

# MEDIATION IN COMMUNICATION, LANGUAGE TEACHING AND TESTING

**Bessie Dendrinou (Vassiliki Dendrinou)**

*National and Kapodistrian University of Athens*

---

**Περίληψη:** Με τελικό στόχο να δώσει μια ολοκληρωμένη ερμηνεία στον όρο «διαμεσολάβηση», το άρθρο ανιχνεύει ιστορικά τη θέση της κοινωνικής αυτής πρακτικής στο επικοινωνιακό τοπίο, ενώ ιχνηλατεί το σημαντική και ευεργετική του παρουσία σε ποικίλες περιστάσεις επικοινωνίας στις σημερινές κοινωνίες της πληροφορίας. Αναφέροντας ότι τα παραδοσιακά προγράμματα διδασκαλίας ξένων γλωσσών και οι διδακτικές πρακτικές γενικά δεν στοχεύουν στην ανάπτυξη της διαμεσολαβητικής ικανότητας των μαθητών, εξηγεί τους πολιτικούς λόγους για τους οποίους επιβλήθηκε η απουσία της διαμεσολάβησης από την κυρίαρχη σκηνή της γλωσσοδιδασκτικής του Κέντρου ενώ, αντίθετα, εμφανίστηκε έστω και δειλά πριν αρκετά χρόνια στην Περιφέρεια. Στη συνέχεια, το άρθρο επιχειρεί να αποσαφηνίσει την έννοια της διαμεσολάβησης στο ευρύτερο πλαίσιο της διαπολιτισμικής επικοινωνίας και να προσδιορίσει το ρόλο και τις επικοινωνιακές λειτουργίες του διαγλωσσικού και διαπολιτισμικού διαμεσολαβητή ή διαμεσολαβητριάς στον ελληνικό, τον ευρωπαϊκό και τον παγκόσμιο επικοινωνιακό χώρο. Αναφέρεται σύντομα στα είδη γλωσσικής επίγνωσης και επικοινωνιακών δεξιοτήτων που απαιτούν οι διαμεσολαβητικές πρακτικές και παραθέτει παραδείγματα εκπαιδευτικών δραστηριοτήτων που αποσκοπούν στην ανάπτυξη ή τη μέτρησή τους.

## **Introduction**

The term *mediation* has recently attracted the interest of researchers in language learning and teaching in Greece, and the attention of ELT practition-

ers, because of its inclusion in the new high-stakes state language examination suite, known as the KPG.<sup>1</sup> The examinations prepared and administered in several European languages, consist of four modules, two of which include activities that aim at measuring candidates' ability to mediate, orally and in writing, between Greek and the target language. However, teachers, preparing the candidates for the exams in English and the other KPG languages,<sup>2</sup> but also candidates are somewhat unclear about what this term means, how it is understood by KPG testers and what it entails. This paper aspires to fill this void and, furthermore, to provide information to researchers and practitioners at home and abroad who have been turning their interest to mediation especially after its inclusion as a component of communicative competence/performance in the *Common European Framework of Languages: teaching, learning and assessment* (2001) –henceforth CEFR.

Aiming at defining the concept, this paper traces the role of mediation in the communication landscape of the distant past, and looks at its important role in today's information societies. Crucially, it examines its absence from the dominant scene of foreign language didactics and explains its limited presence in the ELT periphery. It then moves on to explain its recent inclusion in the CEFR, problematising the concept as presented therein, and proceeds to define it in the larger context of inter- and intra-cultural communication.

Concerned with the EFL user's role and subject position as interlinguistic and inter-cultural mediator in the Greek social context, but also in the European and global context, this paper takes a close look at what mediation practices entail. Moreover, it considers what types of knowledge, literacy and competences are required for successful mediation. Finally, it provides illustrative examples of communicative activities, appropriate for the development and assessment of mediation practices.

### **1. The role of the mediator**

In attempting to answer the question 'what is' or rather 'who is a mediator', the CEFR says, and I quote, that the mediator is "the language user not concerned to express his/her own meanings, but simply to act as an intermediary between interlocutors who are unable to understand each other directly –normally (but not exclusively) speakers of different languages" (2001: 87-88).

The aforementioned definition sounds somewhat strange considering that any person involved in communication is *a-proori* concerned with his/her own meanings because, otherwise, it is impossible for him/her to make sense of things and to participate in an exchange (of meanings). Perhaps it would be

better to say “not concerned with his/her own ideas, opinions, point of view...” but still it is not a matter of being concerned or unconcerned with or about these; rather, the point is that the purpose of the communicative event, which requires the intervention of someone to act as an intermediary, is altogether different. The communicative purpose in such events is to facilitate communication between others or help them resolve a problem, conflict etc., which requires deeper understanding of something said or written. On this basis then, I would say that the mediator is:

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

To play his/her role effectively, the mediator is required to interpret and create meanings through speech or writing for listeners or readers of a different linguistic or cultural background. Here, the mediator takes on an active role as:

- an arbiter or arbitrator of meaning.

That means that s/he must decide on the meaning of something said or written –meaning that interlocutors cannot understand or meaning they misunderstand– and help event participants out.

## **2. Mediation: from past to present**

In the communication landscape of the classical world, the practice of mediation was used in commercial transactions, as merchants needed to interact and negotiate in trading or selling goods. It was common practice in social institutions such as the family, where a mediator acted as the go-between. In Greece, the mediator (called ‘proxenitra’) brought people together for marriage. The masculine case of the same word in both classical and modern Greek (‘proxenos’) is the mediator between countries –a spokesperson for national interests.<sup>3</sup> There are several words, originating from Latin, for the notion of ‘mediator’: internuncius, medium, intercessor, interpolator, conciliator, interlocutor and interpreter. As words name social actors and actions, it is evident that mediators have been present for years. In the Mediterranean

world, mediation was a political act of diplomacy. People informed about the law and the political system, intervened in public affairs in order to mediate; that is, to *explain, help* or *offer advice* on social issues. In African, Asian and South American societies, the *mediator* was and often still is an old, wise and religious figure who possesses profound knowledge about all social matters and human affairs, and can intervene to explain events and phenomena, interpret things for others in the community and act as an intermediary with people from other communities and generally the outside world.

In today's information societies, mediation is more essential than ever before because of the social shift in late modernity from the production of goods to the production of knowledge. And, knowledge is always mediated. It is mediated through language and image in all types of situations in daily life. Mediation is required and it occurs everywhere. It occurs in the church, where the main mediator between God and men or women is the priest or minister. It happens in the courtroom, where lawyers defend their clients and prosecutors defend the state. The role of mediators is essential in law, diplomacy, politics, advertising, the mass media and all other public and private affairs. It is an important requirement in all types of settings, including the workplace, educational institutions, inside or outside the home.

Taking all the above into account, it is only natural that we view mediation as a form as social practice –as purposeful social practice, aiming at the interpretation of (social) meanings which are then to be communicated/ relayed to others when they do not understand a text or a speaker fully or partially. Mediation also has to do with negotiation of meanings in social interaction that aims at some sort of reconciliation or compromise between two or more participants in a social event.

In the context of the above, it is interesting to raise questions about the social role of the mediator and, by extension, the position(ing) of the social subject in the role of mediator. The questions are important because of the power relations between interlocutors –one of whom is a mediator. In fact, power is tightly linked to the practice of mediation since when one is granted the role or put in the subject position of mediator, or when s/he assumes this role or takes the subject position on his/her own, s/he automatically has the power to interpret social meanings for someone else.

### **3. Mediation in using and teaching a foreign language**

ELT has not been concerned with the notion or practice of mediation across two languages: that is, English and whichever language is the L1 of the EFL

user. It has not aimed at developing the skills that a mediator should have in order to perform the social acts of mediation successfully. And this is despite the fact that having the skills to mediate between the L1 and English (or whichever the target language is) constitutes a basic need of the learner or EFL user. Whether s/he has or has not been taught how to perform as a mediator, s/he is bound to practice mediation at one time or other. For example, a Greek speaker of English is very likely to be asked by another Greek speaker, who has minimal or no English, what was just said by an English speaker –say, on a flight, in a film, an email or phone message, during a personal or professional conversation. A non Greek speaker, using English as a contact language with his/her Greek friend or colleague, is very likely to ask, while in Greece, what something that draws his/her attention means: a poster, an advertisement, an article, a leaflet, instructions, etc. The employer is very likely to request that the English speaker s/he has hired write a letter in English about a situation that they discuss in Greek, or to write in Greek a summary of a report in English.

Naturally, like with other types of abilities or skills, when one is not taught with the specific purpose in mind, the development of the ability to mediate will be left to chance. Consider reading, for example. People who have learned the English graphemes, a wide range of vocabulary, and basic English structures are very likely to read and understand a text in English. However, it is unlikely that these people, who have not been helped to develop their reading skills, will be effective readers of different types of text –readers who can perform the desired reading tasks as a result of their reading: to read quickly a news article once and understand what the gist of the text is; to skim through a book and select information one is interested in; read an incomplete text once and guess what the missing part is about.

The absence of mediation from the global ELT scene can well be explained within the framework of the mainstream politics of English didactics, which, for many years, kept the L1 out the EFL classroom, as I have pointed out and discussed at length elsewhere (Δενδρινού 1996, Dendrinos 2000). In fact, it is in the context of the mainstream ELT politics that the L1 was also strictly forbidden from EFL coursebooks and from other teaching-learning materials (Dendrinos 1992), as well as from pedagogic texts on language testing and assessment. It is the same politics that has maintained and reinforced the idea that the ‘native speaker’ of English is the ideal speaker/ teacher/ producer of meanings. While it is not the aim of this paper to critique these practices and the ideologies which produce and reproduce them, especially since

such critique appears elsewhere (cf. Macedo, Dendrinos & Gounari 2003, Pennycook 1994, Phillipson 1992), it is important to simply make the point that the inclusion of mediation would have been impossible in the mainstream TEFL context described here.

It has already become obvious that the situation in the dominant ELT scene was the following: the 'English-only' paradigm was the only legitimate paradigm and promoted as such; the role of the native speaker (NS) was overvalued and that of the non-native speaker (NNS) undervalued in EFL teaching, materials production, test development, teacher training (cf. Dendrinos 1999). The inclusion of mediation in all this would have been odd, to say the least.

However, there has been a recent development which warrants our attention. As mentioned earlier, mediation has been included in the CEFR suggesting that learning how to mediate or assessing one's ability to mediate is an important aim of foreign language programmes and examination batteries because: "In both the receptive and productive modes, the written and/or oral activities of *mediation* make communication possible between persons who are unable, for whatever reason to communicate with each other directly. ... Mediating language activities –(re)processing of an existing text– occupy an important place in the normal linguistic functioning of our societies" (p. 14).

Taking into consideration the history of foreign language didactics, one wonders what this inclusion in the CEFR implies. Does it suggest that there has been a shift in language related ideologies, that there are new perspectives for the teaching, learning and assessment of languages, that Europe now has a positive attitude to multilingualism (as the adoption of the 1+2 language learning policy<sup>4</sup> shows), or is it in some way related to the increasingly important social function nowadays of the intercultural mediator across Europe? My guess is that all these are true, and that the changes we are witnessing are directly connected to the E.U.'s political and economic interests. Plurilingual citizenry and intercultural awareness are European goals at present because these will facilitate mobility for study and work, contributing to the economic growth and the political unification of Europe.

Yet, when one takes a close look at how the CEFR treats mediation, it is obvious that it is a notion which needs to be worked out more fully and described on both a global scale and by level. Moreover, it is clear that illustrative descriptors for mediation activities need to be devised and tested out for every level of language competence, as has been done for reception, production and interaction activities. This will be possible when mediation has been

included in a number of foreign language programmes and different examination batteries.

In Greece, the pedagogic practice of using mediation activities and, on a wider scale, promoting the use of L1 for a variety of purposes in the ELT programme is not new, nor is the idea of valuing the NNS teacher of English. It dates back to the early 80s, when I was appointed head of a team of experts by the Ministry of Education to develop the new junior high-school curriculum for English and to produce a coursebook series for state schools. When the new ELT curriculum was completed in 1983<sup>5</sup>, I designed and supervised an action research project for Greek state school classrooms which resulted in the first EFL coursebook series to ever be written and produced by a Greek team and published by the relevant state agency. The very innovative elements of this coursebook series –which was well ahead of its time (something that proved positive in some respects but negative in many others)– were the following: First of all, *Task Way English 1, 2 and 3* made use of Greek for a variety of purposes and it included a number mediation activities. Secondly, back then, when the series was finished in 1986-87, it was, to my knowledge, the first exclusively task based EFL coursebook to ever be published in Europe and elsewhere.

The advantages of using the EFL learners' mother tongue in innovative ways, systematically aiming at the development of mediation skills, have been discussed in papers that were published in Greece and Portugal (Dendrinos 1988, 1997, 2003 & Δενδρινού 1994). These were based on plenary talks I was invited to give at EFL teacher conferences in Greece and Portugal. What was striking is that after the talks, teachers came to speak to me and to thank me. They were feeling enthusiasm and actual relief that an 'expert' told them that it was OK, that it was no great sin to use the students' mother tongue in the classroom and to train them to mediate between the two languages effectively.

In 2002, when beginning to design the high-stakes state-administered global exams (cf. Dendrinos 2005), and up to today, so far as I know, KPG is the first examination battery to include and thus legitimize mediation items. Candidates are assessed on oral and written mediation performance at B1, B2 and C1 level<sup>6</sup> (on the scale of the Council of Europe), which means that candidates are required to have the necessary literacy level and the skills to understand (multimodal) texts in Greek. Specifically, successful performance in two out of the four test papers (modules) of the exams in English (as well as in all other KPG languages) requires that candidates are able to function as mediators: they are asked to relay information from Greek written texts into English –either orally or in writing.<sup>7</sup> Oftentimes, they are also asked to medi-

ate within the same language (in this case, English) for, as I will explain below, mediation occurs both across but also within the same language.

#### 4. What mediation activities involve

The CEFR suggests that mediation is, in part at least, synonymous with professional translation and interpretation. As a matter of fact, according to the CEFR (p. 88):

*Oral mediation* is construed to be synonymous with

- simultaneous interpretation (at conferences, meetings)
- consecutive interpretation (speeches, guided tours)
- informal interpretation (e.g., in social and transactional situations for friends, family, clients, or of signs, menus, notices).

**Written mediation** is construed to be synonymous with

- exact translation (of legal and scientific texts)
- literary translation
- summarizing gist (within L1 or between L1 and L2)
- paraphrasing.

There seem to be several problems with these constuals. The first one is that simultaneous and consecutive interpretation, on the one hand, and translation, on the other, are specialized activities which are not included in a general foreign language programme or examination battery assessing communicative competence or performance for general purposes. ‘Exact’ discipline-oriented translation is very different from literary translation, because the purpose of the end product is different in each case, but still both kinds of translation require special expertise and knowledge. Literary translation requires someone who does not only know both languages well, but who has the ability to create a new literary text in another language. Naturally, interpretation and translation as professional and highly specialised activities can hardly be compared to ‘informal interpretation’ or better yet the act of relaying a message for friends and family when they have not understood the original message – something which can be done through paraphrasing or summarizing the gist of what was initially said or written.

This paper maintains that mediation is altogether different from professional translation and mediation. I view it as a form of everyday social practice which involves meaning-making agents (that is, event participants who create social meanings during the process), in acts of communication that require negotiation of meaning and relaying of information across the same or different languages. Such action becomes necessary when the help of the me-

diator is either requested or offered because it is assumed that the participants in a communicative event are experiencing some kind of information gap or because they cannot understand something said or written.

The term mediation has been discussed with other people who have worked for the KPG exams. Tocatlidou,<sup>8</sup> for example, maintains that mediation entails “acts of intervention by an individual when two or more people, who do not share a language, cannot communicate” (private communication, 2005). The purpose of the act of mediation is to facilitate communication between interlocutors by choosing and then transferring information that interests each participant. Similarly, Vossingel<sup>9</sup> believes that mediation is an interlinguistic activity during which there is relaying of information from one language to another; that is, information which is important for the context of situation (lecture, 2006).

From what has been said so far, it is perhaps obvious that my notion of mediation, which is encoded in the KPG examinations in English and other languages, is very different from the definition provided in the CEFR. Closer to my concept of mediation is that given by Tocatlidou who defines it by stating how it is different from the translation and interpretation process.

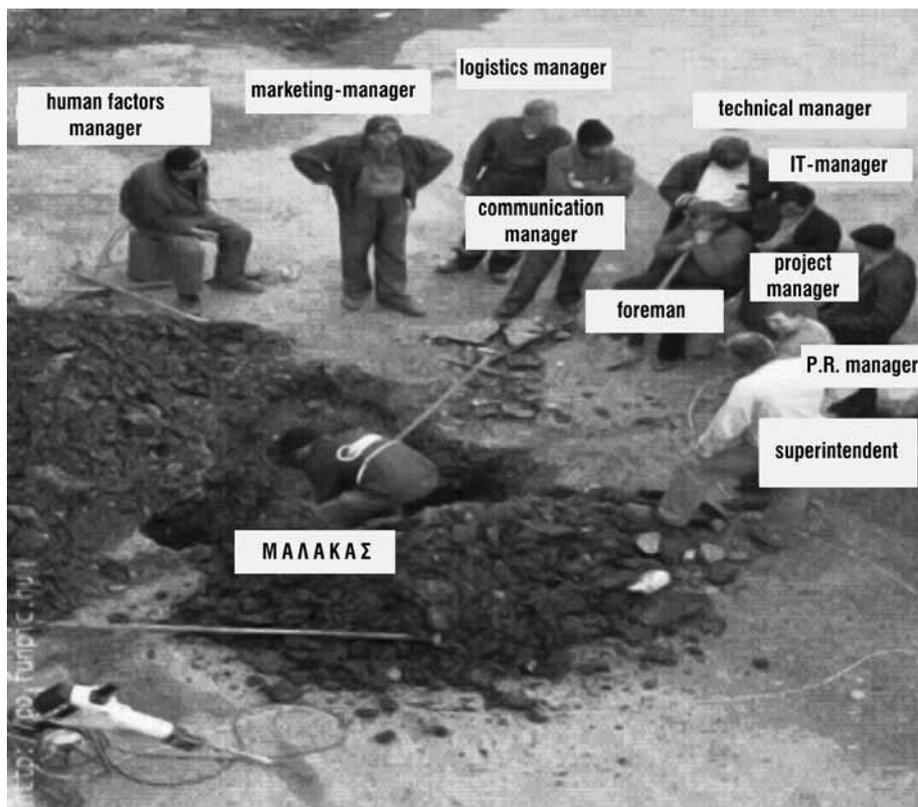
Translators, like interpreters, she says<sup>10</sup>, appear nowhere in the discourse produced; they do not express their personal take on an issue or their opinion and they are not interlocutors in a communicative exchange. They remain true to the original text which they are required to respect. They do not have the ‘right’ to change the discourse, genre or register of the text they are producing (e.g., an announcement, a decision, a speech) nor resort to reported speech. Mediators, on the other hand, participate in the communicative event, become interlocutors and turn a two way into a three way exchange, interpreting and making choices they think are useful for the other participants. They choose which messages to transfer and which bits of information to relay –making a judgement call as to what might interest or be relevant to the other participants. The information relayed is often in the form of a report, which includes only those pieces of information considered relevant for a specific event by the mediator. What is reported depends exclusively on what the context of situation and the task at hand.

### **5. Is mediation both a spoken and written activity?**

Not only is mediation a spoken, written and interactive activity, it is also an activity that may involve almost exclusively visual mode of communication –that is, very little or no verbal text (e.g., pictures, charts, etc.). Moreover,

whether it is the source or the target text, it may be multimodal, i.e., involving more than two modes of communication, as in the case of a verbal text (either written or spoken) complemented by visual and acoustic texts. An example of a multimodal text is a website advertisement of a hotel, where the ad contains a verbal text accompanied by music, plus photos of the hotel and the surrounding area. Suppose that Tim sees the ad (the multimodal text), describes the hotel to Sue and suggests that they book a room for the weekend. This would be the case of mediating multimodal source text to monomodal target text. Another example is the instance below:

Think of Jimmy seeing the following anecdote and not understanding what's funny about it. He asks his Greek friends who are laughing to tell him. One takes the role of oral mediator and explains what the humorous element in Text 1 is. In this particular case, of course, as in many cases where humour is involved, one may also have to function as an inter-cultural mediator, since most of the times humour is so culture specific.



TEXT 1

Actually, when it comes to either intra- but also intra-cultural mediation, there can be any number of combinations with regard to the source and the target text, as the table below shows:

*Table 1*

SOURCE TEXT	→	SPOKEN WRITTEN VISUAL MULTIMODAL	←	TARGET TEXT
-------------	---	---	---	-------------

### 6. Is mediation an interactive activity?

Mediation is by definition interactive, and when the mediation task is set, the response may be immediate rather than delayed, as in the case with the Text 1 above, when the mediator's task is to explain the anecdote, or with Task A below. In Task B the response is delayed.



**Task A:** Your friend, Menis, who can't make out or understand what the bottom box of the sign on the left says, asks you to explain the sign to him.

**Task B:** Your friend's little girl who's learning English asked you what the red sign says. You avoid answering. Later you report the incident in Greek to the little girl's mother. Tell us what you said to her.

TEXT 2

Of course, depending on the task, the response does not have to be verbal; nor does the source text. One of them may be visual or bi-modal, as Text 1 is, or it may be acoustic as, for example in the case of music. In the case of verbal texts, the source may be oral and the target text may be written, or vice-versa, as in the case of Text 2 above. The response may be direct, as in all cases above, or it may be indirect as in the following example: A Greek user of English selecting information about the picturesque little towns around her city from a Greek encyclopaedia is asked to write a text for a tourist leaflet that the local authorities are producing.

### 7. Is mediation an activity that always involves two languages?

Task A and Task B, based on Text 2 immediately above, make it obvious that mediation may be across two languages or just one. When it involves two languages (say, Greek and English), mediation is an *interlinguistic activity*. This

usually demands that the Greek user of English relays a message which was originally delivered in Greek –in either spoken or written form. Which part or parts of the message and how the message will be relayed crucially depends on the context of situation; that is, on who is relaying the message to whom and for what purpose. In fact, both the form and the content of a mediation act have a very strong dependence on the mediation task set. Appendix 1 provides one example of intralinguistic activity, where the Greek learner of English (*Task Way English 3*) is asked to choose among four options in Greek and say what the basic idea behind the English text is.<sup>11</sup> Appendix 2 provides a very different example of interlinguistic mediation, making it clear that in relaying a message or information across different languages, the act may also demand that the mediator use a different register than that in the original text. In this example, the original is in the form of notes, in Greek, and the mediator is asked to relay this information in a different kind of text: a small ad that could appear in the ads section of a newspaper.

Mediation, as has already been mentioned, can also be an *intralinguistic activity*, requiring the mediator to relay a message within the same language, in different words. Here is an example of this: Imagine that Mary, who suffers from frequent migraines, goes to the doctor with her older sister, Dorothy. The doctor looks at Mary's cat scan and explains why she must have some additional tests but that she should not worry. Mary doesn't really understand what the doctor said to her; so, when they leave the doctor's office, she asks Dorothy to explain to her, in plain English.

As becomes obvious from the example, intralinguistic mediation involves relaying the spoken or written message, to one or more event participants through:

- a different channel of communication (e.g. to relay face-to-face the gist of a phone conversation)
- different words –commonly using different register or style of speech (by paraphrasing, explaining in simpler or more specialised words)
- conveying the main idea (by summarising, giving the gist, etc.) in a context specific manner
- relaying selected information from a text, a speech, etc., to suit a particular context

Of course, it has already been mentioned that mediation does not necessarily have to be based on a verbal text. It may be based on a visual text. This involves the mediator in relaying the message (in either the same or different language) of say a pie chart, graph, table, map, sketch, photograph, etc. to in-

terlocutors who may not understand the message fully or partially, by performing acts such as: explaining (example in Appendix 3), directing, instructing, and reporting (example in Appendix 4).

### **8. Is mediation a ‘cultural’ activity?**

It goes without saying that all social practices are culturally bound. As any other act of communication, the act of mediation is culturally encoded. However, it is perhaps interesting to distinguish between *inter*-cultural and *intra*-cultural mediation and mediator. The latter refers to acts we all perform in our daily life. As we participate in social events, we are forever interpreting socioculturally situated reality in our attempt to convey the meanings that we shape for each other. For example, imagine that two people attended a lecture about gender biased medical research. It is very likely, if they are unfamiliar with the topic, that the meanings each listener creates, on the basis of what was said, are different. In order to have a meaningful discussion later, the two participants will have to negotiate their meanings and also perhaps resort to someone else that was present that has some more insight into the topic. In a case like this, all the participants are intracultural mediators, but the two have equal status, given their lack of expertise, whereas the third, who figures as the ‘expert’ is granted a position of greater power in meaning creation.

One may think of many other examples from daily life, when someone claims or is granted the role of mediator while watching television with others, listening to radio programmes, reading the paper or other types of printed media. People mediate all the time in the same language and quite frequently also across different languages, or across different ‘linguistic cultures’. In this latter case, when a social actor relays and interprets information or fills in an information gap for someone with limited or no knowledge of the language in which the source message is conveyed and/or the cultural norms that underlie the message, s/he claims or is positioned in the role of intercultural mediator.

### **9. What does mediation involve?**

According to the CEFR (p. 88), mediation is the process of establishing equivalent meaning, and it may involve the following:

*Planning* = Developing background knowledge, locating supports, preparing a glossary, considering interlocutors’ needs, selecting units of interpretation)

*Execution* = Previewing, processing input and formulating the last chunk simultaneously in real time, noting possibilities, equivalences, bridging gaps

*Evaluation* = Checking congruence of two versions, checking consistency of usage

*Repair* = Refining by consulting dictionaries, thesaurus, consulting experts, resources

The strategies above are consistent with the CEFR construal of mediation but not with the notion discussed in this paper –the notion that underlies the mediation activities in KPG exam papers. As mentioned earlier, in two out of the four test papers of the KPG exams in English, there are written and oral mediation activities designed to assess candidates' mediation performance. Task analysis reveals that successful performance requires, depending on the task, the following:

- 1) *Knowledge and awareness*
  - Lifeworld knowledge, as this develops with experience and social participation.
  - Language awareness of how 2 languages operate at the level of discourse, genre and register, as well as at sentence or utterance and word level.
  - Awareness of the grammar of visual design
  - Intercultural awareness
- 2) *Literacies*
  - School literacy: (secondary school level)
  - Social literacy
  - Practical literacy
  - Test-taking literacy
- 3) *Communicative competences*
  - Linguistic competence
  - Sociolinguistic competence (example)
  - Discourse competence (example)
  - Strategic competence
- 4) *Cognitive and social skills*
  - Receptive skills
  - Operational skills
  - Productive skills
  - Interactive skills

The resources mediators put to use and the strategies they employ are context and task specific. This having been said, the question has to be further investigated in a social context as well as in a pedagogical context and in a

testing context, where texts and social practices are recontextualized. With regard to testing, and specifically KPG exams in English, research is presently being carried out. The first phase of the research project involves task analysis which might reveal if these demands increase by level of language proficiency, if they (all or some) are graded in terms of complexity and if these categories are –all or some of them– linked to the level of language proficiency or to other factors, such as age.

### **Conclusion**

The use of mediation activities in a testing context is an inviting challenge, as the inclusion of such activities in the KPG exams has shown (for examples of written and oral mediation tasks, see Appendices 5-9). Attesting to this are the conclusions of an ongoing oral test observation project designed by the English KPG research team. Furthermore, it is particularly challenging to design and use mediation activities in a pedagogic context as another research group is reporting. This group is presently studying a number of Greek EFL classes that have included mediation activities in their syllabuses, in teaching-learning materials and in their classroom pedagogic practices. Of course, a more generalised use of mediation requires further study and needs analysis which, to my knowledge, has never been systematically undertaken in any local context. Any such project would aim at answering questions such as: When and for what reason does the average Greek FL user need to mediate? What kind of mediation task does s/he usually need to perform? What sort of communication needs does the mediation task cover? What type of texts does s/he have to mediate? What does the translation process entail? What kind of knowledge, skills and strategies must the FL learner develop in order to be in a position to perform mediation tasks successfully? Once we define, on the basis of FL users' mediation needs, the teaching/ learning objectives in an EFL programme, articulated as CAN-DO statements, how do we grade illustrative descriptors in terms of level? Is there a special FL pedagogy conducive to the development of the ability to mediate?

In order to make the undertaking of such studies and needs analysis worthwhile in more social contexts, and to legitimize the use of mediation activities in EFL classes and tests, the ethos in mainstream foreign language didactics requires change and so does the attitude toward international exams whose interests –in terms of both symbolic and economic capital– do not allow them to favour the inclusion of mediation activities in their examination batteries.

**Notes**

1. Those interested in the new language examinations suite can find information in Greek at the Ministry of Education website ([www.ypepth.gr/kpg](http://www.ypepth.gr/kpg)) and in English at the University of Athens website ([www.uoa.gr/english/rcel](http://www.uoa.gr/english/rcel)).
2. Though much of what is discussed in this paper is true about the other languages included in the KPG exams, the theoretical notion of mediation as it is developed here reflects my own understanding –and perhaps my own limitations– of the issues involved, since I am scientific advisor and generally in charge of the English exams. It is this understanding which has led to the application of the theory in the practices of the English exams. The activities written and designed by the English item writers team, which are characterized by common but also by very distinct elements from those of the other KPG languages have provided feedback on the basis of which I was able to revise my initial assumptions about what mediation from Greek to English involves, thus moving from theory to practice and from practice to theory.
3. It was quite surprising recently to find out what the word ‘mediator’ means in Romanian. The information was passed on to me after my plenary talk about mediation at the TESOL-Greece conference in March 2007. A conference participant from Romania who approached me to tell me that she was intrigued by the issue of mediation. She also blushingly volunteered the information that in the Romanian language the word ‘mediator’ is used for a ‘pimp’.
4. The policy that all European citizens learn at least two languages in addition to their mother tongue.
5. It was the first semantic rather than structural curriculum of its kind in the Greek school system and it was based on a reconstructionist approach to education.
6. These are the only language competence levels for which examinations are administered presently.
7. What exactly KPG candidates are asked to do in the English writing paper at B2 and C1 level, and what they actually do has recently been investigated by Irene Voidakou (2007), under my supervision.
8. Vasso Tocatlidou, now professor emeritus of the Aristotle University of Thessaloniki, was a member of the Central Examination Board, and one of the experts that participated in the development of the examination battery. She was also responsible for the examinations in French.
9. Anette Wossingel, was part of the original German team and has done item writing for the KPG exams in German.
10. What is presented here is my translation from Greek (with a few clarifications and added comments) of what Tocatlidou said when asked by me to give her opinion regarding the differences between the two activities: Mediation vs. Translation/ Interpretation.
11. The social purpose of such a task is evident and, when it involves a foreign language, it is not infrequent for people to want to check, though the use of their mother tongue, whether they have understood correctly what a text or extract of a text in the target language means. Evident here also is the pedagogic purpose of this task.

12. From *Task Way English 3*.
13. From *Task Way English 2*.
14. From the June 2004, KPG-B2 level exams in English, Module 4 (orals booklet), Activity 3, oral mediation.
15. From *Task Way English 1*.
16. From the November 2004, KPG-B2 level exams in English, Module 2, Activity 2, written mediation.
17. From the May 2007, KPG-C1 level exams in English, Module 2, Activity 2, written mediation.
18. From the May 2007, KPG-B1 level exams in English, Module 2, Activity 2, written mediation.
19. From the May 2007, KPG-B1 level exams in English, Module 4 (orals booklet), Activity 3, oral mediation.
20. From the May 2007, KPG-B2 level exams in English, Module 4 (orals booklet), Activity 3, oral mediation.

## References

- Council of Europe.** 2001. *Common European Framework of Reference for Languages. Learning, teaching, assessment.* Cambridge University Press.
- Δενδρινού, Β.** 1994. Η εκμάθηση της ξένης γλώσσας και η ανάπτυξη κοινωνικογλωσσικών δεξιοτήτων για διαγλωσσική επικοινωνία. *Πρακτικά του Διεθνούς Συμποσίου «Διδασκαλία των Γλωσσών και Ευρωπαϊκή Αλληλοκατανόηση».* Αθήνα: Πανεπιστήμιο Αθηνών.
- Δενδρινού, Β.** 1996. Ξενόγλωσση εκπαιδευτική πολιτική: αναπαραγωγή της ιδεολογίας του γλωσσισμού. *Πρακτικά ημερίδας με θέμα «Ίσχυρές' και 'ασθενείς' γλώσσες: Όψεις ηγεμονίας στην Ευρώπη.* Θεσσαλονίκη: Κέντρο Ελληνικής Γλώσσας, σσ. 163-174.
- Dendrinos, B.** 1988. The effective use of L1 in communicative learning materials. *Views on EFL Teaching and Learning.* Athens. University of Athens, pp. 33-65.
- Dendrinos, B.** 1992. *The EFL Textbook and Ideology.* Athens: N.C. Grivas Publishing.
- Dendrinos, B.** 1997. Prática ideológica em textos pedagógicos no ensino do Inglês como língua estrangeira. In E. Ribeiro-Pedro (ed.) *Análise Crítica do Discurso.* Lisboa: Caminho, pp. 225-260.
- Dendrinos, B.** 1999. The conflictual subjectivity of the EFL practitioner. In A.-F. Christidis (ed.). *'Strong' and 'Weak' Languages in the European Union: Aspects of Hegemony.* Vol. 2. Thessaloniki: Centre for the Greek Language, pp. 711-727. [Also available in Greek, same volume]
- Dendrinos, B.** 2000. Foreign language education for multilingual and intercultural communication. *Conference Report: Strategies for the Promotion of Linguistic Diversity in Europe.* In electronic form at: <http://www.promotietalen.nl/Engels/bp1>.

- Dendrinou, B.** 2001. Plurilingualism and heteroglossia in Europe. The challenge for alternative modes of language education. In A.-F. Christidis, (ed.) *Langue, Langues en Europe*. Athens: The Ministry of National Education and the Centre for the Greek Language (2001), pp. 71-78. [Also available in Greek, same volume]
- Dendrinou, B.** 2003. Skills to communicate translatable experiences. In B. Dendrinou & M. Drossou (eds.) *Practices of English Language Teaching*. Athens; Athens University, pp. 151-58.
- Dendrinou, B.** 2005. Certification de competences en langues étrangères, multilinguisme et plurilinguisme. In *Langue nationales et plurilinguisme: Initiatives Grecques*. Athens: The Ministry of National Education and Religious Affairs & Centre for the Greek Language, pp. 95-100. [Also available in Greek, same volume, pp. 51-56].
- Dendrinou, B. et al** (1986) *Task Way English 1, 2, & 3*. Athens: State Schoolbook Publishing Organization.
- Macedo, D., B. Dendrinou & P. Gounari** 2003. *The Hegemony of English*. Boulder, Colorado: Paradigm Publishers.
- Pennycook, A.** 1994. *The Cultural Politics of English as an International Language*. London & New York: Longman.
- Phillipson, R.** 1992. *Linguistic Imperialism*. Oxford: Oxford University Press.
- Voidakos, I.** 2007. *What mediators do: Analysing KPG candidates' actual performance in written mediation tasks*. M.A. Thesis. Faculty of English Studies, University of Athens.

Appendix 1<sup>12</sup>

## 4. CULTURE SHOCK

## TASK 1

Read the letter that Mrs Beals - Marinos wrote to Pavlos and find out which of the problems below Pavlos is facing:

- He must have missed his parents
- He could be having problems with the language
- He probably hasn't made many friends
- He must be having problems with his teachers
- He probably doesn't always do the right thing on all occasions

## TASK 2

EXTRA

Pavlos read the letter his aunt sent him, and he's unsure about what the marked paragraph means. He's thinking about it in Greek. Which one of the concepts here do you think it expresses?

- Η διαφύλαξη της πνευματικής κληρονομιάς
- Η μεταβολή του ατόμου μέσα στην κοινωνία
- Η επίδραση της πολιτιστικής κληρονομιάς στη σκέψη και στη συμπεριφορά των ανθρώπων
- Η μεταβολή στα ήθη και έθιμα

## INFORMATION

Mrs Beals - Marinos is married to a Greek and has been living in Greece for three years. She has just received a letter from her nephew Pavlos, who is on his first visit to England. In his letter, Pavlos is talking about his impressions and experiences. He also mentions a problem that he is facing. Mrs Beals - Marinos has written to him, answering his letter.

72, Ermou St.  
11721 Lamia

April 15th

Dear Pavlos,

Thank you for your nice letter. I was really glad to hear from you so soon.

I am happy to know you are having an exciting time in England. I must say I was a bit worried since this was your first Easter away from home.

I am so pleased you have no serious problems with the language. No wonder, of course, if you come to think of the time you have spent and the effort you have made to learn English.

As far as your problem is concerned, I think you should not worry at all. As a matter of fact, I would not call it a problem, because it happens to anybody visiting a foreign country and coming in contact with the people there.

I remember myself feeling so "foreign" when I first came to Greece.

I have realised, though, that this is perfectly natural. We grow within a country and we are formed by its way of thinking, its customs and its ways. We act like other people in our society. And we probably do not want to change even if we could, because we are, each of us, fond of our country and heritage.

I hope the rest of your time in England will be as enjoyable as it has been till now.

Love  
Aunt Jean

Appendix 2<sup>13</sup>

TASK 1

Suppose that you are Louise. The advertisement below is about one of the houses that interest you. Read it and take notes.

TASK 2

*EXTRA*

Read the advertisement again. Try to predict what sort of information Louise is going to ask for on the telephone.

THE TASK

Suppose that you are working for the "ARIAN REAL ESTATE" agency. Make an English advertisement for a Greek house. Below is the information you have.

- Σπίτι, 150 τ.μ. (Θεσσαλονίκη)
- 2 υπνοδωμάτια, 2 μπάνια
- μεγάλο σαλόνι
- πλήρως εξοπλισμένο κουζίνα
- 1 μεγάλο γραφείο
- 20 χλμ. από το κέντρο
- θέα στα πεύκα
- κήπος με τριαντάφυλλα
- τηλ.: (031) 991-552

3. LOOKING FOR A HOUSE

INFORMATION

Το σπίτι που βρήκε ο Κώστας για τους Irvings φάνηκε ακριβό στη Louise και τώρα ψάχνει η ίδια για σπίτι. Σήμερα βρίσκεται στο μεσιτικό γραφείο "ARIAN REAL ESTATE" και διαβάζει τις αγγελίες.

BEAUTIFUL VILLA WITH A VIEW OF THE SEA

Spacious rooms with Greek sunshine. There are 2 large bedrooms, bath and W.C., a comfortable study and a kitchen with a lot of cupboard space. There is also a large living-room (20 sq. m.). In front of the house there is a beautiful view of the sea. At the

back, there are two verandas with a view of a lovely garden. The location is perfect! This gorgeous villa is only 15 minutes away from the centre of Patras. Not far from the house there is a supermarket and a small shopping centre. The house has a telephone.

For more information call: (061)222-568



Date	_____
No of rooms	_____
a) bedrooms	_____
b) other rooms	_____
View	_____
Distance from centre	_____
Extras	_____
For Information	_____

4. HOUSE FOR SALE



### Appendix 3<sup>14</sup>

The **oral mediation tasks** based on this page, entitled “In the world of art” are the following:

1. These four paintings, all by well-known artists, are in the same art gallery:
  - (a) Tell us about painting No. \_\_; tell us if you like it or not and explain why. Also, tell us if you’d like to have it in your house and, if you could have it, where you would hang it.
  - (b) Talk to us about painting No. \_\_, and especially in what ways it is similar or dissimilar with the other paintings.
2. Imagine that you are a/the person in painting No. \_\_\_\_ . Tell us who you are, and why the artist painted you.
3. Imagine you are the artist of painting No. \_\_\_\_ . Talk about your painting, what you are trying to show with it and what made you paint the person in it.



Appendix 4<sup>15</sup>

TASK 1



Listen to the conversation between an English lady and a travel agent and tick what there is in Parga.



2. TRAVEL PLANS



TASK 2

Work with a partner. Use information from the Greek text (about Rethymno) and write notes about your favorite holiday place.

TASK 3

**EXTRA**

Report to the class about your favourite holiday place.



Η πόλη μας είναι φημισμένη για τα αξιοθέατά της. Ο επισκέπτης μπορεί να επισκεφθεί το αρχαιολογικό μουσείο, το Ενετικό φρούριο και την ιστορική Μονή Αρκαδίου. Το σύγχρονο λιμάνι αναπληρώνει την έλλειψη αεροδρομίου και συνδέει το Ρέθυμνο με όλη τη χώρα. Μια επίσκεψη στο παλιό λιμανάκι με τα εσπατόρια και τα καφενεία μπορεί να μείνει αξέχαστη, κι ακόμα να προσφέρει την απόλαυση και την ησυχία του χωριού. Τα πιο πολλά ξενοδοχεία και οι χώροι για κατασκήνωση βρίσκονται κοντά σε θαυμάσιες ακρογιαλιές.

## Appendix 5<sup>16</sup>

### ACTIVITY 2

Read quickly the leaflet about the “Foundation of the Hellenic World” (I.M.E.), and write a short text (150 words) to present the Foundation’s website to the school-age readers of a European magazine.

#### Το Ίδρυμα Μείζονος Ελληνισμού (I.M.E.)

Το Ίδρυμα Μείζονος Ελληνισμού (I.M.E.) στοχεύει -μεταξύ άλλων- στη διάσωση και διάδοση της ιστορικής μνήμης και παράδοσης του Ελληνισμού διοργανώνοντας μόνιμες αλλά και προσωρινές εκθέσεις, που όμως παρουσιάζονται με ένα ζωντανό και ελκυστικό τρόπο, με ιδιαίτερη έμφαση στην αξιοποίηση των τελευταίων τεχνολογικών εξελίξεων της πληροφορικής και τη χρήση οπτικοακουστικών μέσων.

Στα πλαίσια της προβολής του έργου του, το I.M.E. σχεδίασε έναν κομψό δικτυακό τόπο (<http://www.ime.gr>) που αντανακλά το εύρος, την ποικιλία και την επιστημονική αρτιότητα των εργασιών του.



Ο δικτυακός τόπος έχει σχεδιαστεί σε δύο γλώσσες (ελληνικά και αγγλικά) και παρέχει πληροφοριακό υλικό για όλες τις δραστηριότητες του I.M.E. καθώς και χρηστικές πληροφορίες για τους πολίτες που θέλουν να επισκεφθούν το Ίδρυμα.

Η περιήγηση του επισκέπτη στους διάφορους τομείς του δικτυακού τόπου είναι πολύ εύκολη κυρίως λόγω της απλότητας στη διάταξη των σελίδων, οι οποίες είναι σχεδιασμένες κατά τέτοιο τρόπο ώστε να μην απαιτείται πολύς χρόνος υπομονής από την πλευρά του χρήστη έως ότου εμφανιστούν στην οθόνη του.

Ο δικτυακός τόπος του I.M.E. παρουσιάζει στην πρώτη του σελίδα δύο μεγάλες ενότητες. Αυτή του ‘Ελληνικού Κόσμου’ που παρέχει πληροφορίες για τις δραστηριότητες του πολιτιστικού κέντρου του Ιδρύματος (εκθέσεις, εκδηλώσεις, κλπ.) και αυτή της ‘Ελληνικής Ιστορίας στο Διαδίκτυο’ που περιγράφει με κείμενα, φωτογραφίες και βίντεο, τα γεγονότα από την εποχή του Λίθου μέχρι την Σύγχρονη Ελλάδα. Πέρα από αυτές τις δύο ενότητες υπάρχει και το τμήμα με λεπτομερείς πληροφορίες για το ίδιο το Ίδρυμα και τους ανθρώπους που εργάζονται ή επιθυμούν να εργαστούν σε αυτό.

Στις σελίδες με τις δραστηριότητες του I.M.E. υπάρχουν σύνδεσμοι προς τις τρισδιάστατες ανα-παραστάσεις προϊστορικών και ιστορικών τοπο-θεσιών και συμβόλων που δεν υπάρχουν πια ή δε σώζονται στην αρχική τους μορφή.



Επίσης, στον δικτυακό τόπο ο επισκέπτης μπορεί να δει φωτογραφίες των τρισδιάστατων αναπαρα-στάσεων οι οποίες βοηθούν στην διαμόρφωση μίας πολύ καλής ιδέας περί του πώς παρουσιάζονται οι εκθέσεις του Ιδρύματος. Σε αυτό βοηθάει η τεχνική VRML (Virtual Reality Modelling Language) η οποία επιτρέπει στον επισκέπτη να πλοηγείται ελεύθερα στον ψηφιακό χώρο σαν να βρισκόταν εκεί σε μία πραγματική επίσκεψη.

Appendix 6<sup>17</sup>

## ACTIVITY 2

Imagine that you've been asked to **introduce** Evgenios Trivizas on a U.K. radio show. Write a short text (about 180 words) which you plan to read out to your listeners before they hear the author himself reading one of his own works. Use information from the book-cover bionote below.



Photo © E.KE.BI, 2001,  
Μητρόπουλος

Ο **Ευγένιος Τριβιζάς** γεννήθηκε στην Αθήνα το 1946. Σπούδασε νομικά και οικονομικά και είναι καθηγητής εγκληματολογίας στην Αγγλία. Διδάσκει στο Πανεπιστήμιο του Reading και σε άλλα πανεπιστήμια. Είναι γνωστός ως συγγραφέας βιβλίων για παιδιά, έχει όμως γράψει και για ενήλικες («Ο Ερωτευμένος Πυροσβέστης»). Συνολικά, έχει γράψει γύρω στα 150 βιβλία: δηλαδή, μυθιστορήματα, παραμύθια, θεατρικά έργα, λιμπρέτα για όπερες, αλφαβητάρια, διηγήματα, κόμικς, εκπαιδευτικά βιβλία και έχει συνεργαστεί με παιδικά περιοδικά, ενώ έχει επίσης ασχοληθεί με την παραγωγή εκπαιδευτικού λογισμικού (CD-ROM) για παιδιά.

Ο σημαντικός Έλληνας συγγραφέας ασχολήθηκε με τη λογοτεχνία από τότε που ήταν παιδί αλλά τα έργα του εκδόθηκαν όταν πλέον ωρίμασε. Αμέσως έγινε ιδιαίτερα αγαπητός σε μικρούς και μεγάλους και για την προσφορά του έχει βραβευθεί από την Ακαδημία Αθηνών, την Ένωση Ελλήνων Λογοτεχνών, τον Κύκλο του Ελληνικού Παιδικού Βιβλίου και τη Γυναικεία Λογοτεχνική Συντροφιά. Επίσης έχει πάρει πολλά βραβεία, μεταξύ των οποίων το Ελληνικό Κρατικό Βραβείο Παιδικής Λογοτεχνίας, το Parents Choice Amazing Accomplishment Award, το Hudson, Massachusetts Children's Choice Award και το Arizona Library Association Young Readers Award.

Από τα κύρια χαρακτηριστικά του έργου του είναι η ζωηρή φαντασία και το χιούμορ: χιούμορ καταστάσεων με έντονο φραστικό στοιχείο, παρωδία αλλά και σάτιρα.

Το θεατρικό του έργο «Το όνειρο του σκιάχτρου» παίχτηκε το 1992 στο θέατρο του Βρετανικού Μουσείου της Αγγλίας στα πλαίσια του European Arts Festival. Τον ίδιο χρόνο το έργο του «Χίλιες και Μία Γάτες», σε μετάφραση του Rudrinski, βραβεύτηκε με το Α' βραβείο στον παγκόσμιο διαγωνισμό θεατρικού έργου που οργάνωσε το Πολωνικό Κέντρο Τέχνης για τη Νεότητα.

Το 1993 το βιβλίο του «Τα Τρία Μικρά Λυκάκια» έφτασε στη δεύτερη θέση των αμερικανικών παιδικών best sellers (Picture Books). Βιβλία του Τριβιζά έχουν επίσης μεταδοθεί από το BBC, έχουν περιληφθεί στα αναγνωστικά ελληνικών και αμερικανικών σχολείων και έχουν μεταφραστεί στα αγγλικά, γερμανικά, ισπανικά, ολλανδικά, σουηδικά, ιαπωνικά και σε πολλές άλλες γλώσσες. Στην Αμερική η βιβλιοθήκη του Πανεπιστημίου της Μινεσότα των Η.Π.Α. αποφάσισε να συγκεντρώσει το σύνολο των λογοτεχνικών βιβλίων του, μελέτες για το έργο του, χειρόγραφα και άλλο υλικό σε μια ειδική ερευνητική συλλογή. Η έκθεση των πρώτων αποκτημάτων της συλλογής έγινε στο Πανεπιστήμιο της Μινεσότα το Μάιο του 2000, όπου ο Τριβιζάς μίλησε με θέμα «Τα στερεότυπα του καλού και του κακού στην Παιδική Λογοτεχνία».

Appendix 7<sup>18</sup>

## ACTIVITY 2

Imagine you are Toni Christodoulou and that your friend Alicia is interested in healthy living. Read the text about *myths and facts about our nutrition* from a Greek magazine, and send her an **email message** (about 100 words), **giving her some tips** on a healthy diet. Use **some** of the information below and **sign your message as Toni**. Do NOT use your real name!

ΥΓΙΕΙΝΗ ΔΙΑΤΡΟΦΗ / 110

## Μύθοι & αλήθειες για τη διατροφή μας

**Εσείς έχετε τις ερωτήσεις και εμείς τις υπεύθυνες απαντήσεις.**

**ΥΓΙΕΙΝΗ ΔΙΑΤΡΟΦΗ ΣΗΜΑΙΝΕΙ ΣΤΕΡΗΣΗ ΑΓΑΠΗΜΕΝΩΝ ΦΑΓΗΤΩΝ**

**Μύθος:** Όλες οι τροφές επιτρέπονται ή απαγορεύονται, αρκεί να κρατάμε ένα μέτρο. Η ισορροπημένη διατροφή περιλαμβάνει όλες τις ομάδες τροφών στη σωστή αναλογία, έτσι ώστε να είναι θρεπτική και απολαυστική.



**ΜΟΛΟΝΟΤΙ ΔΕΝ ΤΡΩΩ ΠΟΛΥ, ΔΕΝ ΜΠΟΡΩ ΝΑ ΧΑΣΩ ΒΑΡΟΣ**

**Αλήθεια:** Δεν είναι λίγοι εκείνοι που τρώνε λίγο για να χάσουν κιλά. Ο οργανισμός μας όμως, προκειμένου να ανταπεξέλθει στις αυξημένες ανάγκες του, αμύνεται στη στέρση τροφής κάνοντας λιγότερες καύσεις και έτσι αποθηκεύει εύκολα λίπος. Επίσης, όσα λιγότερα τρώμε, τόσο περισσότερο επιθυμούμε «παχυντικά» τρόφιμα (λίπος, ζάχαρη κλπ.). Γι' αυτό, αν είναι να χάσουμε κιλά, καλό είναι να πάρουμε τη συμβουλή κάποιου ειδικού.

**Οι πονοκέφαλοι σχετίζονται με την αφυδάτωση του οργανισμού**

**Αλήθεια:** Η αφυδάτωση (dehydration) επηρεάζει αρνητικά τις πνευματικές μας λειτουργίες. Συμπτώματα ήπιας αφυδάτωσης είναι, εκτός από τον πονοκέφαλο, η ζάλη, η κόπωση και η δυσκολία συγκέντρωσης. Αξίζει να σημειωθεί ότι ο εγκέφαλος αποτελείται κατά 80-85% από νερό.



Mediterranean diet



© ADAM

**ΠΡΕΠΕΙ ΝΑ ΠΙΝΟΥΜΕ ΥΓΡΑ ΜΕ ΤΟ ΦΑΓΗΤΟ**

**Μύθος:** Η κατανάλωση υγρών με το φαγητό προκαλεί αραίωση των υγρών του στομάχου, ώστε να καθυστερεί η πέψη της τροφής και να μη γίνεται επαρκής απορρόφηση των θρεπτικών ουσιών της. Καλό είναι να τα αποφεύγουμε και για 45 λεπτά μετά το φαγητό.

**Τα μικρά ψάρια που τρώγονται με τα κόκαλα είναι πλούσια σε ασβέστιο**

**Αλήθεια:** Αυτά τα ψάρια είναι πλούσια σε ασβέστιο, όπως και οι ξηροί καρποί, τα φρούτα, τα φυλλώδη λαχανικά και το σπανάκι.

## Appendix 8<sup>19</sup>

The **oral mediation tasks** based on this page are the following:

Upper half:

1. Imagine I am your Belgian friend and my 14 year old son never eats fruit. Read the text and give me some advice on what I should do.
2. My son doesn't eat fresh fruit. Read the text and tell me how to add fruit to what he likes eating.

Lower half

3. Your Austrian friend and her family are going to spend their summer holidays on a Greek island. Read the text and tell her what she should be extra careful about when she takes her kids to the beach.
4. You are the leader of an international camp for young children. Read the text and give advice to the young children on how to swim safely.

### Fruit in childrens' diet

«Ο 14χρονος γιος μου δεν τρώει φρούτα. Του εξηγώ ότι πρέπει να τα τρώει για το καλό της υγείας του, αλλά μάταια. Τι να κάνω;»

ΑΙΜΙΛΙΑ Π., ΔΓ. ΠΑΡΑΣΚΕΥΗ



«Το να προσπαθείτε να τον πείσετε να φάει φρούτα επειδή "του κάνουν καλό" δεν αποτελεί λύση σε αυτή την ηλικία, επσημάνει η κλινική διαπολύγος κ. Βασιλική Πυρογιάννη. Ένα παιδί στην εφηβεία συνήθως αντιδρά σε ό,τι του λένε οι γονείς, απίστε γιαί να είναι διαφορετική η συμπεριφορά του στο θέμα της διατροφής. Βρείτε, λοιπόν, έμμεσους τρόπους να εντάξετε τα φρούτα στη διατροφή του, συνδυάζοντάς τα με τρόφιμα που του αρέσουν π.χ. μιλκ-σέικ με μπανάνα και γάλα, φρούτα μέσα σε ζελέ ή σε δημητριακά πρωινά ή σε γασούρι. Επίσης, μπορείτε να ετοιμάσετε απλά γλυκά με φρούτα π.χ. ψητά μήλα με κανέλα και κορύδια. Μια... έσχατη λύση είναι η κομπόστα. Δοκιμάστε, επίσης, να καλέσετε για φαγητό στο σπίτι ένα φίλο του που γνωρίζετε ότι τρώει φρούτα, με την ελπίδα ότι θα αποτελέσει το καλό παράδειγμα. Εάν όλες οι προσπάθειές σας αποτύχουν, τότε η μόνη λύση που σας μένει είναι να φροντίσετε ώστε το παιδί να τρώει περισσότερα λαχανικά. Στην περίπτωση αυτή θα πρέπει να τρώω τουλάχιστον δύο πιάτα σαλάτα την ημέρα.

12/2006

### Sea and safety



Κανόνες για να χαίρονται τα παιδιά τη θάλασσα

- Το καλύμτι σώζει ζωές. Ας μάθουμε στα παιδιά μας να κολυμπούν σωστά από την πιο μικρή ηλικία.
- Ποτέ να μην αφήνουμε τα παιδιά μας κοντά στο νερό χωρίς επίβλεψη, ακόμα και αν ξέρουν να κολυμπούν.
- Ποτέ να μην κολυμπάνε τα παιδιά μας με γεμάτο στομάχι.
- Είναι επικίνδυνο το καλύμτι σε πολύ ταραγμένη θάλασσα και σε περιοχές όπου υπάρχει δυνατό θαλάσσιο ρεύμα.
- Όταν τα παιδιά ασχολούνται με θαλάσσια αθλήματα και όταν βρίσκονται σε σκάφη, να φροντίζουμε να φοράνε πάντα εγκεκριμένα σωαβίτα και να ακολουθούν τους κανόνες ασφαλείας.
- Να μάθουμε στα παιδιά να μην κάνουν βουτιές, αν δεν σιγουρευτούν πρώτα ότι τα νερά είναι βαθιά και δεν υπάρχουν εμπόδια.
- Ο ήλιος είναι πολύ επικίνδυνος. Πάντα καπέλα, άσπρη μπλουζά και αντηλιακή προστασία στα παιδιά μας. Να αποφεύγουμε την παραμονή στον ήλιο μεσημεριανές ώρες.

Μάρτιο, 2006

## Appendix 9<sup>20</sup>

The **oral mediation tasks** based on this page are the following:

1. Imagine I'm a British friend of yours and I have just shown you my photo album which is full of pictures of landscapes and monuments. Using the information from Texts 1 and 2, tell me what this says about me.
2. Imagine I'm a Spanish friend of yours and I have just shown you my photo album which is full of pictures of people who are members of my family or total strangers. Using the information from Texts 3 and 4, tell me what this says about my personality.

### Photo... psychology

Όλα όσα αποτυπώνουμε με το φωτογραφικό φακό μας έχουν να κάνουν με τις συνήθειες και τις προτιμήσεις μας. Τι αποκαλύπτουν οι φωτογραφίες για την προσωπικότητά μας;



#### 1. Σαν πίνακας του Monet

Φωτογραφίες του ατέλειωτου γαλάζιου, της φύσης των βουνών, των καταπράσινων λιβαδιών. Οι φωτογραφίες αυτές αποκαλύπτουν μία εσωστρεφή προσωπικότητα που διακρίνεται από ντροπαλότητα και από δυσκολία να πλησιάσει τους άλλους και να επικοινωνεί. Είναι συνήθως τραβηγμένες από ανθρώπους αγχωμένους που δεν μπορούν να επωμιστούν τις ευθύνες τους. Με αυτές τις φωτογραφίες νιώθουν ότι δραπέτευουν από την καθημερινότητά τους.

#### 2. Το φωτογραφικό μου... μουσείο

Εκκλησίες, μουσεία, μνημεία... πρόκειται σίγουρα για αξιόλογα σουβενίρ, που δεν πρέπει ούτε να παραβλέπουμε αλλά ούτε και να ξεχνάμε. Όταν όμως μονοπωλούν το φωτογραφικό ενδιαφέρον, είναι σίγουρο, σύμφωνα με τους ψυχολόγους, ότι απλώς ο φωτογράφος θέλει να κάνει επίδειξη γνώσεων. Υπάρχει όμως και άλλη εξήγηση: αρνείται να μεγαλώσει! Προτιμά να μένει στα θρανία αντί να μεγαλώσει και να αποδεχτεί τις ευθύνες της ζωής του ενηλίκου.



#### 3. Η οικογένεια σε απαρτία

Δεν υπάρχει τίποτα πιο ευχάριστο από μία φωτογραφία όπου ολόκληρη η οικογένεια βρίσκεται ενωμένη, από τα εγγόνια μέχρι τους παππούδες. Οι στιγμές αυτές όμως φανερώνουν την ανάγκη του φωτογράφου για ασφάλεια. Ξαναγίνεται παιδί και απολαμβάνει την προστασία της οικογένειας από τους κινδύνους της ζωής. Βρίσκεται, λοιπόν, σε μία διαρκή αναζήτηση της τρυφερότητας που του παρέχει ασφάλεια, πράγμα που μπορεί επίσης να σημαίνει ότι αισθάνεται ανησυχία και αγωνία.

#### 4. Το αποτύπωμα της κοινωνικότητας

Οι φωτογραφίες που απεικονίζουν τους ανθρώπους που περνούν από μπροστά μας, τους κατοίκους ενός τόπου και τους φίλους μας δείχνουν μία προσωπικότητα πολύ κοινωνική, με εξαιρετικές δυνατότητες επικοινωνίας. Αυτές οι φωτογραφίες αποκαλύπτουν ανθρώπους που αγαπούν τη ζωή, τους άλλους και δεν έχουν καμία δυσκολία να συνάψουν κοινωνικές σχέσεις με ξένους. Κερδίζουν εύκολα τη συμπάθεια, επειδή είναι άνετοι, αλλά επίσης νιώθουν την ανάγκη να αγαπηθούν.



