



How to Build Language Justice
Antena

WHAT MIGHT A WORLD WITH LANGUAGE JUSTICE LOOK LIKE?

It would be a world with room for multiple languages to operate at all levels of society: from the kitchen table to the community meeting to the art museum to the City Council or even the legislature. A world where a vast range of languages could coexist. A world where social structures would not be based on the dominance of one language over all others. A world where interpretation and translation are cherished and valued as critical tools for opening communication.

That world might seem so distant from the world we experience that it feels impossible even to imagine it. But if we don't imagine it, we can't ever make it real. And in fact, there are some very down to earth ways of starting to build that world.

Imagine a circle of workers, organizers and community members talking with each other. There are 15 people in the group: 5 people only speak English. 5 people speak Spanish and English (at varying levels of each). 5 people only speak Spanish. All of them are able to participate and talk with one another, each using the language in which they feel most comfortable. How is this possible?

Let's zoom in closer. Two women are sitting next to each other. An African-American woman recounts her stories in English of organizing to fight voter suppression while a Guatemalan woman tells her own stories in Spanish of laboring as a domestic worker in the home of a wealthy family. What follows is an extended conversation about the places their struggles meet and diverge, each one speaking from her own history and experience, in her own language. Everyone is able to communicate with each other in real time though they do not share a common language. Each person is wearing earphones connected to a radio that is receiving a signal from one side of the room. There, a small transmitter is broadcasting the voice of an interpreter speaking into a microphone simultaneously in whichever language is not being spoken at the moment—i.e. if Spanish is being spoken, the interpreter is speaking English, and vice versa.

In our work as Antena, we have witnessed this moment—and helped to create it—hundreds of times. When people are able to communicate together across language difference about their experiences, their thoughts, and their visions, all kinds of possibilities can ignite, and ideas can take shape that might not have been imaginable without that cross-language conversation. A brief note: though we use the term “speak” and regularly refer to our work as live interpreters of spoken language, we acknowledge that not all languages are spoken. We recognize, honor and respect the existence of signed languages, and we know that the work of interpreters who communicate in those languages is crucial. Though Antena's primary experience is with spoken languages, we have learned a lot from the interpretation practices and struggles for justice of the deaf and of signed language interpreters.

WHAT IS LANGUAGE JUSTICE?

When we refer to language justice, we mean the right everyone has to communicate in the language in which we feel most comfortable. In multilingual communities around the world, dialogue across language difference is only possible through the use of strategies to bridge differences in language. Language impacts us on a multiplicity of levels. It is a phenomenon that is both intimate and exterior, both familial and cultural, deeply connected to our most private thoughts and on display in all manner of public contexts. We dream in language, we sing in language, we think in language. It is language that makes our lullabies, our stories, our jokes. We use language to name our food, our hometowns, our family members, our friends, ourselves. Language is personal, visceral, and powerful; it is tied to our lands, to our bodies, to our relationships, and to our knowledge. Every time we speak or sign in our particular accents and dialects, syntax and rhythms, cadences and inflections, we identify ourselves and bring social history and personal experience with us. When we come together to dialogue, it is important that we are able to express ourselves in the language that most fully conveys the depth and nuance of our hopes and ideas, our frustrations and questions. And it is important that we feel respected as speakers—not just what we have to say, but also how we say it. For these reasons, strategies for bridging the divides of language are essential to any endeavor that truly seeks to be inclusive of people from different cultures, different backgrounds, and different perspectives.

Language justice is one of the key components of both racial and social justice. There are crucially important things being said in other languages, by people very different from ourselves, whose contexts and experiences are distinct from anything we might have encountered previously; the considered effort to hear those things and engage with them through direct dialogue and dynamic group conversation is central to manifesting the respect and mutual consideration that are the foundation of any truly cross-cultural or cross-racial work. We intend *How To Build Language Justice* as a useful and useable guide for building multilingual spaces in any community, organization or movement. When we say multilingual space, we don't just mean a space where many languages are spoken, but spaces where there is a commitment to equality among languages, as well as a resistance to the dominance of any one language in the room.

It is often impossible to create an ideal universe of language justice in which all languages are given entirely equal space at an event. Language justice is only as strong as the resources dedicated to it. Without experienced interpreters for a given language, there is no functional way for a person to speak that language at an event or meeting and be understood. Sometimes there is not enough equipment to accommodate more than two or three languages at a single event. However, when a commitment to language justice is clearly demonstrated, even when there are languages represented in the room that cannot be fully integrated into the conversation, the feeling in the room is one of openness, acceptance, and willingness to listen. Goodwill combined with good practice can go a long way to derail structures of privilege and language dominance, and construct a space that is truly welcoming to a variety of perspectives, expressed in a variety of ways.

Interpretation and translation are tools of cross-language and cross-race work...They can be used to maintain the status quo of power and privilege between peoples or they can be used to transform race relationships and empower marginalized groups.

—Alice Johnson

Conversation and learning rarely happen unless people can talk to and understand each other. Yet the issue goes deeper than the mechanics of language, because the effects and reverberations of language extend far beyond a simple instrumental use of vocabulary and grammatical constructions. Attention to language justice creates spaces where people are invited to bring their whole selves, and the whole range of their perspectives and experiences, into the room. It demonstrates a commitment to creating a space where no one language is dominant; rather, every language in the room holds equal footing, and all participants are respectfully committed to a process of open communication and transparency. The kind of work that goes into creating multilingual space lays a foundation not just for cross-language communication, but also—and just as importantly—for everything that will happen in the context of the event, meeting, discussion, or etc.

TOOLS FOR BUILDING LANGUAGE JUSTICE

There are a few concrete tools and techniques that are central to the creation of a space where multiple languages can co-exist and come into contact usefully. We can't build well-functioning multilingual spaces without these tools, but these tools alone aren't enough to insure that a multilingual space will function well.

A quick note about terminology: translation and interpretation are not the same thing! Interpreting always involves spoken language, except in the case of sign language, and entails the transfer from one language to another of a message spoken aloud. Translating involves written language, and entails the transfer from one language to another of a written text. A person doing either interpretation or translation must have strong abilities in both languages, but these two arts involve very different skill sets—the first having to do primarily with memory, multi-tasking, speed and spoken fluency, and the second having to do primarily with reading and writing skills. Many people confuse the terms “interpretation” and “translation,” but if you start to make the distinction accurately, you will make the interpreters and translators in your life very happy!

Interpreters and Interpreting Equipment

There are two main kinds of interpretation, with a couple of different options for how to use them in combination.

Consecutive Interpretation: A person speaks and then pauses to allow for the interpreter to repeat what has been said in the other language. The major advantage of consecutive interpretation is that everyone can hear the speaker's voice, inflection, and emotion, even if they cannot understand both languages. Another advantage is that everyone gets to hear everything

that's being said, in both languages. At large rallies or events where it's not logistically workable to hand out interpreting equipment, consecutive interpretation is the only option. The other advantage is that consecutive interpretation is entirely portable: simultaneous interpreting equipment often requires electricity, so is rarely workable in settings that are outdoors or in events that go from place to place. The main disadvantage to consecutive interpretation is time: everything takes twice as long, because it must be said twice, once in each language. Further, consecutive interpretation is an inherent interruption to the flow of conversation, as space needs to be left for the interpreter to interpret each comment or question before the dialogue can move forward.

Simultaneous Interpretation: Using special audio equipment (transmitter, microphone, radios and earphones) that allow interpreters to interpret what speakers are saying as they are talking, a person speaks while the interpreter follows along simultaneously in another language, speaking quietly into a microphone attached to a transmitter that broadcasts to anyone carrying a radio and wearing headphones. The advantages of simultaneous interpretation are extremely significant: everyone experiences the entire conversation in real time, with no interruption to the flow of conversation, and people are able to talk with one another directly even if they don't share a common language. There are two ways of using simultaneous interpretation:

One-way Interpretation entails interpreting simultaneously only into one language (often the non-dominant language) and then consecutively, when needed, into the other language (usually the dominant language). This is typically a tool used when events are not structured with language justice as a goal; in these cases, the dominant language is the primary language of the event and there may be only a short period when other languages will be spoken from the front of the room.

Two-way Interpretation entails interpreting simultaneously into both languages with all non-bilingual participants wearing earphones to listen to the interpretation—a simpler version of how the United Nations handles language in their assemblies. This is typically the best tool for creating a well-functioning multilingual space.

Translators and Comprehensive Written Translation

Comprehensive written translation entails conscientiously analyzing all the written components that go with a program or event and producing each document fully in both languages. These might include flyers and publicity materials, PowerPoint slides, handouts, training materials—absolutely any written texts that will accompany a meeting or event. Translation efforts are often strengthened if there is a commitment to translating documents originally written in both languages; translating only materials from a dominant to a non-dominant language risks sending a message that only things written in dominant languages might be of value.

Any of these techniques can be used in order to facilitate access for speakers of multiple languages, but no one technique in and of itself will create a functional multilingual space where a variety of languages is able to coexist on equal footing. Creating multilingual space entails

thinking about all kinds of things outside of interpreting or translation per se, from the setup of the space to the details of putting a program together.

STRATEGIES FOR BUILDING A DYNAMIC AND WELL-FUNCTIONING MULTILINGUAL SPACE

Multilingual Space: Combining bi-directional simultaneous interpreting with comprehensive document translation and multilingual facilitation, in order to integrate cross-race efforts in (multiple languages), shifting power away from traditionally dominant cultural norms...and intentionally using language to collectively build political analysis and cross-race allies among grassroots leaders.

—Alice Johnson

Language dominance often goes unnoticed. Marginalization of non-dominant languages is so widespread and normalized in most cultural contexts that it's easy to see it as "just the way things are," rather than as part of the architecture of an experience, something open to critique and revision. Yet individuals who do not speak the dominant language continually experience their marginalization and exclusion on all kinds of micro- and macro- levels.

Let's look at a few scenarios around language access. We will refer to English as the dominant language and Spanish as the non-dominant language, as this is the primary language combination in Antena's work; many other languages could be substituted in either position, depending on the context.

Scenario with no interpreting and language dominance firmly intact: You are attending a community meeting or event. Everyone assumes that the meeting will be in English and that everyone speaks English. There is no interpreter, as no one has thought about the possibility that other languages might be present in the room. The burden is on you or anyone else with limited English to tell organizers about your "need." When advised, the organizer suggests finding a bilingual friend or family member to "translate." This "translator" is often left working alone for long stretches of time, and ends up needing to summarize what is being said. People with limited English don't have access to everything that's being said, and find themselves unable to participate comfortably in conversation.

Scenario with limited interpreting and language dominance firmly intact: You are attending a community meeting or event. The meeting is entirely in English, but a bilingual person with little or no experience interpreting is designated to sit in a corner and whisper an interpretation. As there is no interpreting equipment, Spanish speakers are told to gather in that corner so you can be near the interpreter. This method both physically and psychologically isolates and marginalizes limited English speakers, and puts the interpreter in the uncomfortable position of having to do extremely challenging work without adequate tools or skills.

Scenario with interpreting used to foster language dominance: You are attending a community meeting. You walk into the room and are told: "If you don't speak English, please check out interpreting equipment." The presentations and conversation are conducted in English with interpretation into Spanish, but only the Spanish-speakers are using the equipment so if any of them wants to ask a question or make a comment, they must interrupt the proceedings to have the

interpreter switch into consecutive mode, to interpret their remarks line by line to the entire gathering (also known as one-way simultaneous interpretation). This method creates a scenario where not speaking English becomes an “interruption” that impedes the flow of conversation, and reinforces the idea that the really important things are being said in English; often Spanish-speakers prefer not to speak, rather than interrupting to have the interpreter switch into consecutive mode.

Scenario with interpreting used to foster a well-functioning multilingual space: You are attending a community meeting. You walk into the room and are told: “This meeting will be conducted in both Spanish and English. If you aren’t bilingual in Spanish and English, please check out interpreting equipment.” The presentations and conversation are conducted in a mix of Spanish and English, and anyone who does not comfortably understand both languages is using interpretation equipment, so they can understand and participate in everything that’s going on at all times.

In the first three scenarios, English dominance is assumed, and a lack of skills in English is seen as a “problem” or “handicap” that re-marginalizes a person who does not speak the dominant language. In the final scenario, neither English nor Spanish is privileged, and both are considered of equal value. Those who don’t speak or understand both are able to participate fully through the use of interpreting equipment and skilled interpreters. There is no interruption to the flow of communication; presentations, questions/answers, and conversations can take place in real time dynamic exchanges. An additional advantage of this last scenario is that it can give monolingual speakers of dominant languages a chance to engage constructively with ideas around language dominance, and any sense of entitlement they may have.

NUTS AND BOLTS OF BUILDING A MULTILINGUAL SPACE

A functional multilingual space is a group setting that is intentionally structured to incorporate two or more languages, and therefore cultures, in all aspects of the group process. These aspects include, but are not limited to:

- the language participants choose to speak in the group
- languages spoken by the facilitators and/or presenters
- production of written materials in all languages, including articles, handouts, notes, and visual materials like slides or flipcharts
- inclusion of cultural references and customs from each cultural group in the room

You might be thinking this all sounds great—but complicated! How in the world might you achieve a multilingual space? With a little thoughtful advance planning, and awareness of language justice resources in your own community, it’s actually fairly straightforward. If you have questions or comments about any of these points or if you would like help finding language justice resources in your community, feel free to contact us at Antena. We’d be happy to be in dialogue. Our contact info is at the end of this pamphlet.

Prior to the meeting or event:

- **Plan ahead of time with people who have experience building multilingual spaces.** Work to identify these individuals in your own community and build a relationship with them.
- Make a commitment to **allocate resources for providing skilled interpreters.** While there is no set pay scale for interpreters, and many of us work on a sliding scale that includes pro bono work, it is important to value our work and to respect the years of training and experience that it takes to become a capable interpreter.
- Note: **bilingual people need training and experience to become skilled interpreters!** While it is true that you cannot be a strong interpreter without being bilingual, simply being bilingual does not automatically make a person an interpreter. Many bilingual and bicultural individuals are put in the position of interpreter before they are ready, either as children or in settings where they may be the only bilingual person. Before anyone interprets, they need to learn about the techniques and strategies that help interpreters do good work. In instances where skilled, experienced interpreters are not available for all aspects of an event, a potential solution is to offer interpreter training for any bilingual people who will be providing interpretation at the event. There are numerous educators and curricula available for this kind of skills-building work.
- **Locate interpreting equipment.** Begin to develop a list of people in your local community who have equipment and are willing to lend or rent it out. Professional interpreters or interpreting agencies often make their equipment available for rental, but it tends to be inaccessible to those on a limited budget. It's likely that social justice interpreters or language justice workers locally will have access to equipment, or will know organizations that might be willing to lend or rent their equipment at reasonable prices. Antena uses the Babel Box, a lower-cost interpretation system developed by grassroots technology activists. The Babel Box was conceived when community radio engineers from Prometheus Radio in Philadelphia were working with a farmworkers union that could not afford to purchase equipment and could barely afford to rent it when they needed it. A small group within Prometheus (called the Intergalactic Interpretation Cooperative) saw the need for low-cost, easy-to-use interpretation equipment and realized they had precisely the skills to make that possible. Antena is proud to use the Babel Box, because it is an effective technology developed by a cooperative of like-minded people who believe that access to low-cost interpretation equipment is key to building strong movements of social transformation. If you find yourself using interpreting equipment on a regular basis, you might consider purchasing your own equipment, either on your own or in conjunction with a group of organizations locally

that have a commitment to language justice. (If you are interested in learning more about the Babel Box, check out www.thebabelbox.com.)

- **Allocate ample time and resources for translation of all materials** prior to the event. Often, this means preparing documents ahead of time, weeks in advance of a meeting or event. Hiring skilled translators is a crucial part of this effort. Ideally you'll develop relationships with translators in your community, so the lines of communication will be open when translators have questions about particular terms or ideas in the texts they are translating. Planning ahead is key; most translators charge more for quick turnaround and often it takes a few back-and-forth exchanges to get all the details right in a translated document.
- Note: **bilingual people need training and experience to become skilled translators!** All too often, written translation is done from dominant into non-dominant languages by any person available who has some access to a non-dominant language, regardless of whether that person has any experience whatsoever with translation. This leads to translations that read poorly or that are entirely unreadable. If you prefer to work with a bilingual person who is already a part of your organization or community yet does not have translation experience, invest in education or mentorship for that person so they can learn some tricks of the trade.
- Create strategies for doing **outreach and publicity in communities that speak the languages represented** at the event. Well-translated texts are especially crucial to this effort. Without good, solid outreach, it's likely that you'll arrive to your event and there will be only a few people, if any, who do not speak the dominant language.
- As you are planning the event, **make sure that presenters and facilitators will speak in all languages represented at the event**—not just the dominant language. Antena recommends beginning the event with a presentation that is not in the dominant language, so that everyone present (perhaps especially the dominant-language speakers) will immediately receive the message that this event is truly multilingual. As much as possible, all languages should be used from the front of the room throughout the event.
- **Encourage bilingual folks to use the non-dominant language** during the event. Often bilingual people are used to defaulting to the dominant language. This is partially because speaking a non-dominant language is often misread as a sign of inferiority or inability. Part of language justice work is the creation of a space where bilingual people can feel equally free to use both languages. This experience can be transformative for everyone—for bilingual people, who will have the chance to inhabit their right to speak in a non-dominant language without that choice being seen as evidence of a deficiency, and for

non-bilingual people, who will have the opportunity to experience their bilingual comrades thinking and speaking as their full selves.

Specific plans for interpretation prior to the meeting or event:

- If the interpreters will not be using their own equipment, make sure they have a chance to **familiarize themselves with the equipment** prior to the beginning of the event.
- Make sure there is **an organized system for handing out equipment and retrieving it at the end** of the event. Usually, interpreting equipment is numbered so it's easily identifiable. As you are handing it out to people, make a list with the number of the item being checked out next to the person's name and cell phone number (or the number of a friend who is also at the event). Also, it's a good idea not to collect IDs; no one should have to "show their papers" to attend your event.
- **Interpreters always work with a partner.** Experienced, skilled interpreters are rarely willing to work alone, and should never be expected to do so. Interpreters work with partners so that we can provide the most accurate, excellent interpretation at all times. We usually switch interpreters approximately every 20 minutes. The person who is not interpreting still has important language justice work to do: helping participants who might need new batteries in their radios or who need help figuring out how to use the equipment, looking up specialized terms for the person who is interpreting, and helping to make sure that speakers remain aware that they need to speak slowly and clearly so that the interpreter can understand them.
- Will your event have break-out groups? If so, keep in mind that **you'll need at least one interpreter for each break-out group**. A common strategy is to have break-out groups divided by language, but this can have the effect of isolating language groups and preventing the flow of ideas and experiences from one to another. If break-out sessions will be longer than about an hour, you'll need to provide two interpreters for each session. Break-out sessions can be a great chance for interpreters-in-training to get more experience in a lower-pressure setting.

During the meeting or event:

- **Arrange the space so as to facilitate language justice.** This means that anyone can sit anywhere they please, regardless of the language they speak.

- Make sure there is a **visible and easily accessible place for interpreting equipment** near the entrance to the room. This is important so that everyone sees the equipment and immediately gets the message that multiple languages will be spoken during the event.
- Post **designated people near the interpreting equipment to welcome attendees**, explaining the languages that will be used during the event and politely inviting everyone who does not speak all the languages in the room to take equipment. (Note: there is no need to ask people what languages they speak or force the equipment on them; it is up to each person to do whatever feels best to them.)
- Leave **five minutes or so at the beginning of an event so the interpreters can explain** how interpreting will work at the event, and the roles everyone can play in creating a multilingual space.
- Leave **time at the end of the event for returning equipment**, and make sure the final speaker reminds people to return their equipment. Also, help the interpreters or designate volunteers to help collect all the interpreting equipment!

After the meeting or event:

- **Evaluate** how things went. Talk with your interpreters to see how they felt. Talk with people who used the equipment during the meeting to get their impressions of the experience. Often participants have questions or important feedback about the process. This can also be a good chance to talk with people about why language justice is important.
- **Celebrate** your accomplishment! Creating language justice is not always easy. When things go well, remember to celebrate.

A VISION OF A WORLD WITH LANGUAGE JUSTICE

Now that we've outlined some of the nuts and bolts strategies of building multilingual space, let's return to our vision that seemed unimaginable—but in fact is crucially important for us to imagine, and to work toward.

What might a world with language justice look like?

It would be a world with room for multiple languages to operate at all levels of society: from the kitchen table to the community meeting to the art museum to the City Council or even the legislature. A world where a vast range of languages could coexist. A world where social structures would not be based on the dominance of one language over all others. A world where children do not have to choose between the language of their families and the language of the

society around them. A world where there is no shame around speaking a non-dominant language. A world where interpretation and translation are cherished and valued as critical tools for opening communication. A world where those tools are available to everyone regardless of economic power. A world with language justice is a world where not just many languages, but also many cultures can coexist, where colonial domination is truly a thing of the past.

In this world, training would be available for young people interested in interpretation, translation and language work more generally. In this world, no one would die in hospitals because of a lack of medical interpreters. Bilingual or multilingual people would feel free to speak whatever language they choose. Knowing the dominant language would not mean being forced to speak in that language in all public settings. Speaking non-dominant languages in public would not be evidence of inferiority or inability; rather, it would be a right of all people, and, at every turn, multilingualism would be celebrated, not suppressed. Eventually, the dominant language would cease to dominate.

We think the world could benefit from more languages and less war. No more killing people; no more killing languages.

Specifically in the United States, we have a vision of a nation with multiple official languages—at the very least Spanish and English, for starters—and a context where those languages and communication among them are supported with resources. A country that values its indigenous cultures and languages by working against their extinction and acknowledging their centrality to its history. A country that values its immigrant cultures and languages and works for the inclusion of all languages at every level of society.

This grand vision might seem lofty and impossible. Yet in fact, language justice work is about manifesting this powerful and joyous vision today, in small and significant ways, to create the world that we want to experience. If we don't create the world as we want to live it, then it won't exist for us to inhabit. By no means do we have all the answers, but we have some ideas.

INTO THE FUTURE! ONGOING WAYS TO SUPPORT LANGUAGE JUSTICE

Now that you know what language justice is and how it works, we hope you are as excited as we are to build it! There are many things you can do to actively support the creation of multilingual spaces.

- When you are in a room where multiple languages are spoken, stand up for language justice. Look around the room and think about how different languages are being used (or not used). Is one language dominating the conversation? Are non-dominant language speakers segregated in one area? Are bilingual or multilingual people defaulting to the dominant language constantly? Are any strategies being used to bridge language differences? If not, perhaps you could have a conversation after the event to encourage organizers to re-think their strategies. A friendly, helpful conversation can go a long way.

- Language justice work is long-term work! Keep bringing it up. Wherever you are. In museums, art spaces, community meetings, performances and more. Most of us now live in communities or work in organizations where multiple languages are spoken. How can you use some of the tools of language justice to further conversations and organizing work across language differences? Does your local neighborhood organization interpret meetings? Translate their written materials? Include facilitators or presenters who speak in a non-dominant language? Start conversations wherever you go about the importance of language justice and the strategies available to build it.
- If you are bilingual and interested in learning more about interpretation, make an effort to increase your knowledge and skills. There is a wealth of information available regarding numerous kinds of interpretation for different endeavors: medical, legal, diplomatic, governmental, social justice, etc. Make a commitment to learn about interpreting and seek out more information. Remember that no one is born with these skills; it takes hard work and patience, but the work is very important, and very rewarding.
- If you're already doing interpretation and want to think more about language justice, commit to learning more about what it takes to create multilingual spaces. There are numerous educators and curricula available; see the end of this pamphlet for more info.

WANT TO TALK MORE? NEED ASSISTANCE WITH CREATING LANGUAGE JUSTICE?

Antena does language justice work nationally and internationally. We would love to be in touch to support you in building multilingual spaces, and we want to know if you have questions about How To Build Language Justice or additions to this guide. Our email address is antena@antenaantena.org and our website is www.antenaantena.org.

Resources

We would not have been able to develop our analysis and practice of language justice if it weren't for the amazing work of others who have experimented and innovated in this field. Specifically, we draw heavily on the work of a small but expanding network of social justice interpreters and organizers in the U.S. and in other countries, who are committed to language justice and to building multilingual spaces. Some of our most fundamental learning around language justice has occurred through conversations and shared work with Pancho Argüelles Paz y Puente (Houston), Andrea Arias (Medellín), Colectivo Caracol (New York), Sara Koopman (Bogotá and Vancouver), Tony Macías (Austin and Oaxaca), and Catalina Nieto (Washington, D.C.), along with the foundational work of Alice Johnson and Roberto Tijerina, both of whom were instrumental in developing workshops, trainings, and practices around language justice in their work with the legendary Highlander Research and Education Center. All of these individuals, like us, are committed to the open-source sharing of materials. We've borrowed freely from some of their language in creating this pamphlet, and encourage you, in turn, to use our language to further your own purposes.

Interpretation And Translation: Power Tools For Sharing Power In Grassroots Leadership Development, by Alice Johnson. PDF available at:

http://www.intergroupresources.com/rc/Interpretation_and_Translation.pdf

Spanish for Social Change: social justice movement terminology for interpreters and translators, a blog by Sara Koopman. <http://spanishforsocialchange.blogspot.com>

What Did They Say? A Social Change Interpreter Curriculum, by Roberto Tijerina. PDF available at: <http://www.intergroupresources.com/rc/Highlander%20curric.pdf>

Colophon

Antena is a language justice and language experimentation collaborative founded in 2010 by Jen Hofer and John Pluecker, both of whom are writers, artists, literary translators, bookmakers and activist interpreters. We view our aesthetic practice as part and parcel of our language justice work. Antena activates links between social justice work and artistic practice by exploring how critical views on language can help us to reimagine and rearticulate the worlds we inhabit.

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