

Language Justice

CURRICULUM



*a resource
for interpreters*

CENTER FOR PARTICIPATORY CHANGE

Language Justice Curriculum
A Resource for Interpreters
Center for Participatory Change
May 2018

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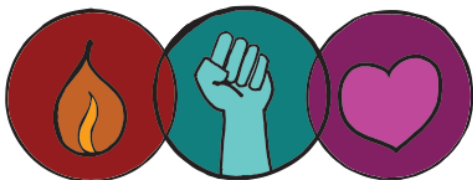
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INTRODUCTION



This Language Justice Curriculum is the result of a years-long collaboration between many individuals and organizations. Everyone who touched this work has woven the thread of their story into its fabric, and it is stronger and more colorful for each contribution. Mine is just one story of having grown up Latinx in the South, but I think it helps illuminate the textured nature of language justice work here in Western North Carolina.

My family moved to Western North Carolina in 1999 when I was fourteen. Haywood County, with its mostly white population, its lovely bottomland for farming, and mountains in every direction was a big change from the only place I'd really known before that: Paterson, New Jersey, where I was born. A snarky adolescent, I poked fun at our new home and joked about the lack of sidewalks, but the truth is I was in love. The peaks of the Blue Ridge and the Smokies reminded me of the Colombian mountains I'd inherited nostalgia for from my parents.

I can see now the magic trick my parents worked so hard to pull off. Back then, there were maybe a handful of Latinx families living in the county, most of them Mexican. There was a little store, "Tienda Mexicana," where you could occasionally find a bag of Areparina. In December, we would ask relatives coming south from Jersey to bring queso El Viajero, which mom used to make buñuelos, and quesito for arepas. In spring, my parents planted begonias and hung them along the front porch, finca-style and when we had Colombian guests over, they played el Dueto de Antaño. We were living the Paisa dream in Southern Appalachia.

At school, I sought out the Mexican students because, like me, they spoke Spanish at home. Like me, they were obsessed with the music of Café Tacuba and Molotov. Like my parents, their parents were super strict. Sure, we didn't actually eat the same foods, and the grandmother Spanish I'd been taught sometimes felt like another language altogether, but there was something deeper we shared that I couldn't put my finger on.

I returned to Western North Carolina in my twenties, after spending time in the Triangle, Mexico, and Colombia. Clamoring to speak Spanish, I got a job at a tienda. I met some Latinx Asheville organizers through friends who invited me to a party. I was amazed as I met Colombian, Peruvian, Mexican folks, young "professionals" and organizers who'd spent years working for immigrant rights, fighting wage theft and monitoring license checkpoints. And here they all were, laughing and drinking tequila, smashing the birthday-people's faces into cake and singing Juan Gabriel. I had found my people.

Western North Carolina is some of what you probably think it is: all the beautiful mountains, the transformative work happening in Cherokee communities, and Appalachian families who have survived economic hardship. And it's also Purepecha galax harvesters starting a tortilla cooperative. It's Jarochas starting a cleaning cooperative. It's Guatemalan poultry workers starting a sewing cooperative. Western North Carolina is changing, but when I came here, it was not a place with established immigrant communities. There weren't generations here. There were just us, one generation of many different ages, sitting at a table and translating a letter from someone's employer, or trying to dismantle ICE, or organizing worker cooperatives, but still all sitting at the same table. In a place where Spanish speakers were almost always in a minority, language felt like an important battle to pick.

The Center for Participatory Change started training interpreters as a way to meet an immediate practical need in their organizing work. Without skilled interpreters, they literally couldn't have the conversations they needed to have. While the initial trainings were born out of that need, it soon became clear there were further benefits to our communities. This was pre-DACA and interpretation and translation work had a lot of potential as a side hustle for people who might not easily find steady employment elsewhere. But this is also Appalachia, and hustle is crucial if you want to live here. Working to develop local, "homegrown" interpreters is something that distinguishes Western NC's and CPC's language justice work. These new interpreters work alongside the people who trained them and other old guard "terps." They have passed through different iterations of interpreting training and have left their own mark on the work, which continues to evolve and take different shapes.

CPC has moved this work forward in all kinds of ways: including broader and broader swaths of our communities and where they intersect, like our young people who speak Spanglish, our queer compas, our black siblings who may have painful relationships with the languages, geographies and ancestries stolen from them. In 2015, CPC engaged in a listening tour to envision how language justice could grow to reflect communities in Western North Carolina. New language justice work was born that still includes interpretation and translation, but is ever more than that. Language justice is not just about being able to speak in our chosen language. It's the radical assertion that one needn't exile any aspect of their cultural and language inheritance in order to be heard. Language justice is the creation of tools and strategies for survival and transformation. It is ending systems of oppression, white supremacy and colonization. It is cultural work that allows us to exist in our full identities and heal centuries of trauma. Language justice is a table that all of us are welcome to, you are always home here.

-Nikki Marín Baena



ABOUT THIS CURRICULUM



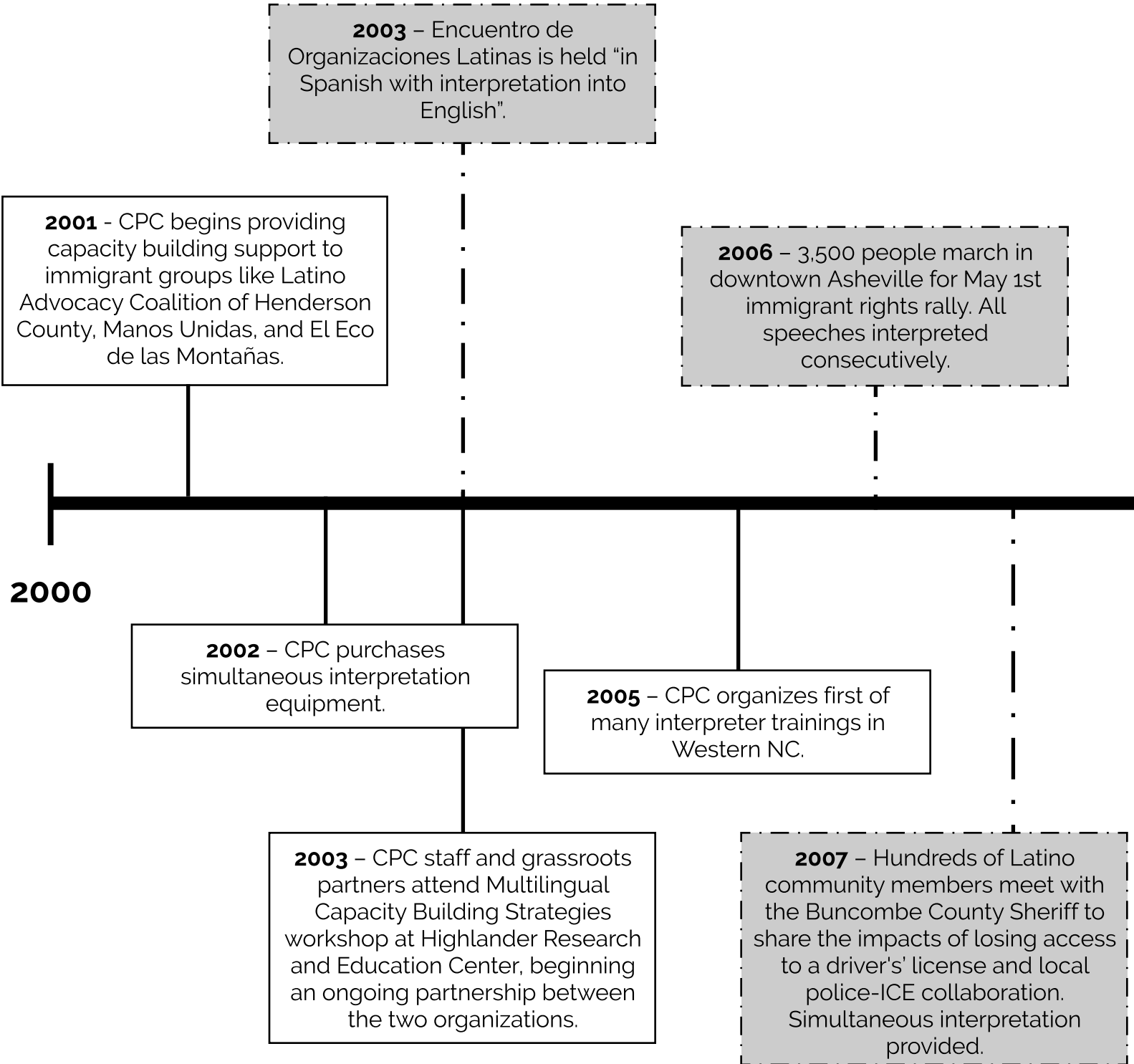
Folks in Western North Carolina have been doing Language Justice work for more than a decade. This Language Justice Curriculum is our way of bringing together years of workshops, trainings, games, conversations, practice sessions, and on-the-ground interpreting.

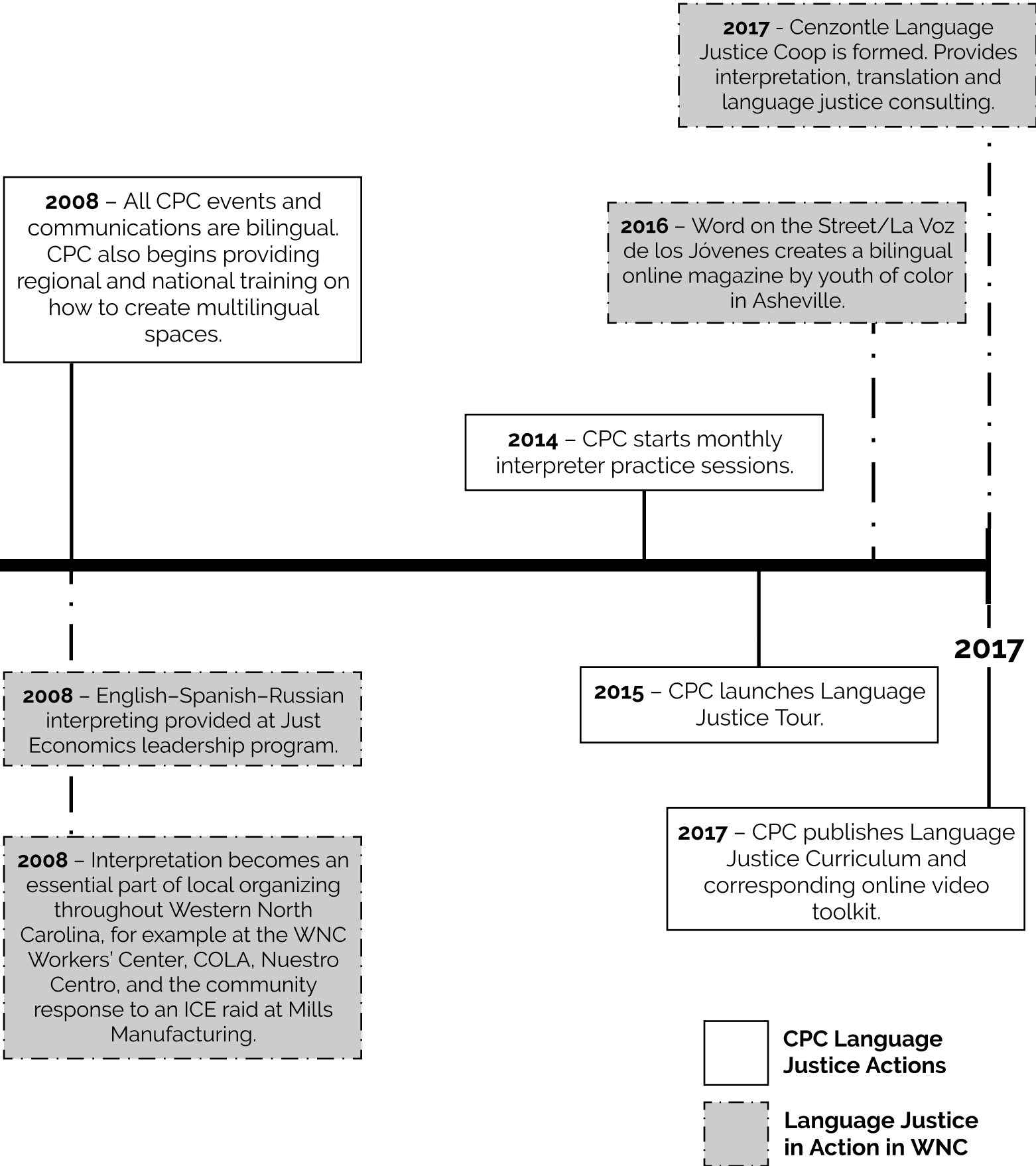
At CPC, we believe “intérpretes no nacen, se hacen.” An annual training is productive, but it takes continual practice to build and refine this skill. These practice sessions are targeted to interpreters and people interested in interpreting who want to understand language justice or interpretation in a social justice context. Each practice session is about 1 ½-to 2-hours long and contains a welcome and warm-up, time for analysis and practice, and a closing. The Center for Participatory Change's work is rooted in popular education and values healing spaces, and you'll see that reflected in the curriculum, too.

Please, feel free to add, change, or modify each session. This is a bilingual English and Spanish toolkit. Although our language justice work is building to include other languages in our region, we wanted to create something useful for our community that honors and makes space for English, Spanish, and Spanglish. Please also check out the accompanying videos in our online Language Justice Interpreter Toolkit. We've had a lot of fun and enjoyed the process of developing this curriculum. Thank you to all of the great interpreters from Western NC who helped us on this journey!



LANGUAGE JUSTICE IN WESTERN NC: A TIMELINE







CPC'S LANGUAGE JUSTICE TOUR



WHAT DOES LANGUAGE JUSTICE MEAN TO THE PEOPLE OF WESTERN NORTH CAROLINA?

To understand the importance of language in our communities and our movements, CPC organized a Language Justice Tour of the region. We visited several communities that call the mountains of North Carolina home, including queer people of color, people of African descent, Black and Latinx youth, and immigrants from Mexico and Guatemala who speak Spanish and indigenous languages. Each gathering was an opportunity to listen to people's stories and hear more about their relationships to language. After the tour, folks came together to reflect over these findings and create a collective language justice analysis. This Participatory Action Research process took over two years. The result shifted and widened CPC's work.

People in Western NC define language justice in many different ways: as cultural organizing, self-determination, racial justice, and organizing across lines of language. Language justice challenges English as the dominant language and highlights historical and current power dynamics. It questions the notion that not speaking English is a deficiency. And it honors speaking all languages - including familial and ancestral languages, accents, regionalisms, and code switching - as an important part of a community's power.

Four priorities emerged from the tour:

- **Creating tools for survival & strategies for transformation**
- **Dismantling systems of oppression & colonization**
- **Working to nurture identity & culture**
- **Healing from trauma**

As a result of the tour, CPC decided to contribute capacity, time and resources to see the following projects come alive in our community.

Language Justice Interpreters: This includes the creation of an Interpreter Club for bilingual and multilingual youth, the continuation of monthly practice sessions for community interpreters, annual language justice trainings, and the dissemination of the CPC Language Justice Curriculum.

Original Languages Gathering: CPC will contribute resources for a gathering of indigenous language speakers (including Cherokee and native languages spoken in Latin America) to share experiences, support, and strategies for language revitalization.

interCAMBIO-exCHANGE: A space for people of African descent and Latinx communities to come together and teach each other English and Spanish. This language exchange will be used as a practice in racial justice to shift power dynamics and bridge the division between Black and Latinx communities that is created by white supremacy.

Serpent's Tongue - Spanish for Spanish Speakers: Reclaiming Spanish grammar, literacy, and fluency in a healing space that acknowledges the experiences and emotions many first and second generation speakers have around language loss.



CHAPTER ONE: RECOVERY TECHNIQUES



EXERCISES

Welcome + 30-Second Intro	30 minutes
What Is Happening?!	10 minutes
Recovery Techniques	20 minutes
Practice	25 minutes
Close	5 minutes

OBJECTIVES

- To review different recovery techniques that can be used during interpretation
- To practice recovery techniques in warm-up games
- To practice using recovery techniques in simultaneous interpretation

MATERIALS NEEDED

- Time-keeping device
- Flip chart
- Markers
- Optional: laptop, projector, speakers and access to [CPC's Recovery Techniques video](#)



DIRECTIONS

WELCOME + 30-SECOND INTRO - 30 minutes

Notes for facilitators: The 30-Second Intro exercise introduces participants to interpreting skills and principles (memory, recall, quick decision-making, using first person). It also gives participants the opportunity to deal with any stage fright they might experience. Facilitators may change the allotted time depending on the number of participants.

Step One:

- Facilitators welcome participants to the practice session.
- Facilitators review the goals of the practice session: Discussing different recovery techniques and using those recovery techniques in warm-up games and simultaneous interpretation practice.

Step Two:

- Facilitators divide group into pairs.
- Each pair is given a chance to introduce themselves to the entire group.
 - Partner 1 has 30 seconds to introduce themselves. Partner 2 listens actively.
 - After 30 seconds, the facilitator calls time.
 - At this point, Partner 2 will repeat Partner 1's introduction as closely as they can recall.
 - Reverse the roles: Partner 2 introduces themselves for 30 seconds and Partner 1 repeats the introduction.
 - Go around the circle until every pair has introduced themselves.

A couple of guidelines: no talking, no notes, no helping. If participants get stuck, do not worry. Keep going. All results are acceptable—this is simply an introductory exercise. Facilitators may want to model.

Step Three:

- At the end of the exercise, facilitators can ask the group:
 - How did that feel?
 - What did you notice?
 - Did everyone use the first person? (**iOJO!** Interpreting should always be in the first person.)
 - How did it feel to be the person being interpreted for?
 - How did it feel to be the interpreter?
 - What skills or recovery techniques did you find helpful?



WHAT IS HAPPENING?! - 10 minutes

Notes for facilitators: Depending on the size of the group, facilitators may want to split participants into two smaller groups and ask each group to draw what they feel is happening in the body while interpreting. Subsequently, facilitators bring the whole group back together to share and reflect.

- Facilitators have a drawing of a person on flip chart paper.
- Facilitators ask the group to think about and name some of the things happening in the body while someone interprets.
 - For example: listening, speaking, breathing, pacing, coding and decoding, sweating, changing equipment batteries, crying, etc.
- Facilitators write or illustrate these verbs on the drawing.

To close this section, facilitators may want to say something like: *“Due to all of the things happening in your body, mind, and heart at the same time, there will be instances when it will be difficult to maintain the message (a.k.a. a veces se te va la onda). Recovery techniques are ways, or tricks, to recover the message so that interpretation can continue.”*

RECOVERY TECHNIQUES - 20 minutes

Notes for facilitators: You can either list the techniques or devise other ways to share the list and discuss the different recovery techniques with participants. Facilitators can also show participants the first part of the Recovery Techniques CPC Language Justice Interpreter Toolkit video (<https://goo.gl/rySdN4>) and then discuss.

Facilitators review list of common recovery techniques used by interpreters:

- **Expansion** – Interpreter expands on a concept by offering a list of similar ideas or synonyms. For example, if someone says *“muebles”* the interpreter says *“chairs, tables, dressers”*.
- **Contraction** – Interpreter contracts a concept down to fewer words or a single term. For example, if someone says *“chairs, tables, dressers”* the interpreter says *“muebles”*.
- **Interjection** – Interpreter states into the microphone that they did not understand the speaker or message by saying “Interpreter did not understand.” This gives the participant the option to ask the speaker to please repeat.
- **Quick decision-making** – Interpreters have to make split-second decisions; sometimes an interpreter simply gives it their best shot and keeps going. For example, if someone says *“queen bee”* the interpreter says *“madre abeja”*. It is not perfect, but it is close enough.
- **Definition** – Interpreter defines the word instead of providing a translation. For example, if someone says *“hangman”* the interpreter says *“el juego en que las personas tienen que adivinar una palabra y si no lo hacen empiezan a dibujar un muñequito colgado”*.

Facilitators remind participants that these are recovery techniques that can be used in moments when the interpreter is struggling, cannot keep up, or cannot find the exact word. Interpreters can use these tricks from time to time but should not rely on these techniques the entire time they are interpreting.

Facilitators may also want to review other resources that can be helpful while interpreting:

- Using a notebook to write down important words, numbers, years, etc.
- Downloading the WordReference app.
- Collaborating and working with your partner!
- Drinking water. It's important to stay hydrated!
- Drinking coffee. It's important to stay awake!
- Facilitators ask participants to name other resources they find helpful.

PRACTICE - 25 minutes

Notes for facilitators: *This exercise gives participants an opportunity to practice simultaneous interpretation in a lower stress situation; it is only for a couple of minutes and only in front of one person. Facilitators may want to adjust the time of this exercise depending on the experience of the participants and the size of the group. If there is additional time, the exercise can be repeated with a different partner.*

At this point, participants will have an opportunity to put some of these recovery techniques into practice.

Step One:

- Facilitators divide participants into pairs and ask them to sit with their partners.
- Partner 1 tells a story for 6-7 minutes, depending on the size of the group.
- Partner 2 interprets the story in simultaneous mode.
 - Partner 2 tries to use 2-3 of the listed recovery techniques if needed.
- After 6-7 minutes, the facilitators call time.
- The roles are reversed. Partner 2 tells a story and Partner 1 interprets it.



If participants are having a hard time thinking of a topic, facilitators can suggest topics, such as: telling a story about their best friend growing up, their first love, or their pets.

Step Two:

- After both participants have had the chance to tell a story and to interpret, facilitators call the group back together to debrief.
- Facilitators ask participants:
 - How did this exercise make you feel?
 - What recovery techniques did you use?
 - What other resources did you use?

CLOSE - 5 minutes

- Facilitators ask participants to stand in a closing circle.
- Facilitators ask participants to take turns naming one thing they are taking away from the practice session.
- Facilitators thank everyone for coming!

We want to thank the Highlander Research and Education Center, Alice Johnson and Roberto Tijerina for bringing language justice into our lives. This chapter uses several activities and concepts from their Interpreting for Social Justice Curriculum.



CHAPTER TWO: ROLE & ETHICS I



EXERCISES

Welcome + Word String Builder	20 minutes
Defining Interpretation	30 minutes
Scenarios	30 minutes
Review	10 minutes
Close	10 minutes

OBJECTIVES



- To give participants a working definition of interpretation
- To discuss characteristics of interpreting in different scenarios
- To explore the role of the interpreter and the impact of the interpreter's decisions
- To practice interpreting in situations where the role of the interpreter may be put to the test

MATERIALS NEEDED

- Flip chart
- Markers

DIRECTIONS

WELCOME + WORD STRING BUILDER - 20 minutes

Notes for facilitators: This is the first of two chapters exploring an interpreter's role and ethics.

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the goals of the practice session: To define interpretation, discuss characteristics of interpreting in different scenarios, explore the role of the interpreter and the impact of the interpreter's decisions, and practice interpreting in situations where the role of the interpreter may be put to the test.

Step Two:

- Facilitator explains the mechanics of the warm-up exercise, Word String Builder.
- Facilitator leads group through a round of introductions.
 - The first participant will say their name and a fruit whose name starts with their first initial (for example, Monse-manzana).
 - The second participant will repeat the previous name and fruit and add their own name and fruit (eg., Monse-manzana, Jackie-jackfruit). Other participants follow (eg., Monse-manzana, Jackie-jackfruit, Patty-piña).
 - Facilitator explains important guidelines: no helping, no stopping, and no commentary from other participants.
 - After everyone has introduced themselves, the facilitator asks:
 - What was fun or easy about the exercise?
 - What did you notice?
 - What skills or strategies did you use to remember what was said?
- Facilitator leads the group through a second round of the exercise. This time, the goal is to build a sentence.
 - The first participant will choose and say a word to start the sentence. For example, "when".
 - The second participant in the circle will repeat the first word and add another. For example, "when-I". Other participants will continue to add words to build the sentence. For example, "when-I-was".
- After everyone has added a word to the sentence, the facilitator asks:
 - What was fun or easy about the exercise?
 - What did you notice?
 - What did you do differently?

DEFINING INTERPRETATION - 30 minutes

Step One:

- Facilitators share a working definition of interpretation:
 - ***"Interpretation is the relaying of verbal or visual messages from a source language to a target language without adding, subtracting, or changing."***
 - Facilitator asks participants what words or phrases jump out at them. (*¿Qué les llama la atención?*)
 - Facilitators review what interpretation is not. Interpretation is not translating or summarizing. (Translating is connected to written language. Summarizing is a brief and concise account of what was previously said.)
 - Participants discuss the definition for several minutes.



Step Two:

- Facilitators introduce/review the two modes of interpretation.
 - Simultaneous interpretation is when the message is being relayed instantaneously, sometimes with a delay of two or three words. Many times it involves the use of interpretation equipment.
 - Consecutive interpretation is when the speaker speaks in chunks of information, pauses to let the interpreter relay the information, and continues to the next chunk. It involves taking turns, which can double the length of time.
 - Facilitators may want to model the two modes.
 - Participants discuss the modes of interpretation for several minutes.

Step Three:

- Facilitators lead the group in a conversation about the different places where interpretation can occur.
 - Facilitators ask the group:
 - Where have you interpreted before?
 - What are some of the characteristics of interpreting in these places?
 - How would you describe it? What is easy about interpreting there? What is difficult?
 - Facilitator takes notes on flip chart paper. The facilitator notes could look as follows:

Place	Characteristics	What is easy?	What is difficult?
Medical			
Court/Legal			
Conference			
Family			
Etc.			

The facilitators could close this section by saying something like: *“Keep in mind that what may be difficult in one situation may not be so in another. For instance, it may be harder to interpret at a doctor’s appointment than it would be at a school conference. Or it may be difficult to interpret in situations where you identify with one of the speakers, and you get pulled into that person’s situation no matter where you are. The role of the interpreter is to negotiate the different situations that arise in any given scenario. Be aware of the impact the decisions made by the interpreter in difficult or tricky situations will have on the delivery of the message. Imagine what would happen if the two speakers were in Brazil and they spoke and understood the same language. There would be no one else there to make decisions for them. Your role as an interpreter is to transmit the message with as little added impact as possible.”*

SCENARIOS - 30 minutes

Notes for facilitators: Please feel free to change the scenario to one that is most useful for your group or community. If there is a scenario your group is working on or specifically preparing for, this exercise is a good opportunity to practice that situation. You may also use a participant's real-life example.

Step One:

- Facilitators inform participants they will now have an opportunity to practice interpreting.
- Facilitators divide participants into groups of three.
- Each group will be given the same scenario.
 - One person will play the parent, one person will play the school principal, and one person will be the interpreter.
 - The parent in this scenario is trying to change a district-wide policy that says people need a Social Security number to volunteer at schools within the district.
 - Every participant will have the opportunity to play each one of the roles.
- This session focuses on role and ethics, so facilitators may want to encourage participants to change the facts of each scenario to increase the level of difficulty and decision-making. The idea is to challenge participants by throwing a wrench into the scenario.
 - For example, the principal may turn to the interpreter and say something like, "You've interpreted this a million times, can you please just explain it to them?"
 - Or, the parent may turn to the interpreter and say, "Please don't tell the principal this, but..."
 - Or, the principal and parent may only be addressing or looking at the interpreter instead of each other.
- Facilitators will call time every 5 minutes, and participants will switch roles.
- The activity should last at least 15 minutes so that every participant has the opportunity to play each role.

Step Two:

- Facilitators ask participants:
 - What happened?
 - How did that go?
 - What went well?
 - What was difficult?



REVIEW - 10 minutes

Facilitators review several points before closing:

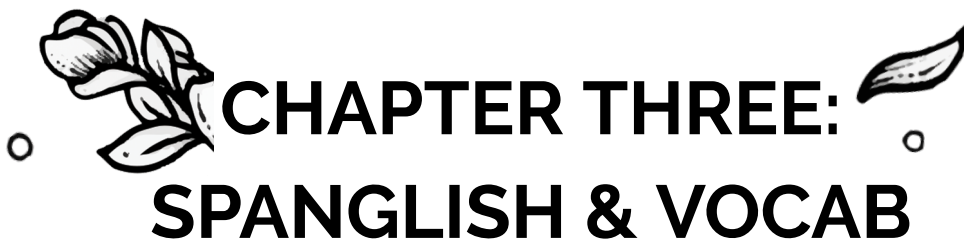
- As an interpreter, you are always making decisions. We are not here to tell you what is right or wrong. Rather, we believe that it is important to be conscious of those decisions and try to think about, and minimize, the impact of those decisions.
- Ask yourself: *Every time I, as an interpreter, make a decision for someone, am I taking away that person's right to make their own decision?*
- Beyond the direct impact of a quick decision, there could be other consequences.
 - For instance, the interpreter may not be invited to interpret again or the group may become hesitant to use interpretation due to a bad experience, or what they perceive to be arbitrary decisions by the interpreter.
- If the interpreter really wants to help, they should focus on interpreting.
- We believe that the mic is not the best time or place to intervene. This doesn't mean interpreters can't help people. There is a time and place for everything. For instance, before or after interpreting, the interpreter could offer help, advocate for, or give information.
- Also, let's consider why an interpreter may want to help. It may be because the interpreter identifies with the person. For example, if the interpreter is also privileged or underprivileged, their identification with the person may make them want to jump in and "fix" a given situation.
- This can be a complicated and emotional process, but it's only the first part of Role and Ethics, so stay tuned for Part II!



CLOSE - 10 minutes

- Facilitators ask participants to stand in a circle.
- Facilitators ask participants to think about one thing they are taking away from this session. This could be a thought, a feeling, or even an action they'd like to take.
- Participants take turns sharing what they are taking away.
- Facilitators thank participants for coming and invite them to the next workshop.

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CHAPTER THREE: SPANGLISH & VOCAB

EXERCISES

Welcome + Borderlands	15 minutes
Mind Blazing	40 minutes
Practice	35 minutes
Close	15 minutes

OBJECTIVES

- To name and acknowledge Spanglish as a valid communication medium and an important part of many people's lives
- To recognize the importance of using exact language when interpreting
- To practice and build interpreting vocabulary

MATERIALS NEEDED

- Gloria Anzaldúa quote cut out in segments
- Laptop, projector, speakers
- Mind Blazing activity words on small pieces of paper
- Cut-outs of small, blank pieces of paper
- Basket, bowl, or hat
- Time-keeping device
- Access to [Las Cafeteras' "La Bamba Rebelde" video](#)



iOJO! To complete the practice section of this agenda, facilitators will need to invite two guest speakers to speak for 10 minutes each. They can be recent immigrants who want to speak about their relationship with the dominant language or anyone who will speak on a topic related to language, identity, or growing up bilingual.

DIRECTIONS

WELCOME + BORDERLANDS - 15 minutes

Notes for facilitators: Facilitators may set out quote segments before the session starts and number them accordingly in order to help with the flow of the exercise. Or, instead of reading the poem out loud, the group can watch and debrief the beginning of the Spanglish - CPC Language Justice Interpreter Toolkit video (<https://goo.gl/if9YRY>).

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the goals of the practice session: To name and acknowledge Spanglish as an important part of our lives, recognize the importance of using language in an exact manner when interpreting, and to practice and build interpreting vocabulary.

Step Two:

- Facilitators hand out segments of Gloria Anzaldúa quote to participants.
- Facilitators ask participants to read each of their segments, in order, to the group.

"Somos los del español deficiente. We are your linguistic nightmare, your linguistic aberration, your linguistic mestizaje, the subject of your burla. Because we speak with tongues of fire we are culturally crucified. Racially, culturally and linguistically somos huérfanos – we speak an orphan tongue.....So if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity – I am my language. Until I take pride in my language, I cannot take pride in myself. Until I can accept as legitimate Chicano Texas Spanish, Tex-Mex and all the other languages I speak, I cannot accept the legitimacy of myself. Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate. I will no longer be made to feel ashamed of existing. I will have my voice: Indian, Spanish, white. I will have my serpent's tongue...." - Borderlands/La Frontera: The New Mestiza



Step Three:

- Facilitators lead the group through a short discussion based on the quote.
- Facilitators can have participants debrief in pairs or in the larger group, depending on group size and time availability.
- Facilitators ask participants:
 - What feelings did this quote elicit?
 - What thoughts or ideas popped up?
 - After reading this quote, does a particular moment in your life come to mind?
 - What happened?
 - How did you feel in that moment?
 - What did you learn about yourself?
 - Any other comments?

Facilitators may speak to the realities of "broken" English or "pocho" Spanish being a part of everyday life for many Mexican-Americans or Latinxs. Facilitators may want to recognize that many of the participants may have feelings of inadequacy or simply "not being good enough" when it comes to language. Address these feelings and encourage participants to embrace their story. One of the reasons behind these sessions is to train young people and first or second generation immigrants. They are the ones who will carry on the legacy of the language justice interpreters who came before them.

MIND BLAZING - 40 minutes

Notes for facilitators: Be sure that you have the translations ready and/or WordReference on hand. Again, we have chosen words that make sense to us in Western North Carolina. Feel free to add your own words and/or translations. Thanks to Tufara Waller Mohammed for teaching us this exercise.

This activity will give the group an opportunity to practice and build interpreting vocabulary. Spanglish is a legitimate form of communication and many of us use it every day to communicate with our loved ones, family and at work. However, Spanglish is not the language of interpreting. An interpreter must be able to convey a message for people who only speak English, or Spanish, or who do not understand Spanglish. This activity will help in discussing some vocabulary and see how Spanglish might have crept into our daily lexicon. Interpreters do not have a lot of time to linger on one word, so this activity will be timed. Participants will only have 30 seconds to come up with an answer.



CHAPTER THREE: SPANGLISH & VOCAB

- Facilitators lead group through three rounds of Mind Blazing.
- Facilitators put folded pieces of paper with different words on them into a hat or basket.
- Each person in the circle will pull out a piece of paper and have 30 seconds to come up with the translation of the word.
- The person can choose to ask other members of the group to add or make suggestions for their translation.
- After 30 seconds, the facilitator calls STOP.

Round One – Spanglish. Participants must give the correct translation in English and Spanish.

Aseguranza	Insurance	El seguro (médico, de auto, etc.)
El Sherif	Sheriff	El alguacil
Parqueadero	Trailer park	El vecindario de casa móviles
La Reca	Tow truck	La grúa
Traila	Trailer	Casa móvil o prefabricada
Haz clic en el link	Click on the link	Selecciona el enlace
Internet	Internet	El internet o la red
Textear	Text	Mandar mensaje de texto
Weeda	Weed eater	La cortadora de césped/zacate
Las taxas	Taxes	Los impuestos

Round Two – Words that come up while interpreting in social justice spaces. Participants must give the correct translation for each word.

These words are offered to illustrate the activity. Facilitators may come up with their own definitions and/or words to translate.

Social Justice: Justicia Social	Preschool: Preescolar
Language Justice: Justicia de Lenguaje	Elementary School: Primaria
Fracking: Fractura hidráulica	Middle School: Secundaria
School-to-prison pipeline: Vía directa de la escuela a la prisión	High School: Preparatoria
Minería a cielo abierto: Strip mining	High School: Bachillerato
Queer: Queer	Community College: Colegio Comunitario
LGBTQ: LGBTQ	College/University: Universidad
Alcaldía/Ayuntamiento: City Hall	PhD: Doctorado

Round Three – Participant-generated vocabulary words. This time, the participants will each give a word to be translated.

For this activity to be effective every participant should contribute a word.

- Each participant should have a blank piece of paper.
- Participants add their own words to the hat or basket.
- Go around the circle again, this time pulling out vocabulary words added by participants.

Facilitators, remind participants they can continue this practice by creating a running glossary to use as a reference in their own practice as they gain more experience.

PRACTICE - 35 minutes

At this point, participants will have an opportunity to practice interpreting and using resources available to them. If there are no guests, facilitators should play a video or podcast.

Step One:

- Facilitators group participants into pairs and ask them to sit with their partners.
- Before beginning the practice, facilitators ask each pair to open the WordReference app or website.
- Facilitators ask the pairs to share how they would like to receive information or help if their partner is struggling.
 - For example: Partner 1 prefers to get help via written word while Partner 2 prefers to get help by having words whispered to them while they interpret.

Step Two:

- Guest speaker 1 will talk for 10 minutes while Partner 1 interprets and Partner 2 assists.
- Guest speakers and partners switch after the 10-minute mark.
- Guest speaker 2 will talk for 10 minutes while Partner 2 interprets and Partner 1 assists.

Step Three:

- After both partners have had the chance to interpret for the speakers, facilitators call the group back together to debrief.
- Facilitators ask participants:
 - How did that make you feel?
 - What was difficult?
 - What was easy?
 - How well did you work with your partner?



CLOSE - 15 minutes

Notes for facilitators: *La Bamba is a very well-known song. If you do not have access to the video, you can still do this activity or you can pick another song that works best with your group. The idea behind this activity is to use art and music to engage people's creativity.*

To close, facilitators play the video “La Bamba Rebelde” by Las Cafeteras (<https://goo.gl/YY5cWw>). After watching the video, facilitators ask participants to work in pairs so that each pair completes one verse.

- Es la Bamba Rebelde. Es la Bamba Rebelde que cantaré.
 Porque somos _____. Porque somos _____ de _____.
 ¡Ay! Arriba y arriba. ¡Ay! Arriba y arriba y arriba iré.
 Yo no creo en _____. Yo no creo en _____.
 Yo _____. Yo _____.

- Ya no llores llorona. Ya no llores llorona.
 Mi gente lucha contra _____. Contra _____ en _____.
 ¡Ay! Arriba y arriba. ¡Ay! Arriba y arriba y arriba iré.
 Yo no soy _____. Yo no soy _____.
 Ni lo seré. Ni lo seré. Ni lo seré.

- Que vivan _____. ¡Que vivan! Que vivan _____ de _____.
 Porque _____. Porque _____. Lo haré. Lo haré.
 Pero arriba y arriba. ¡Ay! Arriba y arriba y arriba iré.
 Como _____. Como _____.
 Yo lucharé. Yo lucharé. Yo lucharé.

After all participants have completed a verse, facilitators go around the room and have them read (and/or sing) their verses out loud.



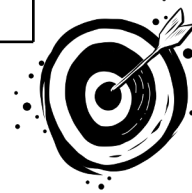
CHAPTER FOUR:



CREATING MULTILINGUAL SPACES

EXERCISES

Welcome	5 minutes
Intro to Multilingual Work + Language Justice	20 minutes
Using Interpretation Equipment	30 minutes
Introducing the Interpretation Equipment	25 minutes
Troubleshooting Equipment	25 minutes
Close	5 minutes



OBJECTIVES

- To practice setting up, using, and troubleshooting interpretation equipment
- To give participants the opportunity to discuss and practice how to create multilingual spaces

MATERIALS NEEDED

- Equipment sign-out sheet (see Appendix A)
 - Flip chart
 - Time-keeping device
 - Interpretation equipment: at least two transmitters, one receiver and one set of headphones per participant
 - Optional: laptop, speakers and access to [CPC's Creating Multilingual Spaces video](#)
- iOJO!** This session requires materials prepared ahead of time.

DIRECTIONS

WELCOME - 5 minutes

Notes for facilitators: As participants arrive, ask each person to take a receiver and sign the equipment sign-out sheet. Be sure the receivers are set to the wrong channel and remove batteries from several pieces of equipment. If you really want to make things interesting, distribute malfunctioning headphones.

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the goals of the practice session by saying the following, in your own words: *"This session will focus on creating multilingual spaces, which means we will be working on technical skills, such as how to set up, use, and troubleshoot interpretation equipment. We'll also discuss elements to consider when creating multilingual spaces."*

INTRO TO MULTILINGUAL WORK + LANGUAGE JUSTICE - 20 minutes

- Facilitators write the following words on a piece of flip chart paper:
 - Interpretation
 - Interpreter
 - Multilingual Space
 - Language Justice
 - Social Justice/Language Justice Interpreter
- Facilitators review the list word-by-word and ask participants to share their thoughts or provide definitions for each word. (*Be sure to involve as many participants as possible.*)
- Facilitators ask participants to name the differences between the words.
- Facilitators share their own reasons for believing in language justice. Examples could include: allowing people to participate fully in their preferred language, "because the revolution will not be in English," it is a tool to balance power dynamics, etc.

CPC believes that social justice/language justice interpreters should possess the same training, skill and interpretation level as any other interpreter when on the mic. However, social justice/language justice interpreters also have the ability to analyze power, privilege, and oppression while using their skills to support social justice movements. For more information, check out CPC's Language Justice Interpreter Toolkit video, *Creating Multilingual Spaces*.

<https://goo.gl/oTgbQD>

USING INTERPRETATION EQUIPMENT - 30 minutes

Step One:

- Facilitators ask participants to turn on receivers and put on headphones. (*Use the interpretation equipment to communicate with participants for the rest of this exercise.*)
- Have one facilitator start speaking into the microphone.
 - Because the receivers are set to the wrong channel, participants will have to change the channel until they hear the facilitator's voice in the headset.
- If more than one transmitter is available, another facilitator should use that transmitter and start speaking into another microphone on a different channel.
 - Participants should change the channel on their receivers until they hear the second facilitator's voice in their headset.

Step Two:

- While speaking into the microphone, one facilitator demonstrates what happens when doing the following:
 - Rubbing the microphone with their hands, on their clothes, or a piece of paper.
 - Breathing heavily into the microphone.
 - Gossiping about the presenter or the participants when not on the microphone. (Facilitator demonstrates how to use the mute button.)
 - Accidentally turning the transmitter off - *EEK!*
- Other important details facilitators should include:
 - How to hand off transmitter and microphone. (And, how **not** to.)
 - What does a functioning equipment checkout system look like?
 - The importance of taking care of the (expensive) equipment.

Facilitators may say the following, in their own words if they choose: *"Many things could go wrong with the equipment: low batteries, the wrong channel, malfunctioning headphones or mic. There may be dead space in the room or there may be interference with other audio visual components. Yes, the equipment can be very useful, but it is not perfect. That's why we recommend testing the equipment in the space before getting started; you should also be prepared to troubleshoot problems with the equipment, as the need arises. This is also why we introduce the equipment at the beginning of an interpreting gig, explain how to use the equipment, and ask everyone in the room to commit to creating a multilingual space."*

INTRODUCING THE INTERPRETATION EQUIPMENT - 25 minutes

Step One:

- Facilitators ask for two volunteers.
- Facilitators model an introduction of the interpretation equipment, otherwise known as "The Spiel" (see Appendix B).
 - One facilitator will make a full introduction of the equipment with no time constraints.
 - Another facilitator will follow with a shortened, one-minute version of the introduction.
 - Volunteers will interpret both versions of the introduction.
- Facilitators ask participants:
 - What did you think about the introductions?
 - Why is it good to introduce interpretation and the equipment to the group?
 - What did you like?
 - What would you add or change?



Step Two:

- Facilitators divide the group into pairs.
 - Each pair will have several minutes to practice introducing the interpretation equipment.
 - Facilitators may want to encourage participants to introduce equipment with social and language justice goals, such as how to honor all languages in the space, how using the equipment is an act of resistance, or naming and making visible the experiences of the African Diaspora and/or the descendants of enslaved people.
 - Facilitators ask for several volunteers to practice their introduction in front of the group.

Facilitators may want to close by saying the following, in their own words if they choose: *"It is important to introduce the equipment the right way because interpreters only get one attempt to make the best first impression. What will people be more likely to hear? What do you want to be sure to say? There are many versions of The Spiel, so always be sure to keep your audience in mind. For example, if a group has used the equipment many times, you may not want to bore them with the same introduction. Maybe ask them what tips they have for using the equipment. You can check out one version of a spiel in the Creating Multilingual Spaces video."*

TROUBLESHOOTING EQUIPMENT - 25 minutes

- Facilitators divide participants into two groups.
- Facilitators give each group the same scenario.
- Both groups will have five minutes to discuss the scenario and develop tactics for troubleshooting the situation.
- After each scenario, the groups will present their ideas.
 - If the facilitators have additional pointers, offer them to the group.

Scenario 1

Organizers at the meeting you are interpreting at make a last-minute decision to break into small group discussions for 45 minutes. They divide participants into four small groups, but there are only two interpreters present.

- What would you do?
- Why?

Scenario 2

You are interpreting at a meeting and there is not enough interpretation equipment for every monolingual person in the space. There are 15 pieces of equipment, 20 monolingual English speakers, 5 monolingual Zapotec speakers, and 10 bilingual English-Zapotec speakers.

- What would you do?
- Why?

Scenario 3

You are at a meeting and none of the interpretation equipment is working. You've tried everything—batteries, transmitters, microphones—but nothing seems to help. The facilitators are getting impatient and want to start.

- What would you do?
- Why?

Before closing, facilitators may say the following, in their own words if they choose: *"There is more than one way to troubleshoot each scenario. The important thing is to be ready for the unexpected and to communicate with other interpreters and the event organizers. As an interpreter, you are constantly making decisions. For example, while you are interpreting, decisions must be made about word choice, volume, and tone. Many times, as the interpreter and/or language justice advocate, you will be tasked with the responsibility of choosing how to create a multilingual space. You may have to decide between what is more efficient and what could possibly marginalize or privilege a group of people. You also may not have a choice if the group organizers or facilitators are telling you what to do and how to do it. Remember, be prepared. Ask for agendas ahead of time, talk to facilitators about specialized language or vocabulary, and be ready for small group discussions. There are a lot of factors to consider, but you've got this!"*

CLOSE - 5 minutes

- Facilitators ask participants to stand in a circle.
- To close, facilitators ask participants to take several deep breaths.
- Facilitators ask each participant to name one idea they are taking from the practice session.





CHAPTER FIVE: QUEERING LANGUAGE



EXERCISES

Welcome + Reflection	30 minutes
Queering Vocabulary	20 minutes
Gender Neutral Pronouns	20 minutes
Queering Practice	35 minutes
Close	5 minutes



OBJECTIVES

- To prepare and encourage participants to think about and include pro-LGBTQ language when interpreting
- To practice queering language

MATERIALS NEEDED

- Paper
- Markers
- Computer or smartphone, speakers
- Access to [Radio Ambulante's "Finding the Words" \("En Busca de las Palabras"\)](#)



DIRECTIONS

WELCOME + REFLECTION - 30 minutes

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the objectives for the session: To prepare and encourage participants to think about and include pro-LGBTQ language when interpreting, and to have an opportunity to practice queering language.

Step Two:

- Facilitators hand out paper and markers.
- Facilitators explain that the following exercise may be difficult and invite participants to share only what they feel comfortable sharing. (Facilitators should also give participants the possibility of opting out of the activity.)
- Facilitators ask participants to draw a time they have been misnamed or misidentified. It could be related to race, ethnicity, gender, sexuality, or class.
- Questions for participants to keep in mind while drawing:
 - What happened?
 - Who was there?
 - What did you do?
 - What did you not do?
 - How did that feel?
- Participants are given 5 minutes to draw.
- After participants are done drawing, facilitators ask each participant to briefly share how that situation made them feel.
- After all participants have shared, facilitators lead the group through a small reflection:
 - What did we hear?
 - What are some ideas or emotions that keep coming up?



Step Three:

- Facilitators may say something like: *"We opened with an exercise like this because we want to start thinking about a time we felt invisible or unseen. Today's topic will cover some personal issues, including identity, gender, and sexuality. We start by grounding the session in our reality, our experiences. This session will cover queering language because the way people talk about gender and sexuality is changing all the time, and as interpreters we should be equipped with accurate, accepted language. You may be asked to interpret in social justice, feminist, or Lesbian, Gay, Bisexual, Trans, Queer spaces, and you want to have the vocabulary and to be properly prepared for these situations. Also, as language justice interpreters who are working to create more just communities, we need to start thinking and speaking in ways that reflect and celebrate the diversity of our communities and the plurality of who we are."*



ALSO! MORE INFORMATION

There are many good resources on this topic, including:

- ★ *Uniting Communities: The Toolkit & Enlazando Comunidades: El Juego de Herramientas* - (<https://goo.gl/NOxMoM>)
- ★ *Moscas de Colores: Glosario LGBT* - (<https://goo.gl/RjyGyt>)

QUEERING VOCABULARY - 20 minutes

Step One:

- Facilitators explain the next activities will focus on what we call "queering language" or "queering interpretation".
- Facilitators divide participants into pairs.
- Each pair is assigned a word. Examples of words that can be assigned to the pairs include:
 - Queer
 - *LGBTTTI*
 - *Diversidad sexual*
 - *Transformista*
 - Butch
 - Gender non-conforming
 - Straight
- The partners have 5 minutes to develop a definition and translation of the word.
- Participants may use their partner, the Internet, WordReference application, etc. for help.
- Facilitators ask each pair to share their word, definition, and translation.
- Facilitators can ask participants:
 - What do you think?
 - How do you feel?
 - Have you had to interpret these words before?



Step Two:

- Facilitators may want to say something like: *"Queer people in the U.S. and abroad are identifying themselves in new ways. It's a process of definition and self-determination. LGBTQ people are defining themselves in ways that are true to who they are. That means reclaiming or changing language in the process, because the options that exist within the current language don't always have space for the various gender identities and gender expressions."*

GENDER NEUTRAL PRONOUNS - 20 minutes

Notes for facilitators: *The goal of this activity is not to create a definitive answer about how to use gender-neutral pronouns. The objective is to foster a discussion that starts an open conversation. You may encounter pushback when leading these kinds of exercises from people who know the "proper" way to speak/write in relation to gender and the rules of a given language. However, the whole point of queering language is to break free from the constraints of the rules assigned to us by society.*

Step One:

- Facilitators divide participants into pairs or small groups, depending on the size of the group.
- Facilitators ask participants to imagine that a person who has self-identified as using gender-neutral pronouns says one of the following sentences:
 - 1) I'm tired.
 - 2) Hi, my name is Daniel. I use the pronoun "they".
 - 3) *Quiero darle un beso a Yecelica porque me gusta mucho.*
- Each group is given the same sentence or phrase.
- Each group has several minutes to translate the sentence or phrase using gender-neutral pronouns.
- Facilitators ask each group to share their translation.
- Facilitators ask participants:
 - Was that difficult?
 - Was it easy?
 - Have you had to interpret this vocabulary before?



Step Two:

To close this section, facilitators may want to say something like: *"Remember our opening activity and how it felt to be misnamed or misidentified. Although this may be new and possibly challenging, as language justice interpreters who are working to create more just communities, we need to continuously unlearn oppressive language and start thinking and speaking in ways that reflect and celebrate who we are."*

QUEERING PRACTICE - 35 minutes

Notes to facilitators: *The following example is one of many that can be used for this topic. Feel free to find an interview, podcast, or video that is right for your group.*

The following activity will provide participants with the opportunity to practice these new skills while interpreting a podcast using simultaneous interpretation.

Facilitators could set the practice up in several ways. The best setup for this practice will depend on the time available and the size of the group.

- 1) Each participant could get several minutes on the mic while other participants listen using the equipment.
- 2) Each participant interprets the audio quietly to themselves or records themselves interpreting on their phones. **¡OJO!** This could get loud!

Radio Ambulante Podcast - En Busca de las Palabras
<http://radioambulante.org/audio/en-busca-de-las-palabras>

CHAPTER FIVE: QUEERING LANGUAGE

- After the recording is finished, the participants could listen to their own recording or another group member could listen to the recording, much like a peer evaluation.
- Facilitators lead the group through a debrief by asking the following questions:
 - How did that go?
 - How do you feel?
 - What was easy?
 - What was difficult?
 - How did you use what we learned here today?



CLOSE - 5 minutes

Aaaand, it's complicated. This is a growing and changing subject.

- Facilitators can either read "Quiero Que Me Llames Joto" by Yosimar Reyes or show the following video: <https://goo.gl/zz3oEa>.

Quiero que me llames JOTO
Pero no con coraje y odio
Si no con amor y compasión

Quiero que me quieras
En español

No quiero ser Gay o Queer mucho menos Xueer
With an X

Quiero que tu amor sea tanto que hagas olvidar
El rencor que le tengo a esa palabra

Quiero que me llames JOTO
Para que te enfrentes a tus prejuicios
Quiero saber si en verdad me quieres
Por todo lo que soy

No quiero tu pena
Si no tu amor

Quiero que cada vez que me llames JOTO
Pienses en la maravilla de mi ser
La manera en que te sé querer
Como te he perdonado
Por los golpes que me haz dado

Quiero ser
En la lengua de mi abuela
Do not want to translate
Quien soy
Para protegerme del dolor

Llámame por lo que soy
Deja que te duela
Como pesa esa palabra en tu lengua
Ahora imagínate como ha de pesar en el corazón

Recuerda las veces
Que me azotabas con tu ignorancia

Las veces que me lavé la boca con jabón
Para olvidar el sabor del amor
Que le tenía a otro hombre

Quiero que me llames JOTO
No como insulto o chiste
Si no como persona que vive
Quiero que mires a los ojos
Para que veas como vivo libre

Ya no tengo miedo
Ni vivo en la vergüenza de lo que soy
Aprendí a quererme y a perdonar el odio en tu voz

Quiero que me llames JOTO y me abracés
Como tu hijo que soy

- Yosimar Reyes



CHAPTER SIX:

UNGENDERING LANGUAGE

EXERCISES

Welcome + Drawing Exercise	25 minutes
Ungendering Sentences	30 minutes
Ungendering Practice	25 minutes
Close	10 minutes

OBJECTIVES

- To prepare and encourage participants to think about, prepare for, and begin including non-sexist, gender-inclusive language when interpreting
- To practice interpreting using ungendered language

MATERIALS NEEDED

- Paper and markers
- Computer or smartphone, speakers
- Access to Latino USA's ["Latinx: The Ungendering of the Spanish Language"](#)



DIRECTIONS

WELCOME + DRAWING EXERCISE - 25 minutes

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the objectives for the session: To prepare and encourage participants to think about, prepare for, and begin including non-sexist language when interpreting, and to have an opportunity to practice interpreting using ungendered language.

Step Two:

- Facilitators hand out paper and markers to participants.
- Facilitators ask participants to take several breaths and settle into their chairs.
- Facilitators explain that they will say a word and participants will draw what comes to mind when they hear each word.
- Facilitators can say words such as: people, siblings, doctor, architect, children, boss, teachers, etc.
- Facilitators say the words in Spanish or other language/s the group has in common. For example, *gente, hermanos, doctor, arquitecto, niños, jefe, maestros*, etc.
- Facilitators ask participants to turn to a partner to share and discuss their drawings. Ask participants to consider the following questions:
 - What did you notice?
 - How are the drawings similar?
 - How are they different?
 - How do you think this is related to interpretation?



Step Three:

Facilitators call the group back together and conclude the exercise by explaining the following, in their own words if they choose: *"This session will cover ungendering language. For those of us who speak Spanish or other gendered languages, we are used to defining and gendering nearly everything we see (for example, la silla, el mar). Spanish also defaults to masculine for plural (for example, todos, ellos, niños). It's ingrained in us and therefore may take some time and effort to undo. We also want to remember that it hasn't always been like this. Colonization brought with it homophobia, transphobia, and a limited worldview of gender and sexuality. Different indigenous communities in the Americas before colonization had more than two genders or saw gender fluidity as a gift. The way people talk about gender (and sexuality) is changing all the time and as interpreters we should be aware and prepared. For example, when trying to be gender neutral in written Spanish we typically used @, some people now use x (pronounced ex). As an interpreter, you may be asked to interpret in social justice, feminist, or LGBTQ spaces, or spaces where the majority of participants identify as females. As language justice interpreters who are working to create more equal communities, we need to continuously unlearn oppressive language and start thinking and speaking in ways that reflect and celebrate the diversity of our communities and the plurality of who we are."*



UNGENDERING SENTENCES - 30 minutes

Notes for facilitators: *The goal of these activities is not to create a definitive answer about how to be less gendered in the way we speak. The objective is to foster a discussion that starts an open conversation. You may encounter pushback when leading these activities from people who know the “proper” way to speak/write in relation to gender and the rules of a given language. However, the whole point of ungendering (and queering) language is to break free from the constraints of the rules assigned to us by society.*

- Facilitators divide participants into pairs or small groups (depending on the size of the group).
 - Each group is given the same set of sentences.
 - 1) The participants came to the workshop.
 - 2) The parents and teachers met to talk about the children.
 - 3) Everyone is welcome to this event.
 - 4) *Tengo dos primos y una prima.*
 - Each group has 3-5 minutes to translate the sentence to be less gendered.
 - Facilitators ask each group to share how they translated the sentence. After each sentence, the large group discusses the different possibilities.
- To close, facilitators ask participants:
 - What was difficult?
 - What was easy?
 - Have you interpreted in this less gendered way before? If not, why not? If so, when and why?

UNGENDERING PRACTICE - 25 minutes

Notes for facilitators: *The following is one example that can be used for this topic. Feel free to explore and find an interview, video, or guest speaker to suit your group.*

The next activity will provide participants with the opportunity to practice these new skills while interpreting a podcast in simultaneous mode. The best practice setup will depend on the time available and the size of the group. Facilitators can set up the practice in one of two ways:

- 1) Each participant gets several minutes on the mic while the other participants listen to the interpretation using the equipment.
- 2) Each participant interprets the audio quietly to themselves or records themselves interpreting on their phones. (*¡OJO!* This could get loud.) After the recording is finished, the participant can listen to their recording or have another group member do it, much like a peer evaluation.

Latino USA Podcast – *Latinx: The Ungendering of the Spanish Language*
<http://latinousa.org/2016/01/29/latinxungendering-spanish-language>

- Facilitators lead the group through a debrief by asking the following questions:
 - How did that go?
 - How do you feel?
 - What was easy?
 - What was difficult?
 - How did you interpret using more inclusive/less gendered language?

Facilitators conclude the exercise by saying something like: *“As interpreters who are practicing language justice, we encourage you to integrate less gendered language into your interpretation and use language that reflects everyone.”*

CLOSE - 10 minutes

- Facilitators ask participants to write on the back of their drawings three ungendering practices they will try next time they are interpreting.
- Participants take their drawings home.
- Facilitators thank participants for coming and invite them to the next practice session.

P.S. BEFORE WE GO!

There are many good resources on this topic. For example:

- ★ *10 recomendaciones para el uso no sexista del lenguaje* - <https://goo.gl/pON323>
- ★ *Tesaurus de género: lenguaje con equidad* - <https://goo.gl/vvHohY>



CHAPTER SEVEN: ROLE & ETHICS II



EXERCISES

Welcome + Ice Breaker	10 minutes
CPC Language Justice Interpreter Toolkit Videos	60 minutes
Spheres of Influence	30 minutes
Close	10 minutes

OBJECTIVES

- To further explore the role of the interpreter and the impact of the interpreter's decisions
- To use the CPC Language Justice Interpreter Toolkit videos to discuss situations where the role of the interpreter may be put to the test

MATERIALS NEEDED

- Pens
- Small pieces of paper
- Basket, bowl, or hat
- Computer, projector, speakers
- Access to [CPC's "On and Off the Mic" video](#)



DIRECTIONS

WELCOME + ICE BREAKER - 10 minutes

Step One:

- Facilitators welcome participants to the practice session.
- Facilitators review the goals of the practice session: To further explore the role of the interpreter and the impact of the interpreter's decisions, and to use CPC's Language Justice Interpreter Toolkit videos to discuss situations where the role of the interpreter may be put to the test.

Step Two:

- Facilitators hand out paper and pens.
- Facilitators ask participants: What word comes to mind when you hear the word "interpreter"?
- Facilitators ask participants to write one word on their piece of paper.
- Facilitators ask each participant to put the paper into the basket, bowl, or hat.
- Facilitators pass the basket around and ask everyone to pull out one piece of paper.
- Participants take turns reading the word or phrase out loud for the group to hear.

Now that the participants have shared what an interpreter represents to them, the group will have an opportunity to discuss the role of the interpreter using some videos from the CPC Language Justice Interpreter Toolkit.

CPC LANGUAGE JUSTICE INTERPRETER TOOLKIT VIDEOS - 60 minutes

Notes for facilitators: Each of these scenarios offers a learning point about interpretation and the role of the interpreter. The set of questions listed below enables the group to gradually see the role of the interpreter and the impact of their decisions.

- Facilitators will use the video "On & Off the Mic - El papel de l@s intérpretes" to discuss the role of the interpreter (<https://goo.gl/v3akbZ>).
- Facilitators will play each of the four scenarios in the video, one by one. After watching each scenario, facilitators will lead the group in a discussion using a set of questions.

Scenario #1 - School counselor

Learning point: Do people have the right to lie?

- What just happened? What did you see?
- What did the interpreter do?
- What is the impact or consequence of that action?
- What would you do? What is the impact or consequence of your possible action?
- Ask for three volunteers to act out the scenario again.

Scenario #2 - Attorney offends client

Learning point: Do people have the right to offend each other?

- What just happened? What did you see?
- What did the interpreter do?
- What is the impact or consequence of that action?
- What is the impact or consequence of not interpreting what the attorney said?
- Ask for three volunteers to act out the scenario again.

Scenario #3 – Client offends attorney

Learning point: Do people have the right to offend each other? Who has the right to offend who?

- What just happened? What did you see?
- What did the interpreter do?
- What is the impact or consequence of that action?
- What is the impact or consequence of not interpreting what the client said?
- Ask for three volunteers to act out the scenario again.

Scenario #4 – Police and U visa

Learning point: What is the difference between the interpreter and advocate role?

- What just happened? What did you see?
- What did the interpreter do?
- What is the impact or consequence of that action?
- What is the impact or consequence if the interpreter interjected and shared the information that she knew (for example, information about a domestic violence shelter, the possibility of a U visa, etc.)?
- Ask for three volunteers to act out the scenario again.

After watching and discussing all of the videos, facilitators may also want to ask the following questions:

- How did the positioning of the interpreter affect the conversation?
- How did eye contact, or lack thereof, affect the conversation?
- Who do you think the interpreter is interpreting for?

Facilitators may want to say something like: *"Being an interpreter means that you interpret what is being said. You convey the message from one person to the next. You are there for the message. Many people may think that being an interpreter or being a social justice interpreter means helping people, advocating for people, or making sure people get the best result. We are not saying that you can't do anything to help or to advocate. Of course you can. But when you are on the mic, it may not be the best time to do so. We invite you to think about it as having different spheres of influence, which leads us to our next activity."*



SPHERES OF INFLUENCE - 30 minutes**Step One:**

- Facilitators divide participants into four small groups.
- Facilitators assign each group one of the scenarios in the video and ask the groups to discuss what the interpreter could have done before or after each scenario.
- Facilitators give the groups 5-10 minutes to discuss.

Step Two:

- Facilitators ask the groups to come back together. Each small group has an opportunity to share their ideas with the larger group.
- It's not all up to the interpreter; facilitators may want to ask:
 - What could be done at an organizational level?
 - What could be done at a community level?
 - What could be done at a global level?

Before moving to the closing, facilitators may want to say something like, *"Again, we aren't saying people can't advocate, help, or give information. We are saying that the best time to offer help is not while you are actively interpreting."*

CLOSE - 10 minutes

- Facilitators ask participants to stand in a circle. (Facilitators can also invite folks to hold hands if it feels comfortable.)
- Facilitators ask participants to take three big breaths.
- Facilitators ask participants: What word comes to mind when you hear the word interpreter after this session?
- Participants take turns saying the word out loud for the group to hear.





CHAPTER EIGHT: DEALING WITH EMOTIONS



EXERCISES

Welcome + Warm-Up	15 minutes
Personal Reflection	30 minutes
Videos	45 minutes
Close	10 minutes



OBJECTIVES

- To give participants an opportunity to talk about the role of emotions when interpreting
- To give participants experience simultaneously interpreting situations which may be emotionally difficult or challenging
- To provide an opportunity to talk about the importance of taking care of ourselves as interpreters (before, during, and after a gig)

MATERIALS NEEDED

- Pen and paper
- Flip chart
- Interpretation equipment
- Previously downloaded/selected YouTube videos
- Laptop, projector
- Time-keeping device
- Optional: calming music, speakers

DIRECTIONS

WELCOME + WARM-UP - 15 minutes

Notes for facilitators: Starting these sessions with opening activities is essential, but it is particularly important in this session in order to help people connect with themselves and their feelings. Depending on the time and size of the group or their willingness to share, we have offered two possibilities for warm-up activities. As a facilitator, be mindful of the delicate balance between people getting in touch with their feelings and the potential for triggering past traumas. Examples of triggering previous traumas include talking about: childhood sexual abuse, physical and emotional abuse, or negative interactions with law enforcement or the judicial system, etc.

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the goals of the practice session: To discuss the role of emotions when interpreting, to give participants experience simultaneously interpreting situations that may be emotionally difficult or challenging, and to talk about the importance of taking care of ourselves as interpreters (before, during and after a gig).

Step Two:

- Facilitators ask participants to take a few collective, deep breaths together.
- For a brief warm-up, facilitators ask each participant to describe how they are currently feeling.
- For a longer warm-up:
 - Facilitators ask participants to find a partner.
 - Facilitators ask participants to think about a time when they have been overcome with emotion while interpreting.
 - Participants each have 3-5 minutes to share a story with their partner.
 - Facilitators ask participants to rejoin the group.
 - Facilitators ask participants to share highlights if they feel comfortable.



PERSONAL REFLECTION - 30 minutes

To prepare for the next activity, facilitators may say something like: *“As interpreters, we’re asked to do our job in very personal, private, or intimate situations. As social justice interpreters, we are constantly interpreting at gatherings that speak about oppression, injustice, marginalization, racism, violence, homophobia, historical trauma, and economic disparities. We are offering you some time for personal reflection to identify difficult interpreting situations and to think about what you could do if faced with those situations in the future.”*

Step One:

- Each participant should have paper or a notebook to write on.
- Facilitators ask participants to journal or write down thoughts about the following statements. (It may be helpful to have these statements written down on flip chart paper.) For each statement, ask participants to think about what they could do in these situations.
- Facilitators let the group know that this information is private and does not *have* to be shared with the group.
- Participants can use the following format:

What makes me laugh: What I can do in this situation:

What upsets me: What I can do in this situation:

What makes me cry: What I can do in this situation:

What triggers previous trauma: What I can do in this situation:

- Facilitators give participants 10-15 minutes to complete the statements.
 - If appropriate, facilitators can play calming music.

Step Two:

- After participants have completed their statements, facilitators may ask participants to share about their experience (without discussing specifics).
- Facilitators ask participants to share ideas about what they could do to manage those emotions *while* interpreting.
- Facilitators write the ideas on the flip chart.

Before starting the next activity, facilitators may say something like: *"If you feel yourself getting overcome with emotion while interpreting, there are things you can do (i.e. ask your partner for help, close your eyes, drink water, etc.), but this exercise was also designed to help you understand what jobs you may not want to take. Remember, you can always say no when offered a gig! At the very least, this activity should help you identify jobs that may require more emotional preparation and you may need a more complex de-stressing process or ritual."*

VIDEOS - 45 minutes

Notes for facilitators: *Interpreting videos is difficult. Keep this in mind and let participants know this may be a challenging activity.*

- Facilitators pick a series of videos showing strong emotion; they can be humorous, sorrowful, or vexing.
- Facilitators hand out interpretation equipment to each participant.
- Have participants interpret on the mic for 4-5 minutes each, depending on the size of the group.
- While participants interpret, the rest of the group listens.
- After each participant interprets a video, facilitators give the group 1 minute to share feedback.
 - During this minute, facilitators ask the group to name at least one thing the interpreting participant did well and one thing they could improve.



CLOSE - 10 minutes

To close, facilitators ask participants to stand in a circle. Facilitators may want to say something like: *"Interpreting can be intense. It is a physical and emotional experience. As interpreters, we often hear and discuss difficult things. We channel messages. These messages, words, and emotions pass through our bodies."*

- Facilitators ask the following questions to the group, and make sure each participant shares their answers:
 - What can you do to take care of yourself **after** an emotionally-taxing interpreting gig?
How do you release or let go of that energy?
- Facilitators ask participants to take another set of collective, deep breaths together.
- Facilitators thank participants for coming to the practice session.



CHAPTER NINE:



RACE & ETHNIC IDENTITY

EXERCISES

Welcome + Step-In/Step-Out	25 minutes
Vocab Tree	20 minutes
Discussion on Race, Identity, and Language	45 minutes
Close	15 minutes

OBJECTIVES

- To encourage conversation and reflection about the diversity of language in discussing race and ethnic identity
- To practice interpreting conversations centered around race and identity



MATERIALS NEEDED

- Flip chart paper and markers
- Time-keeping device
- Sticky notes
- Optional: simultaneous interpretation equipment

DIRECTIONS

!OJO! Hosting guest speakers is one of the things we've found to be helpful during practice sessions. They bring new energy and stories, and give participants the opportunity to practice interpreting for a new group of people. For this practice session, we recommend inviting three to four guests to talk about race and ethnic identity. Possible topics could include internalized oppression and superiority, intersectional organizing, or anti-blackness in the Latinx community. If you can't invite guests, you can also show videos that cover some of these, or similar, topics.

WELCOME + STEP-IN/STEP-OUT - 25 minutes

Notes for facilitators: The goal of this opening exercise is to get people in touch with some of their own identities. We've included some prompts that touch on race or ethnicity, but feel free to change or add statements that work for your group or community.

Step One:

- Facilitators welcome participants to the practice session.
- Facilitators review goals of the practice session: To encourage conversation and reflection about the diversity of language in discussing race and ethnic identity, and to practice interpreting conversations centered around race and identity.



Step Two:

- Facilitators ask participants to stand in a circle.
- Facilitators introduce the warm-up exercise. Facilitators may say something like: *"This exercise is called Step-In/Step-Out. Some of you have done this exercise before, but it will be the first time we do it all together. We will read statements related to some of the identities we hold. If the statement is true for you, take a step into the circle, stay there for a few seconds, then step back. We'll read another statement, and so on. Remember, only share what you feel comfortable."*
 - [Start with an easy test statement such as, 'I like chocolate.']
 - I interpreted for my parents as a child.
 - English is my first language/second language/third language
 - It is confusing for me to complete forms that ask me about my race or ethnicity.
 - Growing up, my family used nicknames that described our skin color.
 - I identify as indigenous, first peoples, or native.
 - I identify as Black or being of African descent.
 - I identify as white, Anglo, or being of European descent.
 - I identify as mixed race, mestizo, or multiracial.
 - Growing up, I noticed that people with darker skin or Black people were treated differently than lighter-skinned or white people.
 - I feel more comfortable speaking English.
 - I feel more comfortable speaking [insert other language].
 - I don't know which language I feel most comfortable speaking.
 - [Add other statements you think might be appropriate for your group.]
 - I enjoy participating in the interpreter practice sessions.
- Facilitators thank participants for sharing and invite everyone to take a seat.
- Facilitators lead participants through a small debrief.
 - How do you feel?
 - Any reflections or observations?
 - What did it feel like to disclose a privileged identity?
 - What did it feel like to disclose an oppressed identity?
 - When you stepped in, how did you feel about people who didn't?
 - How did it feel when others stepped in when you didn't?
 - How is this conversation connected to interpretation?



- To close, facilitators may want to say something like: *“Our own experiences, biases, and assumptions can inform our word choices when we are interpreting. Today, we’ll be talking about identity, ethnicity, race, and language. We have guests who will be joining us in conversation, and we will be interpreting that conversation. Before we get started, let’s prepare and work on what we call a “vocab tree”.*

VOCAB TREE - 20 minutes

Notes for facilitators: *The goal of this activity is not to create the definitive glossary on race and ethnicity. The objective is to start a conversation and give participants some interpreting tools for the future.*

- Facilitators divide participants into groups of three.
- Each group is given flip chart paper and markers.
- Facilitators explain how to complete a vocab tree by saying something like: *“As interpreters, we know how important it is to be prepared, and creating a vocab tree is one way to do so. Imagine the trunk of the vocab tree is your topic—in this case, race and ethnic identity. Now, imagine that each branch of the tree is a sub-theme (like blackness, people of color, or Latinos) and each leaf is a word related to that sub-theme. So, if you had blackness as a branch, some leaves could be ‘people of African descent’, ‘African-Americans’, or ‘negro’. Or if your branch is Latinos, then some leaves could be ‘Hispanics’, ‘Black and Brown unity’, mestizo’, etc.”*
- Participants should write a translation for every leaf or vocabulary word.
- Facilitators may want to demonstrate an example for participants.
- Participants have 10 minutes to complete their vocab tree.
- Facilitators encourage participants to create as many branches and leaves as they can.
- Participants can use the Internet, WordReference or facilitators for help.
- After the 10 minutes, facilitators call time.
- Facilitators ask participants to take a “walk in the woods” and look at other group’s vocab trees.

DISCUSSION ON RACE, ETHNIC IDENTITY, AND LANGUAGE - 45 minutes

Step One:

- Guest speakers sit together.
- Participants form a circle around the guest speakers.
- Guest speakers have a conversation. Prompts for the guest speakers could be:
 - Talk about your race and ethnic identity.
 - How or why has your perception or definition of your race or ethnic identity changed over time?
 - How do you see yourself? How do you think others see you?
 - How does language play a role in the way you or others view your race or ethnic identity?
- Each interpreter will have several minutes on the mic depending on time and the size of the group. Other participants should be listening to the conversation using the interpretation equipment.

Step Two:

- After everyone has had an opportunity to interpret on the mic, facilitators call time.
- Facilitators thank guest speakers.
- Facilitators ask participants to take a few minutes to write down some reflections.
 - What came up for you?
 - What words or concepts were difficult to interpret?
 - What word choices did you make?
 - What have you done when race or ethnic identity has come up while interpreting?
 - What do you need to work on to feel comfortable or *capaz* in the future?
- Participants have 5 to 10 minutes to journal.

Step Three:

- Facilitators ask guest speakers for feedback.
 - How was this experience?
 - How did it feel to be interpreted for?
 - Did you notice any interpretation you especially liked?
 - Did you hear anything that concerned you or that you have questions about?
- Facilitators ask participants for feedback.
 - How was that experience?
 - How did it feel to interpret this conversation?
 - Did you use any vocabulary you especially liked?
 - Is there anything you aren't sure of or have questions about?

CLOSE - 15 minutes

- Facilitators explain the 'Head, Heart, Feet' activity.
- Facilitators hand out sticky notes to participants and speakers.
- Facilitators draw a person on flip chart paper.
- Facilitators ask participants to think about one thing they either learned or felt, or an action they'd like to take because of the practice session.
- Participants write these thoughts, feelings, or actions on a sticky note.
- One-by-one, participants walk up to the drawing of the person, share their reflections and leave their sticky note on the drawing.
- Facilitators thank participants and guest speakers for participating in the practice session.





CHAPTER TEN: EVALUATION



EXERCISES

Welcome + Warm-Up	15 minutes
Self + Peer Evaluation	60 minutes
Evaluating the Practice Sessions	10 minutes
Close	15 minutes

OBJECTIVES

- To provide an opportunity for participants to evaluate their own interpreting and to have their interpretation evaluated by others
- To provide an opportunity for participants to evaluate the CPC Language Justice Curriculum

MATERIALS NEEDED

- Interpreter evaluation sheet (See Appendix C)
- Curriculum evaluation sheet (See Appendix D)
- Video with subtitles or audio recording with transcription and translation
- Notebooks or some other kind of *cariñito* or token of appreciation for each participant



¡OJO! Although the curriculum does not have a set order, this practice session is intended to be the last in the series.

DIRECTIONS

WELCOME + WARM-UP - 15 minutes

Notes for facilitators: Depending on the amount of time and the group, you could do one of two suggested warm-up activities. Both activities work best if participants are sitting in a circle.

- 1) Have the participants play a round of the game "telephone" with a theme tied to the evaluation.
- 2) Have the participants join the activity outlined below.

Step One:

- Facilitators welcome everyone to the practice session.
- Facilitators review the goals of the practice session: To provide opportunities for participants to evaluate their own interpreting and to be evaluated by others, and to evaluate the language justice curriculum, in general.

Step Two:

- Facilitators explain the warm-up exercise:
 - The first person in the circle will say a word that starts with the letter A.
 - The second person in the circle interprets the word that starts with A and adds a word that starts with the letter B.
 - The third person in the circle interprets the word that starts with the letter B and adds a word that starts with the letter C, and so on until everyone in the circle has added a word or they reach the end of the alphabet.
 - Example:
 - Person 1: Apple.
 - Person 2: Manzana. Bear.
 - Person 3: Oso. Cabra.
 - Person 4: Goat. Derechos...

Note: The words can be random, or to make it a bit more challenging, ask participants to use words related to the evaluation. If facilitators decide to go with the more challenging option, participants may need a minute or two to think before starting the exercise.

- For example:
 - Person 1: Assessment.
 - Person 2: Valoración. Burócrata.
 - Person 3: Bureaucrat. Cambio.
 - Person 4: Change. Dull ...



Step Three:

- To transition, facilitators may say something like: *"Today, we'll be doing self-evaluation, peer evaluation, and an evaluation of the previous practice sessions. Evaluations give interpreters feedback on specific areas where they can improve their skills; it's also one of the practices that seems to be missing in the world of social justice interpretation. As interpreters, we believe self-evaluation is important, as well as hearing back from folks about how we're doing and what we can improve."*

SELF + PEER EVALUATION - 60 minutes

Notes for facilitators: For this exercise, you will need a video with subtitles or an audio recording with a transcript and a translation. This is to allow participants to evaluate themselves for accuracy by comparing their interpretation to the written translation. If you use a video with subtitles, tape a piece of paper over the lower third of the screen so that participants cannot see the subtitles while they are interpreting.

Step One:

- Facilitators play a 5- to 8-minute video or recording.
- Participants use smartphones or other recording devices to record themselves while they interpret.
- For 1-2 minutes, participants replay their recording and listen to their own interpretation. In this step, participants should only be listening. What does their interpretation *sound* like? Participants should be listening for tone, volume, breathing, etc.
- Participants listen to their own recording again. This time, participants are listening for accuracy in both specific vocabulary and the general message.
- Participants complete the interpreter evaluation sheet (see Appendix C).

Step Two:

- Participants hand their recording devices to the person sitting next to them.
- Participants listen to their fellow participant's recording while watching the video with subtitles.
- Participants complete an interpreter evaluation sheet for their partner.

Step Three:

- Facilitators ask to hear back from participants:
 - How was this process?
 - What did you notice?
 - What did you learn?

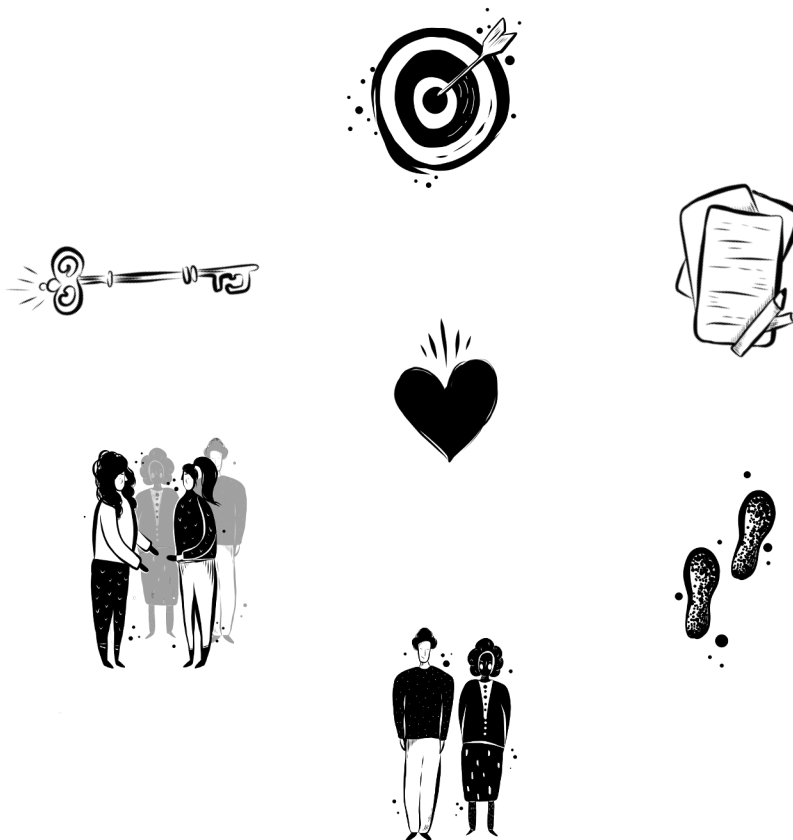
EVALUATING THE PRACTICE SESSIONS - 10 minutes

Facilitators invite participants to complete a written evaluation of the practice sessions (see Appendix D). Depending on the group, participants could rate the previous practice sessions from most to least favorite. Participants can also answer broader questions, such as:

- How did the practice sessions support your learning as an interpreter?
- What was useful for you?
- What didn't work well for you?
- What would you change?
- What did you learn about yourself? What did you learn about yourself as an interpreter?
- If a new interpreter were considering joining these practice sessions, what would you say to them?
- Is there anything else you want to share?

CLOSE - 15 minutes

- Facilitators ask participants to stand in one last closing circle. This session will end by showing appreciation for and to each other.
 - One participant will start by turning to the person to their left and saying one thing they appreciate about this participant.
 - This participant will turn to the person to their left, and so on until everyone in the circle has had the opportunity to speak.
 - Facilitators offer small notebooks or some other token of appreciation to participants.
 - Facilitators thank participants for participating in this and all previous practice sessions.



APPENDIX A: EQUIPMENT SIGN-OUT SHEET

Name / Nombre	Telephone / Teléfono	Equipment # / # de Equipo

APPENDIX B:

INTRODUCING THE INTERPRETATION EQUIPMENT (A.K.A. “THE SPIEL”)

In order for all the participants to understand why the interpreters are there and the importance of interpretation, we encourage doing a quick orientation to interpreting right at the beginning of a gathering. Here are some things you may want to include in your introduction. Feel free to add and change to meet the needs of the group.

“Hi! The organizers of today's event have made a commitment to create a multilingual space. To help create that space, we have interpretation equipment and interpreters that will be interpreting from X to Y, and Y to X.

It takes the whole group to really make this work, so we're going to ask for your help with a couple of things:

- If folks start speaking **too fast**, and the interpreters need them to slow down, we'll do this hand signal -- *demonstrate hand signal*.
- If folks are speaking **too softly**, and the interpreters can't hear them, we'll do this hand signal -- *demonstrate hand signal*.
- Speak **one person at a time**, so that the interpreters don't have to choose who to interpret for.
- For bilingual folks, please feel free to switch languages (and we actually encourage you to speak in the non-dominant language), but please **don't switch languages in the same sentence**.
- When you're talking, it may be helpful to pull off your earphones or turn down the volume so you're not distracted by the interpretation.
- The language the conversation is happening in can switch at any moment, so please keep the **earphones close by and ready to use should the language change**.
- If there is **any trouble with the equipment, please don't suffer in silence**. Come over to the interpreter table and we can help you.

We believe that language is intimately connected to who we are - our thoughts, the way we see the world, our emotions, cultures, passions, and politics and we want to create spaces where we can share all of that and relate to each other in deeper ways to transform our communities. Thank you!

APPENDIX C: INTERPRETER EVALUATION

Date:

Name:

Interpreters evaluated using the following scale of 1 to 5:

- 1 Needs a lot of improvement, made the interpretation ineffective
- 2 Fair, needs a lot of practice in this area
- 3 Good, with room for improvement
- 4 Very good, barely noticed anything that needs to be improved
- 5 Excellent

Volume	1	2	3	4	5	?
Breathing	1	2	3	4	5	?
Pacing/ Rhythm	1	2	3	4	5	?
Accuracy (specific vocab)	1	2	3	4	5	?
Accuracy (general message)	1	2	3	4	5	?
Tone	1	2	3	4	5	?
Focus	1	2	3	4	5	?
Recovery	1	2	3	4	5	?

Suggestions for improvement:

Strengths:

Other comments:

APPENDIX D: CURRICULUM EVALUATION

Please rank the following practice sessions on a scale from 1-9 (with 1 being the best and 9 being the worst). If you did not participate in all the practice sessions, please rank the ones you were able to participate in.

- **Recovery Techniques**
- **Role & Ethics I**
- **Spanglish & Vocab**
- **Creating Multilingual Spaces**
- **Queering Language**
- **Ungendering Language**
- **Ethics & Role II**
- **Dealing with Emotions**
- **Race & Ethnic Identity**

How did the practice sessions support your learning as an interpreter?

What was useful for you?

What didn't work well for you?

What would you change?

What did you learn about yourself? What did you learn about yourself as an interpreter?

If a new interpreter was considering joining these practice sessions, what would you say to them?

Is there anything else you want to share?



GLOSSARY



ENGLISH	ESPAÑOL
advocacy	abogacía, defensoría
advocate	defensor, defensora
African-American	afroamericanx, afroamericano y afroamericana
allies	aliadx, aliados y aliadas
altar	altar
American	estadounidense
ancestors	antepasadx, antepasados y antepasadas
anti-blackness	anti-negritud
awareness	conciencia
Black	negrx, negro y negra
Black Lives Matter	Las Vidas Negras Importan
Black Love	Amor por la Comunidad Negra / Black Love
blackness	negritud
board	mesa directiva
capacity building	desarrollo de capacidades
caucus	caucus, grupos de afinidad
Center for Participatory Change	Centro para Cambios Participativos
centering black leadership	centrar el liderazgo negrx
check in	check in
children	niñxs, niños y niñas
cohort	cohorta
community	comunidad
community organizing	organización comunitaria
contribute	aportar
cooperatives	cooperativas



GLOSSARY



ENGLISH	ESPAÑOL
Core Staff	Personal Central / Core Staff
cultural organizing	organización cultural
cultural work	trabajo cultural
disparity	disparidad
donation	donación
empowerment	empoderamiento
enforcement	aplicación de la ley
equality	igualdad
equity	equidad
feedback	retroalimentación
fellow	becarix
foundation	fundación
framework	marco, enfoque
Full Circle	Círculo Completo / Full Circle
fundraising	recaudación de fondos
gathering	reunión, encuentro
gentrification	aburguesamiento, desplazamiento
gerrymandering	manipulación de distritos electorales
grant	beca
grassroots	de base, comunitarix
grassroots fundraising	recaudación de fondos comunitaria
grief	duelo, luto, aflicción
healing	sanación
inclusion	inclusión
inequitable	no equitativo



GLOSSARY



ENGLISH	ESPAÑOL
influence	incidir
intergenerational	intergeneracional
internalized	interiorizado
interpretation	intepretación
intersectionality	interseccionalidad
justice	justicia
language justice	justicia de lenguaje, justicia del lenguaje
Latino	Latinx, Latino y Latina
LGBTQ	LGBTQ
major donor	donantes principales
marginalized	marginadx, marginado y marginada
membership	membresía
mestizo	mestizx, mestizo y mestiza
monthly donor	donante mensual
movement	movimiento
non-profit organization	organización sin fines de lucro
organize	organizar, incidir
outreach	alcance, difusión
participation	participación
people of color	personas de color
policy	pólizas (seguro), política (leyes)
popular education	educación popular
progressive	progresista
queer	queer
racial equity	equidad racial



GLOSSARY



ENGLISH	ESPAÑOL
reflect, express	plasmar
root cause	causas de fondo
SO4	Círculo de Sostenibilidad / SO4
sage	salvia
school to prison pipeline	vía directa de la escuela a la prisión
Seeds of Hope	Semillas de Esperanza
social justice	justicia social
stakeholders	grupos interesados, grupos afectados
sustainability	sostenibilidad, sustentabilidad
they (pronoun)	elle, ellx
to ground	arraigar
transgender	transgénero
translation	traducción
undocumented	indocumentadx, indocumentado y indocumentada
white	blanco
whiteness	blanquitud, blancura
whole self	ser completo, integral
workshop	taller