who took care of them, what they ate, what they did on the weekends, etc. Then, select four texts including a couple

of texts by students belonging to different cultures and read them for the class without saying the author. The class should guess who wrote it and say why they think so. After that, form small group and hand in similar fictitious texts in Spanish from other kids from different parts of the world. Include cultural references to the country (food, religion, clothes or places) in italics that they must find the original word for. For example, if talking about the food hummus, write down "*a dip made with chickpeas, garlic, and tahini*" and students must find the actual name following the description. After translating it into English, including words in the culture's language, each group should read it to the rest of the class, which should try to guess where the fictitious character lives.

16th session: Scavenger hunt

This session will need previous preparation and permission to roam around the school. Because they are studying giving and following directions in English, they will have to play a scavenger hunt with instructions that will lead them from one clue to another until they get to a final test that will grant them a prize if they can solve it. Each clue should be the directions to the next clue written in different languages that they need to translate, reversing sentences, changing letters by their number of order in the alphabet, etc. Every clue will have a supervisor that will make sure that the sentence is said to them in the correct way, after the students have translated it on found out the real meaning. The final could be receiving a fragment of a theatre play in Catalan that they will have to translate, each character speaking another different language, and act it out correctly in order to win the prize. The prize can be anything from a diploma to sweets.

Unit 9: Entertainment

Vocabulary	Grammar	Writing	Speaking	Culture
Technology, types of films	Future: will and be going to	Opinion essay	Making arrangements for the weekend	Poetry

17th session: The language of technology

First, a video could be played to introduce the topic of technology with a twist. We suggest a video (https://vimeo.com/79695097) that focuses on technology mass consumption and addiction, which is probably an interesting topic for students. After the video, students should share their opinions and their arguments for and against this way of using technology. From that, then move on to the apps they use on their phone and write them down on the board. Some foreign students will probably mention apps or webs that are unknown to the rest of the class. Then, point out the difference and introduce the fast that emoticons are also different depending on the language. Hand in

a list of Internet expressions, emoticons and onomatopoeias that are used online when writing in Spanish or Catalan and ask students to find as many language and culture variants as possible. Probably foreign students can use their knowledge to help their group. At the end of the lesson, compare all results and comment on the fact that even emoticons, laugh expressions or abbreviations are different in different languages.

18th session:

For the last session, give each student a list with English words that they should write in any other language they know. Try choosing words that have been dealt with during the sessions, in order for them to get a glossary that they can keep. This activity could be done as a group, counting on the help of the students who can speak different languages. It could be names, greetings, key words or any other content that has been mentioned during the EAP. Other languages that have not been included in previous lessons can be added by the teacher in order to compare similitudes and differences between a greater variety of languages. To end the EAP, ask students to draw themselves and position languages in different parts of their body or the paper, according to how close do they feel to those languages and their relation to them. Hang them up on the walls and encourage students to ask and explain one another they choice of drawing.

5.4 Further research

In order for the EAP to be complete and conclusive, I would have to further define the didactic proposal with a clearer and more specific lesson planning, determining competences and key contents and specifying the assessment methods if necessary. At the same time, to accomplish the intention of the EAP and measure it effectiveness, it would be necessary for all students that have attended the lessons described in the EAP to re-take the questionnaires measuring both their multicultural awareness and, in the case of students migrated or second-generation students, their social skills and acculturation index. That would be most scientific way to see the impact of the EAP on the social integration of these students and their classmates and, therefore, prove right or wrong the previously stated hypothesis.

On a personal level, it is a topic that has caught my attention and that I believed could be very interesting and useful to further analyse and study. There are many other uses for the Integrated Plurilingual Approach and many other ways to accomplish the social integration of migrated students, and both seem like very applicable researches to conduct at this time due to the demands of educational innovation.

6. Conclusions

The research question proposed, "Can the implementation of the Integrated Plurilingual Approach improve social integration of migrated students in the English as an Additional Language classroom?", remains a question due to the impossibility of implementing the suggested EAP. As mentioned before, its implementation and measurement of new data using the same questionnaires and scales used for reference before the lessons would give us the answer. The research questions would be proved right or wrong depending of the results.

The following objectives, however, have been accomplished up to a certain point.

1. To explore whether the IPA approach helps develop the students' plurilingual competence in the EAL class.

   It seems very clear after the creation of the EAP that working with several languages improves the students' ability to move from language to language, being critical and aware of language differences and similitudes and acquiring a better understanding of how languages work. Just by raising awareness of the existence of other languages and giving them a space in the EAL classroom, teachers are legitimising and validating the use of other languages inside and outside schools and giving them the status of 'valid' languages by using them in a formal environment. That would not only encourage students who already speak that language to continue doing so, but also students who do not know the language to see it as a language as important, valid and complete as the ones they speak.

2. To exercise the intercultural competence through the IPA, raising awareness of cultural and linguistic diversity.

   Again, just by giving space and time inside the classroom to other languages, using them in activities and praising their knowledge, we are opening the door to everything that comes with a language. Culture, tradition, folklore, religion and customs become a reality for our students through topics that feel closer to them, such as music, technology, travelling, food, clothes, etc. By showing these other realities to them we are not only introducing them to new ideas and broadening their knowledge of the world, but also encouraging analytic thinking by paying attention to differences and similitudes, promoting tolerance by giving the perspective of an insider that is, at the same time, not that different from theirs and, most importantly, realising that their surroundings are a melting pot of cultures and language with which they can engage and take part, and that the more they know the more they will understand.

3. To find out how to effectively incorporate translation and code-switching activities that favour plurilingualism and multiculturalism.

   Incorporating translation and code-switching activities into the EAP has not been easy. Being used to be a student of traditional EAL teaching methods, I unconsciously tend to follow that path because it is what I have been seeing all my student life. However, it has been very interesting to find that there are actually plenty of things that you can do outside your comfort zone, activities that you would have never thought of using translation and code-switching, which have been banned from classrooms for such a long time. Moreover, it was only not a discovery but a natural process. If I wanted to exercise the student's plurilingual and multicultural diversity, it only made sense to do it by allowing as many languages as possible to the classroom and doing something meaningful with them.

4. To find out whether this approach benefits the social integration of students from different backgrounds.

   As mentioned before, the definitive answer to this objective would be to implement the EAP and measure the before and after differences in the students. I venture to say that they would be some change to it, just because of the EAP being so different to what this specific group of students is used to work with and following the perspective of the sessions the change would most likely be a positive one for the group. However, due to the lack of time to implement and retrieve information from the sessions, I cannot be sure of the final outcome of the project.

Despite the limitations, I firmly believe this dissertation has accomplished the initial idea of what I wanted to discuss and where I wanted to go. I have been able to find a way in which the IPA could benefit the social integration of immigrant students, doing so through translation and code-switching activities. Therefore, my personal objectives have been accomplished and, even if I would have liked to have the opportunity to implement my EAP and have some conclusive results to my work, I am satisfied with the work I have done and I will continue on this research path in any given opportunity.

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8. Annex

Annex I. Sociodemographical questionnaire

Nombre:

Edad:

Género:

Fecha de nacimiento:

Lugar de nacimiento:

Lugar de nacimiento de los padres:

Lugar de nacimiento de los abuelos:

Idiomas que sabes hablar:

Idiomas que hablas en casa:

Rendimiento académico (nota media):

Annex II. Munroe Multicultural Attitude Scale Questionnaire

Por favor, asigna un número a cada afirmación para indicar tu grado de acuerdo o desacuerdo con cada una de ellas.

1 Muy en desacuerdo

2 En desacuerdo

3 Neutro

4 De acuerdo

5 Muy de acuerdo

1. Soy consciente de que existe el racismo
2. Sé que las barreras sociales existen
3. Entiendo que existan diferentes creencias religiosas
4. Entiendo que existan diferentes orientaciones sexuales
5. Soy consciente de que existe la desigualdad entre géneros
6. Acepto el hecho de que se hablen otros idiomas a parte de castellano y catalán
7. No entiendo por qué la gente de otras culturas actúa diferente
8. Respeto las creencias religiosas de los demás

9. Respeto las tradiciones y costumbres de los demás

10. Estoy preocupado por la desigualdad entre razas/nacionalidades

11. Respeto a la gente de cualquier nivel de riqueza

12. No me importan otros idiomas a parte del castellano y el catalán

13. El status social de una persona no afecta a la manera en que le trato

14. No hago nada para evitar un acto racista

15. Actúo activamente contra las desigualdades de género

16. No actúo ante un comentario prejuicioso sobre otra religión

17. Ayudo educadamente a los demás si no hablan bien una lengua para que puedan entenderse

18. No actúo cuando alguien hace un comentario prejuicioso sobre otra persona por su orientación sexual

Annex III. Munroe Multicultural Attitude Scale Questionnaire Results

	Muy en desacuerdo	En desacuerdo	Neutro	De acuerdo	Muy de acuerdo
1				8	9
2		1	6	7	3
3			1	5	11
4			2	2	13
5			2	3	12
6			1	1	15
7	5	1	7	1	3
8	1	1	1	2	13
9		1	1	5	10
10	1	3	7	1	5
11	2	1	4	3	7
12	13		1	2	1
13	3	3	2	1	7
14	5	7	2	1	2
15	1	4	2	6	4
16	4	2	2	7	2
17		2	3	5	7
18	5	3	5	2	2

Annex IV: Vancouver Index of Acculturation Questionnaire

Muchas de estas preguntas hacen referencia a "tu cultura" en referencia a la cultura tradicional de tu familia (que no sea española/catalana). Puede ser la cultura del país donde naciste, la cultura en la que has crecido o la cultura de origen de tu familia. Si hay varias, elige la que te haya influenciado más.

Tu cultura, a parte de la española/catalana, es la: _____

Por favor, asigna un número a cada afirmación para indicar tu grado de acuerdo o desacuerdo con cada una de ellas.

1 Muy en desacuerdo

2 En desacuerdo

3 Neutro

4 De acuerdo

5 Muy de acuerdo

1. Me gusta participar en fiestas y celebraciones de mi cultura tradicional

2. Me gusta participar en fiestas y celebraciones catalanas/españolas

3. Me casaría con una persona perteneciente a mi cultura

4. Me casaría con una persona catalana/española

5. Me gusta quedar con gente de mi cultura tradicional

6. Me gusta quedar con gente catalana/española

7. Me siento cómodo/a hablando con gente de mi cultura tradicional

8. Me siento cómodo/a hablando con gente catalana/española

9. Me gustan el cine y la música de mi cultura tradicional

10. Me gustan el cine y la música catalana/española

11. Me comporto de una manera típica de mi cultura tradicional

12. Me comporto de una manera típicamente catalana/española

13. Para mí es importante mantener o celebrar tradiciones de mi cultura

14. Para mí es importante celebrar tradiciones de la cultura catalana/española

15. Creo en los valores de mi cultura tradicional

16. Creo en los valores de la cultura catalana/española

17. Me gustan las bromas de la gente de mi cultura tradicional

18. Me gustan las bromas de la gente catalana/española

19. Quiero tener amigos de mi cultura tradicional

20. Quiero tener amigos catalanes/españoles

Annex V. Vancouver Index of Acculturation Questionnaire Results

	Muy en desacuerdo	En desacuerdo	Neutro	De acuerdo	Muy de acuerdo
1			1	1	3
2			1	3	1
3				4	1
4			2	2	1
5				2	3
6				2	3

7					5
8				1	4
9		1		2	2
10			2		3
11			3	2	
12	1		2	1	1
13			2	1	2
14			4	1	
15			1		4
16				3	2
17	1			4	
18				4	1
19			1		4
20			1		4

Annex VI. Social Skills Rating System

<u>Table 1: Social skills</u>

Factor 1: Responsibility

1. Follows directions
2. Attends to instructions
3. Keeps desk clean and neat
4. Produces correct schoolwork
5. Puts work material properly away
6. Finished class assignments within time limits
7. Easily makes transition from one activity to another

Factor 2: Self-control

1. Responds appropriately to pressure
2. Responds appropriately when pushed
3. Responds appropriately to teasing
4. Controls temper in conflict with peers
5. Controls temper in conflict with adults
6. Accepts peers' ideas for group activities
7. Ignores peer distractions

8.   Gets along with people who are different

Factor 3: Assertiveness/Social Confidence

1.   Appropriately questions rules
2.   Says niche things about himself
3.   Introduces himself/herself to new people
4.   Appropriately tells when he/she thinks you have treated him unfairly
5.   Initiates conversation with peers
6.   Makes friends easily

Factor 4: Cooperation/Affectivity

1.   Volunteers to help peers
2.   Cooperates with peers
3.   Joins ongoing activity or group
4.   Gives compliments to peers

Table 2: Behaviour problems

Factor 1: Externalising problems

1.   Get angry easily
2.   Argues with others
3.   Fights with others
4.   Has temper tantrums
5.   Threatens or bullies others
6.   Talks back to adults when correct

Factor 2: Hyperactivity

1.   Fidgets or moves excessively
2.   Is easily distracted
3.   Disturbs activities
4.   Interrupts conversations of others
5.   Doesn't listen to what others say

Factor 3: Internalizing problems

1.   Acts sad or depressed
2.   Has low self-esteem
3.   Appears lonely
4.   Likes to be alone
5.   Is easily embarrassed
6.   Shows anxiety being with a group

Table 3: Academic competence

1.   Intellectual functioning

2. Expectations in reading

3. Overall academic performance

4. Reading skills

5. Skills in mathematics

6. Expectations in mathematics

7. Overall motivation

8. Parental encouragement

9. Overall classroom behaviour

Annex VII. Social Skills Rating System Results

Table 1: Social skills	+	o	-
F1: Responsibility			
1	3	1	1
2	3		2
3	2	1	2
4	3		2
5	3	1	1
6	2	2	1
7	3	2	
F2: Self-control			
1	3	2	
2	2	1	2
3	1	1	3
4	2	1	2
5	4	1	
6	4	1	
7	1	2	2
8	2	3	
F3: Assertiveness			
1	1	4	
2	3		2
3	1	2	2
4	2	1	2
5	3	2	
6	2	2	1
F4: Cooperation			
1	2	1	2
2	3	1	1
3	3	1	1
4	3		2

Table 2: Behaviour	+	o	-
F1: Externalising			
1	2	1	2
2	2	1	2
3			5
4	1	1	3
5	1		4
6		2	3
F2: Hyperactivity			
1		2	3
2	2		3

3	1	1	3
4	1		4
5	1	1	3
F3: Internalising			
1		1	4
2		2	3
3		2	3
4			5
5		2	4
6			5

Table 3: Academic	+	o	-
1	3		2
2	2	3	
3	2	1	2
4	3	1	
5	2	2	1
6	3	2	
7	2	2	1
8	2	2	1
9	3		2