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

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

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Abstract

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

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

Resum

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

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

INTRODUCTION

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

The data analyzed were collected at a site in Barcelona of the Global StoryBridges (GSB) digital storytelling project. GSB is an out-of-school educational and research project[1] with multiple sites across different continents, including Europe (Spain, United Kingdom), Africa (Uganda, Kenya), Asia (China, India, Vietnam) and America (Mexico, United States) at the time of this research. All sites are located in communities facing socioeconomic disadvantages and the child and youth participants are learning English, the lingua franca of the project, as a second or foreign language. Each site is facilitated by volunteers and/or university researchers. Through collaboratively creating digital stories that reflect different aspects of their lives, and sharing and discussing these digital stories with children and youth from the other sites through the GSB website, the project enables young people to "collaboratively negotiate and construct meanings from global encounters, bringing to bear their prior knowledge and experiences" (Hawkins, 2014, p. 99).

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

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

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

THEORETICAL FRAMEWORK

Linguistic mediation

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

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

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

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

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

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

Repair

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

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

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

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

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

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

RESEARCH CONTEXT AND METHODOLOGY

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

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

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

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

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

(1) A game where they take turns describing for their peers a drawing they had done previously. Their peers need replicate the drawing according to the oral description (Extract 3).

(2) A discussion about what to include in a digital story, including how they celebrate Christmas (Extracts 2, 7 and 8) and their favorite food (Extract 1).

(3) Conversations on different topics while making Christmas cards, including one of the youth's adoptions (Extracts 4 and 6) and their interest in Asian culture (Extract 5).

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

DATA ANALYSIS

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

Placement of repair

Forward-oriented repair

Forward-oriented repair, as discussed in section 2.2, refers to sequences in which the trouble source is something that one wants to say but with difficulties. These sequences are thus self-initiated, such as in Extract 1. This fragment of conversation took place while the youth were making plans for a digital story about how they celebrate Christmas. Sara (SAR, a youth participant) was in the process of explaining how she found out the Three Kings[2] (a Spanish/Catalan Christmas tradition) were not real.

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

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

Backward-oriented repair

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

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

Extract 2

1. MIA: +but in china we don't eat so much (0.7) bread (0.8)

        +MIA talks with and looks at SAR

        +SAR looks at MIA

2.   which is not typical food in chinese mainland. (.)

3.   do you know **baozi?**

4. (0.7)

5. SAR: +what?

       +SAR frowns, showing a confusing face

6. MIA: **baozi.**

7. NAN: +*sí:: es un::* it's a white thing: (.) [it's- i think it's a dessert.]

             ye::s it's a::

+SAR shifts her gaze and looks at NAN

+MIA shifts her gaze and looks at NAN

Extract 2 begins with Miaomiao addressing Sara, as displayed by her gaze in line 1, telling her that in China bread is not a traditional staple food. Miaomiao then asks Sara if she is familiar with Chinese "baozi" (line 3). After a pause, Sara's "what?" (line 5), signals she does not understand, did not hear, or needs clarification of the word "baozi". Miaomiao repeats the word in line 6. In line 7, Nanyamka offers a description of baozi as "a white thing" that she labels as "a dessert". Nanyamka's linguistic mediation work in the Extract 2 thus relates to trouble (i.e. the meaning of the word "boazi") in talk that has already been produced by another participant.

Object of repair

Directed at the code

Repair directed at the code may refer to lexical repairs, semantic repairs, grammatical repairs, or phonetic repairs, among other sources of trouble. Extract 3 is from the activity in which the youth had each produced a drawing, and then took turns to describe their picture to their peers, who needed to reproduce the drawing according to the oral description offered. Ignasi (IGN, youth participant) is describing his drawing to the group.

Extract 3

1. IGN: +e:: e:m +nanyamka. (.)+*paraguas*. (.) /umˈbrɛlə/? (.) *ah no-*
                          umbrella.   no-
            +IGN extends his right hand and makes a fist as if holding up an umbrella
                         +IGN looks and turns towards NAN
                                  +NAN looks at IGN

2. NAN: /ʌmˈbrɛlə/ *sí.*
                         yes.

3. IGN: *ah sí?* (.) /ʌmˈbrɛlə/.
            yes?

In line 1, Ignasi begins a wordsearch, displayed by his elongated hesitation markers "e:: e:m", and his gesturing (i.e. pretending to hold up an umbrella). He then addresses Nanyamka both verbally (by saying her name) and non-verbally (through shifting his gaze and body position towards her), before saying the word he is looking for in Spanish ("paraguas"). He attempts to self-repair by uttering "umbrella" in English, but he mispronounces it and verbalizes his ongoing trouble by saying "ah no" at the end of line 1. In line 2, Nanyamka offers a correction of the pronunciation and an affirmation ("sí") that umbrella is the right translation of "paraguas". In line 3, Ignasi displays surprise at having correctly solved the wordsearch ("ah sí?"), and then repeats the word "umbrella" in English with the correct pronunciation. The extract is thus an instance of Nanyamka's linguistic mediation in repair oriented at the code – in this case of lexical and phonetic trouble sources.

Directed at the message

Repair directed at the message might implicate dealing with cohesion, ambiguity, or lack of precision, and so on. Ana Li (ANA, youth participant) is a girl of Chinese origin who was adopted by a Spanish family when she was a baby. Extract 4 is from the conversation taking place while the participants were engaged in a craft activity (i.e., making Christmas cards). Miaomiao (MIA, adult facilitator from China) is asking Ana Li if she wants to return to China.

Extract 4

1. MIA: +do you want your parents take you back to china?
            +MIA talks with ANA
            +NAN looks at MIA

2. ANA: yes.

3. (0.8)

4. MIA: ee: last year.

5. +(1.8)

   +ANA looks at MIA, furrows eyebrows and tilts head slightly, looking confused

   +NAN looks at ANA

6. NAN: +*te* : (0.4) you are-   +[are you asking her that if +she travelled?

   you

   +NAN looks to MIA +NAN points at ANA   +NAN points thumb back

   +ANA looks at NAN   +ANA looks down

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

Selection procedures

Other-selection

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

Extract 5

1. EMI: and you also like things from asia right naiara

2. NAI: +huh?

   +NAI looks up from card-making and looks at EMI

3. EMI: you also like +asian culture right?

+NAN looks at NAI

4. NAI: +(0.5)

          +looks at NAN

5. NAN: +°*cultura asiática*°.

             °asian culture°.

          +NAN opens hands outward

6. NAI: ah. yeah.

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

Self-selection

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

Extract 6

1. MIA: +Ana Li do you want to go back to china?

         +MIA looks at ANA

2. ANA: +yes.

         +ANA looks at MIA then looks down, continuing card-making

3. NAN: to visit.

4. MIA: to visit. (.) for traveling.

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

Procedures for repair

Translation

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

> **Extract 7**
>
> 1. MIA: +do you feel : sad or you're-
>
>   **+looks at SAR**
>
> 2. NAN: *te sientes*?
>
>   you feel?
>
> 3. SAR: *xx* (0.4) +*qué*?
>
>   what
>
>   +looks at MIA

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

Collaborative turn sequences

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

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

Extract 8

1. SAR: i'm:+=

        +SAR looks to NAN

2. NAN: =when i wa::s=

3. SAR: =when i wa::s=

4. NAN: =six.=

5. SAR: =six +years old.

        +NAN nods head

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

DISCUSSION

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

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

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

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

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

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APPENDIX

Transcription conventions

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

   b.   Timed: (nº seconds)

5. Overlapping: [

6. End point of simultaneous speaking:]

7. Latching: =

8. Interruption: text-

9. Lengthening of a sound: te:xt

10. ºsoftº

11. Approximate phonetic transcription: /text/

12. **Utterance in Mandarin (pinyin)**

13. *Utterance in Spanish*

14. Marks the onset of a nonverbal action (e.g., shift of gaze, pointing) +

    The action described continues across subsequent lines   --->

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