PIPE

PROGRAMME OF INCLUSION
FOR MIGRANT PEOPLE AT RISK
OF SOCIAL EXCLUSION

Guide for teaching the national language for migrants



Erasmus+

Guide for teaching the national language for migrants



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Institute für Roma und Minderheiten Integration e.V

AD NYE VEJE AALBORG UNIVERSITET

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Guide for teaching the national language for migrants

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COORDINATORS

Andrés González Novoa – ULL

María Lourdes C. González Luís - ULL

María Daniela Martín Hurtado - ULL

Pedro Perera Méndez - ULL

Juan José Sosa Alonso - ULL

AUTHORS

Adelina Luntraru; Anna Matviienko; Ricardo Tavio - EVM GROUP SL

Senad Sakipovski; Adem Ademi; Cayetano Fernandez - Institut Fur Roma und Minderheiten Ev

Georgios Triantafyllidis - Aalborg Universitet

Kleio Koutra; Kostas Petridis; Eleni Koutsouraki; Katerina Oikonomou; Lina Pelekidou; Ioanna Kyrou; Andreas Vorizanakis - Elliniko Mesogeiako Panepistimio

Dario Assante; Serena Bernardini, Michaela Lucrezia Squiccimarro - MAG Uninettuno srl

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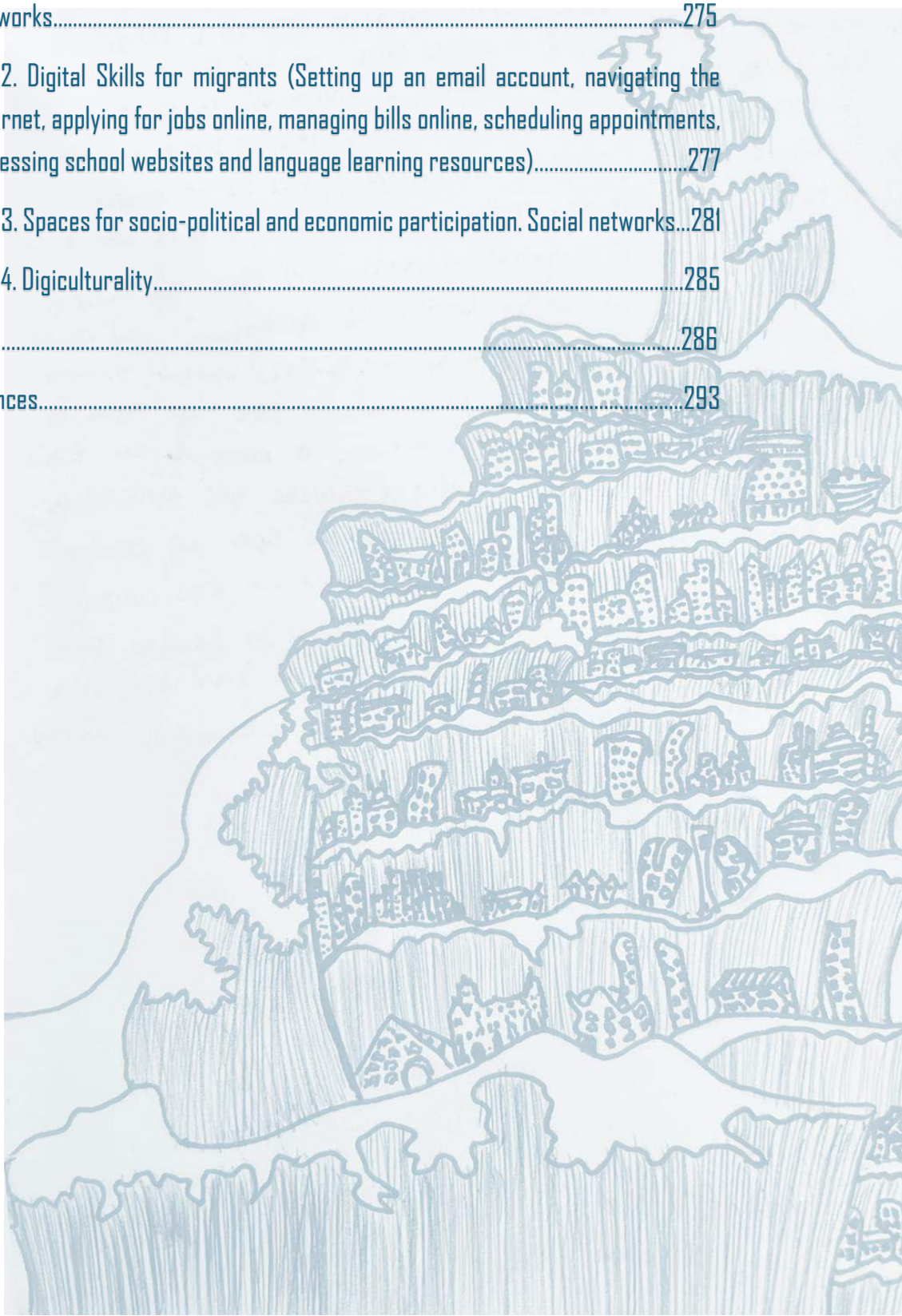
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1. Pedagogical teacher training for the teaching of national languages to migrants

Abstract

This section explores the dimensions of teaching national languages to migrants, emphasizing the importance of a holistic approach that encompasses linguistic, cultural, and pedagogical considerations. It underlines the imperative of host language acquisition for migrants, highlighting its impact on economic empowerment, social integration, and educational attainment. The section delves into effective strategies for language skill development, focusing on techniques to enhance listening, reading, writing, and speaking abilities. It also explores approaches to mobilizing mobilize linguistic knowledge by applying language skills in real-world contexts and fostering transferability between different communicative situations.

This section also emphasizes the significance of cultural sensitivity in language teaching, advocating for a dialogic approach that values and incorporates migrant cultures. It proposes strategies for creating inclusive learning environments that dismantle stereotypes and prejudices, while empowering learners to maintain their cultural identity. Additionally, it addresses the role of teacher professional development, highlighting the importance of innovative methodologies, student-centered approaches, and continuous learning. It also explores the role of formative assessment and constructive feedback in facilitating learner progress and highlights the significance of learner autonomy in language acquisition.

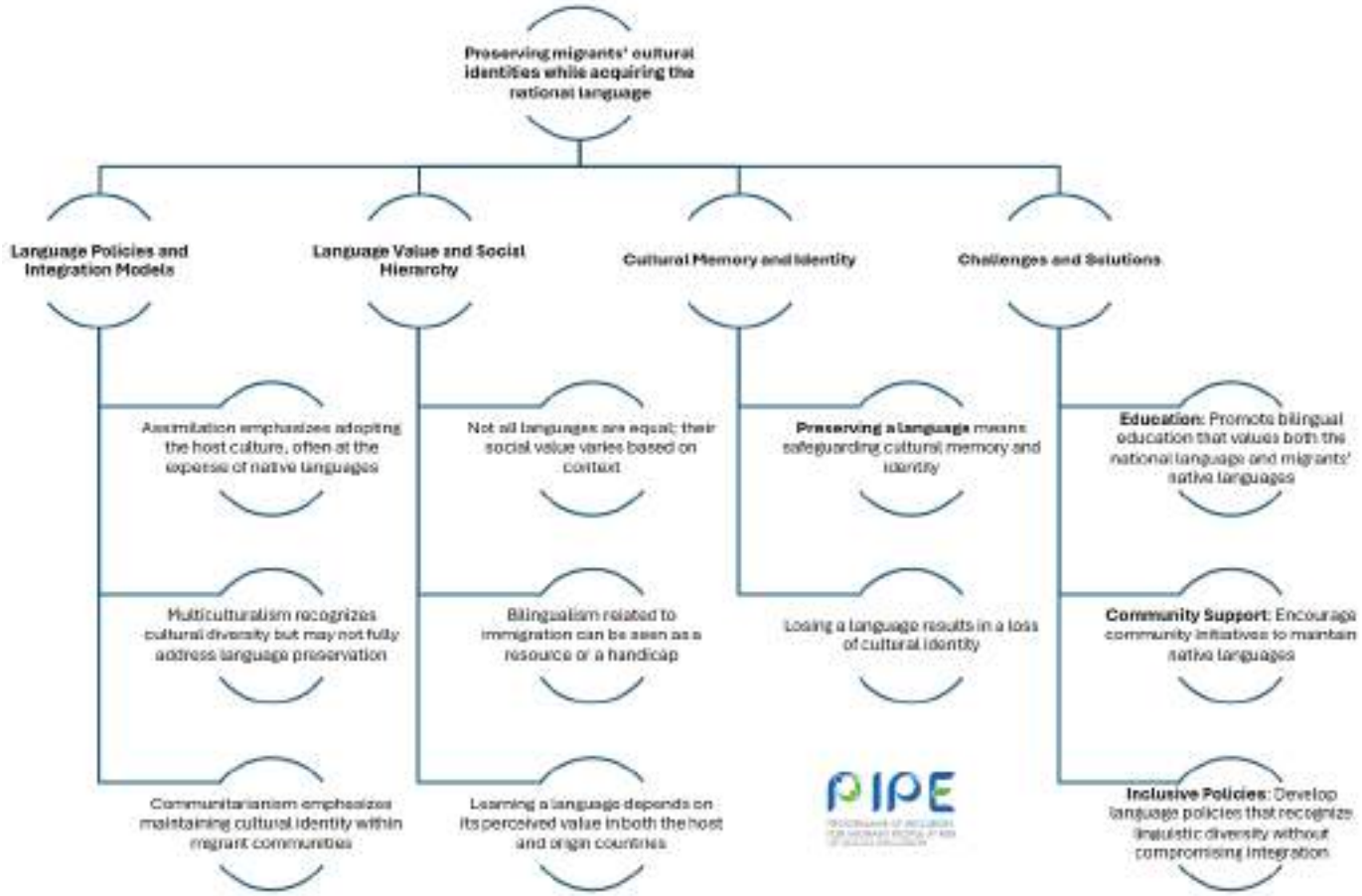
Overall, this section advocates for a comprehensive and culturally responsive approach to teaching national languages to migrants, recognizing that language acquisition is not just a linguistic endeavor but a transformative journey that impacts individuals, communities, and society.

Bubble question

How can educators effectively balance the preservation of migrants' cultural identities with the acquisition of the national language? This explores the tension between heritage language maintenance and integration. **What specific strategies can be implemented to create inclusive learning environments that address stereotypes and prejudices against migrants?** This focuses on the practical steps educators can take to foster inclusivity. **In what ways can formative assessment techniques be adapted to provide culturally relevant feedback to migrant learners?** This considers how assessment can be tailored to support diverse learners. **How can gamification and technology be leveraged to enhance learner autonomy and engagement in language acquisition for migrants?** This explores the potential of modern tools in language education. **What are the most effective professional development resources for teachers working with migrant populations, and how can these resources be made more accessible?**

(This addresses the ongoing learning needs of educators in this field.) How can community engagement and collaboration with stakeholders contribute to a more comprehensive and effective approach to teaching national languages to migrants? This examines the broader context of language learning and integration.

1.1. Why learn the host language



The acquisition of the host country's national language is a fundamental step in the successful integration of migrants, facilitating not just communication but opening pathways to an array of opportunities that enrich both individual lives and the broader society.

The ability to effectively communicate in the national language is a key driver of economic empowerment for migrants. Research consistently demonstrates a strong correlation between language proficiency and improved employment prospects, higher wages, and better working conditions. This not only benefits the individual but also contributes to the overall economic vitality of the host country.

Beyond economic gains, language is the bridge to social integration and community participation. Migrants who learn the host language are better equipped to build relationships with native speakers, participate in community activities, and access social services. These connections foster a

sense of belonging, reduce social isolation, and contribute to improved mental health and well-being. Studies have shown that language proficiency is linked to increased social network development and active civic participation (Richards et. Al., 2014; Johnson, 2009; Holliday, 2010).

For migrant children and youth, mastering the host language is pivotal for school success and prospects. It allows them to fully participate in classroom activities, grasp complex concepts, and express themselves clearly. A strong foundation in the national language opens doors to higher education and a wider range of career options, ensuring they reach their full potential and contribute to society.

Language proficiency also empowers migrants to access vital information and services related to healthcare, education, legal rights, and social welfare. This not only improves their quality of life but also enables them to make informed decisions and participate fully in society. Studies have shown that migrants who are proficient in the host language are more likely to utilize preventive health services and participate in educational programs (Norton, 2013; Holec, 1981; Chiswich et. al., 2007, Dustmann et. al., 2003).

In essence, acquiring the host country's national language is not merely about linguistic competence but a holistic process with far-reaching consequences for migrants' economic, social, educational, and civic lives. It is a cornerstone of successful integration and should be supported through comprehensive language programs and educational initiatives. By investing in language acquisition, we invest in the well-being of both migrants and the communities they join.

1.2. Language pedagogy

1.2.1. Development of language skills: Strategies to improve listening, reading, writing and speaking in the foreign language. Techniques to increase fluency and accuracy in oral and written communication

Mastering the host language is a dynamic process that requires dedication, practice, and the implementation of effective strategies. While the previous chapter outlined the importance of acquiring comprehensive language skills, this section delves deeper into specific techniques and approaches to enhance listening, reading, writing, and speaking abilities.

- Listening comprehension is often cited as one of the most challenging aspects of language acquisition, but it can be significantly improved through targeted practice. Actively engaging in conversations with native speakers, immersing oneself in the target language through various media, and utilizing language learning apps or online platforms that offer listening comprehension exercises can all contribute to an enhanced understanding of spoken language. Moreover, employing active listening techniques, such as focusing on keywords, making inferences, and summarizing main ideas, can significantly improve comprehension and retention.

- Reading comprehension is not merely about decoding words, but also about extracting meaning, interpreting context, and making connections. To improve reading skills, migrants can start with materials that match their current language level and gradually progress to more complex texts. Utilizing dictionaries or online translation tools can help with unfamiliar vocabulary, while engaging in discussions with language partners or book clubs can deepen understanding and provide opportunities for meaningful interaction.
- Writing is a valuable tool for self-expression, academic success, and professional advancement. To enhance writing skills, it is essential to practice regularly, starting with simple sentences and gradually progressing to more complex structures. Seeking feedback from native speakers or language instructors can be invaluable for identifying areas for improvement and receiving personalized guidance. Additionally, utilizing online writing tools, grammar checkers, and participating in online writing communities can provide further support and opportunities for practice.
- Oral communication is perhaps the most crucial aspect of language acquisition, as it enables meaningful interaction and connection with others. To develop fluency and accuracy in speaking, engaging in regular conversations with native speakers is paramount. Participating in language exchange programs, joining conversation groups, and practicing pronunciation and intonation can further enhance speaking skills. Recording oneself speaking and listening back for self-assessment can also be a valuable tool for identifying areas that require further attention.

In addition to these specific strategies for each language skill, there are accelerate language acquisition and enhance overall communication. Immersion in the target language through media, social interactions, and cultural events can create a rich linguistic environment that fosters rapid learning. Consistent repetition and practice through a variety of activities, such as reading, writing, listening, and speaking, are essential for internalizing language patterns and structures. Actively expanding vocabulary through flashcards, vocabulary lists, and contextualized learning can significantly enrich linguistic repertoire. Understanding grammar rules and practicing their application can improve sentence structure and accuracy in both written and spoken language. Seeking feedback from native speakers or language instructors and actively correcting errors are crucial steps for refining language skills and achieving fluency.

By embracing a comprehensive approach that encompasses all language skills, implementing targeted strategies, and utilizing various techniques, migrants can successfully master the host language, communicate effectively, and fully participate in their new communities. This journey of language acquisition is not only a practical necessity but also an enriching experience that opens doors to new opportunities, friendships, and cultural understanding.

Skill	Strategies	Techniques
Listening	Engage in conversations, watch films/TV shows, listen to podcasts, use language learning apps.	Active listening (focus on keywords, summarize, ask questions)
Reading	Read newspapers, magazines, books, online articles, join book clubs.	Start with appropriate level, gradually increase difficulty, use dictionary/translation tools.
Writing	Practice regularly, seek feedback, use online writing tools/grammar checkers, journal, write letters.	Start simple, build complexity, get feedback, use online tools.
Speaking	Converse with native speakers, participate in language exchange, practice pronunciation/intonation.	Record and self-assess, use language learning apps, join conversation groups.
General	Immersion, repetition/practice, vocabulary building, grammar study, feedback/correction.	Surround yourself with the language, practice consistently, learn new words, understand grammar, seek and apply feedback.

1.2.2. Mobilisation of linguistic knowledge: Practice in applying linguistic knowledge in real and varied contexts. Activities to strengthen the transfer of skills between different communicative situations

Mobilizing linguistic knowledge goes beyond textbook learning; it's about applying language skills in authentic, varied contexts to foster effective communication. This process is not merely about memorizing grammar rules and vocabulary, but actively using language to navigate diverse communicative situations. To achieve this, a range of engaging activities and practical strategies can be employed.

One effective approach is to create opportunities for immersive language practice. Immersing oneself in real-life scenarios, such as visiting local markets, attending cultural events, or engaging in conversations with native speakers, provides invaluable exposure to authentic language use. These experiences allow learners to observe and practice language in context, enhancing their understanding of nuances, idiomatic expressions, and cultural references. Additionally, language exchange programs or tandem learning partnerships, where learners practice with native speakers, can offer valuable opportunities for reciprocal learning and cultural exchange.

- Role-playing activities and simulations offer another powerful tool for mobilizing linguistic knowledge. These activities involve learners acting out different scenarios, such as job interviews, doctor's appointments, or social gatherings, using the target language. By simulating real-life situations, learners can practice using language in a safe and supportive

environment, building confidence and fluency. Role-playing also encourages creativity and problem-solving skills as learners adapt their language to different roles and contexts.

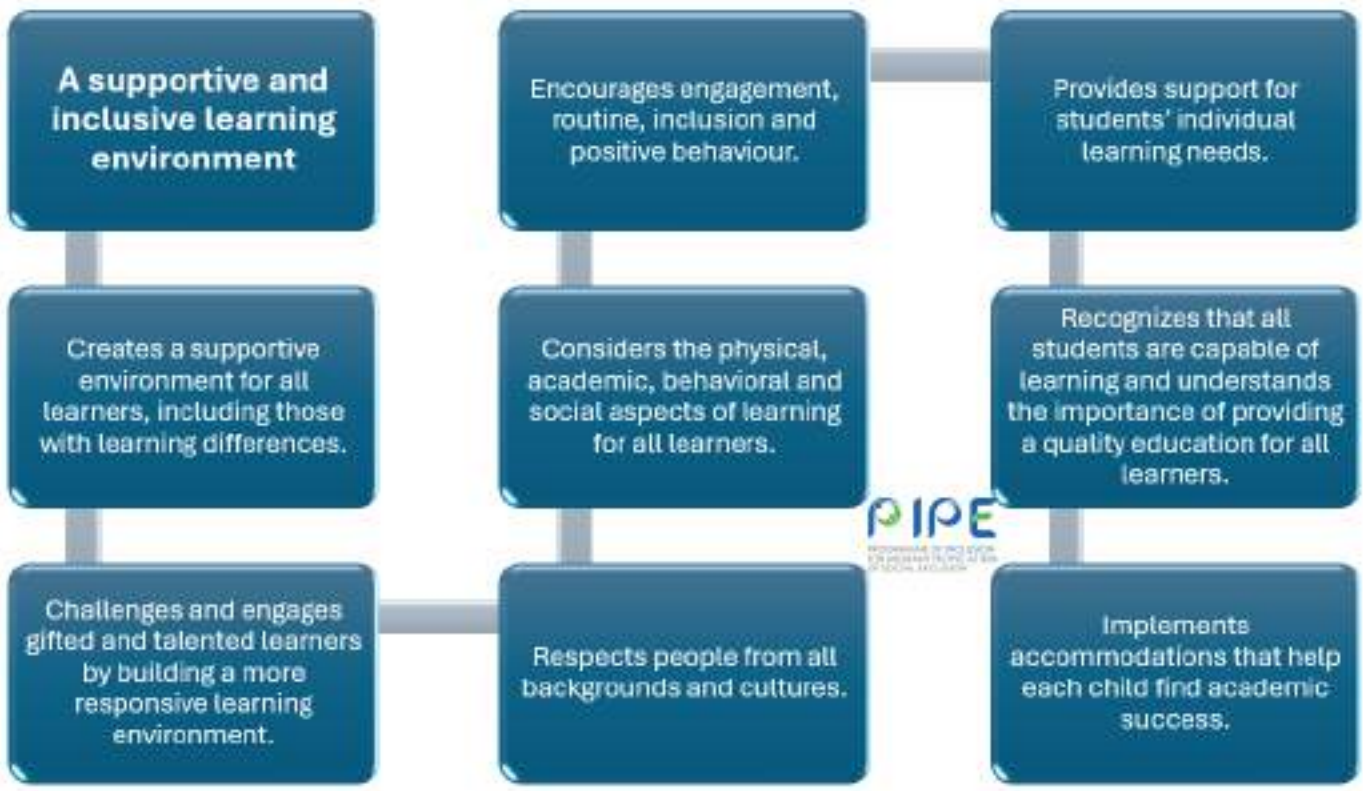
- Project-based learning is a dynamic approach that promotes the transfer of language skills across different communicative situations. By working collaboratively on meaningful projects, learners actively apply their language skills in real-world contexts. For example, creating a presentation, designing a website, or organizing an event not only requires language use but also fosters critical thinking, collaboration, and creativity. Gamification can be incorporated into project-based learning by introducing challenges, rewards, and competition to boost engagement and motivation.
- Technology plays a pivotal role in mobilizing linguistic knowledge. Language learning apps, online forums, and social media platforms offer diverse opportunities for practicing language skills in authentic contexts. Learners can engage in interactive exercises, participate in online discussions, or explore virtual reality simulations. Gamification is often integrated into these platforms, with features like leaderboards, progress tracking, and rewards, making language learning more interactive and enjoyable.

Strategy	Techniques
Immersive Experiences	Real-life scenarios (markets, events), conversations with native speakers, language exchange programs.
Role-Playing & Simulations	Acting out scenarios (job interviews, doctor's appointments), online role-playing games.
Project-Based Learning	Collaborative tasks (presentations, event organization), Gamification
Technology Integration	Language learning apps, online forums, social media, virtual reality simulations.
Practice & Feedback	Regular practice (conversations, writing, etc.), feedback from teachers/peers/native speakers.

To ensure the effective transfer of skills between different communicative situations, ample opportunities for practice and feedback are essential. Regular practice, whether through conversations, writing exercises, or other activities, reinforces language skills and builds confidence. Constructive feedback from teachers, peers, or native speakers helps learners identify areas for improvement and refine their language use. Gamification can be integrated into feedback mechanisms, providing learners with immediate rewards for progress and encouraging them to continue practicing. By embracing diverse methodologies that include immersive experiences, role-playing, project-based learning, technology integration, and gamification, educators can empower migrants to actively mobilize their linguistic knowledge, communicate confidently in various contexts, and achieve their language learning goals.

1.2.3. Participation in a variety of communicative situations: Strategies to engage learners in debates, presentations and role-plays. Resources to address current and relevant issues in global society

Engaging learners in diverse communicative situations is key to developing well-rounded language skills and fostering a deeper understanding of global issues. By participating in debates, presentations, and role-plays, learners can practice using language in authentic contexts, build confidence, and develop critical thinking skills. This section explores effective strategies and resources for engaging learners in these activities and addressing relevant global concerns.

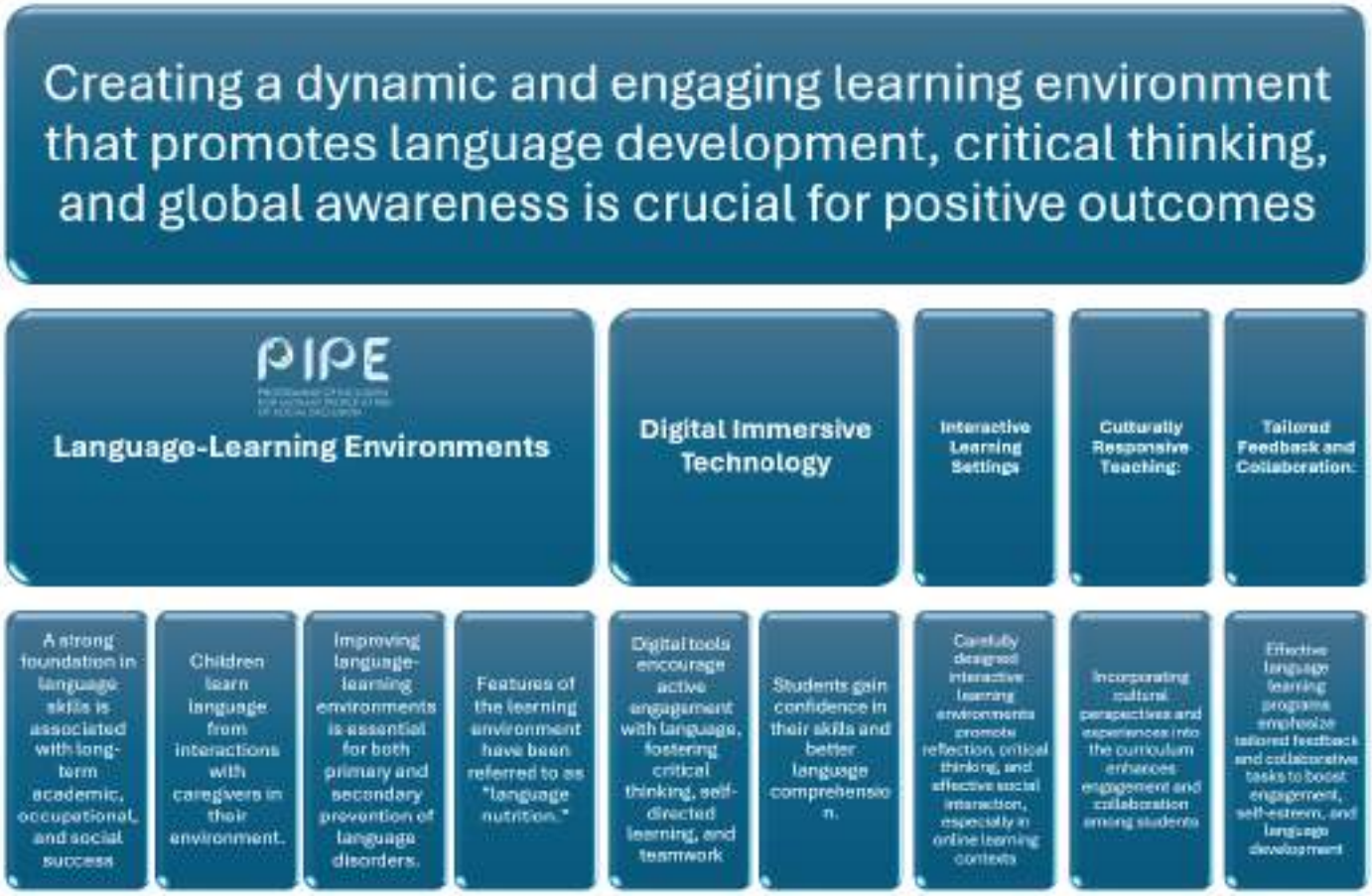


Creating a supportive and inclusive learning environment is fundamental for encouraging participation. Learners should feel safe to express their opinions, ask questions, and make mistakes without fear of judgment. Teachers can foster this environment by establishing clear expectations, providing constructive feedback, and modelling respectful communication. Encouraging collaboration and peer support can also create a sense of community and motivate learners to participate actively.

Debates offer a platform for learners to explore complex issues, develop persuasive arguments, and practice critical thinking skills. To engage learners in debates, selecting topics that are relevant and meaningful to them is crucial. Current events, social justice issues, and cultural differences can all

be fertile ground for stimulating discussions. Providing learners with resources like articles, videos, and podcasts can help them research the topic and develop informed opinions. Structuring the debate format with clear roles, time limits, and evaluation criteria can also ensure a productive and engaging experience.

- Presentations provide learners with the opportunity to share their knowledge, research findings, or creative projects with an audience. To make presentations engaging, learners can be encouraged to use a variety of multimedia tools. Providing clear guidelines and expectations for the presentation format, content, and delivery can help learners prepare effectively. Encouraging peer feedback and self-reflection can also enhance the learning experience.



- Role-plays offer a dynamic way for learners to practice language skills in simulated real-life situations. By taking on different roles and interacting with others, learners can develop empathy, problem-solving skills, and cultural understanding. Role-play scenarios can be based on everyday situations, workplace interactions, or even historical events. Providing clear instructions, character profiles, and learning objectives can help learners stay on track and maximize the learning potential of the activity.

- To address current and relevant issues in global society, educators can draw on a wealth of resources. News articles, documentaries, podcasts, and online forums can provide learners with up-to-date information and diverse perspectives. Non-governmental organizations (NGOs), international organizations, and academic institutions often publish reports and research papers on global issues, offering valuable insights and data. Guest speakers from different backgrounds can also share their experiences and expertise, enriching the learning environment.
- By incorporating these strategies and resources, educators can create a dynamic and engaging learning environment that promotes language development, critical thinking, and global awareness. Through active participation in debates, presentations, and role-plays, learners can develop the skills and confidence they need to navigate complex issues, express their opinions effectively, and contribute to a more informed and equitable world.

1.2.4. The role of language in strengthening identity

Language is not merely a tool for communication; it is a profound expression of identity, culture, and belonging. For migrants, language plays a pivotal role in shaping their sense of self and fostering a connection to both their heritage and their new home. This section explores the intricate relationship between language and identity for migrants, highlighting how the ways in which language can strengthen their sense of self, facilitate integration, and empower them to navigate diverse cultural landscapes.

For many migrants, their mother tongue serves as a lifeline to their cultural heritage, a repository of memories, traditions, and values. Maintaining and developing proficiency in their native language allows them to preserve their cultural identity, connect with their roots, and pass on their heritage to future generations. It provides a sense of continuity and belonging, especially in the face of cultural adjustment and potential assimilation pressures.

At the same time, acquiring proficiency in the host country's language is crucial for integration and participation in the new society. Learning the language of the host community opens doors to education, employment, and social interaction. It allows migrants to access information, participate in civic life, and build relationships with native speakers. This, in turn, fosters a sense of belonging and acceptance, contributing to a more positive and fulfilling migrant experience.

For many migrants, navigating the linguistic landscape of their new home involves a delicate balance between preserving their heritage language and embracing the new language. This can lead to the development of a unique bilingual or multilingual identity, where individuals draw on different linguistic resources to express themselves and connect with diverse communities. This hybrid identity can be a source of strength, resilience, and adaptability, as individuals navigate the complexities of cultural adaptation and forge their unique paths.

The role of language in strengthening identity is particularly significant for migrant children and youth. For them, language is not only a means of communication, but also a way to express their emerging identities and navigate the complexities of belonging to multiple cultures. Maintaining their heritage language while also mastering the language of their new home can help them develop a strong sense of self, cultural pride, and resilience. It can also enhance their cognitive flexibility and intercultural communication skills, equipping them to thrive in a globalized world.

Language	Role in Migrant Identity	Benefits	Challenges
Mother Tongue	- Preserves cultural heritage and identity	- Connects to roots and family history	- May limit integration into the host society
	- Provides a sense of continuity and belonging	- Allows for emotional expression and cultural preservation	- May lead to isolation if not balanced with host language acquisition
	- Facilitates communication with family and community members who share the same language	- Reinforces cultural values and traditions	- May create barriers in educational and professional settings if not accompanied by host language proficiency
Host Country's Language	- Facilitates integration and participation in the new society	- Opens doors to education, employment, and social interactions	- May lead to loss of connection to cultural heritage and mother tongue
	- Enables access to information and services	- Fosters a sense of belonging and acceptance in the host community	- May be difficult to acquire, leading to feelings of frustration and exclusion
	- Builds relationships with native speakers and expands social networks	- Enhances intercultural communication and understanding	- May require adapting to different cultural norms and communication styles
Both Languages	- Contributes to a bilingual or multilingual identity	- Enhances cognitive flexibility and cultural adaptability	- Requires balancing the use of both languages to maintain cultural connections while integrating into the new society
	- Allows for flexible communication and expression in diverse contexts	- Strengthens intercultural communication skills and promotes a sense of belonging to multiple communities	- May face discrimination or prejudice based on language use in certain contexts

Language policies and educational practices play a crucial role in supporting migrants' language development and identity formation. Providing access to language learning resources, creating inclusive learning environments, and valuing linguistic diversity can empower migrants to maintain their heritage language while also acquiring proficiency in the host language. This approach not only promotes integration but also celebrates the richness of cultural and linguistic diversity that migrants bring to their new communities.

By recognizing the complex and dynamic relationship between language and identity, educators, policymakers, and communities can create more supportive and inclusive environments for migrants. Empowering migrants to embrace their linguistic heritage while also developing proficiency in the host language can strengthen their sense of self, foster a sense of belonging, and contribute to a more vibrant and inclusive society.

1.3. How to teach and learn a foreign language

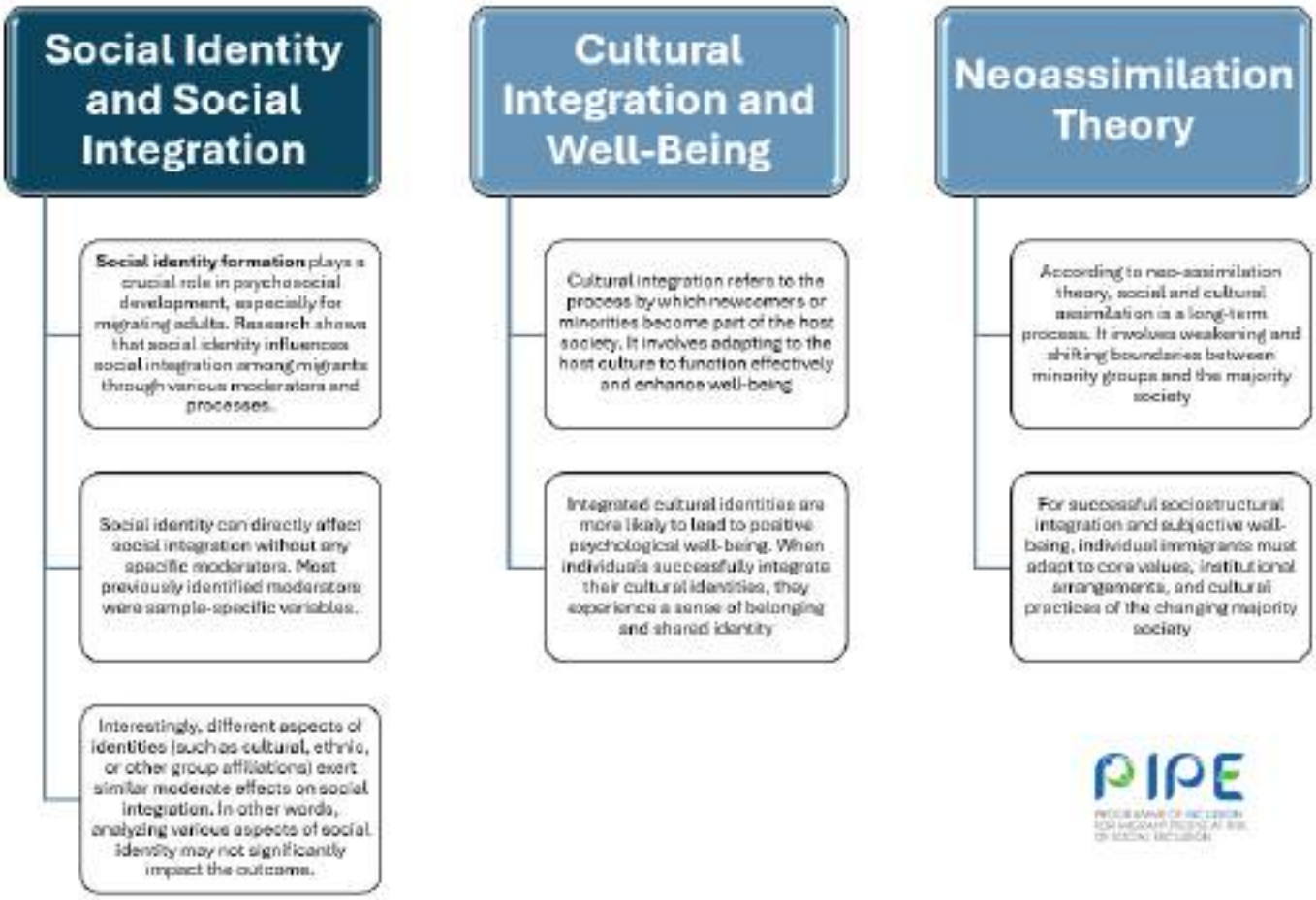
1.3.1. Pedagogy of Hosting: Turning the teaching-learning process into a dialogue of knowledge. Strategy so that migrant cultures are hosted in the national language and are not absorbed by it. Theoretical approach to teaching the national language to migrants

Teaching the national language to migrants is a challenging endeavour that extends beyond mere linguistic instruction. It involves navigating the complexities of cultural exchange, identity formation, and social integration. An approach that prioritizes dialogue, inclusivity, and cultural sensitivity can transform the teaching-learning process into a meaningful exchange of knowledge and experiences, empowering migrants to not only acquire language skills but also to preserve and celebrate their cultural heritage.

At the heart of this approach is the recognition that language and culture are inextricably linked. Language is not just a tool for communication; it is a vehicle for expressing cultural values, beliefs, and identities. When teaching the national language to migrants, it is essential to create a learning environment that respects and values their cultural backgrounds. This involves acknowledging the diversity of experiences and perspectives that migrants bring to the classroom, incorporating culturally relevant content into lessons, and providing opportunities for learners to share their cultural knowledge and traditions.

Turning the teaching-learning process into a dialogue of knowledge means recognizing that both teachers and learners have valuable insights to offer. It involves moving away from a traditional teacher-centered approach and embracing a more collaborative and learner-centered approach. In this model, teachers act as facilitators, guiding learners through the language acquisition process

while also encouraging them to share their experiences, perspectives, and cultural knowledge. This creates a dynamic learning environment where everyone's voice is heard and valued.



To ensure that migrant cultures are hosted in the national language and not absorbed by it, it is essential to adopt a critical pedagogy that challenges dominant narratives and power dynamics. This involves critically examining how the ways in which language can be used to exclude or marginalize certain groups, and actively working to create a more inclusive and equitable learning environment. It also involves empowering learners to use language as a tool for self-expression, advocacy, and social change.

Strategies for promoting a dialogic and inclusive approach to language teaching include incorporating diverse cultural perspectives into learning design, using authentic materials that reflect the experiences of migrants, and creating opportunities for learners to engage in meaningful dialogue with each other and with native speakers. It also involves encouraging learners to use their language skills to explore and express their own cultural identities, as well as to engage with and learn from the cultural practices of the host community.

Additionally, providing opportunities for learners to share their cultural knowledge and traditions with the wider community can help to bridge cultural divides and foster mutual understanding. This

can be done through cultural exchange programs, community events, or collaborative projects that involve both migrants and native speakers.

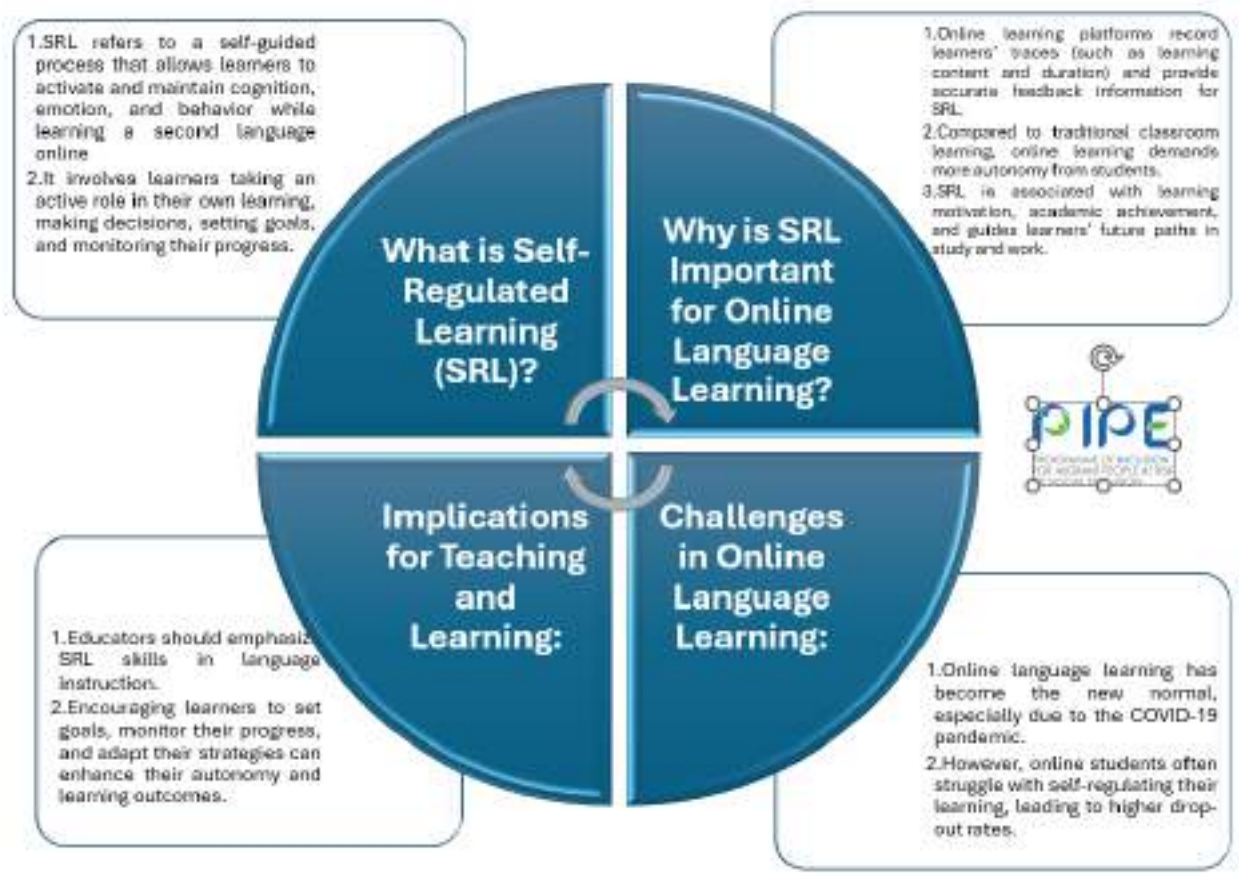
By adopting a theoretical approach that prioritizes dialogue, inclusivity, and cultural sensitivity, educators can create a transformative learning experience for migrants. This approach not only empowers learners to acquire language skills but also strengthens their cultural identity, fosters a sense of belonging, and contributes to a more inclusive and equitable society.

Approach	Principles	Strategies
Dialogic and Inclusive Pedagogy	Language and culture are interconnected.	Incorporate diverse cultural perspectives into curriculum design.
	Recognize and value learners' cultural backgrounds.	Use authentic materials that reflect migrant experiences.
	Shift from teacher-centered to learner-centered approach.	Create opportunities for learners to engage in meaningful dialogue.
	Embrace collaborative learning and knowledge sharing.	Encourage learners to share their cultural knowledge and traditions.
Critical Pedagogy	Challenge dominant narratives and power dynamics.	Critically examine the ways language can exclude or marginalize.
	Empower learners to use language for self-expression, advocacy, and social change.	Create inclusive and equitable learning environments.
Culturally Responsive Teaching	Acknowledge and respect linguistic and cultural diversity.	Use culturally relevant teaching materials and strategies.
	Foster a sense of belonging and cultural pride among learners.	Provide opportunities for learners to connect with their cultural heritage.
	Build bridges between migrant and host communities.	Encourage interaction and collaboration between migrants and native speakers.
Community Engagement	Extend learning beyond the classroom into the community.	Organize cultural exchange programs and community events.
	Foster partnerships with community organizations and stakeholders.	Involve learners in community-based projects that address relevant issues. pen_spark

1.3.2. Autonomy in learning: Methods to encourage self-regulation and planning of one's learning. Tools for goal setting and monitoring individual progress

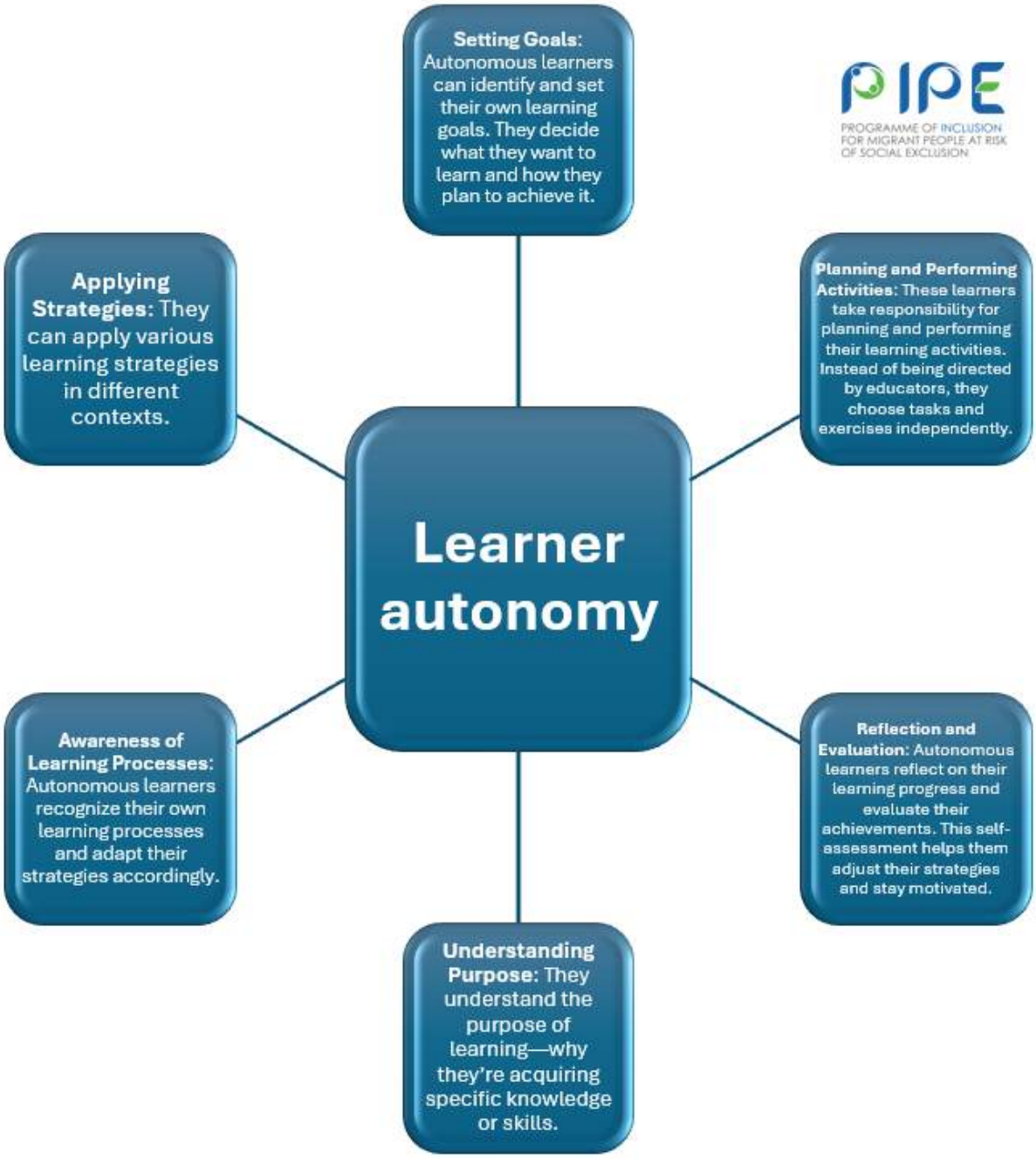
Fostering autonomy in language learning for migrants is a transformative approach that empowers learners to take ownership of their language acquisition journey. By encouraging self-regulation, goal setting, and progress monitoring, learners can develop the skills and confidence needed to become lifelong learners and navigate the complexities of language and culture.

At its core, autonomy in language learning means giving learners the freedom and responsibility to make choices about their learning process. This involves providing them with the tools and strategies to set their own goals, choose appropriate learning materials and activities, and monitor their progress. By encouraging learners to take an active role in their learning, educators can foster a sense of ownership and motivation that leads to deeper engagement and more meaningful learning outcomes.



- **Self-regulation** is a key aspect of autonomous language learning. It involves the ability to set realistic goals, manage time effectively, stay motivated, and overcome challenges. Teachers can promote self-regulation by providing learners with clear guidance and support,

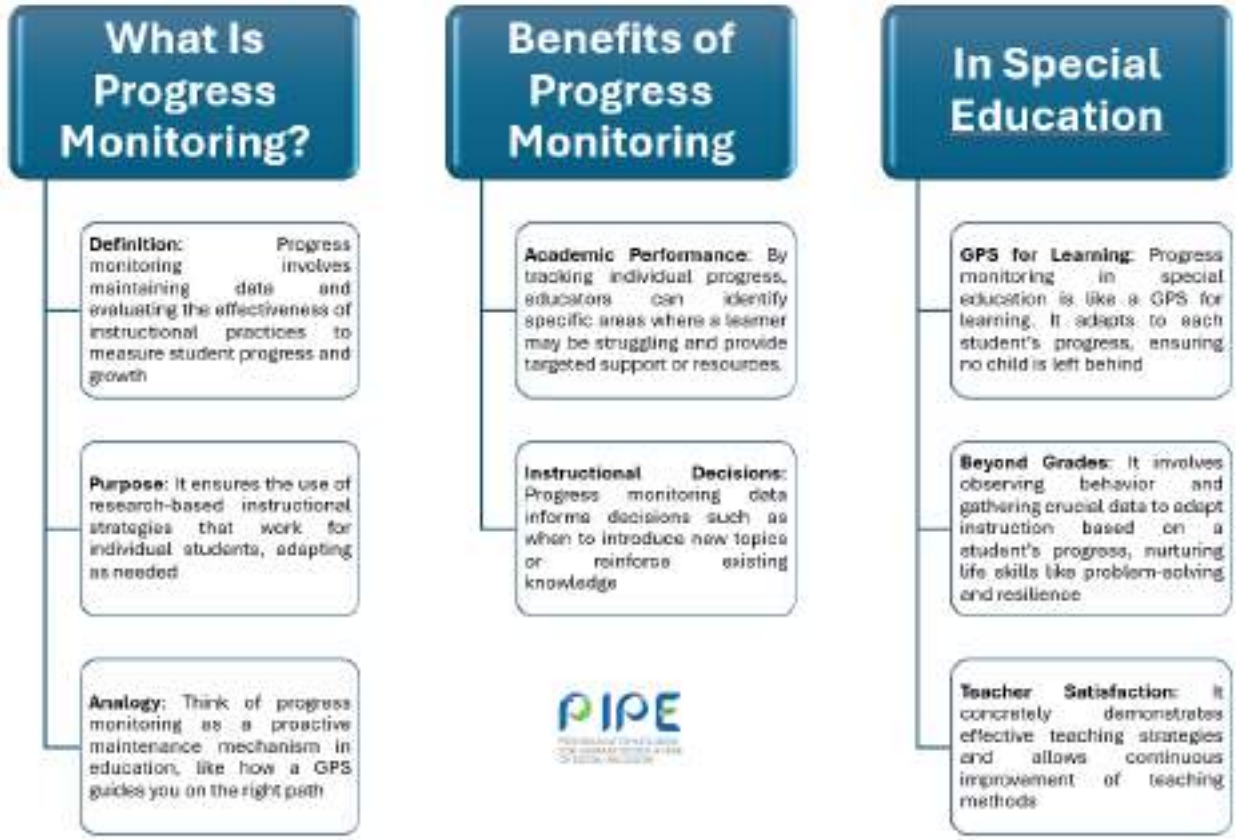
while also encouraging them to develop their learning strategies and routines. This might involve teaching learners how to create a study schedule, break down tasks into manageable steps, and identify resources for support when needed.



- **Goal setting** is another crucial element of autonomous language learning. Learners who set specific, measurable, achievable, relevant, and time-bound (SMART) goals are more likely to stay motivated and make progress toward their language learning objectives. Teachers can facilitate goal setting by helping learners identify their strengths and weaknesses, develop

a clear vision for their language learning journey, and create a plan for achieving their goals. This might involve using goal-setting templates, providing regular feedback, and celebrating milestones along the way.

Monitoring individual progress is essential for maintaining motivation and adjusting learning strategies as needed. Learners can track their progress through a variety of methods, such as self-assessment tools, language proficiency tests, or keeping a language learning journal. Teachers can support progress monitoring by providing regular feedback, offering opportunities for self-reflection, and celebrating successes. This can help learners stay on track and make adjustments to their learning plan as needed.



Technology can play a significant role in supporting autonomous language learning. A wide range of online tools and resources are available to help learners set goals, track progress, and access learning materials. Language learning apps, online forums, and virtual communities can provide learners with opportunities to practice their skills, connect with other learners, and receive feedback from native speakers.

Encouraging learner autonomy is not just about providing tools and resources; it's also about creating a supportive and empowering learning environment. Teachers can foster autonomy by modelling self-regulated learning behaviours, providing opportunities for choice and independent learning, and celebrating learner initiative and creativity. By creating a culture of autonomy in the

classroom, educators can empower migrants to become confident, independent language learners who are well-equipped to navigate the complexities of language and culture.

Autonomy	Methods	Tools
Self-Regulation	Set realistic goals	Goal-setting templates, calendars/planners
	Manage time effectively	Time management apps, Pomodoro technique
	Stay motivated and overcome challenges	Reward systems, support groups, positive self-talk
Goal Setting	Develop SMART goals (Specific, Measurable, Achievable, Relevant, Time-bound)	Goal-setting worksheets, vision boards
	Identify strengths and weaknesses	Self-assessment tools, language proficiency tests
	Create a plan for achieving goals	Action plans, checklists
Progress Monitoring	Track progress through various methods	Self-assessment tools, language proficiency tests, language learning journals
	Seek feedback from teachers, peers, or native speakers	Language exchange partners, online forums, language learning communities
	Celebrate successes and adjust learning strategies as needed	Reward systems, progress charts
Technology Integration	Utilize online tools and resources for goal setting, progress tracking, and accessing learning materials	Language learning apps (Duolingo, Babbel), online forums, language exchange platforms
	Connect with other learners and native speakers through online communities	Virtual language exchange platforms, social media groups
	Explore virtual reality simulations and online role-playing games for immersive language practice	Immersive language learning platforms (Mondly VR), online role-playing games with language learning components

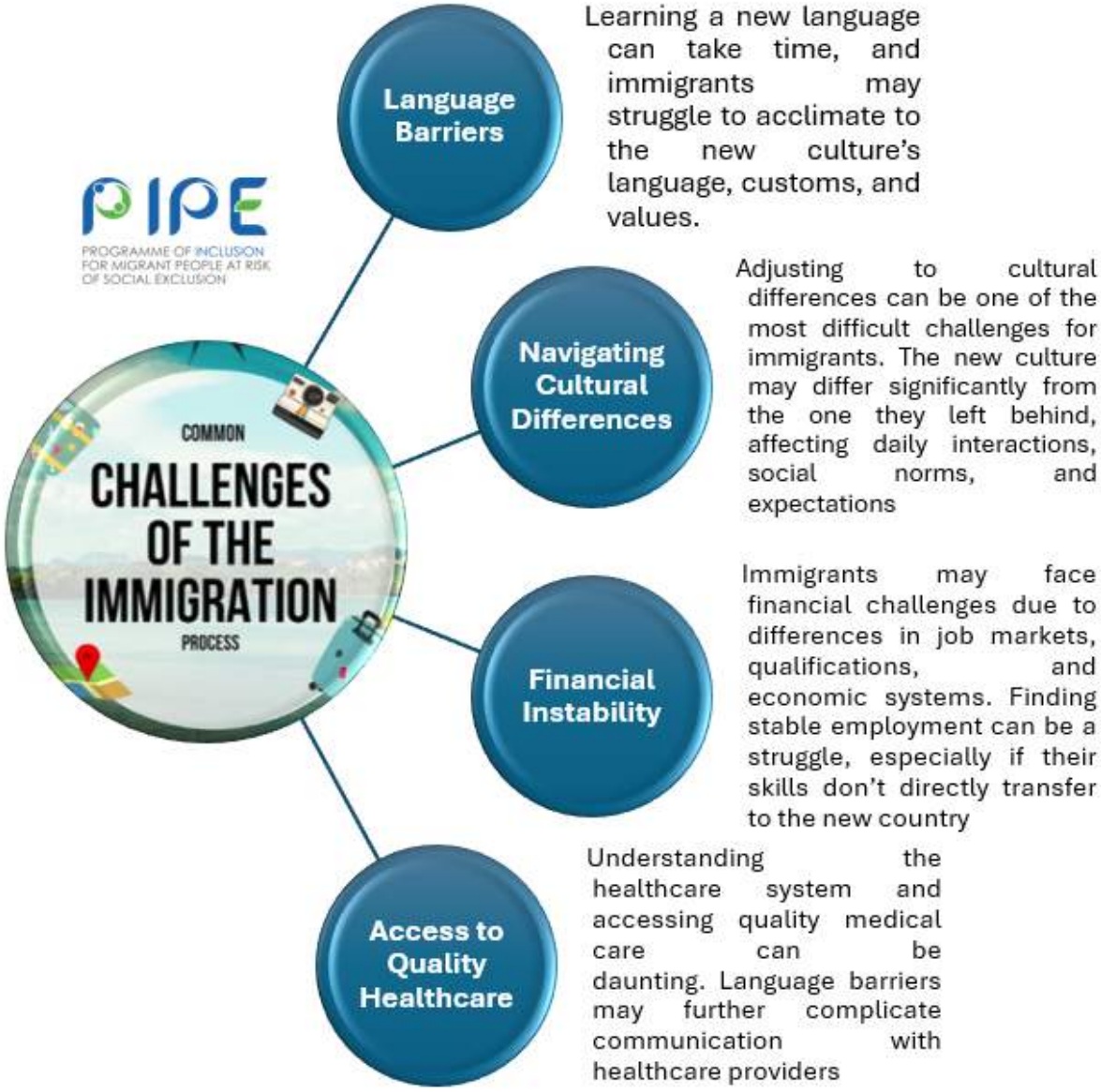
1.3.3. Raising awareness for teaching the national language to immigrants (removing any stereotypes and prejudices against them, having awareness of the culture of the immigrants' countries of origin)

Raising awareness in the realm of teaching the national language to immigrants involves an approach that extends beyond linguistic instruction to encompass cultural understanding, empathy, and dismantling stereotypes. This approach recognizes that successful language acquisition is not merely about grammar and vocabulary, but also about creating an inclusive and supportive learning environment where learners feel valued and respected.

A crucial aspect of raising awareness is acknowledging and addressing the stereotypes and prejudices that immigrants often face. These biases can manifest in subtle ways, such as lower expectations, assumptions about language proficiency, or generalizations based on cultural backgrounds. Educators must be mindful of these biases and actively work to create a learning environment that is free from discrimination and prejudice. This involves promoting respectful dialogue, challenging stereotypes when they arise, and celebrating the diversity of cultures and experiences that immigrants bring to the classroom.

Understanding the cultural backgrounds of immigrants is equally important in raising awareness. Each culture has its unique communication styles, values, and beliefs, which can influence how learners approach language acquisition. By learning about the cultural context of their students, educators can tailor their teaching methods to better meet their needs and create a more culturally responsive learning environment. This might involve incorporating culturally relevant materials into lessons, using teaching strategies that align with cultural norms, and creating opportunities for learners to share their cultural knowledge and experiences.

Raising awareness also involves recognizing the challenges that immigrants face in adapting to a new language and culture. Many immigrants experience feelings of isolation, culture shock, and anxiety as they navigate unfamiliar linguistic and social landscapes. Educators can support learners by creating a welcoming and inclusive classroom environment, providing resources for social and emotional support, and acknowledging the courage and resilience it takes to learn a new language and adapt to a new culture.



Moreover, raising awareness extends beyond the classroom. It involves engaging with the wider community to promote understanding and acceptance of cultural diversity. This might involve organizing cultural events, facilitating dialogue between immigrants and native speakers, or advocating for policies that support language learning and integration. By fostering a sense of community and belonging, educators and community members can create a more welcoming and supportive environment for immigrants.

Raising awareness in the context of teaching the national language to immigrants is an ongoing process that requires commitment, empathy, and a willingness to learn from diverse perspectives. By addressing stereotypes and prejudices, understanding cultural backgrounds, and fostering a

supportive learning environment, educators can empower immigrants to not only acquire language skills but also to thrive in their new communities.

Focus Area	Key Strategies
Addressing Stereotypes & Prejudice	Challenge biases, promote respectful dialogue, celebrate diversity.
Understanding Cultural Backgrounds	Learn about learners' cultural context, incorporate culturally relevant materials, create a culturally responsive environment.
Acknowledging Challenges	Create a welcoming classroom, provide support resources, acknowledge learners' courage and resilience.
Community Engagement	Organize cultural events, facilitate dialogue, advocate for supportive policies.

1.3.4. Formative assessment: Techniques for assessing learner progress in a continuous and constructive manner. Strategies for providing effective feedback to encourage continuous improvement

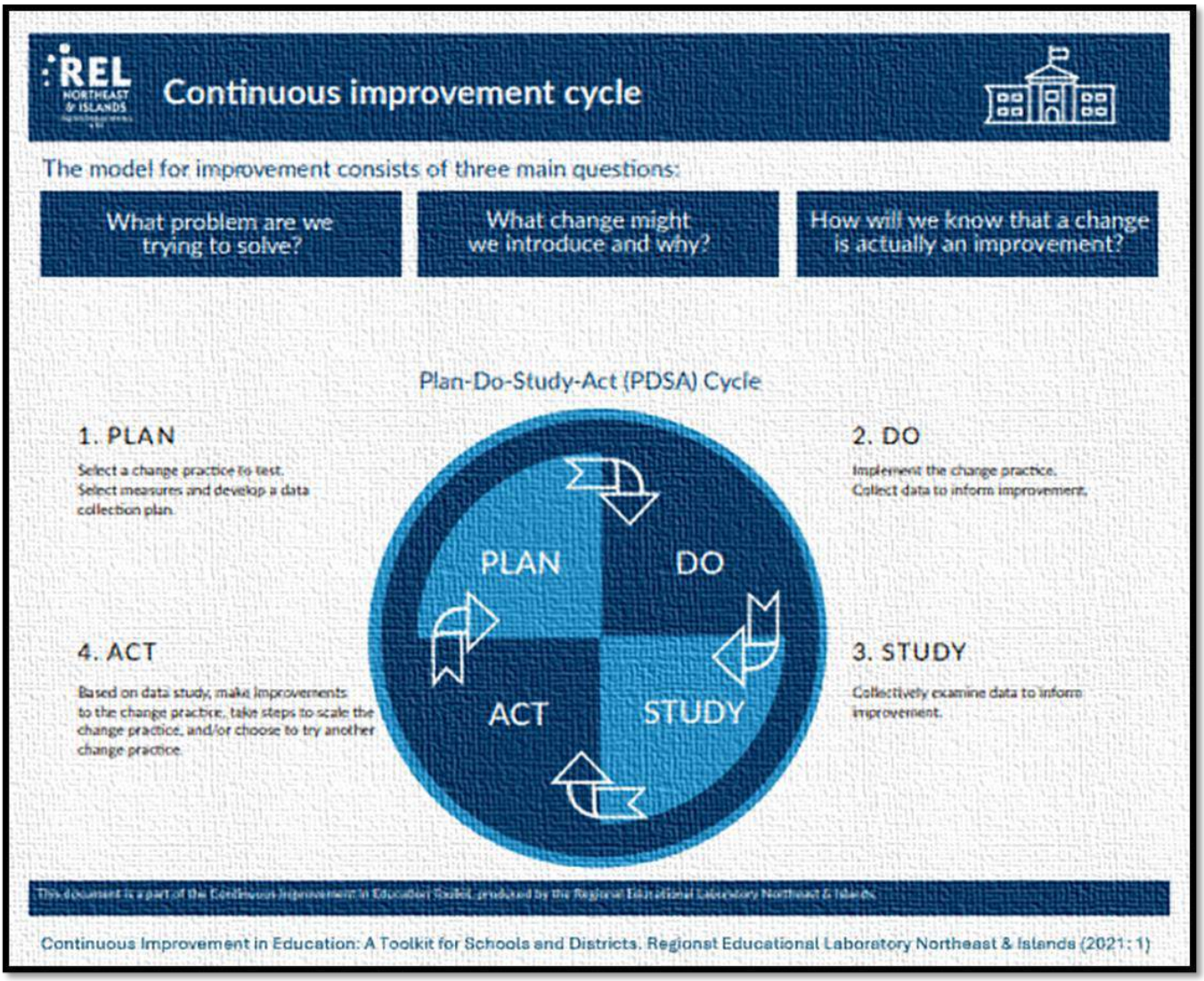
Formative assessment plays a pivotal role in language learning, providing valuable insights into learner progress and informing instructional decisions. Unlike summative assessments, which focus on evaluating learning outcomes at the end of a unit or course, formative assessments occur throughout the learning process, offering ongoing feedback to both learners and teachers. This section explores effective techniques for formative assessment and strategies for providing constructive feedback that encourages continuous improvement in language acquisition.

One effective technique for formative assessment is **observation**. By carefully observing learners during classroom activities, group work, and individual tasks, teachers can gain valuable insights into their strengths, weaknesses, and learning styles. These observations can be informal, such as noting participation levels or asking open-ended questions, or more structured, such as using checklists or rubrics to assess specific language skills. Observations provide real-time feedback that allows teachers to adjust their instruction to better meet the needs of their learners.

Another valuable formative assessment technique is self-assessment and peer assessment. Encouraging learners to reflect on their learning and provide feedback to their peers fosters metacognitive skills and promotes a sense of ownership over the learning process. Self-assessment tools, such as checklists, rating scales, or reflective journals, can help learners identify their strengths and weaknesses and set goals for improvement. Peer assessment activities, such as group discussions or peer review of written work, can provide valuable insights and alternative perspectives.

Portfolios are another effective tool for formative assessment. By collecting and organizing samples of their work over time, learners can track their progress and identify areas for improvement. Portfolios can include a variety of artifacts, such as written assignments, audio recordings of spoken language, or video recordings of presentations. Teachers can use portfolios to provide feedback, track individual progress, and plan future instruction.

Formative assessment data can be used to provide targeted and constructive feedback that encourages continuous improvement. Effective feedback is specific, actionable, and focused on the learner's strengths and areas for growth. Rather than simply pointing out errors, feedback should provide suggestions for improvement and highlight the learner's successes. This can be done through written comments on assignments, verbal feedback during conferences, or using technology tools such as online quizzes or interactive whiteboards.



Continuous Improvement in Education: A Toolkit for Schools and Districts. Regionst Educational Laboratory Northeast & Islands (2021: 1)

In addition to providing feedback, teachers can also use formative assessment data to **adjust their instruction** and differentiate their teaching to meet the diverse needs of their learners. This might involve providing additional support for struggling learners, offering enrichment activities for advanced learners, or modifying lesson plans to address specific learning gaps.

By implementing a variety of formative assessment techniques and providing effective feedback, educators can create a dynamic and responsive learning environment that promotes continuous improvement in language acquisition. This approach not only helps learners achieve their language learning goals but also fosters metacognitive skills, self-efficacy, and a lifelong love of learning.

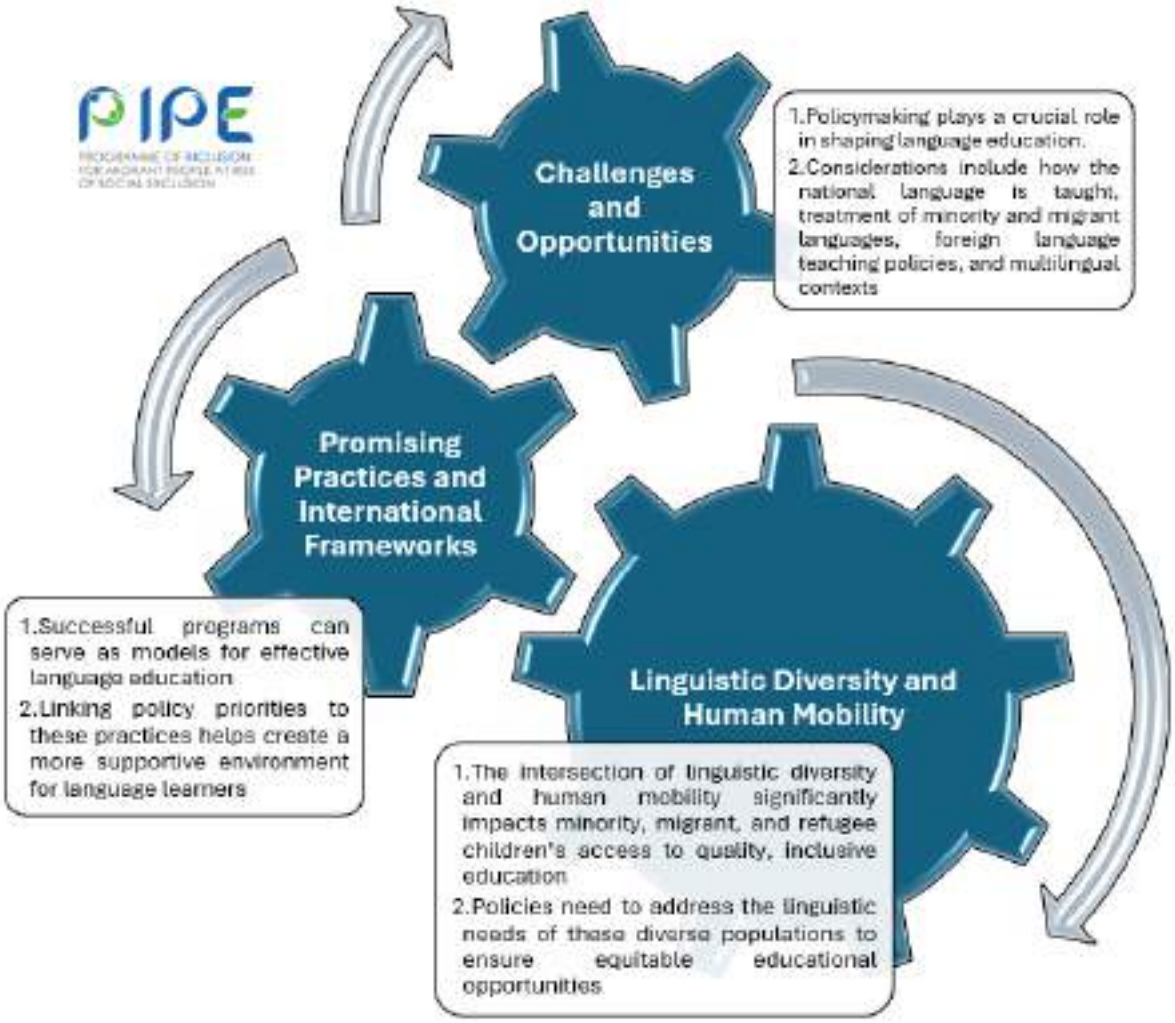
Assessment Technique	Key Strategies
Observation	Observe during activities, note strengths, weaknesses, learning styles.
Self/Peer Assessment	Encourage reflection, provide tools for self-assessment, facilitate peer feedback.
Portfolios	Collect work samples to track progress.
Effective Feedback	Specific, actionable feedback focused on strengths and areas for growth.
Differentiation	Adjust instruction to meet individual needs.
Ongoing Assessment	Regular assessments throughout the learning process.

1.3.5. Teacher professional development: Resources for teacher training in innovative methodologies and student-centered pedagogical approaches. Sharing good practices and experiences among colleagues to enrich language teaching

The evolving landscape of teaching the national language to migrants necessitates continuous professional development for educators. Equipping teachers with innovative methodologies, student-centered approaches, and cultural competency is crucial to fostering successful language acquisition and integration. Workshops, seminars, and online courses can provide exposure to cutting-edge research, evidence-based pedagogical practices, and emerging technologies that can enhance language instruction. Additionally, programs that focus on intercultural communication, cultural sensitivity, and anti-bias training can equip teachers with the knowledge and skills to create inclusive and welcoming learning environments.

Sharing good practices and experiences among colleagues is a powerful way to enrich language teaching. Creating professional learning communities (PLCs) where teachers can collaborate, share resources, and learn from each other's successes and challenges can foster a culture of continuous improvement. These PLCs can take many forms, such as regular meetings, online forums, or co-

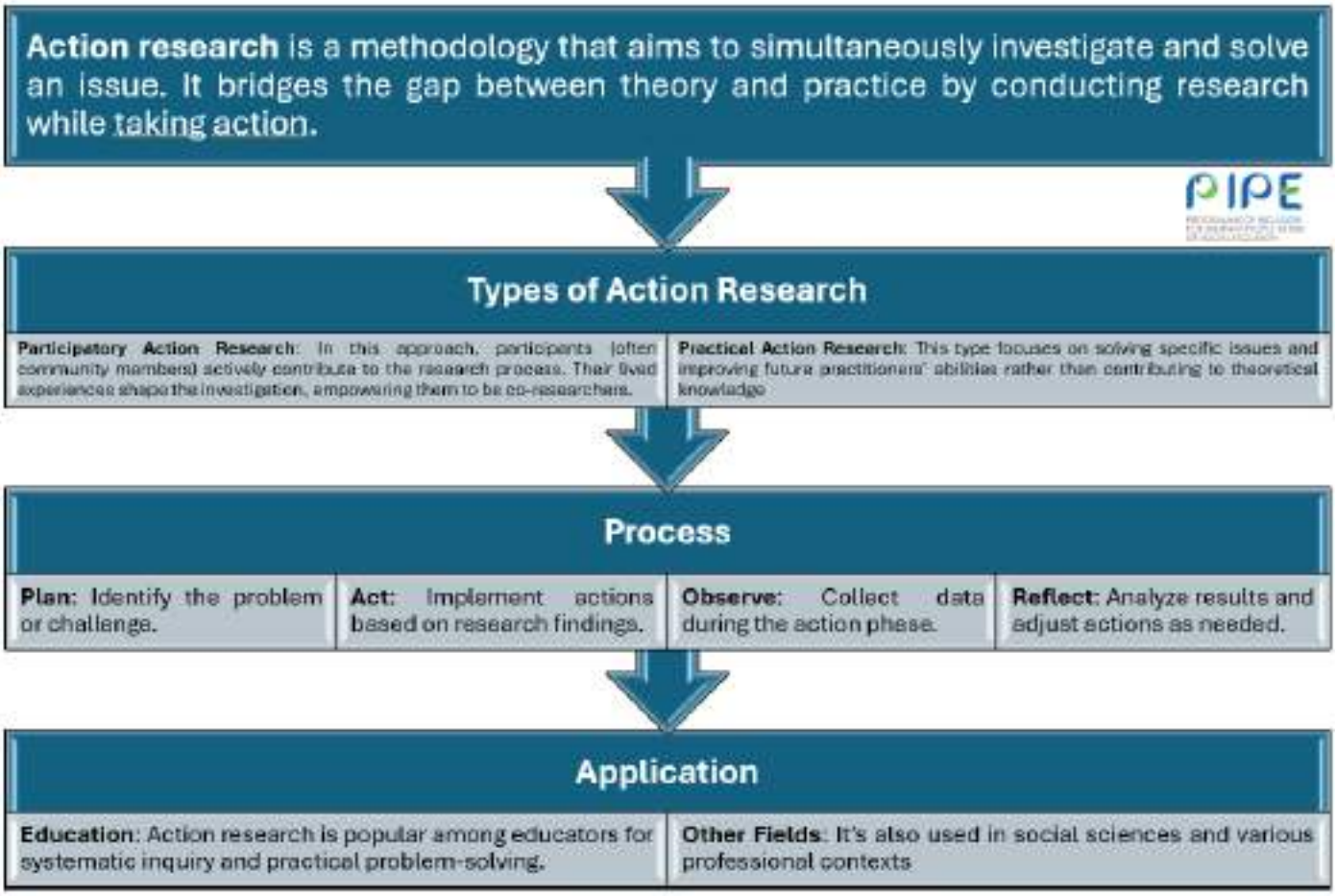
teaching opportunities. By sharing their expertise and experiences, teachers can collectively develop new strategies, refine existing approaches, and stay abreast of current trends in language teaching.



Mentorship programs can also be a valuable resource for professional development. Pairing experienced teachers with newer colleagues can provide a supportive framework for knowledge transfer, skill development, and reflection. Mentors can offer guidance on lesson planning, classroom management, assessment strategies, and cultural responsiveness. Mentees can benefit from the mentor's experience and insights, gaining confidence and expertise in their teaching practice.

Conferences and workshops focused on language teaching provide another avenue for professional development. These events bring together educators, researchers, and practitioners to share the latest research findings, pedagogical approaches, and best practices. Attending conferences and workshops can expose teachers to new ideas, inspire innovation, and foster connections with colleagues in the field.

Engaging in action research is another valuable form of professional development. By systematically investigating their teaching practices, teachers can gain insights into what works and what doesn't, leading to continuous improvement. Action research projects can focus on a variety of topics, such as the effectiveness of different teaching methods, the impact of cultural factors on language acquisition, or the use of technology in the classroom.



By utilizing a combination of these resources and strategies, teachers can continuously enhance their knowledge, skills, and cultural competence in the context of teaching the national language to migrants. This commitment to professional development not only benefits individual teachers but also contributes to the creation of more effective, inclusive, and culturally responsive language learning environments for all learners.

1.4. Toolkit

LAY TEACHERS project aims to help non-professional teachers (also known as Lay Teachers) providing them with innovative non-conventional teaching learning methods and resources, tailor made to introduce migrants, refugees and people seeking asylum to the national languages, improving access to adult learning

The Erasmus Lingua+ project "Innovative Language Learning within the Framework of Practices for Socio-cultural Inclusion and Empathy Enhancement in Adult Education" goes straight into the heart of the urgent matter of migrant integration in Europe. Successful integration is generally seen as the key to maximizing the opportunities of legal migration and making the most of the contributions that immigration can make to EU development. A basic knowledge of the host society's language is crucial to successfully integrating migrants across Europe.

We provide a comprehensive programme of CPD showing how the recommendations from the MFL Pedagogy Review (2016) can be operationalised through a language-led, knowledge-rich and practice-based curriculum, whereby the three language knowledge strands: phonics, vocabulary and grammar underpin the development of confident communication, cultural understanding and creative use of language.

The toolkit is a set of resources for educators to teach about migration, migrants and human geography. It draws upon the extensive research and analysis in the World Migration Report series to deliver specialized tools and resources.

To support teachers across the world, IOM has also developed (in collaboration with the International Baccalaureate) the World Migration Educators' Toolkit to assist educators in their work to provide young adults with an understanding of the essentials of migration through 11 flexible modules. The Toolkit draws upon the extensive research and analysis in the World Migration Report series, the flagship publication of the International Organization for Migration (IOM), to deliver specialized tools and resources for use by key audiences, such as educators.

The Toolkit for Integrating Migration into Education Interventions is part of a series of tools developed under the Mainstreaming Migration into International Cooperation and Development (MMICD) project, funded by the European Union (EU) and implemented by the International Organization for Migration (IOM). It complements the MMICD's core Guidelines on Mainstreaming Migration into International Cooperation and Development and is one of its practical Toolkits for putting migration mainstreaming into practice. This Sector Toolkit was developed in partnership with the International Labour Organization (ILO), United Nations Educational, Scientific and Cultural Organization (UNESCO), and United Nations Children's Fund (UNICEF)

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2. Analysis of didactic materials for language learning

Abstract

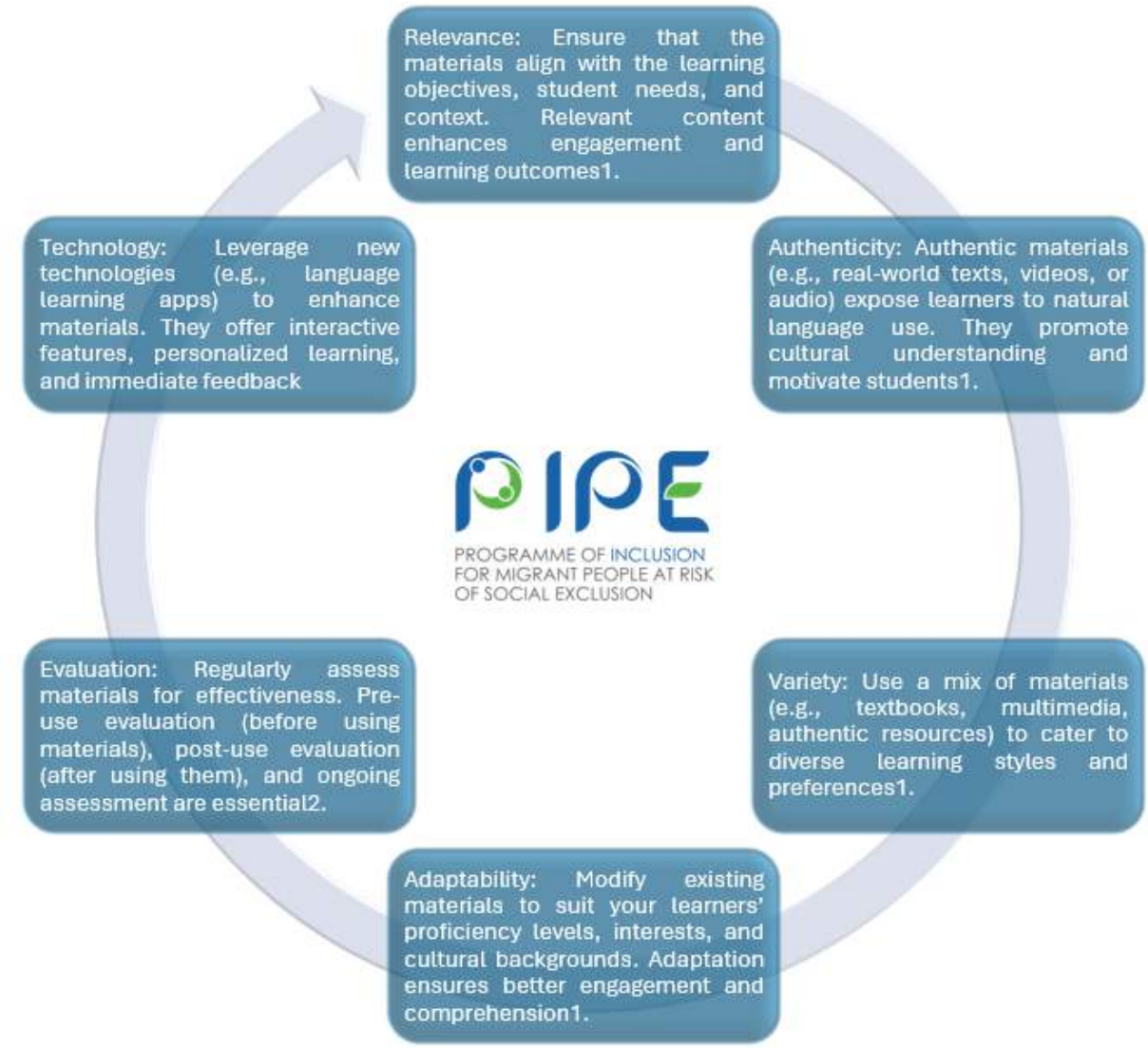
The following chapter aims to explore the preparatory work that a foreign language teacher engaged in a class of migrant students is called upon to carry out to create a course that is both encouraging, effective and oriented towards fostering the integration of the participants through the development of an intercultural sensitivity that counteracts the consolidation of stereotypes and social prejudices.

After having discussed and fine-tuned some useful criteria for profiling students, their backgrounds and ambitions, the following analysis concerns the construction of teaching units with an effective structure and is intended to reflect on the fundamental role that clarity of presentation plays in the learning process.

Through the presentation of the various didactic methodologies and the exploration of the dense forest made up of the vast selection of teaching materials available, the aim is finally to offer the teacher an inventory of resources that stimulates their creativity and enables them to construct a teaching experience that is rewarding for their students but also themselves.

Bubble questions

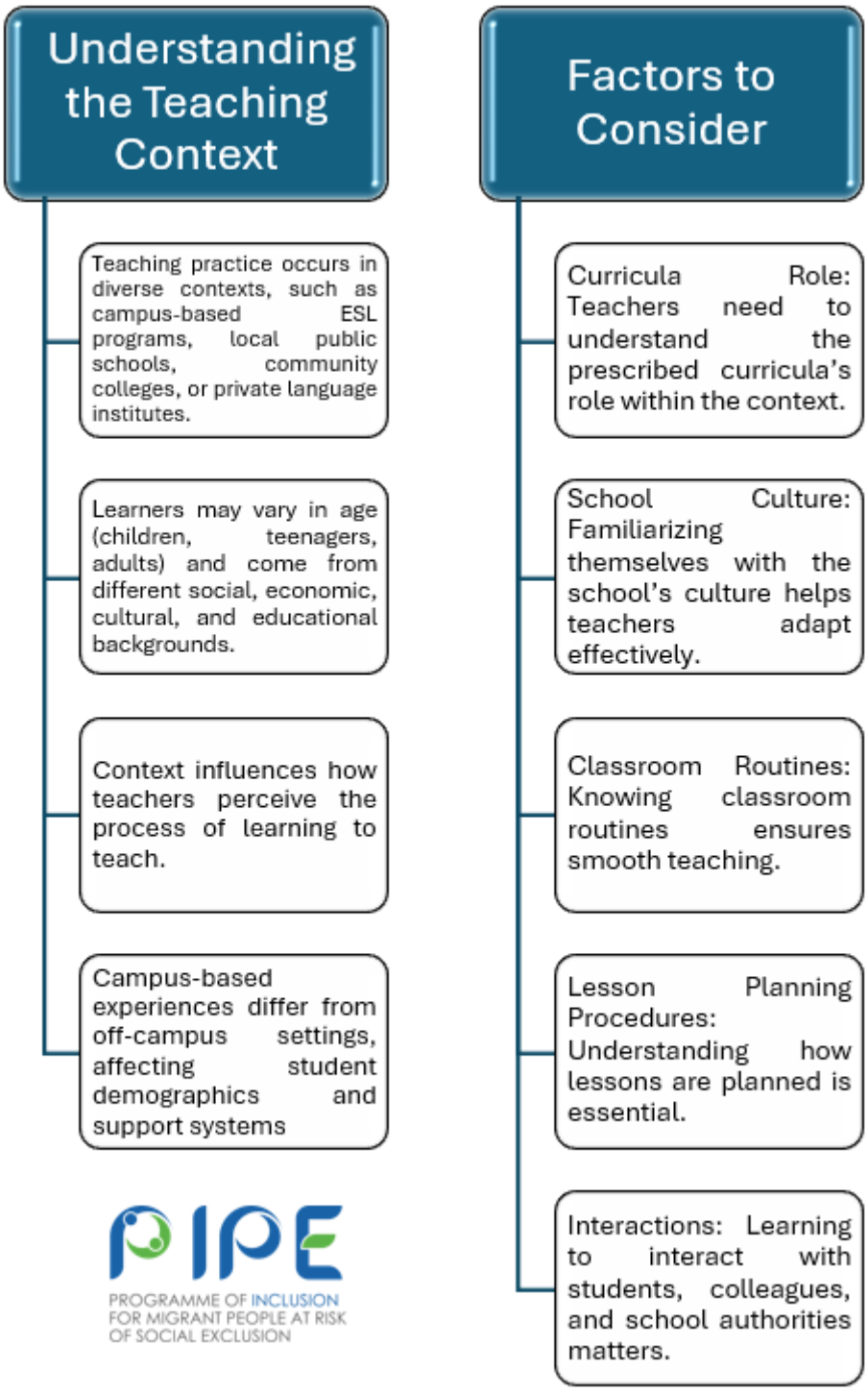
What motivates students to attend a language course? Are students familiar with the alphabet and writing system of the language they are about to learn? How can I create a welcoming and inclusive learning environment? How can I respectfully bring out any individual educational needs? How do I handle a case of social intolerance within the classroom? How can socio-cultural prejudices be dismantled through the language learning experience? Does the teaching material I intend to offer in the classroom fairly represent the cultures of my students? What is the emotional experience of a migrant? Are the migrants' previous educational and work experiences adequately valued? How can I prepare the student linguistically for the world of work?



2.1. Relationship between the teaching context and the selection of learning materials: the teachers' point of view

The choice of appropriate teaching materials is the moment when the effectiveness of the future relationship between teaching and learning is established. For this reason, it is necessary to adopt a critical approach that considers the teaching context in which the teacher will be operating: who will they be dealing with in the classroom? Answering this question means considering factors such as the age of the students and their cultural background of experiences and lifestyles. What is their current level of language proficiency? What do they expect from their education? What interests are they motivated by?

Considering the age group of the students is essential to choose learning materials that are appropriate for their cognitive development. Preschool children, for example, learn more easily through images and interaction; in contrast, a class of adult learners may require more static, text-based materials.



Similarly, knowing the language proficiency of the class means creating a learning environment that is uniform and does not encourage the onset of demoralisation due to confrontation with activities that are too simple or out of reach for the less competent learner. An absolute beginner may need simple language to understand the basics of the new language, whereas with a more advanced learner it may be more effective to begin enriching their vocabulary and proposing more complex grammatical constructions, as well as focusing on specialised business language.

It is then necessary to relate the learner's needs to the available resources but above all to the methodology that the teacher intends to bring to the classroom and, where possible, to find the right compromise to ensure that the learning experience is truly effective, fluid and motivating for both teacher and learner.

It is useful for a teacher to choose materials for their learning environment that are practical and accessible as well as consistent with the teaching methodology adopted, which may vary from a traditional approach to more innovative methodologies, such as cooperative or inquiry-based learning.

Teaching a language is a challenge and undoubtedly a great social responsibility, but it can be made easier and more enjoyable by planning. To do so, it is necessary to conduct an initial needs assessment of learners to find out what their learning needs and preferences are. This can be done through surveys, interviews or questionnaires. Based on the information gathered, the teacher will be able to set the course route and consciously choose effective and interest-based learning material that is always stimulating.

Selecting teaching material is a complex process that requires a careful assessment of the students, the context and the available resources as well as great sensitivity on the part of the teacher and a pinch of creativity. After all, teaching is like storytelling. And to be effective it's important to have a good story to tell.

2.2. Definition of analysis and evaluation criteria

For the result to meet expectations, the teaching material chosen should

be scientifically correct to avoid the acquisition of lame linguistic bases that are difficult to dismantle later:

- Be consistent with the didactic objectives of the course to guide the student through logical and comprehensible learning without leading them astray.
- Represent current events through the examples and contexts used; be varied and full of food for thought that immerse students in the new socio-cultural context.

- Be clear and accessible to all, but at the same time stimulating and engaging so that the learning experience does not take the chance of lapsing into boredom and mechanical repetition.

In general, teaching material should vary not only in content but also in form. For this reason, it is important that, when making the choice, the teacher considers the great contribution that digital technologies can make to their work in the classroom: flanking classical material with the use of applications, online resources, immersive experiences obtained using virtual and augmented reality favours learning through the active involvement of students.

2.2.1. Learner profile (age, mother tongue, learning context)

Defining the profile of the learners makes it possible to construct a teaching model that is as varied and elastic as possible so that it can be adapted to the individual members of the class and guarantee a personalised learning experience. Understanding who you have in front of you means getting in touch with past experiences and needs, both parameters that should influence the most effective methodological choice.

Analysing and assessing who you will have in front of you requires an approach that is sensitive to the challenges of the migration experience, such as language, cultural, social and emotional barriers. Their experience can profoundly influence language learning, with both positive and negative consequences.

It is therefore important to adopt a cognitive approach that is empathetic and understanding. Information gathering should take place in a context that puts the learner at ease. Although the private interview mode allows for an intimate and personalised approach, the administration of a written questionnaire may in some cases prove to be a safer option.

On the other hand, it is worth considering the inherent disadvantage of the second hypothesis linked to the need to choose the language of administration. However, the use of appropriate software could solve this problem by offering the pupil the possibility of completing the questionnaire in their mother tongue and handing it over to the teacher in its translated version.

Direct observation enriched over time with the passage of time is in any case an approach that should not be underestimated. While it is true that some data can be easily collected through the filling in of standard forms (personal details, level of education, information on the level of knowledge of the host country's language) a considerable amount of information can be deduced from the classroom experience and the learner's interaction with their colleagues and with the teacher.

In the course of the first lessons, it is possible to establish from the learner's behaviour not only their actual level of language competence, both in written and oral production, but also what their difficulties are and, above all, their preferred learning modes (visual, auditory, kinaesthetic).

Dedicating the early stages of the course to lessons that are tools for bringing out practical information about each learner's identity may therefore be a way of supplementing the data collection model by means of a questionnaire with one that at the same time helps to create in the class a sense of belonging through sharing.

The learner profile should contain the following information:

- Personal data.
- Knowledge of the language of the host country: level of familiarity with the language, previous learning experiences and contexts of possible language practice.
- Level of education and communication skills: in addition to language skills, it is also important to assess migrant students' communication and intercultural skills, such as the ability to communicate effectively with others, to understand and respect cultural differences and to adapt to new social and linguistic contexts.
- Any learning difficulties and/or individual needs: special educational needs, additional language support, literacy programmes, social needs, emotional support. It is important to identify these needs and provide targeted support to ensure that students cannot are able to participate fully in school life.
- Migration experience: country of origin, reason for migration, length of stay in the new country, legal status. For example, one student might be a political refugee, while another might be an economic migrant seeking new job opportunities.
- Personal interests: this information offers the possibility of searching for educational material online that is appealing to students, but also of identifying new topics for them to discover.
- Objectives and expectations about the language course: improving job prospects or social integration, academic goals and achieving a certain level of language proficiency.
- Main learning mode: knowing the students' preferred learning channels allows us to define a teaching mode that is fair and inclusive.

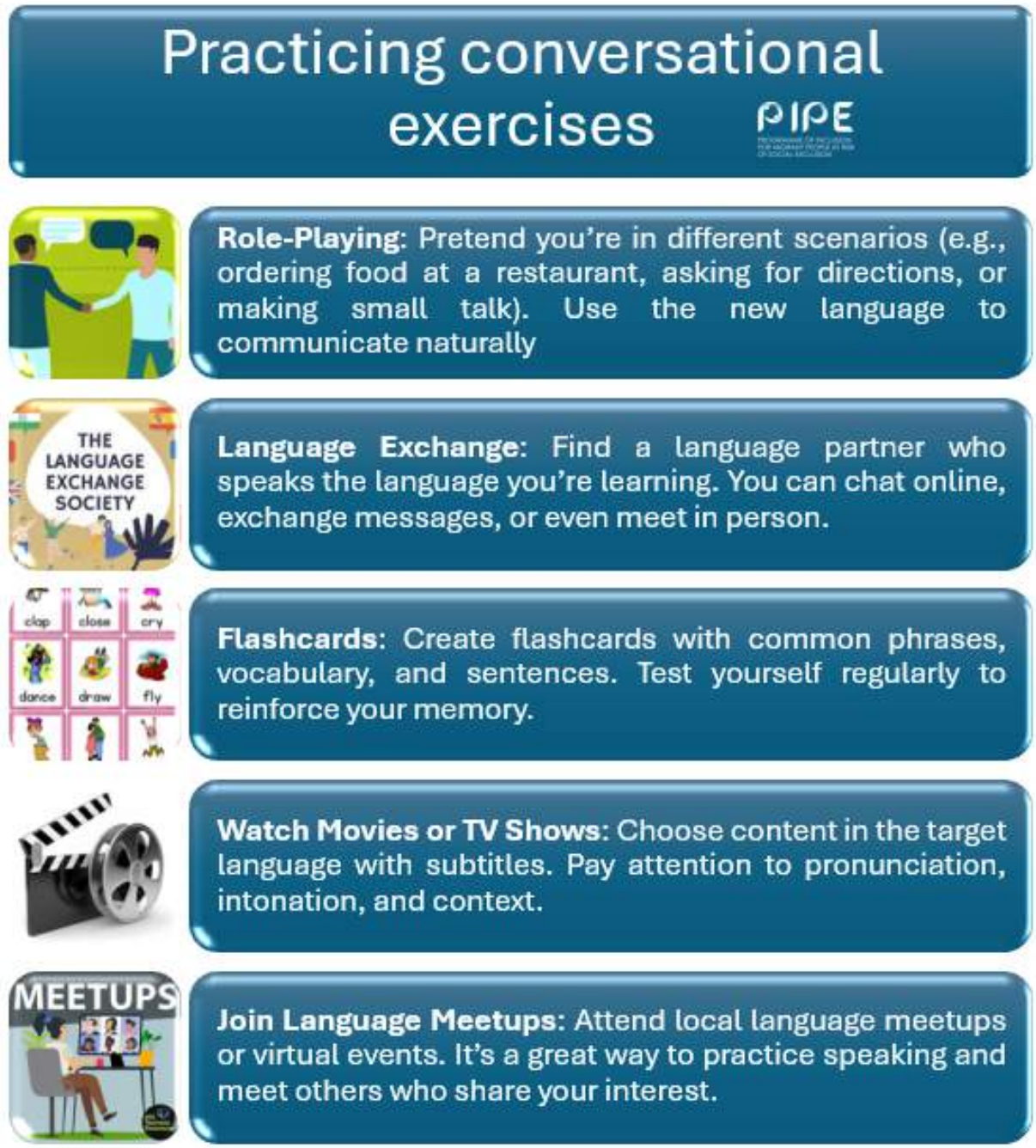
This profile should be considered a dynamic document, to be regularly updated as the course progresses and as the student's learning evolves. Adopting a holistic approach to understanding the migration context allows the teacher to create effective profiles that can be used as a guide to ensure a focused and effective learning and integration experience for students.

2.2.2. Sociolinguistic diversity

Sociolinguistic diversity refers to the ways in which language is used within society. This use depends on several variables closely linked to the individual, such as ethnicity, cultural identity, level of education, socioeconomic status, but also gender and age. These are the main characteristics that influence the way individuals use language.

It is therefore clear how sociolinguistic diversity is a fundamental factor to be considered when the goal is to teach language to a migrant class, where one is dealing with extremely varied cultural backgrounds and life experiences.

Through an inclusive didactic approach that is clear, cleansed of technicalities and regionalisms that are difficult to understand, and attentive to valuing the linguistic varieties of the learners, it is possible to amplify the effectiveness of communication and, consequently, of learning.



To achieve this, it is desirable to use appropriate teaching materials that reflect the authentic linguistic variety of the cultural context of the host country; and it is important that learners are encouraged to interact through conversational exercises involving the need to use the new language. Exchanging and comparing different levels of language proficiency allows learners to learn from each other.

Conversely, if sociolinguistic diversity is ignored, it can lead to problems that can undermine the learning experience. An overly complex language that is incomprehensible, as well as a lack of feeling of being represented, may not only increase levels of frustration and demotivation in learners, but also contribute to the reinforcement of stereotypes and prejudices towards cultures and social groups that, therefore, will have less chance of integrating into the new socio-cultural context. Valuing diversity is the key to a successful learning process.

2.2.3. Didactic capacity of the instructions

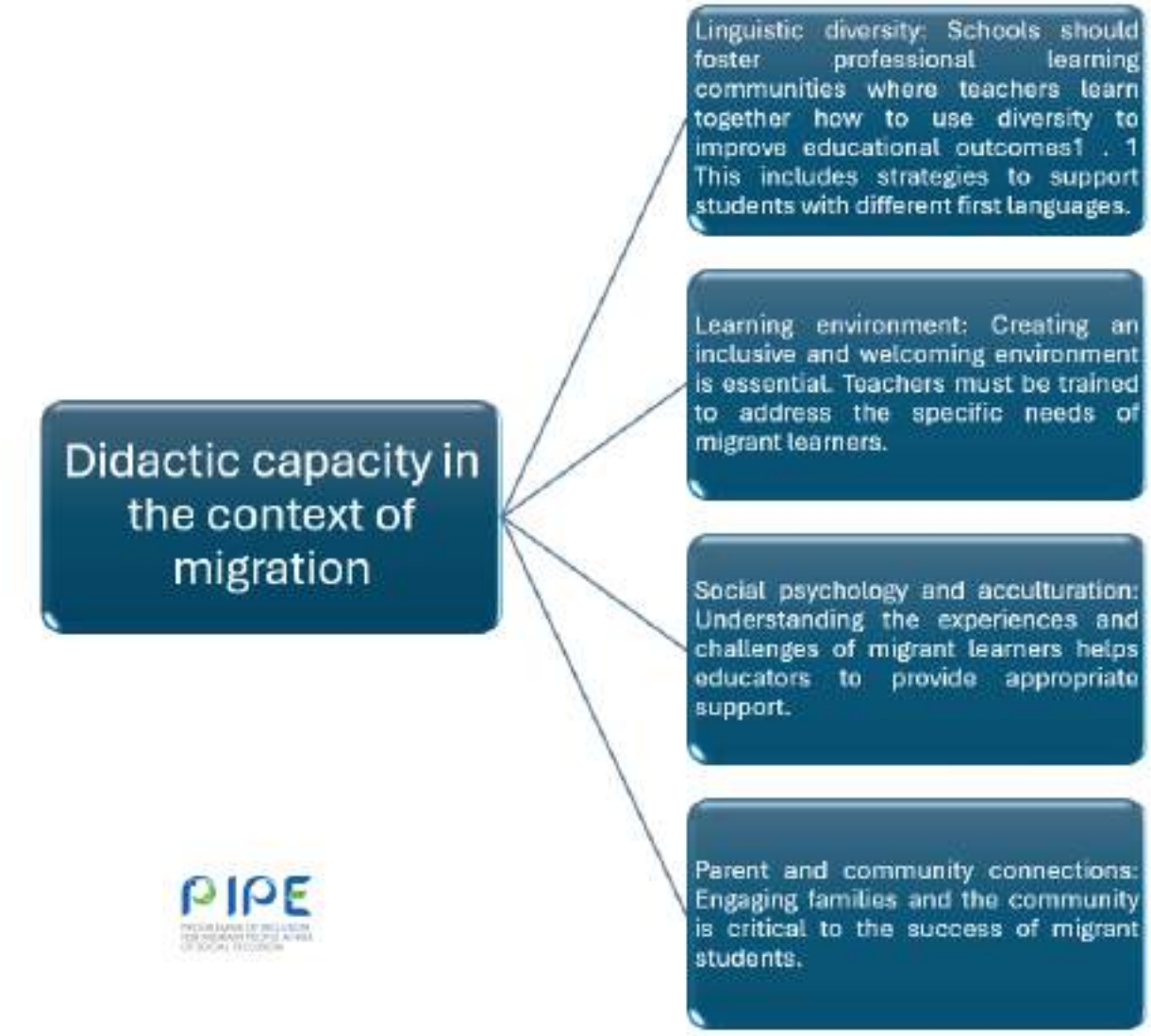
For any teaching activity to be effective, it is of paramount importance that the learner understands the nature of the task he or she is being asked to perform and its objective. In other words, instructions as well as the exercise itself are vehicles of learning.

In the world of teaching, one element that is sometimes underestimated is the quality of the instructions given to students during exercises. Although it may seem like a trivial part of the process, correct instructions help students understand expectations, perform tasks correctly and achieve learning objectives.

The teacher should choose the teaching materials to be used in the classroom paying particular attention to the way in which the instructions for the proposed activities are formulated. These must be precise, complete, clear and easy to understand, possibly supported by guiding examples and adapted to the language level of the class.

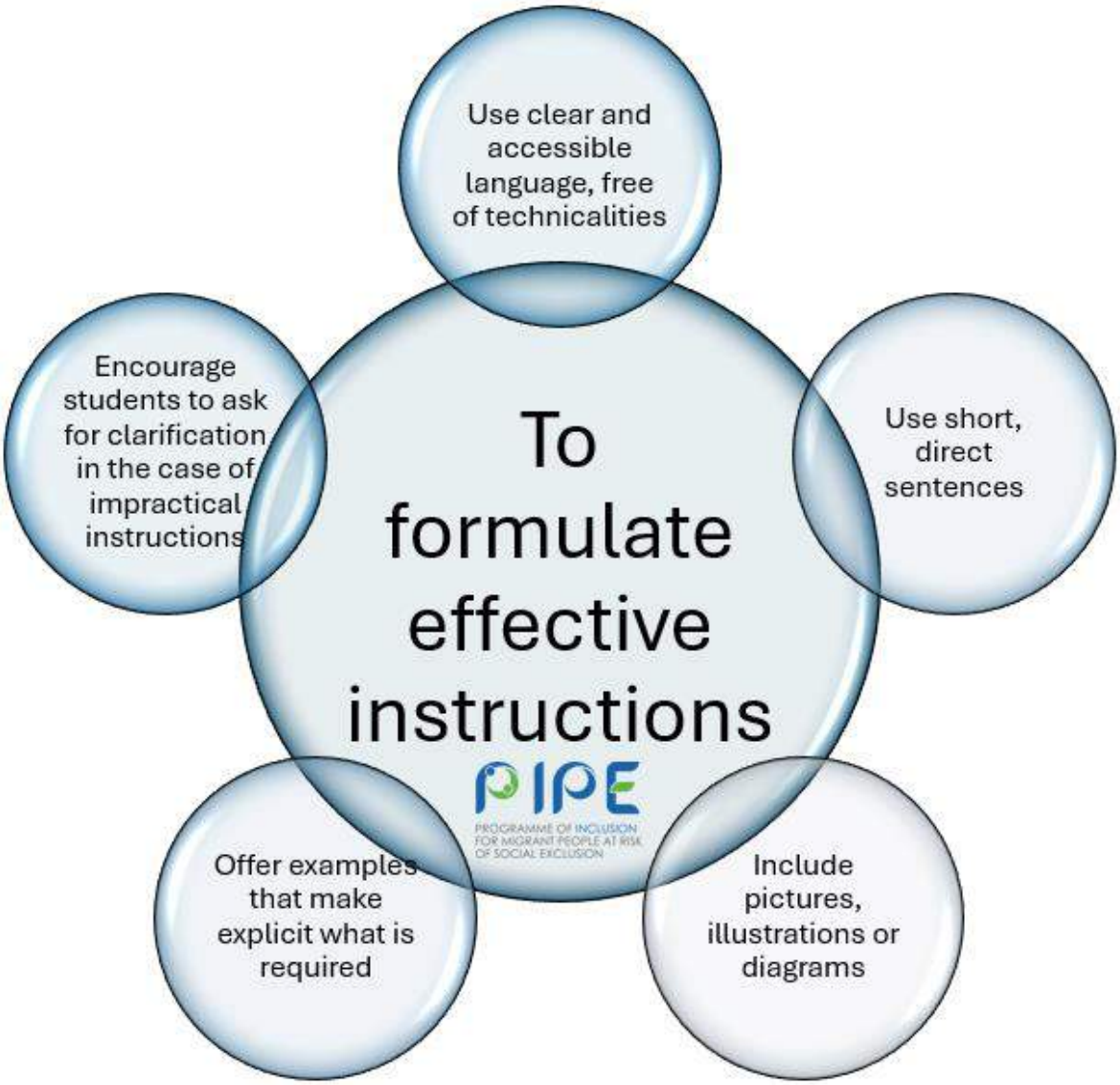
The advantages of unambiguous communication result in greater autonomy in learning on the part of the learner, resulting in increased self-esteem and motivation. On the other hand, inaccurate or misleading information can lead to frustration and neglect. When instructions are ambiguous or vague, students may feel confused and uncertain about what is expected, thus compromising the quality of their work. Therefore, teachers must provide instructions that are specific, direct and easily understood, so that students can are able to begin the exercise with clarity and confidence.

Well-formulated instructions can also play an important role in promoting students' interest in the exercise. Using engaging language to present the activity in an intriguing and meaningful way captures their attention and motivates them to actively engage.



Instructions must be flexible and adaptable to the needs and abilities of students. Teachers should be prepared to modify or clarify instructions, if necessary, in response to questions or difficulties that may arise in the classroom. Such flexibility ensures that all students could fully participate in and benefit from the activity.

Whatever the proposed teaching activity, it may be helpful to offer instructions using audio-visual aids, to engage different learning channels with a view to greater inclusiveness. Images, videos, presentations, diagrams and lists can be of help where the classic description is insufficient to enable the learner to understand the objective of what is being asked of them and the correct procedure for achieving it satisfactorily.



2.2.4. Information on the structure of the units

Structuring the units of a language course for migrants is a task that considers both the teacher's chosen methodology and the needs of their class; therefore, analysing the learners' profiles, previously obtained through questionnaire administration, becomes a useful step to maximise the lessons' effectiveness.

Furthermore, each unit should be geared towards achieving the course's general objective, as well as taking into account the learners' cultural background and different levels of language skills.

Wanting to simulate the design of a unit, we can hypothesise structuring it in such a way that it contains:

- An introduction to present the topics covered that is captivating and capable of preparing the learner for active participation that draws on their prior knowledge.
- An essential and comprehensible theoretical presentation of the content that makes use of several teaching tools: images, texts and audiovisual material.
- A practical part, in which the class could experiment with the newly acquired knowledge through exercises, simulations and role-plays, suitable for strengthening team spirit.
- A conclusion that serves as a review of the contents, to summarise and consolidate what has been learned.

To maintain an authentic view of pupils' progress, it is advisable to schedule a unit of verification on a regular basis, which may take the form of written or oral tests or a mixed form. These moments do not necessarily have to lead to a numerical evaluation but can also result in more friendly feedback, allowing pupils and teachers to discover the weaknesses but also the strengths of the work done so far.

2.2.5. Sequences of activities

Let us now provide some examples of activities that can help make each unit an effective learning moment that is both fun and engaging.

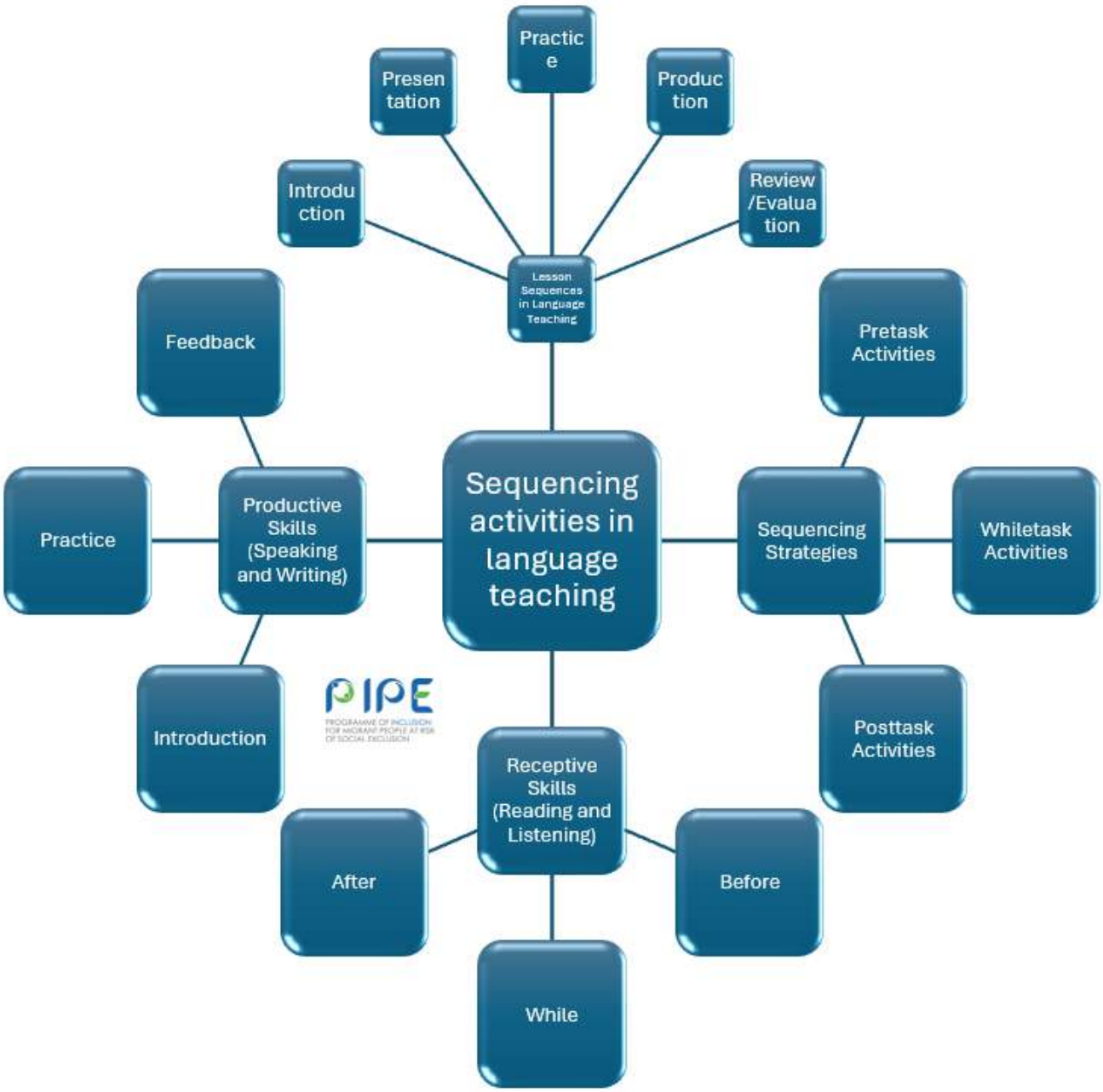
The introduction is the most delicate moment of the game, the one that can decide whether a learner will be interested in the day's topics or will close in on himself, out of embarrassment, disinterest or frustration; or, even worse, a combination of the three.

Knowing where you are going to go acts as a safety net for even the most brash personalities, so it is essential to provide the objective of the lesson as early and clearly as possible.

Breaking the ice with an informal chat about the topic of the day can then help to create a positive climate among the pupils and prepare them to share what they already know about the subject. During this activity, the teacher could deduce the skill level of the class and accordingly calibrate how much they can sink into the complexity of the content to be presented.

The presentation of the contents represents the 'serious' moment of the lesson, and by serious we mean that the teacher must convey the information in a simple, gradual and comprehensible manner for all. In this respect, it might be practical to fragment complex topics into several units, to anticipate or delay the treatment of a particular grammar or vocabulary topic, to decide to gloss over certain nuances of the language and dwell on others instead, if these can help the learner to better integrate into the new socio-cultural context.

Since, as was described at the beginning of the chapter, each learner prefers a particular learning modality (visual, auditory, kinesthetics'), one is reminded of the importance of always choosing teaching material that is appropriately varied, including videos, images, real objects and written texts.



Each unit should present new content in the grammatical, lexical and cultural spheres and offer a valid communicative context in which to see theory come into action: the main aim is to use linguistic competence as a tool for integration.

The moment when the learner gets to the heart of language use is that of practical activities. For vocabulary development, the teacher might propose definition exercises, text-image or definition-real-object matching and crossword puzzles to the class. He or she might decide to involve the pupils in a role-play that requires them to act, such as calling for help, preparing a typical dish, shopping at the market. This type of activity consolidates the grammatical norms learned and stimulates

interaction between the elements of the class. On the other hand, as role-playing could be a barrier for shy pupils, the teacher needs to have at least one less-interactive activity to propose, such as creative writing or making individual projects, if they realise, they have left someone behind.

To conclude the lesson, it might be useful to let the pupils speak and have them summarise the topics covered: the resulting information will serve as an initial assessment of the skills they have just acquired.

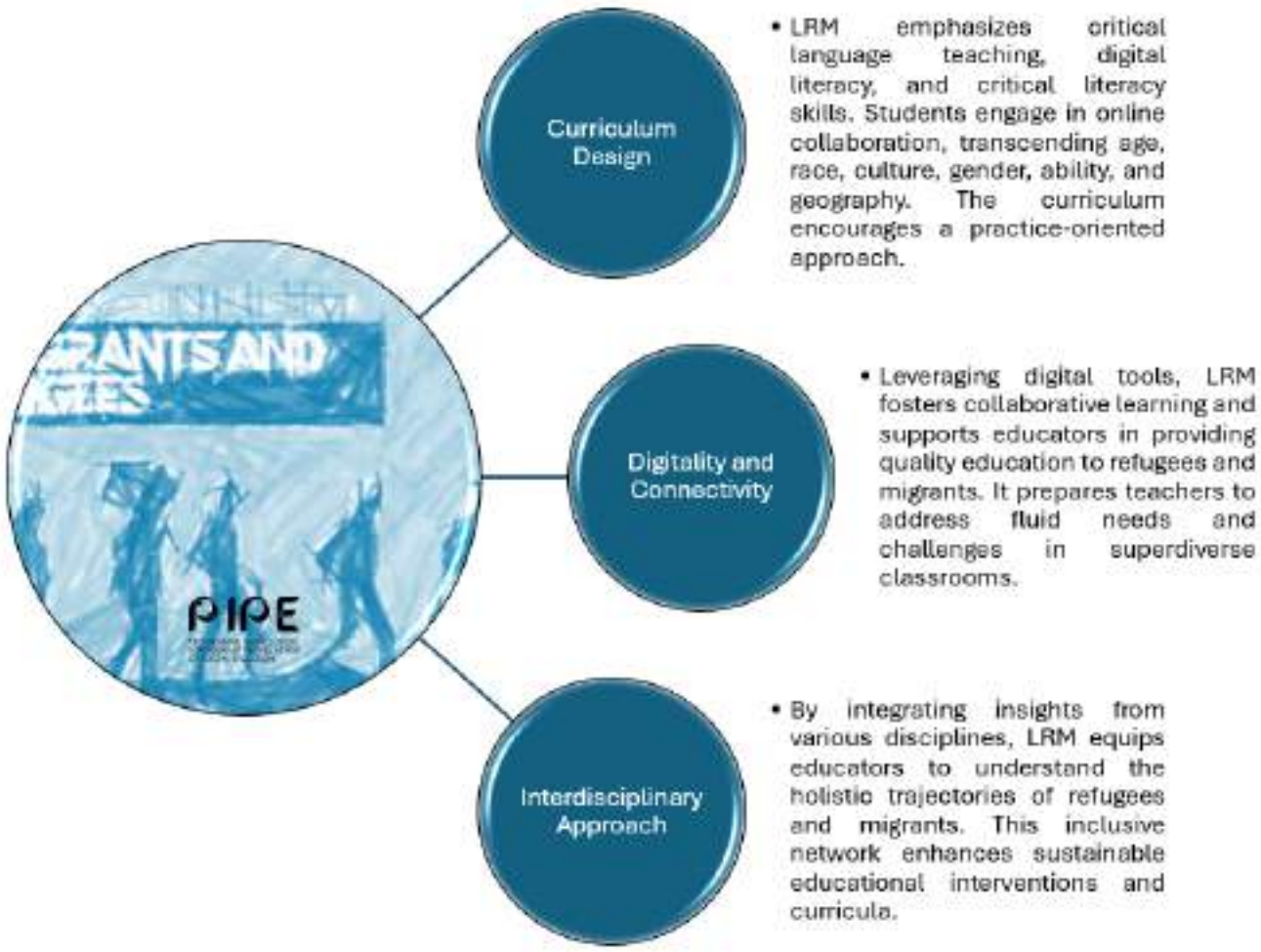
2.2.6. Reference to didactic methods used

Nowadays, the teacher has several teaching methodologies to exploit, each with its own set of merits and weaknesses. In a language course for migrants, it is worth remembering that the choice of methodology should always consider the factors listed above: the learners' previous language skills, their learning methods, the objectives they aim to achieve through language learning, the cultural contexts they come from and the resources available to support the chosen methodology.

Adopting more than one teaching method means embracing diversity and approaching the needs of one's learners rather than expecting them to adapt to an imposed and rigid style.

Alongside traditional methods, teachers can experiment with innovative and more engaging approaches. Here are some examples.

Interdisciplinarity: a methodology that examines reality by connecting its elements and going beyond the classical view of sectionalised knowledge. The approach enables students to develop transversal skills such as critical thinking, problem solving, communication and teamwork, which are in great demand today in the world of work and in managing the complexities of life. The methodology is excellent for motivating students and creating a connection between them and the teacher, encouraging the sharing of ideas and the creation of innovative learning projects.



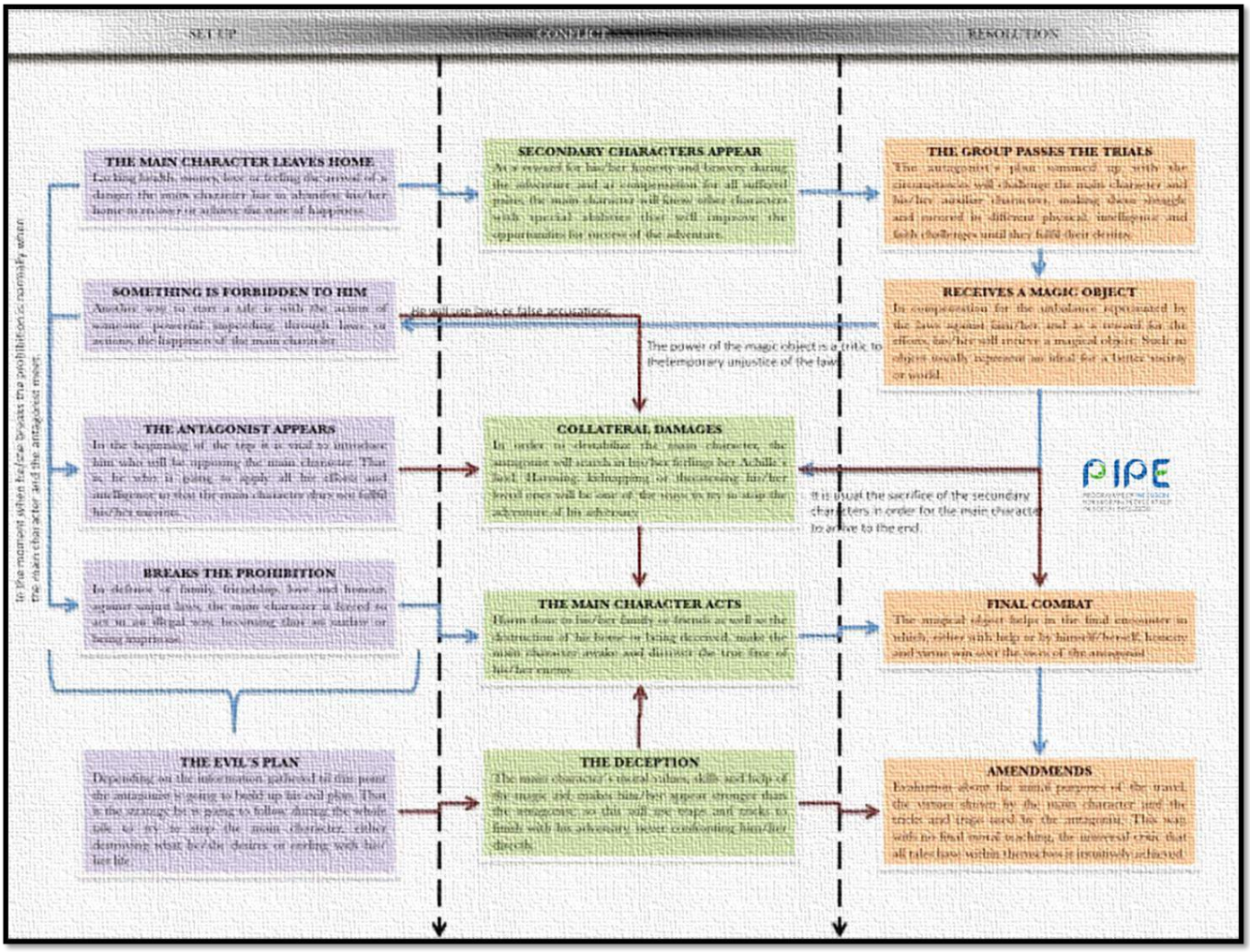
Circle Time: in practice, the class adopts a circle arrangement, i.e. equal time, to engage in a debate coordinated by the questions posed by the teacher-leader. The approach promotes communication and listening, creating a safe and inclusive environment in which to freely express one's own opinions and learn to accept those of others. Together, students learn to manage emotions and resolve conflicts peacefully, through the search for shared solutions. Designing activities using this methodology takes time; moreover, it can be complex to use it in very large classes.

Role play: activities in which learners play roles assigned by the teacher in order to enact real situations that give substance to the studied language norms. It promotes active learning, improves fluency and pronunciation as learners are encouraged to speak spontaneously and continuously, without the fear of making mistakes.

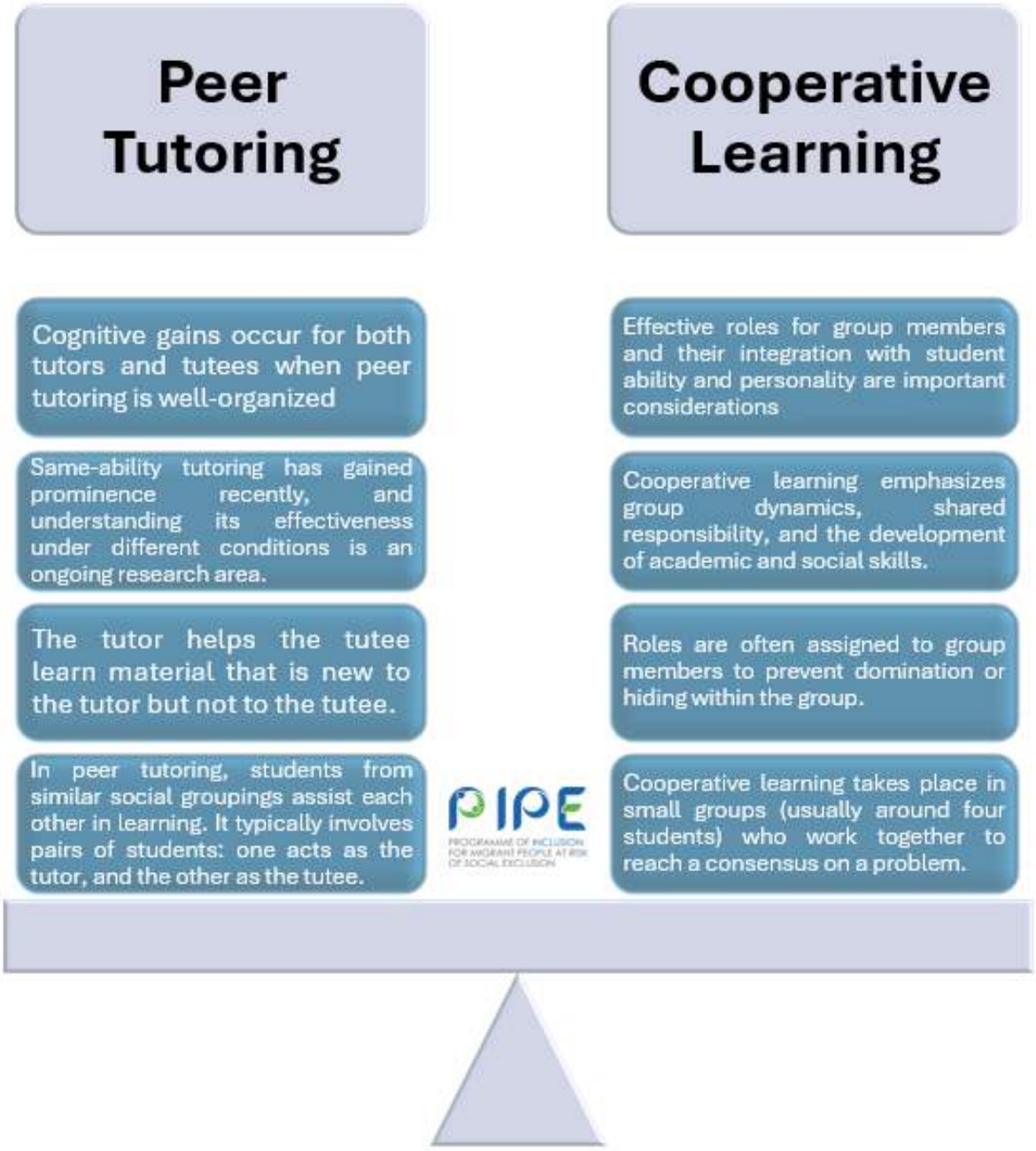
Flipped Classroom: a methodology that reverses the traditional teacher-pupil relationship, making the latter take the chair and transforming the former into a guide to support learning. Pupils study independently and use classroom time to explore topics in depth. It proposes a type of active learning and encourages the development of transversal skills, such as self-management of

learning, and collaboration. In contrast, the methodology requires more self-discipline from students than the traditional method, so it may not be universally effective.

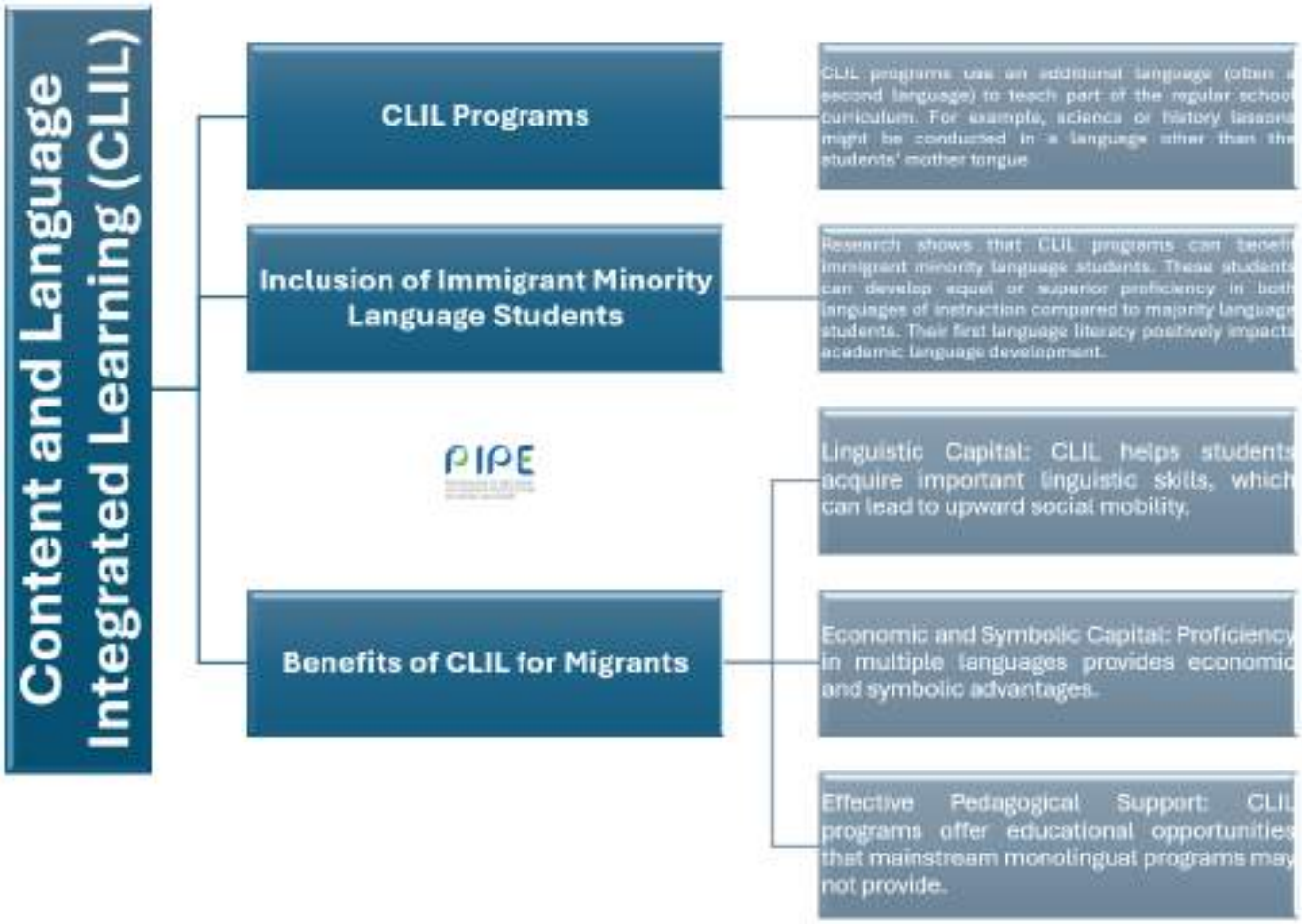
Narration and Storytelling: a strategy that uses storytelling, whether read or produced, to introduce topics that bring learners closer to the target country's culture and develop new language skills.



Peer tutoring and cooperative learning: methodology in which knowledge is shared among the elements of the class, favouring the establishment of a relationship in which the more experienced learner helps the one with fewer skills. It supports a deeper and more personalised type of learning, inclined towards identifying and filling any gaps in the student's knowledge. From the teacher's point of view, it offers a reduction in workload and allows more time to be devoted to the students who need it most. At the same time, the approach requires time and classroom management skills: while on the one hand, it favours the consolidation of relationships within the group, on the other hand, it can trigger conflicts between students as well as create dependence on the tutor.



CLIL (Content and Language Integrated Learning): Content and Language Integrated Learning involves the teaching of non-linguistic disciplines (history, geography, mathematics, literature) conveyed in the target language. It is a mode that encourages the construction of technical vocabularies.

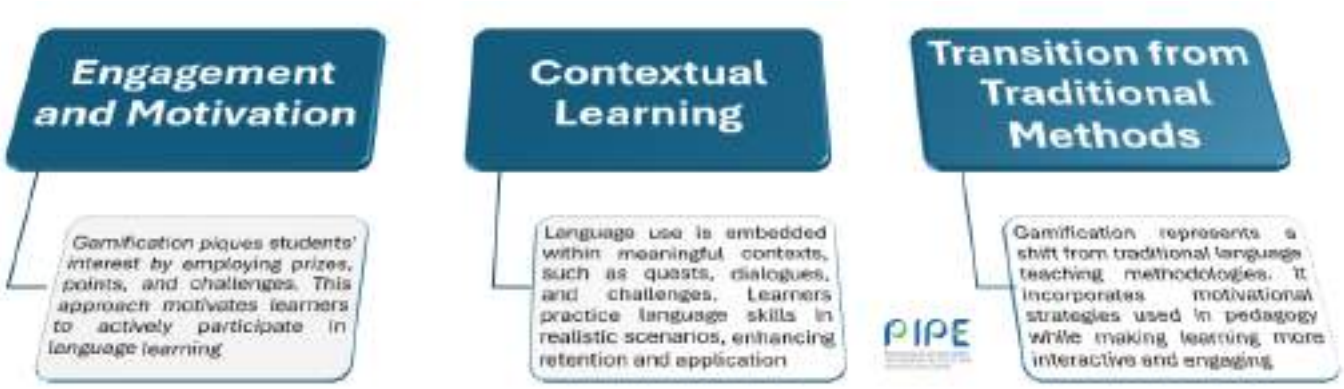


Project Work: an approach in which learners are asked to work in groups on long-term projects in which the target language is used both for research and for internal interaction between the elements and for writing the final presentation.

Mobile Learning: involves the use of devices such as smartphones and tablets to carry out teaching activities. It allows access to the material anywhere as it exploits online resources. It is extremely flexible and adaptable to any lifestyle. It allows full personalisation of learning, making it active and, in some cases, interactive. It improves digital skills, has the advantage of being affordable and being able to count on the immediate updating of learning materials. The main disadvantage of this mode is the lack of establishing a face-to-face relationship, be it with the teacher or with fellow students.

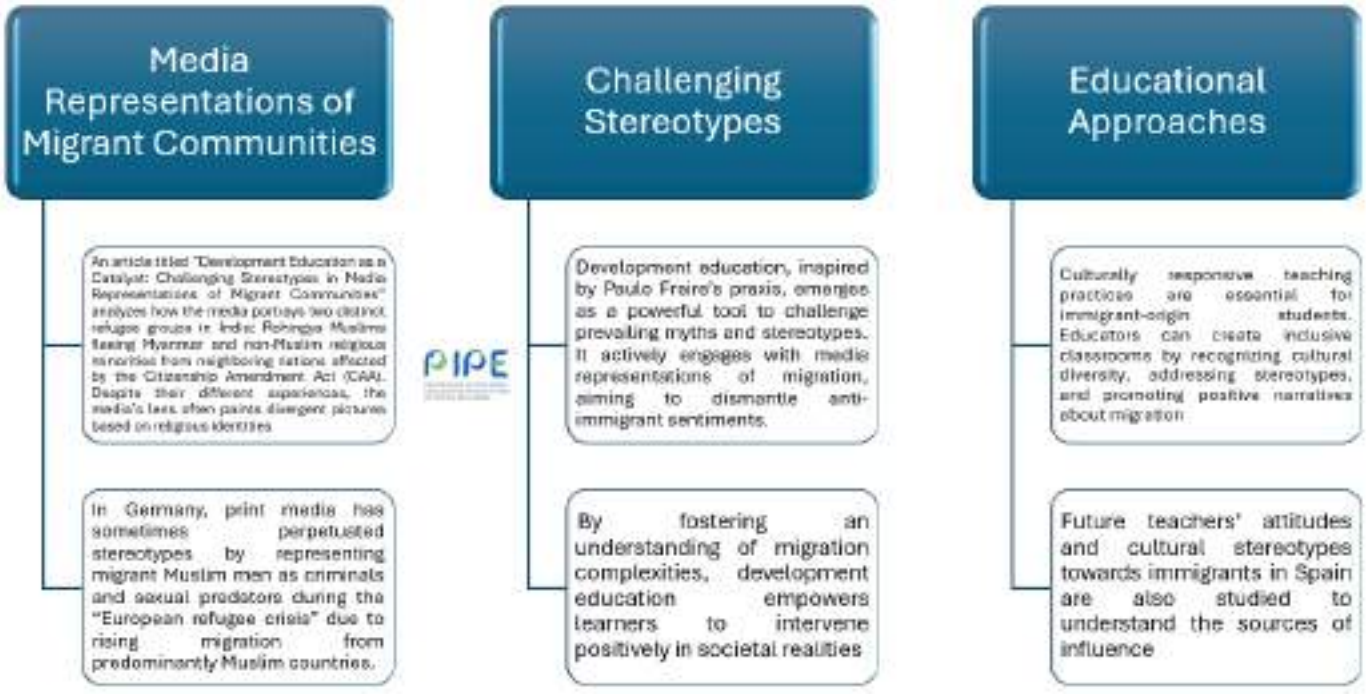
Gamification: methodology that applies typical game elements (experience points, levels, missions, challenges) to language teaching. Through the use of playful platforms, it makes learning interactive, lively and fun. It provides students with immediate feedback on performance, which helps them to improve and stay motivated. The gratification received through rewards can increase the sense of satisfaction and achievement. Disadvantages include the risk of creating dependency,

causing distraction and reinforcing the competitiveness of students, with negative consequences for the well-being of the group.



Each methodology can prove both successful and unsuccessful: it depends on the response of the class and individual learners. That is why it is important to adopt a multiple approach, to experiment with the possible options until finding those most congenial to achieving the course objectives, the needs of the learners and the teaching context.

2.2.6. Cultural representation and presence of stereotypes



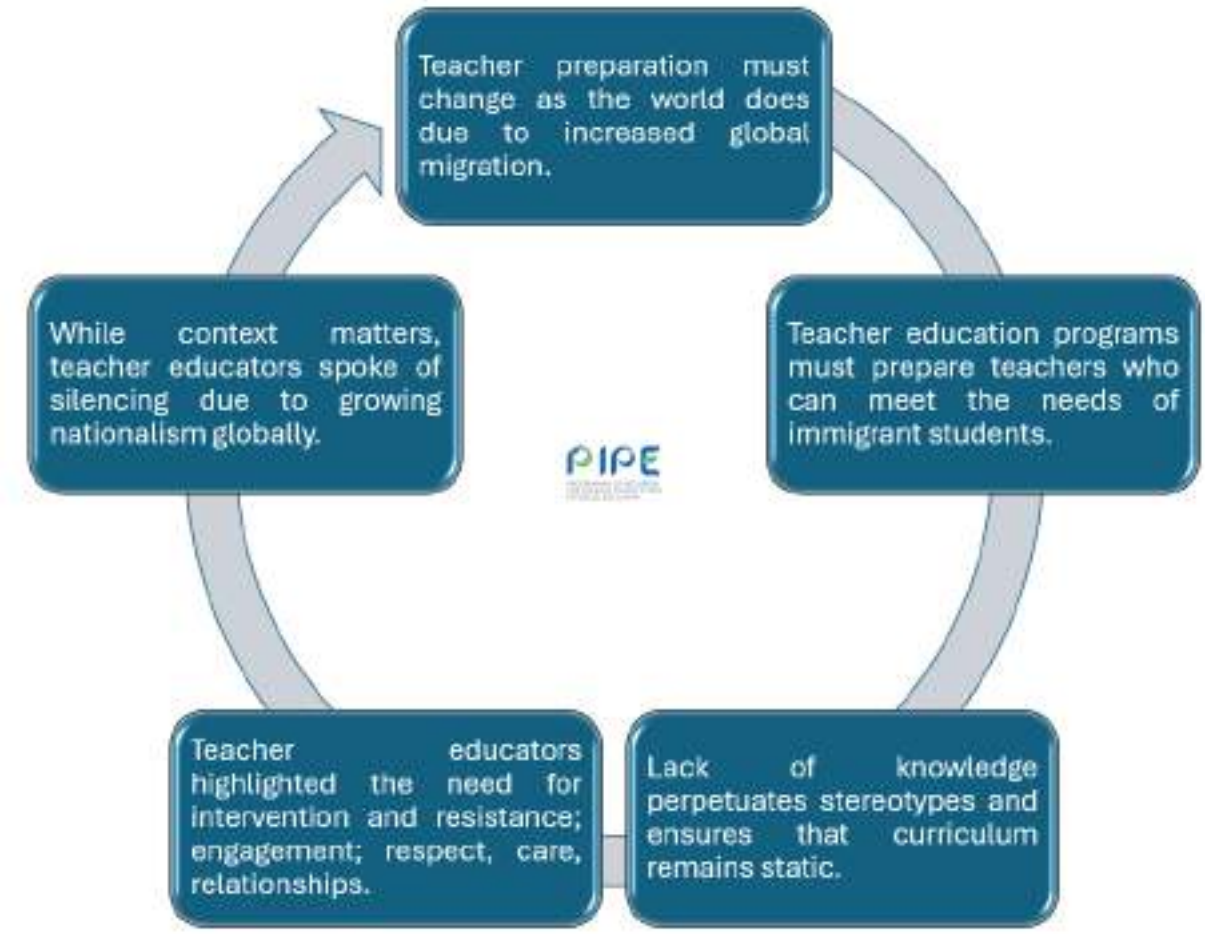
Prejudices and stereotypes are so anchored in us that the teachers themselves are sometimes unaware of those that are part of their baggage of experience and that, inexorably, end up trapped in their methodology.

However, to use linguistic knowledge as a tool for cultural integration, teaching a class of migrants cannot fail to aim at promoting a cultural representation that is inclusive and free of stereotypes.

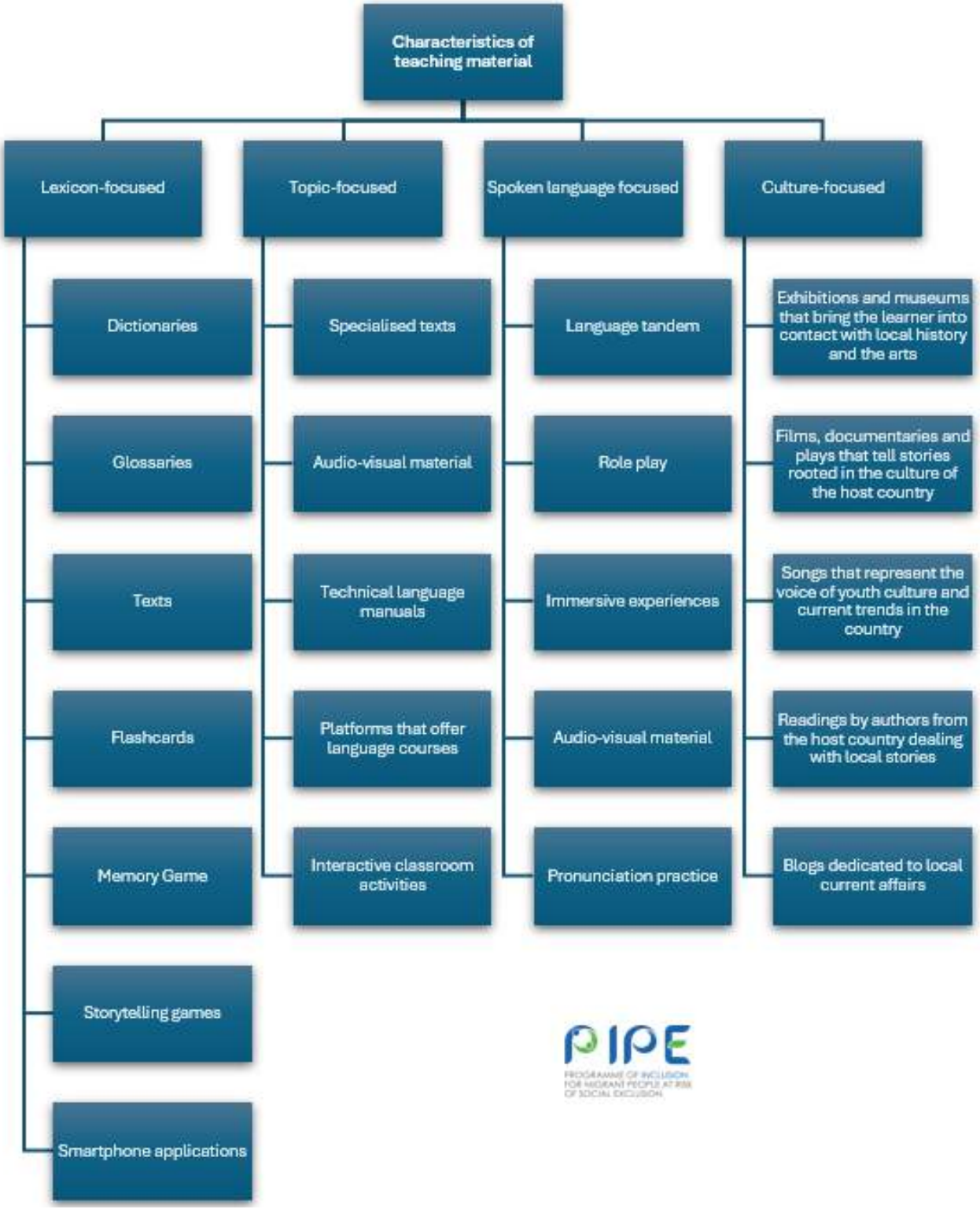
Promoting diversity means encouraging through teaching activities to question prejudice and discrimination in favour of an accurate and multifaceted view of reality. The teacher should ensure that the selected methodology itself avoids stereotyping attitudes, such as Eurocentrism, which uses European culture as a reference model. Ethnocentric activities, i.e. based on experiences typical of the dominant culture, can create a sense of alienation in pupils, so it would be advisable to think of alternatives that more closely reflect the different experiences in the classroom.

An important role in the fight for better cultural representation is played by the value placed on pupils' experiences during classroom activities. Teaching materials should encourage intercultural comparison and create opportunities for debate that challenge stereotypes. Discussions, projects, audio-visual and reading material should enable learners to get to know and appreciate different cultural realities, so as to give themselves new, more inclusive perspectives.

This can only happen if there is an aware, trained and prejudice-free teacher leading the class.



2.3. Characteristics of teaching material (Free-Economic, Multilevel, For Smartphone, Simple, Available offline)



In light of the above, the language teaching material for a course aimed at migrant learners should meet the following characteristics:

- Be suitable for the language skills demonstrated by the learners in the cognitive questionnaire.
- Demonstrate cultural sensitivity and variety, to respect diversity and avoid stereotypes, prejudices and potentially offensive situations.
- Motivate, engage, stimulate learning.
- Describe authentic and practical real-life contexts that lead learners to develop effective communication skills. Commercials, films, TV series, songs, newspaper articles and novels are excellent materials that enable them to establish a concrete relationship with the cultural context of the host country.

Finally, the learner should be encouraged to learn independently by apps, online materials and grammar manuals designed for self-study that are adaptable to needs and accessible regardless of any disabilities.

2.3.1. Lexicon-focused

Here are some examples of teaching materials focused on vocabulary learning:

- Dictionaries: printed, online, bilingual or monolingual.
- Glossaries: collections of words referring to a specific topic. They can be inserted at the end of individual units, so that the learner can build up their vocabulary base on specific contexts.
- Texts: novels, comics, song lyrics, newspaper articles, poems, blogs, website pages. They offer the learner contact with living language applied to its most natural purpose, that of narration and communication. It is important to select texts that are appropriate to the learners' level of language competence. For example, one could opt for graded readings, such as those proposed by the Black Cat Cideb publishing house
- Flashcards: cards with the foreign word on one side and the translation into the mother tongue or a lingua franca, such as English, on the other. For an advanced version, you can replace the translation with a description of the word in the foreign language. Flashcards are easy to obtain or create yourself. They can be used in class for group activities or for personal review sessions.
- Memory Game: and other matching activities such as 'complete sentences' exercises, word games and crosswords are interactive and fun activities that help develop short-term memory and the ability to associate words with their meanings.
- Storytelling games: an activity like role-playing in which pupils take turns in inventing a common story. It can be supported by a deck of 'cue' cards that provide the participants with ideas. Adaptable to all levels of language proficiency. Rory's Story Cubes games allow participants to invent stories from a simple throw of dice.

- Smartphone applications: promote vocabulary learning through gamification. For example, the Memrise application. A smartphone is one of the most important tools for a refugee. Here are some useful smartphone apps.

2.3.2. Topic-focused

Subject-oriented material includes:

- Specialised texts and audio-visual material: specialised dictionaries, glossaries, newspaper articles, essays, manuals, interviews, lectures, demonstration videos, podcasts, specialised blogs, thematic forums and websites.
- Technical language manuals: suitable for learners who need to go in-depth into the language of a particular field, such as journalism, film, business, marketing, law or medicine.
- Platforms that offer language courses for specific purposes are available online (for a fee), such as Udemy
- Interactive classroom activities: presentations of group projects, teacher-led debates, simulation of contexts through role-play.

2.3.3. Spoken language focused

Offering the student a linguistic preparation oriented towards oral communication means allowing them to develop the ability to understand and fluently produce speeches in the foreign language, and thus to go beyond the simple memorisation of words and grammatical rules. It means, in other words, giving them the tools to experience the language as a tool for social integration, reducing the gap that separates them from the culture of the host country.

Here are some examples of strategies that can be put into practice to facilitate the learner's approach to the spoken language:

- Language tandem: the learner converses with a native speaker or another learner at a higher level.
- Role play: recreating real communication situations in the classroom (visits to the shopping centre, shopping in the shop, negotiations, presentations, interviews, etc.).
- Immersive experiences: e.g. the use of virtual reality (VR) to recreate real conversation scenarios that are more concrete than simple role-playing between learners (doctor's visits, job interviews, ordering at restaurants, etc.).
- Audio-visual material: films, TV series, YouTube channels and current podcasts, enjoyed where possible with subtitles in the foreign language, representing a real picture of everyday speech. Unfiltered forms of speech enable familiarity with colloquial language.
- Pronunciation practice: using the teacher's guide or an app to familiarise you with the sounds of the host language.

2.3.4. Culture-focused

Language is closely related to the culture of the country in which it is spoken. To deepen the socio-cultural context within the units of a course for migrant pupils, it may be useful to make use of the following materials and activities:

- Exhibitions and museums that bring the learner into contact with local history and the arts.
- Films, documentaries and plays that tell stories rooted in the culture of the host country.
- Songs that represent the voice of youth culture and current trends in the country.
- Readings by authors from the host country dealing with local stories.
- Blogs dedicated to local current affairs.

2.4. Typology of materials for teaching and learning the national language to migrants

Here is a list of types of teaching materials that can be effective in a class of migrant pupils learning the language of the host country:



It should be remembered that any type of teaching material loses its effectiveness the moment the teacher's role is removed. It is the teacher who is the key figure in the learning process, the one who through observation of learners can construct lessons through a combination of methodologies, approaches and activities aimed at making the learning environment a safe place in which to grow and strengthen the learner's sense of identity within the new socio-cultural context.

2.4.1. Textbooks (characteristics and comparative content and methodologies)

In foreign language courses conducted in the classroom, the textbook represents the main bridge of communication between teacher and learners; it is not just a compendium of rules and exercises: it is the guide in which the very essence of the course is condensed, the concrete representation of the ideal path towards its objectives.

Having a language manual at one's disposal means structuring the course according to a logical order in which progressively more complex concepts and notions are introduced at a pace that

avoids the learner feeling overwhelmed by the workload and, therefore, expressing frustration. The contents are organised to develop all language skills (writing, reading, listening, speaking) homogeneously through teaching units that include listenable dialogues, readings, exercises and group activities. Through the support of the manual, the learner obtains clear explanations of grammatical rules and gradually builds up a rich and articulate vocabulary. The exercises offered allow them to put what they have learned into practice and have direct feedback on their improvements.

The textbook for a foreign language course should be chosen because of the information obtained on the learner's profile.

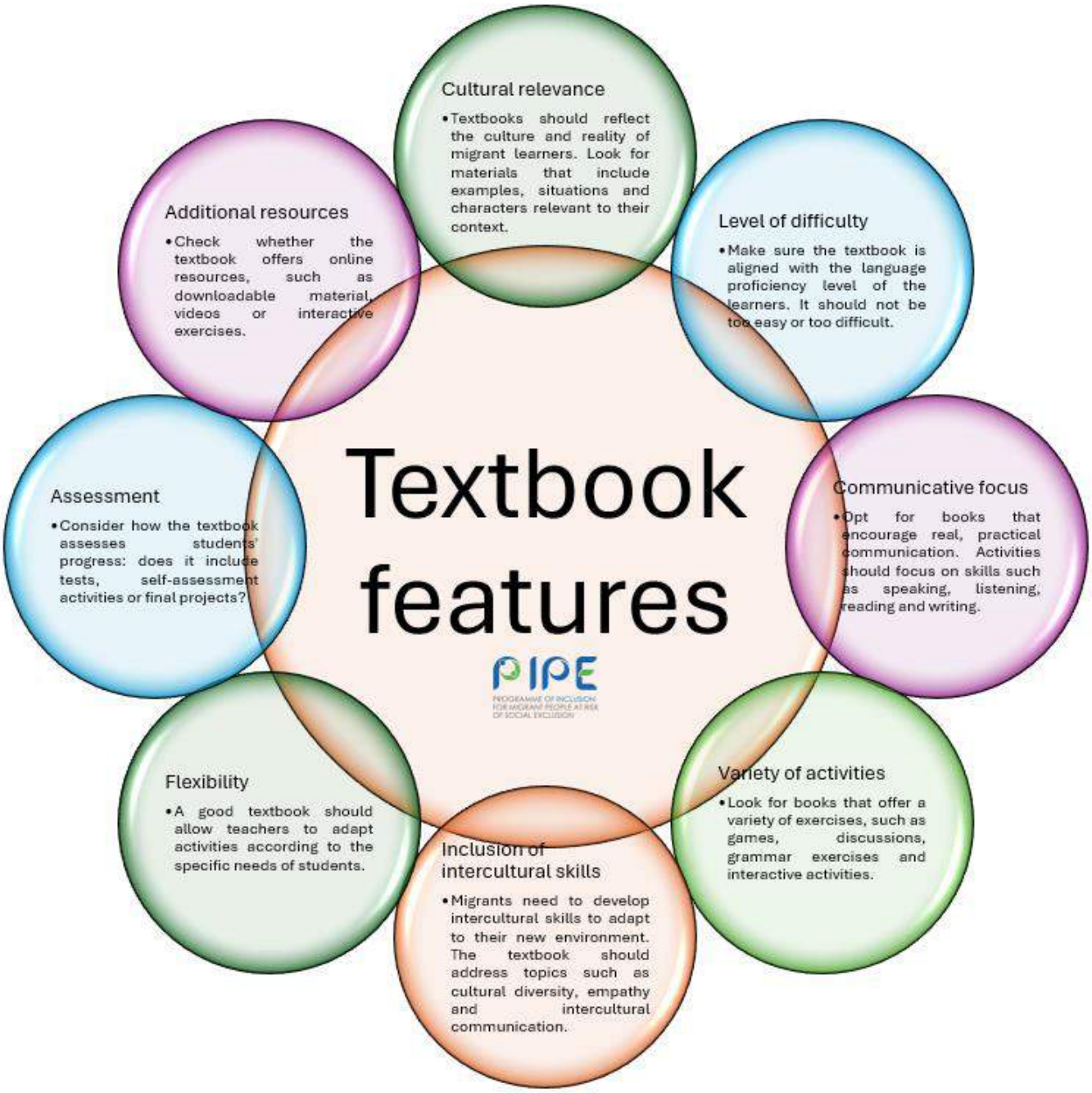
As a first step, it is advisable to choose a textbook that suits the general level of the class. For a course aimed at beginners, a text should be chosen that facilitates the learning of grammatical and communicative notions through the presentation of pictures, basic vocabulary and elementary dialogue forms. The level of grammatical and communicative complexity may increase if the target group has elementary or intermediate skills, while learners with advanced language skills may opt for textbooks that include authentic literary excerpts, newspaper articles and other more complex activities in the units to enhance both linguistic and cultural skills and knowledge.

Based on the course objectives, it should be determined whether the handbook to be chosen bases its activities on real-life everyday situations that may help the migrant pupil find their way around the host country's bureaucracy (accessing health services, opening an account, looking for a house, a job, etc.). Or, if the course aims to foster social integration and understanding of the cultural context, it is preferable to choose a textbook oriented toward the country's history and traditions. Finally, in contexts where it is intended to offer the learner specific language skills (law, medicine, economics, etc.) an effective textbook should focus on specialised language.

A third factor to be considered in the choice concerns the type of teaching approach to be adopted. Wanting to construct a course based on mediation and interculturality presupposes the need to adopt manuals that are themselves oriented towards reflection and confrontation, both linguistic and cultural. On the other hand, a more communication-oriented approach may be desirable, in which it is preferable to choose materials that encourage interaction and conversational activities, perhaps through role-playing.

Some texts are organised by progressive thematic units and intended to be approached in order of presentation; others leave it to the teacher (or to the learner who is studying independently) to decide on the course (see the manuals published by Cambridge, English Grammar in Use, by Raymond Murphy). The essential element remains that of clarity: the topics proposed during the lessons and through the units should lead the learner towards a progressive learning path that gratifies them and does not make them feel overwhelmed by notions beyond their grasp.

Finally, it is good to reflect on the role that the textbook takes on within a language course: it is not only a didactic tool but a true travelling companion for both learner and teacher. Not wanting to neglect the affective aspect, it is good to pay attention to the graphic quality of the book, which should be eye-catching and easy to decipher, full of effective images and readings that can remain imprinted. After all, the eyes and heart also want their share.



2.4.2. Online language courses

Studying online is nowadays an increasingly adopted and appreciated solution as it undoubtedly brings with it a number of significant advantages, first and foremost that of flexibility: distance courses, free from spatial constraints, offer the learner the freedom to participate in study sessions without the need to be present in the classroom as the only requirement is to have a good Internet connection. Online language courses, whether interactive or recorded, are usually more affordable than standard courses. This for a migrant with limited financial means is an appreciable advantage. Moreover, today's vast offer allows for maximum customisation of the learning experience, thus satisfying needs in terms of content and objectives, such as the need to acquire technical-scientific vocabulary.



On the other hand, it is evident that the online approach has certain disadvantages that are alien to classroom-based courses. Going beyond the mere technical problem, such as a malfunctioning software or Internet connection, studying online offers less language immersion, as learners are not physically surrounded by an environment where only the studied language is spoken. This aspect, combined with the lack of face-to-face interaction with teachers and other learners, impoverishes the learning experience from a human point of view, thus sabotaging the socio-cultural inclusion goals the migrant needs to feel part of the host country. In general, the possible pitfalls of the online mode can be a cause of demotivation and subsequent abandonment of study. Here is a list of web platforms that offer online foreign language courses.



2.4.3. Apps



A further innovative way of language learning is represented by the world of apps, which allow studying via smartphone or tablet with even very short sessions that do not interfere with the daily routine. Learner involvement and motivation are reinforced by a strong gamification component, through the classic mechanics of rewards following a successfully completed mission.

The orientation of the app can vary according to content and propose vocabulary or grammar exercises. Some are oriented towards the development of communicative skills and therefore feature dialogues and stories, as well as exercises designed to improve pronunciation through voice recognition functions that provide feedback.

The panorama of apps is extremely accessible as most are free of charge, with the possibility of extending the programme by paying significantly less than for online or classroom courses.

However, it would be incomplete to emphasise that such apps should be used as a study support tool and not as a substitute for a structured language course. The typical shortcomings of online learning (lack of human rapport, limited support, not always verifiable quality) are even more pronounced in these cases.



2.4.4. Audiovisual content

The use of films and TV series, such as instructional videos or YouTube, is an engaging approach to language learning for migrants, as it offers numerous benefits both from the point of view of language immersion, as it makes the experience authentic and close to the real world, and from the point of view of learning a natural and culturally contextualised language.

Audiovisual content is engaging, captures learners' attention and makes learning enjoyable and stimulating, as well as being a material that is easily customisable to the level, objectives and tastes of the class.

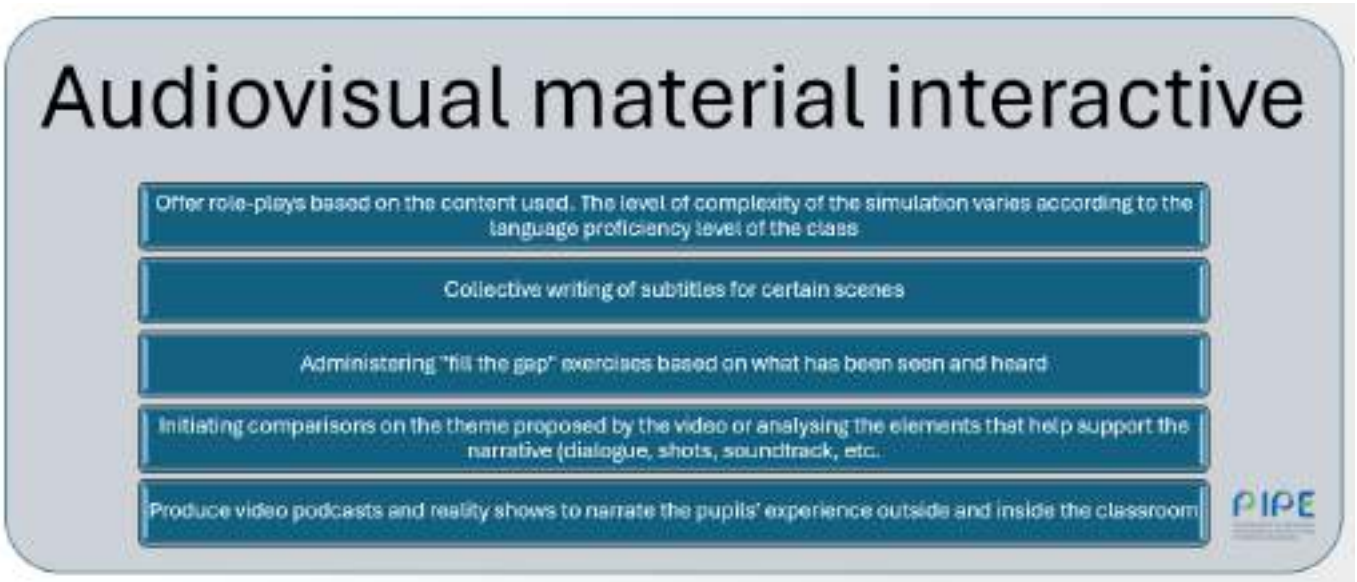
The learning conveyed by this type of material can be exploited both for collective guided viewing sessions, during which the teacher can propose discussion activities on the selected films or videos, but also for autonomous practice activities, with the possible support of subtitles either in the language studied or in the mother tongue.



The audiovisual content can become interactive material when learners are given the opportunity to make videos themselves (presentations, interviews, reflections) and thus use the studied language creatively.

If an activity involving the use of audio-visual material is to be included in the teaching unit, it would always be appropriate to end with a follow-up session that provides an opportunity to check understanding and encourage an exchange of views.

Here are some ideas on how to make the experience provided using audiovisual material interactive:



Some examples of audiovisual content useful for language learning:

- Films and TV series originating in the country of the language to be learned.
- Foreign and popular films and TV series, known to the learners and enjoyed in the language to be learnt with the support of subtitles.
- Educational YouTube channels.
- Podcasts and video blogs.
- Audio books.

2.4.5. Online directories

Resources for language learning, with a focus on Italian and English:

Italiano per stranieri - Loescher editore	European Language Portfolio (ELP) - Homepage - European Language Portfolio (ELP) (coe.int)	Corso d'Italiano per stranieri - Percorsi - Rai Scuola	19 best online language courses in 2024 (preply.com)
Norma's Teaching (normasteaching.com)	32 Free Language Learning Websites to Try in 2024 | FluentU Language Learning	Best Language Learning Apps for 2024 - CNET	Free online language courses | 50 languages (loecsen.com)

2.4.6. Downloadable activities

References on where to find free or paid downloadable teaching material (reference languages: Italian and English):

Somos una comunidad de profesores de ELE que publicamos nuestras propias lecciones de español para ayudarte a relajarte en tus clases.	Teaching Resources & Lesson Plans | TPT (teacherspayteachers.com)	Learn English Online | British Council	Print Discuss	Pinterest - Italia
Risorse gratuite per insegnanti di italiano L2 e lezioni smart (ditals.com)	Black Cat - Cideb	365 Creative Writing Prompts - ThinkWritten	49 Excellent ESL Writing Prompts and Topics » JournalBuddies.com	The Best 16 Language Learning Podcasts for Learners of All Levels (lingopie.com)

2.4.7. Self-created materials

Below are some steps for creating your own teaching material.

- Define the objective, target audience and starting language proficiency level.
- Choose the content according to the interest shown by the class in certain topics, in order to keep participation alive.
- Organise sections of the material logically and sequentially, providing clear and concise instructions.

Here are some manuals available online on how to create materials and plan engaging lessons:

Tefl.NET	OFF2CLASS	UE		
Tefl.NET - resources for Teachers of English as a Foreign Language	Home - Off2Class	UsingEnglish.com: English Language (ESL) Learning Online	Keep Your Eyes on the Prize: Using Objectives in ESL Lesson Planning (bridge.edu)	7 ESL Filler Activities for Your Online Classroom (bridge.edu)
			simpleTEFL	FluentU
Weller D. (2019). Lesson Planning for Language Teachers: Evidence-Based Techniques for Busy Teachers. ISBN: 978-1099456428.	Mishra S. (2023). 101 Creative English Lesson Plans: A Resourceful Guide for English Teachers. ISBN: B0CL5DGQYZ.	Danesi M., Diadori P., Semplici S. (2018). Teaching techniques for a second language. Carocci publisher.	Effective Lesson Planning for English Language Teachers: A Step-by-Step Guide (simpletefl.com)	How to Create an ESL Lesson Plan in 6 Steps | FluentU Language Learning

In conclusion, there is no magic spell capable of creating the perfect teaching material for every occasion. Rather than hoping for miracles, it is more productive to accept that in the world of education, what works wonderfully with some students may fail miserably with others. The only way to hit the bull's eye is... to aim well.

So, teachers, study your audience, find out who your students are, take note of their interests and motivations that made them seek you out to learn the new language. What experiences have marked their history as migrants? How do they learn most profitably? Feed their curiosity with living material, be relevant to their future. Be clear in your instructions, because understanding breeds confidence. Try, explore, dare. Remind students that the classroom is a safe place where they can make mistakes and improve. But above all, play, because in learning, as in life's challenges, enthusiasm is contagious and having fun is the key to success.

2.5. Toolkit

Intercultural Trainers Kit for Migrants' Educators
Promoting interculturality, tolerance and diversity in the learning process: In this section you will find a collection of more than 35 good practices which provide successful methods and approaches towards work in a multicultural environment, promoting tolerance, diversity and inclusion in the learning process, application of intercultural teaching resources, raising the participation and attainment of adult migrants in the educational process, etc. The good practices aim at improving the intercultural skills of migrant educators and at helping them include new approaches towards work in a multicultural environment in the teaching process.

The platform will be specifically designed for migrants living in one of the 5 partner countries, regardless of their status, with a basic command of the host country language (levels A1, A2 and B1). The platform will display different modules, each one composed of thematic units, corresponding to specific activities. Exercises will be designed with a visual approach, using images, videos and short sentences, rather than long texts, and they will address topics related to social and cultural inclusion as well as labour market and work culture such as job offers (where to find them), how to apply for a job, work legislation, social manners, public holidays, recognition of skills, schools and nurseries, public transports. Finally, an encouraging and interactive interface will be developed to reward users for correct answers and good performances.



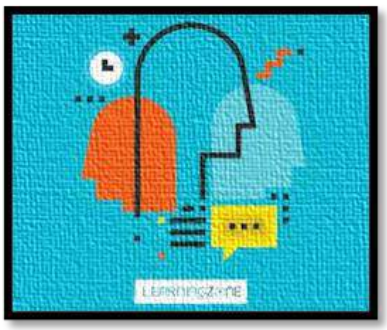
Informal language learning and media for migrants. Conference report (May and December 2022) The main objectives of the conference were: To raise awareness and promote the exchange of innovative ideas and solutions on informal language learning for migrants in the Nordic countries. To highlight the value of informal language learning for the integration of migrants and identify ways in which formal and informal language learning can enrich learners' experiences. To highlight best practices to expand networks and partnerships within and beyond the Nordic countries. To emphasize the critical role of the Nordic mass media in promoting language learning as an integral part of a democratic society.

Within the project "Meet the Need. Vocational Teaching Material Supporting the Integration of Migrants into the Labour Market" (developed 2011-2012 under the Lifelong Learning / Grundtvig programme) vocation related material for second language classes was developed in close cooperation with vocation experts and language teachers. This teaching material supports language teachers in preparing migrants for the requirements in the occupational fields of retail trade, care, food services, office communication and construction. On the project website you can still find material in 5 languages (German, Danish, English, Italian and Romanian): Adaptable exercises, Teachers' tips, answer tables & transcripts, Audio material, Picture material.



The project GAME ON – Language Learning Games for Migrants and Refugees is a co-funded Erasmus+ project which proposes an innovative, non-formal learning game-based approach, promoting social inclusion of migrants and refugees through foreign language learning, focusing on everyday dialogues that adult people need in their usual social interactions.

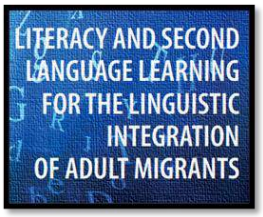
The Guidebook "Learning Zone - new approaches to language courses for migrants and refugees" is developed on 6 chapters, associated with 6 training modules. Each chapter opens with the learning objectives and ends with questions for reflection. The Guidebook concludes with a short glossary of terms along with a bibliography. It is conceived in a way that enables facilitators to integrate new ideas into their current practice with migrants and it also gives access to other materials available for further learning. Also, at the end of the Guidebook, several practical exercises can be found that can be used in the classroom.

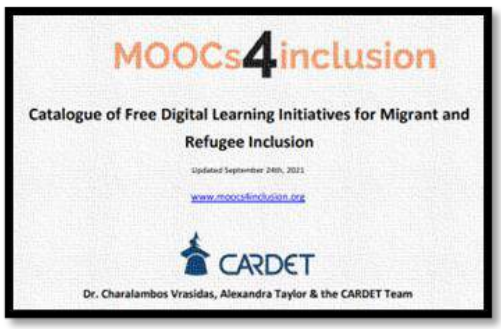




The toolkit is a set of resources for educators to teach about migration, migrants and human geography. It draws upon the extensive research and analysis in the World Migration Report series to deliver specialized tools and resources.

This literacy and second language acquisition for the linguistic integration of adult migrants (LASLLIAM) reference guide, funded and supported by the Education Policy Division at the Council of Europe, is the outcome of four years of work. Its development was characterised by a continuous process of production, feedback collection and revision. As part of this process, the authoring group collected valuable feedback from two rounds of consultation with experts from the Council of Europe. It also greatly profited from considering advice and suggestions from colleagues, researchers, teachers, language testers, academic institutions and associations. Once the structure, themes and topics of the reference guide were drafted, a qualitative validation followed by a quantitative validation on descriptors and scaling took place, involving in total 831 participants, 31 languages and 28 countries. Statistical analysis, conducted by CITO, contributed to the validation of the scales/descriptors in their English version.





This document presents the catalogue of initiatives prepared for the 2021 update of the MOOCs4Inclusion study, financed by the Joint Research Centre (JRC) of the European Commission. This third study is coordinated by Dr Charalambos Vrasidas and the CARDET team. The information provided online (www.moocs4inclusion.org) describes free digital learning (FDL) initiatives. This version, developed as part of the third study, updated on 24/09/2021 contains two types of initiatives: Initiatives identified in 2019 that were updated and validated by their providers, as well as new initiatives identified in 2021 (Updated and Validated Initiatives). Initiatives which have not been updated or validated but whose links and contact information continue to function (Functioning Initiatives). FDL initiatives listed in this Catalogue vary quite a bit in nature and magnitude. However, attempts have been made to categorise them according to 'purpose', the type of resource or technology they use, whether they are 'blended' approaches or only online/digital, and the extent to which they are ongoing or forthcoming (awaiting launch), and whether they provide information regarding the basic Europass specifications (title, organisation, location, thematic area, learning outcomes). These labels will be further described in the next section. Some fields have been left blank due to lack of public information. This version of the Catalogue includes the list of additional resources relevant for migrant and refugee digital education identified in the previous study which are still functioning, as well as one new resource.



Be part of the world's largest online English teaching community. Teaching English is a global program for English teachers and teacher educators, drawing on UK and local expertise, and the unique insight and experience of the British Council. Build your professional network, share ideas and knowhow, and stay up to date with the latest research and innovations in teaching. You'll find lesson plans, events and learning resources to support your practice, as well as new opportunities to help your career grow – whether you're taking your first steps as an English language teacher, or your next steps as a teacher educator. We have a wide variety of books, self-access guides and resource books for you to download in pdf format. We also have several practical activity books full of ideas and photocopiable material for you to use in the English language teaching classroom and teacher training room.

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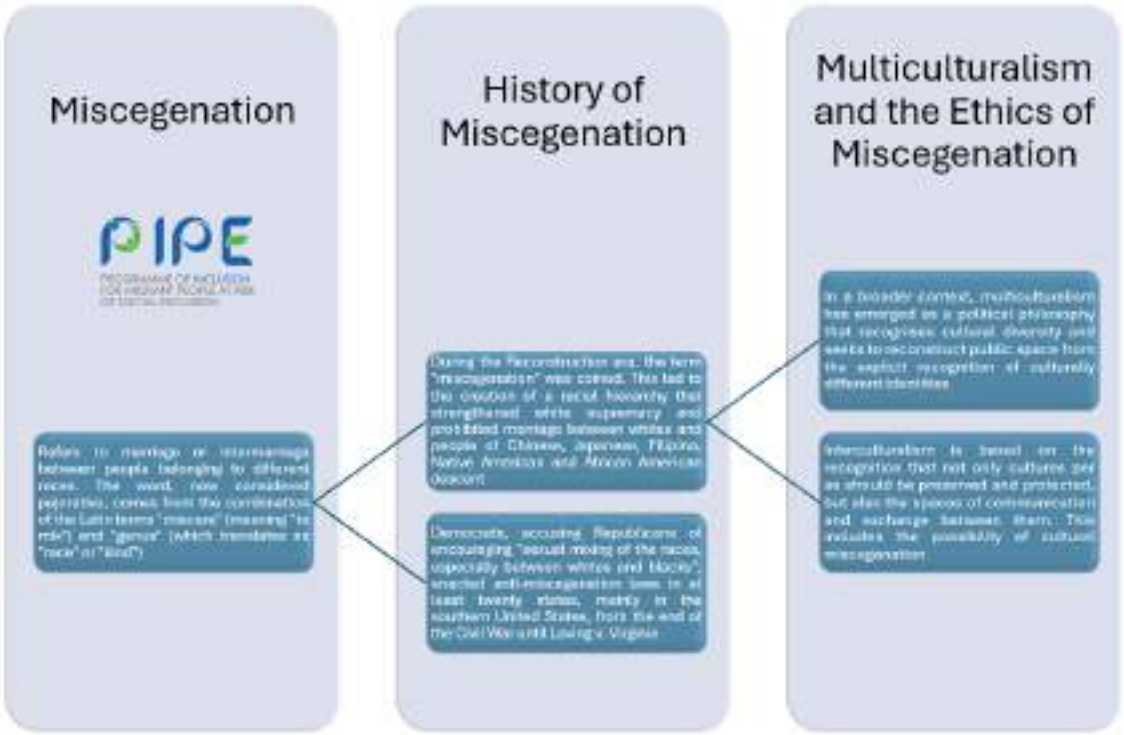


3. Intercultural Education and the Ethics of Miscegenation

Abstract

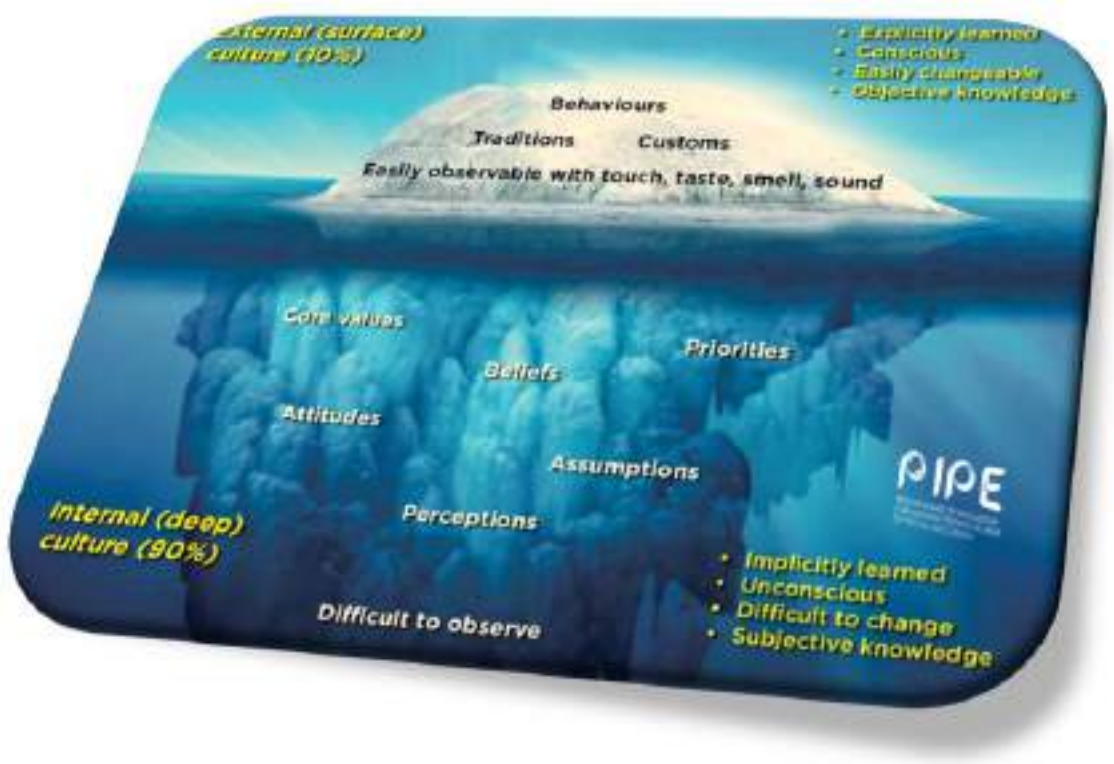
It must inspire people's minds, stir their emotions, and lend wings to their actions. Such a vision must be convincing in its theoretical foundation, appeal to practitioners, motivate them, and support them in their daily work (Gerhard Neune, Council of Europe, 2012).

In an increasingly globalized world, intercultural education fosters mutual understanding and respect among diverse cultural groups. This chapter explores the foundational principles and practical strategies necessary to cultivate an inclusive and harmonious society. Promoting intercultural education is especially beneficial for professionals who work with vulnerable groups such as newly arrived refugees' migrants, and asylum seekers (Brotto, 2008). Historically fraught with controversy, miscegenation is re-examined here through an ethical lens, emphasizing the potential for intercultural blending to enrich communities. Learn about Miscegenation. Tools, methodologies, and practices broadening perspectives and fostering genuine intercultural connections through Bilingual or Multilingual approaches to training and intercultural competencies integrate into this chapter providing a comprehensive framework for intercultural education that promotes ethical intercultural interactions and prepares individuals to contribute positively to an increasingly interconnected world.



3.1. Relationship between the teaching context and the selection of learning materials: the teachers' point of view

Bubble question: How does culture shape ourselves, our students, and our pedagogies? This leads to questions about how we define culture, and how we consider the relationships between individuals and groups that we would consider to be culturally different from each other. Hall (1990), whose writing about culture significantly influenced intercultural training in the twentieth century, considered culture to be a system of physical objects, behaviours, and language systems within and beneath conscious awareness. Hall visualized culture as an iceberg, with some physical cultural characteristics (e.g. dress, foods, festivals) existing "above the waterline", and other aspects of culture (such as orientations to time, expectations of communication style, and values in relationships) functioning "below the waterline", likely invisible and unknown to others without deeper exploration. Watching the video of The Cultural Iceberg you can find a brief introduction to culture and its dimensions, senses, and values.



Bubble question 2: Multicultural or Intercultural education? The idea of multiculturalism can mask the critical issues of relating well within intercultural contexts in ways that promote equity, rather than reinforcing patterns of discrimination. The objective of multiculturalism is to recognize the coexistence of diverse groups, with an emphasis on mutual respect and understanding (Aman,

2015). The concept of interculturality is more comprehensive and encompasses relationships between and within groups, including exchange and dialogue (UNESCO, 2006).



The notions and theories that underpin the concepts of interculturality help us to understand social and educational reality. When dealing with these concepts allow us to see the social world from a different perspective to concentrate on the individual aspects of which it is composed. They ensure a clear passage for the practitioner and the researcher. Some of them are:

- Cultural Diversity: acknowledges the existence of a variety of cultures within a society. It values the unique contributions of each culture and encourages the preservation and expression of cultural identities.
- Mutual Respect and Recognition: Central to interculturality is the idea of respecting and recognizing the equal worth of different cultures. This means valuing cultural expressions and perspectives without imposing one's cultural norms and values.
- Integration vs. Assimilation: Interculturality supports the integration of individuals and groups into society while allowing them to maintain their cultural identities. It contrasts with assimilation, which often involves the erasure or devaluation of minority cultures in favour of a dominant culture.
- Intercultural Competence: This refers to the skills and abilities required to interact effectively and appropriately with people from other cultures. It includes cultural awareness, sensitivity, and the ability to adapt one's behaviour to different cultural contexts.
- Power Dynamics and Inequality: involves addressing and challenging power imbalances and inequalities that exist between different cultural groups. It seeks to create more equitable and just relationships.

- Hybridity and Cultural Exchange: embrace the idea of cultural hybridity, where cultures influence and blend, leading to new, hybrid cultural forms. This process of exchange enriches all participating cultures.
- Intercultural Education: education plays a crucial role in promoting interculturality. Intercultural education aims to foster understanding and appreciation of cultural diversity, equipping individuals with the knowledge and skills needed for intercultural dialogue and cooperation.
- Globalization*:* interculturality becomes increasingly important as people from diverse cultural backgrounds interact more frequently. Globalization brings both opportunities and challenges for intercultural relations.
- Cultural Relativism vs. Universalism: Interculturality often involves navigating the tension between cultural relativism (understanding cultures on their terms) and universalism (applying certain universal values and principles). Finding a balance between respecting cultural differences and upholding universal human rights is a key aspect of interculturality.

Interculturality, therefore, is about creating a dynamic and inclusive society where cultural differences are seen as assets rather than obstacles. It encourages a holistic approach to cultural interactions that promotes mutual learning and the co-creation of shared spaces (Akkari & Radhouane, 2022).



Interculturality refers to the presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect. (UNESCO)
The world changes if two look and recognize each other. (Octavio Paz)
There are multicultural societies, but not yet intercultural societies. (Elizabeth Flores)
If we cannot put an end to our differences, let us contribute to making the world a fit place for them (John Fitzgerald Kennedy)
I am convinced that the future belongs to non-violence, to the conciliation of different cultures (Stéphane Hessel).

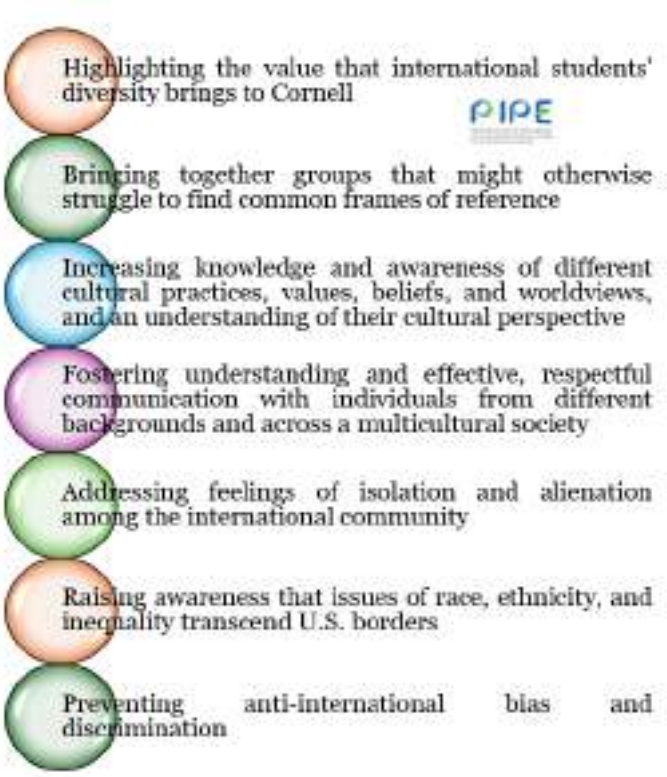
3.2. Intercultural Education

Bubble question: What is the need for intercultural understanding? Understanding the key ideas of interculturality is essential for professionals in today's globalized and diverse world to enhance communication, increase empathy and sensitivity, to promote ethical behaviour and inclusive

practices. Intercultural understanding in the classroom is crucial, contributing to a more inclusive, effective, and enriching educational environment. It helps create a classroom atmosphere where all students feel respected and valued, regardless of their cultural background. Furthermore, enhances a sense of belonging and encourages students to participate actively in their learning, encourages them to question stereotypes, challenge biases, and think critically about cultural assumptions. Before starting intercultural education:

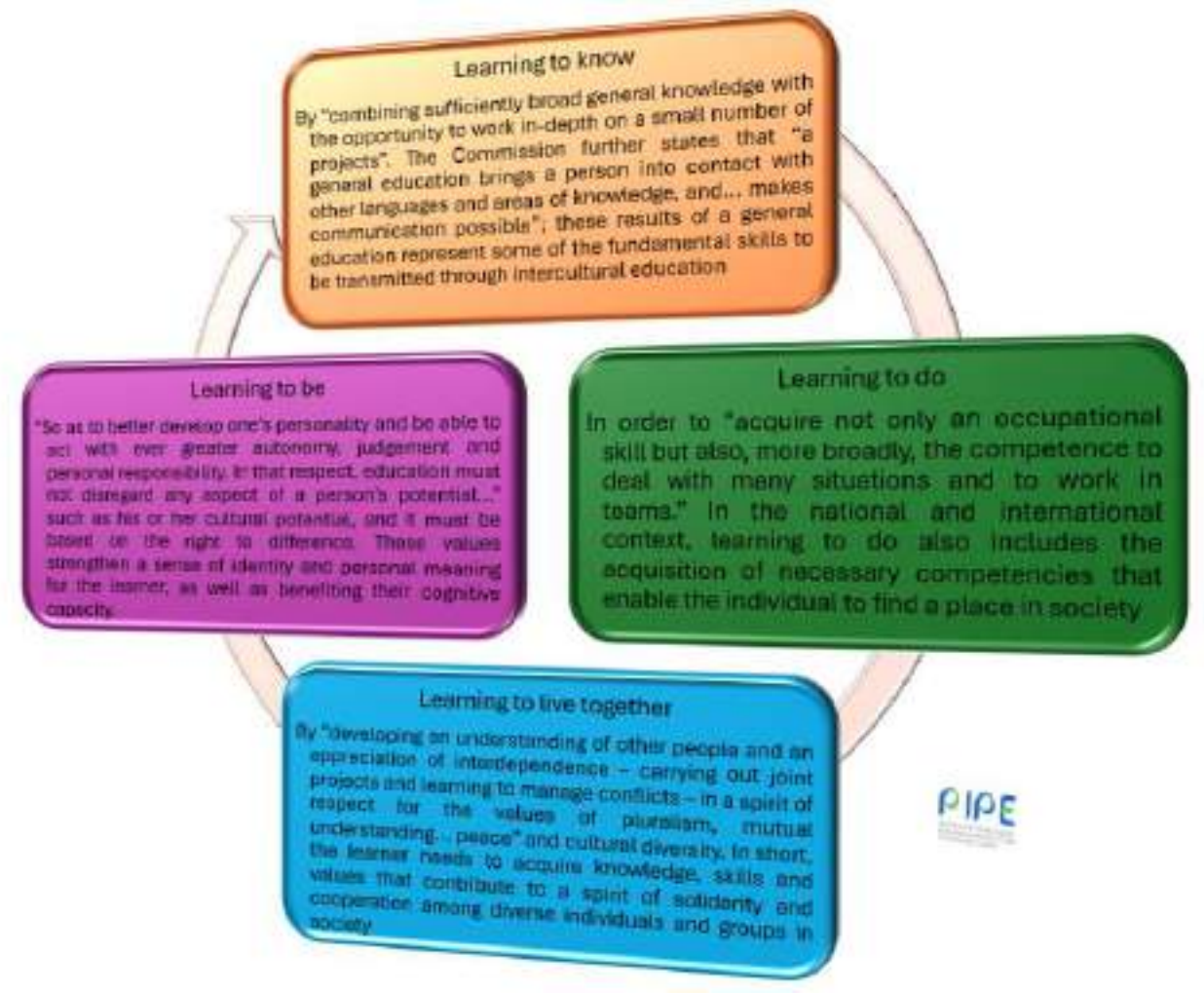
Read UNESCO Guidelines for Intercultural Education. These Guidelines have been prepared as a contribution to the understanding of the issues around intercultural education. They draw the key standard-setting instruments and the results of numerous conferences to present concepts and issues that may be used to guide future activities and policymaking. It serves as a valuable practical resource for teachers and learners, curriculum developers, policymakers and community members alike, and all those who wish to promote Intercultural Education in the interests of peace and understanding.

Learn the experience of Story Circles: Intercultural Understanding Workshop, (Unesco2020) Another methodology used for intercultural understanding concerns the "Story Circles" Workshops which aim to increase international students' sense of belonging by creating dialogue about intercultural experiences and equipping participants with tools to put inclusion into action. They provide a safe space to reflect on the intersection of international status with racial, ethnic, gender, and other identities. Participants are initially separated into smaller breakout rooms, with everyone taking turns to share personal intercultural experiences. Trained facilitators oversee the conversations to uphold mutual respect, trust, and understanding. Following a period of small-group discussion, the whole group reconvenes to share insights, reflect on the issues raised, and establish a forward-looking perspective on diversity and belonging. Find more information on the Story Circles Toolkit from OSU.



Intercultural Education: Objectives, Values and Perspectives: Intercultural education is a global necessity, a specialized form of education that puts individuals and their cultures in positions of differential treatment, but at the same time, they are in positions of equality. It deals with the educational process through the vision of cultural diversity and is focused on cultural interaction

phenomena (people, cultures, religions, speakers of different languages, people who have different views and opinions, etc.). The values derived from intercultural education (tolerance, freedom, openness, acceptance of differences, understanding of diversity, pluralism, and cooperation) are built into the personalities of the educated subjects through sustained and consistent (systematic) efforts. It promotes the solidarity of the local community with the international community (Bennett, 2009).



It refers to interaction between people, religions, cultures, and speakers of different languages with different opinions and views. The main objectives of intercultural education are the following:

- Enhancing the efficiency of intercultural relations.
- Increasing tolerance and acceptance towards different people.
- Training people to make them perceive, accept, and respect diversity (Campbell & Walta, 2015), (Catarci, 2014).

Furthermore, implies a pedagogical approach to cultural differences, a strategy through which the spiritual specificities or others are considered (gender, social or economic differences, etc.), avoiding

as much as possible the risks arising from unequal exchanges between cultures or, worse, trends of culture atomization. (Bedekovic, V. 2017)

Summarizing the ideas mentioned above, we can note that intercultural education is a complex of principles and practices related to the entire educational environment in all its components, oriented towards shaping through and for cultural diversity, with a direct effect upon knowledge and positive appreciation of cultural differences, promoting equity in education and equalization of opportunities (Baraldi, 2012).

There are also some perspectives on this study topic. One of these perspectives is the solution to conflicts, as a solution to racism, intolerance, and xenophobia. This education is a very useful tool in combating them. Interculturalism is a tool for promoting equal opportunities, the development of democracy, and respect for human rights. By educating people in intercultural spirit a series of problems will be avoided and even solved such as tendencies of contempt, denial of values and traditions, and different behaviours. Intercultural education in terms of shaping personal identity comes from the fact that people meet each other, and maintaining social relationships can be quite difficult because we have different modes of action, thought, and feeling. People can develop different strategies in interpersonal relations: either relations of openness or acceptance to other persons or retreat in oneself, protecting culture and personal identity (Baraldi, 2012).

From the perspective of openness to different values, intercultural education essentially aims to integrate individuals into a dynamic and polymorphic world. This contributes to the development of individuality by valuing individual traits that must be recognized and evolved, thus supporting society and ensuring coherence, functionality, and solidarity. In this case, we can speak about multicultural education (Otten, 2003).

The fundamental values underlying intercultural education are respect for human rights and the rule of law. Contemporary society formulates its existential principles based on general human values such as respect, justice, fairness, dignity, responsibility, empathy, and peace. Cultural relativism is a concept according to which any behaviour cannot be judged only by reference to the social context in which it occurs. Before valuing the behaviours of individuals, they will be reported to the cultural background of beliefs and expectations implied by the basic cultural environment (Rapanta, et al. 2020)

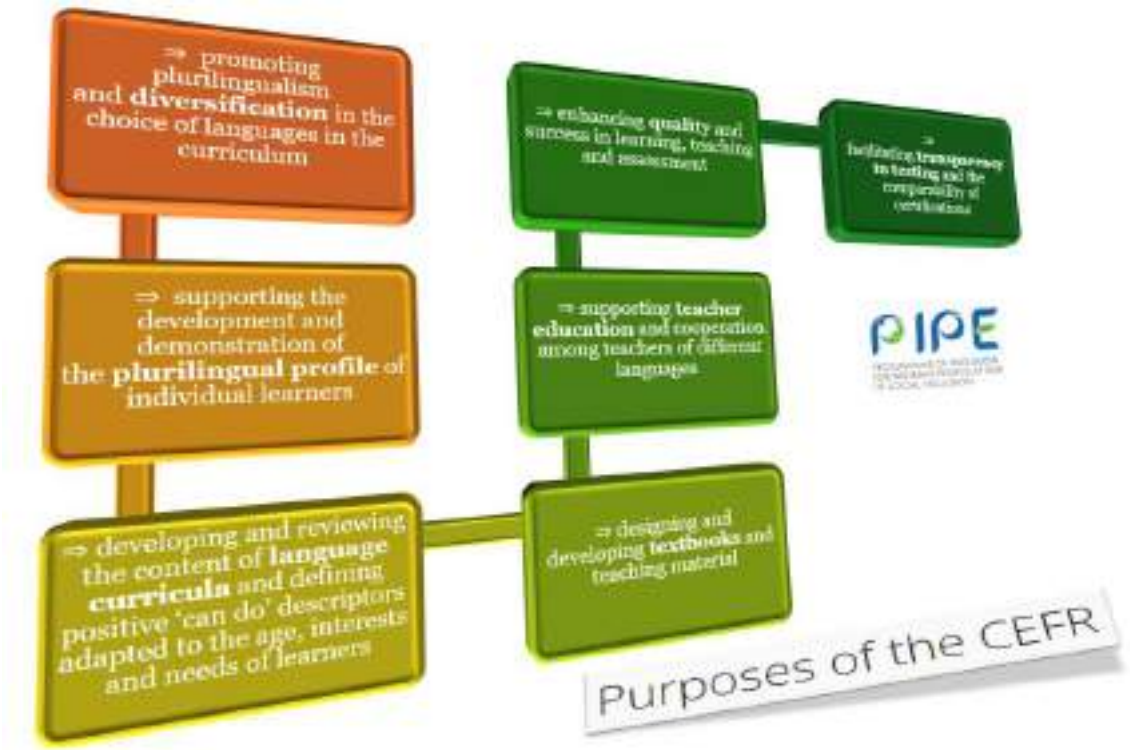
3.2.1. Interculturality in the Language Classroom

With increased globalization and migration flow, there has been a growing recognition of the need for an intercultural focus in language education. When language educators plan a standards-based curriculum, it becomes clear that language and culture are inextricably linked. Moloney and Harbon (2010) note that within the context of language classrooms intercultural practice "asks students to think and act appropriately within a growing knowledge of the culture within language. What kinds of classroom tasks can successfully move students toward? Does this require instructional planning that provides time and space for cultural exploration and intercultural competence?

Research on intercultural competence underscores the importance of preparing students to engage and collaborate in a global society by discovering appropriate ways to interact with people from other cultures. When an intercultural classroom environment is described, student learning is frequently depicted as learner-centred, engaging, interactive, participatory, and cooperative. Based on the standards found in the Council of Europe's Common European Framework of Reference for Languages (CEFR) (2001), teachers in the classrooms must be prepared to create an environment of curiosity and inquiry to guide learners toward intercultural competence. In this context, the role of the teacher is not to provide specific questions and answers about the artifact; rather, it is to pose some open-ended questions that will guide the learners towards independent discovery of differing worldviews based on common textual material. This places the learners in the role of active knowledge gatherers, thereby minimizing judgments about the culture.



The CEFR describes comprehensively what language learners have to learn to use a language for communication and what knowledge and skills they have to develop to be able to act effectively. The description also covers the cultural context in which language is set. The main objectives are:



Exploring the CEFR you can find various ideas for raising awareness about interculturality in the language classroom. You can find the Key Concepts about Language users and language learners as a social agent who – focused on a specific purpose – act and interact within a particular field of action; a social context, a set of circumstances, and a specific environment. Here you can find the presentation of the Learner and user as a "social agent", you can also find examples of classroom activities in the Handout such as Cultural Differences, how to use songs in the language classroom to raise the focus on cultural and intercultural awareness, etc.. Furthermore, in the Background Reading, you can find a brief theoretical background about using languages as an instrument to receive and exchange information and as a unique tool to interpret the world and build both individual and collective knowledge through interaction and dialogue. Therefore, Language use and learning are both cognitive and social activities. At the Companion Volume CEFR 2018 you will find information for the key messages of the CEFR in a user-friendly form and all CEFR illustrative descriptors.

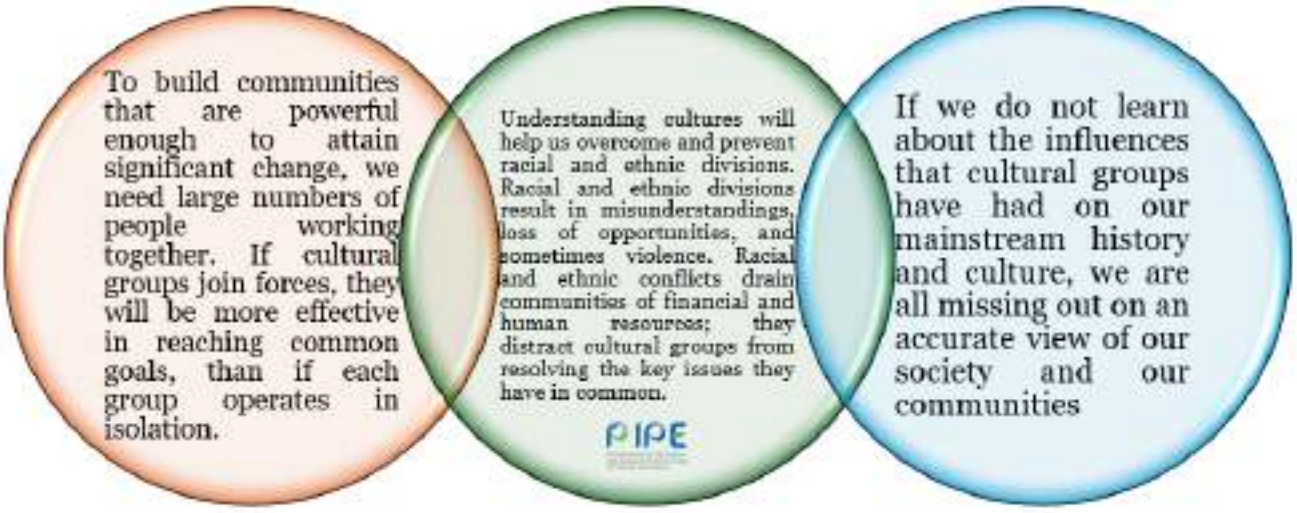
3.2.2. Activities and resources to promote understanding and respect for other cultures

The ability to see the world from the perspective of others who might differ in their cultural backgrounds, beliefs, attitudes, and practices depends on self-awareness and understanding of one's perspective, as well as those of others. It depends on knowing and understanding the assumptions that underlie one's perspective, understanding how one's worldview is shaped by one's cultural affiliation and experiences, and, in turn, how these affect one's judgments and reactions to other people. In addition, self-awareness requires awareness of one's motives, feelings, and emotions and a clear understanding of the limits of one's competence and expertise (Council of Europe, 2016). Perspective-taking also relies on the ability to operationalize cultural knowledge and appraise cultural situations involving multiple perspectives (LaRusso et al., 2016). Critical thinking and analytical skills are also essential as individuals assess information and situations and make sense of their surroundings (OECD, 2018)

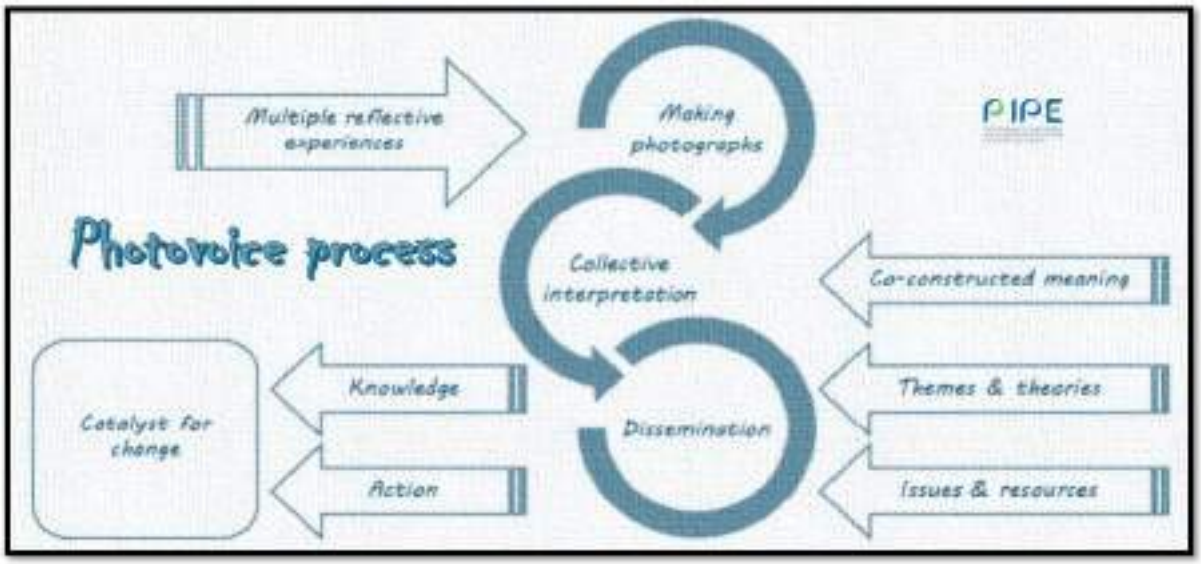
A form of respect in the context of cultural diversity is the respect shown to people who are perceived to have different cultural affiliations or different opinions and beliefs. Such respect assumes that all human beings have the same intrinsic dignity and enjoy an inalienable right to choose their affiliation, beliefs, practices, and opinions. This type of respect does not require agreement with the other person's beliefs or minimization of the differences between those beliefs and one's views.

Cognitive adaptability refers to the ability to adapt one's thinking and behaviour to the prevailing cultural environment or to novel situations and contexts that might present new demands or challenges. Individuals who acquire this skill can handle the feelings of "culture shock", such as frustration, stress, and alienation in ambiguous situations in new environments (Levin, 2015). Adaptable learners can more easily develop long-term interpersonal relationships with people from other cultures and remain resilient in changing circumstances (Lepine et. al, 2000)

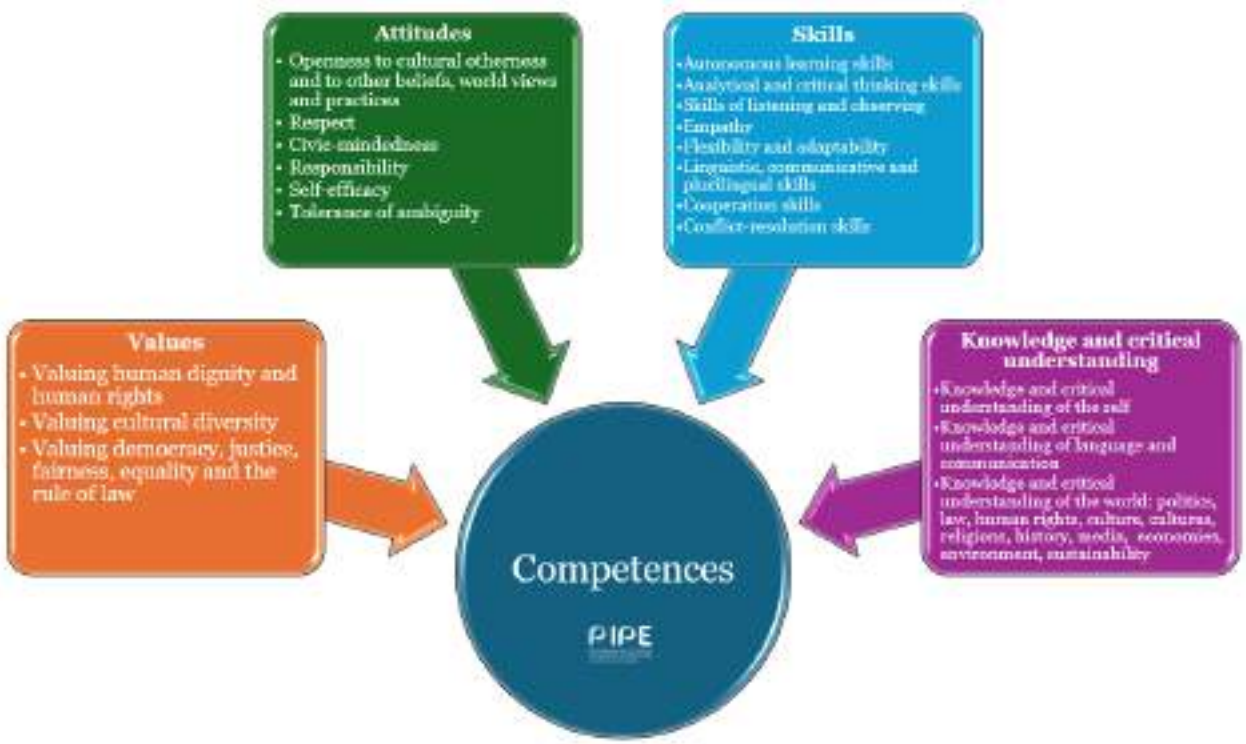
Building respect for other cultures is becoming increasingly evident; it is an effective method of improving conditions, resolving problems, and building healthy communities. To achieve this, it is necessary to understand and appreciate different cultures, establish relationships with individuals from cultures other than our own, and build strong alliances with other cultural groups. Furthermore, it is of critical importance to integrate non-mainstream groups into the core of civic activities.



Forward to a more self-reflective and inclusive pedagogy, offered by Photovoice—a community and participatory action research methodology developed by Wang and Burris, 1997 to the context of the diverse classroom, educators can build approaches and activities that foster greater participatory engagement between students and subject matter, knowledge, and learning. Meet the methodology of Photovoice as an educational tool for intercultural learning and use it in your classroom. Meet the methodology of Photovoice as an educational tool for intercultural learning and use it in your classroom



In conclusion, more than ever within our communities we find people who hold different beliefs, backgrounds, and outlooks. This requires us to think carefully about how we nurture a set of common values. How do we resolve clashes between competing worldviews? What are the attitudes and behaviours we can and cannot accept? For that reason the aim is not to teach students what to think, but rather how to think, to navigate a world where each has to uphold the principles that allow all cultures to co-exist Council of Europe 2016



3.2.3. Practices to Enrich the Intercultural Experience Inside and Outside the Classroom

In today's increasingly globalized world, classrooms and educational settings have become microcosms of diverse cultures, backgrounds, and perspectives. As educators and lifelong learners, we have a unique opportunity to embrace this rich diversity and cultivate meaningful intercultural experiences that transcend the boundaries of the classroom.

Within the classroom setting, intentional practices can be implemented to create an inclusive and culturally responsive learning environment. By fostering an atmosphere of mutual respect, openness, and curiosity, educators can lay the foundation for intercultural understanding and appreciation.

Within the halls of learning, a variety of cultures intertwines, each thread representing a unique perspective, a rich heritage, and a world of experiences waiting to be shared. As educators, it is our privilege and responsibility to weave these threads together, creating an environment where understanding blossoms and appreciation for diversity takes root. In such a context, course

materials reflect the kaleidoscope of human experiences, inviting students to explore narratives that challenge their assumptions and broaden their horizons. Guest speakers and community members grace the space, their stories painting vivid portraits of resilience, tradition, and the beauty found in our differences.

Adapting teaching strategies and materials to align with diverse cultural learning styles becomes not just a practice but a celebration of inclusivity. The use of storytelling, art, music, and dance invites students to connect course content to their personal and cultural experiences, creating a tapestry of understanding woven from the threads of their lived realities.

Collaborative learning takes on a new dimension as students from diverse backgrounds come together, forming teams united by a shared goal. Here, the value of diverse perspectives is not merely acknowledged but embraced as an essential ingredient for success. Through these experiences, students learn the art of effective cross-cultural communication, developing skills that will serve them well beyond the classroom walls.

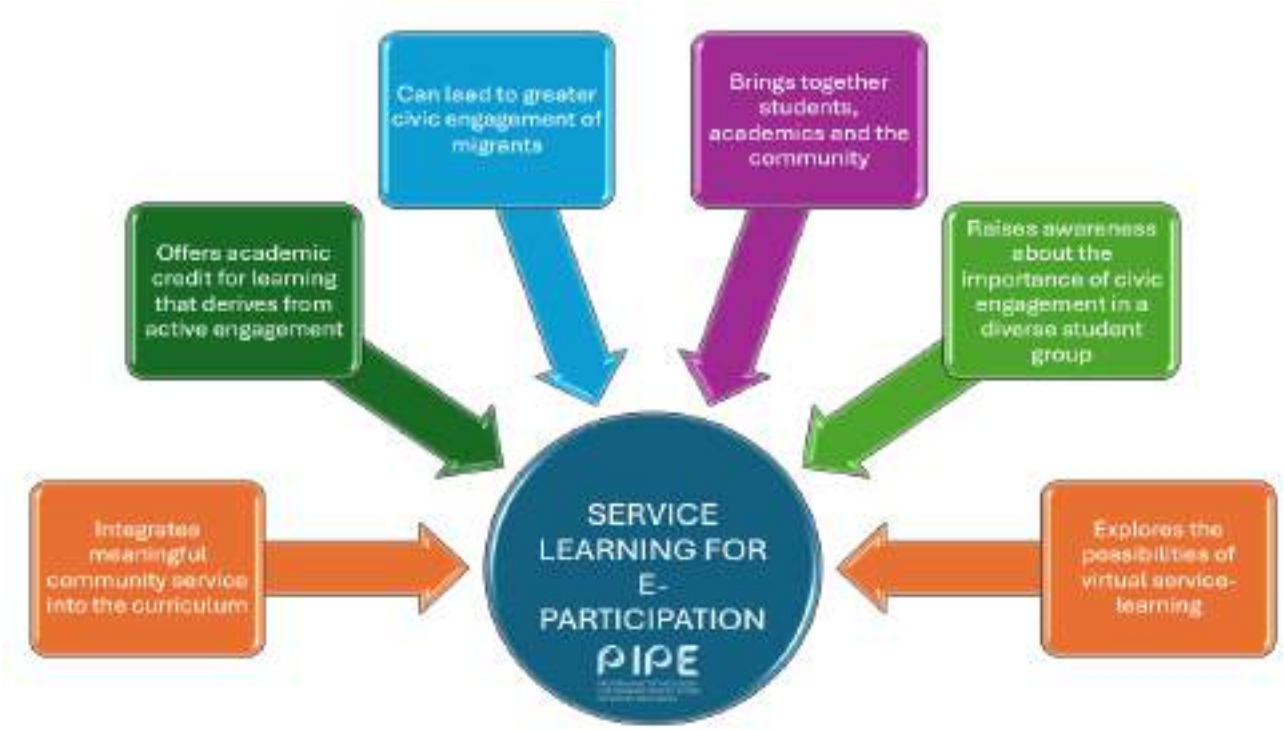
However, the intercultural experience need not be confined to the classroom walls. By extending learning opportunities beyond the traditional academic setting, educators can provide students with immersive and transformative experiences that deepen their understanding and appreciation of cultural diversity, as well as create transformative learning experiences that not only expand students' knowledge and understanding of diverse cultures but also foster critical thinking, empathy, and global citizenship. In this regard, it follows some practices proposals that align with this vision:

Cultural Immersion Trips and Exchanges

- Organize student exchange programs or study abroad opportunities that allow for cultural immersion and firsthand experiences.
- Facilitate pre-departure orientations and post-trip debriefings to maximize learning and personal growth.
- Encourage students to document their experiences through journals, blogs, or multimedia projects to share with their peers.

Community Engagement and Service-Learning

- Partner with local organizations or community groups to provide opportunities for students to engage with diverse populations.
- Develop service-learning projects that address real-world challenges while fostering intercultural understanding and empathy.
- Facilitate structured reflection activities to help students process their experiences and make connections to course content.



Intercultural Events and Celebrations

- Organize or participate in cultural festivals, exhibitions, or performances that celebrate the diversity within your institution or community.
- Encourage students to take an active role in planning, organizing, or participating in these events.
- Provide opportunities for students to share their cultural traditions, customs, and perspectives through presentations or interactive booths.

Cross-Cultural Mentorship and Buddy Programs

- Establish cross-cultural mentorship or buddy programs that pair students from different cultural backgrounds.
- Facilitate structured activities and discussions that promote mutual understanding and appreciation of diverse perspectives.
- Encourage mentors and mentees to share their cultural experiences, traditions, and insights with one another.

Community Partnerships and Engagement

- Foster partnerships with local cultural organizations, museums, or community centres to provide opportunities for students to engage with diverse communities.
- Invite guest speakers or facilitators from these organizations to lead workshops or discussions on campus.

- Encourage students to volunteer or participate in community events and activities that promote cultural awareness and understanding.

It is important to note that promoting intercultural understanding is a shared responsibility that involves active participation and buy-in from students, faculty, staff, and the broader community. Institutions should strive to create a culture of inclusivity and celebrate the rich diversity within their walls, while also providing opportunities for meaningful engagement with diverse communities beyond campus. It is a journey that requires dedication, self-reflection, and a willingness to step outside of our comfort zones. But in doing so, we unlock the potential to create a more inclusive, empathetic, and globally minded society, where human diversity is not merely acknowledged but cherished as a source of strength and inspiration for us all.

3.2.4. Bilingual or Multilingual Approach to Training

3.2.4.1. Benefits and potentialities of Bilingual and Multilingual approaches to education

The benefits of a bilingual or multilingual approach to training extend far beyond mere language acquisition. By immersing learners in multiple linguistic contexts, we foster cognitive flexibility, enhance cultural awareness, and cultivate a deeper appreciation for the inherent value of diversity. Moreover, this approach empowers individuals to transcend linguistic barriers, unlocking new opportunities for personal growth, professional advancement, and meaningful cross-cultural connections in many ways.

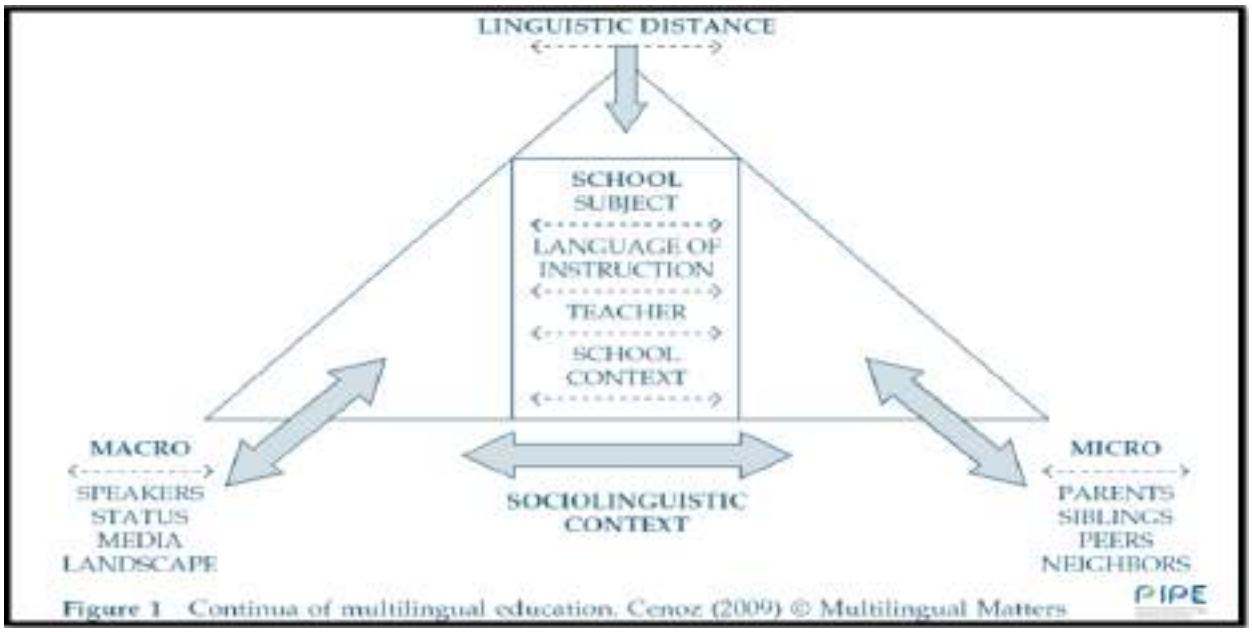
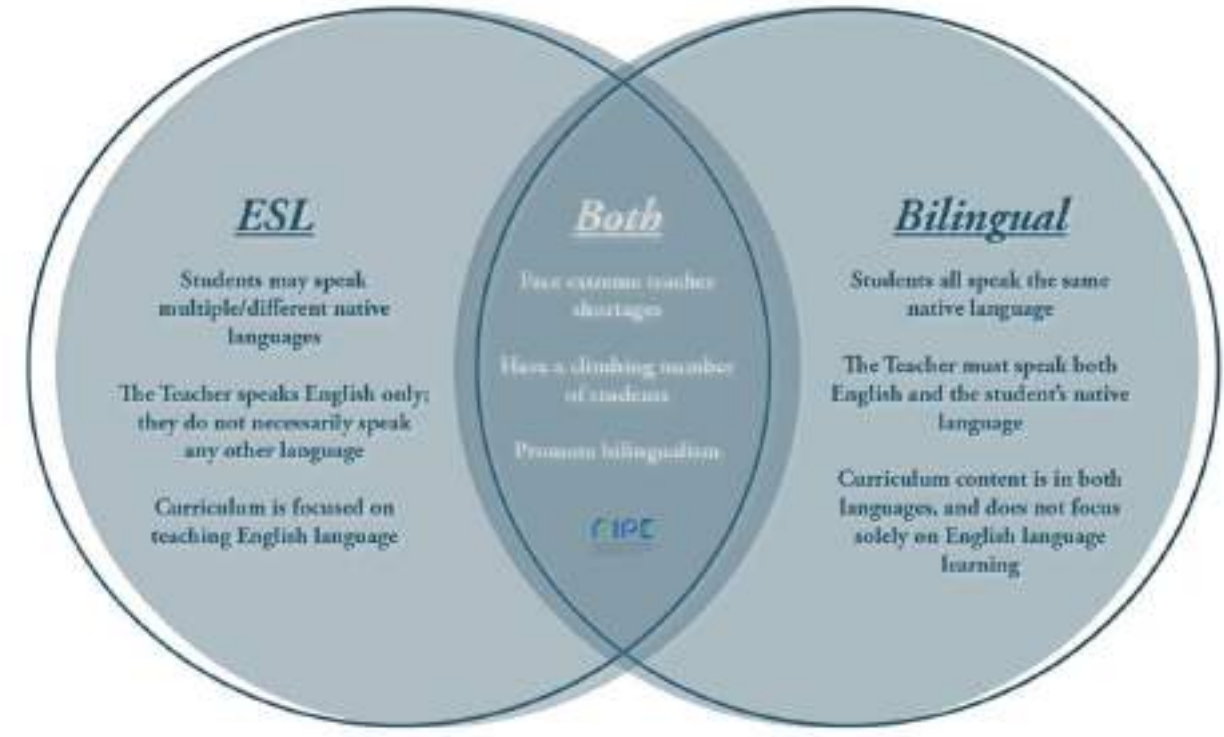


Figure 1 Continua of multilingual education. Cenoz (2009) © Multilingual Matters

Numerous scientific studies have illuminated the cognitive advantages associated with bilingualism and multilingualism. Learning and utilizing multiple languages enhances executive functioning, problem-solving abilities, and cognitive flexibility. Individuals proficient in multiple tongues exhibit

heightened attention control, improved memory, and an enhanced ability to multitask. These cognitive benefits manifest as tangible educational advantages, with multilingual learners often demonstrating superior academic performance, enhanced creativity, and a greater propensity for abstract thinking.

Language is the thread that weaves together the complexity of cultural communication, and by engaging with multiple linguistic systems, learners gain invaluable insights into the diverse worldviews, values, and perspectives that shape different cultures. A bilingual or multilingual approach to training fosters a deeper understanding and appreciation for cultural nuances, enabling learners to navigate cross-cultural interactions with greater empathy and sensitivity. This heightened cultural awareness is an invaluable asset in today's interconnected global landscape, where effective cross-cultural communication is a key driver of success in both personal and professional spheres.



In an increasingly competitive job market, bilingual and multilingual individuals possess a distinct advantage. Their linguistic competencies open doors to a wider range of professional opportunities, both domestically and internationally. Employers across various sectors actively seek candidates with multilingual proficiency, recognizing the value they bring to diverse teams, multicultural workplaces, and global operations. A bilingual or multilingual approach to training equips learners with the skills and competencies that can propel their careers forward, enabling them to effectively communicate and collaborate with colleagues, clients, and stakeholders from diverse linguistic backgrounds.

Beyond the cognitive and professional benefits, a bilingual or multilingual approach to training fosters personal growth and enrichment. By engaging with multiple languages, learners gain access to a wealth of cultural expressions, literary traditions, and artistic works that might otherwise remain inaccessible. This exposure broadens horizons, promotes cultural appreciation, and cultivates a deeper sense of global citizenship. Additionally, multilingual proficiency enables individuals to form meaningful connections with diverse communities, fostering a greater understanding and appreciation for the richness of human experience.

3.2.4.2. Implementing a Bilingual or Multilingual Approach to Training

Implementing a bilingual or multilingual approach to training comes with many challenges and the commitment and efforts of the professionals and students involved in the process. However, beyond such requirements, it brings also several outcomes that go beyond traditional approaches to learning and education, such for instance:



Immersive Language Learning



Culturally Responsive Pedagogy



Collaborative and interactive learning



Community engagement and partnerships



Ongoing assessment and adaptation

[Immersive Language Learning]

To truly embrace linguistic diversity, training programs should prioritize immersive language learning experiences. This can be achieved through language immersion programs, study abroad opportunities, or embedded language instruction within the broader curriculum. By immersing learners in authentic linguistic environments, they develop not only proficiency in the target language(s) but also gain invaluable insights into the cultural contexts in which those languages are spoken.

Culturally Responsive Pedagogy

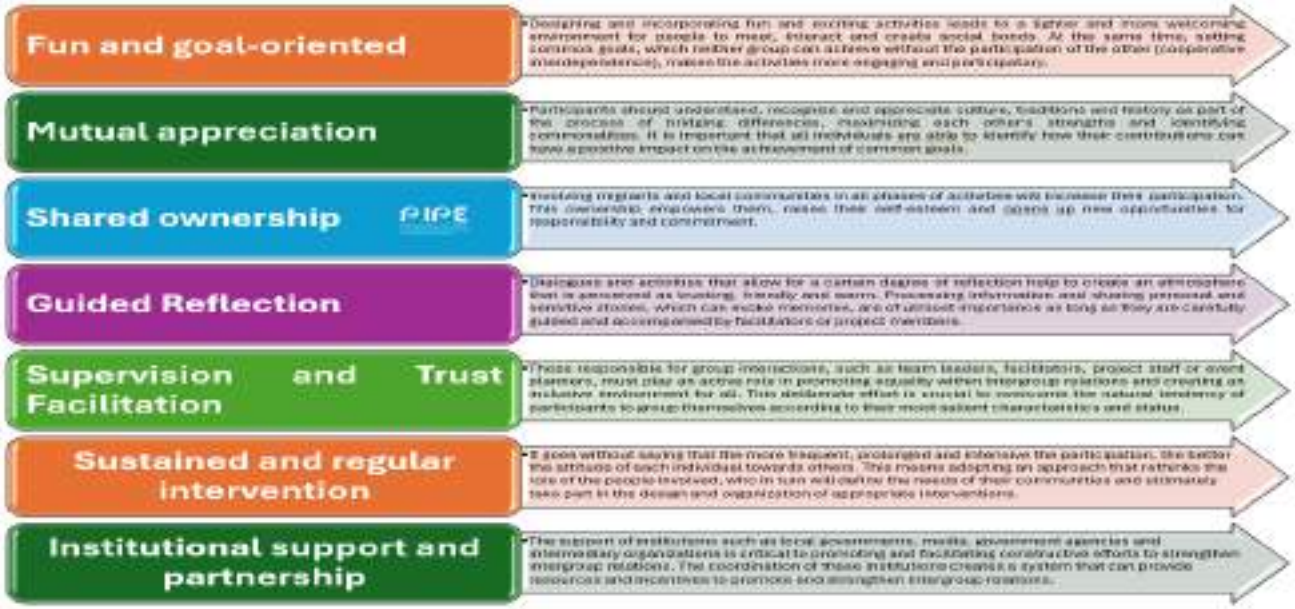
A bilingual or multilingual approach to training must be underpinned by culturally responsive pedagogical practices. Instructors should incorporate diverse perspectives, learning styles, and cultural references into their teaching methodologies. This can involve utilizing multilingual materials, incorporating authentic cultural artifacts, and fostering an inclusive learning environment that values and celebrates linguistic and cultural diversity.

Collaborative and Interactive Learning

Encouraging collaborative and interactive learning experiences can significantly enhance the effectiveness of bilingual or multilingual training. Group projects, peer-to-peer interactions, and facilitated discussions in multiple languages create opportunities for learners to practice their linguistic skills in authentic contexts, while also fostering cross-cultural understanding and appreciation.

Community Engagement and Partnerships

Forging partnerships with local linguistic and cultural communities can provide invaluable opportunities for learners to apply their skills and deepen their understanding. Engaging in community service, attending cultural events, or participating in language exchange programs can offer immersive experiences that complement classroom-based instruction.

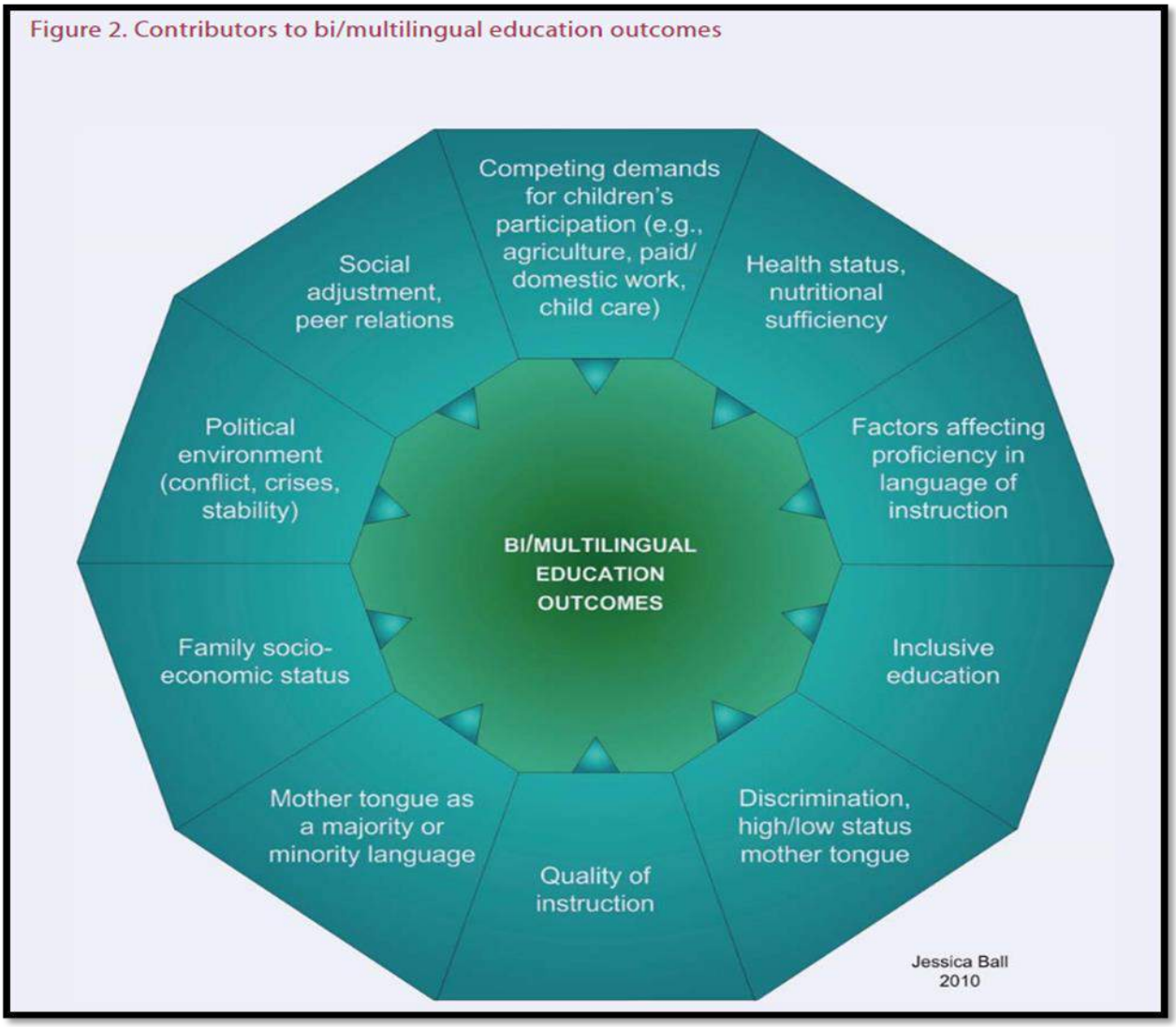


Ongoing Assessment and Adaptation

Implementing a bilingual or multilingual approach to training is an ongoing process that requires continuous assessment and adaptation. Regular evaluations should be conducted to gauge learners' progress, identify areas for improvement, and adjust instructional strategies accordingly. Incorporating feedback from learners and community stakeholders can also inform the ongoing evolution of the training program, ensuring its relevance and effectiveness.

In summary, one can say that embracing a bilingual or multilingual approach to training is not merely a pedagogical choice but a commitment to fostering a more inclusive, culturally aware, and globally competent society. By equipping learners with linguistic and cultural competencies, we empower them to navigate the complexities of our interconnected world with confidence, empathy, and a deep appreciation for the richness of human diversity.

Figure 2. Contributors to bi/multilingual education outcomes

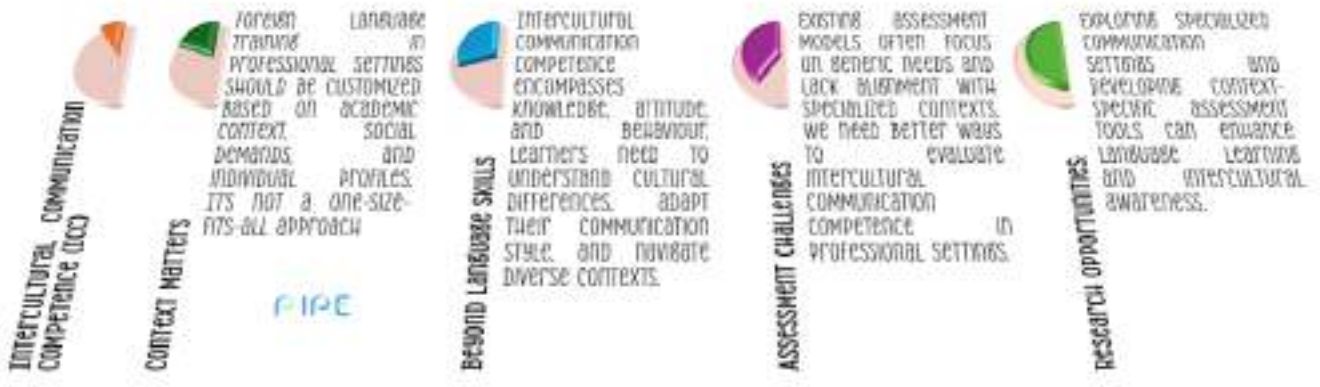


This approach recognizes that language is a powerful tool for understanding, connection, and personal growth. It acknowledges that linguistic diversity is not a barrier to be overcome but a

tapestry to be celebrated, woven from the threads of countless cultures and traditions. By embracing this diversity, we open doors to new perspectives, forge stronger cross-cultural bonds, and pave the way for a more harmonious and collaborative global community.

Ultimately, a bilingual or multilingual approach to training is an investment in the future – a future where individuals are equipped with the tools to transcend boundaries, bridge divides, and contribute to a more inclusive and interconnected world.

3.3. Intercultural Competences

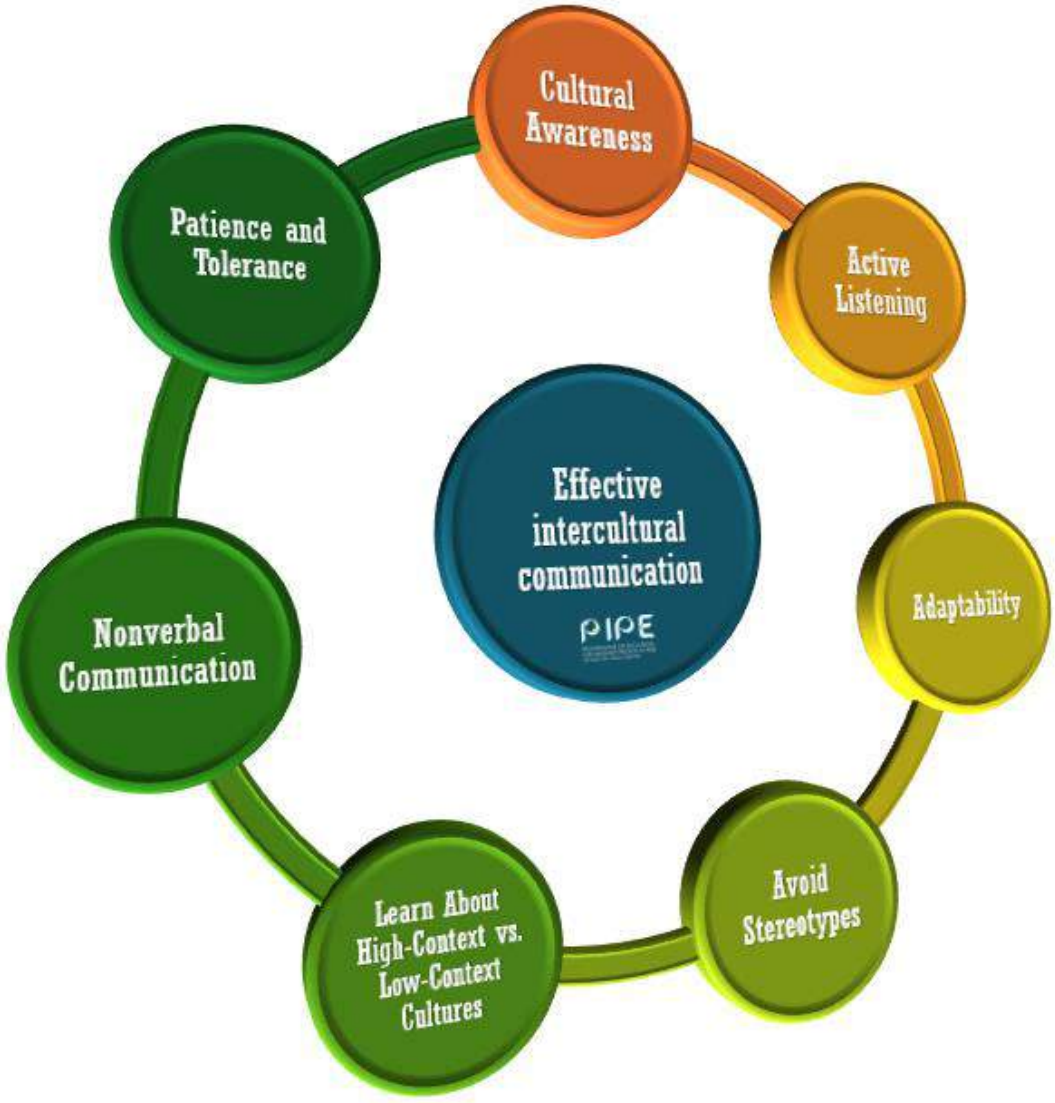


3.3.1. Intercultural communication

3.3.1.1. The Importance of Intercultural Communication Competence

Intercultural communication competence encompasses the knowledge, skills, and attitudes necessary to communicate effectively and appropriately across cultural boundaries. It involves recognizing and appreciating cultural differences, adapting one's communication style, and demonstrating empathy and openness toward diverse perspectives. By cultivating this competence, professionals can build trust, establish rapport, and provide culturally sensitive services to individuals from various backgrounds. At its core, intercultural communication revolves around the recognition that culture profoundly shapes our perception of the world. Culture is a multifaceted tapestry woven from threads of language, values, beliefs, traditions, and social norms. It influences how we interpret verbal and nonverbal cues, how we express ourselves, and how we navigate relationships and conflicts.

Effective intercultural communication begins with self-awareness – an understanding of our own cultural biases, assumptions, and values. We must acknowledge that our perspective is shaped by our lived experiences, and that others may view the world through a different lens. This self-reflection allows us to approach intercultural interactions with an open mind, ready to learn and adapt.



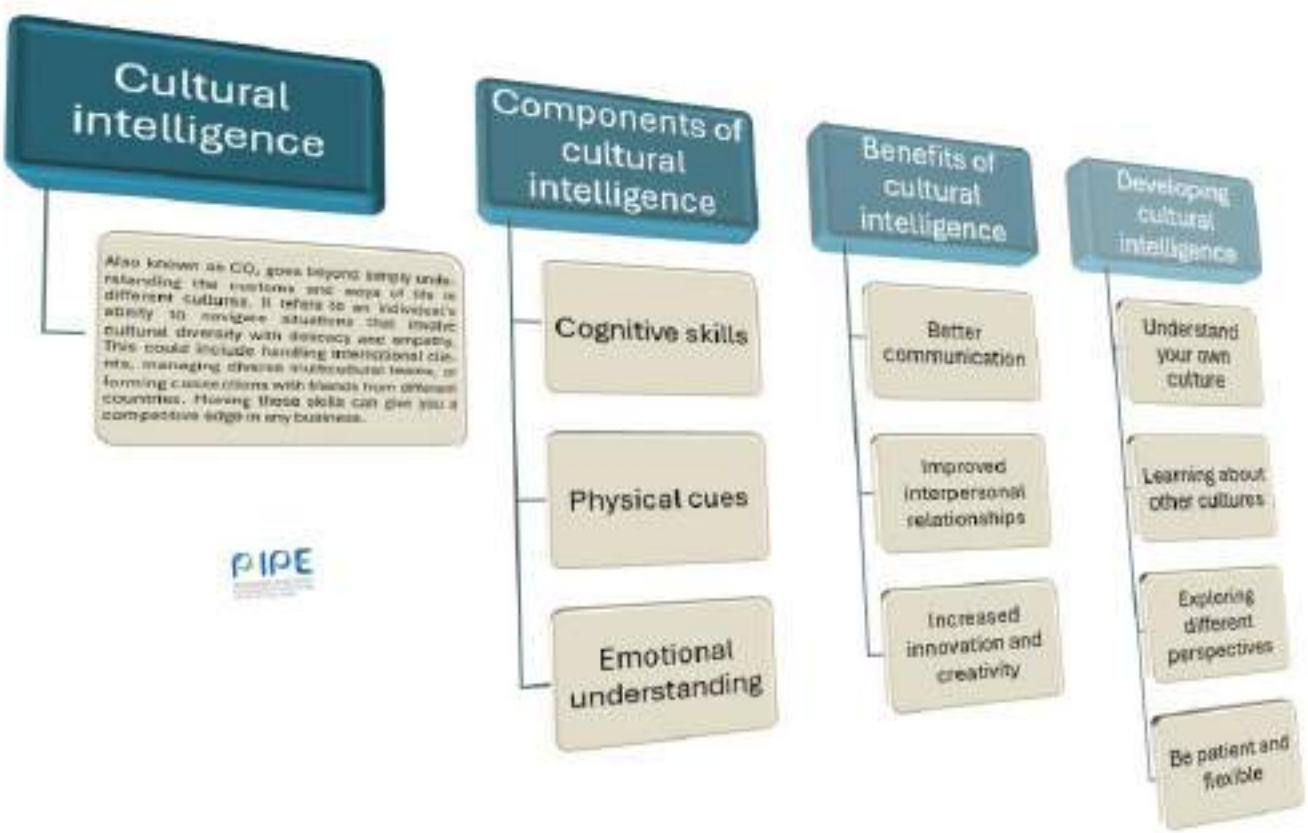
Active listening is a crucial component of intercultural communication. It involves more than just hearing the words spoken; it requires attentiveness to nonverbal cues, tone, and context. By truly listening, we demonstrate respect and create an environment conducive to mutual understanding.

Another key aspect is the ability to adapt our communication style to different cultural contexts. What may be considered appropriate or polite in one culture could be perceived as rude or offensive in another. For instance, the concept of personal space, eye contact, and gestures can vary significantly across cultures. Effective intercultural communicators are adept at recognizing and navigating these nuances.

Language barriers can pose significant challenges in intercultural communication. While learning the language of others is ideal, it is not always feasible. In such cases, using clear and simple language, avoiding idioms or colloquialisms, and seeking clarification when needed can bridge the

gap. Additionally, enlisting the services of skilled interpreters or translators can facilitate smoother interactions.

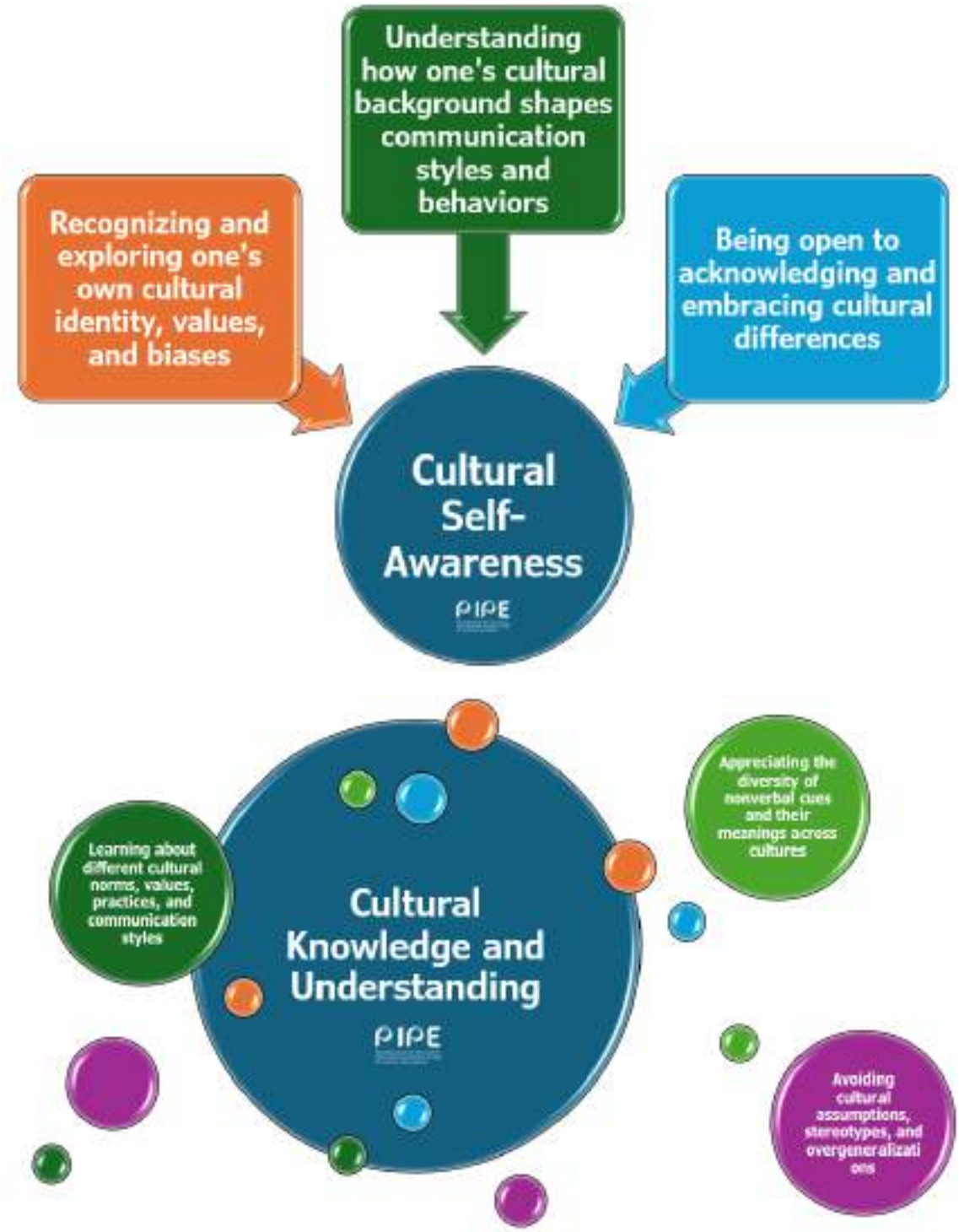
Developing cultural intelligence – the ability to understand and adapt to different cultural contexts – is a lifelong journey. It involves continuous learning, openness to new perspectives, and a genuine interest in understanding others. Reading about different cultures, participating in cultural events, and seeking out diverse experiences can all contribute to this growth.

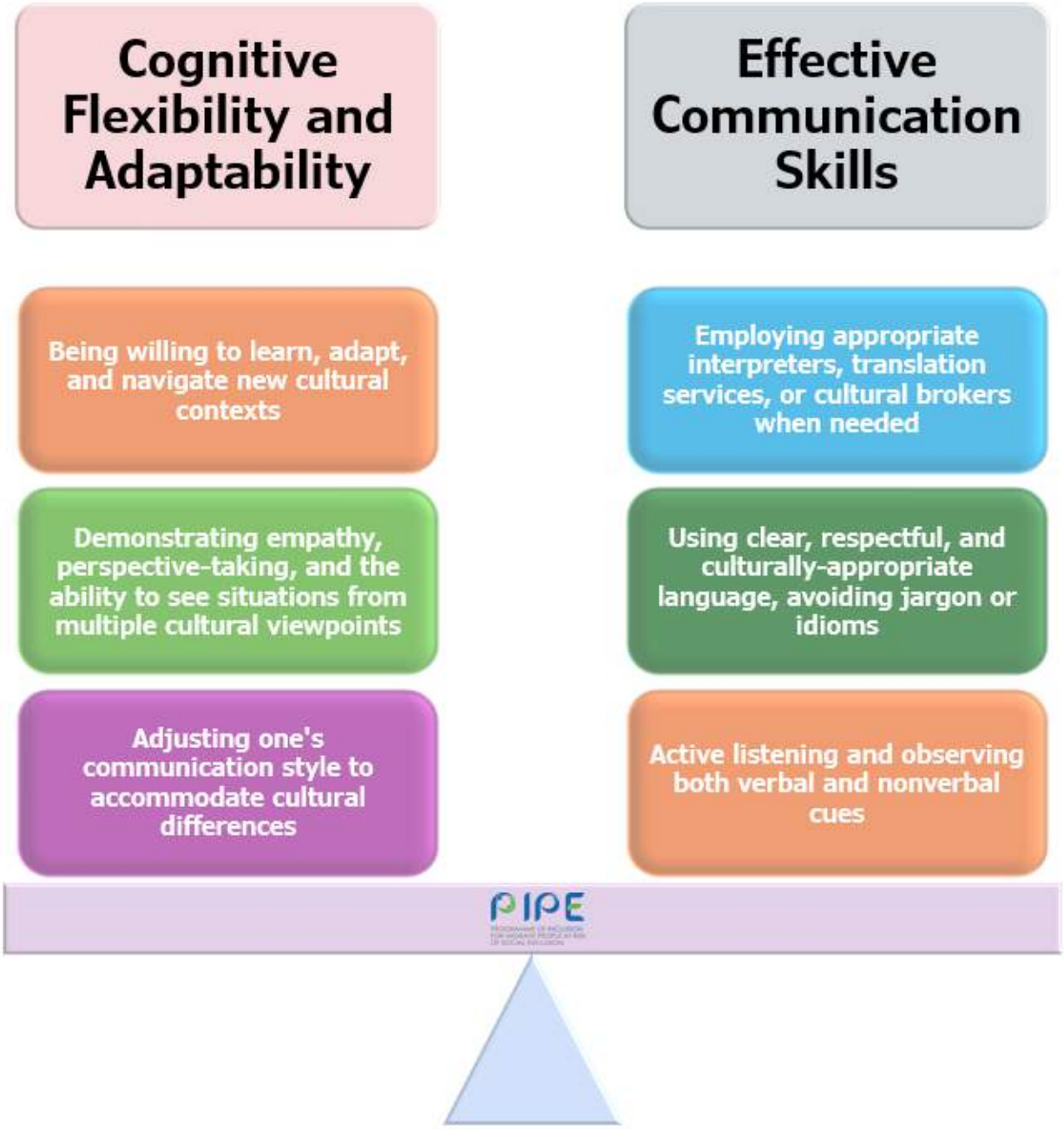


Ultimately, successful intercultural communication fosters mutual respect, understanding, and cooperation. It allows us to appreciate the richness of diversity while recognizing our shared humanity. In an increasingly globalized world, where cultures collide and intermingle, the ability to communicate across cultural boundaries is not just a luxury – it is a necessity.

By embracing intercultural communication, we can break down barriers, build bridges, and create a more inclusive and harmonious society. It is a skill that transcends personal and professional realms, enabling us to forge meaningful connections, resolve conflicts, and contribute to a more peaceful and prosperous world.

3.3.1.2. Key Components of Intercultural Communication Competence





3.3.1.3. Strategies for Effective Intercultural Communication

Navigating the intricate landscape of cultural diversity requires a thoughtful and intentional approach to communication. Effective intercultural communication hinges on cultivating a profound cultural awareness, fostering an inclusive environment, and adapting our styles to bridge cultural divides.

The journey begins with engaging in a process of cultural self-reflection, exploring our own cultural identities and biases. This introspective endeavour lays the foundation for learning about the rich tapestry of cultural backgrounds, values, and practices that shape the individuals and communities we interact with. Participating in cultural sensitivity training, workshops, or intercultural communication courses can further deepen our understanding and equip us with invaluable tools for cross-cultural engagement.

Creating an inclusive environment is paramount to fostering meaningful dialogue and mutual learning. By demonstrating genuine respect, appreciation, and openness towards cultural diversity, we establish a safe space for open dialogue and the sharing of cultural perspectives. Encouraging active participation from all members, regardless of their cultural backgrounds, not only enriches the collective experience but also nurtures a sense of belonging and mutual understanding.

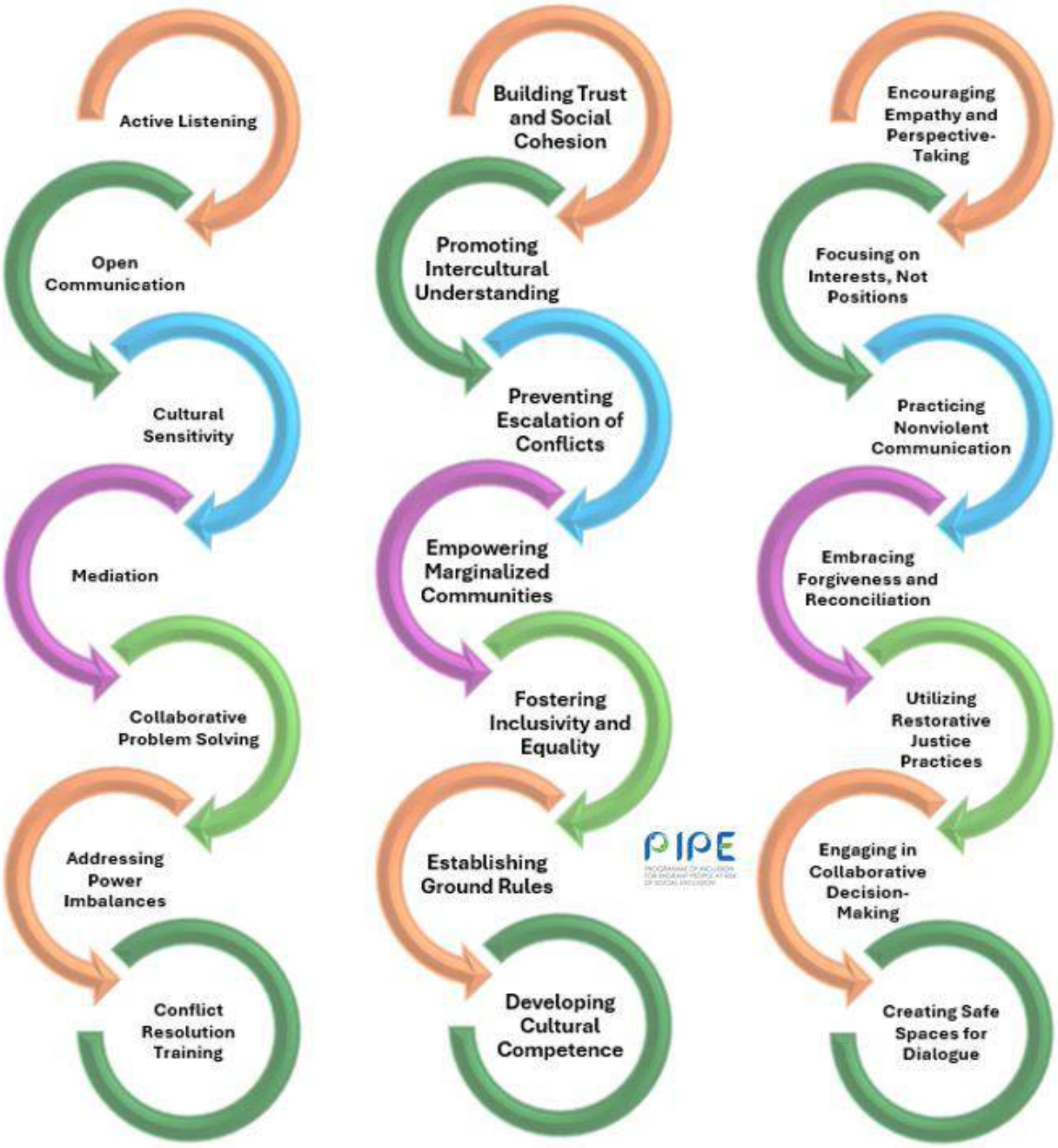
Adapting our communication styles is a critical aspect of effective intercultural interactions. Observing and adapting to different communication styles, whether direct or indirect, high or low context, is essential. Using simple language, avoiding idioms or culturally specific references, and being mindful of nonverbal cues and their meanings across cultures can significantly enhance mutual comprehension.

Active listening and empathy form the bedrock of successful intercultural communication. By listening attentively without interrupting or making assumptions, we demonstrate a genuine interest in understanding others' perspectives, experiences, and cultural contexts. Validating feelings and exhibiting empathy through verbal and nonverbal cues foster trust and create an environment conducive to open and honest dialogue.

Seeking clarification and providing constructive feedback are crucial components of this process. Encouraging questions, feedback, and open discussion ensures mutual understanding and addresses any misunderstandings or misinterpretations promptly. When language or cultural barriers exist, working with qualified interpreters, cultural brokers, or mediators can bridge the gap, facilitating clear communication and fostering a deeper appreciation for cultural nuances.

Ultimately, embracing cultural humility is the cornerstone of effective intercultural communication. Recognizing that cultural learning is an ongoing process and approaching intercultural interactions with humility, openness, and a willingness to learn from others are vital. Acknowledging and addressing personal biases, assumptions, and areas for growth cultivates an environment of mutual respect and understanding, paving the way for meaningful cross-cultural connections and collaborations.

3.3.2. Strategies for managing conflicts and communicating effectively in multicultural environments



3.3.2.1. Understanding the nature of conflict in multicultural societies

In modern societies, multicultural environments have become the norm rather than the exception. As individuals from diverse cultural backgrounds come together, whether in professional settings, educational institutions, or community spaces, the potential for misunderstandings, conflicts, and

communication barriers naturally arises. Cultural differences can manifest in myriad ways, from contrasting approaches to conflict resolution to varying interpretations of verbal and nonverbal cues.

In such scenarios, the ability to navigate cultural differences with sensitivity, empathy, and a willingness to learn becomes paramount. It is a journey that requires a genuine commitment to fostering an environment of mutual understanding and respect, where diversity is celebrated and embraced as a source of strength rather than a point of contention.

The first step in this approach is to cultivate cultural awareness and understanding within the team or organization. Providing cultural sensitivity training and creating opportunities for open dialogue can shed light on the diverse conflict resolution styles, communication patterns, and cultural nuances that shape everyone's perspective. By encouraging the sharing of cultural narratives and experiences, team members can develop empathy and appreciation for the richness of diversity that surrounds them.

Clear communication protocols and guidelines are essential for establishing a common foundation upon which effective cross-cultural communication can thrive. This may involve agreeing on a shared language for formal discussions, establishing protocols for the use of interpreters or cultural brokers, and clarifying expectations and procedures for addressing and resolving conflicts.

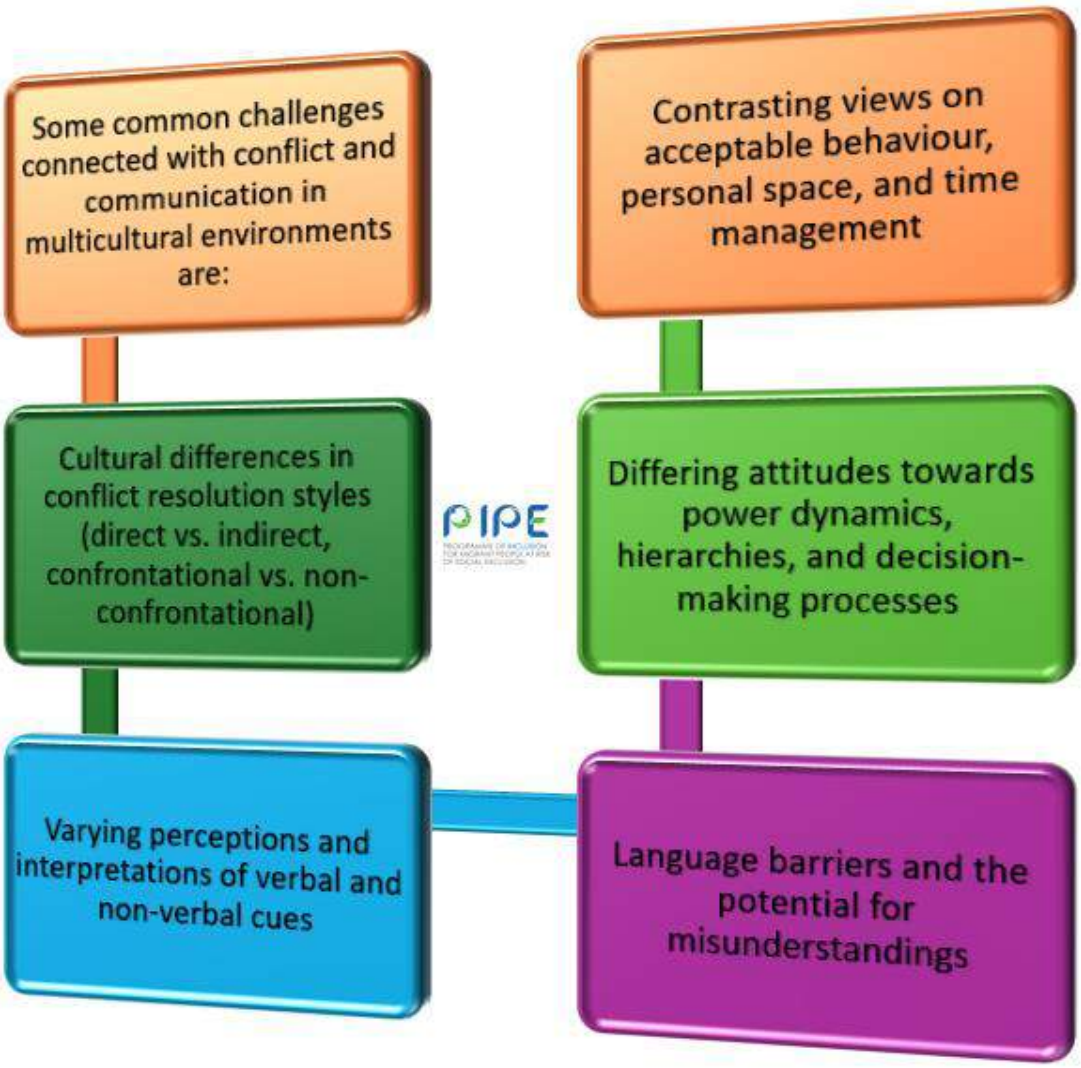
However, true understanding transcends mere protocols; it requires a genuine commitment to active listening and perspective-taking. In multicultural environments, the ability to listen without judgment, to seek to comprehend the cultural context underlying each viewpoint, and to validate the feelings and concerns of all parties involved is paramount. By embracing a collaborative approach to problem-solving, where all voices are heard and valued, teams can identify common ground and work towards solutions that resonate with the diverse perspectives present.

In instances where conflicts escalate or reach an impasse, involving a neutral third-party mediator can be a powerful tool. However, it is crucial to ensure that the mediator is not only skilled in conflict resolution, but also culturally competent and respected by all parties involved. Adhering to established mediation protocols and fostering an environment of trust and open communication can pave the way for productive dialogue and mutually agreeable resolutions.

Throughout this journey, continuous learning and adaptation are essential. Encouraging ongoing training and professional development in intercultural communication and conflict resolution can equip team members with the tools and strategies necessary to navigate cultural complexities effectively. Regularly reviewing and adapting policies and procedures to address emerging challenges can foster a culture of continuous improvement and responsiveness to the ever-evolving dynamics of multicultural environments.

Effective communication in multicultural settings requires a delicate balance of adapting one's communication style while respecting and accommodating the diverse communication preferences of others. It may involve using clear, simple language, avoiding idioms or culturally specific

references, and being mindful of nonverbal cues and their potential for misinterpretation across cultures. Leveraging technology, visual aids, and multimedia resources can also prove invaluable in overcoming language barriers and enhancing understanding.



Ultimately, fostering inclusive communication practices is key. Ensuring equal opportunities for all participants to contribute and share their perspectives, rotating facilitation roles, and respecting cultural differences in communication styles can create an environment where diverse voices are heard and valued. We must understand that this comprehensive approach towards effective conflict management and communication in multicultural environments is not without its challenges, but the rewards are invaluable. By embracing cultural diversity as a strength, cultivating empathy and understanding, and fostering inclusive and respectful spaces, teams and organizations can unlock the transformative power of collaboration, innovation, and growth that stems from the richness of human diversity.

3.3.2.2. Strategies for Managing Conflicts in Multicultural Environments

Conflict belongs to human nature and it is unavoidable in modern multicultural societies, however it is in our hand, and in our collective responsibility to create strategies and mechanisms to managing and controlling potential conflicts by building communicational bridges and strengthening strategies as for example:

Promoting Cultural Awareness and Understanding

- Provide cultural sensitivity training and education on different conflict resolution styles
- Encourage open dialogue and sharing of cultural perspectives on conflict management
- Foster an environment of respect, empathy, and willingness to learn from diverse viewpoints

Establishing Clear Communication Protocols

- Develop guidelines for effective communication, including the use of interpreters or cultural brokers
- Agree on a common language or establish a language policy for formal meetings or discussions
- Clarify expectations and procedures for addressing and resolving conflicts



Practicing Active Listening and Perspective-Taking

- Actively listen to all parties involved, without interrupting or making premature judgments
- Seek to understand the cultural context and perspectives underlying each viewpoint

- Validate and acknowledge the feelings and concerns of all parties

Encouraging Collaborative Problem-Solving

- Facilitate open discussions and brainstorming sessions to explore potential solutions
- Embrace a collaborative approach, where all parties have a voice and input in the decision-making process
- Identify common ground and focus on shared goals or interests

Involving Neutral Third-Party Mediators

- When conflicts escalate or reach an impasse, consider involving a neutral third-party mediator
- Ensure the mediator is culturally competent and respected by all parties involved
- Adhere to established mediation protocols and procedures

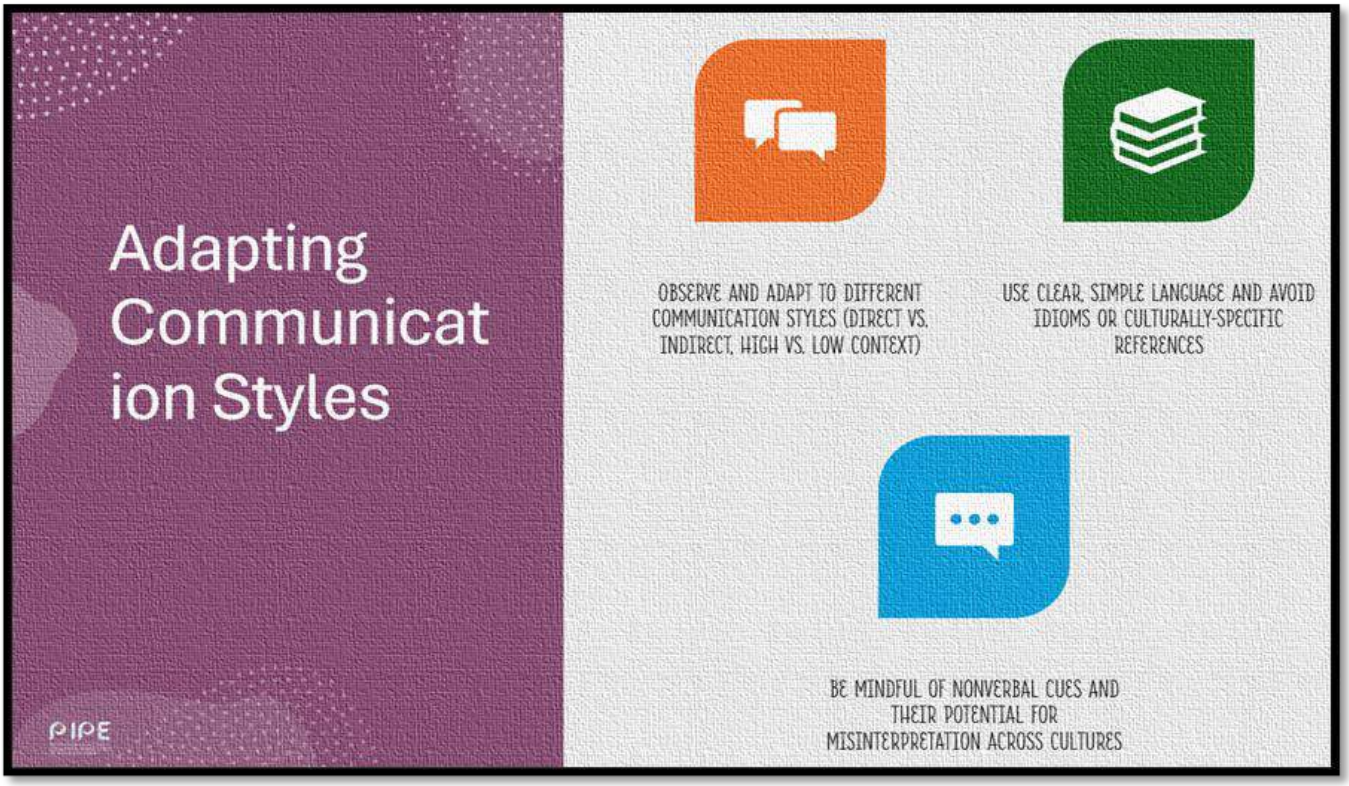


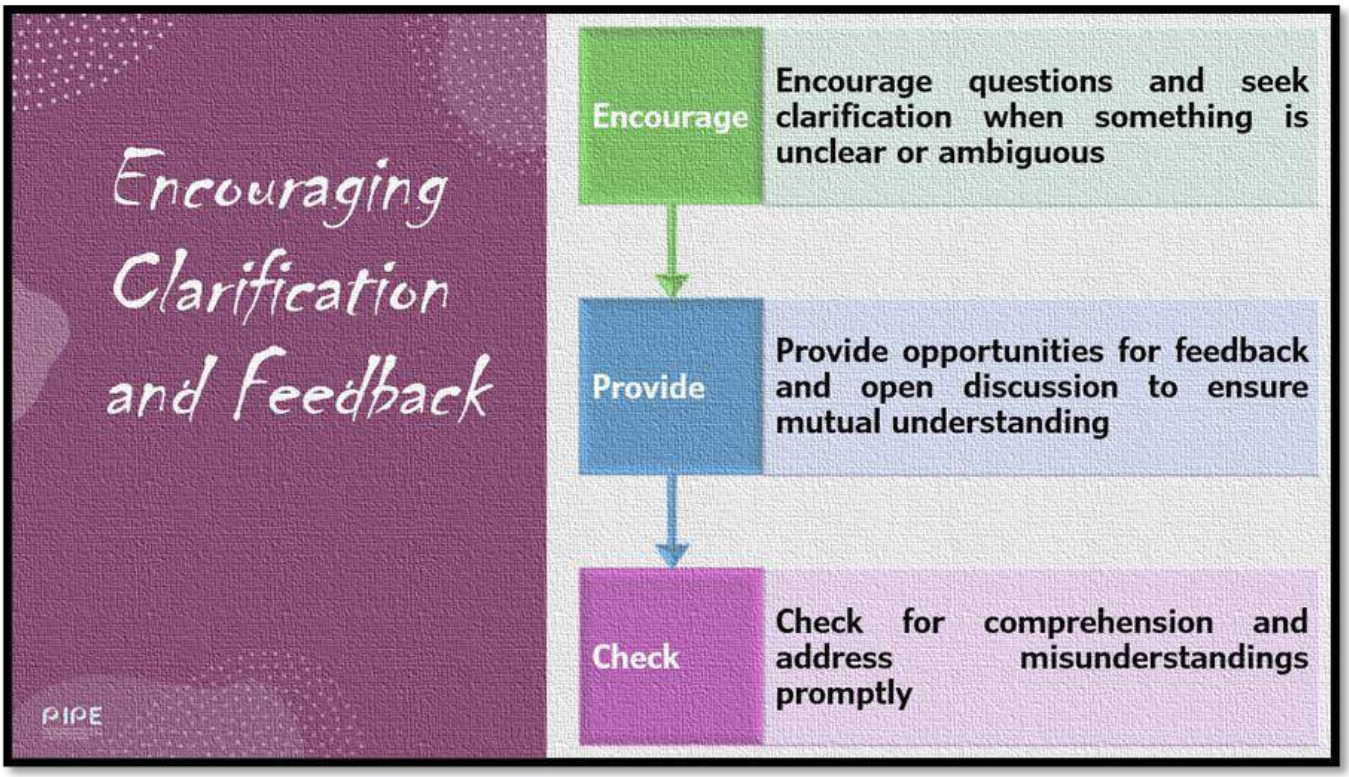
Fostering Continuous Learning and Adaptation

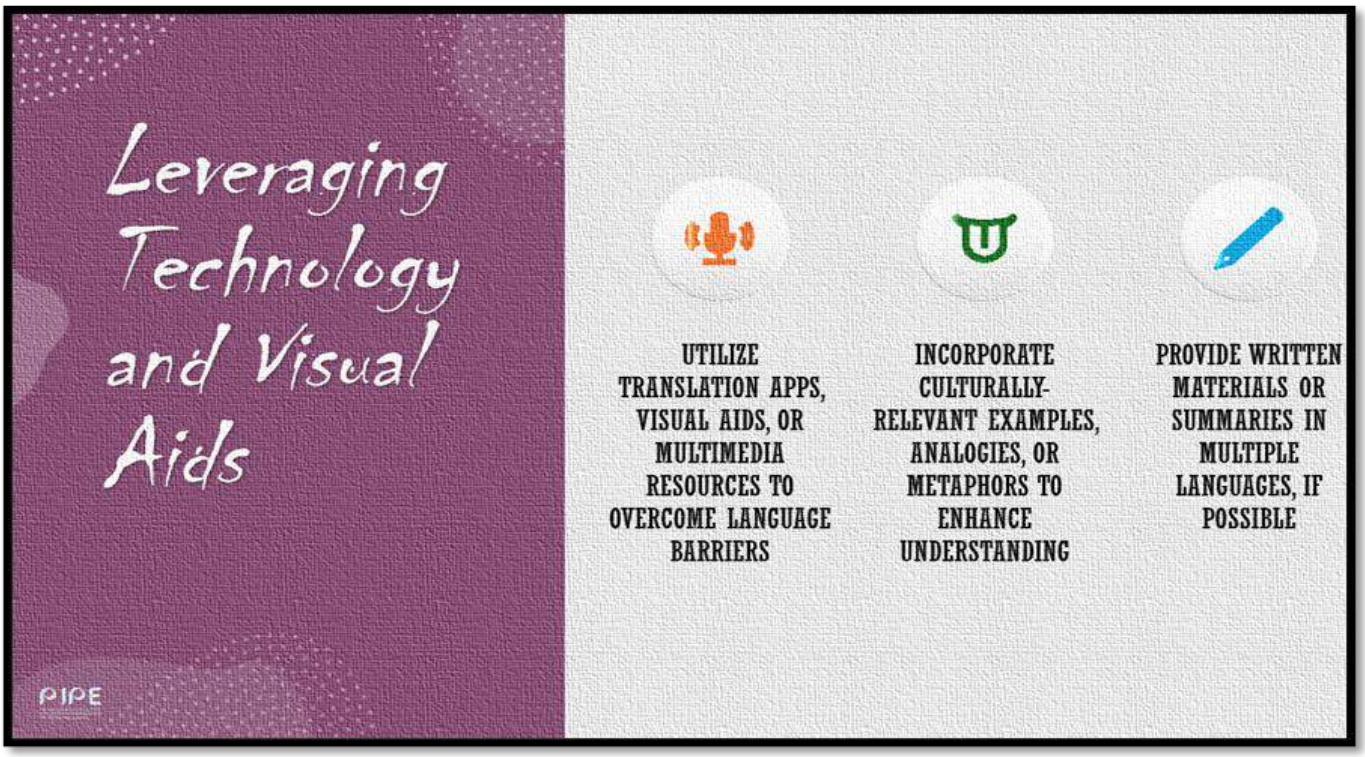
- Encourage ongoing training and professional development in intercultural communication and conflict resolution
- Regularly review and adapt policies and procedures to address emerging challenges
- Celebrate successes and share best practices for managing conflicts in multicultural environments

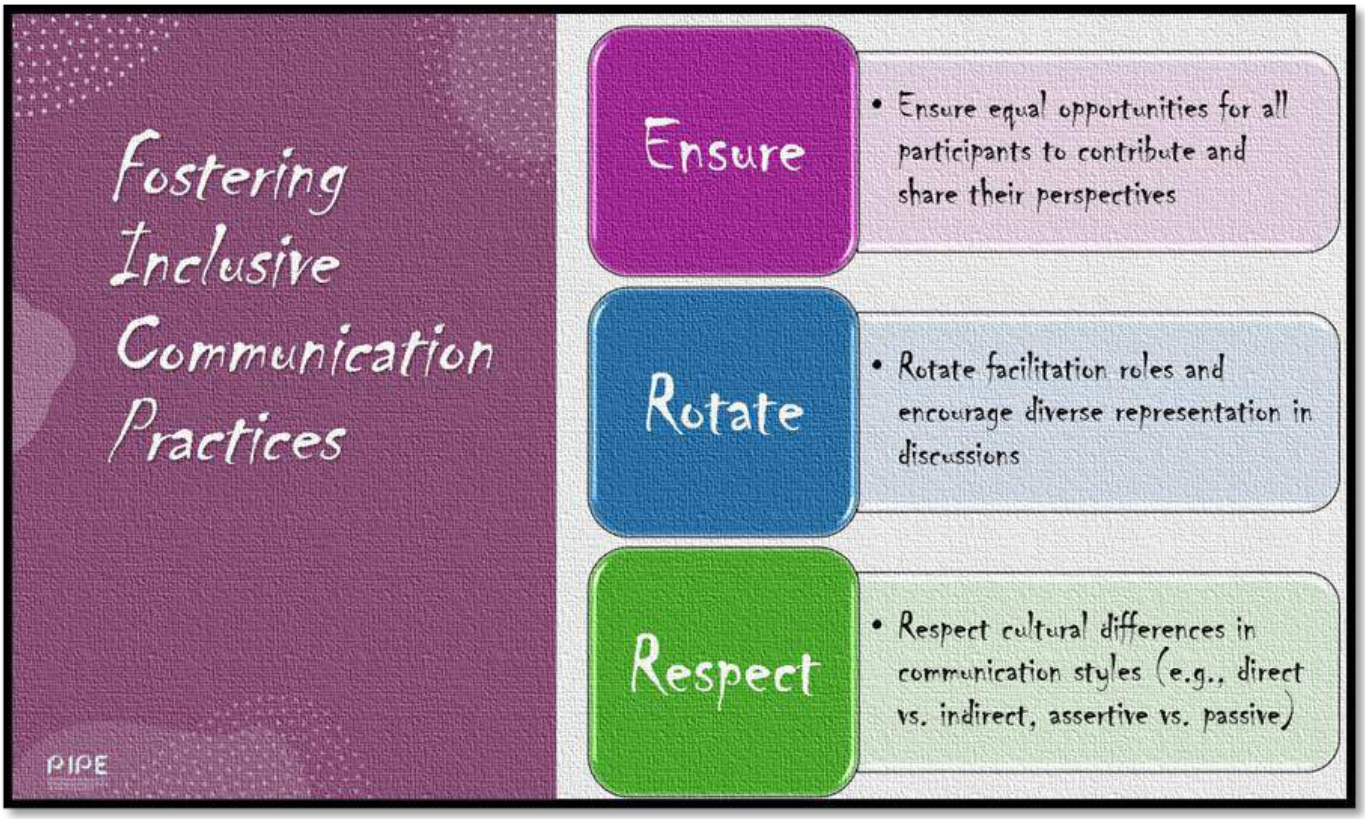
3.3.2.3. Strategies for Effective Communication in Multicultural Environments

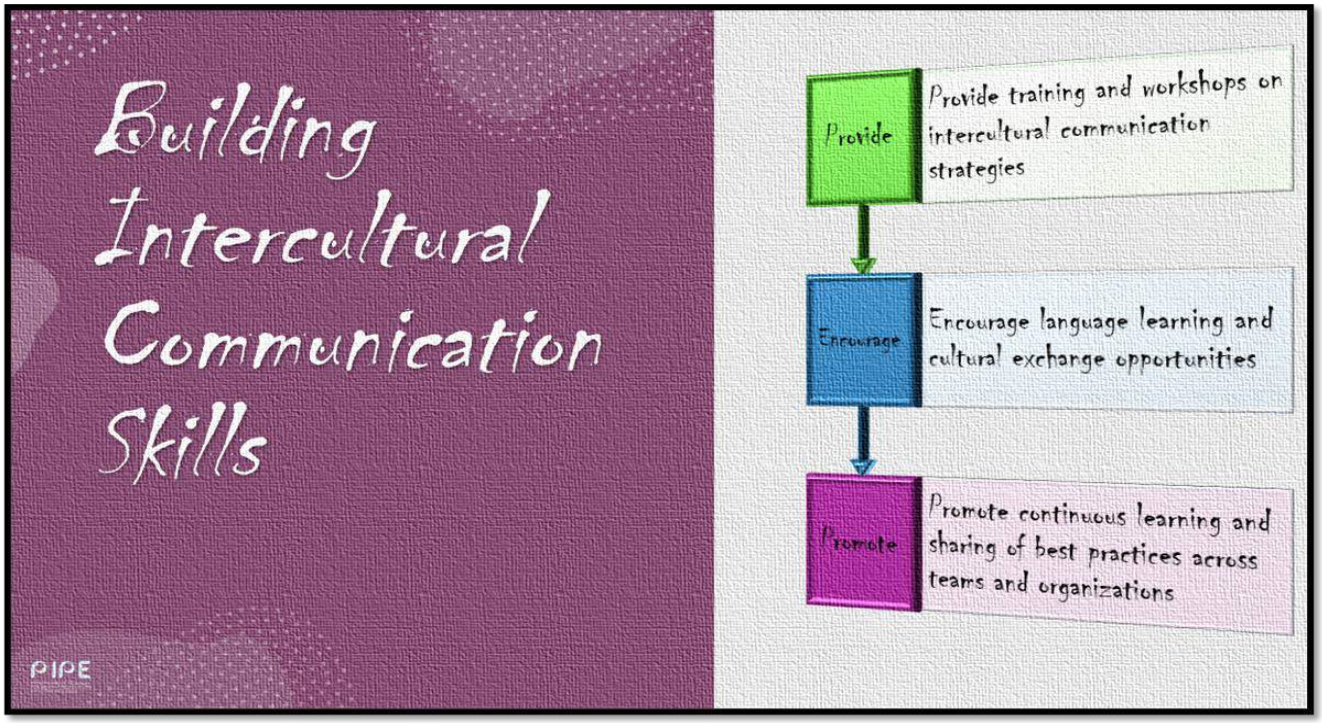
Deeply connected with the success of strategies to manage potential conflicts are the mechanisms to ensure and endorse effective communication between the actors of multicultural environments. Below in some insight into this matter:


Adapting Communicat ion Styles
OBSERVE AND ADAPT TO DIFFERENT COMMUNICATION STYLES (DIRECT VS. INDIRECT, HIGH VS. LOW CONTEXT)
USE CLEAR, SIMPLE LANGUAGE AND AVOID IDIOMS OR CULTURALLY-SPECIFIC REFERENCES
BE MINDFUL OF NONVERBAL CUES AND THEIR POTENTIAL FOR MISINTERPRETATION ACROSS CULTURES
PIPE


Encouraging Clarification and Feedback
Encourage
Encourage questions and seek clarification when something is unclear or ambiguous
Provide
Provide opportunities for feedback and open discussion to ensure mutual understanding
Check
Check for comprehension and address misunderstandings promptly
PIPE


Leveraging Technology and Visual Aids
UTILIZE TRANSLATION APPS, VISUAL AIDS, OR MULTIMEDIA RESOURCES TO OVERCOME LANGUAGE BARRIERS
INCORPORATE CULTURALLY-RELEVANT EXAMPLES, ANALOGIES, OR METAPHORS TO ENHANCE UNDERSTANDING
PROVIDE WRITTEN MATERIALS OR SUMMARIES IN MULTIPLE LANGUAGES, IF POSSIBLE
PIPE


Fostering Inclusive Communication Practices
Ensure
• Ensure equal opportunities for all participants to contribute and share their perspectives
Rotate
• Rotate facilitation roles and encourage diverse representation in discussions
Respect
• Respect cultural differences in communication styles (e.g., direct vs. indirect, assertive vs. passive)
PIPE



3.3.3. Activities to promote empathy and sensitivity to different cultural perspectives

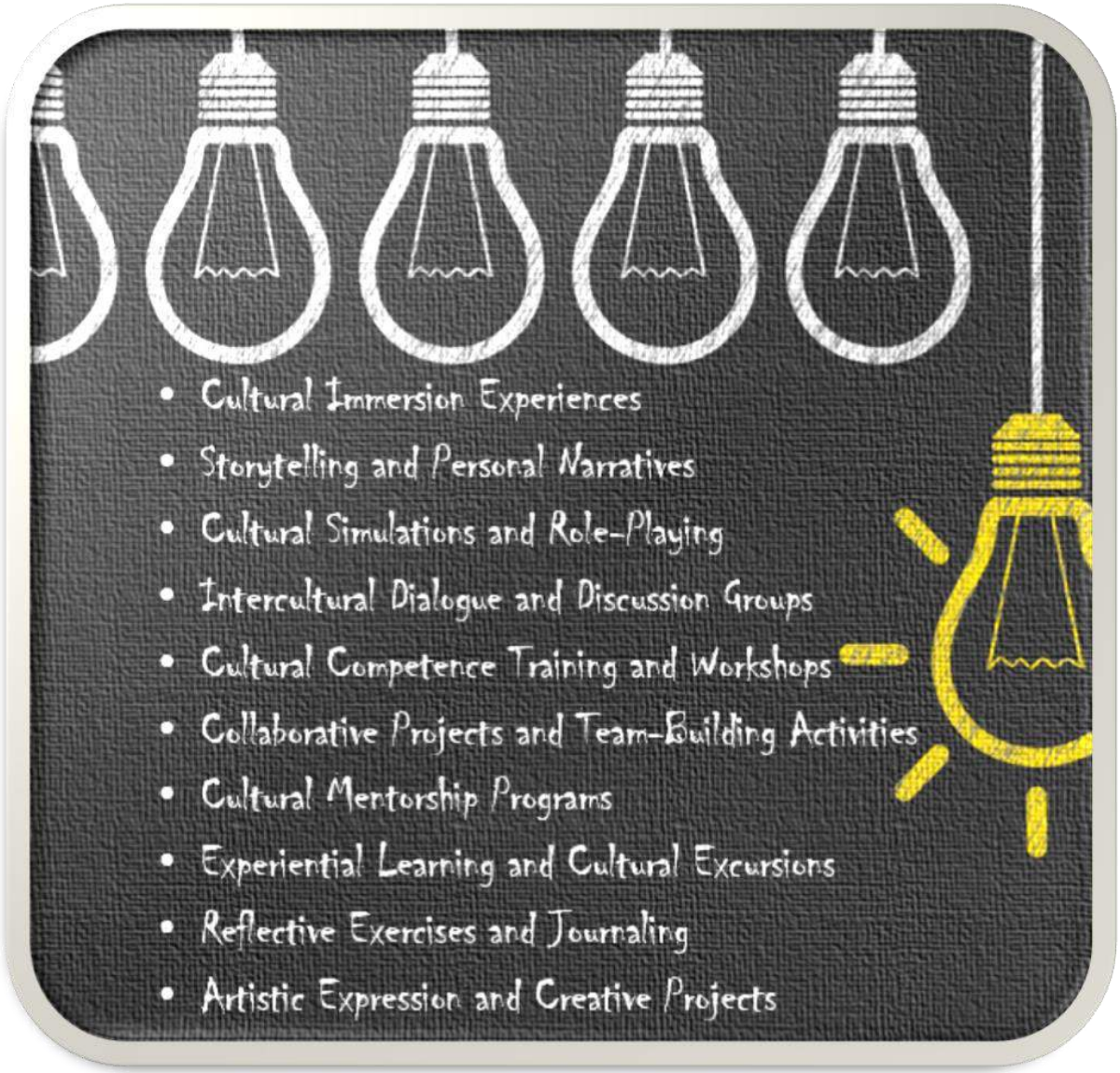


Empathy, the capacity to recognize and share the thoughts, emotions, and experiences of others, lies at the heart of effective cross-cultural communication and collaboration. By fostering empathy and cultural sensitivity, we can bridge divides, build stronger connections, and create environments that celebrate diversity and inclusivity. The path to empathy and cultural sensitivity begins with self-awareness and a willingness to challenge our own biases and assumptions. It is a journey that requires us to step outside our comfort zones, embrace the unfamiliar, and approach diverse perspectives with an open mind and a genuine desire to learn. Engaging in activities that promote empathy and cultural sensitivity can be a powerful catalyst for personal growth and transformation. These activities not only expand our knowledge and understanding of different cultures but also challenge us to confront our preconceptions and to see the world through a new lens. Here is a toolkit of activities designed to cultivate empathy and cultural sensitivity, suitable for both professional and personal settings:

Cultural Immersion Experiences	Immersing oneself in a different cultural environment can be a profoundly transformative experience. Participating in cultural festivals, attending community events, or even exploring ethnic neighbourhoods can provide valuable insights into the rich tapestry of traditions, customs, and ways of life that exist within our communities. These experiences can foster a deeper appreciation for cultural diversity and challenge our preconceived notions.
Storytelling and Personal Narratives	Storytelling has been a powerful tool for human connection and understanding throughout history. Inviting individuals from diverse backgrounds to share their personal narratives, experiences, and cultural perspectives can be a powerful way to promote empathy and cultural sensitivity. By listening to these stories, we gain a deeper understanding of the challenges, triumphs, and unique perspectives that shape each individual's journey.
Cultural Simulations and Role-Playing	Cultural simulations and role-playing activities can provide participants with an immersive experience that challenges them to navigate unfamiliar cultural contexts and situations. These activities can be designed to simulate real-world scenarios, such as cross-cultural negotiations, conflict resolution, or service delivery in diverse settings. By stepping into the shoes of others, participants can develop a deeper appreciation for the complexities of cultural differences and the importance of effective cross-cultural communication.
Intercultural Dialogue and Discussion Groups	Creating safe and inclusive spaces for intercultural dialogue and discussion can be a powerful way to promote empathy and cultural sensitivity. These groups can bring together individuals from diverse backgrounds to share their experiences, perspectives, and cultural values. By actively listening, asking questions, and engaging in respectful dialogue, participants can gain a deeper understanding of different worldviews and challenge their assumptions.
Cultural Competence Training and Workshops	Professional development opportunities, such as cultural competence training and workshops, can provide valuable insights and practical strategies for navigating cultural differences in various settings. These training sessions can cover topics such as cultural awareness, unconscious bias, effective cross-cultural communication, and conflict resolution in multicultural environments. By equipping individuals with the knowledge and skills necessary to interact effectively across cultures, these training programs can foster a more inclusive and empathetic workforce.
Collaborative Projects and Team-Building Activities	Engaging in collaborative projects and team-building activities that celebrate diversity can be a powerful way to promote empathy and cultural sensitivity. These activities can bring together individuals from diverse backgrounds to work towards a common goal, fostering an environment of mutual respect, understanding, and appreciation for the unique perspectives and strengths that each team member brings to the table.

Cultural Mentorship Programs	Cultural mentorship programs can provide valuable opportunities for individuals to learn from and connect with mentors from diverse cultural backgrounds. These programs can facilitate cross-cultural exchanges, where mentors share their cultural experiences, traditions, and perspectives, while mentees gain a deeper appreciation for cultural diversity and develop skills in effective cross-cultural communication.
Experiential Learning and Cultural Excursions	Experiential learning opportunities, such as cultural excursions, can immerse participants in new environments and provide firsthand experiences with different cultures. These excursions can include visits to museums, historical sites, or cultural centers, as well as opportunities to interact with local communities and participate in traditional activities or customs. By engaging all of their senses, participants can gain a deeper appreciation for the richness and complexity of diverse cultural expressions.
Reflective Exercises and Journaling	Incorporating reflective exercises and journaling into cultural sensitivity activities can encourage participants to process their experiences, thoughts, and emotions more deeply. Prompting individuals to reflect on their own biases, assumptions, and cultural lenses can foster greater self-awareness and openness to different perspectives. Journaling can also serve as a powerful tool for documenting personal growth, capturing insights, and tracking the development of empathy and cultural sensitivity over time.
Artistic Expression and Creative Projects	Art and creative expression can serve as a powerful medium for exploring and celebrating cultural diversity. Engaging in artistic activities, such as storytelling through visual art, music, or dance, can provide a unique lens through which to understand and appreciate different cultural perspectives. Collaborative artistic projects can also foster teamwork, communication, and appreciation for the diverse talents and creative expressions within a group.

Cultivating empathy and cultural sensitivity is an ongoing journey that requires commitment, patience, and a willingness to step outside of our comfort zones. By engaging in these activities, we can expand our horizons, challenge our preconceptions, and develop a deeper appreciation for the rich tapestry of human diversity that surrounds us. In this regard, it is important to note that these activities should be facilitated with care and sensitivity, creating safe and inclusive environments where participants feel comfortable sharing their experiences and perspectives. Cultural sensitivity should be modelled and reinforced throughout the process, ensuring that diverse perspectives are respected and celebrated.



3.4. Toolkit

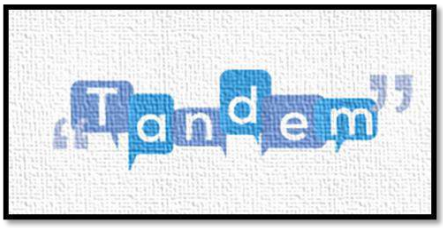
The Community Tool Box comprises 27 sections and illustrative examples of activities that may assist readers in developing a deeper comprehension of other cultures and in formulating objectives for fostering relationships with individuals from diverse cultural backgrounds.

The Integrating Cities toolkits offer practical, tested guidance and inspiration to help cities to reach European standards in key areas of migrant integration –as set out in the EUROCITIES Integrating Cities Charter. Three Integrating Cities toolkits were developed in 2012 through the work of the

transnational project Making Integration Work in Europe's Cities (MIXITIES), funded by the European Integration Fund. They covered: Introductory and language courses; Anti-discrimination policies; and promoting cultural diversity. Through the work of the new Integrating Cities project ImpleMentoring "City to City support for migrant integration", four new toolkits were developed in 2014 and cover the themes of: Enhancing public perception on migration and diversity; Managing diversity and promoting equality in cities' administration and service provision; Making participation effective in diverse neighbourhoods and engagement of migrant communities in local policy-making processes and political participation. The toolkits are designed primarily for people working in local authorities in Europe's larger cities. But they may also be useful for smaller local administrations in Europe and beyond, and for the partners of local authorities such as NGOs. Whether your authority already works on these integration themes, or is starting out, the Integrating Cities toolkits can help.



The OECD's survey of Adult Skills (PIAAC) has shed light on 20% of adults in Europe who lack key competences in literacy, numeracy, and ICT, which is problematic because low skills and qualifications are closely related to social and economic exclusion. At the same time, the migrant population in Europe has been increasing since 2015 and a part of those newly arrived migrants are low-skilled or their qualifications are not being recognized in the new country. Migrants, compared to natives, have higher unemployment rates and this gap only increases when being low-skilled. There is just a need for new possibilities to increase skills and employability, but also in new ways to recognize skills and competences acquired through non-formal learning. According to the European Parliament, Key Competences for empowerment, social inclusion and employability include the ability to communicate in the mother tongue, in a foreign language, cultural awareness and expression, and digital competences. TANDEM aims to improve migrants' key competences and employability, enabling them to capitalize on their linguistic abilities through an innovative learning opportunity based on non-formal methodologies, and promoting cultural exchange and peer-learning between migrants and local adults. TANDEM shall hence develop an innovative upskilling pathway based on the Task-Based Language Teaching methodology, providing migrants with a set of tools enabling them to teach their languages, and by doing so, increase the competences of both them and local adults.



The Trainers' Kit is designed for educators to improve their intercultural skills for delivering efficient language training to adult migrants. The tool provides principles and practice of interculturalism in language education and guidelines for work in a multicultural environment.

In this sense, a learning course curriculum targeting Integration Services Professionals and Volunteers with a step-by-step process to systematically promote newly arrived migrants' integration through the Buddy System is needed. The partnership of M4M project, provides an answer to migrants' needs towards a better inclusion in the host country, to make sure newly arrived migrants do not feel alone and have a person who they can rely on to explain, guide, support and help them throughout the inclusion process. Therefore, the partnership of M4M project designed a course curriculum to improve the welcoming process and reinforce the exercise of rights of migrants: The Buddy System - Mentoring Training.

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4. Empowering migrants through languages

Abstract

Empowering migrants through language education is crucial for their successful integration and personal development. By providing tailored language learning programs, migrants can gain the confidence and tools to navigate their new environments, advocate for their rights, and contribute meaningfully to society. Effective language education empowers migrants, promoting inclusivity and mutual understanding in diverse communities. This comprehensive review addresses the complex and multifaceted concept of migrants in vulnerable situations. It begins by exploring different contexts of vulnerability, including the reasons for leaving the country of origin, the challenges faced during migration, and factors related to individual identity and circumstances. The discussion then shifts to the many threats that migrants face, such as trafficking, smuggling, labour exploitation, racism, fraud, gender-based violence, hate speech, criminal grooming, and recruitment into fundamentalist movements. The text also examines the rights that protect the integrity of migrants, covering democratic citizenship, temporary protection directives, universal health rights, access to education, labour rights, family reunification, and the exercise of civil rights such as assembly and association. Emphasis is placed on the strengths that migrants bring, highlighting resilience, and the opportunities and challenges associated with increased migration. The final sections focus on formative assessment techniques for continuous learner progress and strategies for teacher professional development to improve the educational experience of migrants.

Bubble Questions

What reasons forced immigrants to leave their country of origin? What makes a migrant vulnerable? Why is it essential to identify the vulnerabilities? It is important to distinguish between (a) the specific needs that migrants in a vulnerable situation may have and (b) the need for international protection for those who are far from their country and cannot return to it because of persecution, armed conflict and violence that threaten their lives, physical integrity and freedom. **Why is training and capacity building in vulnerability testing important for those in charge?** Training will help officials clarify where the vulnerability and its severity come from. **Why do vulnerability factors often require expert assessment?** For many reasons - such as shame and lack of trust - migrants may be unclear about their situation or reluctant to disclose their experiences immediately. Also, depending on the context, there may be limited opportunities for reliable vulnerability identification. For this reason, expertise, and appropriately trained professionals should be available to identify and assess the risk of harm.

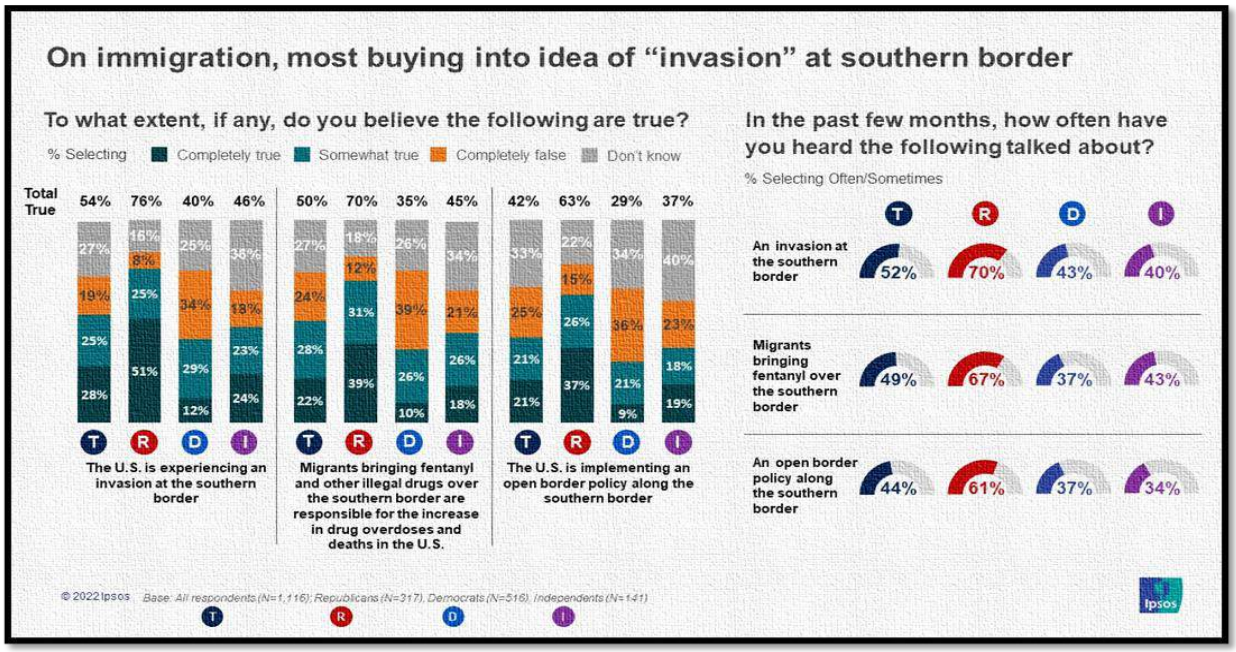
4.1. Concept of migrants in vulnerable situations

Empathy and understanding help us see the world through the eyes of others and build bridges instead of walls. Empathy is about standing in someone else's shoes and feeling with his or her heart. Not only is empathy hard to outsource and automate, but it also makes the world a better place (Daniel. H. Pink)



Forced displacement of people has been occurring for centuries (Campbell et al., 2018) and as a phenomenon has existed in every historical period of humanity. The reasons why people migrate from place to place, and the ways they do so, are many and varied, hiding a different history behind them (European Commission, 2015). However, the most common causes of the migration/refugee issue are war, poverty, human rights violations, and poor treatment towards minorities (Abdel Maksoud, 2016).

The wave of migration (refugees, economic migrants, asylum seekers), in the EU countries has increased considerably since the mid-2010s (Kasimatis &, Panagiotopoulou, 2018). In 2015, Europe faced an unprecedented refugee crisis (U.N.H.C.R, 2015), which led on the one hand to the creation of fences to stop migrants from crossing borders to the death of people transported by unseaworthy boats, and to disagreement among EU leaders on a common European asylum system. On the other hand, there is a surge of compassion and solidarity in and around Europe to human suffering (Refugee Studies Centre, 2016). Over one million refugees from Afghanistan, Iraq, and Syria have arrived in Southern Europe. Most arrivals, totalling at least 850,000 people, entered Greece from Turkey (UNHCR, 2015).

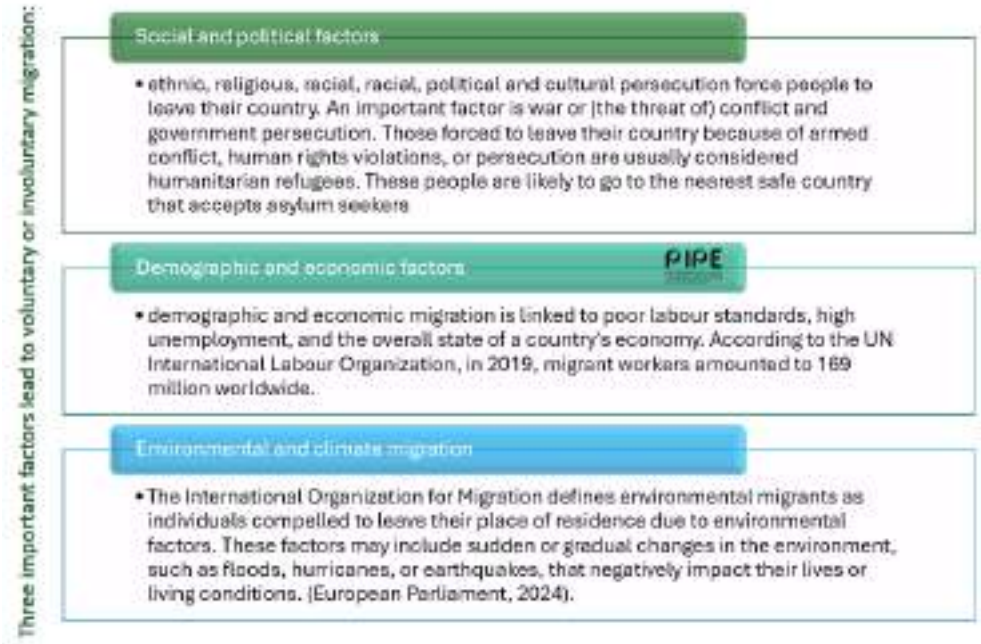


4.1.1. Situations of vulnerability associated with reasons for leaving the country of origin

84% of the refugees come from three different countries affected by ongoing wars in the Middle East: 49% from Syria, 21% from Afghanistan, and 9% from Iraq (Language Support for adult Refugees, A Council of Europe Toolkit, 2015). Others come from various African countries, the majority of which are from Nigeria, Eritrea, Somalia, and the Gambia. Additionally, refugees originate from several other countries, including Pakistan, Iran, Egypt, and countries from Eastern and South-Eastern Europe (Council of Europe, 2024). This part of the toolkit offers detailed information on the primary countries of origin for most refugees, the routes they use to reach their destinations, and an overview of their rights and legal status.

Migration flows due to instability are a challenge for the European Union. Wars and armed conflicts, ethnic tensions, systemic human rights violations, natural disasters, and lack of appropriate economic and democratic structures are the main reasons for migration flows (European Parliament, 2011).

For a multitude of reasons, people across the globe are endeavouring to rebuild their lives in a foreign land. Some of them choose to leave their country in search of employment or educational opportunities. In addition, individuals are compelled to depart their homeland and native country because of persecution or human rights violations, including torture. Children, women, and men flee because of violence, war, hunger, extreme poverty, their sexual orientation or gender, or the effects of climate change or other natural disasters. They often face a combination of these difficult situations. However, some people leave their country of origin for another country either because they believe they will have a better chance of finding work or because they want to reunite with their families or friends already living in a country abroad (Amnesty International, 2019).



4.1.2. Situations of vulnerability associated with the situations experienced by migrants during their migrant's experience during their journey and at their destination

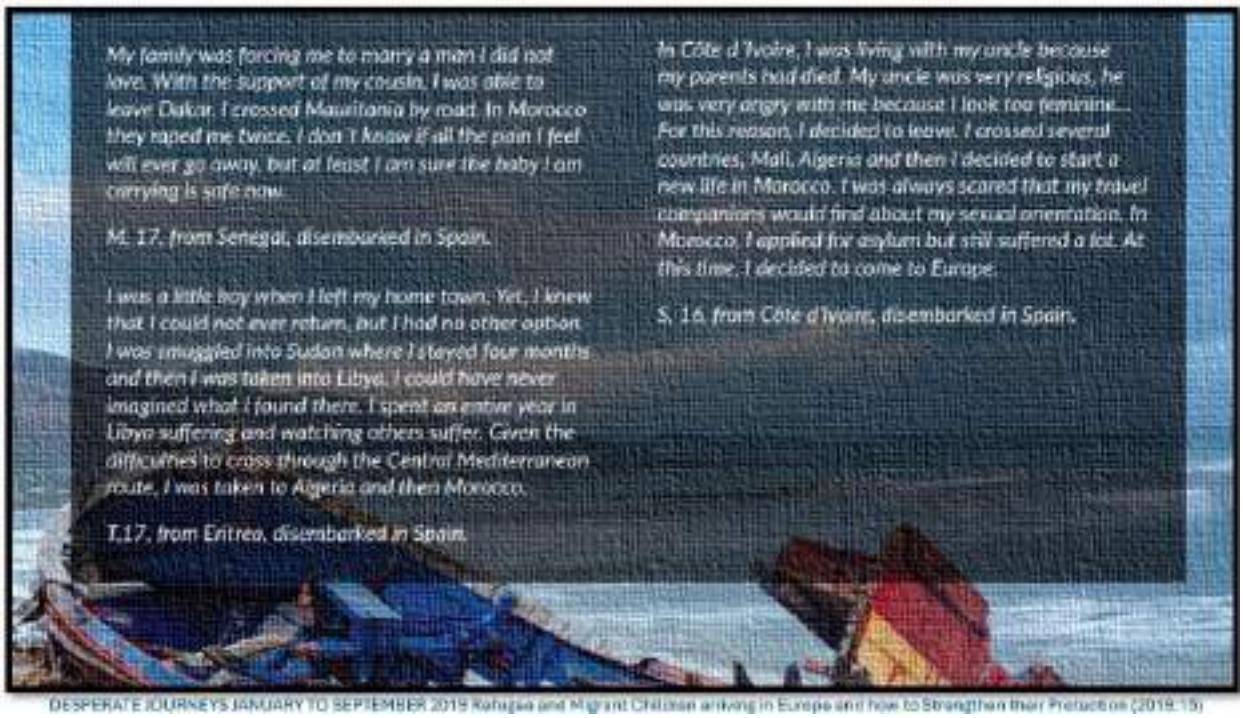
As stated by Lee (1966: 49) *"Every act of migration involves an origin, a destination, and an intervening set of obstacles"*. Refugee migration, from the journey of uprooting and its hardships to the wait for resettlement and the final settlement and adaptation of refugees to a new environment, creates a context of chronic stress and insecurity (Tsaknakis, 2016).

Migrants may find Migrants often face vulnerable situations during their journey, requiring protection and support both while in transit and upon arrival at their destination, as they attempt to build a new life in an unfamiliar environment and themselves in vulnerable situations requiring protection and assistance during their journey, both in transit and upon arrival at the destination or when trying to make a life in a new environment and a new country (UNHCR b, 2017).

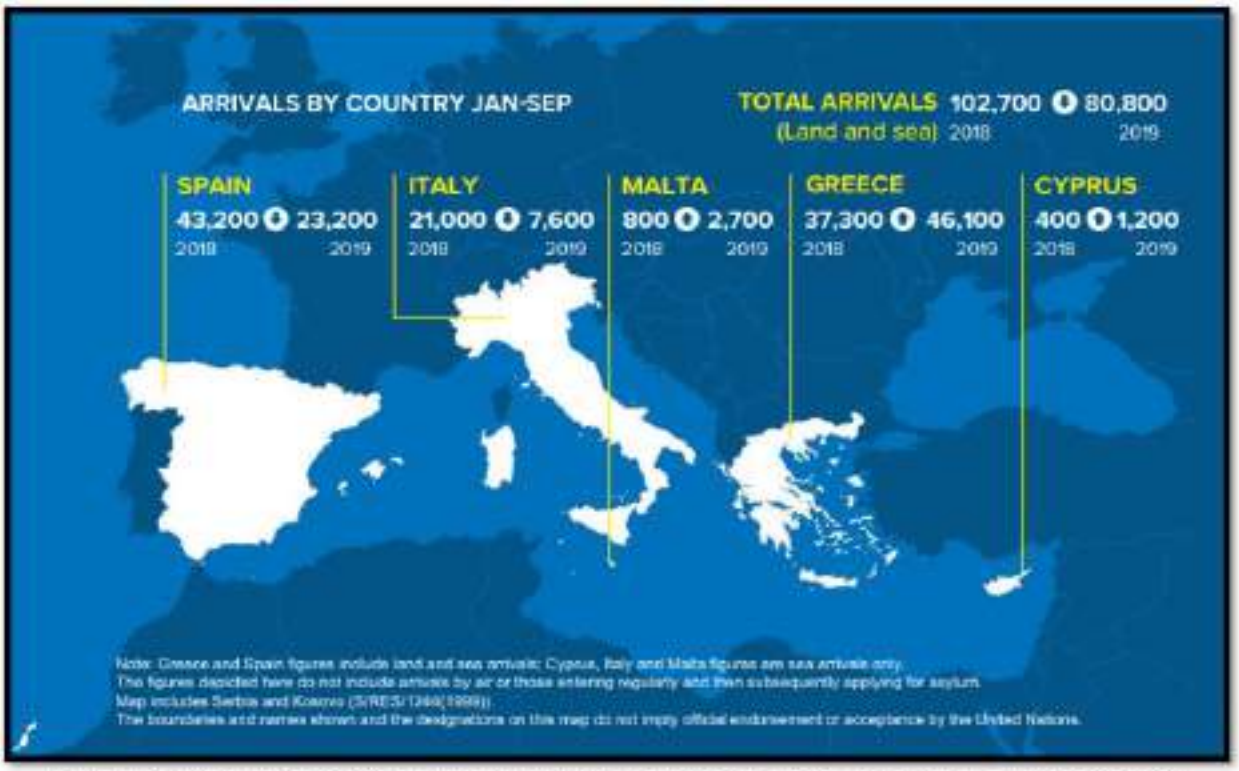
Migrants often face severe human rights violations during their journeys, which begin with hopes for a better future but are often marked by fear and danger (IOM, 2024). They are at risk of trafficking and exploitation (Amnesty International, 2019), and may encounter death, trafficking rings, inadequate protection, criminalization, arbitrary detention, and barriers to accessing health, education, and justice. Migrants can also suffer from xenophobic and discriminatory actions based on their nationality, ethnic origin, and economic status. Vulnerable and unequal conditions in their countries of origin exacerbate these challenges, leading to increased inequalities during transit and at their destination. Vulnerability is not inherent but arises from circumstances and personal situations (IOM, 2024).

Many refugees arriving in Europe have spent years in camps in Turkey, Lebanon, and Ethiopia, facing poor living conditions and lack of prospects. These conditions compel them to risk their lives to reach Europe, frequently traveling via the Central Mediterranean or Balkan routes. The Central Mediterranean route, used by migrants from sub-Saharan Africa since Libya's civil war in 2013, is frequently traveling via the Central Mediterranean or Balkan routes due to the country's instability and lack of law, which enables illegal trafficking. Refugees are compelled to pay substantial sums to traffickers to cross borders or secure passage on boats. It is estimated that thousands of refugees have lost their lives at sea, making the Libya to Europe route the deadliest (Council of Europe, 2024; UNHCR, 2018).

In 2015, more than 3,500 people drowned or went missing while trying to cross the Mediterranean and the Aegean Sea, trying to reach the safety of Europe. Many were those who experienced forced displacement and hardship in transit countries and made dangerous journeys. Lack of information, uncertainty about the migration status, the hostile treatment they often receive, the constant changing of policies, and undignified and prolonged detention are situations that exacerbate stress. (Ventevogel et al., 2015).



DESPERATE JOURNEYS JANUARY TO SEPTEMBER 2019 Refugee and Migrant Children arriving in Europe and how to Strengthen their Protection (2019: 15)



DESPERATE JOURNEYS JANUARY TO SEPTEMBER 2019 Refugee and Migrant Children arriving in Europe and how to Strengthen their Protection 2019

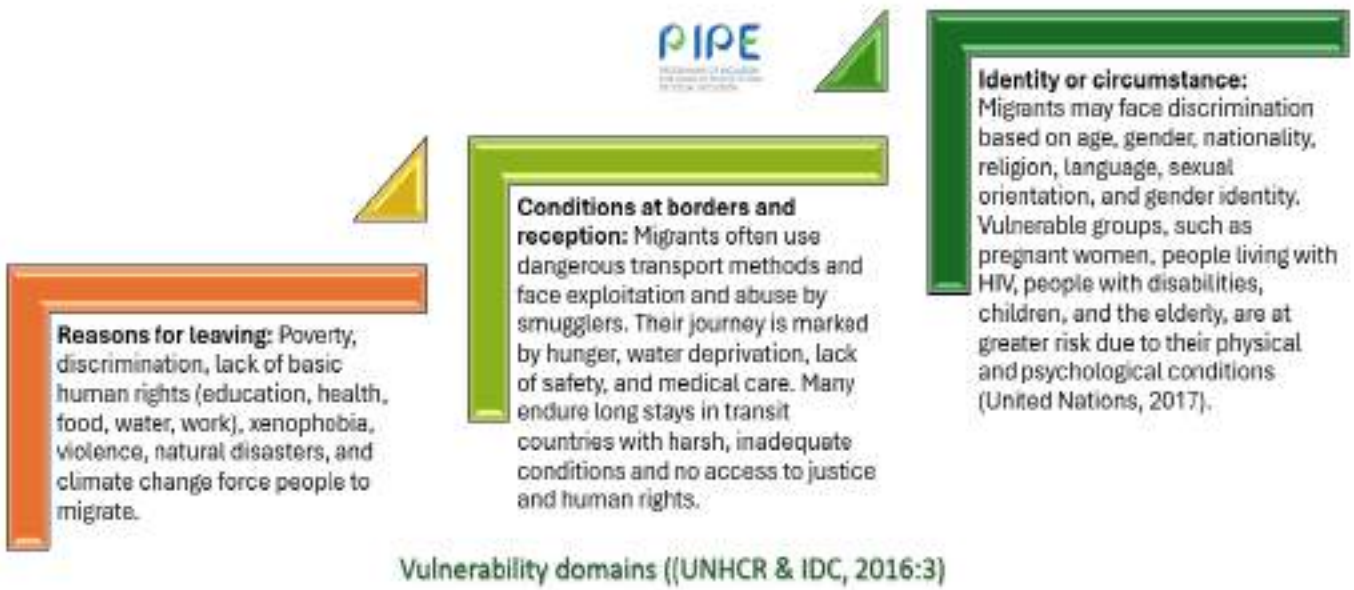
UNHCR calls on European states to strengthen their efforts to protect refugees and migrant children who, despite difficult and dangerous journeys, continue to face risks and hardship once in Europe.

These hardships refer to unsafe housing conditions, misregistering as adults, and lack of appropriate care, leaving them exposed to further abuse, violence, and psychological distress (UNHCR, 2019).

According to research by the European University Institute of Florence, with the financial support of the Open Society Foundations in Brussels, migrants working in the agricultural sector in Greece, Italy, and Spain face episodes of violence, racism, marginalization, and flexible working conditions.

4.1.3. Situations of vulnerability related to a person's identity, status, or circumstances status or circumstances of a person

Irregular migrants, foreigners without legal status, refugees, asylum seekers, victims of trafficking, and stateless persons face a wide range of vulnerability factors (UNHCR & IDC, 2016). Vulnerability *(Principles and practical guidance on the protection of the human rights of migrants in vulnerable situations*) can be understood through specific factors that may co-exist and can influence and exacerbate each other. The factors that create vulnerability of a migrant may be responsible for migration from the country of origin or occur in transit and/or be linked to a particular aspect of an individual's identity or situation. Highlighting that vulnerability situations may change over time as circumstances themselves change:



Vulnerability domains ((UNHCR & IDC, 2016:3)

Child	Unaccompanied or separated child Child accompanied by parent/s, other family members or guardians
Sex, Gender, Gender Identity, Sexual Orientation	Pregnant woman or girl, or nursing mother Sole or primary carer/s (of dependent child, elderly person or person with a disability) Women at risk of sexual or gender-based violence, or adults or children experiencing family violence, exploitation or abuse Person at risk of violence due to their sexual orientation and/or gender identity (LGBTI: lesbian, gay, bisexual, transgender or intersex persons)
Health and Welfare Concerns	Physical and mental health Risk of suicide Disability Elderly person Substance addiction Destitution
Protection Needs	Refugee and asylum-seeker Survivor of torture and trauma Survivor of sexual or gender-based violence or other violent crime Victim of trafficking in persons Stateless person
Other	The interviewer has an opportunity to identify vulnerability factors not captured by the previous domains

This screening tool on identifying and addressing situations of vulnerability is a UNHCR and IDC collaboration intended to help guide and inform frontline workers and decision-makers on the relevance of vulnerability factors to detention decisions, referrals to alternatives to detention, open reception facilities, community-based placement, and support options, in the context of asylum and migration procedures and systems.

UNHCR (2017:1) in a statement stresses "the importance of distinguishing between identifying and responding to those specific needs that migrants and refugees may share because they are in a vulnerable situation, either situationally or individually, and the need for international protection. As already mentioned, persons in need of international protection - such as refugees - are entitled to protection from refoulement and require a residence permit because of a serious threat to their lives, physical integrity, or freedom as a result of persecution, armed conflict, violence, or serious public disorder against which their country is unwilling or unable to protect them."

The following resources of useful tools offer a range of materials to assist in the design and implementation of a screening and referral mechanism, as well as in the identification of increased risk, vulnerability testing, and other related areas.

4.2. Introduction to threats to migrants

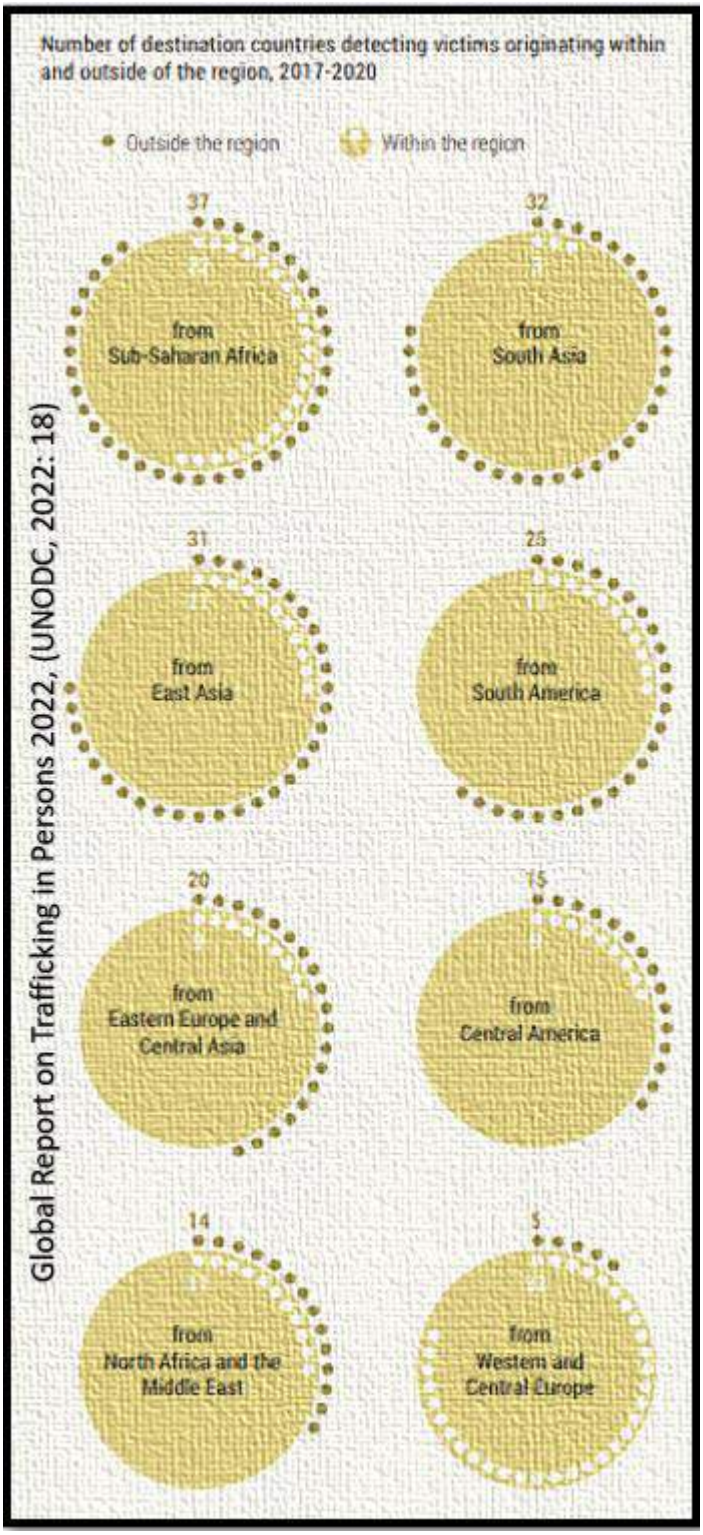
Bubble question: Why is an understanding of the threats and pasts of migrants necessary? Those involved in dialogue with migrants and refugees must consider and understand their past and the conditions they experienced. This understanding is critical to providing meaningful support since they are extremely vulnerable. Their experiences may include traumatic situations, such as financial hardship, neglect, social isolation, uprooting and uncertainty about the future, mourning for the loss of family and homeland, abuse (verbal, physical, psychological, sexual), exploitation (work, sexual), lack of basic needs (food, water, shelter, safety), discrimination and racism, lack of legal protection and adaptation to new environments. Understanding the background of these people can eliminate any stereotypes and prejudices we may have, enhance communication, help develop a relationship of trust, and provide targeted support. This understanding helps to empower immigrants, giving them the support they need to stand up for their rights, integrate into new communities, regain their hope, and provide for social diversity.

Migration and threats: International migration is defined by the International Organization for Migration (IOM) as *"the movement of persons who leave their country of origin or the country of habitual residence, to establish themselves either permanently or temporarily in another country"* (IOM, 2018). Migration from one country to another has been primarily regulated by the decisions of the sovereign regarding who is allowed into and out of their national boundaries. The Global Commission on International Migration highlighted the fact that *"controlling who enters and remains on their territory is an integral part of the sovereignty of states"* (Global Commission on International Migration, 2005).

While a specific migratory act might appear in all respects to be *"voluntary"* the decision to move is made within a context where the individual or group is faced with no alternatives since staying in situ is not a realistic option. Endemic poverty, paired with the absence of a political voice, can precipitate migration as a survival strategy (Szkurłat, 2019).

Both alternatives—migration that is forced by human rights abuses or persecution, and migration that results from a severe lack of economic, political, and social opportunities, on the other, diminish the ability of persons to migrate out of choice rather than necessity. Human rights need to be honoured in migrant-sending, transit, and receiving nations. The responsibility to respond to human security threats, and in particular human rights abuses, discrimination, and violence that can cause migration, lies with national, regional, and international authorities. Engaging in preventive measures to address these threats is crucial, as preventing violent conflict is far more effective and cost-efficient than addressing it after it escalates to a crisis.

4.2.1. Trafficking in persons

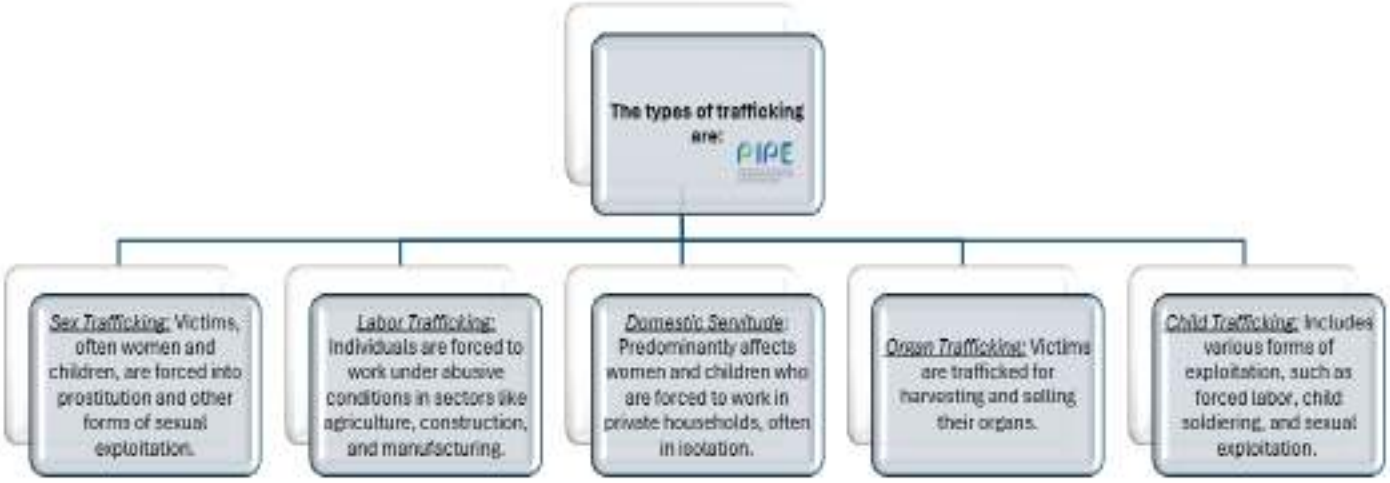


Trafficking in persons, also known as human trafficking, involves the recruitment, transportation, transfer, harbouring, or receipt of people through force, fraud, or coercion for exploitation. This exploitation can take many forms, including forced labour, sexual exploitation, and domestic servitude. According to the United Nations, Office on Drugs and Crime, human trafficking is a modern-day form of slavery affecting millions of people globally (UNODC, n.d.a). [see relevant: Global Report on Trafficking in Persons 2022, (UNODC, 2022).

According to the Trafficking in human beings statistics in 2022 there were 10.093 registered victims of trafficking in human beings in the EU and 2097 convicted traffickers, 63% of registered victims of trafficking were female while only 22% of convicted traffickers were female and 37 % of registered victims of trafficking in the EU were citizens of Member States (Eurostat, 2025).

The 2022 EMN Annual Report on Asylum and Migration states that migrants and refugees are particularly vulnerable to human trafficking, especially women, children, and adolescents traveling alone. In Europe, 8% of third-country nationals who are victims of human trafficking are minors. Irregular migration carried out through smuggling rings can more easily end up in human trafficking (European Commission, 2022).

Follow a relevant video: Trafficking in Persons in Contexts in Crisis (IOM) (IOM, n.d).



United Nations Office on Drugs and Crime (UNODC, n.d.) states that key elements of Trafficking in persons are determined by the following:

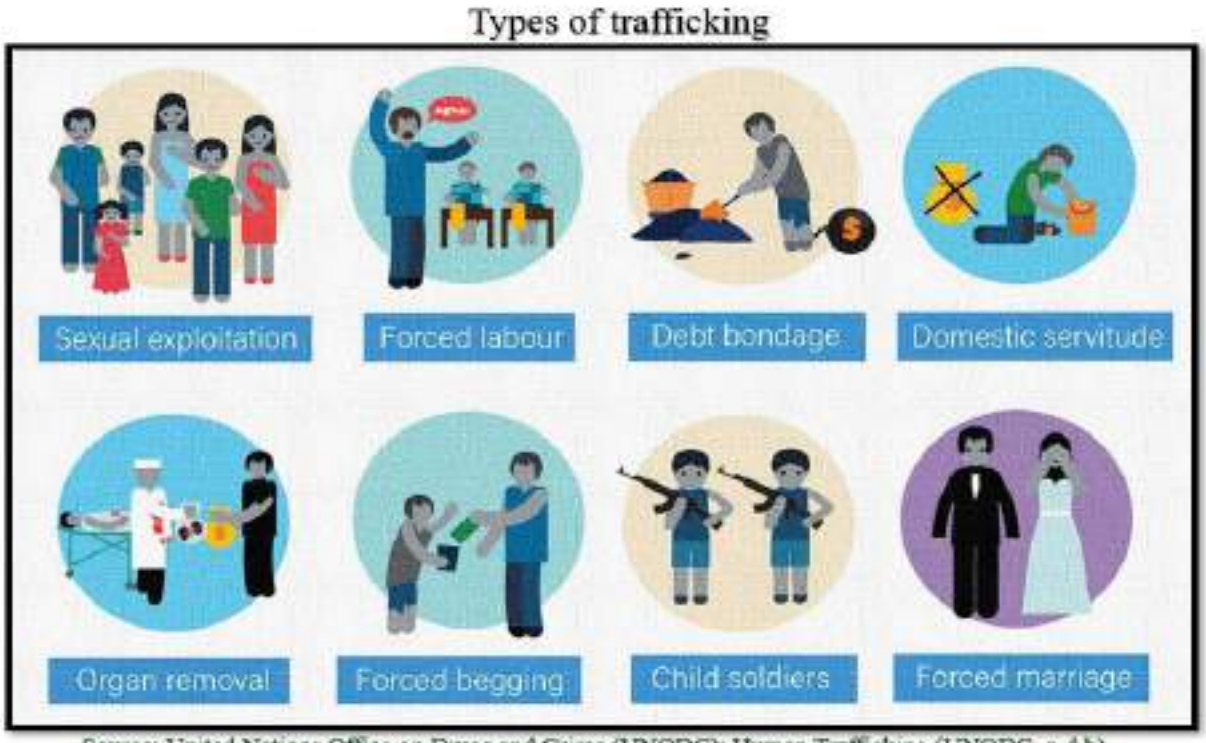
- Act: Recruitment, transportation, transfer, harbouring, or receipt of persons.
- Means: Use of force, fraud, threat, coercion, abduction, deception, abuse of power, exploitation, trafficking or giving payments or benefits to achieve the consent of a person having control over another person.
- Purpose: Exploitation, which includes prostitution, forced labour, slavery or similar practices, and the removal of organs.



A Teaching Guide is provided which includes Teaching Module Series_ Trafficking in Persons & Smuggling of Migrants.

> A range of materials teaching modules on organized crime, trafficking in persons/smuggling of migrants, cybercrime, wildlife, forest, and fisheries crime, counterterrorism as well as firearms. All teaching modules provide suggestions for in-class exercises, student assessments, slides, and other

teaching tools that lecturers can adapt to their contexts and integrate into existing university courses and programs. (UNODC, n.d.d).



Source: United Nations Office on Drugs and Crime (UNODC): Human Trafficking (UNODC, n.d.b)

4.2.2. Smuggling of human beings

Smuggling of human beings is a significant and complex issue that involves the facilitation of illegal entry into a country for financial or material gain (PROTOCOL AGAINST THE SMUGGLING OF MIGRANTS_2000) (United Nations, 2000a). This illicit activity capitalizes on the desperation and vulnerability of individuals seeking to escape adverse conditions such as poverty, unemployment, natural disasters, conflicts, or persecution (UNODC, n.d.e).

Human trafficking and human smuggling are often confused. Human trafficking involves exploiting men, women, or children for forced labour or commercial sexual exploitation. Human smuggling involves the provision of a service—typically, transportation or fraudulent documents—to an individual who voluntarily seeks to gain illegal entry into a foreign country. The crime may start as human smuggling but quickly turn into human trafficking (U.S. Immigration and Customs Enforcement, 2017).

So, according to Human Rights Watch, there are three fundamental differences between smuggling and trafficking people: consent, exploitation and transnationality.



For further details, please refer to the following video: Introducing Trafficking in Persons and Smuggling of Migrants:

> Every year, thousands of migrants and refugees travel across the world in search of haven and better livelihood opportunities. Amongst these people, there are victims of trafficking and smuggled migrants. But what does it mean to be a victim of trafficking or smuggled migrants, and what is the difference between trafficking in persons and smuggling of migrants? (https://www.iom.int/video/trafficking-persons-contexts-crisis).

Both trafficking and smuggling involve the transportation of people for profit by criminal networks. However, smuggling is consensual, with clients paying for transport despite known risks. Trafficking involves exploitation without consent. Sometimes, migrants start by agreeing to be smuggled but are later trafficked, forced into labour, or held for ransom. Human Rights Watch has documented cases where smugglers handed migrants over to traffickers, who then tortured them for ransom

Abuse by smugglers during transport can be mistaken for trafficking, but it usually does not involve exploitation. If victims willingly continue their journey with smugglers, they should not be labelled as trafficking victims. Mislabelling smugglers as traffickers shifts focus from the root causes of migration, such as conflict and persecution, to criminalizing the migration process. This can justify stringent law enforcement measures like destroying smugglers' boats, which aim to deter irregular migration but can prevent asylum seekers from reaching safety and exercising their right to seek asylum.

Policymakers, law enforcement, and humanitarian agencies must distinguish clearly between smuggling and trafficking. This ensures that the rights and protections for trafficking victims are not undermined and that asylum seekers are not wrongly criminalized. Efforts to manage migration should prioritize the protection of human rights and the needs of asylum seekers and refugees. This

includes providing safe pathways for asylum seekers to reach protection and ensuring that anti-trafficking measures do not inadvertently penalize or harm those fleeing danger. International legal provisions encourage countries to assist and protect trafficking victims under the Protocol to Prevent, Suppress and Punish Trafficking in Persons 2000 (United Nations, 2000b). This requires countries to provide for victims' physical, psychological, and social needs and to consider allowing them to remain on their territory. Making clear distinctions between smuggling and trafficking in persons prevents undermining of these obligations. (Human Rights Watch, 2015).

4.2.3. Labour Exploitation

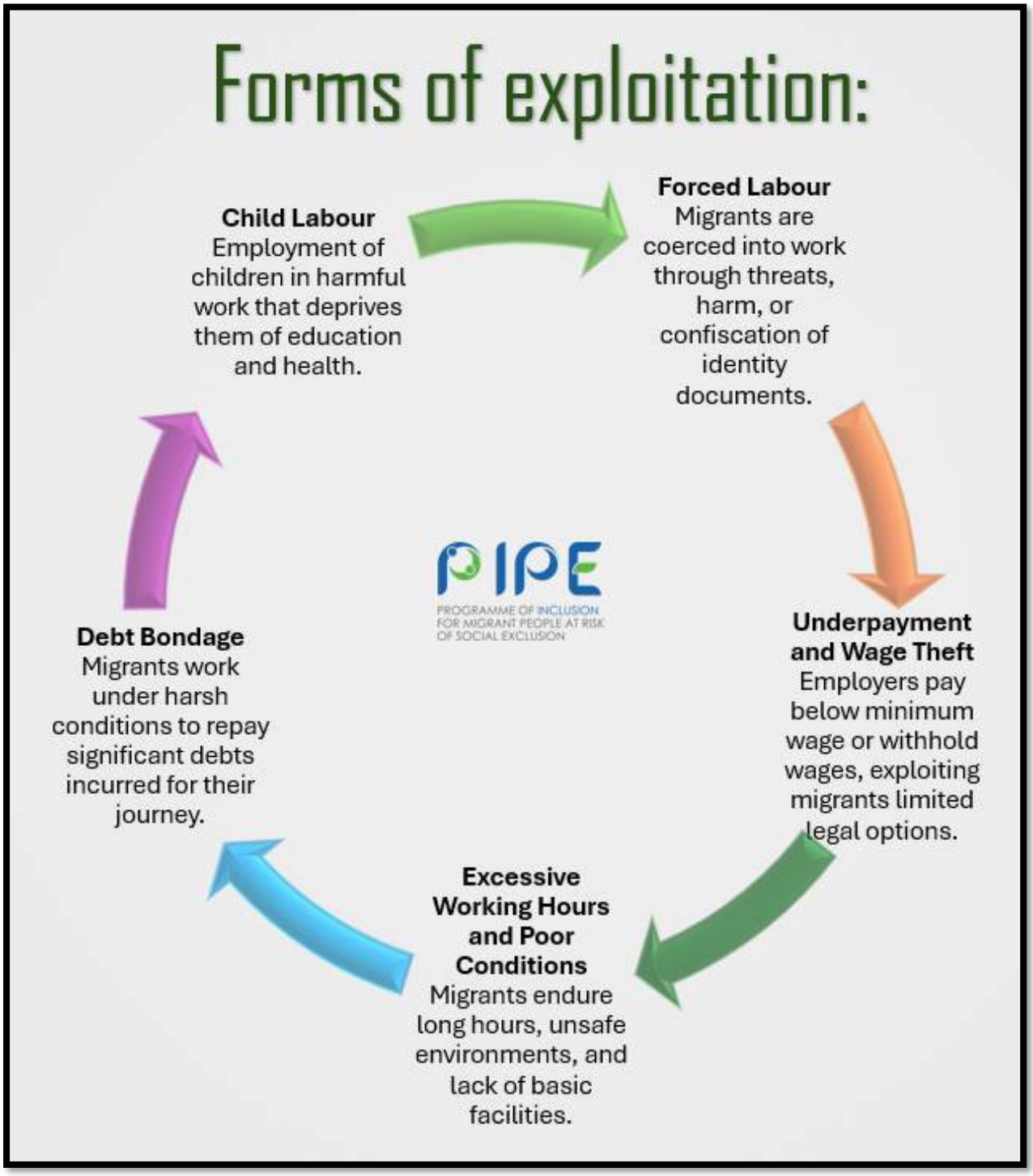
Labour exploitation, which encompasses forced labour, is a grave human rights violation impacting 28 million men, women, and children across all countries and economic sectors. (International Labour Organization (ILO): Forced labour, modern slavery and human trafficking). (ILO, n.d.a).



Source: International Labour Organization (ILO): Data and research on forced labour (ILO, n.d.b)

According to a Report: Global Estimates of Modern Slavery: Forced Labour and Forced Marriage of International Labour Organization (ILO), Walk Free, and International Organization for Migration (IOM) in 2021, an estimated 50 million people were living in modern slavery, with 28 million in forced labour and 22 million in forced marriage. This marks a significant increase of 10 million since 2016 (ILO, Walk Free, and IOM, 2022). Victims of forced labour include 17.3 million in the private sector, 6.3 million in forced commercial sexual exploitation, and 3.9 million in state-imposed forced labour. The Asia-Pacific region has the highest number of forced labour cases (15.1 million), while the Arab States have the highest prevalence (5.3 per thousand). Addressing decent work deficits in the informal economy is crucial for combating forced labour.

Labour exploitation involves unfair treatment and violation of workers' rights, often for the economic gain of employers. It is a significant concern for migrants and refugees, who are particularly vulnerable due to their precarious legal, economic, and social situations.





The newly developed tools are designed to identify the root cause of forced labour and to facilitate its effective elimination.

- A tool on ILO Standards on Forced Labour: The New Protocol and Recommendation at a Glance (ILO, 2016).
  These instruments will bring the ILO forced labour standards into the twenty-first century so that they will be effective in addressing all forms of modern-day forced labour, and human trafficking that results in forced labour(...) [They] set out a path for ending forced labour on this earth by spelling out the implementation of Convention No. 29, in consultation and coordination with employers' and workers' organizations, with provisions that protect, prevent and remediate forced labour that were not set out in Convention No. 29 in 1930 (...) The Protocol and the Recommendation represent a call to action. They go beyond pious words; they are more than text on a piece of paper. Their potential impact can only be realized if there is rapid and universal ratification of the Protocol and its complete and effective implementation. (Ed Potter Employer Vice-Chair Committee on Forced Labour)

- Counteracting labour exploitation: Counteracting undeclared work and labour exploitation of third-country national workers (Nierop, Schönenberg, and Terziev, 2021) and
- Right to Remain Toolkit is a comprehensive guide to the UK immigration and asylum system. It provides a detailed overview of the legal framework and procedures involved, along with information on the rights and options available at each stage. Additionally, it offers guidance on how to assist individuals in need (https://righttoremain.org.uk/toolkit)

Figure 4. Labour exploitation as a continuum



Source: ICF.

4.2.4. Racism

> 'Racial discrimination includes all acts – verbal, nonverbal, and paraverbal – with intended or unintended negative or unfavourable consequences for racially or ethnically dominated groups'. It is important to see that intentionality is not a necessary component of racism (Essed, 1991: 45).

Racism in Europe targets individuals based on race or ethnicity, fuelling discrimination and creating social division. It involves beliefs, attitudes, and practices that discriminate against individuals based on their race or ethnicity. Migrants and asylum seekers face rising incidents of both physical and verbal violence in a hostile environment, undermining community trust and cohesion (ENAR, n.d.).

A pertinent video is provided below for your consideration. Black human rights activist describes experience escaping Ukraine. A black human rights activist recounts her experience of fleeing Ukraine. The Denmark activist, who went to Ukraine to assist racialized individuals in fleeing the conflict, describes the emergence of accounts of racism at the European Union borders and within Ukraine. In this video, she shares her story about the experiences of racism throughout her journey (ENAR, 2022).

Addressing racism towards migrants and refugees requires efforts from governments, communities, and individuals. Fostering inclusivity and understanding helps support and dignify migrants and refugees. The following documents, evaluations, guidelines, and best practices on combating racism,

discrimination, and xenophobia to protect and integrate refugees and migrants can be assessed below.





4.2.5. Scams

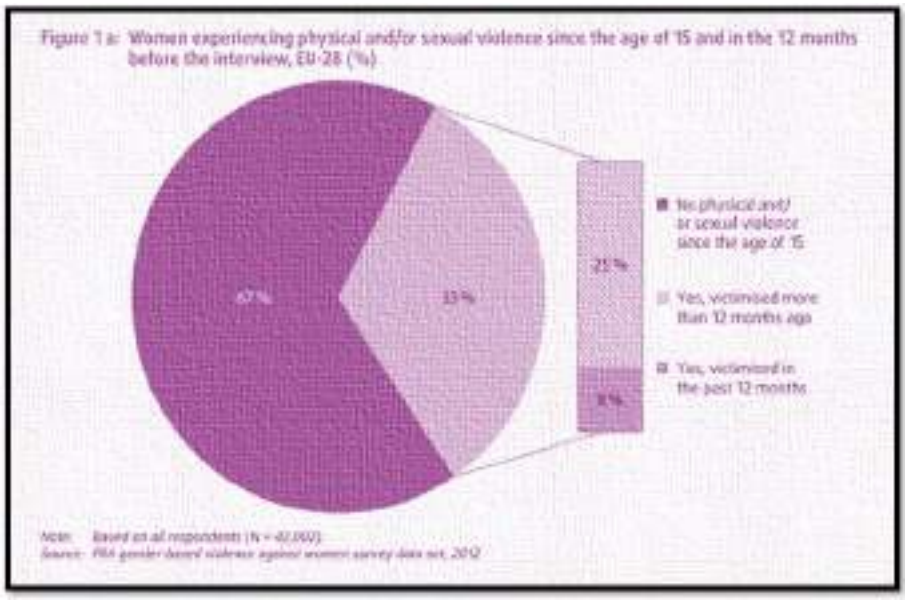
Migrants and refugees often fall victim to scams due to their unfamiliarity with local laws and customs. Common scams include fraudulent immigration services where imposters pose as lawyers or consultants, promising assistance with visas or green cards for a fee but disappearing after payment. Scammers also impersonate government officials to extract personal information or payments by claiming immigration issues and offer fake job opportunities requiring upfront payments for visa processing or training that never materializes. Scammers either pose as government officials, claiming that the victim has won a residence permit and must pay a fee to process their application or offer fake marriages or family sponsorships for a fee (EIM, n.d.).

Two relevant videos are available for viewing. Scams Against Immigrants and What is Hate Speech? - 1 Minute about Migration: *What is Hate Speech? – We tell you in 1 Minute* (IOM, n.d)

> Scammers who target immigrants offer to help them with completing forms and other services in the immigration process. They typically ask for an upfront fee, take the money, and disappear without providing any actual help (FEDERAL TRADE COMMISSION. CONSUMER ADVICE, n.d.).

4.2.6. Gender-based violence (GBV)

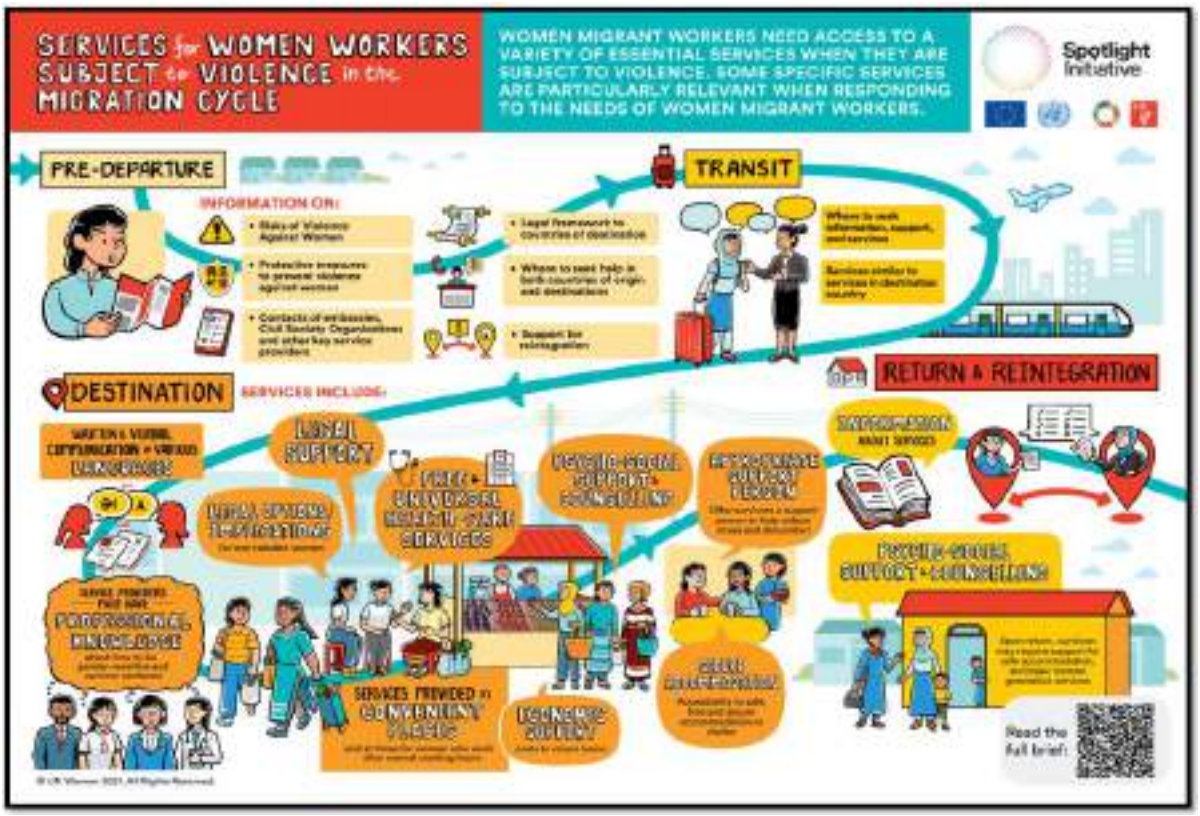
Gender-based violence (GBV) refers to harmful acts directed at a person based on their gender. It includes a range of physical, sexual, emotional, psychological and financial abuse, including threats of such acts, coercion or arbitrary deprivation of liberty. GBV is a pervasive issue affecting people worldwide, with women and girls being the most common targets, although men and boys can also be victims (European Commission, n.d.).



Refugee women: According to the European Union Agency for Fundamental Rights gender-based violence can occur in the context of conflict, during the migrant journey and in EU host Member States (for example, in reception and/or detention facilities). Violence relates to incidents that occur either in public or private spaces. It can therefore include violence by family members (intimate partner violence and domestic violence by different family members), as well as forms of sexual harassment, alongside other forms of sexual violence, by different perpetrators. Unfortunately, none of the Member States were able to provide any statistics on violence against women and girls who newly arrived or in need of international protection (European Union Agency for Fundamental Rights (FRA), n.d.).

Immigrant women: Gender-based violence also affects women who migrate for work. For most of them, the decision to work in other countries means that they will sacrifice their comfort for the well-being of their family. Women generally have fewer options than men for regular migration and are often employed in lower-paid, informal sectors with few, if any, job protections. This situation exposes them to a higher risk of violence, abuse, and exploitation, including human trafficking, throughout their migration process. The 2 figures below document *The risks of violence against migrant workers in the migration cycle and the services that should be in place to support migrant workers who are subject to violence* (ILO and UN Women, 2021).


WOMEN WHO MIGRATE FOR WORK CONTRIBUTE GREATLY TO STRONGER ECONOMIES IN BOTH THEIR COUNTRIES OF ORIGIN AND THEIR COUNTRIES OF DESTINATION.
Spotlight Initiative
PRE-DEPARTURE
WHY DO WOMEN MIGRATE?
RISKS CAN BEGIN AT HOME FROM A HUSBAND OR FAMILY MEMBER
BUILD A BETTER FUTURE for their FAMILIES
ESCAPE POVERTY
SECURE AN INCOME
BE FREE from TRADITIONAL RULES
ESCAPE ABUSIVE RELATIONSHIP
AVOID EARLY MARRIAGE
RETURN & REINTEGRATION
STIGMA
DOMESTIC
SUSPICION
CHALLENGING
RISKS of VIOLENCE AGAINST WOMEN in the MIGRATION CYCLE
DESTINATION
TRANSIT
WHY DON'T WOMEN MIGRANT WORKERS SEEK HELP?
LIMITED ABILITY TO SPEAK THE LOCAL LANGUAGE
LIMITED UNDERSTANDING OF AVAILABLE RESOURCES
FEAR OF DEPORTATION OR DETENTION. MAY FACE RETALIATION FROM EMPLOYERS
MAY FACE PHYSICAL, SEXUAL, AND PSYCHOLOGICAL ABUSE
ISOLATED FROM FAMILIES, FRIENDS, AND SUPPORT NETWORK
WHAT INCREASES THE RISK?
Smugglers, brokers and recruitment agencies have a lot of power over women who depend on them to facilitate the migration process
INVESTING WOMEN
+
NO LEGAL DOCUMENTS
=
INCREASED RISK of VIOLENCE
Read the full brief:


SERVICES for WOMEN WORKERS SUBJECT to VIOLENCE in the MIGRATION CYCLE
WOMEN MIGRANT WORKERS NEED ACCESS TO A VARIETY OF ESSENTIAL SERVICES WHEN THEY ARE SUBJECT TO VIOLENCE. SOME SPECIFIC SERVICES ARE PARTICULARLY RELEVANT WHEN RESPONDING TO THE NEEDS OF WOMEN MIGRANT WORKERS.
Spotlight Initiative
PRE-DEPARTURE
INFORMATION ON:
TRANSIT
DESTINATION
SERVICES INCLUDE:
RETURN & REINTEGRATION
LEGAL SUPPORT
PSYCHO-SOCIAL SUPPORT & COUNSELLING
SERVICES PROVIDED in COMMUNITY SPACES
ECONOMIC SUPPORT
Read the full brief:

4.2.7. Hate speech (Hate speech against migrants on social media)

The rise of hate speech on social media is a major cultural threat, as social media platforms are used to shape many people's opinions. According to Framework Decision 2008/913/JHA of 28 November 2008 on combating certain forms and expressions of racism and xenophobia by means of criminal law hate speech refers to content that promotes violence or hatred against individuals or groups based on certain characteristics such as race or origin, religion, special abilities, gender, age, sexual orientation, etc. Hate speech is an attack on identity. The abuser does not attack the victim for something they do, but for something they are (EUR-Lex, 2014).

Hate speech targeting immigrants and refugees on social media poses a significant challenge to integration and social cohesion in the European Union. It exacerbates social tensions and prejudices, leading to discrimination, marginalization, and even threats to the physical safety of victims. Victims often experience depression, stress, and anger as a result. Moreover, online hate speech has been linked to real-world violence against minorities globally, including mass shootings and ethnic cleansing incidents. Policies aimed at combating hate speech face the delicate balance of protecting free speech while inconsistently enforcing regulations (Council on Foreign Relations, 2019).

In conclusion, hate speech creates communal tensions with serious implications for society itself. The lack of recognition and respect for the difference as something equal and insufficient education on human rights issues are the main causes of the birth of hate speech (Zubčevič, Bender and Vojvodić, 2017).

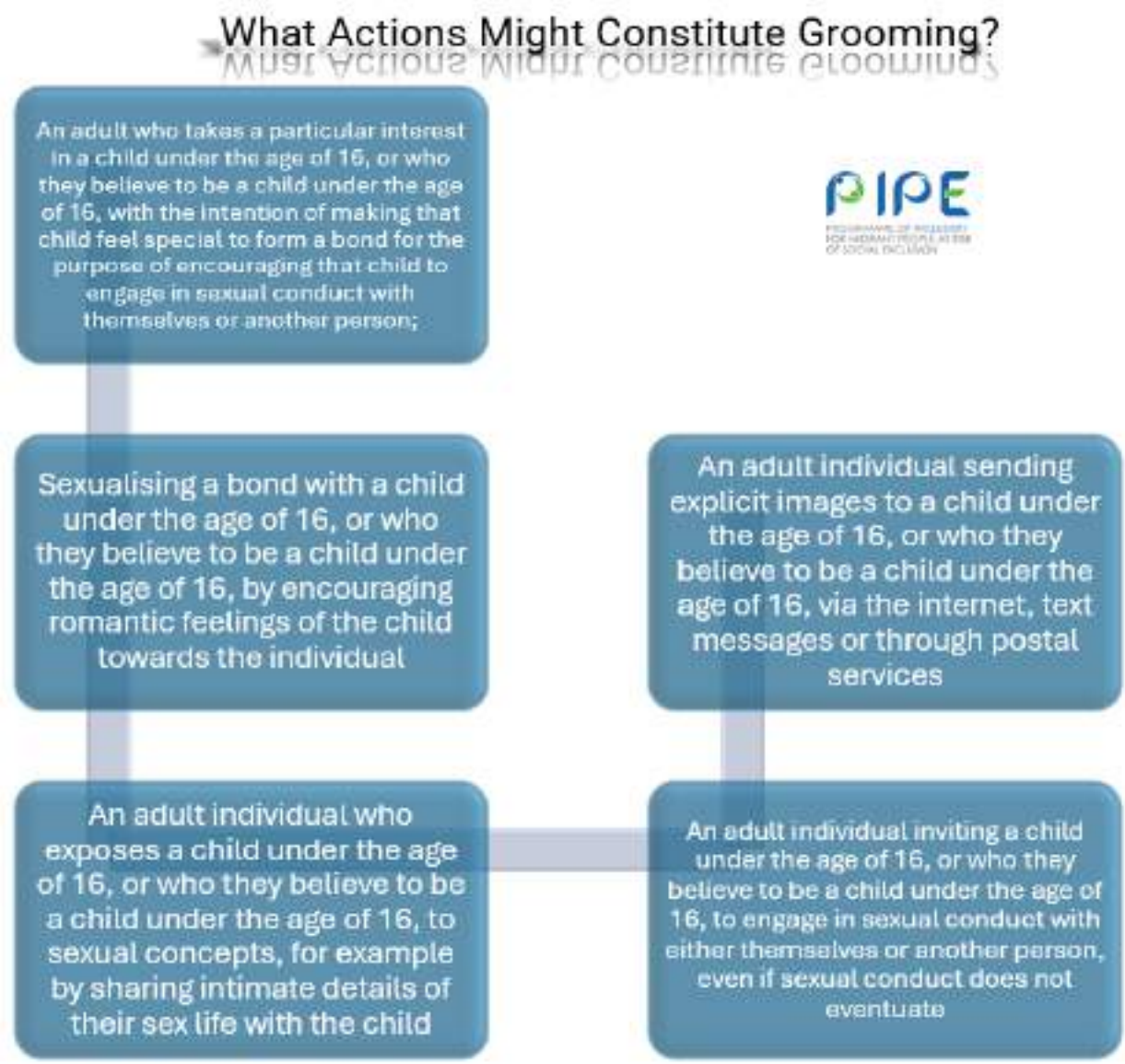
A relevant study: Xenophobia and Hate Speech towards Refugees on Social Media: Reinforcing Causes, Negative Effects, Defence and Response Mechanisms against That Speech aims to recognize the possible role of social media in forming xenophobia and hate speech against Syrian refugees and to understand the reinforcing causes and negative effects of that speech on the refugees, as well as the refugees' response mechanisms against that speech (Aldamen, 2023).

> Syrian refugees often find that social and traditional media portray them negatively, framing their experiences within specific narratives and objectives. This representation could lead to compassion fatigue and the formation of "hatred and xenophobia" by describing them as the cause of all the negative consequences in the host countries. Publishing negative representation also affects the public by creating a sense of hatred towards the refugees and leads to a change in the public's feelings from empathy to hatred towards refugees. (Aldamen, 2023: 23)

4.2.8. Grooming for criminal acts

Grooming involves an adult building trust and an emotional connection with a child under 16, often involving their family, to facilitate sexual exploitation. This manipulation can lead to abuse, exploitation, or trafficking and can occur both online and in person, over varying periods. Groomers can be of any age, gender, or race. Vulnerable children, such as those in care, with disabilities,

neglected, or unaccompanied minors, are particularly at risk. Groomers exploit these vulnerabilities to make the child dependent on them and less likely to speak out (NSPCC Learning, n.d.).



In Armstrong Legal: Grooming you can find an indicative list of examples of how the offense of grooming may be committed (Armstrong Legal, n.d.).

4.2.9. Recruitment to fundamentalist movements

Recruitment (or forced conscription) refers to compulsory military service. The issue is treated differently depending on whether recruitment is forced by the government or by a non-state actor or group. Forced recruitment by non-state actors, groups, or individuals (insurgents/paramilitary/extremist groups), is always an offense, as it is subject to involuntary servitude or abduction and, according to the UNHCR Handbook on Procedures and Criteria for

Determining Refugee Status is a form of persecution. Recruitment must be voluntary and free from violence, threat, or coercion (UNHCR, 2019).

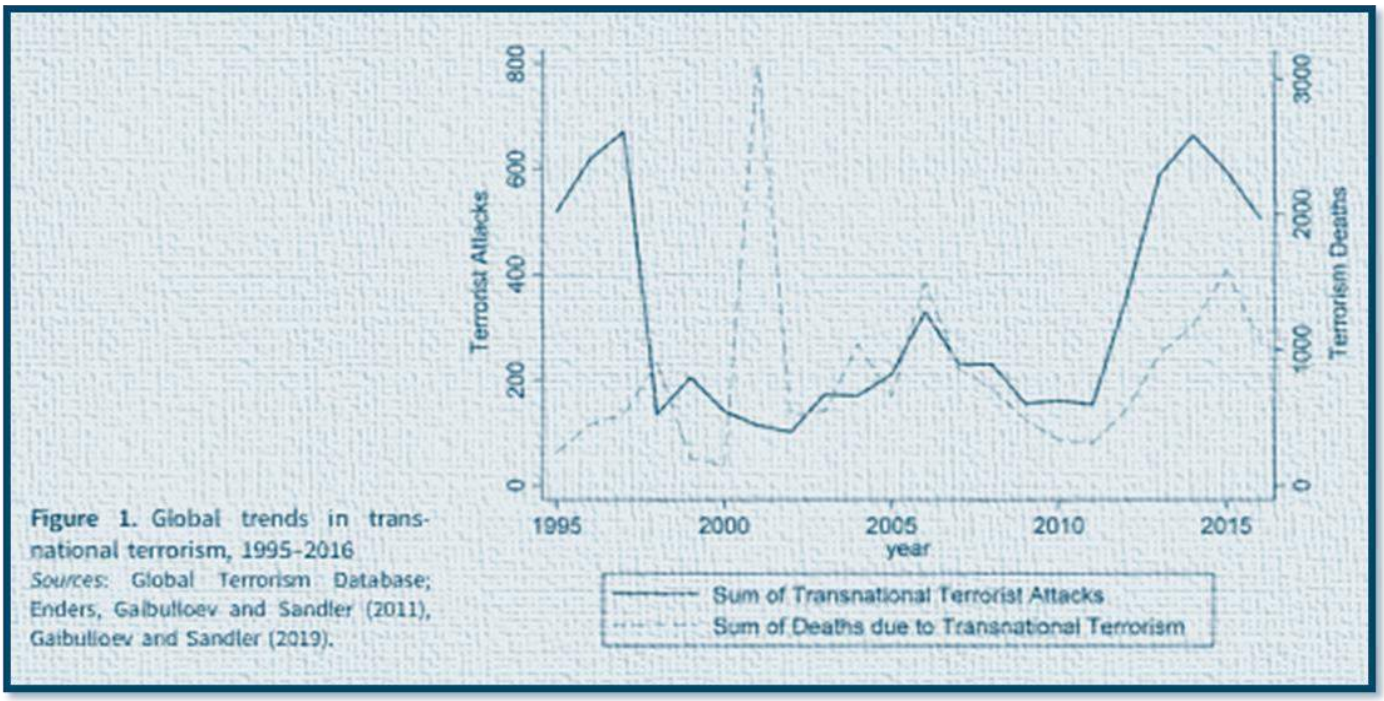


Figure 1. Global trends in transnational terrorism, 1995-2016
Sources: Global Terrorism Database; Enders, Gaibulloev and Sandler (2011), Gaibulloev and Sandler (2019).

Forced recruitment into terrorist groups and fundamentalist movements is a serious and worrying phenomenon observed in various regions of the world. These groups use various methods to force people, especially youth and children, to join their ranks. Tactics used include kidnapping, intimidation, psychological pressure, and threats to the life or safety of the victims' families.

> According to this definition, terrorism is distinct from (1) unorganized forms of violent political protest (including riots, mob violence), (2) non-political acts of violence (such as violent crime, school shootings), and (3) violent repression by the government, that is, state terrorism (for example, in the form of torture). Terrorism may, however, overlap with large-scale civil wars, meaning that non-state actors may resort to both terrorism and more conventional guerilla warfare in certain conflicts at the same time (for example, Gaibulloev and Sandler 2019: 291–292; Krieger and Meierrieks 2011; for a general introduction to terrorism studies, see Enders and Sandler 2011).

A Review article about Terrorism and Migration concluded among others that the effectiveness of stricter migration policies in deterring terrorism is rather limited, while terrorist attacks lead to more restrictive migration policies (Helbling, M. and Meierrieks, D., 2022).

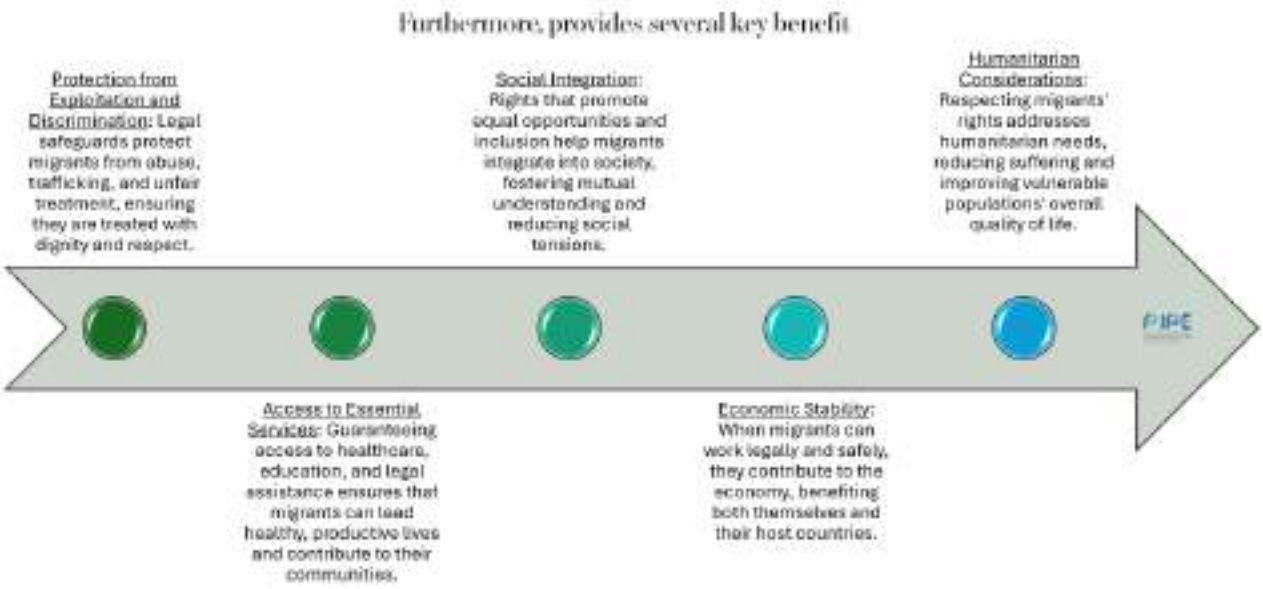


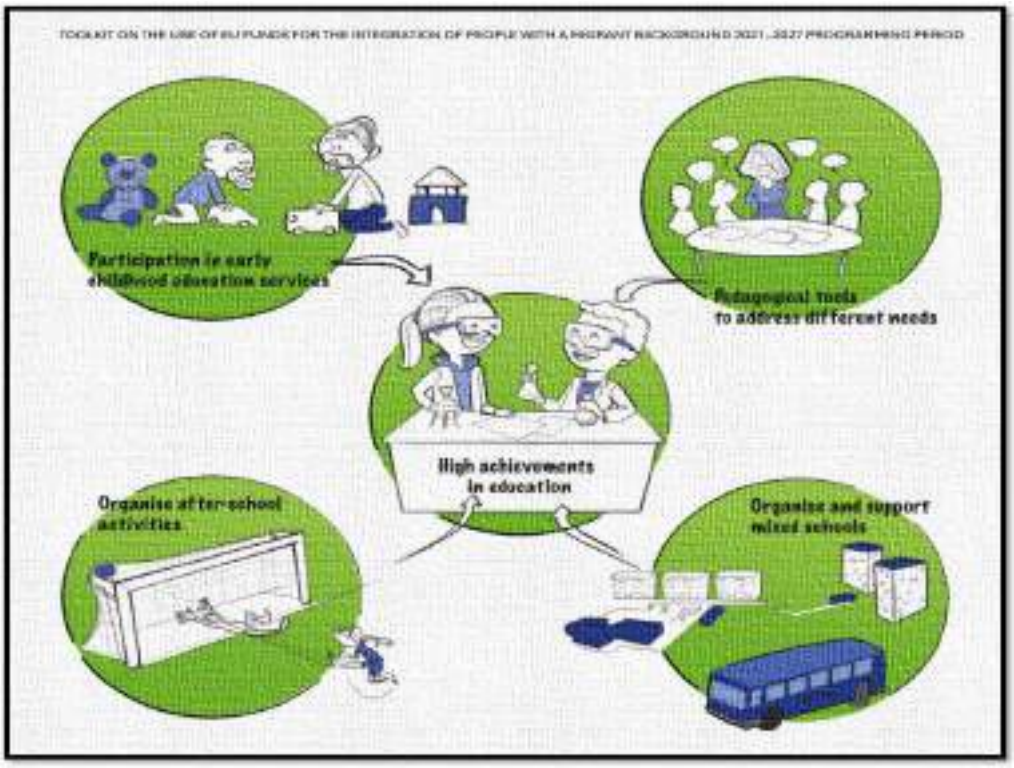
Forced conscription has serious consequences for both the people being forced and their communities:

- Psychological and Physical Abuse: These individuals often suffer severe psychological and physical abuse, leaving deep and long-lasting mental scars.
- Destabilization of Societies: Forced recruitment and terrorism perpetuate violence and instability, creating fear and uncertainty. This often leads to massive population displacements and worsens humanitarian crises.
- Criminal and Legal Consequences: Individuals forced into terrorism may face legal consequences, complicating how to treat victims of forced recruitment involved in criminal acts. (Global Protection Cluster, n.d.).

4.3. Rights guaranteeing migrants' integrity

Bubble question: How do the rights ensuring migrants' integrity contribute to their safety and integration into society? Ensuring migrants' rights promotes their safety, dignity, and successful integration into society, fostering social cohesion and stability.





These rights are crucial for creating a fair, just, and stable society where everyone can thrive in stability regardless of origin. For more information, you can read the Toolkit for integration of people with a migrant background

4.3.1. Democratic citizenship as a mechanism for the inclusion or exclusion of immigrants

Migrants are often excluded from the enjoyment of basic rights, as many human rights are provided by national legislations of States only to their citizens. However, international and European law include non-discrimination clauses regarding the protection of migrants' rights. Apart from international law's provisions, migrants present in Europe are protected by legal texts established by two regional international organizations: the Council of Europe and the European Union (EU).

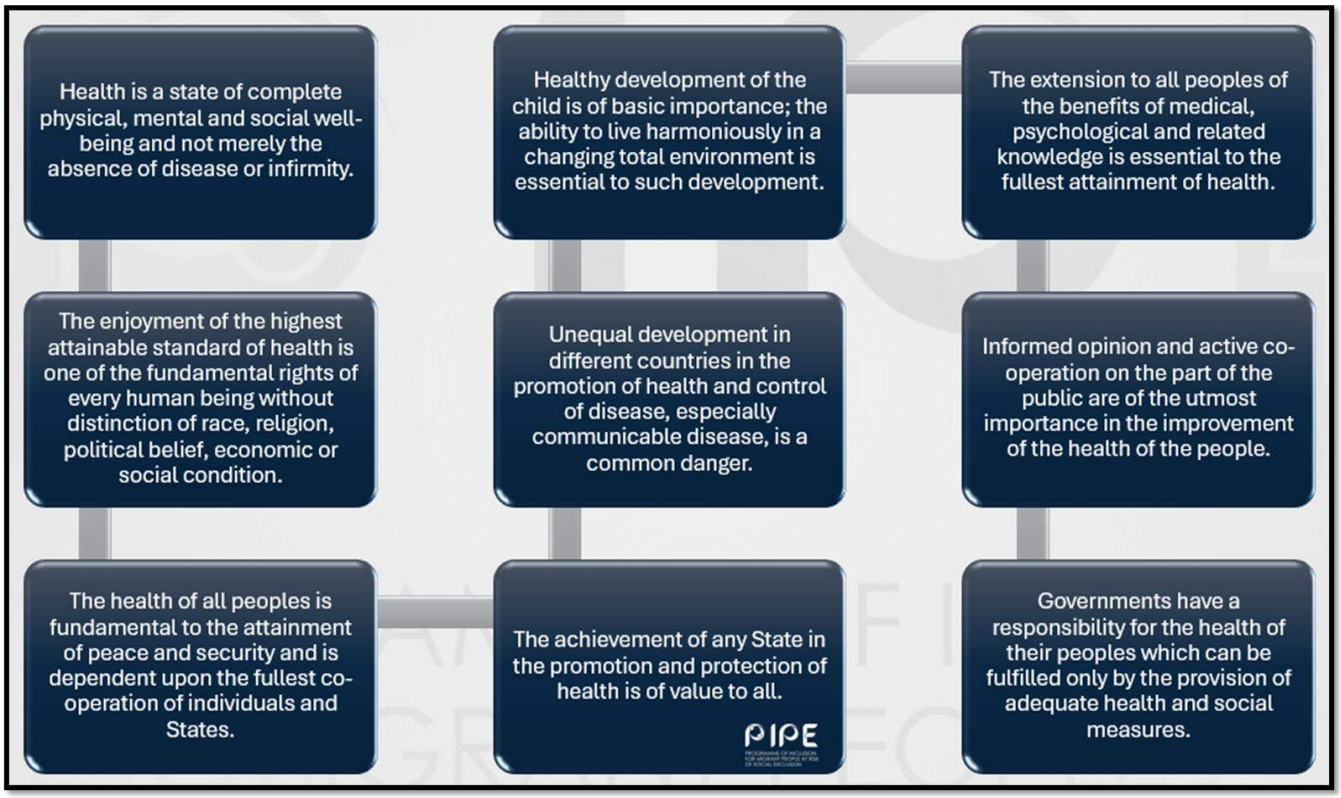
4.3.2. The application of the directive on temporary protection of displaced persons, in cases of mass influx, as an instrument for the displaced persons for the immediate recognition of rights for migrants

The Directive 2001/55/EC of 20 July 2001 *on minimum standards for giving temporary protection in the event of a mass influx of displaced persons and on measures promoting a balance of efforts between the Member States in receiving such persons and bearing the consequences thereof* was adopted following the crisis in Kosovo. "Temporary protection" means a procedure of exceptional character to provide, in the event of a mass influx or imminent mass influx of displaced persons from third countries who are unable to return to their country of origin, immediate and temporary protection to such persons, in particular, if there is also a risk that the national asylum system will be unable to process this influx without adverse effects for its efficient operation, in the interests of the persons concerned and other persons requesting protection. Apart from providing protection in cases of mass influx, the Directive also reflects the objectives of reducing costs and sharing the responsibility between EU Member States. The first is achieved through the provision of protection of a shorter duration (three years maximum duration) and fewer material benefits to beneficiaries of temporary protection compared to beneficiaries of refugee status, while the second is based on the financial solidarity provided for in Article 24 of the Directive (European Refugee Fund) and the distribution of applicants/ beneficiaries in the Member States of the EU. The Directive has only been applied once, 20+ years after its adoption, following the Russian invasion of Ukraine.

The Human Rights Education for Legal Professionals (HELP) Programme of the Council of Europe offers a 2.5 hours duration course available for free on the CoE HELP e-learning platform, which aims to increase the knowledge of legal professionals and other relevant stakeholders on the practical application of the EU Temporary protection regime.



4.3.3. The right to universal health: Health education and the functioning of public health systems



According to the Constitution of the World Health Organization, the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition. The universal right to health is guaranteed by Articles 25 of the Universal Declaration of Human Rights, 12 of the International Covenant of Economic Social and Cultural Rights, 24 of the Convention of the Rights of the Child, 12 of the Convention for the Elimination of Discrimination Against Women, 25 of the Convention on the Rights of Persons with Disabilities, 28 of the Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families and 5 of the Convention on the Elimination of All Forms of Racial Discrimination.

> *To ensure the effective exercise of the right to protection of health, the Parties undertake, either directly or in cooperation with public or private organizations, to take appropriate measures designed inter alia: 1) to remove as far as possible the causes of ill-health; 2) to provide advisory and educational facilities for the promotion of health and the encouragement of individual responsibility in matters of health; 3) to prevent as far as possible epidemic, endemic and other diseases, as well as accidents*' (art. 11 "The right to protection of health", European Social Charter).

These provisions also protect migrants because according to the Charter '*The enjoyment of the rights outlined in this Charter shall be secured without discrimination on any ground such as race,*

color, sex, language, religion, political or another opinion, national extraction or social origin, health, association with a national minority, birth or another status' (Article E – "Non-discrimination").

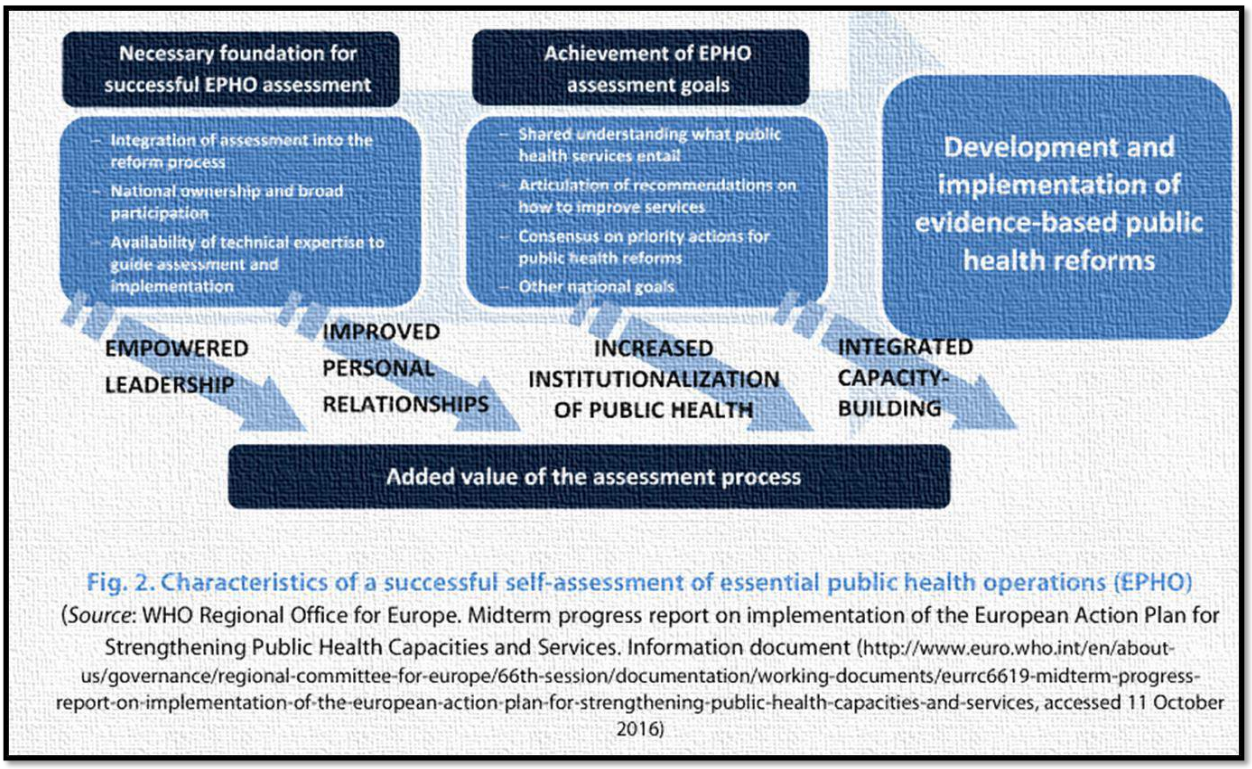
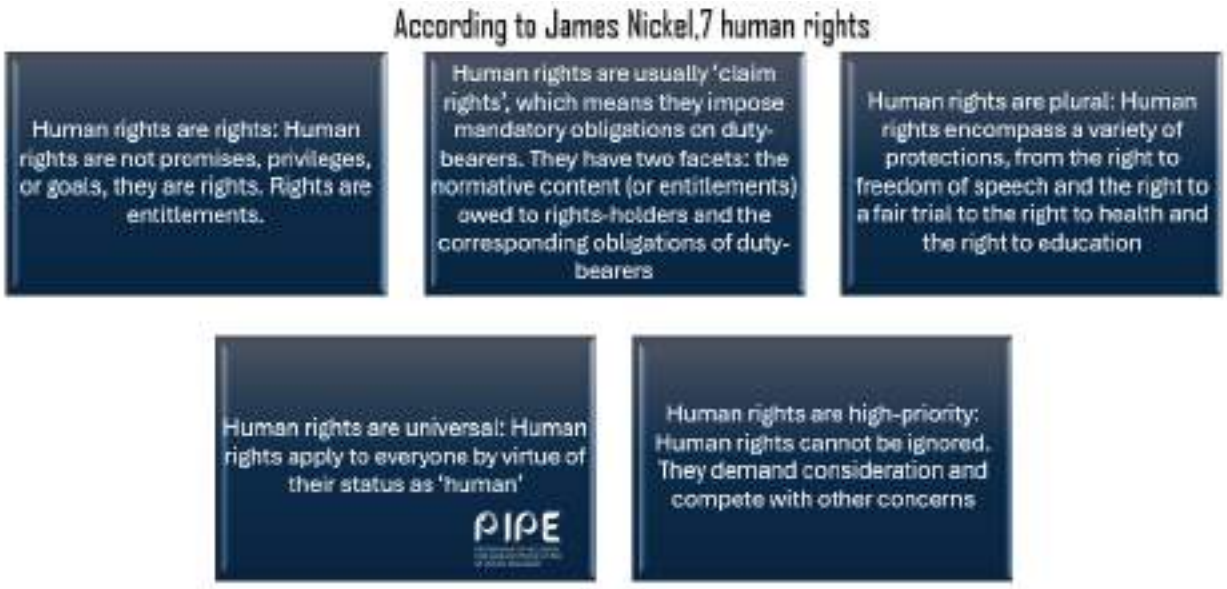


Fig. 2. Characteristics of a successful self-assessment of essential public health operations (EPHO)
(*Source*: WHO Regional Office for Europe. Midterm progress report on implementation of the European Action Plan for Strengthening Public Health Capacities and Services. Information document (http://www.euro.who.int/en/about-us/governance/regional-committee-for-europe/66th-session/documentation/working-documents/eurrc6619-midterm-progress-report-on-implementation-of-the-european-action-plan-for-strengthening-public-health-capacities-and-services, accessed 11 October 2016)

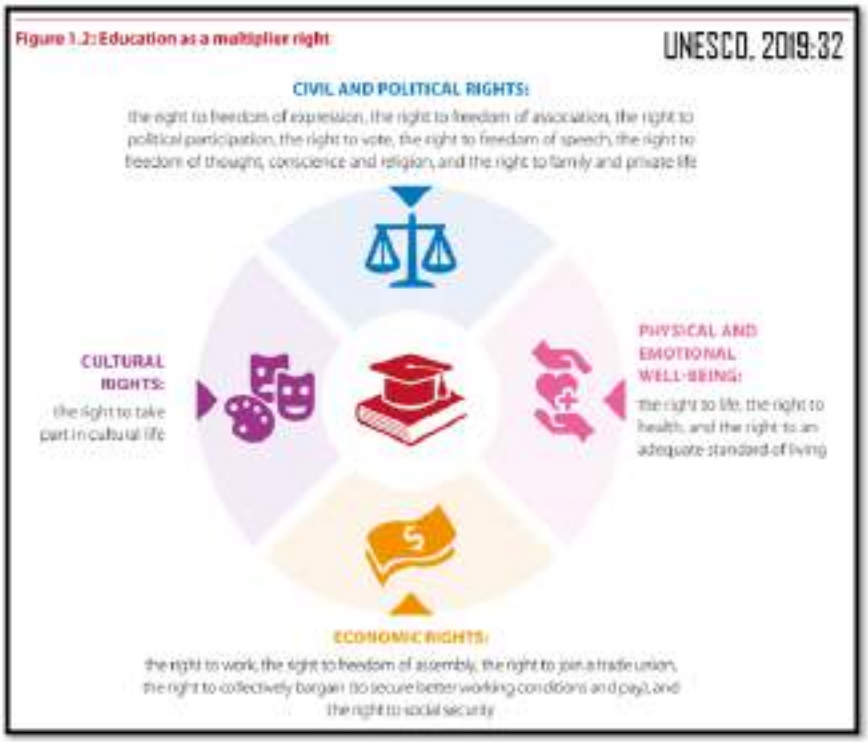
4.3.4. The right to education: National education systems and the European Higher Education Area

A right is not what someone gives you; it's what no one can take from you. (Ramsey Clark)

The right to education is protected by Articles 13 of the International Covenant on Economic, Social and Cultural Rights, 24 of the International Covenant on Civil and Political Rights, 28 and 29 of the Convention on the Rights of the Child, 5 of the International Convention on the Elimination of All Forms of Racial Discrimination, 22 of the 1951 Geneva Convention and the UNESCO Convention against Discrimination in Education.



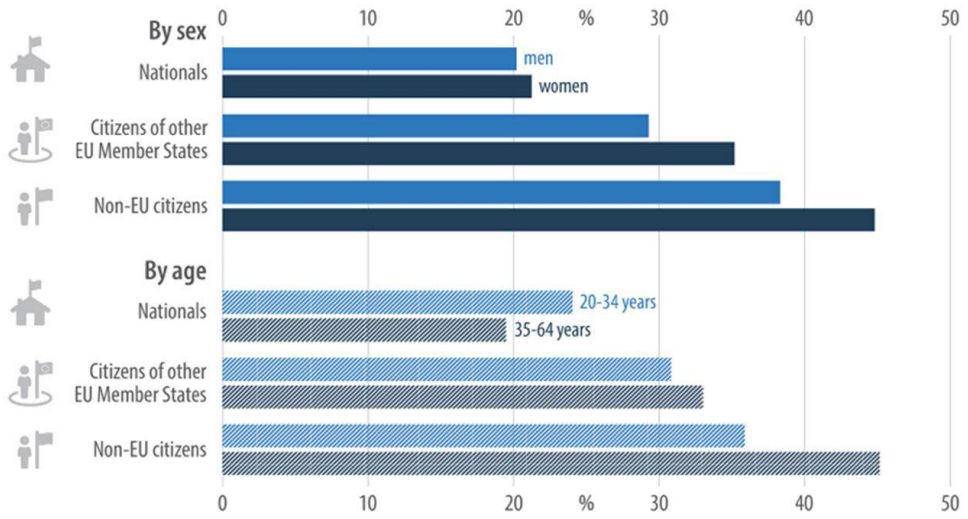
At the European level, it is ensured by the European Convention on Human Rights, the EU Charter of Fundamental Rights, as well as EU Law. Specific provisions under the latter ensure refugees and asylum seekers also have access to education, recognizing its crucial role in integration and human dignity (article 14 of the Charter of Fundamental Rights of the European Union, article 14 of the Directive 2013/33/EU of the European Parliament and of the Council of 26 June 2013 laying down standards for the reception of applicants for international protection and article 27 of the Directive 2011/95/EU of the European Parliament and of the Council of 13 December 2011 on standards for the qualification of third-country nationals or stateless persons as beneficiaries of international protection, for a uniform status for refugees or persons eligible for subsidiary protection, and the content of the protection granted).).



4.3.5. The right to work. The problematic labour inclusion of migrants (migrant women and care work)

The right to work is provided by Articles 23 of the Universal Declaration of Human Rights, 6 and 7 of the International Covenant on Economic Social, and Cultural Rights, and 5 e, i, and ii of the Convention on the Elimination of Racial Discrimination. The Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families is of direct relevance to migrant workers, but most host countries have not ratified it.

Figure 3 – Over-qualification rate in the EU by citizenship (% of population aged 20 to 64, 2020)



Data source: Eurostat, Migrants more likely over-qualified than nationals, July 2021.

Research demonstrates that highly qualified migrant women who are family migrants (i.e. reunite with their partner) experience the lowest level of career wellbeing, especially if they are mothers and come from countries outside the EU. When all these factors come together, the wellbeing of those women is shown to decrease as regards not only their career but also their financial satisfaction, subjective wellbeing and social relationships.

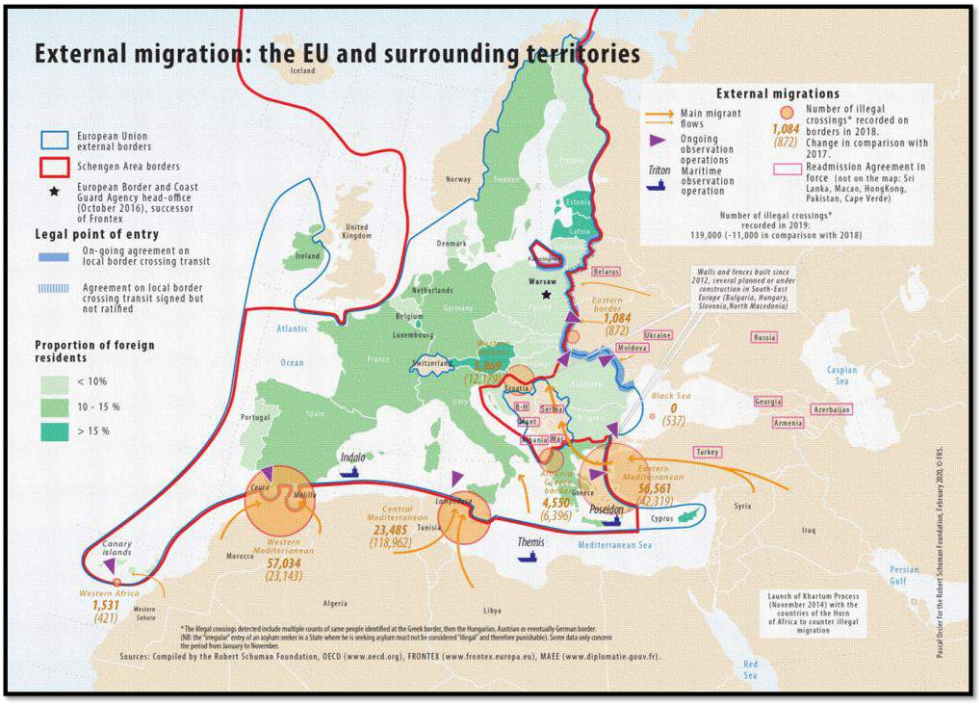
Access to the labour market and relevant conditions for recognized refugees are provided by Article 17 of the 1951 Geneva Convention. EU law regulates this issue not only for recognized refugees (Article 26 of the Directive 2011/95/EU, but also for asylum seekers (Article 15 of the Directive 2013/33/EU. Access to the labour market in the host country is of fundamental importance for asylum seekers and refugees who must be able to provide for themselves and their families and maintain their dignity. While access to the labour market facilitates social integration, long-term dependence on state funding through allowances can be demoralizing. The prohibition to work condemns individuals to idleness, or, in practical terms, if they are deprived of this right, they are exposed to illegal employment and exploitation. Furthermore, in addition to granting access to the

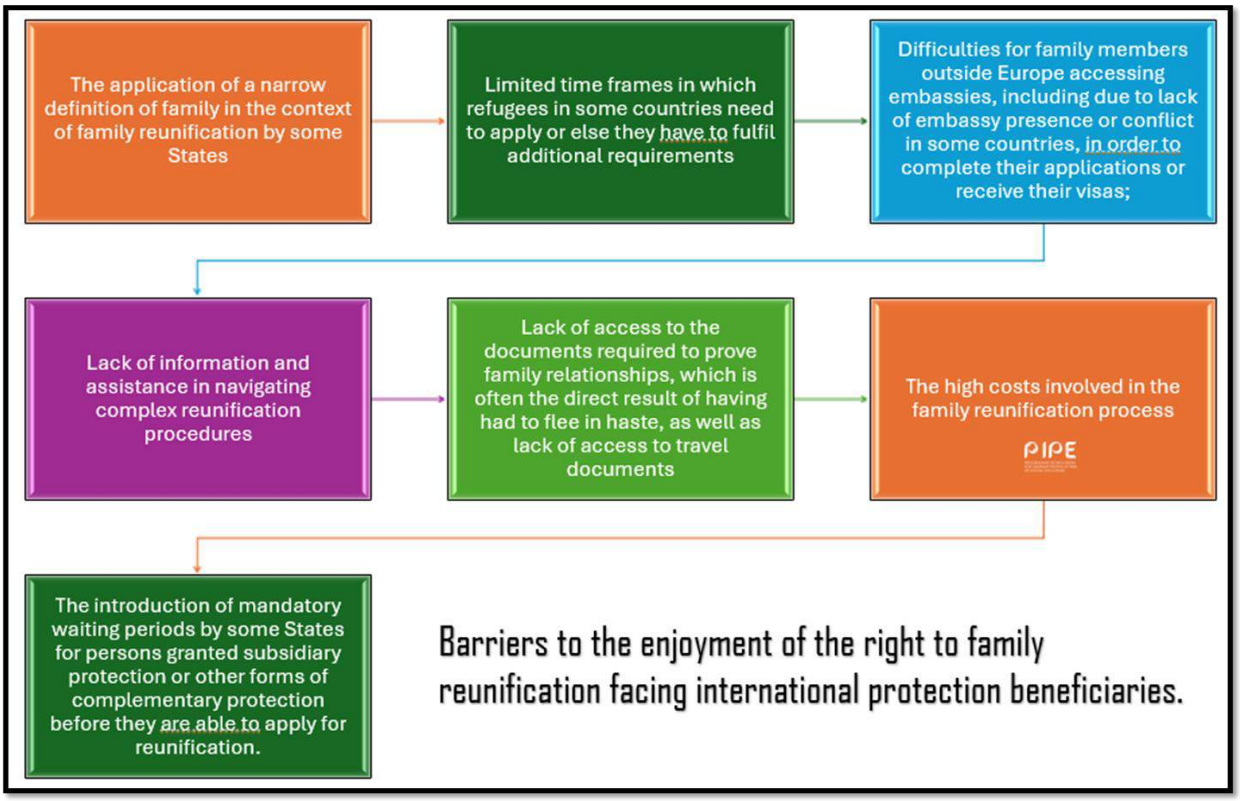
labour market, states should take measures to facilitate asylum seekers and refugees to find work. In this regard, particular attention should be paid to vocational training and providing employers with appropriate information and benefits to hire them.

4.3.6. The right to family reunification

> How can one integrate fully into one's new host country without knowing that one's spouse or children are safe? The first member of a family to have settled in the host country will assist and guide subsequent arriving members of the family in the integration process, thereby facilitating the government's work (...) Restrictive laws prevent families from reuniting concluded that: immigrants and refugees, who are lawfully residing in a state, should be able to reunite with their family members as soon as possible, without going through laborious procedures. Being denied the human right to be with one's family makes life more burdensome – and integration much more difficult. (Council of Europe Commissioner for Human Rights, Human Rights Comment "Restrictive laws prevent families from reuniting" (2 February 2011))

The right to family reunification is one of the aspects of the right to respect family life, which is a fundamental right provided by international, European, and EU law. This right is enshrined in various international and European instruments, including the Universal Declaration of Human Rights, the International Covenant on Economic, Social, and Cultural Rights, the Convention on the Rights of the Child, and the European Convention on Human Rights. Asylum seekers, recognized refugees, and legal immigrants are entitled to specific rights regarding family reunification in Europe. The right to family reunification for asylum seekers is enshrined in the Dublin III Regulation and will also be provided by the Regulation on Asylum and Migration Management of the new EU Pact on Migration and Asylum, which is expected to start being implemented in 2026.





Asylum seekers are not allowed to bring family members from third countries into the European Union. However, they have the right to be reunited with family members who are already present in other member states. Only couples and their minor children are considered family members. The right to family reunification for recognized refugees and legal immigrants is provided by Council Directive 2003/86/EC of 22 September 2003 *on the right to family reunification*. EU Member States may allow entry and residence for (a) dependent first-degree relatives in the direct ascending line of the sponsor or their spouse, and (b) adult unmarried children of the sponsor or their spouse who cannot support themselves due to health issues. They may also allow entry for the unmarried partner in a long-term, proven relationship, or for a partner in a registered partnership. Evidence such as a common child, prior cohabitation, or partnership registration should be considered. Family reunification with additional spouses in polygamous marriages is prohibited if one spouse is already residing in an EU Member State. EU Member States can limit family reunification for minor children of an additional spouse and the sponsor. To support integration and prevent forced marriages, they may require both the sponsor and spouse to be at least 21 years old before joining. They may also permit reunification of other dependent family members of a refugee. For unaccompanied minor refugees, Member States must allow entry and residence for first-degree relatives in the direct ascending line and may allow entry for a legal guardian or other family members if no direct relatives are found.

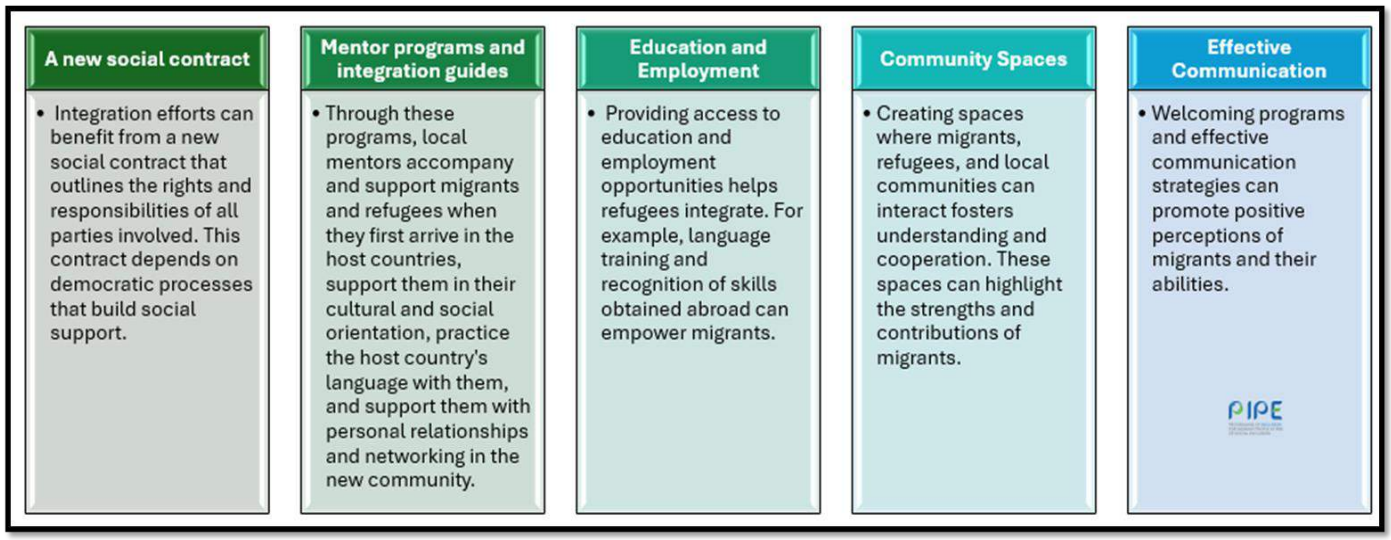
4.3.7. The exercise by migrants of the rights of assembly, demonstration, and association. (The relevance of the right of association for the integration of migrants)

The rights to freedom of peaceful assembly and association are recognized in numerous international instruments. The International Covenant on Civil and Political Rights stipulates that states must respect the rights to assembly and association and ensure that all individuals within their territory and jurisdiction can exercise these rights without distinction of any kind. This is to be achieved through the enactment of legislation, the provision of effective remedies, and the implementation of effective enforcement mechanisms (article 2). The Committee on Migrant Workers (CMW) has identified a need for states to facilitate the formation of self-organised groups among migrant workers, regardless of their migration status. (Committee on the Protection of the Rights of All Migrant Workers and Members of Their Families, general comment No. 2, 28 August 2013). Article 15 of the 1951 Geneva Convention regulates the right of refugees to form non-political and non-profit-making associations and trade unions. Additionally, Article 11 of the European Convention on Human Rights, which concerns the freedom of assembly and association, is also applicable to migrants.

4.4. Emphasizing migrants' strengths

Bubble question: How can we achieve integration by focusing on the strengths of migrants? The following document will set forth several examples of how this objective can be achieved. Doc 15785 Report - Council of Europe. The report draws upon positive examples from Norway, Sweden, and Finland to illustrate the significance of access to interpretation for migrants and refugees, as well as the importance of language and citizenship training, actively matching their skills with job opportunities, and targeted assistance with housing, access to healthcare and schooling. The following section presents a selection of illustrative examples of the specific measures implemented to enhance the integration of refugees and migrants.

> Integration programmes can have positive outcomes only if, and when, they are well prepared and implemented in cooperation with all the relevant stakeholders. To improve the benefits for all the parties involved in the process of refugees' and migrants' integration, integration policies should be designed in a way that takes into account the needs of all key actors. This means that democratic processes allowing for consultations of relevant stakeholders should take place. In addition to that, States should pursue an evidence-based approach to inclusion planning, through expanding the collection and analysis of socio-economic data, building upon existing tools and programmes by national and sub-national authorities. Through this, they will obtain a detailed overview of refugees' and migrants' profiles and practical, legal and administrative barriers impeding the full enjoyment of their economic and social rights. (Integration of migrants and refugees: benefits for all parties involved, 2023: 3)



Empowering migrants and strengthening their resilience is also an important direction. Recognizing diversity and investing in bringing out new potential by being present in host countries.

4.4.1. Resilience in Migrants (Personal and family resources, cultural adaptation, community support, positive attitudes, skills and talents)

Resilience is the process and outcome of successfully adapting to challenging life experiences, especially through mental, emotional, and behavioural flexibility and adjustment to external and internal demands. Several factors contribute to how well people adapt to adversities, including how individuals view and engage with the world, the availability and quality of social resources, and specific coping strategies APA Dictionary of Psychology

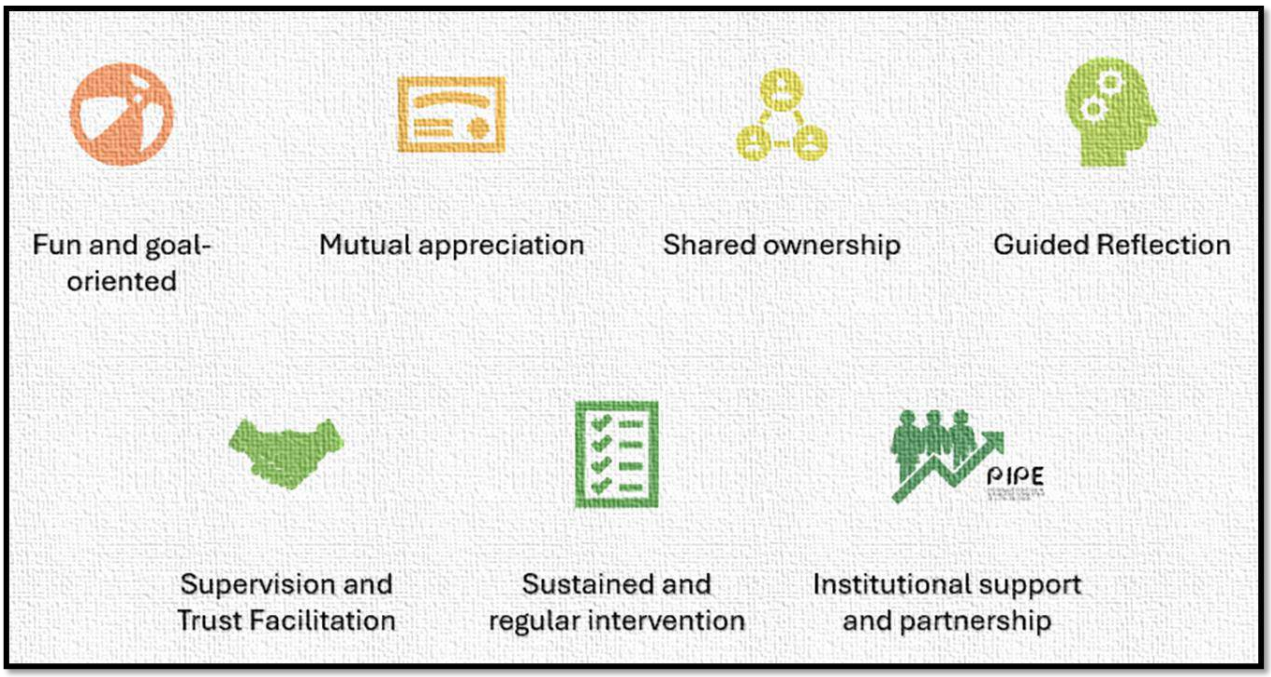
Resilience develops with maturity, enhanced cognitive abilities, self-management skills, and broader knowledge. Supportive relationships with parents, peers, and others, as well as cultural beliefs and traditions, also foster resilience. Some individuals naturally possess the personality traits for resilience, while others acquire the necessary skills and strengths. However, some may lack resilience or coping skills, leading to feelings of helplessness and distress in difficult situations. To enhance the resilience of migrants, we need to focus on the protection of the family unit and the implementation of programmes designed to reinforce its functions.

> Parenting on the Move: Program for empowerment and promoting the development of competencies of parents of children up to 12 years of age, in situations of migrations and refugeehood") (Center for Interactive Pedagogy, Save the Children North West Balkans, 2022).

In addition, community support for migrants should extend beyond the provision of housing, health, education, training, and employment, which are essential for building resilience. It should also encompass their active participation and integration into the community.

The IOM, in its publication *The Power of Contact: Designing, Facilitating and Evaluating Social Mixing Activities to Strengthen Migrant Integration and Social Cohesion Between Migrants and Local Communities – A Review of Lessons Learned*, IOM, proposes a series of recommendations, based on empirical evidence, to encourage the participation of migrants and receiving communities in social and cultural activities.

Social and cultural activities serve as a strategy to include migrants by providing non-institutional spaces for interaction. These spaces help build social ties through shared experiences and spontaneous human contact, fostering trust and social cohesion. This promotes peaceful coexistence, defined as not just the absence of conflict but as an active process of dialogue, conflict resolution, and mutual understanding, embracing diversity and respect.



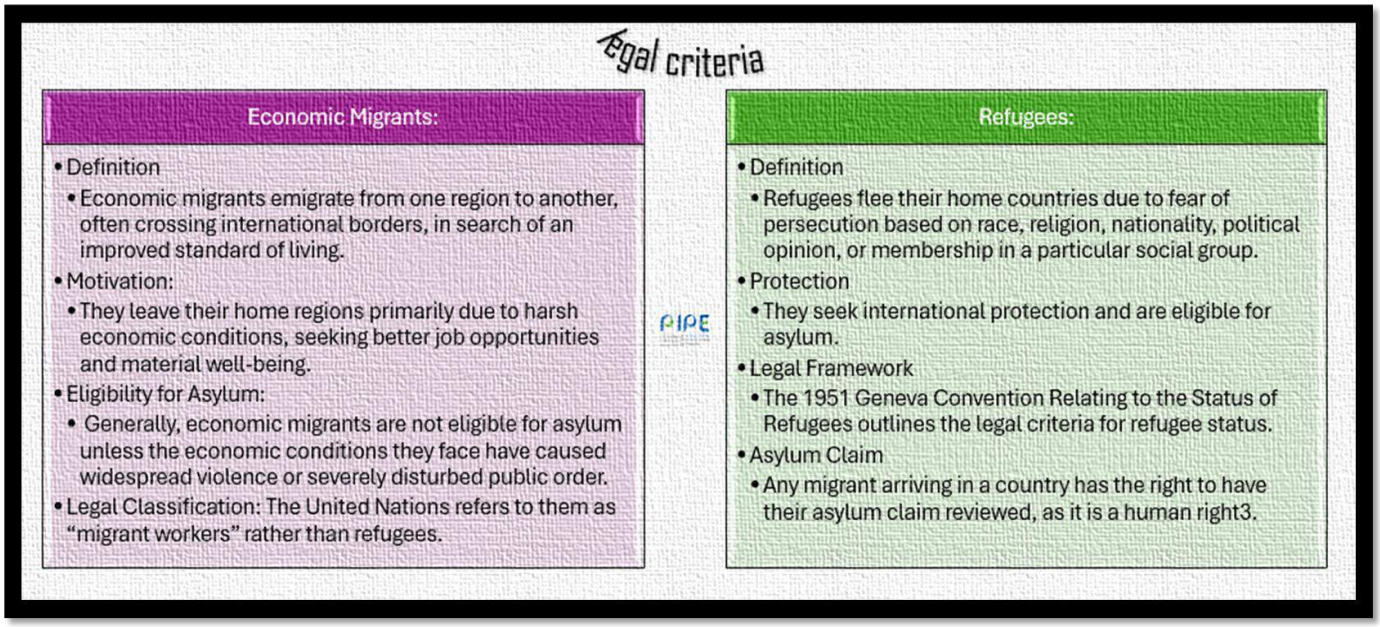
The utilization and cultivation of abilities and talents afford a sense of recognition and acceptance. By utilizing their skills and knowledge, individuals become integrated into their community, thereby improving their living conditions.

A constructive and accommodating approach towards refugees and migration can facilitate successful integration. A positive attitude towards migration among the local population in an area where refugees are allocated to live is associated with an increased likelihood that refugees will enter into employment or education.

4.4.2. Legal definitions and boundaries: Economic Migrants, Refugees, Legal Criteria

According to UNHCR Master Glossary of Terms: Asylum-seeker is a general term for any person who is seeking international protection. In some countries, it is used as a legal term to describe a person who has applied for refugee status or a complementary international protection status and has not yet received a final decision on their claim. It can also refer to a person who has not yet applied but may intend to do so or may need international protection. Not every asylum-seeker will ultimately be recognized as a refugee, but every refugee is initially an asylum seeker. However, an asylum-seeker may not be sent back to their country of origin until their asylum claim has been examined in a fair procedure and is entitled to certain minimum standards of treatment pending determination of their status. (UNHCR Master Glossary of Terms)

- **Migrant worker** is a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which they are not a national.
- **Refugee is any person who meets** the eligibility criteria under an applicable refugee definition, as provided for in international or regional refugee instruments, under UNHCR's mandate, or in national legislation. Under international law and UNHCR's mandate, refugees are persons outside their countries of origin who need international protection because of fear persecution, or a serious threat to their life, physical integrity or freedom in their country of origin because of persecution, armed conflict, violence or serious public disorder. Under international law, a person is considered a refugee as soon as they meet the relevant criteria, whether they have been formally recognized as a refugee. A person does not become a refugee because of recognition, but rather recognized because they are a refugee. Sometimes—notably in statistical context—the word refugee is used to designate individuals or groups who have been formally recognized by States or UNHCR as entitled to refugee status following an asylum or other status-determination procedure. When this limited non legal meaning Is Intended, it should be indicated. The clearest designation in such a context is recognized refugee. The 1951 Convention, in Article 1A(2), defines a refugee as a person who '...owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of particular social group or political opinion, is outside the country of [their] nationality and is unable or, owing to such fear, is unwilling to avail [themself] of the protection of that country; or who, not having a nationality and being outside the country of [their] former habitual residence is unable or, owing to such fear, is unwilling to return to it.



4.4.3. Challenges and opportunities: Increasing migration, integration, coordinated efforts, interculturality, rejuvenation of the population, an ethic of miscegenation

The current global estimate is that there were around 281 million international migrants in the world in 2020, according to the World Migration Report, which equates to 3.6 percent of the global population.

Overall, the estimated number of international migrants has increased over the past five decades. The total estimated 281 million people living in a country other than their countries of birth in 2020 was 128 million more than in 1990 and over three times the estimated number in 1970. In Europe, around 660.000 arrivals have been recorded for the period 2020-2023. (Council of the European Union, 2023)..

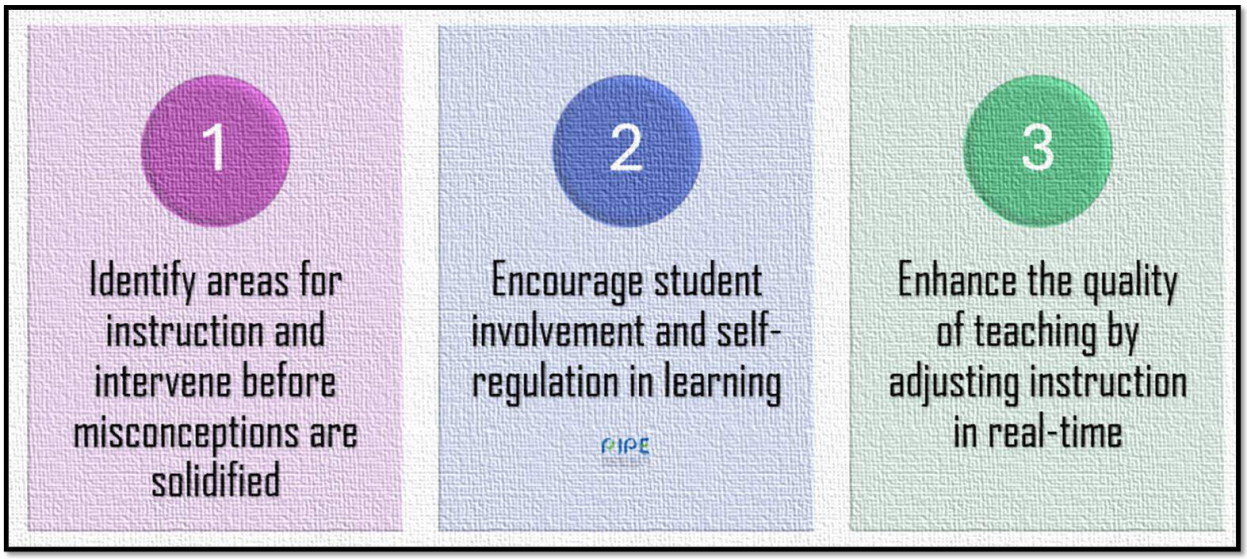
In the economic dimension of migration, it is argued that newcomers represent a valuable labour force that can, in the long term, support EU countries in their recovery from the economic downturn. In the short term, the reception and support of asylum seekers, which may entail the provision of services such as housing, food, health, and education, will require additional public spending. The fiscal impact of refugees is particularly pronounced for countries facing budgetary constraints or experiencing an influx of individuals. (European Platform of Rehabilitation)

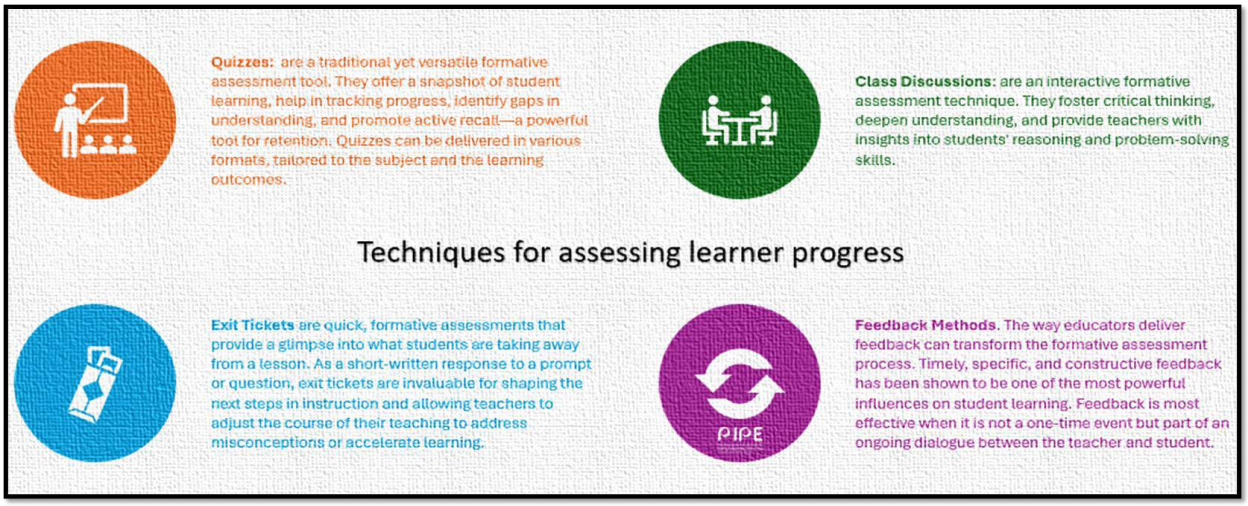
Migration has both negative and positive effects. Negative effects include pressure on public services, overcrowding, increased pollution, strain on natural resources, racial tensions, discrimination, and gender imbalance due to more men migrating. Positive effects include filling job

vacancies and skills gaps, sustaining economic growth, and maintaining services for an aging population when there are not enough young people locally.

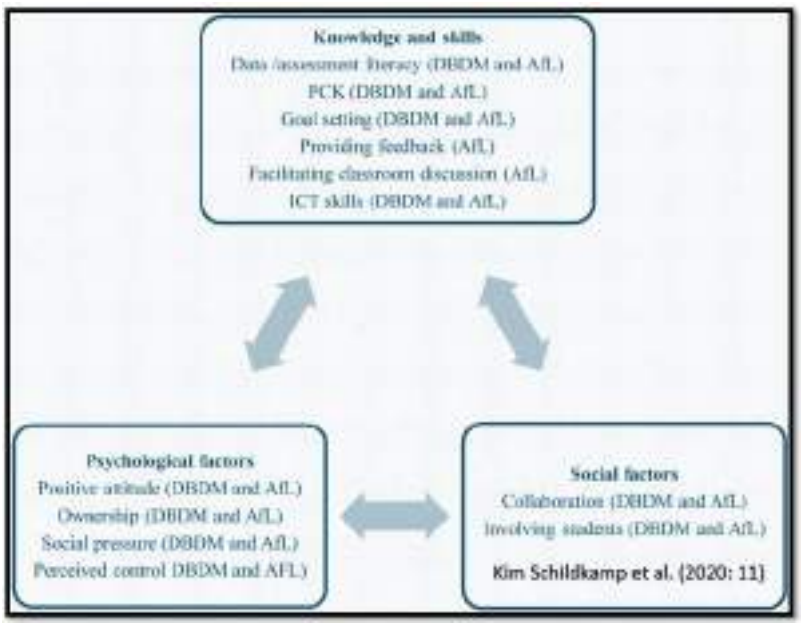
4.4.4. Formative assessment: Techniques for assessing learner progress in a continuous and constructive manner. Strategies for providing effective feedback to encourage continuous improvement

Formative assessment is a continuous endeavour to monitor student understanding and provide ongoing feedback. Unlike summative assessments that occur at the end of a learning sequence to measure mastery, formative assessments are integrated throughout instruction and provide a snapshot of student progress. They foster a growth mindset in students, as they recognize that the purpose of these evaluations is not judgment, but rather guidance and support. Educators can leverage formative assessments to:





AfL focuses on the quality of the learning process instead of on its outcomes (Stobart, 2008). It can take place at the level of the classroom and the student. Klenowski (2009) defined AfL as "part of everyday practice by students, teachers and peers that seeks, reflects upon and responds to information from dialogue, demonstration and observation in ways that enhance ongoing learning" (p. 264). The information referred to in this definition is often collected in a less structured and more informal manner and can come from a range of different assessment sources, such as observations, portfolios, practical demonstrations, paper-and-pencil tests, peer-assessment, self-assessment, and dialogues (Gipps, 1994), which are used as a form of continual feedback to steer learning. The focus is on classroom interaction and dialogue in a process of discovering, reflecting, understanding, and reviewing (Hargreaves, 2005). Kim Schildkamp et al. (2020: 3)



Summative assessments serve as a vital tool for educators to gauge the progress and achievement of their students. They not only reflect the extent to which students have learned from an entire unit, course, or program but also provide essential feedback on the effectiveness of teaching methods and student comprehension of the material. The strategies for providing effective feedback include setting clear learning objectives, using formative assessment, providing timely feedback, utilizing a feedback model, encouraging self-reflection, and offering guidance and support to students.

4.4.5. Teacher professional development: Resources for in-service teacher training in innovative methodologies and student-centred pedagogical approaches. Sharing good practice and experiences among colleagues to enrich language teaching

Recently, teachers have been driven to look for opportunities for professional development to face several critical events unfolding in today's world. One such phenomenon is the migratory flows that have consequences in many institutional dimensions, including education. As school and work-based learning environments are often composed of heterogeneous groups of learners due to migration and international mobility, VET teachers and trainers should be required to give quick and flexible responses to emerging needs, promote inclusion, and adopt effective pedagogical approaches to

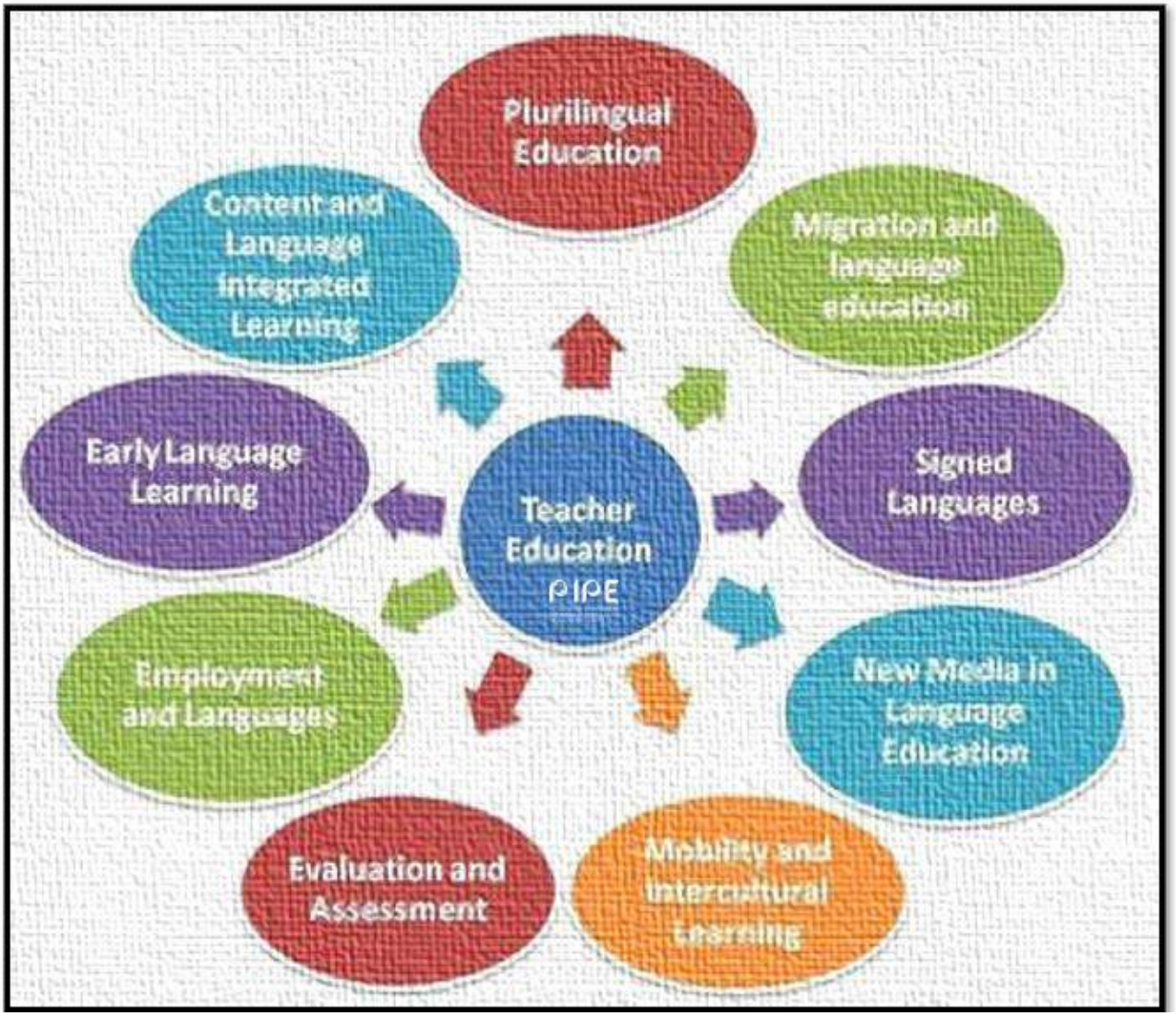
support displaced students, students with different abilities and cultural backgrounds, as well as those with learning difficulties.

Professional Development For Inclusive Teaching & Training includes those processes and activities designed to enhance the professional knowledge, skills, and attitude which can, in turn, improve their well-being and job satisfaction as well as the learning outcomes and well-being of their students (CEDEFOP, 2024).



Professional development for inclusive teaching and training | CEDEFOP (europa.eu)

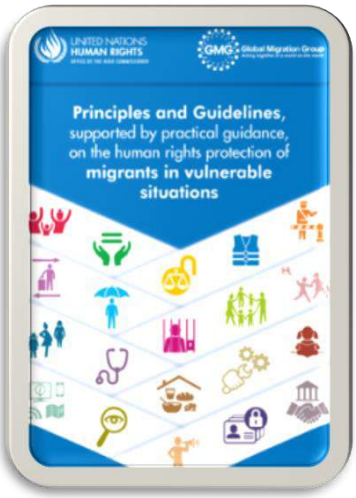
A sound integration program according to an Integration Handbook about the Language training programs for refugees should include robust target language training as a core component. To ensure effectiveness, such programs must receive stable and ongoing funding, with central coordination for planning and monitoring. National standards for language training should be developed, and staff capacity for program delivery needs to be continually built. Programs should offer diverse formats to cater to varied learning needs and provide income and other support to facilitate participation. They must integrate language training with other integration processes, such as social support, vocational counseling, further education, and employment placement. Continued access to interpreters is crucial until refugees achieve communicative competence.



Adult language training programs should operate on principles that respect adult learning, value learners' first languages and cultures, and incorporate refugees' cultural experiences into the curriculum. They should use individualized assessments to tailor training opportunities and reflect the social context of the language. Access to childcare should be provided or facilitated. Instructors should have appropriate training in second language acquisition and adult learning, with ongoing professional development to address refugees' specific needs. Programs must actively counter any racism and discrimination in the learning environment (UNHCR, 2021).

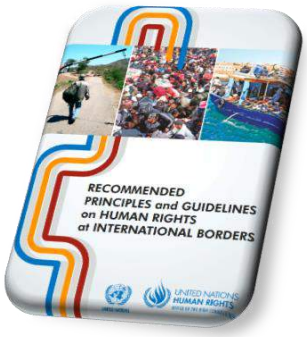
4.5. Toolkit

Many people on the move today fall outside legal protection categories but are nonetheless in need of specific human rights protection interventions. The vulnerable situations that migrants face can arise from a range of situational and personal factors that may intersect or coexist simultaneously, influencing and exacerbating each other and evolving or changing over time as circumstances change. Migrants may find themselves in vulnerable situations because of the situations compelling them to leave their country of origin, the circumstances in which they travel or the conditions they face on arrival, or because of personal characteristics such as their age, gender identity, race, disability or health status. Migrants are not inherently vulnerable, nor do they lack resilience and agency. Rather, vulnerability to human rights violations is the result of multiple and intersecting forms of discrimination, inequality, and structural and societal dynamics that lead to diminished and unequal levels of power and enjoyment of rights. As a matter of principle, and to ensure that every migrant can access appropriate protection of their rights, the situation of each person must be assessed individually. OHCHR, working with other UN partners, has led the development of a set of Principles and guidelines on the human rights protection of migrants in vulnerable situations. These principles and guidelines focus on the human rights situation of those migrants who may not qualify as refugees, yet who are in vulnerable situations and thus in need of the protection of the international human rights framework. They provide advice to States and other stakeholders on how they should implement their obligations to respect, protect, and fulfil the human rights of migrants who are in vulnerable situations.



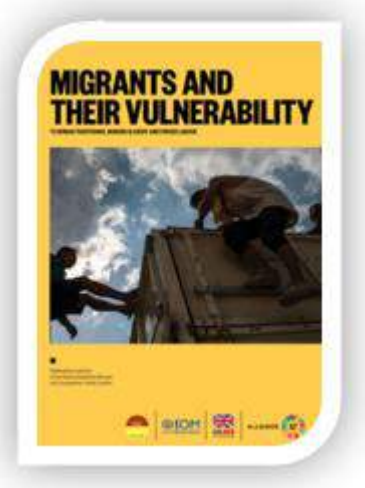
OHCHR's Recommended Principles and Guidelines on Human Rights at International Borders are the result of wide-ranging expert consultations to draw up normative guidelines on the governance of international borders. They are intended to inform the work of States, international agencies, and other stakeholders with an interest in human rights-based border governance. The Principles and Guidelines accompanied the report of the Secretary-General on Protection of Migrants (A/69/277) presented to the 69th session of the General Assembly held in 2014. Member States have taken note of the Principles and Guidelines in General Assembly resolutions on the Protection of Migrants and Migrant children and adolescents. International borders can be dangerous places for migrants, particularly those who are (or who are presumed to be) in irregular situations. Many migrants lose their lives when they board unseaworthy boats, smugglers leave them to die at sea, or when border guards are given orders to "shoot at sight" to deter irregular migration. At land, sea and air borders around the world, migrants experience discrimination and arbitrary decision making, unlawful profiling and disproportionate interference with the right to privacy, torture and sexual and gender-based violence, dangerous interception practices, and prolonged or arbitrary detention. National law

and administrative regulations can also characterize borders as zones of exclusion or exception for human rights obligations, and seek to exempt them from compliance with the human rights safeguards, checks and balances that are usually embedded in national laws. These, and a range of other human rights issues, are addressed in OHCHR's Recommended Principles and Guidelines on Human Rights at International Borders. The fundamental premise of ii the Principles and Guidelines is that international human rights law provides that all migrants, regardless of their legal status, how they arrive at the border, where they come from or what they look like, are entitled to enjoy their human rights. As their introduction makes clear, "Underpinning these Principles and Guidelines is the belief that respecting the human rights of all migrants, regardless of their nationality, migration status or other circumstances, facilitates effective border governance."



UN Human Rights is mandated to promote and protect the enjoyment and full realization, by all people, of all rights. Given the impact of harmful narratives in the context of migration, UN Human Rights believes there is a compelling need to shift the narrative on migrants and migration from one of hate and exclusion to one that celebrates what we have in common and paints a hopeful picture of the future we share. UN Human Rights recognizes that shifting narratives is a key element to achieving positive change and ensuring all migrants can enjoy their human rights. UN Human Rights has developed this toolbox to offer ideas, actions and inspiration on how to make this shift. The step-by-step guide is based on the Seven Key Elements on Building Human Rights-Based Narratives on Migrants and Migration, and the experiences of our partners, whose research, efforts and engagement contributed to the content of these resources. This toolbox is for people working on migration-related issues, but ultimately, for everyone who wants to see a change and play a role in countering harmful narratives. UN Human Rights' hope that many of you will join us to shift narratives on migration and stand up for migrants' rights.

#StandUp4Migrants



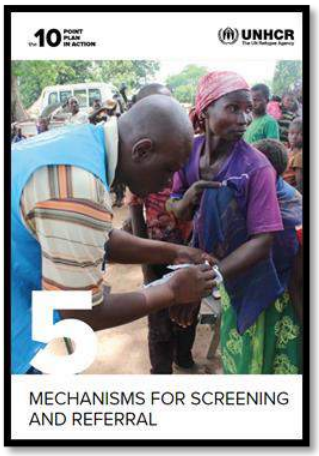
Migrants and their Vulnerability to Human Trafficking, Modern Slavery and Forced Labour What makes migrants vulnerable to human trafficking and associated forms of exploitation and abuse? A new study, undertaken by Minderoo Foundation's Walk Free initiative and IOM, examines the connection between migration

and modern slavery, and focuses on which migrants are most vulnerable, and in what circumstances, to modern slavery. The report explores various sites of vulnerability where migrants are particularly susceptible to human trafficking, forced labour and modern slavery. These include private dwellings, border crossings, irregular migration routes and conflict zones. The report illustrates that migrants are most vulnerable to exploitation in situations where the authority of the State and society are unable to protect them. It also analyses the characteristics of victims that are thought to contribute to their vulnerability. In addition, the study explains some characteristics of offenders, including worldviews that allow them to rationalize the exploitation of others. Lastly, the study looks at examples of enabling environments or contexts, such as restrictive immigration policies, that engender or exacerbate vulnerability. Prepared for the Alliance 8.7 Action Group on Migration, the report examines the recent research literature through a crime prevention lens to identify a set of salient features that can help understand the relevant connections between migration and vulnerability to forced labour, human trafficking and modern slavery.

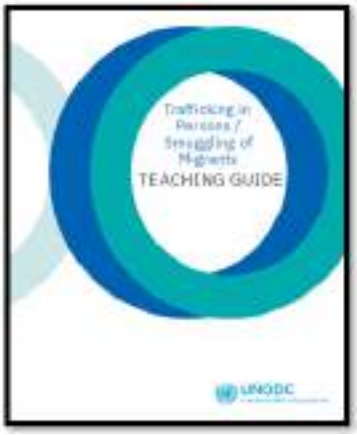
This screening tool on identifying and addressing situations of vulnerability is a UNHCR and IDC collaboration intended to help guide and inform frontline workers and decision-makers on the relevance of vulnerability factors to detention decisions, referrals to alternatives to detention, open reception facilities, community-based placement and support options, in the context of asylum and migration procedures and systems. Refugees, asylum-seekers, trafficked persons, stateless persons, irregular migrants and other non-nationals without legal status often experience situations of vulnerability – they are often exposed to heightened risks of harm and require special care, support and protection. For the purposes of this document, vulnerability is more inclusive than being at risk of persecution or refoulement. While the tool might contribute to the process of determining protection needs as outlined in international refugee law and other human rights frameworks, that is not its purpose. Its purpose is to identify situations of vulnerability to inform a range of decisions around the person such as those related to the most appropriate placement and support options in the individual case. It aims to encourage early intervention, effective care of individuals in need, and partnerships with community services. Further, it aims to reduce the presumption of detention and to encourage a consideration of placement options starting with the least restriction on liberty and freedom of movement. Subject always to judicial oversight, screening can help ensure that immigration detention (a) meets the tests of necessity, reasonableness and proportionality, (b) avoids being arbitrary or automatic, and (c) is only used as a last resort when all alternative placement options have been explored, for those exposed to heightened risks of harm. Also, the tool can help to ensure that persons who are detained have access to relevant support and services. The tool is also relevant in asylum and migration systems that prohibit or restrict the use of detention, where it could be used during intake interviews to guide the identification of needed support services. The tool can be used both in interviews before decisions about detention, alternatives to



detention or placement options in the community, and at periodic intervals during asylum and migration procedures to review and adjust decisions about placement and support.



Mechanisms to differentiate between various categories of persons soon after they arrive in a host State can facilitate management of mixed movements, especially those involving large-scale arrivals. Such mechanisms can ensure that asylum-seekers and others with specific needs are identified and their needs are addressed. The information gathered through these mechanisms can be used to facilitate individual processing. The updated 10-Point Plan in Action uses the phrase "screening and referral" to refer to such mechanisms.1 The term "profiling", as used in the previous edition and the original 10-Point Plan, has been replaced by "screening" for purposes of clarity in recognition of the fact that, in several contexts "profiling" refers to data collection on trends and patterns.



Teaching Guide for Lecturers Using the UNODC Teaching Modules on Trafficking in Persons and Smuggling of Migrants. This Module forms part of the UNODC Teaching Module Series on Trafficking in Persons / Smuggling of Migrants and is accompanied by a Teaching Guide. The full range of materials includes teaching modules on organized crime, trafficking in persons / smuggling of migrants, cybercrime, wildlife, forest and fisheries crime, counterterrorism as well as firearms. In addition, Module Series on anti-corruption and integrity & ethics are available at the Global Resource for Anti-Corruption Education and Youth Empowerment (GRACE) website. All teaching modules provide suggestions for in-class exercises, student assessments, slides, and other teaching tools that lecturers can adapt to their contexts and integrate into existing university courses and programmes.

The Right to Remain Toolkit is our step-by-step guide to the UK immigration and asylum system. It's free to use, and it's for people who want to learn more about the legal process, or a particular part of the legal process. You might be making an application or thinking about it; you might be helping someone else to do so. The information in this guide comes from experts – from people who are going through the legal process or have done so in the past, from those helping them, from lawyers, from community groups. It covers different stages of the legal system and procedures, with detailed information on rights and options at each stage, and advice about actions you can take to be in a better situation, or to help someone else.



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5. Critical reflection on teaching language to migrants

Summary

What does it mean to integrate a migrant person into 'our' culture? As professionals or volunteers who teach the national language to migrants, we must ask ourselves why: **are we going to focus on the economic dimension or are we going to consider other dimensions? Do we understand integration through the teaching of the national language as a process of assimilation by the migrant? Or can we imagine the teaching of the national language as a dialogue of knowledge? As an intercultural process? An ethic of miscegenation?** In this chapter, we are going to ask ourselves how to approach language teaching from a pedagogy of hospitality. This means thinking about the teaching of the national language as a process of decolonisation of the host's knowledge and inviting the narratives, experiences, culture, art, the everyday life of the guest, as words to be translated dialogically, in such a way that they allow the newcomer to discover the host culture from a critical point of view that allows him/her to unravel the threats and dangers, as well as the opportunities that are hidden behind the symbols and codes of the other, for the moment, unknown. We think words, learning words is not just talking but thinking. A pedagogy of hospitality proposes to educate by learning from the one who learns by educating us, it contains a space for listening so that the language taught can dialogue with the language of the migrant person. A pedagogy of hospitality, in order to understand otherness as a potential friend, must begin by eliminating the prejudices that its language harbours towards migrants.

5.1. Language teaching from the point of view of a pedagogy of hospitality. The dialogical construction of migrant citizenship

Bubble question: What travels in that silence? Listening to this Berber story that the anthropologist Marc Laberge rescued, recalling the sensation of abyssal immensity that Pascal felt when he understood the immensity of the universe, we ask ourselves what is in the silence of the protagonist of the story, in her memory and what the mouse that frees her symbolises. Before setting out to think about how to teach the national language to a migrant person, we must ask ourselves how we are going to relate to them. As in the story, what is in his own language, in his memory, surely there is room for much more than in the suitcase in which he had to abstract all his past. Thousands of years seep into a culture that lodges in the person who, feeling like a foreign body, comes to sit in front of us after an odyssey that has only just begun. As Stendhal said in Red and Black, in every life there is a novel that deserves to be written. Behind the gaze of that person who does not understand us and whom we do not understand, there is a story with which to build

a migrant citizenship capable of participating, as a guest, in the commons, in the community, by connecting and committing. Are we going to discover that story? Are we going to listen to it? Positioning ourselves from a pedagogy of hospitality invites us to ask ourselves what travels in this gaze that cannot be expressed, for the moment, with new words.

> We are in the planetary era and human beings, wherever they are, are embarked on a common adventure. They need to recognise each other in their common humanity and, at the same time, recognise the cultural diversity inherent in all that is human. (Morin, 2015, p. 63)

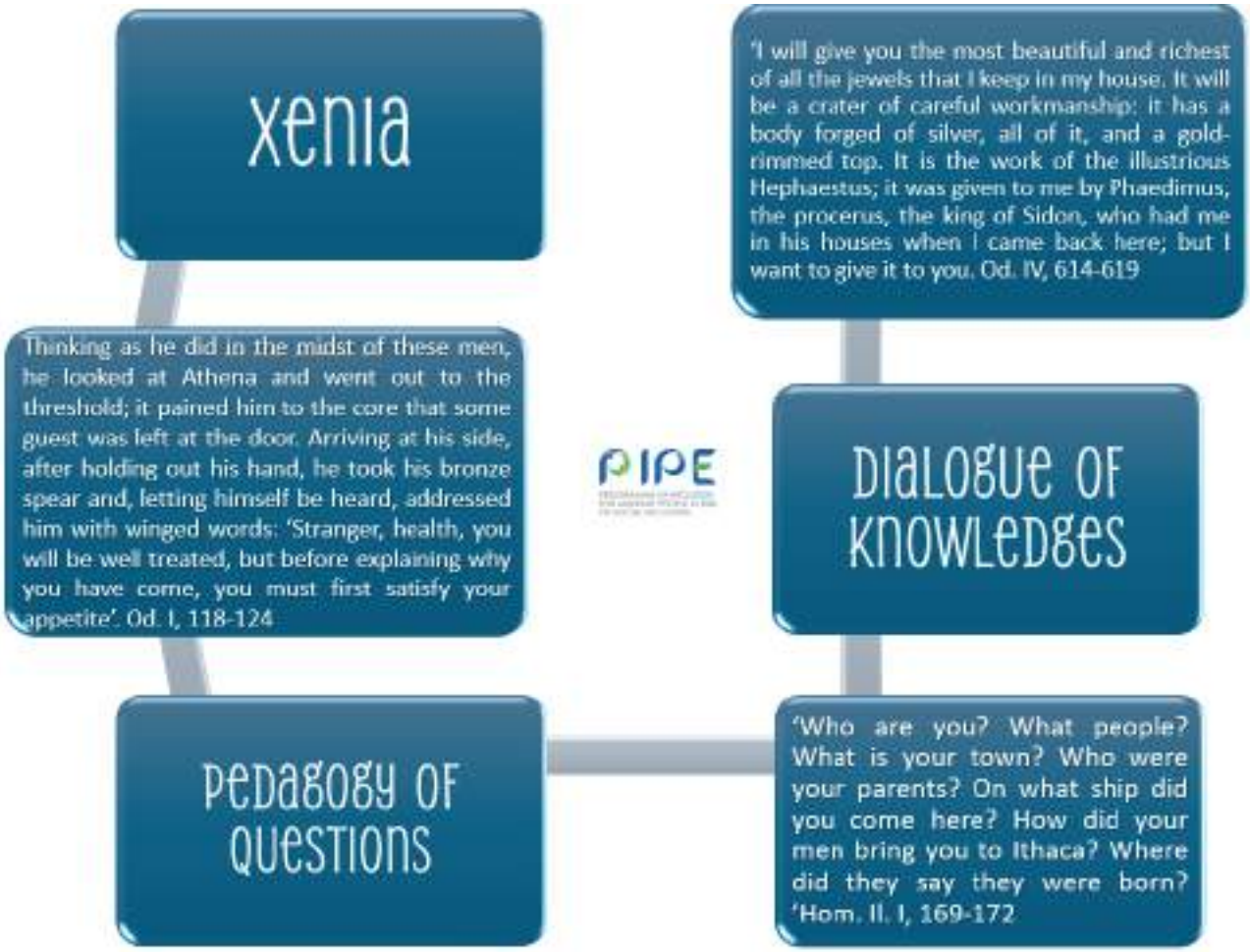
How does the migrant feel when he/she arrives in a place he/she does not know and of which he/she does not know the language? We should ask this question before we consider teaching the national language to a migrant. Start by listening to their story. Their migrant narrative contains a culture, a context, and an experience that are the source of their dignity. Behind their words, in their mother tongue, lie hundreds or thousands of years, these sounds that we do not understand are the tip of the iceberg of invaluable knowledge that can either be silenced or we can choose to dialogue with them. This initial reflection positions us in relation to the person who needs to learn our national language and makes us think about what we are going to teach it for, and then how.

Within the perspective of critical pedagogies, the educational relationship established in the teaching of a national language to a migrant person must be approached from a problematic, dialogical stance, so that acquiring the new language does not mean losing or abandoning one's own language, nor does it mean assimilating without questioning the culture or cultures that live behind the language that will host us in the new country. It is complex to counteract the technical tendencies, based on grammar, and the useful content required by the labour market. Educating through the teaching of a language means playing a leading role in a pedagogy of hospitality and interaction, not a mere transactional relationship.

Pedagogy imagines education as the art of overcoming phobias with philias. Understanding the relationship between curiosity and danger leads us to ask why we call our home Earth when it should be called Ocean. Three parts of this planet are water, and the same proportion is in our own body. More important than the wheel was the discovery of swimming and navigation. Thanks to these discoveries we broke the limits set by our own genetics. We were not born to swim, as if our destiny was to remain on land. We didn't stay on land, we took the plunge out of curiosity, because it is in our nature to learn to overcome our fears. At least a hundred thousand years ago the Neanderthals of the Grotta dei Moscerini dived to depths of five metres to collect clams. Swimming and then sailing allowed us to get to know the world and to recognise each other. From the sharing of dangers arose the laws of hospitality, from shared passions compassion was born. The first liquid law, Xenia.

> I knew that no matter what door you knock on in a Cretan village, it will be opened for you. A meal will be served in your honour, and you will sleep between the best sheets in the house. In Crete, the stranger is still the unknown god. Before him, all doors and all hearts are opened. (Kazantzakis)

Hospitality or a feeling of welcome among peoples who shared the fear of shipwreck, that ancestral putting oneself in the place of the other that is reflected in the Odyssey or in Homer's Iliad. A custom shared by all the cultures that live in the memory of the place we call Europe and which, without the same borders, has become a 'democratic' community due to migratory movements and the influence of a myriad of cultures. Hospitality they called Xenia, a bond of hospitality, friendship between guests. Its etymology derives from the noun xénos which means foreigner, guest. In other words, xenophobia does not only mean hatred of the foreigner, it is also an antagonistic position towards hospitality. Xenia was so important that, even though it was not institutionally regularised, it was recorded in a ritual with a series of clearly differentiated steps that are reflected in the following songs of the Odyssey: first the welcome; the roof and the food, second the interest in the other, a kind of pedagogy of questions and a third step, the exchange of gifts as a dialogue of knowledge.

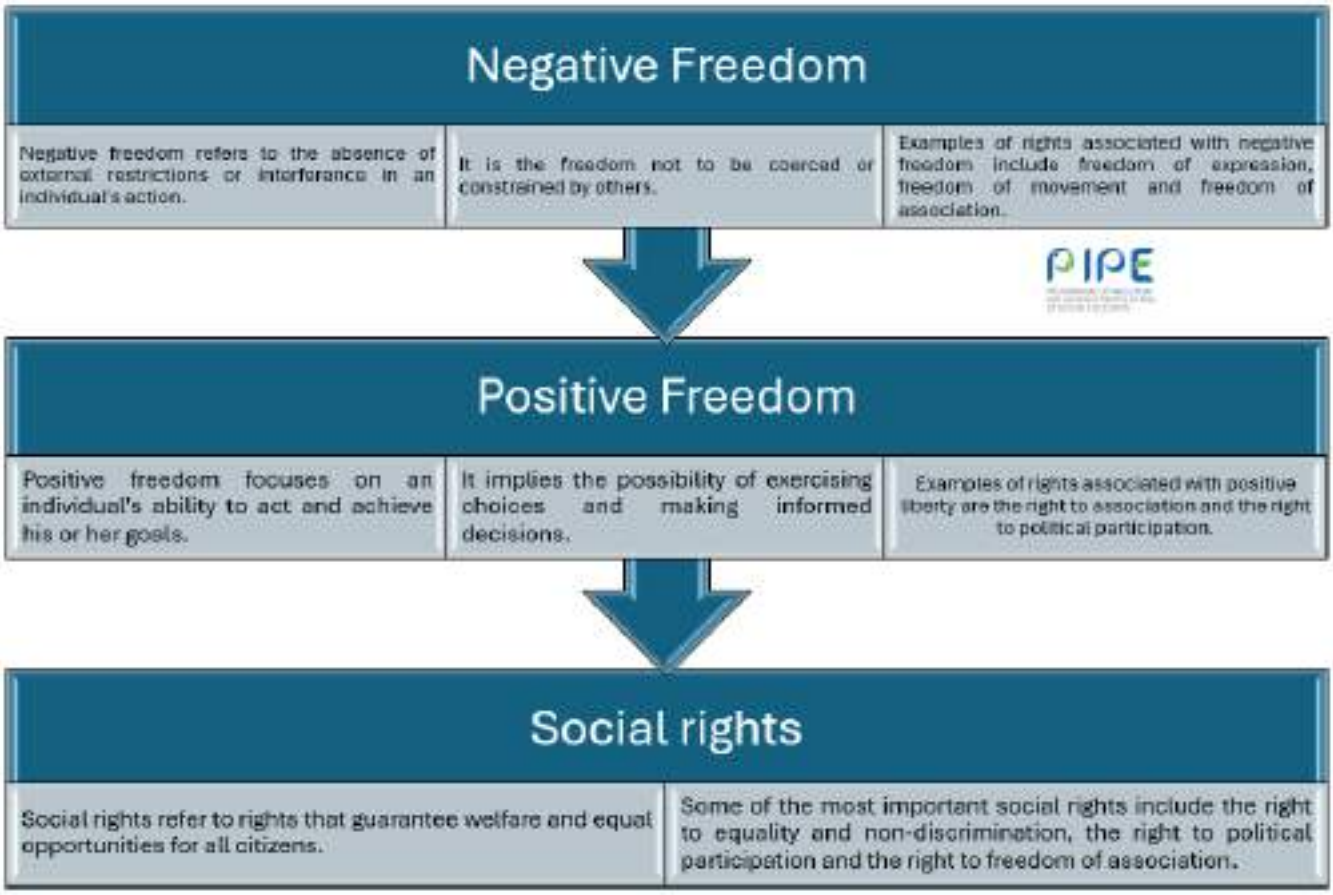


As professionals or volunteers who are going to play a leading role in hospitality by teaching the national language, we need to ask ourselves and ask questions, in the way Socrates founded his maieutic. To translate interculturally, i.e. to bring the Xenia - which founded Europe as a home for migrant cultures - into the present through a diatopic hermeneutics, so that we plan the teaching of the national language through the phases of the ritual of hospitality - as vertices of a pedagogy of hospitality-.

> I call it diatopic hermeneutics, insofar as the distance to be overcome is not merely temporal, within a single, broad tradition, but is the distance that exists between human topoi, 'places' of understanding and self-understanding, between two (or more) cultures that have not elaborated their models of intelligibility.... Diatopic hermeneutics starts from the thematic consideration that it is necessary to understand the other without presupposing that the other has the same self-knowledge and basic knowledge as we have. The ultimate human horizon is at stake here, and not only contexts that are different from each other. (Raimon Panikkar, *Mito, fe y hermenéutica*, Barcelona 2007)

Xenia, from this diatopic hermeneutic, means a cultural exchange through the linguistic teaching-learning process of reception. Making the migrant feel at home requires from the professionals or volunteers an attitude of respect and curiosity towards what we point out with the first question we formulated in this chapter, **what travels in the silence of those who do not understand us? What lives behind a language?** And another question that underlies the one formulated and which we address in the third section of this block: **what elements of our cultures are we going to convey through the teaching of the national language?** Selecting content from a critical perspective entails a questioning of our society; it is not only a question of offering significant contributions from the different disciplines that make up our knowledge, but also of warning about the threats that arise from our inequalities and miseries. Offering the complexity to host and, at the same time, empower the person who arrives. To design a curriculum so that the teaching of the national language becomes an epistemology of consequences that generates knowledge as an intervention in reality, an indispensable step towards the construction of a migrant citizenship.

The political nature of education as a process of transformation of people for the transformation of the world requires a brief review of what is necessary - as a *conditio sine qua non* - for democracy, i.e. citizenship. The construct of citizenship that emerges in Greece between Homer and Socrates is configured on three points: negative freedoms that have to do with those aspects that the State must respect and protect, positive freedoms that refer to the duty of each person to participate politically in the community, in the commons, and social rights that guarantee a dignified life for all.

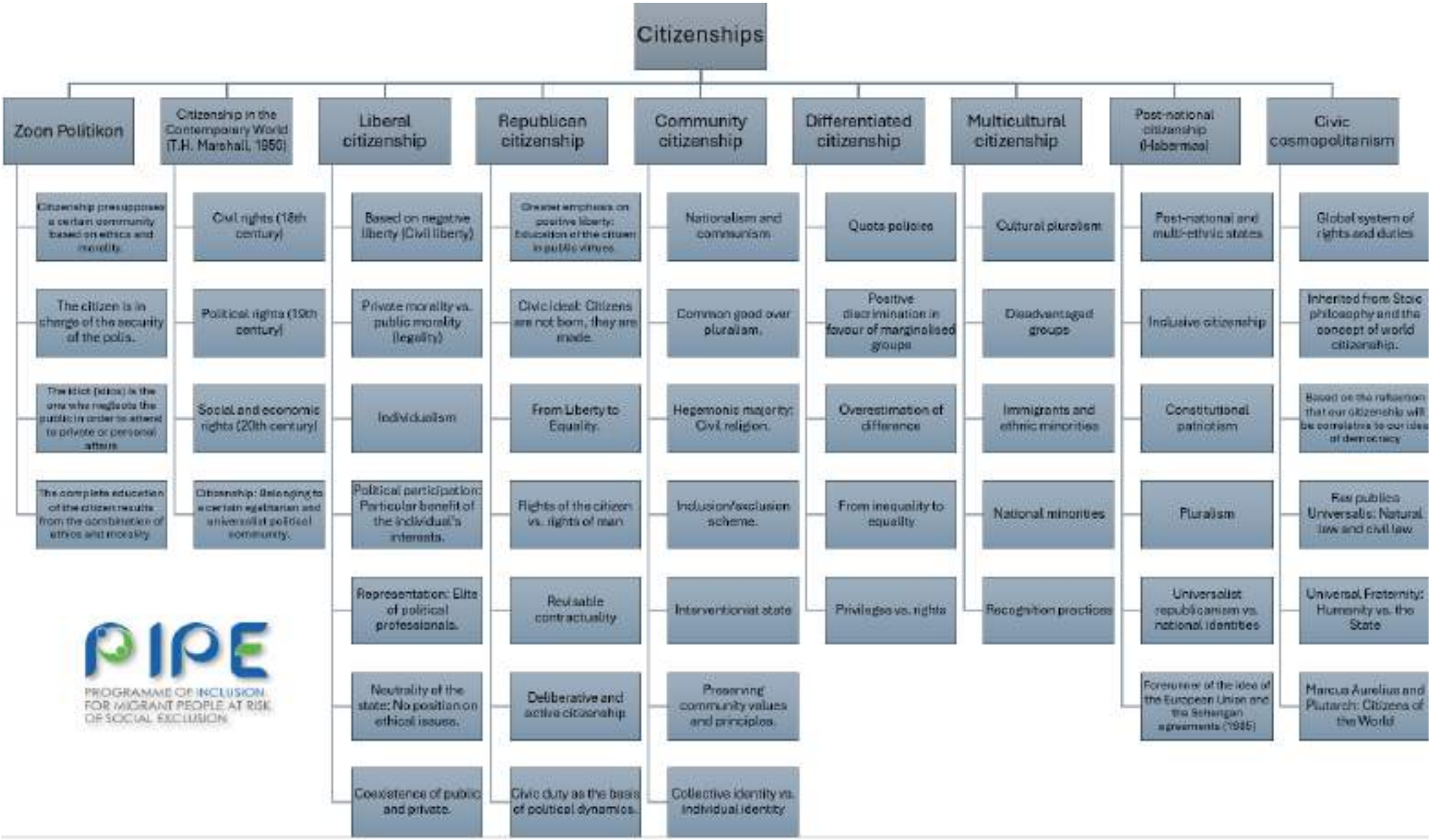


The challenge as professionals or volunteers is also to understand the evolution of the concept of citizenship from the Greek model to the liberal model of the American and French revolution, passing through the socialist proposals of community citizenship, the republican version, differentiated citizenship, multicultural and post-national citizenship that make up the European Union, in order to understand that all our versions throughout history are based on two elements that make it difficult to be welcomed as a host. The *ius solis* and *ius sanguinis* - which underpin our models of citizenship - require being born in a specific territory or being the child of parents who are from a specific territory. A migrant citizenship needs to be educated, through language teaching, to understand the elements of the host culture that hinder intercultural processes. If education, specifically the teaching-learning of the host language, does not serve to build citizenship, then it is a process of acculturation, of subjugation, of segregation, a colonisation of knowledge that does not want the newcomer to participate except as a stranger, with limited rights and duties, something like the free version of the applications that are multiplying on the Internet.

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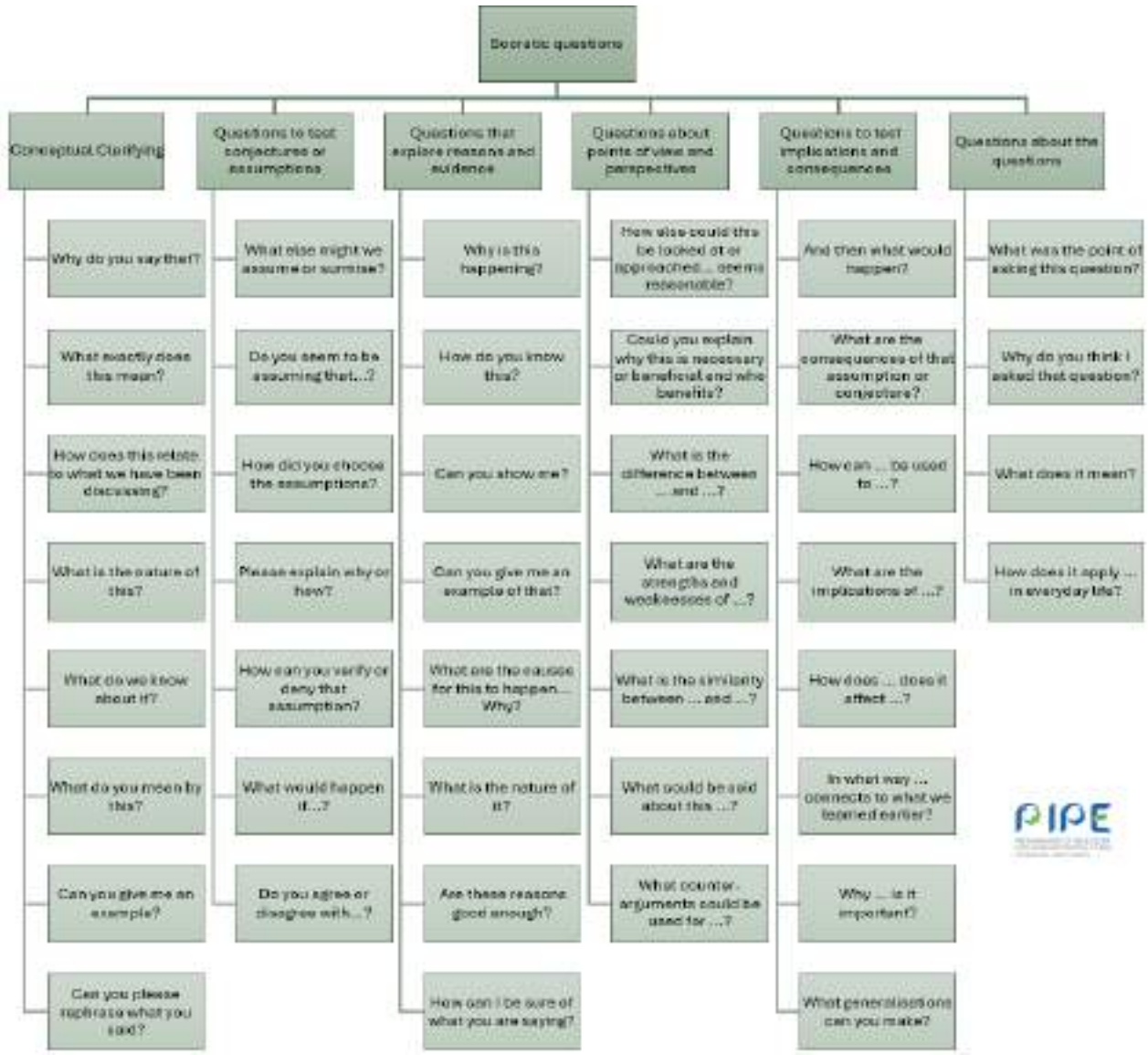
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Building a migrant citizenship by educating and learning requires an ethic of miscegenation. Strong, national, impermeable identities do not mix and a pedagogy of hospitality needs to mix, which makes migrant pupils' protagonists and participants in the teaching-learning process of the host language through their words, their memory, their experience, their culture. This is a Copernican turn of events like the one that Rousseau proposed in relation to the teacher and the child who needs, following the ritual of the Xenia, a pedagogy of questions and a dialogue of knowledge.

What do we mean by dialogue of knowledge? An environmental rationality that links us to an intercultural dialogical relationship, starting from what Enrique Leff proposed. We need to introduce elements of the pedagogy of questions from Socrates to Freire, thus generating an entrance porch, a hallway where to promote a substantial exchange of cultures through words, because we think words and teaching them also implies teaching to think of another way of inhabiting the world.



It implies a dialogical relationship of exchange, in both directions, on the part of the professional or volunteer to offer significant contents, elements of the host culture that represent it in its complexity, that offer its splendour and its contradictions, that result in a vivid portrait capable of containing the ethical and the aesthetic in balance. **What contents are we talking about?** It is a question of widening the narrow corridor of useful knowledge to create a space where incalculable knowledge, excluded by the techno-scientific pact that colonises knowledge, can offer hospitable epistemologies, where otherness can be recognised, feel part of it, belong. It is not up to us to decide which ones, surely, we share many of these references that make up our cultural canon, from the arts to the sciences, we can compose a curriculum that invites migrants to learn the new language as a door to the memories that tell us about sharing the world. A case in point is the vital and then written work of Nuccio Ordine (a teacher who read short texts of the classics in any subject with the intention of making students discover the particularity of their existence within those works which, the teacher sighs, he would one day read to live better and feel part of something greater than the self).

> 'Let others boast of the pages they have written; I am proud of the pages I have read', said Borges. And the fact is that good books transform us; a passage, however brief, can awaken the reader's curiosity and encourage him or her to read a work that will change his or her life forever. That is the power of literature, which not only opens up horizons, but slowly but steadily gives us the key to understanding life. (Nuccio Ordine, Classics for life)

We skipped, in the last paragraphs, the second vertex which is a fundamental condition for the third, the dialogue of knowledge. The strategy of the inn, which is reflected in the beginnings of the Decameron and in the Canterbury Tales, typical of migrant cultures, is shaped as a pedagogy of questions. We must ask ourselves what it means to ask questions. To underline that Freire intuited curiosity in the body of a question and that knowledge seemed to him to come from the art of questioning.

> The foreigner (...) begins when I become aware of my difference and ends when we all recognise ourselves as foreigners, rebels against ties and communities. And to be rebellious is to feel uncomfortable again in this world, it is to assume the dissatisfaction of the seeker, the curiosity of the questioner. It is to lose sleep over the need to decipher a text, it is to recover the passion for knowledge and, in the end, for life. (Piastro, 1998, p. 153)

To ask is to want to understand, different from understanding - as Ortega y Gasset thought -, to understand is to want to know the other person, an express desire to break down prejudices, to break down archetypes, to dismantle myths and, with the generosity of someone who feels like a guest in the world, to invite the migrant person to learn the new language from their words and their narratives through questions. **What do we know about the migrant who needs to learn the language of the host country? How many writers have we read? Do we know about their representative works of art? Do we know about their beliefs or their daily lives? Do we feel we can learn from those who come to learn? What can we learn by teaching the national language of those who learn it?**

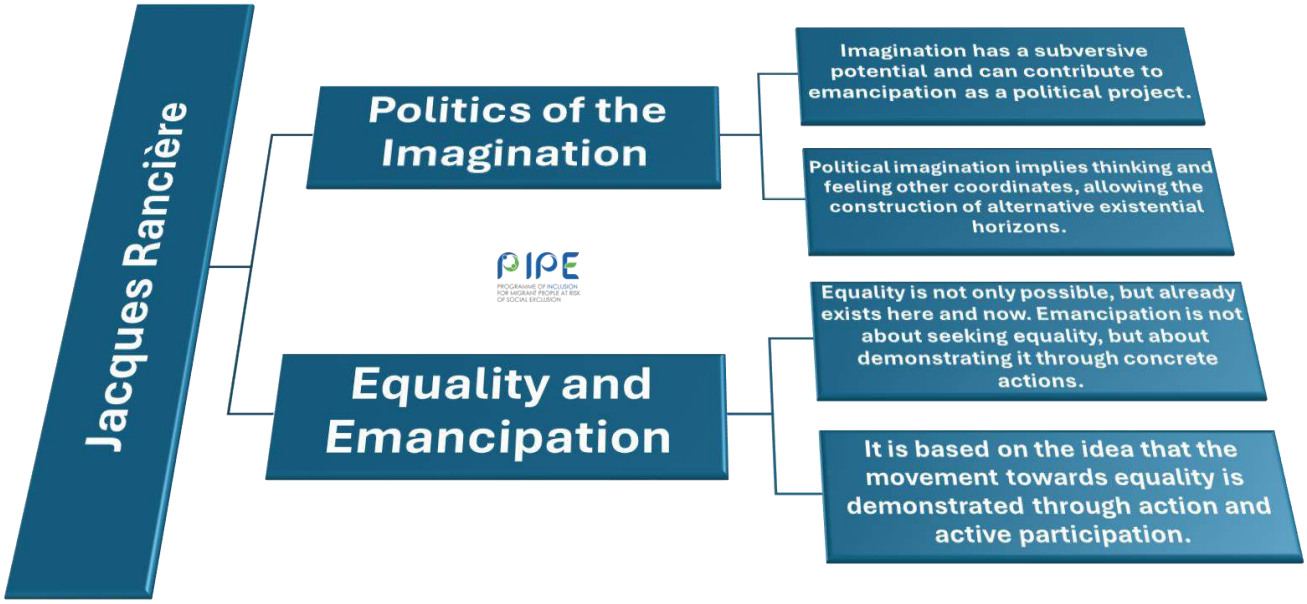
> (...) integrated by multiple belongings, some linked to an ethnic history and others not, some linked to religious tradition and others not, from the moment we see in ourselves, in our origins and in our trajectory, diverse confluent elements, diverse contributions, diverse crossbreeding, diverse subtle and contradictory influences, a different relationship is established with the others, and also with those of our own 'tribe'. It is no longer simply 'us' and 'them', like two armies in order of battle preparing for the next confrontation, for the next revenge. Now, on 'our' side there are people with whom I ultimately have very little in common, and on 'their' side there are others with whom I can feel very close.. (Maalouf, 1999, p. 44)

If we don't want to reproduce what is contained in Galeano's poem Los Nadies, to ask ourselves questions and to ask questions is to share a place of passage and encounter, like the architecture of hospitality, to exchange cultures while learning words. And it is important because *traduttore, traditore*, words do not mean the same thing, they have contexts that must be narrated and listened to. **Does dignified life mean the same thing here as there? Do we speak of the same thing when we pronounce the words friendship, family, wealth, happiness, fear?** Each word, with each experience, is filled with unique meanings that allow for unique encounters, teaching the language to the migrant should be an event where the past is recognised in the present that hosts it. A sort of migrant narratives that promote an intercultural translation of knowledge.

The dialogue of knowledge, as the third vertex of a pedagogy of hospitality, means being cultural ambassadors of welcome, listeners, in the application of Xenia, of the migrant's story; in other words, questioners who learn the other in order to be able to teach not mine, but ours, and also to travel through all the knowledge, the useful and the useless, so that all identities are found in the words they learn. When we ask at the beginning, 'What travels in silence?' we project in the professional or volunteer the seed of curiosity to understand who arrives terrified, without family ties, without knowledge of customs, symbols, rules, unprotected and vulnerable, and not to succumb to paternalism, to put ourselves in the other's shoes without forgetting that they are not ours in order to promote an education linked to this model of migrant citizenship that allows them to know their rights, their duties and commit themselves to participate in the common, in the community. As Aristotle stated, the common, the *koinos*, is produced when citizens deliberate together to determine what is good for the community, what is right to do, living together does not mean grazing together, nor does it mean putting everything in common, but rather putting words and thoughts in common, it means producing, through deliberation, similar customs and rules of coexistence that apply to all those who inhabit this tiny blue marble floating in the ether. **Can we imagine teaching the national language to a migrant person in terms of the common?**

Let us recapitulate: starting from that liquid law that founded the ritual of hospitality; Xenia, we need a pedagogy of questions that invites us to a dialogue of knowledge with the express will to establish, in the processes of teaching and learning the host language by migrants, an ethics of miscegenation that builds models of migrant citizenship and, for this we need what Jacques Rancière argued, that

the political imagination is a possibility of the world that questions the evidence of the given reality, an imagination that favours emancipatory powers by allowing us to think and feel other coordinates beyond the logics of domination.



Emancipatory political imagination is a concept that refers to the ability to imagine and conceive of a world different from the present one, one that challenges power structures and seeks the liberation of oppressed people. This idea suggests that imagination is not only creative, but also political, as it can challenge established norms and open space for new possibilities. In other words, political imagination allows us to think beyond the limits imposed by general theories and universal ideas and invites us to consider transformative alternatives for society. By imagining an emancipated world, we can transcend constraints and work towards a more hopeful and liberating existential horizon.

An emancipatory political imaginary that we cannot conceive, no longer or with great difficulty, from a narcissistic, in our case Eurocentric or Westernist, point of view. We therefore need to learn to ask hard questions such as: why are there so many different principles on human dignity and social justice, all supposedly unique, but often contradictory, or what degree of coherence should be demanded between the principles, whatever they may be, and the practices that take place in their name? Or is the process of secularisation, considered one of the most distinctive achievements of Western modernity, irreversible? What, if anything, could religion contribute to social emancipation? Or is the conception of nature as separate from society, so embedded in Western thinking, sustainable in the long run? Or is there room for utopia in our world? (De Sousa Santos, Beyond the Eurocentric political imagination and critical theory) Questions that involve us beyond our particularities, whatever they may be, that summon us to play a leading role in the process of teaching a language, to play a leading role in a dialogue of knowledge where we need to break with the role of teacher-host and embody the spirit of the guest who inhabits it, for example, in Italo Calvino's Castle of

Crossed Destinies, where in a common space there is an exchange of rationalities and emotionalities, of migratory narratives that rewrite with many hands and many voices a present with the intention of a future.

Nuria Peña narrates in her podcast El Gabinete de las Curiosidades, in the chapter entitled La canica que pudo cambiar el mundo (The marble that could change the world) about a concept called change of perspective. She says that the astronauts who saw our common home for the first time contemplated a fragile blue marble floating in the ether and felt that all the conflicts we face on a daily basis, all those apparent differences of language, skin, culture, are made invisible by the perspective that this marble is the only home in which we can live in the present and imagine a future. A limited and fragile space that needs our care. To think of education of any kind without this change of perspective only seems to feed what we understand as suicidal capitalism.

> Our planet is a lonely speck in the great enveloping cosmic gloom. In our darkness - in all this vastness - there is not a hint of help coming from anywhere else to save us from ourselves. Earth is the only world known so far to harbour life. There is nowhere else, at least in the foreseeable future, to which our species could migrate. Visit, yes. Settle, not yet. Like it or not, for the moment Earth is where we have to stay. It has been said that astronomy is humbling and character-building. Perhaps there is no better demonstration of human hubris than this distant image of our tiny world. For me, it underlines our responsibility to treat each other more kindly and to preserve and cherish the pale blue dot, the only home we have ever known. (Carl Sagan, A Pale Blue Dot)

The challenge to build migrant citizenships that are neither ascribed to nor contained by physical and cultural borders requires learning a critical language that dialogues and problematises the realities that are in transit, from an intercultural translation of those words that summon us towards an ecology of knowledge. A pedagogy of hospitality underpinned by an ethics of miscegenation and an emancipatory politics imagines migrants as potential friends, not potential enemies, willing and available to participate with intersubjective responsibility and to engage in the care of what Carl Sagan fondly called the Pale Blue Dot. A change of perspective to exchange the good life or capitalist binge for the art of good living, or better still, good coexistence.

5.2. Language rights and human rights. International commitments to the educational rights of (adult) refugees and migrants

Bubble question: How can the teaching of the host language, which belongs to a broader culture than the European one, contribute to the empowerment of immigrants to actively participate in society, promoting integration, intercultural dialogue and the construction of a more cohesive, just and supportive community?

Migration in Europe has been a central issue in recent decades, driven by conflict, economic inequalities and climate change. This constant flow of people presents a set of challenges and opportunities that require an approach based on human rights, hospitality and respect for human dignity - and all that this represents. The human rights framework seeks to protect migrants, but its effective implementation is influenced by the complexity of the legal system that regulates these rights. In this context, linguistic rights and the promotion of interculturality play a crucial role, and although they seem like theoretical dimensions, they influence the day-to-day life of every migrant.

Human rights are inherent to all individuals, regardless of their nationality or migration status. International documents such as the Universal Declaration of Human Rights (UDHR) and the Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families state that all migrants should be treated with dignity and respect. These instruments recognise essential rights such as the right to life, security of person, non-discrimination and equality before the law.

The creation of institutional frameworks in the context of globalisation and the strengthening of international law is a multifaceted process. Over time, these structures have been consolidated as a complex network of exchanges, equivalences, blockages and opportunities. This network, composed of international treaties, conventions and agreements, seeks to establish common rules and promote cooperation between nations. However, their implementation and effectiveness depend to a large extent on the political will and dynamics of the democratic systems that underpin them.

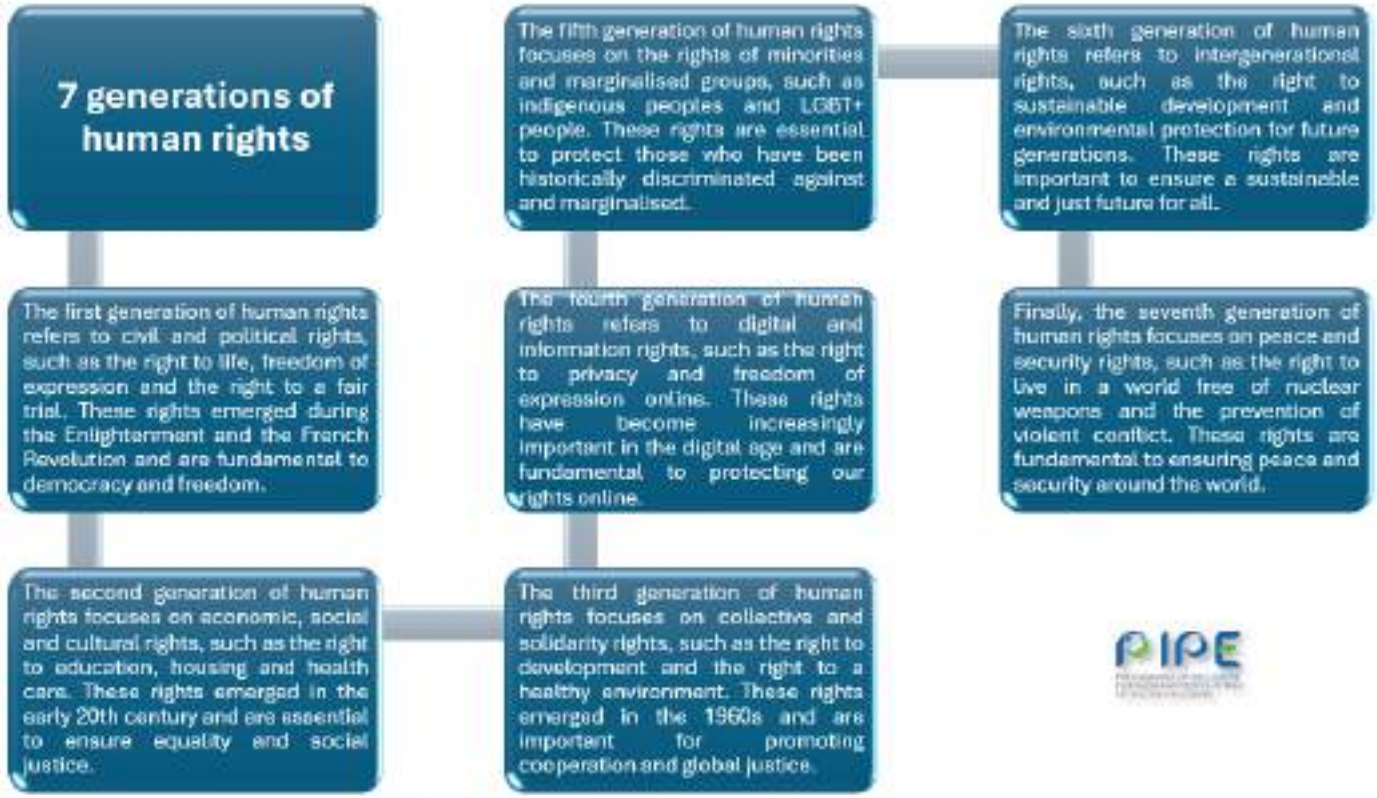
This is why it is crucial to distinguish between the concept of human rights and that of a legal system. Human rights are essential, non-transferable and unique to the human condition, irrespective of geographical, ethnic or ideological differentiating features. On the other hand, legal systems are human constructs, changeable and conditional. While human rights represent universal and timeless ideals, legal systems are mechanisms that vary according to context and are subject to modification based on political and social decisions, the set of institutions and procedures that implement and safeguard these norms.



Modern legal systems have been embracing, recognising, incorporating and developing citizen and social ideals, shaping a catalogue of rights and obligations, which can be seen in the consideration of "generations of rights", the 1st generation being composed of all vital rights, and the current 6th generation of rights linked to the digital spheres. What is relevant is to understand that these systems - national and international - make decisions about which "legal goods" will get the most protection from their system, as well as the limits that will define the applicability of their administrative and institutional force. This process recognises legacies of more authoritarian or absolute models, but since the installation of democratic structures, debate and the formulation of negotiations and consensus on what rights to include and when to include them has developed. However, this does not mean that all rights are "born" with their formal recognition, especially those linked to human dignity, which are inherent - natural - to human existence itself.

Modernity, with its ideals of "liberty, equality and fraternity," proclaimed during the Enlightenment and enshrined in historical events such as the French Revolution, was built on the promise of constructing more just, equitable and rational societies. These fundamental principles translated into

the elaboration of universal human rights and the creation of democratic political systems designed to ensure citizen participation and the protection of individual rights. However, it can be argued that this promise has been largely unfulfilled.

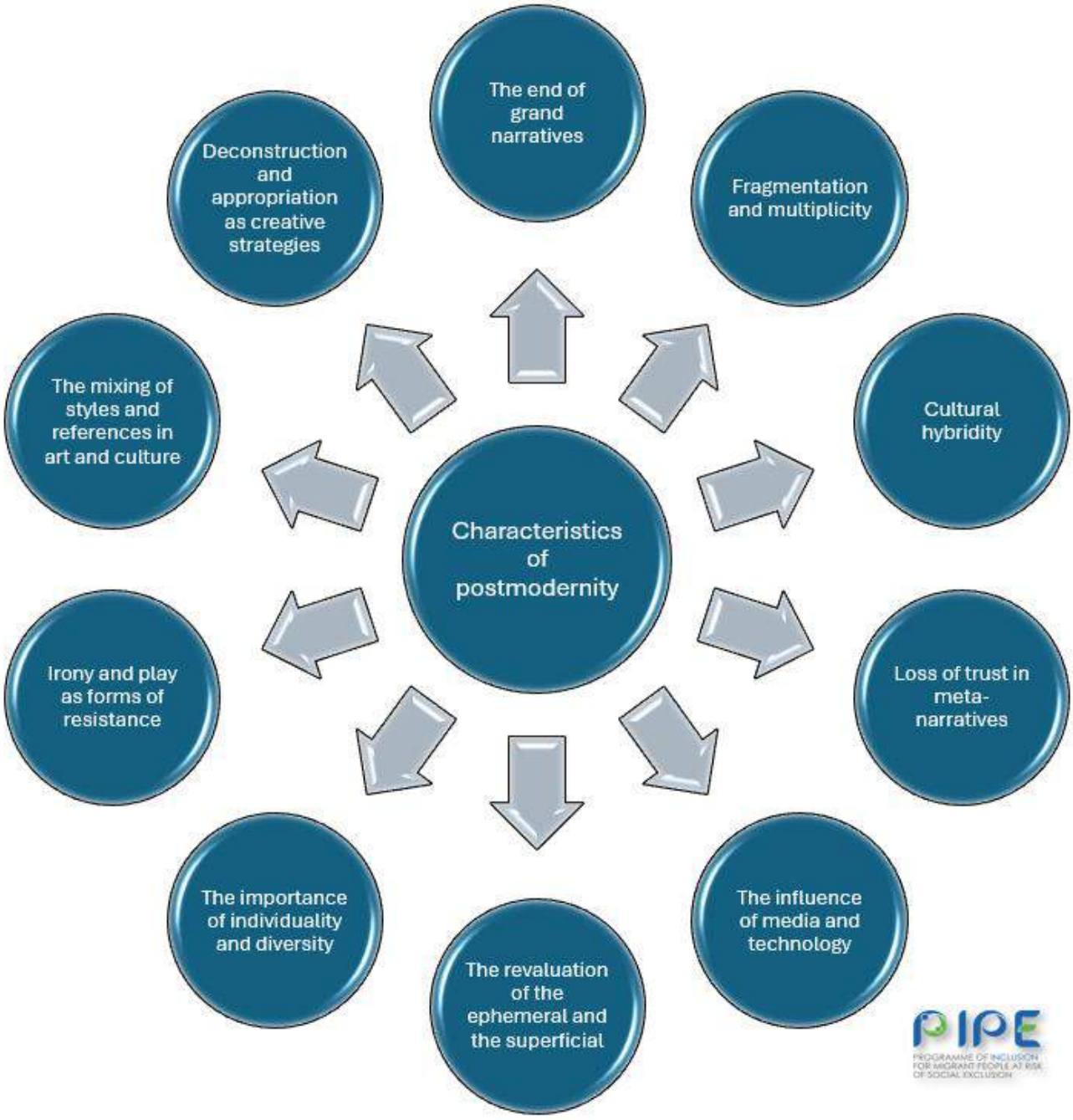


Despite the technological and scientific advances that have characterised modernity, power structures and social and economic inequalities have not only persisted, but in some contexts have worsened. Global power dynamics, driven by capitalism and globalisation, have generated unequal benefits, concentrating wealth in the hands of a few while large populations remain in poverty. This phenomenon has challenged the ideals of equality and social justice, revealing a significant gap between theory and practice.

Moreover, the political systems that emerged under the banner of modernity, often shaped by interests and hegemonic power dynamics, have failed to guarantee the rights and dignity of all people. States, in many cases, prioritise economic stability and national security over social justice, resulting in policies that marginalise vulnerable groups and perpetuate structural inequalities. This utilitarian approach contrasts with the enlightened promise to protect freedom and equality for all citizens.

The current situation reflects a profound dissonance between the universal principles of modernity and practical reality. Persistent conflicts, racial and gender discrimination, migration crises and climate change bear witness to the limits and challenges humanity faces in its quest for truly global

justice and equity. Thus, the promise of modernity remains an aspirational ideal, a constant reminder of the need to reform and reassess our social, political and economic structures in order to close the gap between ideal and reality.

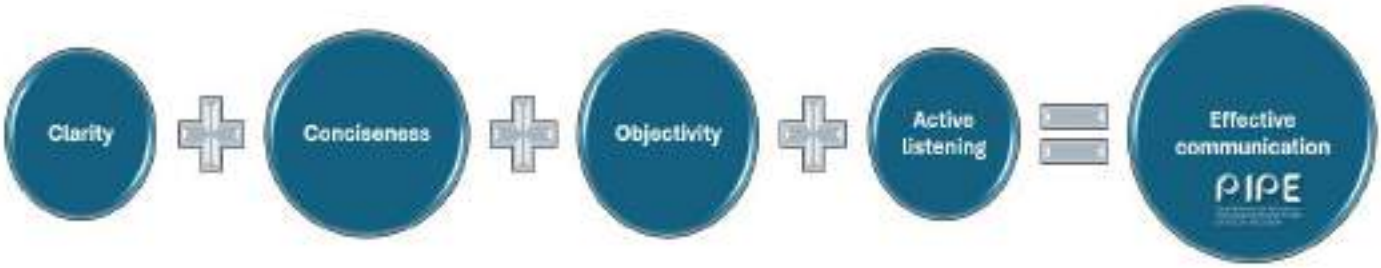


In the postmodern era, characterised by globalisation and hyper-connectivity, we are faced with the task of realising this promise. Institutional frameworks must adapt and respond to the new challenges and realities of an interdependent world. International cooperation and political will are essential to

transform these frameworks into effective instruments of action, ensuring that human rights are not just an aspirational ideal, but a tangible reality for all.

> "Where, after all, do universal human rights begin? In small places, close to home; so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person; the neighbourhood in which he or she lives; the school or university he or she attends; the factory, farm or office where he or she works. Such are the places where every man, woman and child seek equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere else. Without concerted citizen action to keep them close to home, we shall look in vain for progress in the larger world". (Eleanor Roosevelt, extract from speech to the United Nations General Assembly, 28 September 1958)

Now, this point cannot be addressed without entering the dilemma between individual impact in the classroom and the broader goals of society, as it is certainly a major challenge in the critical paradigm of education. Language teaching is fundamental both to the understanding of these normative frameworks, and to the defence of one's own right or the right of others. It enables access to crucial information, such as legal rights, social services, health care, and available educational and employment opportunities, promoting decision-making and more active participation in society, increasing the possibilities for interaction and dialogue with neighbours, colleagues, teachers and local authorities, which can provide spaces for social and cultural integration. It also increases the possibilities to participate in civic and political activities, to negotiate working conditions, to access legal services.



The answer reaffirms what we already know... Effective communication promotes mutual understanding, reduces prejudice and strengthens social bonds. Effective communication often requires a common language, a shared field of expression, meaningful signifiers and meanings. However, decision-making processes, the critical conception of reality, the positioning of the defense of one's own rights or those of others require much more than the teaching of language and the handling of communicative codes.

What has already been pointed out in previous sections, and what will continue to be pointed out in subsequent sections, is developed here. The importance of understanding teaching processes as a

bidirectional, even multidirectional reality; diverse by nature and therefore in need of a sharing born in subjectivity. This requires questions, spaces, notions that welcome ways of life, and not only give presentations of a single model. It requires social openness to interculturality, which overcomes the idea of static grouping of cultures, of mere tolerances.

> The two principles of justice are as follows: a. Each person has an equal right to demand a fully appropriate scheme of basic and equal rights and liberties, a scheme which is compatible with the same scheme for all; (...) b. Social and economic inequalities are justified only by two conditions: first, they will be connected with positions and offices open to all (...); second, these positions and offices must be exercised to the maximum benefit of the least privileged members of society (Rawls, 1995, p. 31).

From these lines, it is understood that it is possible to overcome this duality by adopting a holistic and systemic approach that recognises the interconnection between individual action and social change at the collective level. Starting from critical reflection on teaching practice, educators should be encouraged to reflect critically on their role in promoting social change and equity in education. This involves questioning assumptions, examining implicit biases and constantly seeking ways to improve and adapt teaching practice to more effectively address social and cultural challenges. It is distilling the data that shapes the dominant narrative from real and current information. It is about integrating collective action into the curriculum so that, from a communal vision of the same class group, the identification and tackling of palpable social and community problems is jointly addressed. This not only fosters the development of collaborative and teamwork skills, but also teaches students the importance of collective action for meaningful change.

> Culture is neither an overstepping nor a neutralisation of transcendence; it consists of ethical responsibility and obligation towards one's neighbour, a relationship to transcendence as transcendence. We can call it love. It is ordered by the face of the other person, which is not a datum of experience and does not come from the world. Penetration of the human into the barbarism of being, even if no philosophy of history can guarantee the non-return of barbarism (Levinas, 2011, p. 61).

Gradually, educational action will build partnerships with the host community (community organisations, activist groups and other change agents) to identify needs and opportunities for joint action. This can help to extend the impact of teaching and learning beyond the classroom and create meaningful connections between the school and the community. It is to use a strategy from partnership with the immediate to the collective and common. It is to create a community that influences, creates and supports personal and social transformation. It is to start from the recognition that social change (of opinion, action, politics, etc.) begins at the individual level, in this case, of and with educators and their students. Of course, this strategic objective must fit in with an approach to language teaching based on sensitivity to the linguistic and cultural diversity of each immigrant and

underline some important aspects from a didactic point of view, but the fundamentals cannot be lost sight of.

In the end, we have a personal and collective goal while combining a multitude of subjective and singular facts that make up a classroom, ten classrooms, a hundred classrooms and a lot of migrants belonging to a shared time and space to make a common future.

> The demand for recognition becomes compelling because of the supposed links between recognition and identity, where the latter term designates something equivalent to a person's interpretation of his or her defining characteristics as a human being. The thesis is that our identity is shaped in part by recognition or lack thereof (Taylor, 1993, p. 43).

Linguistic rights are a fundamental aspect of human rights, as they are closely related to cultural identity, social inclusion and equal opportunities. However, the boundaries of these rights for groups that have migrated to another territory are blurred and often depend on the "particular" rights of the host society. The host's fear of losing an identity is pitted against the fear of losing the memory of those who have moved. It is an unequal struggle that has a very difficult outcome, if not a solution.

We almost always focus on the teaching of the mother tongue as a facilitator of the integration of migrants into the territory, generating a real acculturation of migrants. Often this language training is not even bilingual, much less in the recognition of minority or foreign languages, which would be "typical" strategies of a state that protects the languages existing in its territories.

> "Recognition' has become a key word of our time. This idea, a venerable category of Hegelian philosophy, recently revived by political theorists, is proving central to work to conceptualise current debates about identity and difference. Whether it is indigenous land claims, women's welfare work, queer labour or Muslim headscarves, moral philosophers increasingly use the term 'recognition' to uncover the normative bases of political claims (Fraser and Honneth, 2006, p.13).

The preservation, development and expression of cultural and linguistic reality and heritage is, in turn, the expression and maintenance of one's own identity. The teaching of the language of the host country should not only facilitate their integration into the new society, but also respect and value their previous cultural and linguistic identity. Two-way language learning recognises that the integration process is not a one-way process but involves a dynamic interaction between migrants and the host society. Migrants bring their unique experience, knowledge and perspectives, thus enriching the cultural and linguistic fabric of the host community. At the same time, learning the language of the host country enables migrants to participate fully in the social, economic and political life of their new community, thus exercising their right to self-determination in an intercultural context.

To close this section we come to the practical dilemma of National Language teaching and the crucial role played by the teacher and how essential it is for the development of each person to recognise their mother tongue. It is a continuous pulse between the promotion of integration in a society, access to educational and employment opportunities and the generation of a cultural identity of one's own, shaping integral persons and ratified by endless legislation and international treaties.



It is to present the typical programming of bilingual education and its benefits but also its deficits when the culture "left behind" is seen as surpassed, both by cultural aspects of the destination, as well as by the personal histories of the people?

In the end, teachers focus on improving "digital competence" and focus on a multitude of pedagogical and didactic strategies that often, even when they achieve an inclusive, respectful and safe environment, fail to highlight the value of linguistic diversity due to the pressure of an environment that is always hostile to foreigners.

The very lack of a home where the direct hostility of the environment is dissipated in close relationships, spaces of respite from total immersion while not opening places in educational institutions to allow and even encourage the use of the mother tongue makes the work of migrants and their teachers a difficult mountain to climb.

Spaces need to be found in which the challenges faced by teachers, such as lack of training in intercultural education, limited resources, or restrictive education policies, can be discussed. Spaces in which to complain and at the same time explore opportunities to improve language education, such as in-service teacher training, the development of inclusive teaching materials and collaboration with language communities.

5.3. From the pedagogy of hospitality to a critical teaching of the national language: Towards a new, conscious and emancipatory didaxis

> One of the fundamental differences between myself and the fatalistic intellectuals - sociologists, economists, philosophers or pedagogues, it doesn't matter - is that, yesterday as today, I never accepted that educational practice should be limited only to 'reading the word', to 'reading the text', but should include 'reading the context', 'reading the world'. (Paulo Freire)

Bubble Question: What training and critical awareness do language teachers need to have? This question as a space for reflection invites us to look into the mirror of the other, to imagine language learning as a vehicle of singular transformation - emancipation - and plural - alignment with the common good. Recalling that the Greeks had two words in this regard, for the person who aligns his or her singular emancipation process with the common good they called politikos, and for the person who prioritises his or her personal interest over the community they called idiotas. The singular transformation and its alignment with the common good -koinos- calls us to think about how the teaching and learning of a language can mean an intercultural projection, political co-responsibility and social commitment, an openness to intercultural synergies in relation to diversity. What selection of resources and/or activities and experiences of meaningful learning do we need? What do we understand by meaningful learning? What contents do we imagine to be meaningful for a critical training and awareness of the language teacher? Following the narrative of Nuccio Ordine in his manifesto on the Utility of the Useless, if aliens were to arrive at this little blue marble floating in the universe, attached to the principle of utility, perhaps we would present humanity from the urinal but, surely, other creations come to mind that, equally, do not represent it with greater dignity.

What should education be for? Any process of education (and the process of teaching languages to immigrant populations is one) always involves a project of subjectivation, not just learning. Learning is something that always happens, per se, in any human being: if these migrant populations were left alone in the host national contexts, would they not end up learning the rudiments of the language, even if they did not want to?

Therefore, what is important, when we consider undertaking any educational process, is not the question of how to promote more and better certain learning (in this case, learning the language), but how to contribute to this process of subjectivation that calls for education (how to become a subject, an agent of oneself, within the framework of the host culture and state).

This is not the time and place to enter the theorisation of the conceptual universe behind the above statements. Suffice it to point out that this project of subjectivation that calls for education is, in

essence, to contribute to the subjects being educated being able to make good use of the freedom inherent in their dignity as human beings.

Managing one's own freedom is a complex aspiration that has essentially been redefined in two ways: the freedom to be able to be and the freedom to want to be - Some have referred to this as 'negative' freedom and 'positive' freedom. These should not be interpreted as polar extremes, but as two qualitatively different kinds of freedom-. The freedom to be implies, among other things, having the means of life that facilitate access to options and alternatives, and this always implies a more egalitarian distribution of the material goods that enable subsistence and well-being, equality in recognition and equality in the possibility of participating in community decisions. In short, it brings us back to the idea of equality and, behind it, to the pursuit of social justice.

The role of education, understood then as a lever of social justice (a political tool), is to contribute to developing in learners the capacities (competencies) that enable them to access, within the framework of complex societies, to the distribution of goods (mainly through a qualification that allows access to the labour market) and to a homologated status of citizenship (mainly through a socialisation based on the recognition of respective identities and an understanding of the structures of citizen participation).

The freedom to want to be is more related to processes of ethical self-construction. It implies having constructed oneself not only with a determined, freely chosen identity, but having done so within the framework of a problematising analysis of the legitimate moral options available and having internalised those that are considered most appropriate to serve one's own ends and the common good. This second aspect of what emancipatory development implies is, perhaps, the most properly educational and, beyond educational policies, looks directly at the way in which the educational relationships that allow each learner to become a subject are shaped and developed.

Education, therefore, can be understood as a process of ethical self-construction, essentially emancipatory, in each cultural context, induced and supported by the presence of an educating agent. The ultimate result of this process should be the transformation of the subjects being educated, in such a way that they are able to define their own good (i.e. ethically oriented) life project, aligned with the common good.

What does it mean to 'align with the common good', in the framework of an emancipatory educational relationship? In the 21st century, it is essential to establish links between what happens in society and what is taught in the classroom. In other words, we are committed to a humanist vision of education in which the social context is always considered.



Education is never neutral: it is conditioned by social, cultural, economic and political circumstances. Education is always based on a particular worldview of social life, responds to interests and pursues objectives. Based on this consideration, there are pedagogies that seek to promote conformist subjects and tend to the reproduction and permanence of existing structures. These are conservative pedagogies, abstracted from the surrounding realities, which tend to emphasise the introjection of predominant values, seek to maintain the status quo and, in essence, seek to limit themselves to training good workers.

In the face of these, critical pedagogies (with which this proposal is aligned) emerge, interested in developing subjectivities committed to social transformation, justice and equality. Critical pedagogies aim to develop pedagogical alternatives that consider the experiences and realities of learners, stimulate their critical spirit and promote the development of attitudes and skills that enable them to commit and act in favour of their own emancipation and social justice.



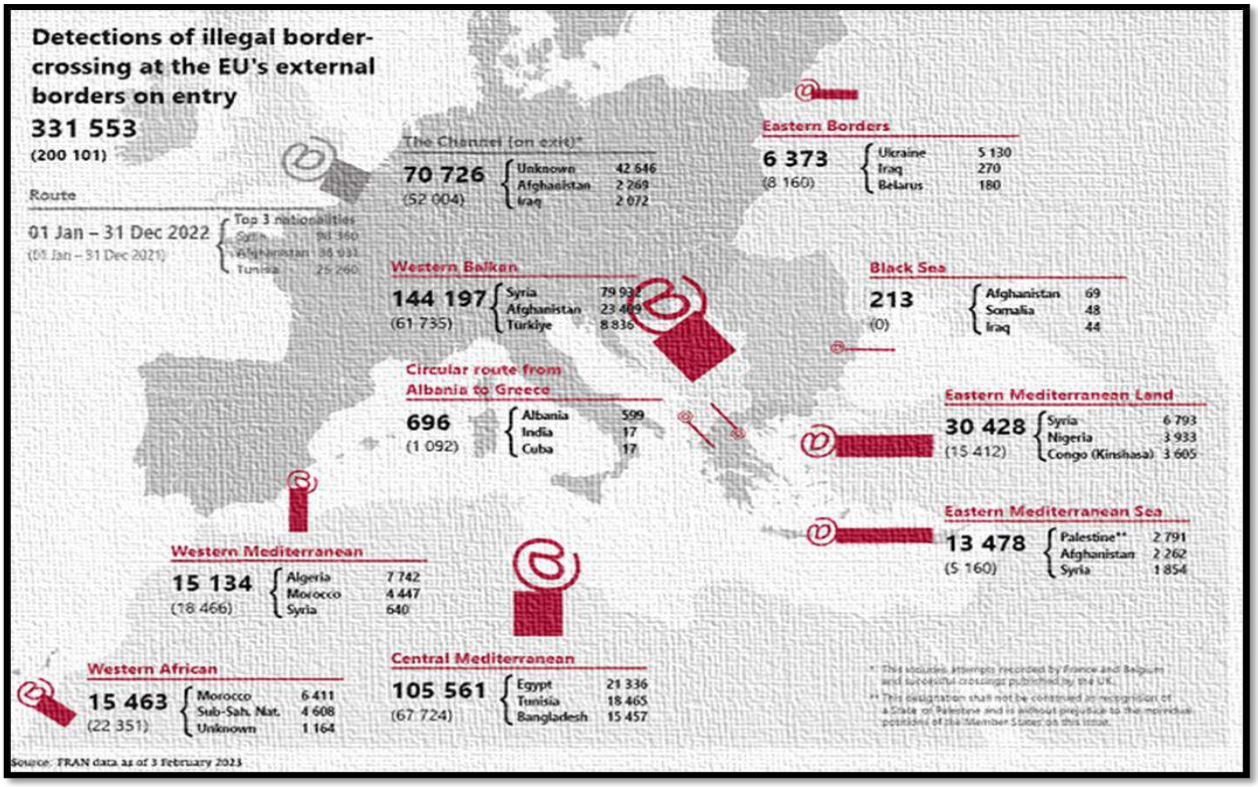
One of the key concepts of this educational current is that of critical consciousness. It consists of acquiring a profound knowledge of the world, perceiving the existing social, political and economic contradictions, and thus acting against the oppressive elements of reality.

What is the role of the teacher in this process and how should he/she deal with it? To facilitate the emergence of critical consciousness, the role of the teacher is fundamental. Not only to point out those aspects that the learner should problematise (the moral options available) but also to encourage him or her to do so. In this process, the analysis of the ethical aspects is as important as the aesthetics of the educator, which must be the result of previous work on himself/herself, which has allowed him/her to internalise and understand his/her role as an educator.

Critical pedagogy conceives teachers as transformative intellectuals, as opposed to the conception of the teacher as a mere executor of the curriculum. Thus, teachers are seen as independent, reflective and critical professionals, aware of the political and social implications of their work (i.e., in turn, as teaching subjects). They are, in short, active agents committed to the construction of the curriculum in their classes, seeking to foster the capacity and critical awareness of the student-subject, always starting from a position of empowerment and emancipation of their students.

How does this process begin? Where does it start? The fundamental gesture, from which a pedagogical link is established that can lead to a relationship scheme compatible with the idea of a critical pedagogy, always starts from recognition. The idea of recognition is complex and, in essence, requires the renunciation of the conception of the educational relationship understood as an asymmetrical relationship, dominated by the educator, understood as an agent transmitting a predetermined cultural selection (a curriculum), decontextualised, alien to the interests and concerns of the learner and which, above all, is not questioned.

On the contrary, the idea of recognition as an essential basis in any authentically educational relationship (and even more so in the context of language teaching to migrants), requires conceptualising the educational relationship as a meeting of two subjectivities (that of the teacher and that of the learner) in development (the process of subjectivation is never complete) which are committed, each in their own role, to the process. It is not possible to develop a pedagogical process aimed at generating a critical conscience if, first, this encounter and recognition does not take place.



Who is the learner who summons us to this relationship? Where does he/she come from? Why does he/she come? What is his/her background? What is he/she like? What does he/she believe in? What does he/she want to do with his/her life? These questions, and others like them, are the ones that should preside over and underlie the pedagogical relationship that is established between educator and learner. Asking these questions, moreover, should not be the result of a merely 'informative' interest (collecting data), aimed at 'better adjusting the curricular proposal' (a kind of initial diagnostic evaluation). On the contrary, what should motivate these and other questions should be a genuine and authentic interest in knowing and understanding our interlocutor. This interest represents the essential gesture of welcome that forms the basis of what is known as the pedagogy of hospitality.

This hospitable relationship also involves asking oneself, the educator, **who am I in this relationship? Who do I want to be? How do I want to be in this relationship? Why am I in it? What do I want? What do I believe about migrants?** These and other reflections must also be made explicit within the framework of the relationship, generating a space of mutual recognition, of reciprocal understanding that allows the foundations of an emancipating pedagogical relationship to be established: a horizontal relationship, which is built on dialogue, seeking a genuine understanding of the other.

This 'openness' to the other, seeking their essential recognition, does not imply uncritical affirmation of the other (unconditional acceptance of their beliefs and positions), but can and should sometimes lead to a critical and problematising dialogue that forces the other to rethink issues or aspects that can and should be questioned. In other words, what we are talking about here is not an indulgent, easy pedagogy, oriented towards always overprotecting the learner. Rather, it is a committed pedagogy, which accepts the other in his or her actual being, but which is also committed to his or her transformation.

The role of the teacher/educator in this sense should be very similar to that of a cultural ambassador, of one's own culture, the welcoming one, towards the immigrant subject, representative of another cultural reality. The educator, with the refinement and respect of an ambassador, must show his or her values and beliefs, without trying to impose them, but simply to problematise them, explain them and reinterpret them in the light of the viewpoint of the immigrant teacher, who comes from another cultural reality. In no case should this relationship be conceived as a process of cultural indoctrination or of inducing a process of replacing one's own beliefs and values with those of the host culture (or those of the teacher/educator). Rather, the way to understand the complex relationship between the values and beliefs of the educator and those of the learner is what Claude Magris (1999) tries to depict in his essay 'Teachers and Learners'.

> 'The master is such because, while affirming his own convictions, he does not want to impose them on his disciple; he does not seek followers, he does not want to form copies of himself, but independent intelligences, capable of going their own way. Moreover, he is a master only

> insofar as he knows how to understand what is the right path for his pupil and knows how to help him to find it and to follow it, not to betray the essence of his person'. A true teacher never allows himself to be carried away by 'the rhetoric of transgression so dear to banal spirits, who believe they are asserting their own originality by throwing rubbish out of the window just because a label forbids it', and knows how to treat his pupils 'without haughtiness and without regard, correcting them and being corrected by them, without seeking the false confidence that prevents such a relationship'. 'To have real teachers is an extraordinary good fortune, but it is also a merit, because it presupposes the ability to know how to recognise them and to accept their help; not only giving, but also receiving is a sign of freedom, and a free man is one who knows how to confess his weakness and take the hand that is offered to him'. Claudio Magris. «Maestros y alumnos». *Utopía y desencanto – Historias, esperanzas e ilusiones de la modernidad* (Utopía e disincanto. Storie, speranze, illusioni del moderno, 1999). Barcelona: Anagrama; 1999; 364 pp.; col. Argumentos; trad. de J. A. González Sáinz; ISBN: 84-339-6148-9.

How far have/have the above ideas developed in the field of language teaching? In the field of foreign language teaching and learning, critical pedagogy is a more recent phenomenon than in general education, although there is an increasing number of studies and educational practices that fall under the umbrella of critical pedagogies. Critical pedagogy invites language teachers to make explicit in the classroom the connections between language and its wider social context, thus exploring the socio-political implications of language education and knowledge production.

In applied linguistics and sociolinguistics, the term 'critical' refers to types of approaches that question prevailing arguments and perspectives: they take a sceptical view of assumptions and ideas that have become natural. One focus of critical research in language education in recent years has been to examine the influence of neoliberalism - the latest mutation of capitalism - on foreign language teaching and learning.

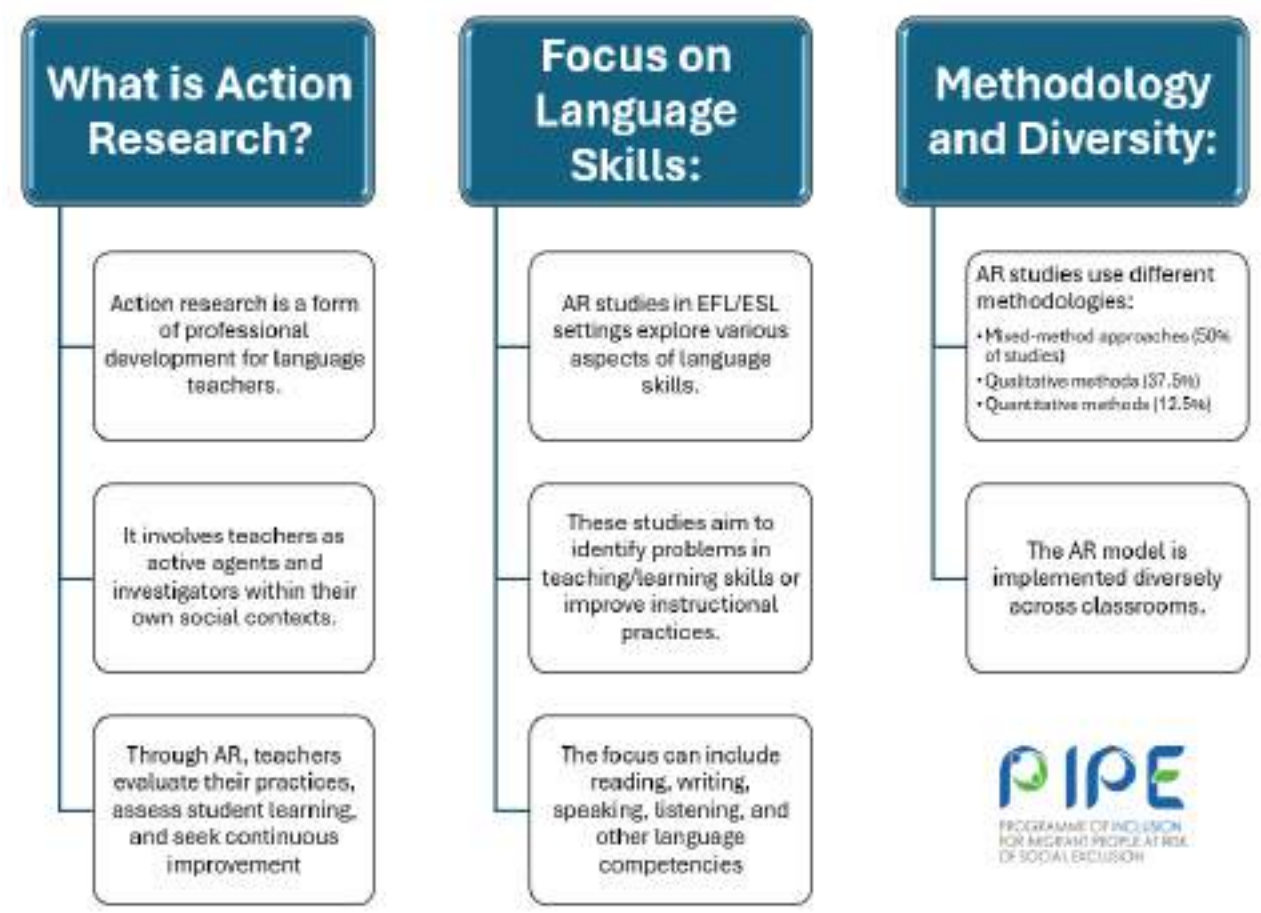
One of the most obvious neoliberal effects is the widespread conception of language from a purely instrumental point of view, as an economic resource or a tool for work or social advancement. The impact of neoliberalism is also visible in the conception of learners as entrepreneurs and consumers, and of teachers as mere providers of language skills. Moreover, the neoliberal nature is very much present in language textbooks, which emphasise individualism, entrepreneurship and consumerism in their content and activities, as studies on teaching materials for English and also for Spanish as a foreign language show.

Which methodological approach or didactic approach seems the most suitable, in view of the above? Any physical framework and any methodological format can be valid, if it is done from a dialogical, rather than horizontal, position, based on recognition. However, critical pedagogy's conception of counter-hegemonic and transformative teaching fits perfectly with the educational

proposal of action research. Action research conceives the teacher as a researcher, thus breaking with the traditional separation between theory and practice in the field of education.

It consists of understanding teaching as 'a process of research, a process of continuous search', for the improvement of educational practice. It is a subjective and interventionist approach to the educational process.

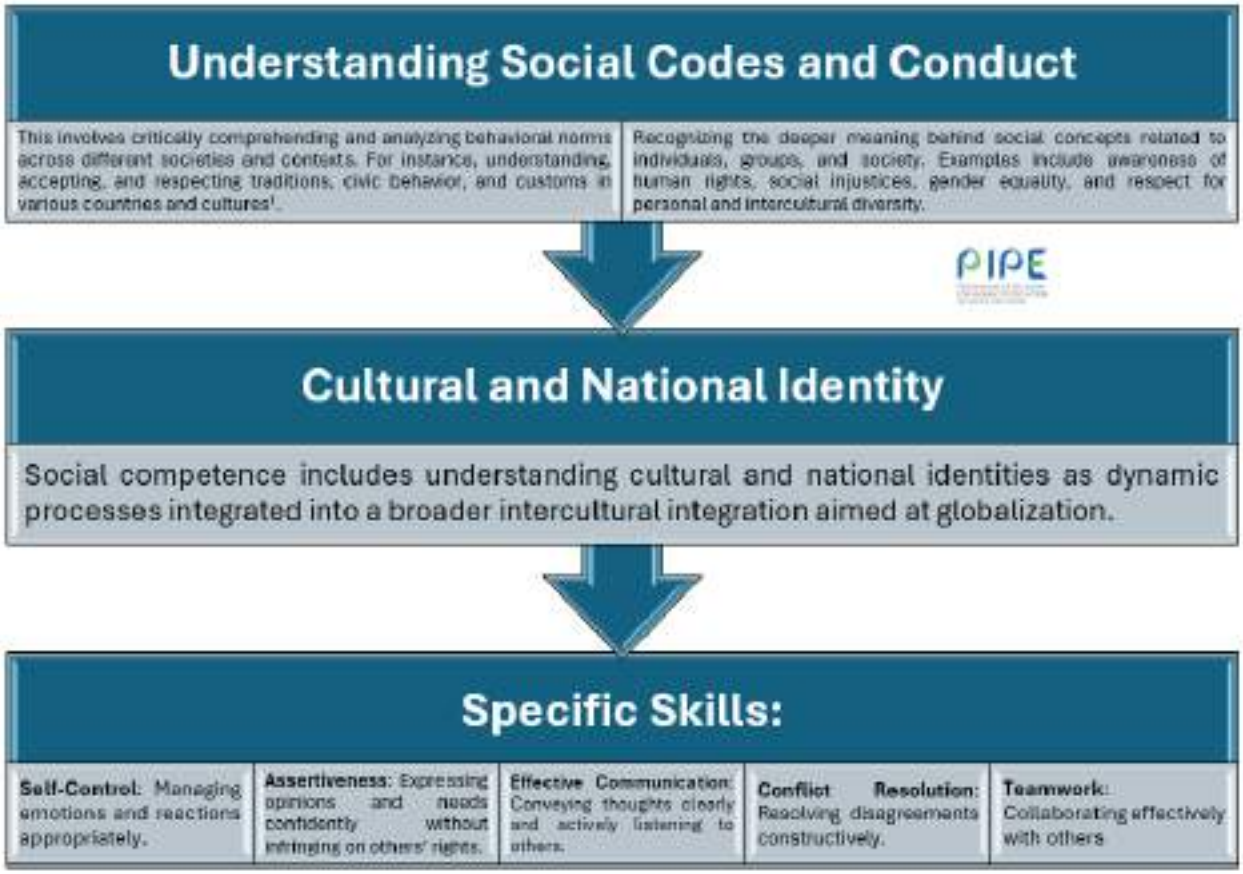
Action research is a method which, with different variants, has been applied in general education since at least the second half of the 20th century, but its impact in the field of foreign language teaching is much more recent. In the field of teaching a host language to immigrants, recent action research aimed at developing critical intercultural competence should be highlighted.



A very appropriate way of establishing relations between classroom teaching and what is happening in society is using real texts dealing with current issues; social literature, selected filmography, analysis of works of art, plays... In this way, students will be encouraged to reflect on the contents and share criteria collectively, to improve their critical capacity. This favours students' awareness of the social transformations that need to be carried out in the world and encourages them to assume an active and critical role as active citizens of the 21st century. Consequently, emphasis is placed on

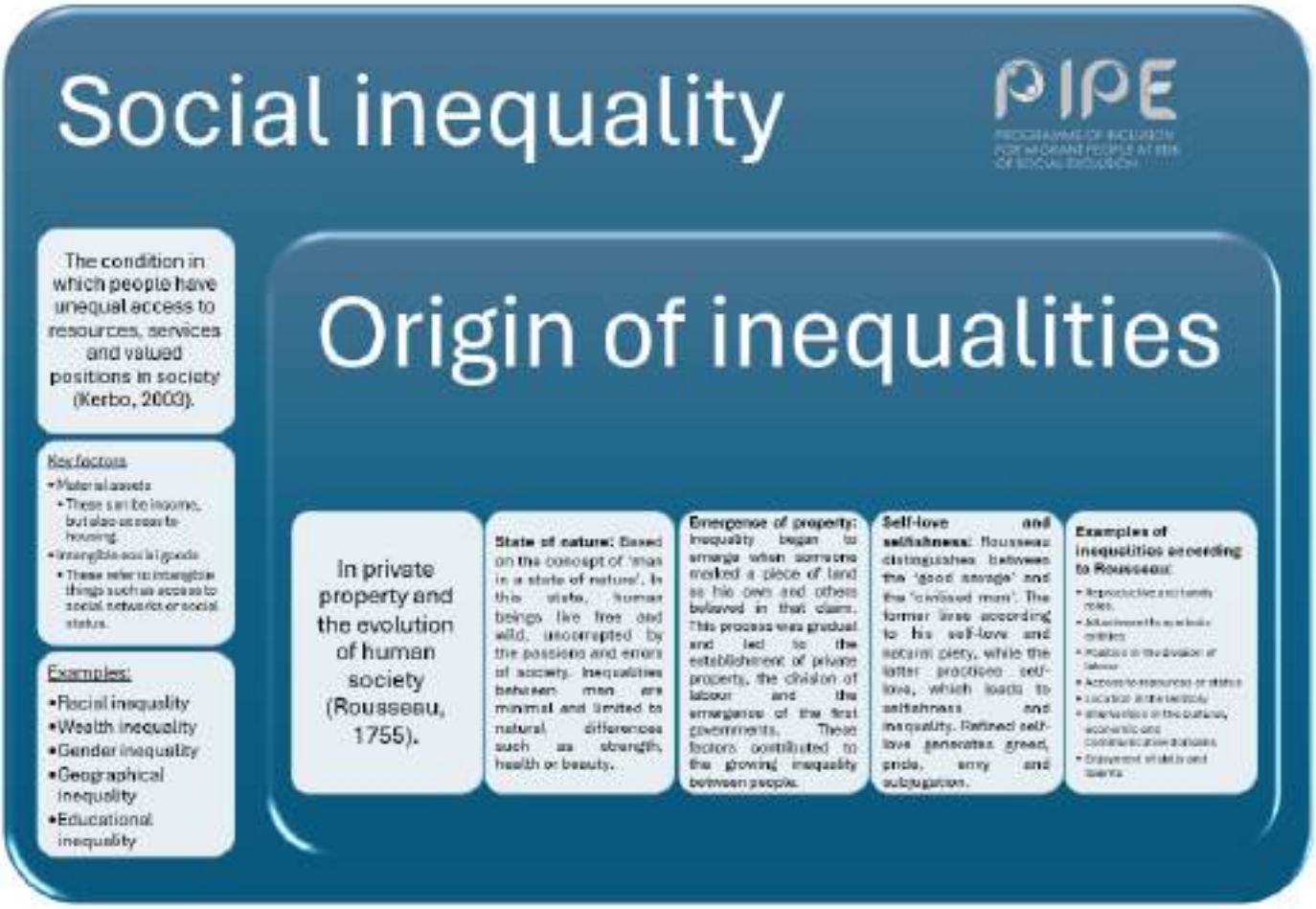
the transformative power of education, and therefore, in addition to the importance given to didactic aspects, the role of education as a socialising tool is highlighted.

What contents, competences or skills can be the referents for the design of activities that structure the pedagogical relationship? To get to know different social realities, it is necessary to base teaching on social competences among which communication, cooperation, leadership, influence and conflict resolution stand out.



At all times, students should be invited to delve into the socio-political and cultural context in which the educational process takes place to foster a relationship between what is taught in the classroom - or in other pedagogical meeting places - and what is happening in society. This goes hand in hand with education for global citizenship, which implies openness to social realities other than one's own and awareness of individual responsibility in different social aspects, including social justice.

An educational proposal based on these searches helps to become aware of the social inequalities that exist today, to make visible that many people are deprived of rights and of being active citizens in this globalised world, to pay attention to the people who are currently oppressed and to all forms of social injustice.



There is thus an opportunity to design activities that enable students to advance as global citizens while at the same time deepening the importance of interculturality.

When teaching language classes, when teaching a new language, we consider that it is essential to work with these resources that allow us to introduce social issues that help students to deepen their understanding of different realities and different socio-cultural issues, as well as to share their own life experiences, their journey, their uprooting, their expectations, their cultural heritage. This will give us the opportunity to work with key concepts for social research, such as power, ideology and discourse. These types of activities and resources will allow us to delve deeper into the context to which they refer and to establish relationships between the discourse used and the social reality in which it is framed.

Establishing relationships between text and context (when we talk about text we refer to any chosen learning tool, readings, writings and/or shared viewing), helps students to consider assuming an active social commitment that contributes to transforming unjust social realities.

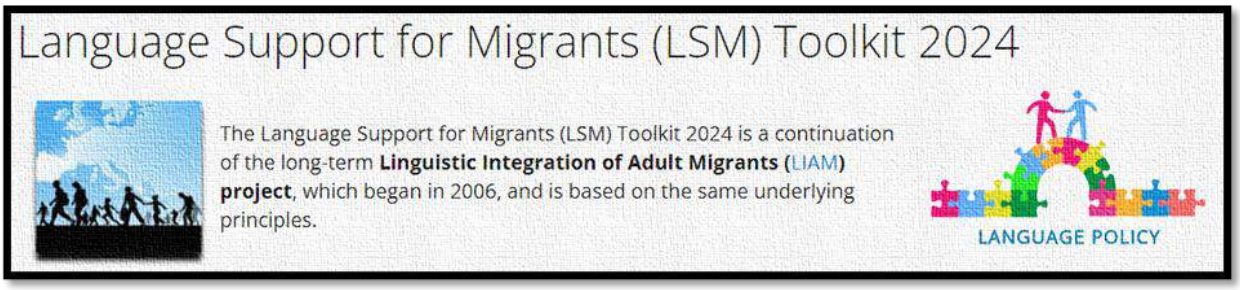
The power relations present in the chosen resources or activities, such as the exploitation of countries in the South by countries in the North or the power relations between women and men, must be deconstructed. This is related to the fact of promoting cross-cutting themes in the classroom such as those related to cultural aspects or gender issues (the reality of countries in the North and South, armed conflicts, the struggle for territories, forced displacement, the situation of refugees, the unfair distribution of wealth, the ecological crisis, discrimination based on race, religion or gender... themes related to development cooperation or human rights) as these themes contribute to making students aware of shared realities, common histories in diverse geographies. And also, when necessary, it facilitates the questioning of morally unacceptable beliefs, practices or cultures, from a basic human rights perspective.

What type of resources should be used? Is it important to choose textbooks specifically aimed at a canonical knowledge of the language or should communicative competence take precedence, based on the underlying problematic issues that underpin the educational relationship? The resources used and recommended should not only improve the students' level of acquisition of a new language by encouraging the study of specific vocabulary related to intercultural aspects, but also favour the acquisition of social competences such as cooperation between people or communication; empathy and respect for diversity are also enhanced. Multimodal texts help students to observe how meanings are expressed through different modes of communication. In this way, forms of literacy different from traditional grammaticalization (morphology and syntax without semantics) are promoted, by including in teaching the use of images and other modes of communication and transmission of educational content close to the reality of the learner and provoking new centres of interest and motivation. Consequently, it is emphasised that language evolves because of social changes, i.e. language is a system of meanings which enables people to select from among different options, considering the aims of communication which are always influenced by the social context.

We believe it is essential to base teaching on social content so that pupils can broaden their view of social realities other than their own and can work on skills related to respect for diversity.

Every multimodal text, every artistic-cultural creation, fulfils a symbolic function closely linked to the process of shaping cultural memory, in that it not only creates information, but is also capable of storing, saving and accumulating it in its structure throughout its uninterrupted dialogue with culture; thus, significant texts and other resources become cultural symbols and the foundational memory of a shared culture.

5.4. Toolkit



The LSM Toolkit has been created to meet both the specific needs of teachers providing language support in mainstream educational programmes or formal language learning settings, as well as the needs of teachers working in the compulsory school who are teaching different subjects to classes that include migrant children and adolescents. The Toolkit is also aimed at volunteers, who are often not trained language teachers and are working in the community, in refugee reception centres or alongside teachers. The Toolkit consists of a set of 80 resources designed to guide educators (teachers, volunteers) who are providing these kinds of language support for adult migrants and migrant children in a wide range of contexts. The resources are also designed to provide guidance and resources for other stakeholders such as those responsible for designing and organising formal or non-formal language support provision, especially for newly arrived migrants and refugees and/or those in charge of defining the content of pre-service and in-service training programmes for teachers and volunteers. Many of the tools were the subject of a comprehensive piloting initiative in autumn 2023. An international panel of experts was asked to assess them and provide feedback, and approximately 100 teachers in Italy were asked to try out a selection of the tools with migrant learners in their classrooms and to gave feedback on the experience. The full report on the piloting exercise can be found here. A separate Guide is provided for those organising focused training and supervisory support for such teachers and volunteers. It outlines the potential scope of such training, offering practical examples of how selected LSM tools can be used in training and professional learning.



For educators at all levels, from kindergarten through adult students, this Educator Resource Hub from The ILC Public Education Institute offers a carefully curated collection of resources to help you support your foreign-born students and educate all students about U.S. immigration. Start by clicking on one of the topic areas below. From there, you'll be able to browse or search by grade level and keywords. Whether you are teaching about immigration or creating a welcoming environment for your immigrant students and their families, the topics below have you covered.

Since we always say some of the best, most engaging project ideas spring from current events, here are several I just gathered from the Project Search tool on bie.org. I can't vouch for each one, but they might trigger ideas for you. I'm sure you could find many more immigration-themed projects out there—and if you find a good one, adapt one of these, or would like to share your own, please let us know below! While all of these are based in social studies/U.S. History, many have strong ELA reading and writing components and some have art, media, and tech features. The grade level is indicated for each. The level of detail in these varies; they are drawn from various sources, including (and thanks to) EL Education, Envision Schools, High Tech High, and West Virginia Dept. of Education.

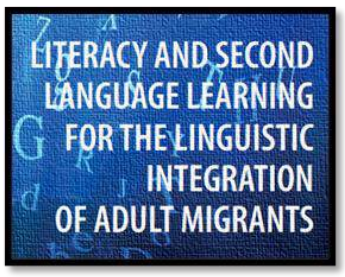




The KIDS4ALLL project has been granted as Innovation Action in the frame of the Horizon2020 Work Program SC6 entitled 'Europe in a Changing world – inclusive, innovative and reflective societies' and with particular reference to integration challenges of migrant children in educational contexts. It aims to strengthen and valorise transcultural, interdisciplinary skill sets in a highly diversified learner population, that increasingly corroborates the actual necessity for lifelong learning.

The 8 National Migrant Liter@cies Toolkits were drafted based on the ideas and suggestions emerged during the LTT Activities and thanks to the 44 experimental workshops made by all partners. The workshops focus on the effective and creative use of the new media and apps in literacy learning, development of innovative methodologies for the integration of media and digital literacy in the education of migrant adults; social inclusion and development of social, civic, intercultural competences; media literacy and critical thinking; and the integration into new "digital citizenships". Each Toolkit will present the national workshops and workshops chosen from the partners, that are closer to the own national context, giving practical examples in the 7 national languages, to support educators and teachers working with migrant adults, that are interested in implementing the workshops in the own countries.





When it comes to language or knowledge of a society's courses, such needs are rarely taken into consideration, and this group of migrants is rarely provided with enough hours of instruction to reach the language level required. That is why in 2018 the Council of Europe invited a group of experts to develop a European reference guide on literacy and second language learning for the linguistic integration of adult migrants (LASLLIAM), built on the Common European Framework

of Reference for Languages (CEFR) and the Companion volume. This reference guide aims at supporting language educators, curriculum designers and language policy makers in their endeavour to design, implement, evaluate and improve curricula



The paper analyses language and literacy programmes for young and adult refugees and migrants. It starts from the international agreed educational rights of refugees and migrants and looks at related policies, strategies, principles, frameworks and standards. A review of available information on the outcomes of refugees' and migrants' learning indicates significant levels of inequality in receiving countries.

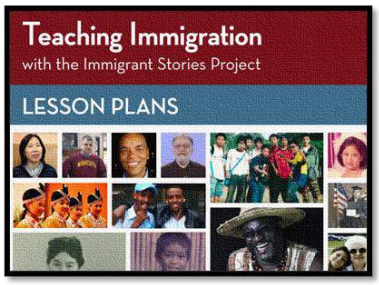
The use of ICT3 to help adult migrants learn their host country's language (or second language, L2) forms part of at least three policy areas at EU level: immigration and integration policy; information society policy, in particular inclusion measures; and education and training policies for lifelong learning. All three areas are currently addressed by flagship initiatives of the Europe 2020 Strategy, which underlines their strategic relevance. Second language acquisition by adult migrants is perceived – albeit in different and at times controversial ways – by governments, the host society and the migrants themselves as a crucial factor for socio-economic and cultural integration. Several EU Member States have introduced compulsory L2 requirements for migrants, and a major effort is underway by a large number of stakeholders to help migrants to enhance their L2 proficiency, even where no binding requirements exist.





"SIRIUS – Policy Network on Migrant Education" brings together key stakeholders in migration and education from around Europe, including policy makers, researchers, practitioners and representatives of migrant communities. SIRIUS transfers knowledge and influences policy developments to help pupils from a migrant background achieve the same educational standards as their native peers.

Teaching Immigration with the Immigrant Stories Project contains lessons for grades 8 to adult audiences that help students learn about aspects of United States immigration, past and present, through the personal experiences of immigrants and refugees. The lessons highlight digital stories from the Immigrant Stories collection: brief, original videos made by immigrants and refugees. Each unit is centred around several digital stories from the Immigrant Stories collection. They are creative and poignant reflections on personal and family immigration experiences. These videos include accounts of families separated and reunited, memories of life in refugee camps, and finding love and pursuing education thousands of miles from home. The videos are generally 3-5 minutes long, so students may watch several in class. Classroom activities also encourage students to consider immigration systems and experiences from individuals' perspectives.



The Erasmus Lingua+ project "Innovative Language Learning within the framework of practices for socio-cultural inclusion and empathy enhancement in adult education" goes straight into the heart of the urgent matter of migrant integration in Europe. Successful integration is generally seen as the key to maximizing the opportunities of legal migration and making the most of the contributions that immigration can make to EU development. A basic knowledge of the host society language is crucial to successfully integrate migrants across Europe. The project answers a specific need: to give migrants the chance to learn the host country language through state-of-the-art methodologies and practices embedded into socio-cultural interplay, where their own language and culture are also appreciated. Language learning means not only acquiring a new vocabulary and syntax, but also adapting to a new cultural environment and acquisition of the means to express own identity and life stories. The different experiences of learners should be the starting point toward learning output and outcomes, and here comes empathy: people dialogue better when they are authentic (Rogers 1973) and recognize the other as he/she is, suspending judgement.

In this section, the Cervantes Virtual Centre presents different areas related to L2 teaching to immigrants, with the aim of offering professionals working in this field a space for reflection, training and debate. Technical documentation on immigration and its implications for language teaching can be consulted here, as well as the proceedings of the meeting "Teaching second languages to immigrants" held in 2003 in Madrid, and a selection of the most representative messages from the virtual forum launched in 2001 to debate this subject.Finally, this space, which will continue to expand its contents, offers the electronic edition of two reference texts. Spanish as a new language (2005) contains curricular guidelines from the Cervantes Institute and a programme aimed at implementing an emergency Spanish course. The volumes Didáctica del español como Segunda Lengua para Inmigrantes and Inmigración: nuevas lenguas, nuevos hablantes, nuevas perspectivas, published in 2008 and 2016 by the Universidad Internacional de Andalucía, respond to a growing demand at all educational levels by examining in depth the issues related to the didactics of E/L2.



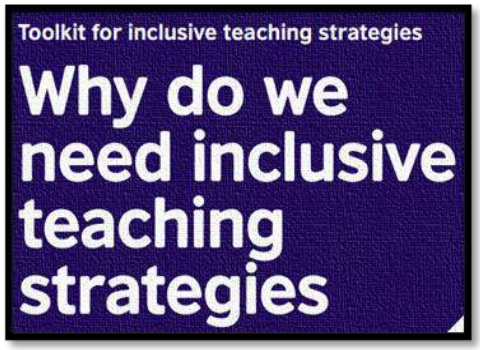
This toolkit highlights the significance of using inclusive language to promote inclusivity and break away from perpetuating stereotypes. As our student community grows more diverse, it is vital to embrace inclusive language to create a welcoming and inclusive environment where everyone feels valued and respected. By incorporating inclusive language into our education practices and working/studying relationships, we demonstrate our commitment to equity and foster a supportive atmosphere for students and staff of all backgrounds and identities to thrive. While inclusive language has its limitations and is subjective, it plays a crucial role so here we provide helpful suggestions to guide you on the path towards positive language use.



The Toolkit draws upon the extensive research and analysis in the World Migration Report series to deliver specialized tools and resources for use by key audiences, such as educators. The World Migration Report is the flagship publication series of the International Organization for Migration, the United Nations migration agency. The report presents data and information on human migration

together with analysis of complex and emerging migration issues. It has been in production for more than two decades. Because of its global focus, the Toolkit uses content from around the world to support learning on this global issue. Just like the Report itself, this Toolkit has been peer reviewed by education and migration experts to ensure it meets the highest quality standards.

This toolkit takes a proactive approach to inclusivity. By thinking ahead about potential barriers, you will be able to anticipate and plan for the challenges your learners face. This toolkit will help you create a more inclusive classroom as standard; meaning you are anticipating and planning for needs in advance, rather than having to react impossibly fast when new requirements come to your attention. A proactive approach to inclusive teaching aims to celebrate diversity in the classroom and can help all learners, including Marco, achieve their potential, despite differences





6. Gender equality in language teaching for migrants

Summary

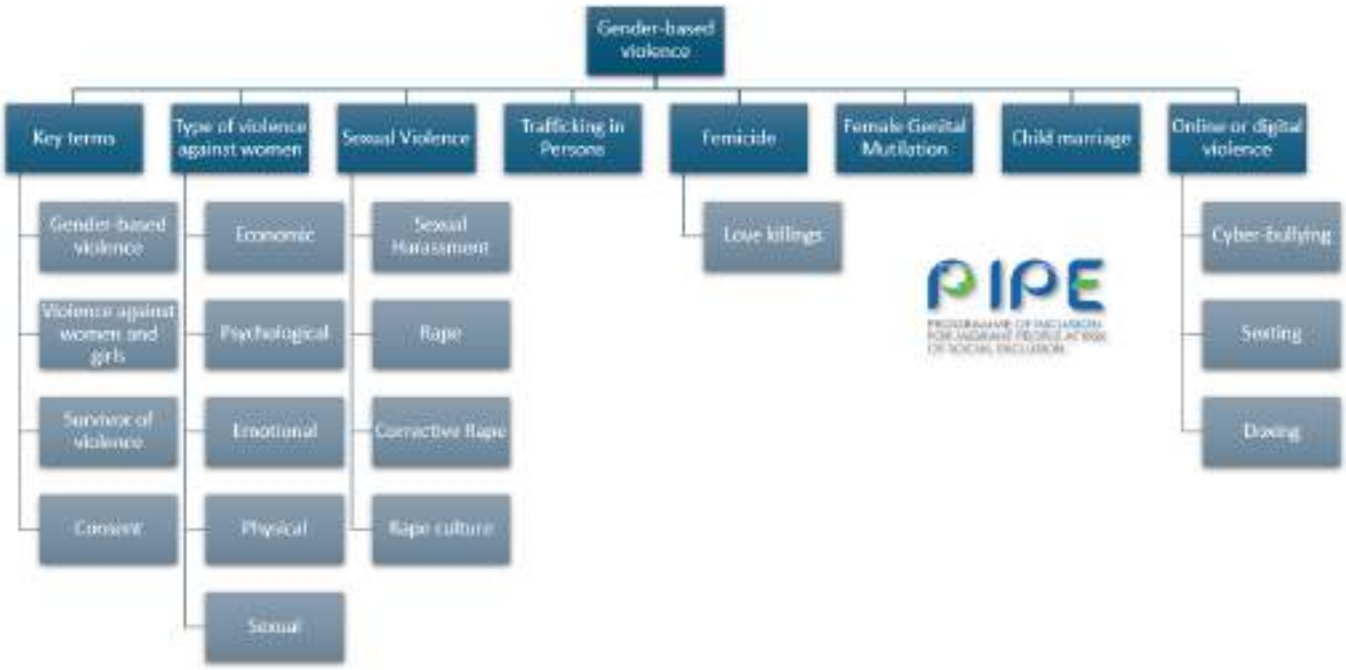
How does gender influence migration issues: can we imagine the experience of being a woman, transgender or cisgender, a foreigner, undocumented, poor, without family ties and knowledge of the culture or language around us? In a world where the challenge of gender equality is even more urgent and necessary in the face of the statistics of horror and barbarism, professionals and volunteers must consider the processes of teaching national languages to migrants as an opportunity, as UNESCO proposes, to emancipate and empower those who suffer discrimination, and to raise awareness and sensitise those who discriminate, through education. Starting from the principles that underpin the culture of peace, which are framed around universal rights, and linking them to feminism so that the contents of the teaching and learning processes are confronted with gender violence and discrimination, initiating and training migrants on the foundations of the movements for equality. The aim is to raise awareness and intervene against gender-based violence by promoting an education based on the use of inclusive language and to deepen, from the visibility of people who suffer discrimination, from their voices and experiences, towards reflections that allow them to become aware of the threats and dangers that lurk in the new context, and, from access to education, to become empowered, to know and be able to participate in resistance movements for equality.

6.1 Gender-based violence and discrimination: conceptual framework and terminological issues

Bubble question: How do violence and discrimination manifest themselves in our societies? How do they affect migrant groups? Can we teach languages while ignoring the potential situations of violence and discrimination that these people suffer? Where would such an effort lead us? What would be the point?

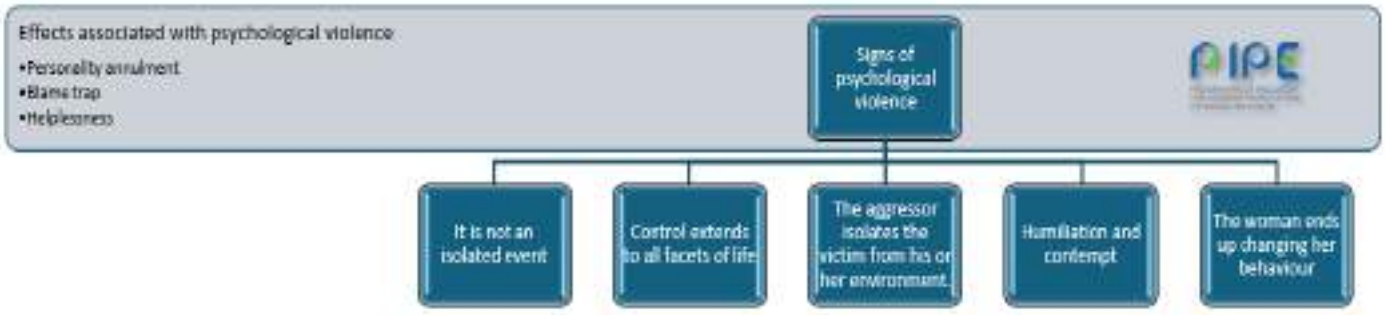
6.1.1. Violence (physical, psychological, emotional, economic, cultural, religious, domestic, media and cyberspace violence)

If modern societies evolve towards very complex and defined structures, it is, among other reasons, as a way of limiting and minimising expressions of violence (they become civilised). Migrants, located in a topic, borderline positions, inhabitants of "non-places" in transition, often lack these social frameworks which, for the rest of us, protect us (at least to a greater extent). In contrast to the subjects of law, citizens of the host environment, migrants often lack, de facto, structures to protect their rights (sometimes not even the most basic and human rights). For all these reasons, one of the characteristics of migrants is their greater exposure and vulnerability to situations of violence.

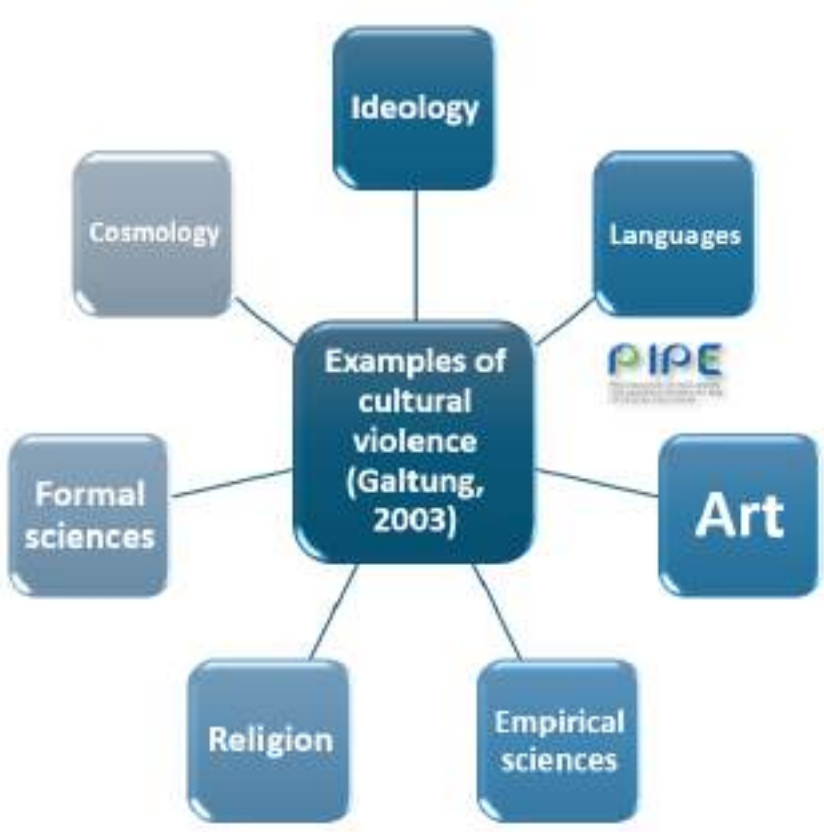


Violence is a manifestation of power and control that can take multiple forms, each with its characteristics and consequences. Violence is a complex social problem, not exclusive to migrant populations, which affects individuals and communities in a variety of ways. Precisely because of its complexity, we consider it appropriate to dedicate these first lines to identifying, defining and describing various forms of violence, including physical, psychological, emotional, economic, cultural, religious, domestic, media and cyberspace violence.

- Physical Violence: Physical violence involves the use of bodily force to cause harm, injury or suffering to another person. Victims of physical violence can suffer from minor injuries to fatal consequences. This type of violence is one of the most visible and is often associated with crimes such as assault and domestic abuse. While it can be devastating for the perpetrator, it is also one of the easiest to identify and control because of its physicality.
- Psychological violence: Psychological violence is characterised by the use of behaviours that cause emotional and mental harm. This can include intimidation, manipulation, threats, humiliation and social isolation. This type of violence can be difficult to identify as it leaves no physical marks, but its effects can be profoundly destructive, leading to mental health problems such as depression, anxiety and low self-esteem.



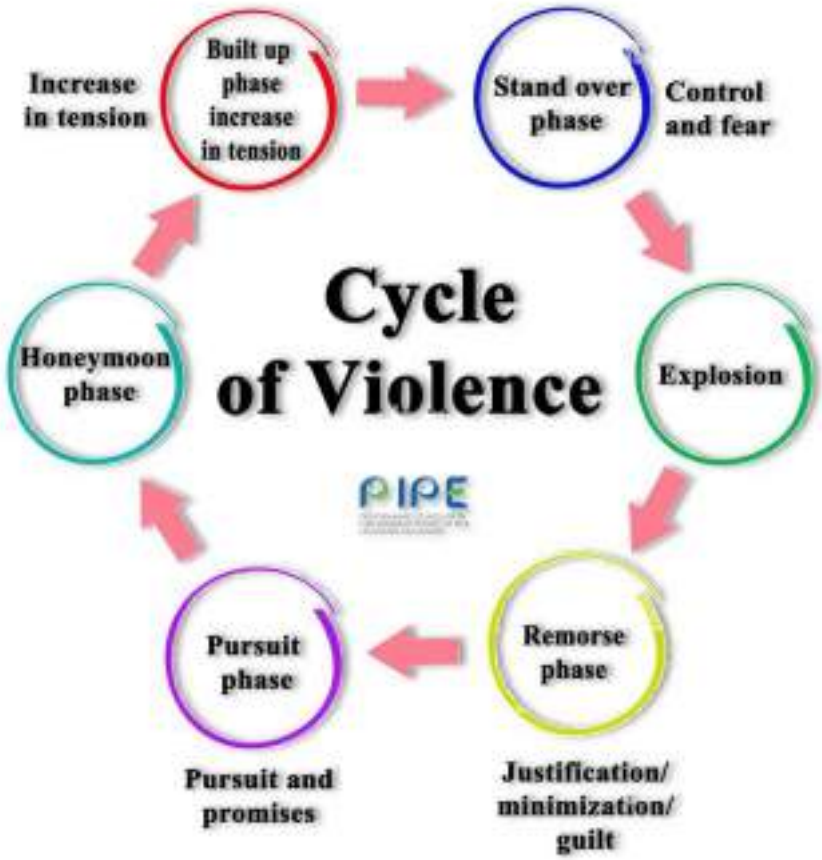
- Emotional violence: Emotional violence is closely related to psychological violence but focuses specifically on harm to a person's emotions and feelings. It includes behaviours such as constant criticism, belittling, belittling, belittling and emotional manipulation. Victims of emotional violence often feel trapped and may come to doubt their worth and ability to make decisions.
- Economic violence: Economic violence manifests itself when one person controls the financial resources of another, limiting their access to money and economic resources. This can include prohibiting work, controlling income and spending, and refusing to provide money for basic needs. Economic violence is a form of coercive control that seeks to maintain the victim's dependency.



- Cultural violence: Cultural violence refers to cultural practices and beliefs that perpetuate inequality and abuse. This can include traditions and norms that justify violence against certain groups, such as women or ethnic minorities. Cultural violence can be difficult to eradicate because of its deep integration into the customs and values of a society.
- Religious violence: It is important to distinguish religiously motivated violence from religious violence. The former occurs when religion is used to justify or incite abuse and oppression. It

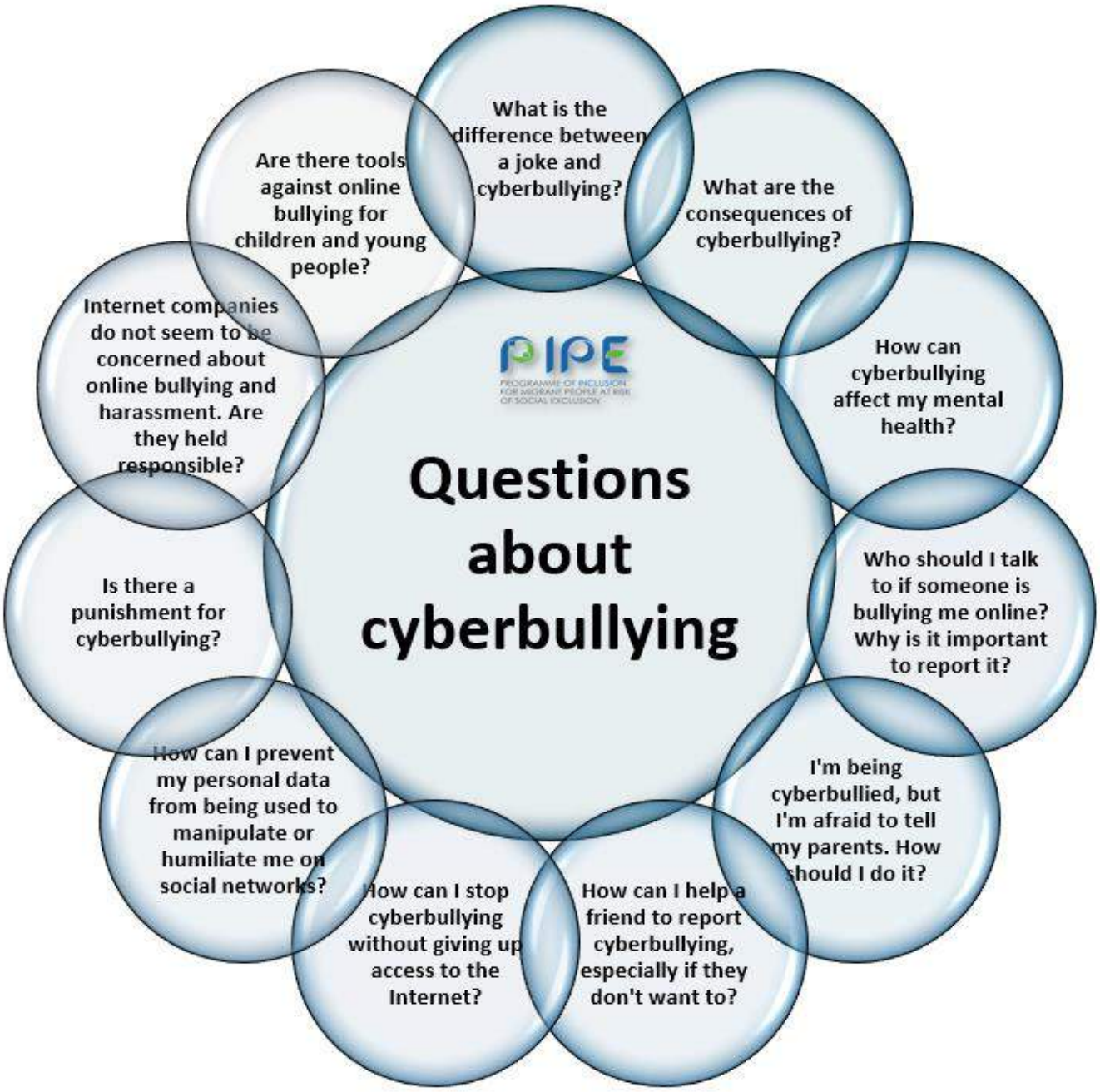
can manifest itself through the persecution of individuals for their religious beliefs, the imposition of restrictive religious rules, or the use of religion as an excuse for violent acts. This form of violence can generate deep divisions and protracted conflicts within communities and between nations. Religious violence is more subtle. It is based on a failure to recognise and respect the religious beliefs of the person who holds them. It usually occurs in situations where hegemonic religious beliefs are imposed in public spaces on the general population, disregarding minority beliefs.

- Domestic violence: Domestic violence occurs in the context of an intimate relationship, including partners, family members and cohabitants. It can encompass various forms of violence, including physical, psychological, emotional and economic violence. Domestic violence is a widespread problem that affects people of all ages, genders and social classes, and often occurs in the private sphere of the home, making it difficult to detect and address.



- Media violence: Media violence refers to the portrayal and promotion of violence in the media. This can include the glorification of violence in films, television series, video games and news stories. Constant exposure to violent images can desensitise people, especially young people, and normalise the use of violence as a means of conflict resolution. Also, through the dissemination of public political messages and speeches when they glorify xenophobic, sexist, totalitarian or, in general, intolerant discourses.
- Violence in cyberspace: Violence in cyberspace, or cyberbullying, manifests itself through aggressive and harmful behaviour on digital platforms such as social networks, forums and messaging services. This can include harassment, threats, rumour spreading, and the publication of personal information without consent. Violence in cyberspace can have

devastating effects on the mental and emotional health of victims, given the rapid spread of information and the difficulty of escaping online abuse.



As this brief and clarifying introduction makes clear, violence is a multifaceted phenomenon which, in its various manifestations, represents a serious threat to people's safety, well-being and dignity. Understanding its expressions and consequences is crucial for the development of effective prevention and intervention strategies. Education, awareness-raising and the strengthening of laws

and policies are essential to combat violence and protect victims. In this respect, educators, all educators, are key players in the detection and fight against all forms of violence.

6.1.1.1. Sexual violence (sexual harassment, rape, corrective rape, rape culture)

If exposure to the different manifestations of violence that we have identified in the previous section is common and frequent for migrant groups, due to their economic vulnerability, their precarious migratory status (invisibility and cancellation of rights) and their lack of support networks, sexual violence is a particularly insidious and devastating manifestation that disproportionately affects immigrant women. The idea of sexual violence includes and subsumes several variants and forms, such as sexual harassment, rape, gang rape and is exacerbated by rape culture.



Rape culture is a pervasive factor that facilitates and perpetuates all other forms of sexual violence. In many societies, migrant women are seen as vulnerable and often less deserving of protection and respect. This dehumanisation (objectification) facilitates the justification of violence against them and perpetuates impunity. Migrant women thus face a double stigma: that of being foreigners and that of being women in a society that trivialises and justifies sexual violence. This cultural environment not only facilitates the occurrence of sexual assaults and episodes of sexual violence, but also makes it difficult for victims to seek justice and support.

These manifestations of sexual violence can range from episodes of harassment to gang rapes. Migrant women often find employment in sectors with few job protections, where sexual harassment is a constant threat. In places such as agriculture, domestic service and hospitality, employers or supervisors may take advantage of their power, making unwanted advances or demanding sexual favours in exchange for keeping their jobs or improving their working conditions. Economic insecurity and fear of deportation silence many of these women, who endure harassment in silence so as not to jeopardise their livelihoods or immigration status. This is also compounded by ignorance, lack of cultural/contextual clues or simply incomprehension.

In these contexts, rape is a reality that many migrant women face both in their countries of origin, during the migration process and at destination. On their journeys to a safer place, these women may be subjected to rape by smugglers, other migrants or even members of the security forces. The threat of sexual violence is constant and is used as a tool of control and exploitation. In destination countries, migrant women often live in marginalised communities and lack access to protection and justice services, making them more vulnerable to attack without consequences for the perpetrators.

If rape is already a devastating trauma, leaving deep scars, gang rape represents a particularly brutal and extreme form of sexual violence that some migrant women experience. This form of aggression is characterised by sexual assault perpetrated by multiple perpetrators, which amplifies physical and psychological trauma. Gang rapes often occur in conflict situations or in areas where law and order is fragile, but not only. These women face not only the horror of the attack itself, but also the stigma and shame that follow, which can lead them to be shunned by their own communities and families.

However, the most effective weapon against this scourge is, again (we will not tire of repeating it), the empowerment and emancipation (with all that this implies) of every immigrant woman. Education and public awareness are essential tools in this fight. It is essential to educate host communities about the rights and dignity of migrant women, dismantling stereotypes and prejudices that perpetuate violence. Awareness campaigns can change attitudes and behaviours, promoting a culture of respect and support for migrant women. In addition, providing comprehensive support to victims of sexual violence is vital. This includes physical and mental health services, legal assistance and social support networks that can help women rebuild their lives. Community organisations and support services must be equipped to address the specific needs of immigrant women, recognising the additional barriers they face.

Migrant women need safe spaces where they can share their experiences and receive the support they need. It is vital to listen to their voices and ensure that their stories are part of the public conversation about sexual violence. Only through a collective and conscious effort can we hope to eradicate this scourge and build a more just and equitable society. **Are we able to visualise the privileged space that the educational spaces these people access (including language spaces) provide for this work?**



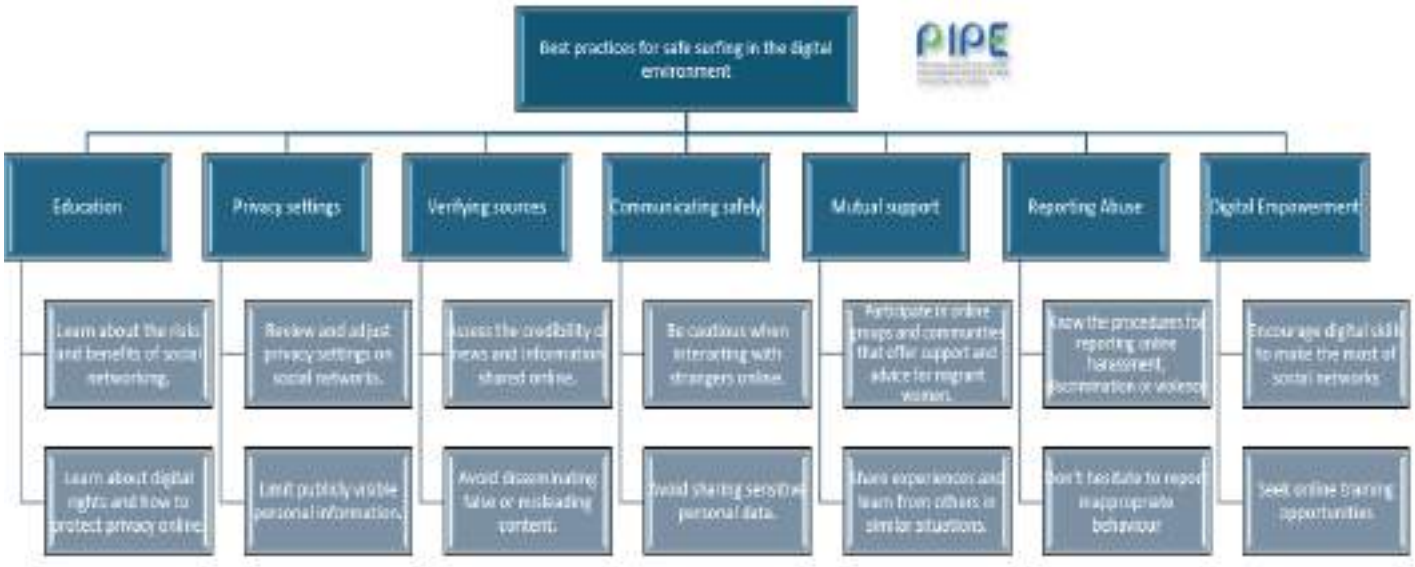
6.1.1.2. Social networks: a space for violence (sexting without consent, sextortion, cyberbullying, happy slapping, grooming, involuntary exposure to violent sexual material, sharenting or overexposure of minors on the Internet)

Social media, originally conceived as platforms for interaction and communication, have evolved into spaces where various forms of violence are manifested. For migrant women, these platforms can be both a vital resource and a dangerous terrain where various threats constantly materialise. Phenomena such as sexting without consent, sextortion, cyberstalking, happy slapping, grooming, involuntary exposure to violent sexual material, and sharenting represent specific challenges that aggravate their vulnerability. **What are we talking about?**

- Sexting, or sending sexually explicit content via electronic devices, can become a trap for migrant women. In many cases, migrant women share intimate images or videos with the confidence that they will remain private. However, the non-consensual distribution of this material can lead to sextortion. This type of emotional and financial blackmail is particularly effective against migrant women who may feel isolated and without the resources to seek help. In addition, fear of cultural stigmatisation and shame may deter them from reporting these crimes, thus perpetuating the cycle of abuse.
- Cyberbullying involves the use of technology to harass, threaten, or intimidate a person. For migrant women, cyberstalking can have additional dimensions. They may be subjected to

racial discrimination and xenophobia, along with gender-based harassment. The language barrier and unfamiliarity with local resources can make responding to these assaults even more complicated. In addition, fear of legal or immigration repercussions may deter them from seeking help or reporting harassment to the authorities.

- The phenomenon of happy slapping, where physical assaults are recorded and disseminated online, can also affect migrant women. These acts are not only aimed at the public humiliation of the victim but can also have serious psychological consequences. Migrant women, often already traumatised by previous experiences of violence or displacement, can find these acts particularly devastating.
- Particularly despicable is another threat from digital environments known as grooming. Grooming is the process by which an adult gains the trust of a child to sexually exploit him or her. Children of migrant families, who often spend long hours alone while their parents work, can be vulnerable targets. Perpetrators use social networks to approach these children, taking advantage of the lack of supervision and the desire for emotional connection.
- Involuntary exposure to violent sexual material is another form of violence prevalent on social media. Migrant women, seeking information, support or simply a distraction online, may come across graphic content that revictimizes and revives past traumas. This type of exposure can be accidental or even deliberate, where perpetrators intentionally send such material to intimidate or harass.
- Sharenting, or the overexposure of minors to the Internet by their parents, is a common practice that also affects migrant women. Many share photos and details of their children's lives on social media, often without being aware of the dangers involved. This overexposure can make children targets for stalkers or sexual predators. In addition, the lack of privacy can affect children's future lives, as once information is on the Internet, it is difficult to remove.



What can be done? The intersection of gender and immigration status creates an additional layer of vulnerability for migrant women in the digital space. These women may face significant barriers to accessing support resources, such as legal and psychological services, due to lack of information, language barriers, and fear of deportation or retaliation. In addition, cultural and social norms in their home communities may impose a stigma on women who report sexual or gender-based violence, further hindering their ability to seek help. Online support networks, which could be a source of strength and solidarity, often become sources of risk. Migrant women may be targeted by attacks specifically designed to exploit their vulnerability. Online discrimination and racism exacerbate these difficulties, making the digital environment particularly hostile to them.



To address these problems, it is crucial that social media platforms implement stricter and more effective policies against abuse and exploitation. Security measures, such as identity verification and artificial intelligence to detect and block harmful content, need to be strengthened. In addition, closer collaboration is needed between governments, non-governmental organisations, and social media platforms themselves to create safer environments and provide support for victims. Migrant women can also benefit from educational programmes that inform them about risks and best practices in the use of social media. The creation of supportive communities, where women can share their experiences and get help, is essential. Support services must also be accessible in multiple languages and be culturally sensitive. That is, without losing the transformative and emancipatory ambition, they must be aligned with what each woman (who knows her reality and possibilities best) is able and willing to take on. The role of those who interact with these women in educational environments, their sensitivity, their tact, their model and their commitment, are crucial.

6.2. The challenge of thinking from the frontier or the reinvention of a common world. Movements for equality in the cartographies of inequality.

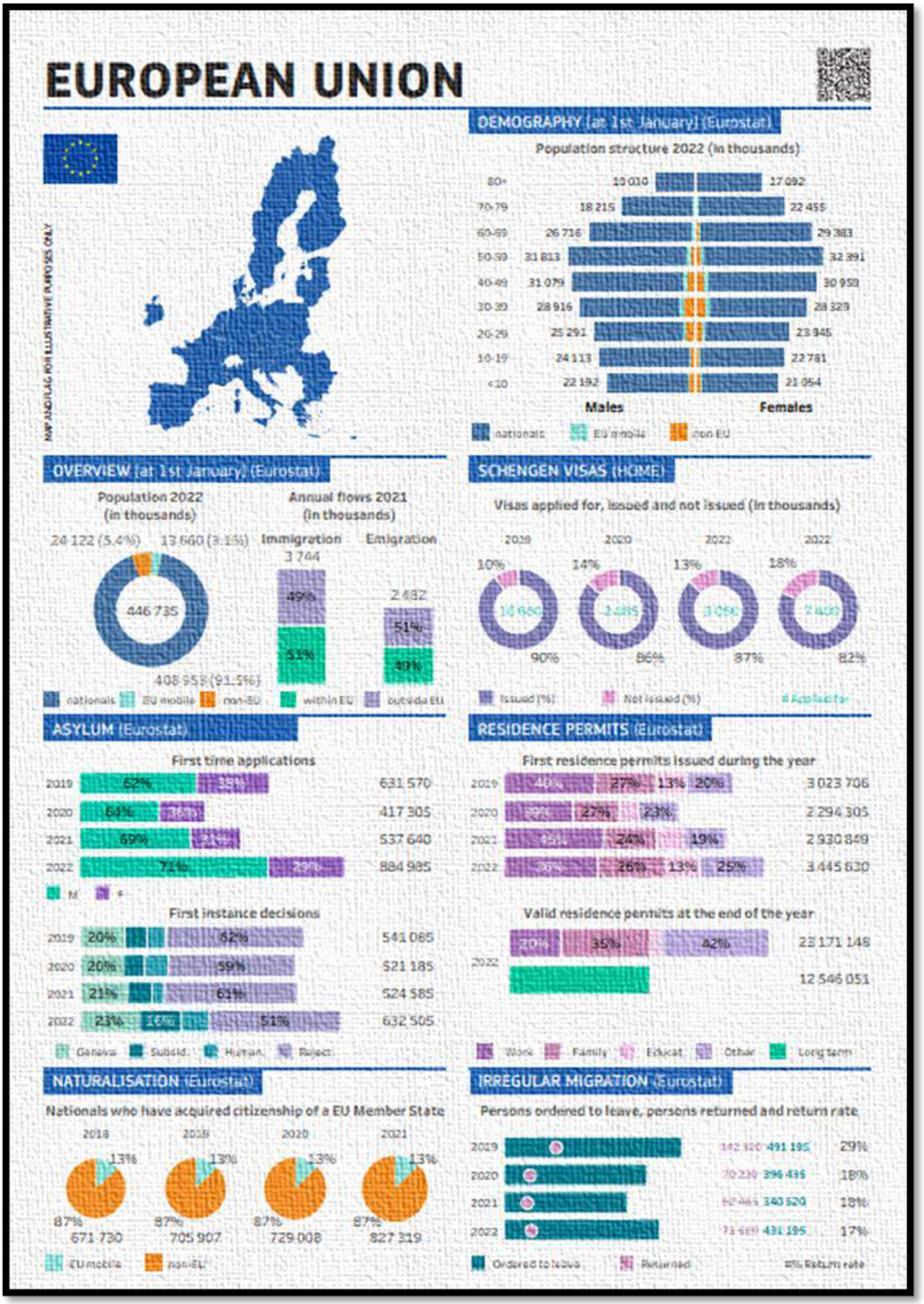
6.2.1. Border bodies. Migrations and gender

> The manned loves, and fiercely defends herself against the importunity of love. She loves and kills. From the depths of sex, from the dark and primal past of the battles of the sexes, arises this split and bifurcation of the feminist soul, in which woman finds for the first time the fullness and primal integrity of her feminine consciousness. Thus, tragedy is born when the feminine essence affirms itself as a dyad (Vyacheslav Ivanov, The Essence of Tragedy).

The circumstances that make up the ontological dimension (singular and plural) of being in itself and of being in the world, have been historically constituted - in an ambivalent, interested or prejudiced way - from the naturalistic bio-genetic perspective (race, sex, attributes, capacities, deficiencies or disabilities...) and the original socio-geographical or belonging perspective (people, customs, culture, religion, economic status...). ...) and the original socio-geographical perspective or of belonging (people, customs, culture, religion, economic status...), thus erecting the ethnographic and ethnological characterisation that classifies human collectives in the same way that zoology or geology does. Civilised" ethnicities versus "barbaric" ethnicities, dominant sex over subjugated sex, strength over weakness, "true" beliefs over "idolatries", white over black, economic and military power over dispossession and defencelessness. Identities of dignity and identities of unworthiness, humanity of rights and humanity of surplus. It has been these essentialist criteria for shaping identities that have justified the history of slavery, colonialism, patriarchy, extractivism, indoctrination and religious wars, segregation, invisibilisation, depredation, destruction and death of the other, of the other, of the other. It is the great identity trap that has drawn and normalised the cartography of inequality and iniquity. Borders as new spaces for relations and cosmopolitanism. Relocation and the decentralisation of the world: The study of international migration has attracted one of the greatest multidisciplinary interests in recent decades, especially when this type of population movement involves one of the most interesting paradoxes of contemporary times. Current economic and technological globalisation allows for the free movement of capital and information around the globe, but seriously limits the free movement of people between states. However, those who manage to migrate - usually from a less developed state to one with a better economic standard - witness a series of civil, social and political contradictions in both their territory of origin and destination. To speak of transnational migration is to echo the concept of transnational community. It is associated with a community that extends and consolidates beyond national borders, emphasising the cross-border phenomenon of certain human groups and where the migration problem is associated with movements of people or group values that the immigrant tends to preserve in a foreign territory. Over time, the definition of transnational community has also managed to synthesise the multiple relationships that link the societies of origin and destination.

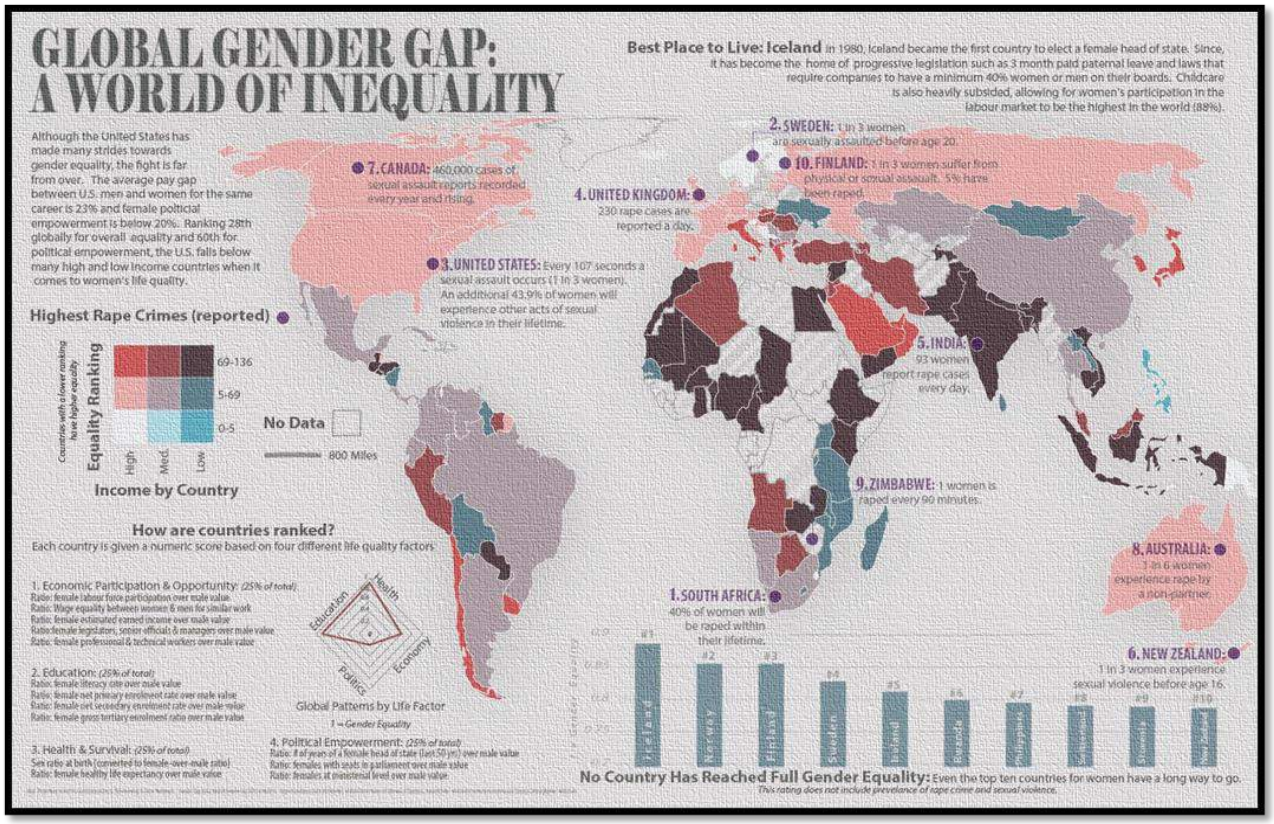
PROGRAMME OF INCLUSION
FOR MIGRANT PEOPLE AT RISK
OF SOCIAL EXCLUSION

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From the border, the view of the world changes. The margins of nation-states are unthought of in political theories of order, in the same way that urban interstices or informal economies remain unthought of. They are defined negatively and residually. The ideal of management called 'global governance' - a model genuinely altered by the disordered exercise of politics in the undifferentiated demos - has been put into action, favouring divisions and the device of hermetic worlds through control and adherence to the system, forming a caricature of the world-model that pretends to return everyone to their own identity (be it national, racial, gender, sexual, ethnic or religious).

> One of the key concepts through which such concerns are analysed is that of 'difference'. It is a construction that has been sustained by various fields of theoretical and political debate: feminism, class analysis, anti-racism, gay and lesbian politics, psychoanalysis, post-structuralism and so on. How and through what processes do different ideas about 'difference' acquire meaning and social significance? What is the relationship between the psychic and the social in the notion of 'difference'? How do we construct politics that does not reduce everything to the economy of the same and that does not essentialise difference? Such questions have led me to suggest four ways of conceptualising 'difference': as experience, as social relation, as subjectivity and as identity (Avtar Brah, Cartographies of Diaspora, 2011:38).

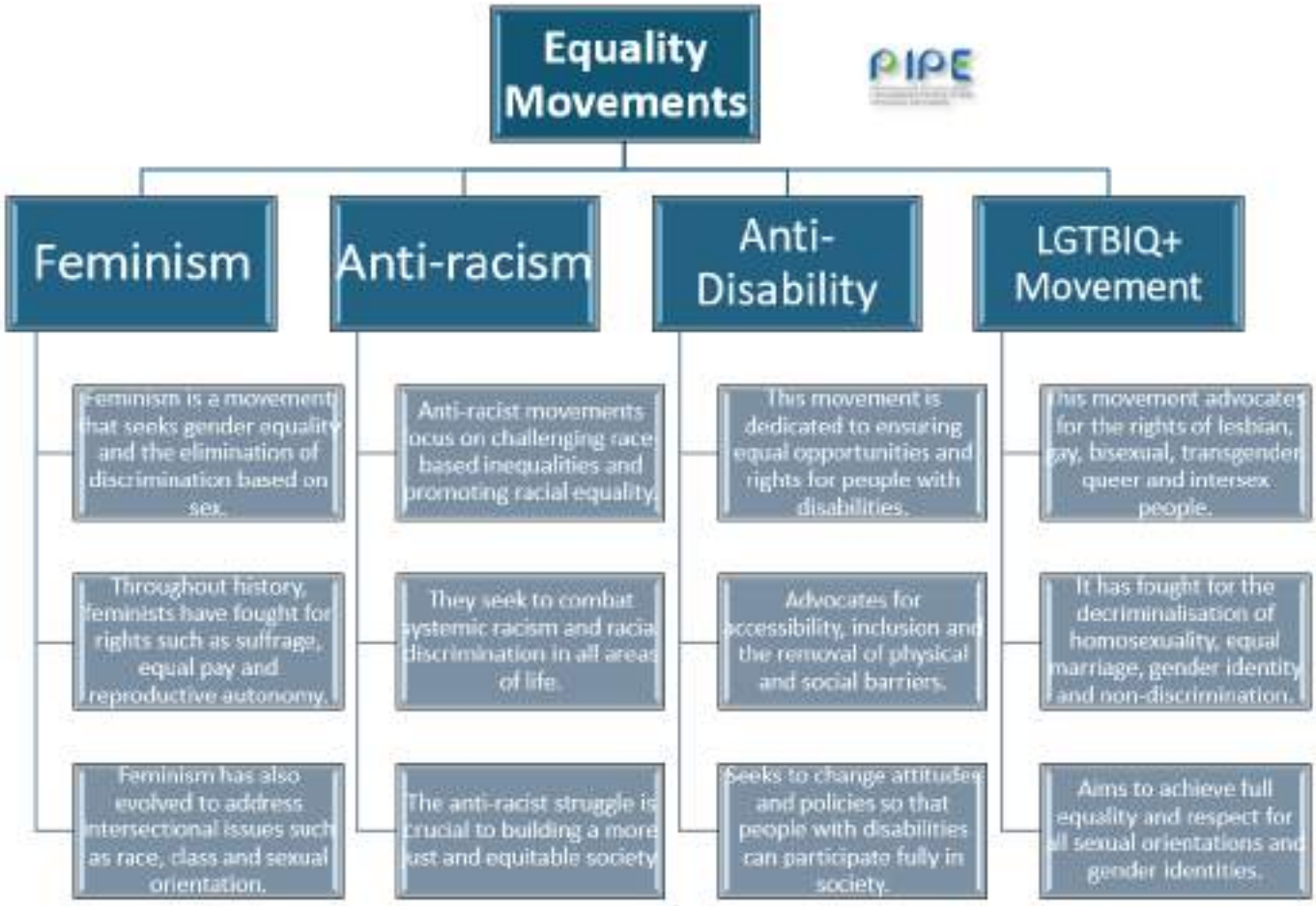


Frontier bodies: The indifference towards the world around us and the loss of the vision of the 'other/other/other', about whom there is no relationship to symbolise, is the general tonic of our

time. A dominant conception that is a praise to individualism, to the defence of bodies, territories and private goods against a world under suspicion of being miserable and intrusive. The planet does not make a common world. This is the subtext heard and shared by hate speeches, xenophobic, homophobic, misogynist, ...in a combat of the self against a world considered threatening that is expressed in the public and political arena in the form of cynical statements, referring to the model of the politics of the 'owners' guarantors of the delimitations and the "spatial orders of the earth and the sovereignties associated with them. Sovereignties and private territories found the friend/foe confrontation, the antagonism. The threat comes from the 'outside', empty and absolute, imagined as a shadow, as an abstract foreigner, demographically in excess, surplus, with no other form of recognition than that of this excess. In all the relatively privileged states, spaces and environments of the planet, this politics of indifference underpins the politics of protection of privilege and the postures of segregation of 'the nobodies', the nameless, the clandestine ('roms', 'blacks', 'refugees', 'undocumented'...), confined to the 'outside', to the 'outside', to the 'outside', to the 'outside', and to the 'outside'. ...), confined to the margins, who claim or impose their presence in the world, a world that is both more accessible and more closed than ever.

> This cultural interpretation of the border allows us to dispense with the usual geographical, economic, demographic and political explanations in order to emphasise the representations, the meanings of life, of the world, of us and the others. And in doing so, it moves from objectivity to subjectivity, from the third person to the first person. Languages, with their way of categorising the world, systematise this identity and establish symbolic boundaries. The mapping of bodies also allows us to make this leap, to think of them beyond the apparent naturalisation of the physical body, to semioticise them, and thus to analyse their identity and their sense of self and other as a cultural frontier. (Diana Maffía, Cuerpos, fronteras, muros y patrullas, 2009:218).

Containment then takes the form of the 'wall' and forces the work of control and surveillance at the borders by the efforts - as legitimate as they are considered 'illegal' - of displaced bodies to cross these limits. Certain legitimacies oppose each other: the legitimacy of the open world is confronted with the legitimacy of protection against the 'misery of the world', the legitimacy of national sovereignty with the legitimacy of cosmopolitics. This conflict of legitimacies explains the transformation of borders into walls. This transition from the uncertain border to the wall, from the relationship to the identity enclosure that leads to the disappearance of the other, of the other, is what we urgently need to rethink and fight against. Disarming the trap of identity confinement begins with giving a name to each face, to the foreigner, discovering him or her as a subject other. Subjects without identity a priori because they lost it in their departure and exile and are still searching for or reconstructing it. But they are also those who, here and now, make an irruption on the border, disturbing the 'normalised' and routine order. They are 'border beings', trapped in the interstices and cracks of the world, who have turned that place of passage into a 'waiting zone', that 'non-place', into a new space of relations and coexistence, of social and identity latency.



The conditioned condition, the conditioning choice: Today, various social groups that were and are historically excluded from the social fabric find open spaces for political struggle under the claim of difference. However, in a neoliberal socio-economic context, which exalts the recognition of a universal and egalitarian citizenship while ignoring the material inequalities of existence, claims for the recognition of a particular identity run the risk of being functional to it. This manifests a problematic tension in the articulation of demands for cultural recognition and material redistribution within identity politics.

Increasing political participation through identity movements has spread globally, especially after the collapse of the great emancipatory narratives. Since then, the advent of identity discourses has called on various groups or social sectors that were (and still are) historically excluded to fight for the recognition of their identity within the social fabric. This call is constructed on the basis of the defence of difference and plurality and can thus give rise to new open spaces for political struggle.

The demands proclaimed by these movements have cultural recognition as their main quest. However, it is important to highlight the existence of economic, legal and institutional problems that go beyond the cultural question, such as the lack of housing, food, access to health and education, etc. Both feminism and other culturally subordinated and excluded groups are not only affected in their social

recognition, but also in their effective access to support and vital infrastructures that allow them to develop a materially possible existence. Thus, in principle, an articulation between demands for difference and demands for equality, i.e. recognition and redistribution, seems to be necessary.

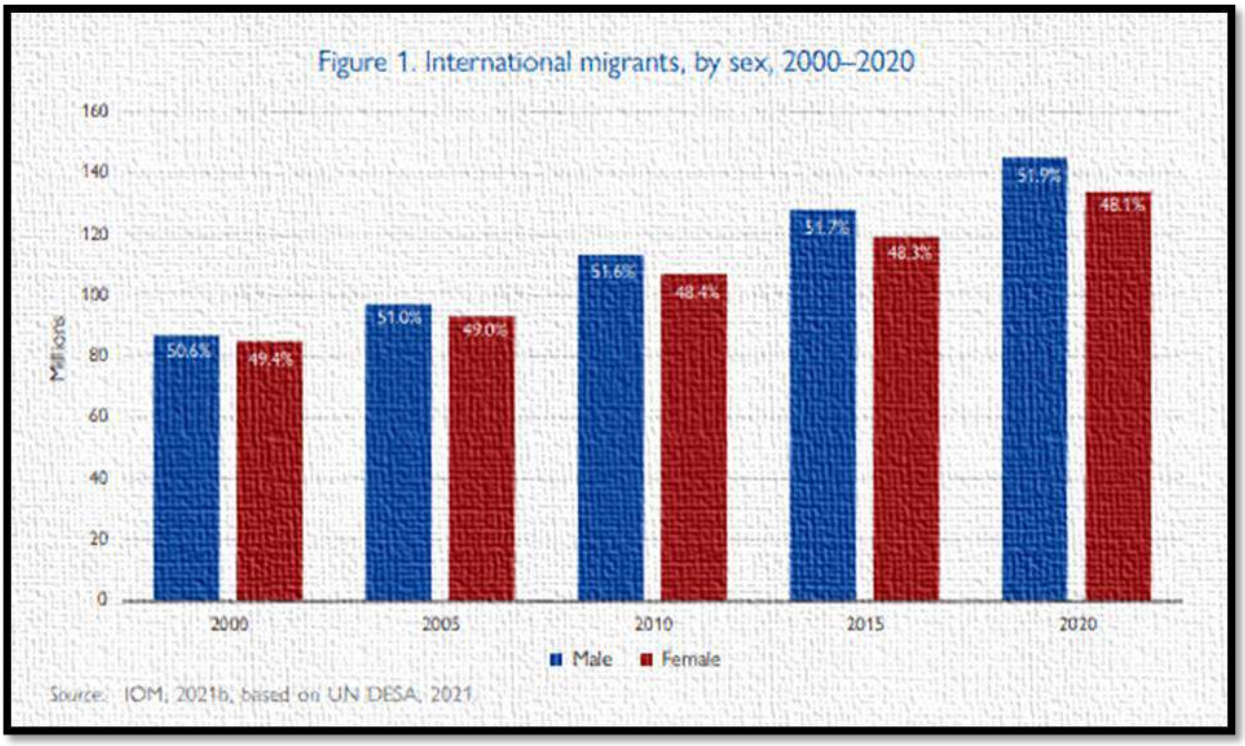
Added to this is the current prevalence of weak market regulation in economic matters and the provision of neo-liberal state policies that directly affect the capacity for political agency of these "new" social movements, especially insofar as it favours the neutralisation of their expressions and public manifestations. Even the demands for recognition sometimes, more than we would like, become functional to the liberal ideology that is concerned with exalting the recognition of equality and formal freedom, but which at the same time ignores the profound inequalities in the material and economic conditions of existence. An example of this is the so-called pinkwashing, i.e. multinational companies and organisations that use symbols or slogans from different demands (as in the Pride March or in the mobilisations developed in the framework of International Women's Day, or in the sustainable labelling of products...) to broaden their public acceptance by appearing green and inclusive, while at the same time, in their internal labour policies, they pollute, discriminate and exploit the subjects they represent.

In the face of this political phenomenon, it is important to recognise the existence of the risk that narratives defending identity are (and, in fact, are) used by liberal and conservative positions that seek to conceal or mask the growing inequality that affects, above all, the lives of the most vulnerable sectors of society. Issues of recognition and redistribution continue to be discussed not only in sexual diversity studies, but also in gender, indigenous and racial studies, both regionally and globally.

> The construction is neither a subject nor its act, but a process of reiteration through which both "subjects" and "acts" come to emerge. There is no power that acts, there is only a reiterated performance that becomes power by virtue of its persistence and instability (Judith Butler, Bodies that Matter: On the Discursive Limits of "sex", 1993:9)

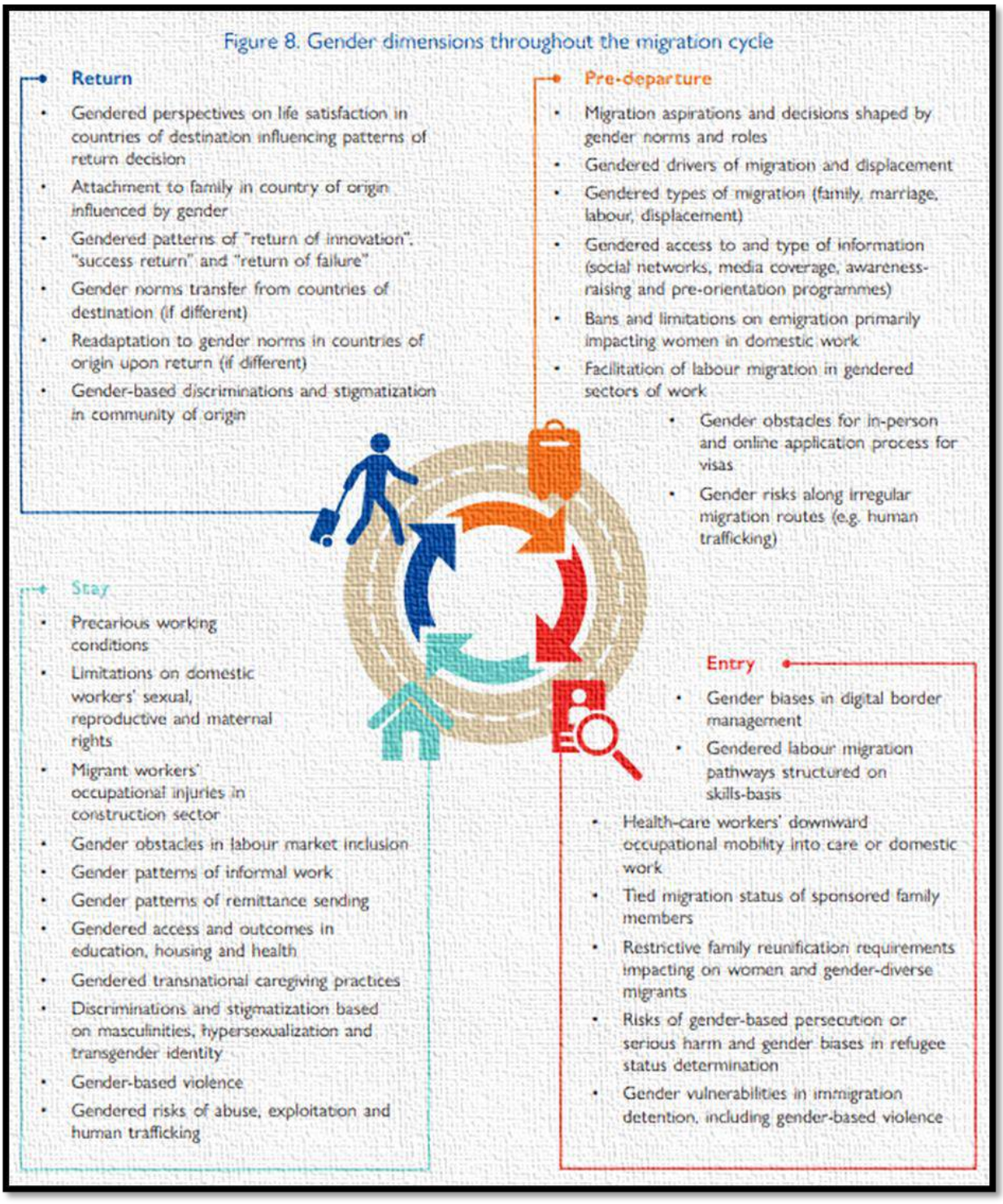
In the field of discourse, the performative production of subjectivity configures and symbolically delimits the realm of the liveable, that is, of what is understood as human. Subjects who respond to, assume and/or identify with the hegemonic normative matrix are configured as intelligible beings within the discourse. However, the performative performance also delimits and configures the sphere of the unintelligible, of the abject, where a conclusion of the discursive field is produced. Thus, subjects who do not assume or identify with the hegemonic norms are configured, then, as culturally unintelligible beings and thus conform the exteriority of the social matrix. This performative production of subjectivity configures and delimits what is considered human within the field of discourse, as well as what is outside it, what is considered non-human. Necessarily, subjectivities are produced that do not respond to the matrix and constitute the "unliveable" and "uninhabitable" zones of social life. These unliveable zones, which are nonetheless densely populated, are located at the margins of the culturally recognisable and are established as the social boundary necessary to distinguish the lives that matter from those that do not.

The abjection of certain lives from the social fabric acts as a boundary that produces and regulates hegemonic cultural discourse. In other words, the configuration of the uninhabitable establishes and secures the frontier of the effects of normalising power. The production of subjects from the outside, in the "presumption of humanity", and their persistence in space demonstrates that hegemonic law is highly productive, but that it also possesses fissures and is therefore susceptible to destabilisation, which is why it is formative but also very vulnerable.



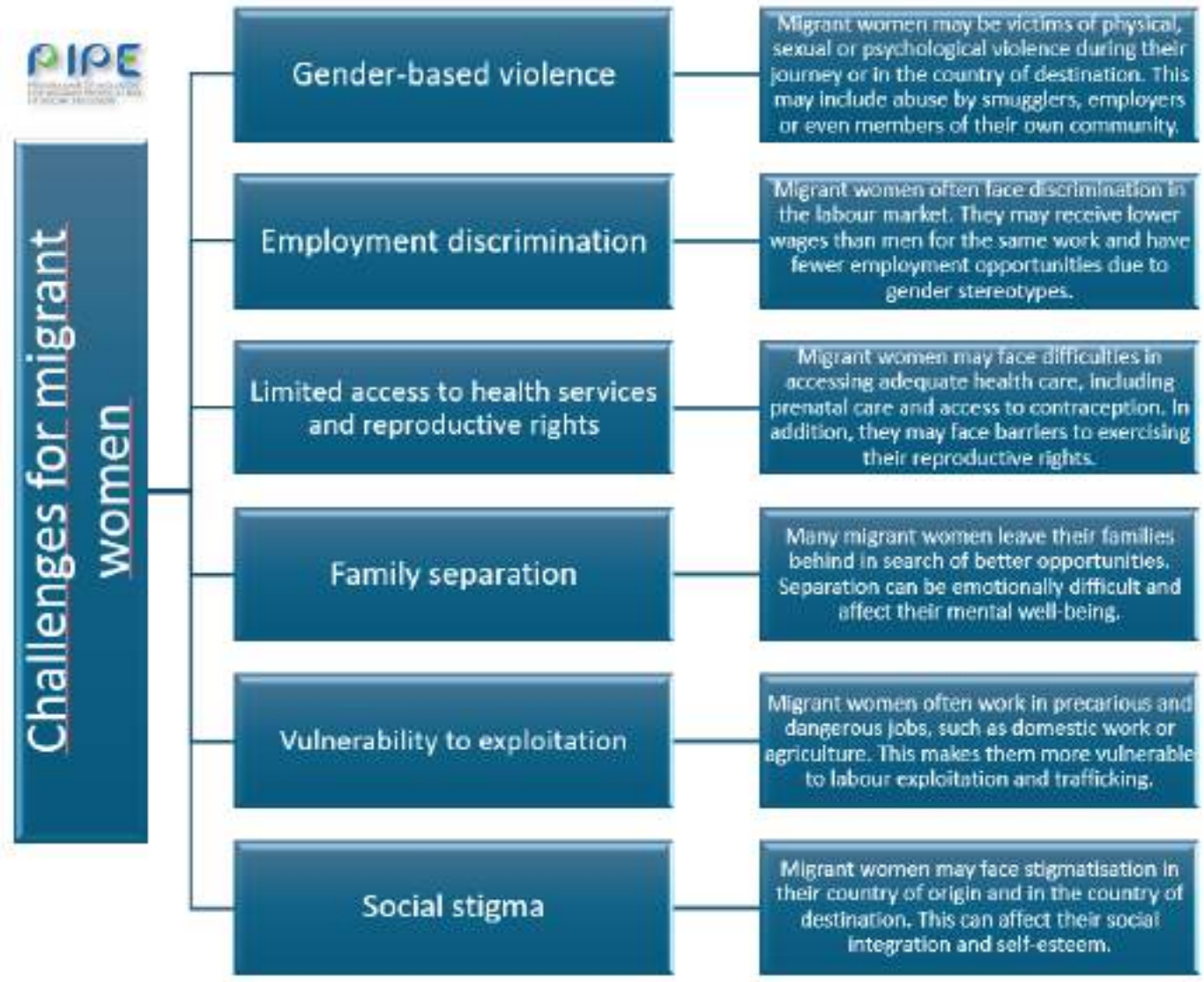
Men and women from different socio-economic backgrounds, age groups and ethnic origins leave their places of origin and cross borders in search of better living conditions and new job opportunities or escaping difficult situations. Today, it is estimated that more than 272 million people worldwide have left their countries of origin, 50 per cent of whom are women. Since gender is a major structural variable that can alter all social processes at micro and macro scales, it also affects the different dimensions of the migration phenomenon and the various stages of the migration journey.

Figure 8. Gender dimensions throughout the migration cycle



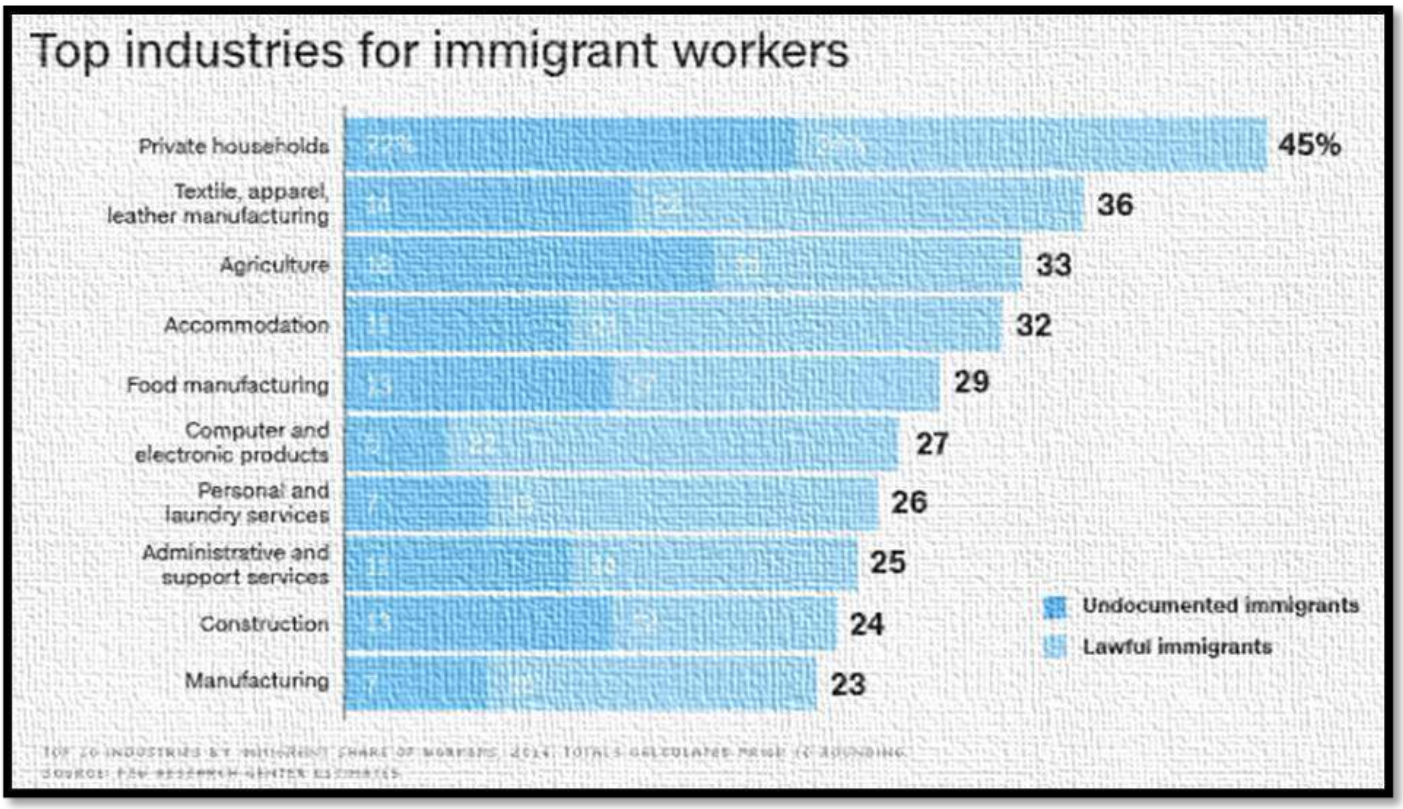
The drivers of migration are associated with individual gender conditions and/or stereotypes. In the case of men, the obligation to fulfil the role of provider predominates, while in the case of women, factors such as forced marriages or domestic violence, social rejection as single mothers or childless women, ethnic discrimination or discrimination based on sexual orientation, among others, play a role. If displacement, transit, migration in general, inhabiting these new relational spaces that borders,

refugee camps, ghettos of confinement, the 'outside' as a destination, are already difficult... imagine what it can mean for a migrant, a woman, black and lesbian, for example.



From the 1980s onwards, the feminisation of poverty and feminised migration began to be discussed. Until before the 1980s, women migrated mainly as dependents of their husbands. The latter, in the light of gender stereotypes, were seen as more geographically mobile and autonomous individuals, while women migrated to join their spouses and take over activities mainly related to household care. However, changes in the global economy in the 1980s (which reduced the demand for male industrial workers), new demographic patterns in Northern countries (ageing population) and a weak state apparatus structure that failed to guarantee public care services for the elderly, increased the demand for cheap female labour in the care sectors, leading to the active insertion of migrant women in these markets and jobs. The so-called "feminisation of migration" is precisely part of a new socio-economic dynamic in which women begin to move independently, enter the labour market and have

the capacity to contribute through remittances that are even higher than those of men (at least in terms of their income). This process of feminisation of migration has demonstrated women's capacity for agency both in family or autonomous migration projects and in making decisions about their own lives in an exercise of personal freedom.



It should be noted, however, that in the jobs performed by migrant women, a clear predominance of domestic, service and care work can be identified. This phenomenon responds to gender biases and reproduces traditional patterns that place women in more precarious work situations, with lower salaries, and without adequate legal and labour protections. In addition, and as mentioned above, most migrant women work in jobs that do not reflect their skills and academic training. This situation is aggravated by the more frequent denial of work and residence permits to migrant women, which leads to their insertion into increasingly precarious economies.

The sexual exploitation of migrant women is another aspect that cannot be ignored. Parallel to the increase in international migration, the illegal trafficking of migrant women is growing as a source of income.

In addition to domestic work, other sectors that absorb formal and informal female migrant labour in Europe and the United States are agriculture, livestock, hospitality and textile factories. These occupations are also characterised by low wages and long working hours. In analysing women's migration conditions, it is essential to recognise that their gender intersects with other dimensions of social hierarchies such as age, nationality, social class, ethnicity and sexual orientation, among

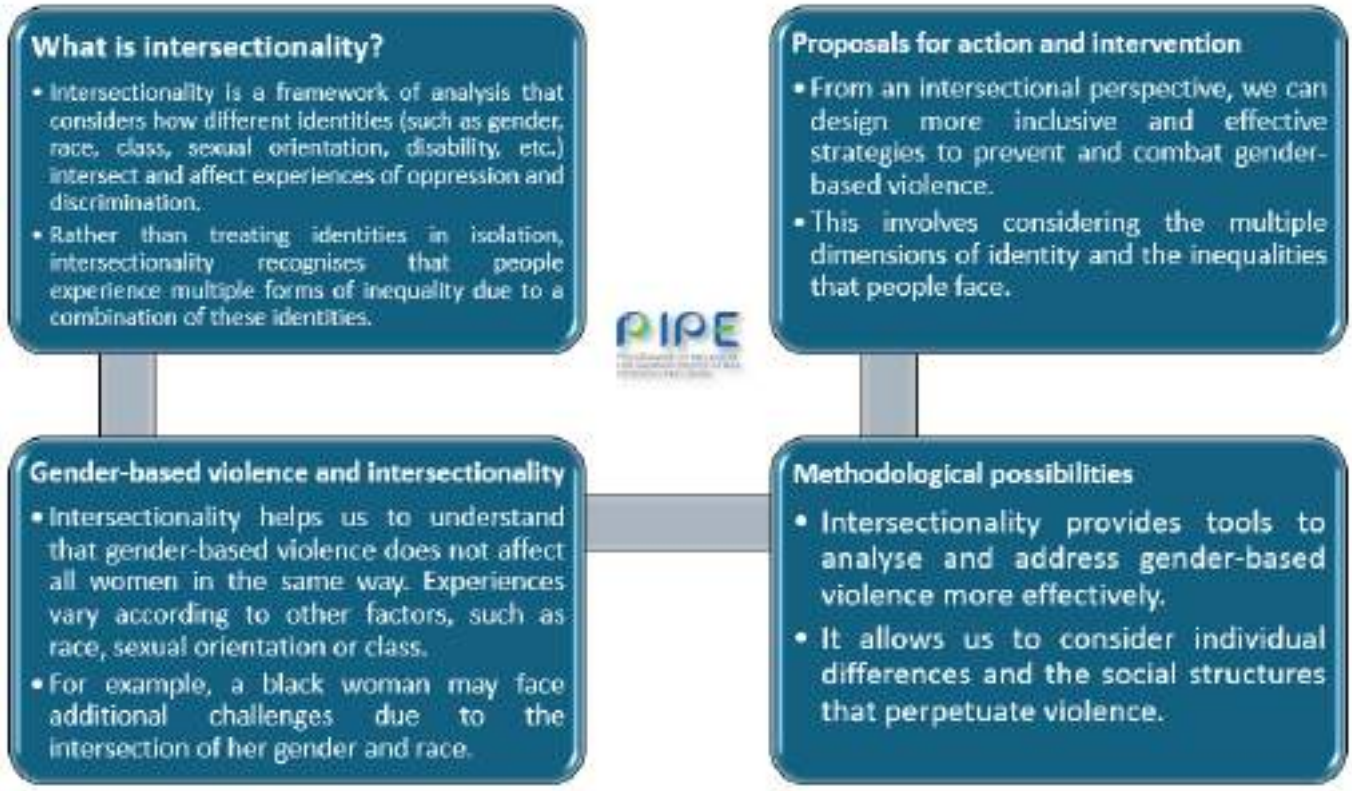
others, all of which affect their migration experience in different ways. Indeed, the different labour niches, which in some cases might lead to a quasi-servile (especially domestic and care workers) or degrading (sex workers) labour relationship, are intertwined and highly dependent on the above-mentioned dimensions of social hierarchisation.

A novel approach related to current development practices proposes the territory as a unit of analysis and its evaluation based on the United Nations Sustainable Development Goals. This approach seeks to ensure that public policy programmes focused on migrant women ensure minimum conditions and support for their sustainable development with quality of life. Some of the goals include the reduction of the gender wage gap and the prevention of forced labour.

Finally, it is worth highlighting the importance of gender studies in recent years in making women visible as key protagonists in understanding the complexity of the migration phenomenon. However, even though it has been verified that they are frequently at a disadvantage (in terms of employment, social and/or integration), the tendency to describe them as mere victims of their circumstances ignores the fact that migrant women, as well as men, have been protagonists in the nexus between migration and development. Specifically, women have proven to be active participants in their own migration decisions. Understanding the different gender roles in these displacement processes can facilitate the understanding of migration flows and enable the formulation of more appropriate migration policies.

Violence in origin - transit - destination from a gender perspective: For most people who undertake migratory processes, these processes involve an itinerary of vulnerability. The causes that lead them to flee, the obstacles they encounter in transit and the conditions they face in the host country place them in situations of lack of protection, discrimination and constant violation of their human rights.

In the first instance, we intend to denounce how gender rules and roles influence the causes and consequences of migratory processes. It is necessary to analyse and interpret the contexts, evaluate and design policies from a gender perspective, because gender shapes the migratory processes of women who, because they are women, experience situations of greater risk and violence.



Moreover, these abuses are accentuated by the intersectionality of violence. In other words, migrant and migrant women, apart from being women and migrants, are also affected by other causes of discrimination that intersect with the above: age, race, ethnicity, nationality, religion, marital status, family status and sexual orientation or identity, among others.

> We recognise that racism, racial discrimination, xenophobia and intolerance occur based on race, colour, nationality or ethnic origin and that victims may suffer multiple or aggravated forms of discrimination based on other factors such as sex, language, religion, political or other opinion, social origin, property, birth or other status. (OHCHR,2001).
>
> "Intersectionality refers to particular forms of intersecting oppressions, for example, intersections of race and gender, or of sexuality and nation. Intersectional paradigms remind us that oppression cannot be reduced to one fundamental type, and that oppressions work together in producing injustice." (Hill Collins, 1990:18)

Temporal continuity shows that women live in a situation of vulnerability throughout their lives; while spatial continuity refers to the fact that violence against women is not confined to a specific culture, region or country, but is a global reality that accompanies women in any geographical location.

The migratory context confirms that, because of traditional gender roles, many women lack access to their rights under equal conditions, a reality that undoubtedly complicates and hardens women's

migratory processes, increasing their vulnerability throughout the migratory process and perpetuating relations of inequality. Thus, the growing trend of the feminisation of migration in recent years, the double discrimination they face for being migrants and being women, and the invisibility of this reality and its consequences such as human trafficking, labour and sexual exploitation, violence, etc., make it necessary to make visible and denounce the reality of migrant women in a comprehensive manner to raise awareness, involve and mobilise citizens and the political class in the defence of women's rights from the origin, during transit and on arrival at their destination.

New academic perspectives are increasingly focusing attention on certain particularities of the migration process, such as women's participation in this spatial phenomenon, debates on migrants' human rights and the generation of mutual support networks in the light of the existence of transnational communities.

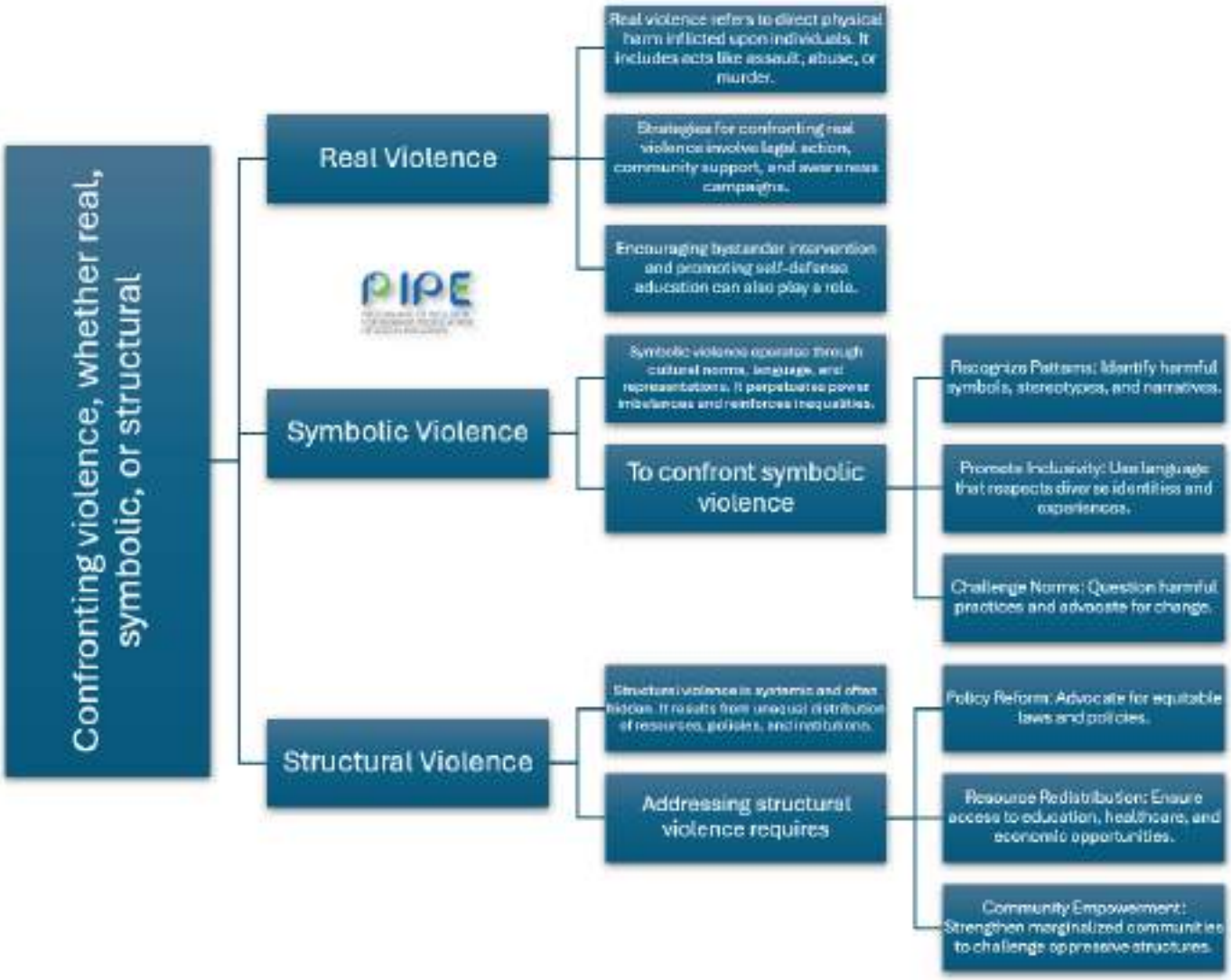
> What is required of us, in the light of a commitment to ethical universalism, is that we act consistently with respect for the dignity and worth of the people involved, and that we are willing to resolve controversial issues through open and unrestricted discussion in which all participate (Benhabib, 1992: 40).

This is citizenship under tension from a gender perspective. For the same reason, female immigration and its practices in new geographical spaces will allow us to debate the work of making these subjects visible, made up of individuals who are bearers of rights that are not exempt from contradictions on the cultural or moral planes and the violence of democracy in immigrant subjects, and the need to subvert the conceptualisation of citizenship traditionally put forward by modernity, recognising the contradictions - real or apparent - between the universalisation of human rights and the political rights of citizenship.

> We reaffirm that all human rights are universal, indivisible, interrelated, interdependent and mutually reinforcing and that all human rights must be treated in a fair and equal manner, on the same footing and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, all States, regardless of their political, economic and cultural systems, have the duty to promote and protect all human rights and fundamental freedoms. UN General Assembly at the occasion of the 60th anniversary of the UN, the words of 1993)

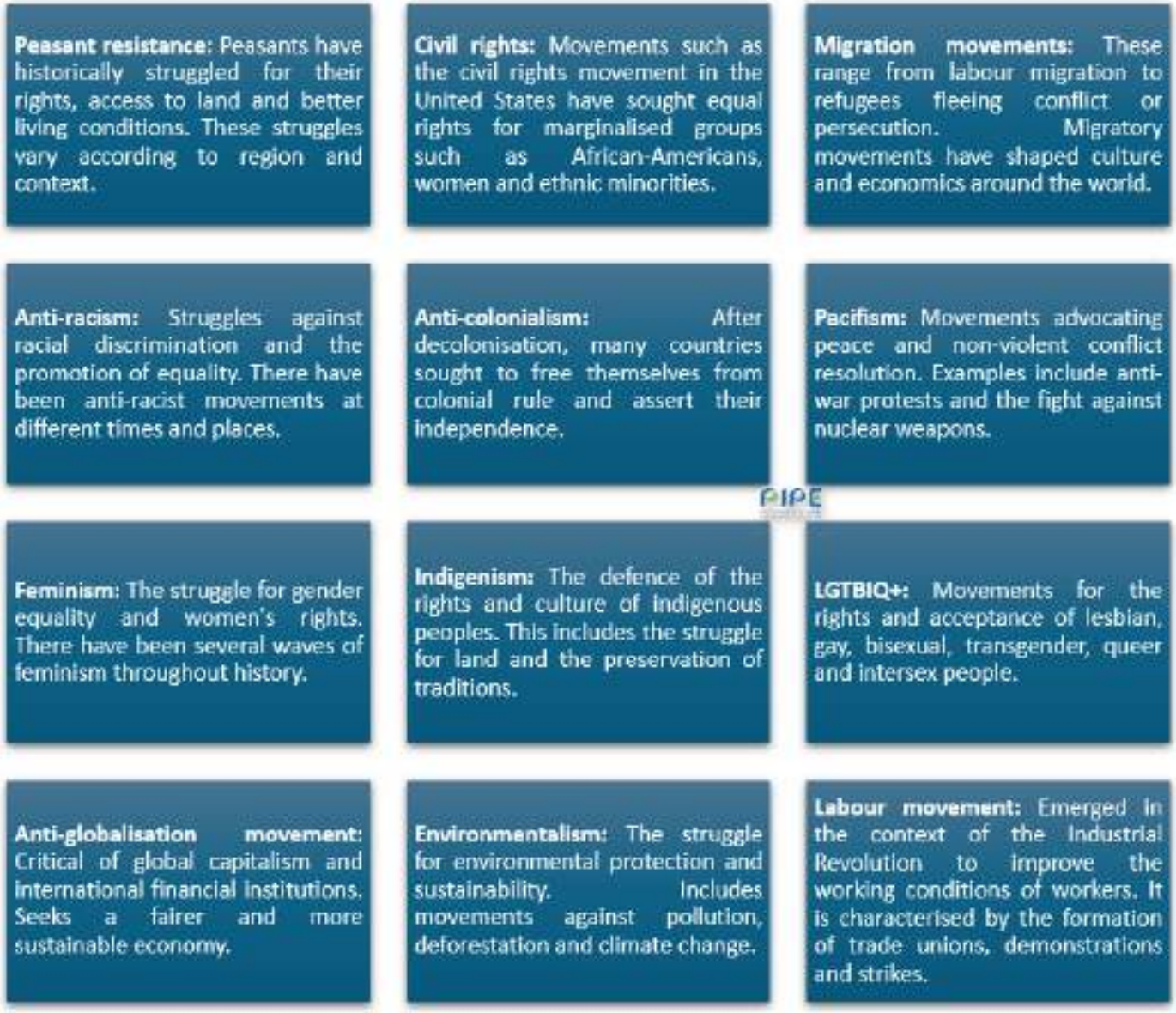
The international community needs to move towards a global governance of migratory flows that puts human rights first to try to counteract the discourse of fear and hatred spread by various currents in recent years, especially in Europe and America. We want to give visibility to the inequalities and rights violations suffered by the migrant population, especially women and girls. We promote the construction of a global citizenship committed to equity, justice, hospitality,

reconciliation and co-responsibility from a gender perspective. **The big question then arises: how do we confront real violence, symbolic violence and imposed structural violence?**



6.2.2. Civil resistance and pedagogical-political action. Frontier thinking and action

From the rise of the working class, peasant resistance, civil rights struggles, migratory movements, anti-racism, anti-colonialism, pacifism, feminism, indigenism, the demands of LGTBIQ+ collectives, to the anti-globalisation movement, or environmentalism, in modern times the collective actor that par excellence has assumed civil resistance as a priority - though not exclusive - form of political action, has been the social movement. In this area, the capacity for innovation shown by social movements has been remarkable.



Given the importance of obedience and cooperation for any political action based on civil resistance, a collective political actor that opts for it will orient its strategy to ensure that they are withdrawn and, in particular, to ensure that the attitudes of disobedience and non-cooperation spread among broad sectors of citizens, that is, among the greatest possible number of third parties not directly involved in the conflict. This, in turn, with the aim of generating effects on the correlation of forces that this actor maintains with its socio-political adversary.

Regarding the latter, it is often discussed whether non-violent action should be aimed at trying to achieve the "conversion" of the opponent (i.e. to persuade him of the need to change his position) or whether non-violent coercion is unavoidable to force him to compromise. But the distinction does not seem relevant, since, in our opinion, in practice any eventual conversion derives from coercion, and

even self-imposed suffering is a form of coercion in which, moreover, the consideration of what public opinion might think about it is something that will never cease to be in the accounts of the two parties to the conflict. In other words, persuasion of the adversary does not occur in the abstract and outside of public opinion, and the latter is the real lever on which non-violent coercion relies: the threat to the adversary that uncooperative attitudes will spread either among majorities or among key supporters on his own side (including organised social actors, certain international actors and even state security agencies), thereby fracturing his unity.

> ...strategy is subordinate to politics, which in this context refers to the broad decisions made about how to conduct a given struggle: whether to fight, what to fight for, what costs one is willing to bear in conflict, and what might constitute an acceptable compromise. Ideally, strategy is governed by such decisions and is geared towards maximising the ability to execute in achieving the aforementioned ends, by exchanging sanctions with opponents, following policy parameters.... while strategy governs choices that span the entire arena of conflict (no matter whether this is a battlefield or society), tactics refer to those decisions and actions that serve to optimise limited and particular encounters with opponents. (Kruegler, 1997).



In general, political science usually identifies three means by which a collective political will is formed: negotiation (based on the instrumental exchange of interests), deliberation (based on mutual persuasion and agreements that are generally based on shared cultural norms) and coercion (derived

from the exercise of pressure, which can be violent or non-violent). Civil resistance, as we have seen, involves, in one way or another, non-violent coercion of the political adversary, to force him to negotiate (which is more feasible if what is at stake are interests and not identities, i.e. convictions derived from cultural belonging). But, at the same time, civil resistance also implies an exercise of persuasion with respect to third parties not directly involved in the conflict, who, if seduced, will become part of the coercive strategy directed towards the actor with whom the conflict is locked.

However, persuasion and convincing, although they obviously have a linguistic component, are not reduced to the simple rational structures of language and pure discursive exchange, but also have to do with deeds and actions, that is, with the symbolic understood in its most general sense, all of which, in the case of civil resistance, are not limited to the simple structures of language and the pure discursive exchange, but also have to do with facts and actions, that is, with the symbolic understood in its most general sense, in the case of civil resistance, not only serves to inform third parties (what anarchists have called "propaganda by deeds"), but also to put pressure on the adversary and force him to yield when he perceives that public opinion tends to withdraw its support and that the unity of his bloc is beginning to fracture. Civil resistance thus refers to action that persuades public opinion by introducing new meanings and meanings, and to non-violent coercion that pressures the adversary to negotiate. In this case, therefore, forms of protest and persuasion, non-cooperation and intervention work in both directions.

But insofar as these forms seek neither physical aggression nor the elimination of the adversary, although they do seek to transform the relationship of forces that defines a given conflict, it becomes clear that for the strategy of organised civil resistance the end doesn't justify the means, but rather the means are what define the very essence of this type of action. For non-violent action, the means are an end in themselves.

Finally, the picture of lack of solidarity, indifference or hostility drawn above needs to be qualified. In many places, voices, attitudes, action programmes and solidarity interventions are increasingly visible, individually or through associations and collectives, which seek to help displaced people of all kinds, ensuring the application of human rights and trying to de-demonise those who are disinherited, segregated and made invisible for whatever reason.

This attitude has found a place in recent years, especially in the artistic-cultural sphere, in the world of research, the arts and education, where for some time now there have been creations, dissemination of contents, pedagogical actions and artistic manifestations linked to the understanding of the other subject, showing these subjectivities of the 'outside' from a look of proximity, an empathetic experience and a decentred position, leading to a change of mentalities and the construction of consciences of solidarity.

This hospitable attitude within a globally hostile context towards the 'stranger' is also expressed as a political alternative, even if it is still a minority, thanks to militant mobilisations on asylum, free

movement, the rights of trans-terrestrials, respect for gender identities and sexual choices, welcoming pedagogical contexts, linguistic support and exchange of knowledge for inclusive and intercultural integration purposes. These are culturally heterogeneous environments whose motivations - humanitarian, political, for example - generate effects from the point of view of protection and peaceful coexistence with the 'others' outside the norm.

> The starting point is a borderline existence in exile and exodus, abysmal, of uncertain origin, but with tragic consequences, finitude and death. He is haunted by that nothingness which, since the mystics and tardo romanticism, is a nothingness hungry for existence. In the end, it only claims what is its own, for if God created the world out of nothingness, we are made of it (...) The architecture, the sculpture of the inhabitants of the frontier, thus become an ethical exercise. For Trías, the knowledge of the limit is not a science but receives the old name of wisdom. This is a "critique of practical border reason" with its categorical imperative: "learn to be a borderer". In other words, assuming the centurial, interstitial condition of border dwellers thus becomes an ethical exercise. (Molinuevo, José Luís: "La razón fronteriza. Eugenio Trías". El Cultural, 7 February 1999)

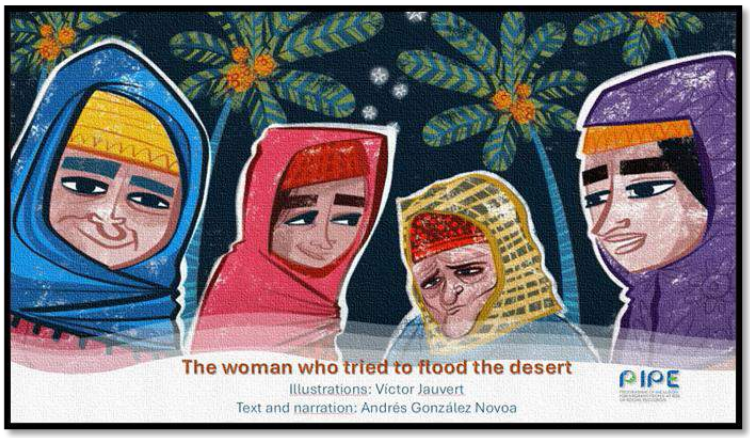
The border always works with mediations, in the manner of fairy guardians and protectors, gatekeepers or translators of hospitality. The latter allow us to understand on a linguistic or cultural level the relationship between two people who do not know each other but find themselves in a border situation, of uncertain entry, going beyond the condition of coexistence to that of possible coexistence.

> However, and despite the triumphalism of their siren wifis; in the cross-border wastelands, exodic epistemologies inhabit against the tide; exiled and stateless knowledge, containing ways of looking that host, in imaginary alcoves, that world in which many worlds fit. A melting pot of condemned people who share the indignation of those excluded by abysmal inequality, the diaspora of freedom, perpetual war and the domination of nature. They share the indignation and suspicion that dwells in Sartre's prologue to Fanon's book, that the world was already divided up back in 1494, when capitalism was born, at Tordesillas. That the memory of the eutontinmenumera Europe, with its lines of friendship, needs a redistributive ethos, a frontier reason and a post-abysmal thought as a sanctuary of hermeneutic translation where the collective knowledge carried by those who protect the children of nobody, the owners of nothing, can converse, building in the shadow of borders an epistemological diversity of resistance that culturally translates heroic expertise into edifying knowledge and conformist action into rebellious action. (Novoa, Pedagogías Apátridas, 2018)

6.3. Gender equity in language teaching: Awareness-raising and intervention against gender-based violence in the field of language teaching

> My past was legally erased. I had no birth certificate. Of the person who was born in Ukraine, only traces remained, scattered in my own memory, in tatters. My whole life so far had dissolved like a sugar cube in tea. Legally, until a fortnight ago, I did not exist. And everything I remembered about myself might as well not have existed either. (Margaryta Yakovenko, Desencajada, 2020)

Bubble Question: What happens to those who stay, what happens to them when they arrive? Used to them, those chosen to emigrate after their dreams, escaping from hells where they endure all the miseries, those who only emigrate as merchandise devalued by human trafficking, those who arrive to be confined and to satisfy the appetites of those who denounce the threat that migrants represent for the security of their countries, they who have no face but only sexual organs, who have no name, who all fit the description of whore, they who have no voice even for pain, whose destiny was and is to be raped in a version of the myth of Sisyphus with the tone of the Handmaid's Tale, they who in their origins are life, care, effort, sacrifice, wisdom and memory, has anyone heard their stories? Who, before teaching them the language that enslaves them, listened to their tale? Before we begin, listen to this story -activate English subtitles-, one of the thousand and one that hurt from the belly to the throat, confessed to us by one of those women who, somewhere beyond our VIP borders, continues to wait for her loved ones, without ceasing to fight, in her own way, the way a woman faces the desert of the world.



How to transform the memory of migrant women towards empowerment in another culture? It is not easy to respond to a multiple process of subjugation that includes being a woman, poor, foreign, unfamiliar with the cultural codes of the host place and escaping from a limiting reality due to her identity and gender role. Reversing what the 1984 Ministry of Truth has meant for women throughout history and with greater violence where poverty or ignorance have a greater presence. As in the story, it seems that all that is left for them to do is to cry to try to flood the desert. Breaking the trend means, from the teaching of the national language, as professionals or volunteers, to pedagogically

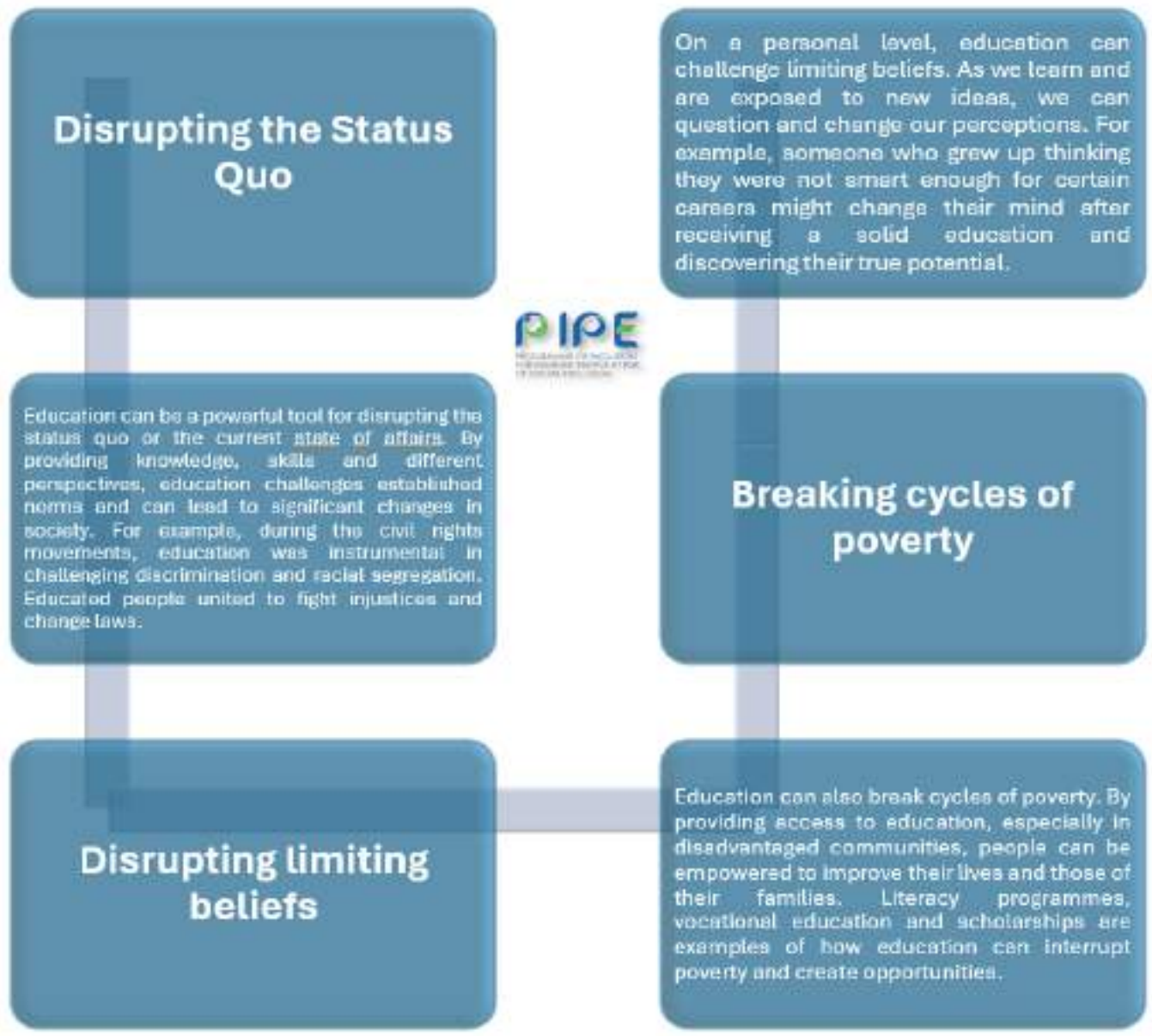
assume the UNESCO principle that imagines the teaching of the national language to migrant women from access to education to empowerment.

> Although this is a book of fairy tales or fairy tales, within its pages you will find few fairies. Talking animals, yes, and beings that are, to a greater or lesser extent, supernatural, as well as many sequences of events that somehow circumvent the laws of physics. But fairies, as such, are by no means rare, for in the concept of 'fairy tale' we use language figuratively: we use it loosely to describe a gigantic mass of infinitely diverse narratives that were once, and in some cases still are, transmitted and disseminated throughout the world by word of mouth. They are stories whose original creator is unknown and which can be remade over and over again by each person who tells them; a form of entertainment that the poor continue to update perennially. (Angela Carter, Fairy Tales)

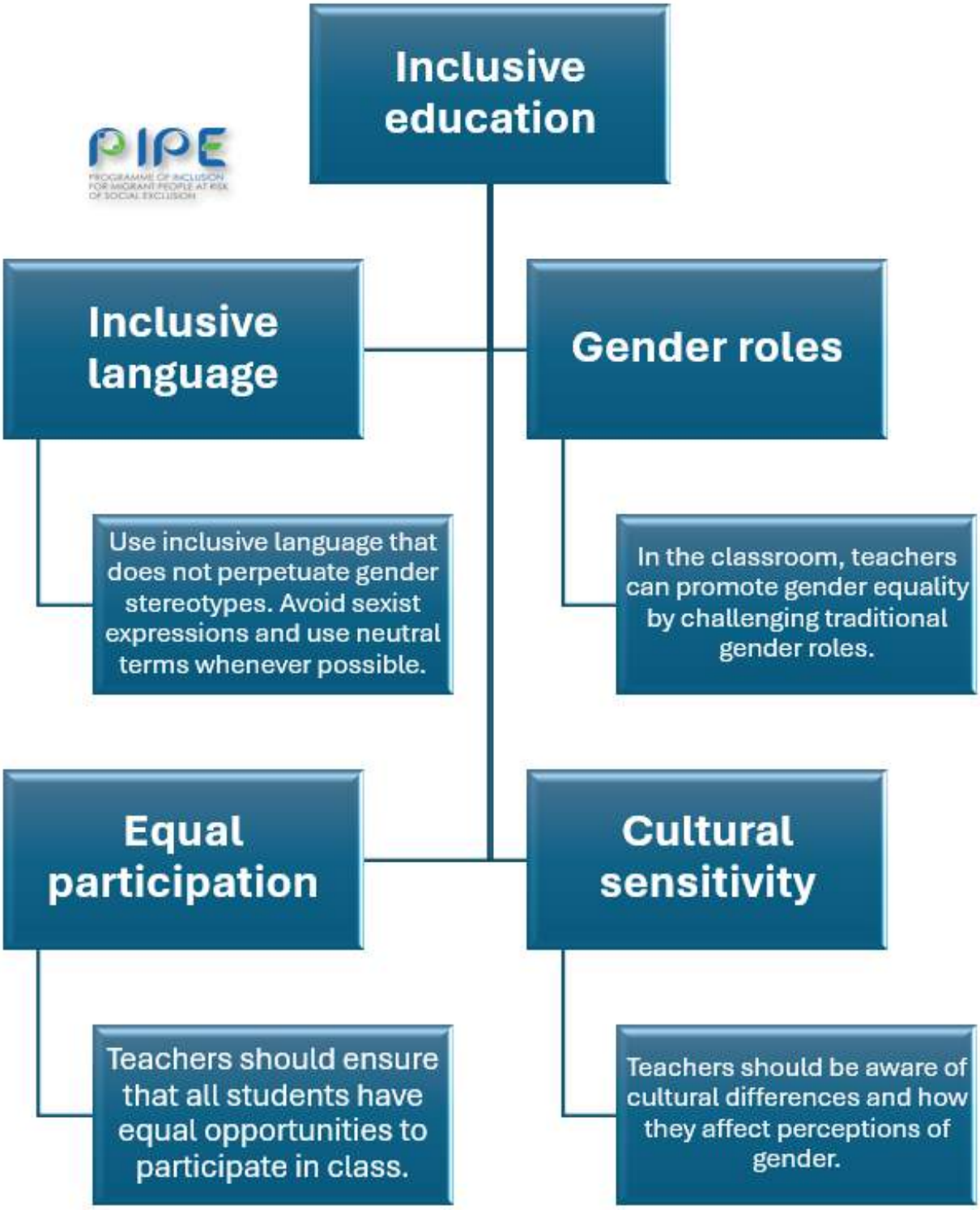
Before imagining how to address gender equity in the teaching of the national language, it is advisable to think about the realities of where the women who have migrated come from; in their footsteps are narratives that in many cases have to do with what Angela Carter says, they are anything but fairy tales as we understand them in the European tradition, without tales of terror that escape to, crossing borders, penetrate in general, other tales of fear. We do not need the statistics of ignominy to understand the scenario of vulnerability through which migrant women pass, without wishing to generalise, their destiny and their origin are often linked to the worst slavery. If we add patriarchal and Western narratives to a reifying perspective, the result will be legitimisation and complicity with a world-market that treats them as merchandise, with greater violence when we add poverty and the deprivation of a dignified education that dignifies them to gender.

Not wanting to name what hurts turns any language teaching process into an act of complicity; gender-based violence infects cultures in such a way that it deserves to go through all the planning and, of course, the elaboration of content that favours the deconstruction of the colonising canon that labels them with the qualifiers of marginality. Two principles to be taken into account: confronting gender-based violence through the teaching of languages for migrants and giving value to migrants beyond the stigmas and prejudices imposed by patriarchy and capitalism.

Confronting gender-based violence by teaching the national language to migrants means for professionals and volunteers a challenge in which elements of the culture of peace appear that propose the educational process as an interruption of the dynamics that come from social inequalities, an educational interruption that means an interruption of the status quo of limiting beliefs and of the cycles of poverty. And these elements stemming from the culture of peace have a major impact about women who, in addition to being foreigners and unfamiliar with their host culture, suffer from the constraints of poverty and self-limitations stemming from the limiting self-perceptions they have inherited in their places of origin and which are increased by the prejudices of their host society.



On the basis of the pillars of a culture of peace, we are faced with how to confront the culture of violence and violence through the teaching of the national language, and this invites us to address with migrants conversational spaces that allow us to express the perceptions that each person has of themselves in a gender context, to analyse the social expectations assigned to people based on their gender and to imagine how to promote equality, in our case, through language. This leads us to address the importance of inclusive language not as a solution but as a starting point. An inclusive language for which we echo the Guidelines on Gender-Neutral Language developed in 1987 by UNESCO, in which examples, alternatives and comments are collected to approach teaching from an inclusive language.

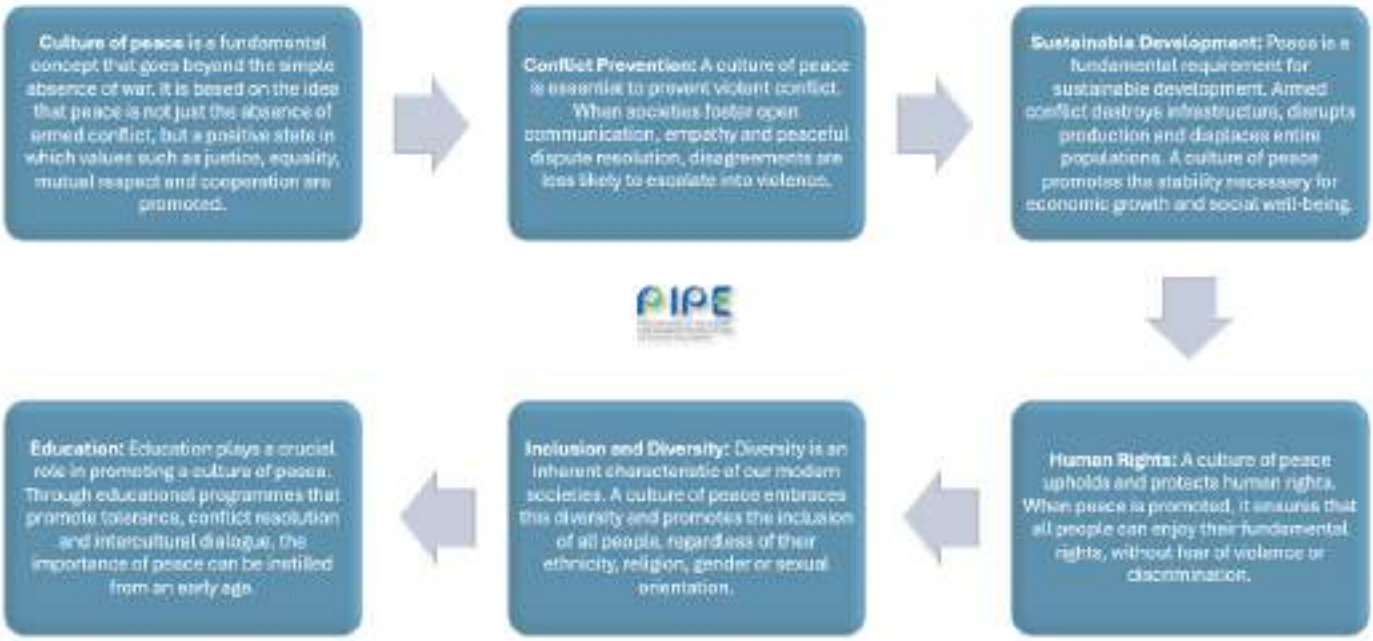


The plenary use of inclusive non-sexist language that promotes gender alternation, the use of the generic plural, neologisms and splitting, is a starting point for the transformation not only of language but also of its contents and forms, the generation of didactic materials that reflect a variety

of gender identities that also break with limiting beliefs and the patriarchal status quo in everyday life, It also implies how to manage coexistence in the classroom so that gender diversity is celebrated and respected in the classroom and, without forgetting the importance of this small-scale work being accompanied by educational policies that promote gender equality in all educational spheres, the selection of significant content that shows another way of being, being and relating to each other as plural singularities. And for this it is essential, as professionals or volunteers, not only to be accomplices of gender equality but also to train ourselves specifically in the principles of equality and inclusive language.

In order to raise awareness and not to whitewash reality, we recommend reading the report From evidence to action: Tackling gender-based violence against migrant women and girls from 2021 to understand that e, in one study conducted with migrants who had travelled along the Mediterranean route from Northern Africa to Italy, it was estimated that 90 per cent of the women and girls who participated in the study were raped at some point during their journeys. The problem of gender-based violence in language teaching must come from a broad perspective that addresses a reality that people who do not migrate also suffer, especially when the data in Spain indicate that 95% of the people who suffer sexual exploitation are women and girls. **Can we imagine the lives of women who do not migrate? What are their lives like in other countries? What are their lives like when they arrive on our shores? What does the future hold for them in their new destination? What do they need to learn and what do we need to learn to change this tale of terror?**

We cannot forget that in the process of raising awareness and intervening against gender violence we are all part of the problem and of the possible solutions, that the pedagogical approach to tackle gender violence in a world overshadowed by the culture of violence requires new cultural references, other voices, which not only allow us to know and recognise ourselves in this reified otherness but also, by critically unveiling the traps hidden in this Dorian Gray portrait of western societies, to shelter as contents and continents other knowledge or epistemologies of resistance that not only empower us, but also allow us to be empowered, critically unveiling the traps hidden in this Dorian Gray portrait of Western societies, to shelter as contents and continents other knowledge or epistemologies of resistance that not only empower us but also offer us alternatives to be in the world in another way, similar in all its forms to Sumak kawsay -Quechua neologism-, to a dignified life, in plenitude, balance and harmony. In other words, in order to address gender violence in the teaching of the national language to migrants, it is not enough to introduce content related to gender equality in an accessory or transversal way; the transformative vision expands to our way of being in the world and of relating to the planet and to the Pacha Mama, and to all forms of life that make up the ecological neighbourhood, which requires, curricularly, not only the culture of peace, but also conflict prevention, inclusion and diversity, human rights and sustainable development to be taken into account.



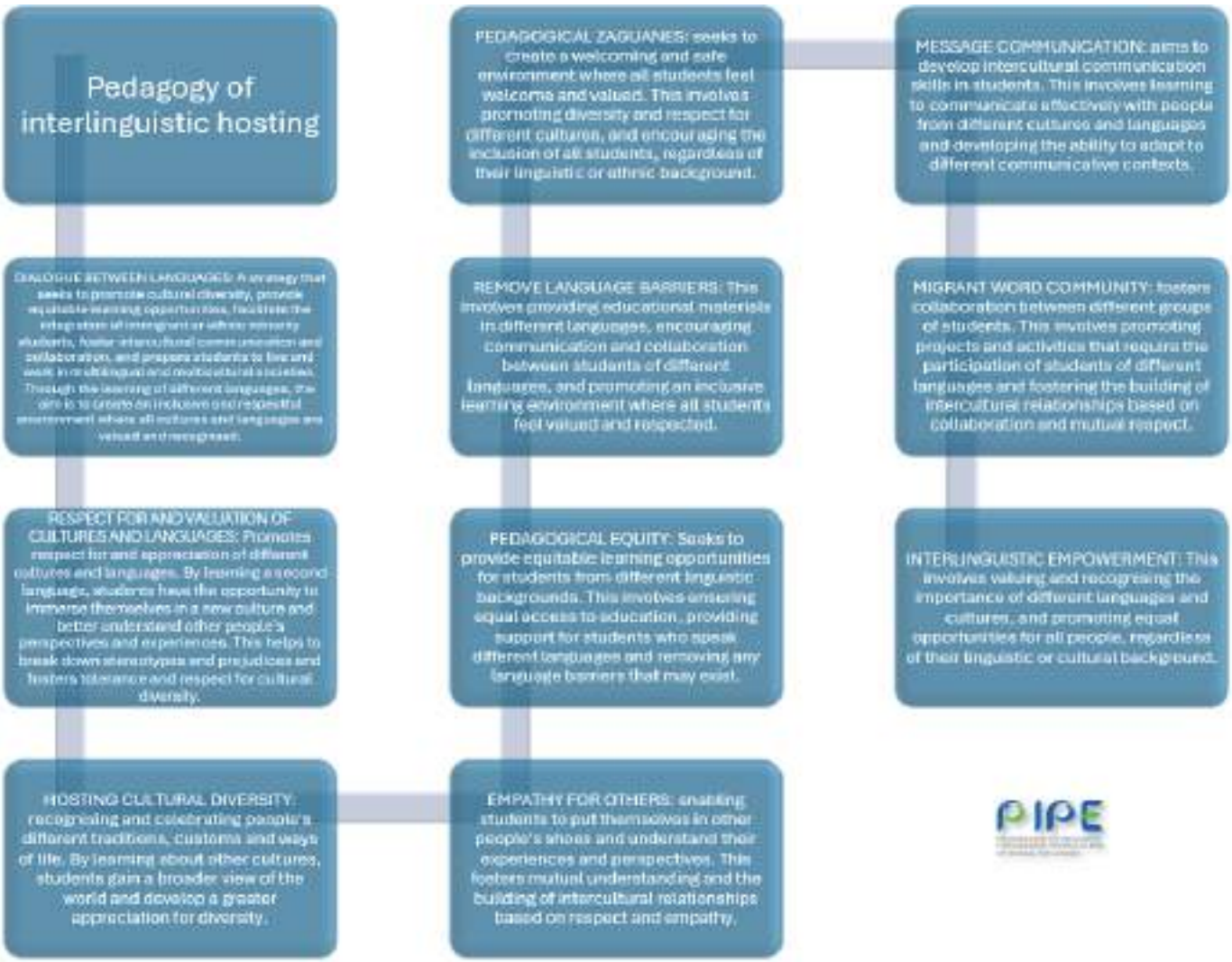
We have pointed out which pedagogical principles must be present to raise awareness and intervene against gender-based violence in the field of language teaching, and now we are concerned, before pointing out the resources of a dialogue of knowledge or epistemologies of resistance, to give value to migrants beyond the stigmas and prejudices imposed by patriarchy and capitalism.

We begin this chapter with a story because of the border, universal, hospitable and pedagogical nature of orality, like a cartography without borders that has travelled with humanity since its first steps, treasuring what our ancestors wanted to testify so that those who would have to live without their tutelage would know what was necessary to live in dignity in community. The story we offered at the beginning, narrated by women who wait like Penelope for their migrant relatives, contains a key scene to respond to the idea of giving value to people: in the inner courtyard, the women tell stories that no man has ever heard. These stories that are hosted in every home in the world, outside the techno-scientific curricula that spread around the world to respond to the international labour market, are the contents to be introduced as a vehicle for the dialogue of knowledge in language teaching if we want this process to be a space-time for sharing, exchanging, learning and teaching beyond the margins of epistemological or linguistic colonialism.

In orality, in the stories that signify the culture of defeated, dominated, impoverished peoples, forced to survive and migrate, we find not only wisdom, but another way of resolving conflicts beyond violence in all its forms, we find them, the women, them, the poor, them, the invisible and silenced beyond the margins of history. Bringing them back from the recovery of their contents is as relevant as establishing the teaching processes of the national language as a way for the people who are going to learn the new language to be heard, for their stories, their experiences, their memories to become the contents to be translated and to impregnate the meaning of the new words, hosting the different cultures in the host language not only empowers the migrant, but also puts the host in a

self-critical situation, who, faced with his or her endogamous point of view, acquires other views and sounds that signify a place from which to look at the world.

The need to train professionals and volunteers to teach the national language to migrants is projected as a transformation of the host as a learner of the stranger, as an explorer who travels from the classroom, through the orality of otherness, through the world he/she ignores or knows from the archetypes, stereotypes, stigmas and other reductionisms imposed by the patriarchal, colonial and capitalist view that he/she has inherited, simply by being born in a certain part of the planet. And this Copernican change, which comes from a pedagogy of interlinguistic hospitality already mentioned in this guide, needs their voices and their stories.



From anthropology, the aim is to transform the classroom into a space for the compilation of plots that contain part of the identity and memory of the migrant person and that show, on the margins of the universalist tendency of the single thought and the uniformist inertias of the techno-scientific

pact that the great economic powers agree on, experiences and ways of resolving coexistence conflicts that are different from those that, from the capitalist-patriarchal-colonising approach, are fictionalised from myths to current superhero films, through violence and the ethical-aesthetic polarisation of the good guys, us, and the bad guys, them. Current narratives as superstructure of techno-scientific academic paradigms are sublimated in relation to gender-based violence, rape culture, pornography and prostitution. Listening to migrants of any gender identity opens us up as professionals or volunteers but, in addition, through their autobiographical migrant narratives and their account of inherited oral traditions, a re-signification of their past is encouraged that favours the rupture of limiting beliefs, the interruption of the status quo assumed in the plots and therefore, a re-appropriation of their identity in the present that is lighter, in the process of empowerment.

From the anthropology of cultures to the sociology of absences in order to promote a dialogue or an ecology of knowledge. At both levels, we are promoting the teaching of the national language as an exchange, a dialogue not only of words, but also of values, of challenges, of suspicions and fears, of hopes and of everyday life.

> The pedagogical power of the story emanates from the community experience; it is born from the conflicts that threaten coexistence and at the same time represent a learning opportunity for its members. If pedagogy results from the link between the political and the ethical; if the political is the act that affects others and the ethical is the reflection on the consequences of the act on others, orality as a story of acts and consequences contains the skeleton of the convivial tradition where we can recognise ourselves in any place and time. Its plots inhabit the dilemmas that challenge us and which, over the centuries, have not changed too much. We insist on the Aristotelian concept of potency because the tale operates like a resin, it adapts to the context, its morphology can and does wear the costume of each culture without losing its referents, it is capable, as in the example of Cinderella, of traveling from some region of China and its passion for small feet, accompany Marco Polo back along the silk road, put on Murano glass shoes on a Venetian island, be versioned in the hands of Basile, Perrault or the Brothers Grimm, until it arrives on the big screen and becomes a Disney classic. But the story continues to carry its essence and at the same time its ductility in conveying to listeners or readers the concerns of each era. The pedagogical power of the story links the aesthetic to the ethical to show politics as the commitment of citizens to defend the common against the private. (Castañeda, Domonell y González, 2022, p.323, Activate subtitles in English)

Let's stay with the last paragraph of the previous quote, the link between the ethical and the aesthetic to understand politics as the commitment of citizens to defend the common against the private, that is, how to transform the other from a potential enemy to a potential friend, or how to change from violating to caring.

Let's make a simple exercise of imagination, let's think about the first woman who, being aware of her mortality, somewhere in Africa, surely, thought that her descendants needed to learn in order to survive in the world, it is possible that in that remote moment the first story was born and with it,

the first school, if we place it not under a Baobab but in a cave with cave paintings, we will have the first blackboard or the first didactic slide show. In Hampaté Ba's studies on those first stories, we find among the different criteria of the pedagogical power of stories, their adaptability to the different experiential levels of their listeners, the same story is heard in childhood, it grows and its meaning deepens as knowledge and experiences are incorporated, but the story continues to carry at different levels an inter-subjective morality which gives priority to defend the collective over the individual. For example, in the stories of the mother of calamity, Njeddo Dewal, it is interesting how the antagonist-monster adopts the form referring to the excesses that a person or a group has committed in relation to their environment or in their own coexistence relations, it takes the representation of their excesses that the Greeks called hybris, it is the sub-Saharan version of the Portrait of Dorian Grey. But what is remarkable is that the solution to the conflict is not immediate or quick, it requires sacrifice, education and transgenerationality, collective commitment to restore the balance, it is not based on the individual heroism of the Greek myths but on the joint effort of the community over time and through educational processes.

Stories like this form the backbone of the cultures and customs of all the peoples who are on the fringes of what we call the first world and, although they have less, they are more. And yet, we must confess that no place is perfect and poverty is not a virtue, in the exchange of knowledge, in this dialogue we must aspire to analyse the plots from the convergent criteria of human rights, gender equality and sustainability, this triad must vertebrate the process of teaching the national language to migrants, not everything is tolerable, not everything is valid. This does not mean a selection of politically correct, infantilised or didacticized content, but rather the commitment to select meaningful content that will host us and educate us by example or criticism, that will show us throughout history the value of struggles and the transformations they bring about, as well as the threat and the dangers of lowering the guard and turning to other moments in history that are less conducive to peaceful coexistence among equals.

As professionals or volunteers who are going to imagine a pedagogy of interlinguistic hospitality, we need to know and recognise the face of the barbarism that hides behind gender violence, we also need to know and recognise them as essential parts to imagine a sustainable and peaceful world. **What do we know about them? How many writers, painters, scientists, adventurers, film directors, businesswomen, pedagogues .... Do we know beyond our borders? And within our borders and memories?** These questions are essential, asking them arouses a deep curiosity to listen to them, to read them, to observe them, to learn from them, from them women and from their cultures, because their words, although they may seem strange and useless, contain as much of the world as we think we can control. These questions raise the educational demand, not technical but cultural, which is needed as a starting point for the person who aspires to promote gender equality and confront gender-based violence. To understand why the teddy bear did not care about the nationality, age or gender of the person who rescued him from his loneliness.

> Freshly sewn by a little girl with a slanting gaze, the teddy bear settled into its cardboard and plastic wrapping, dreaming of being the favourite toy of a human who would shower it with kisses and put it to sleep in his arms. Until reality invaded the story. Uniformed men opened the packaging and pointed torches at him, squeezed him, stripped him of his crimson ribbon, turned him upside down. He heard from the cold lips of his captors that it was a fake, that it had no seal, that it was illegal, dangerous. They took pictures of it and labelled it X-1044. Without explanation they threw him on a mountain of stuffed brothers. Darkness and silence annihilated time. Uniformed men returned and loaded them into a roofless truck. In the rain he felt the dampness and gazed at the stars, as beautiful as they were distant. The truck stopped and the tipper dumped him among the other teddy bears on a mountain of rubbish. Smelling of death and lying face down, he thought the stars had abandoned him. The loneliness grew until it engulfed everything. Thin, cold hands rescued him, he doesn't know how long after - what does a teddy bear know about time! He had a freckled face, hair like night and eyes the colour of a teddy bear. He hugged it and carried it away, night and day, raining and snowing, in a long line of humans stopping in front of a wall as grey as fog. The teddy bear was happy, it was a little girl's favourite toy and the little girl, hungry and afraid, had her teddy bear. It came from Gaza, but that didn't matter to the bear. (Novoa, 2018)

Gender equity in national language teaching for migrants is, in abstract, an act of justice. It means involving and empowering more than half of the population that suffers discrimination due to conditions that violate the dictates of universal rights and that violate the minimum conditions for what deserves to be called a dignified life. We have the opportunity, through education, to reduce the limiting beliefs of those who cross borders fleeing conditions of subjugation and slavery, and to alert them to the dangers that lurk behind the scenes of host societies, a metaphor for the story of Little Red Riding Hood, which coincidentally arrived through migration from Africa to Europe, to remind them that behind the good manners and promises lie predatory networks that perpetuate the culture of rape and profit from human trafficking. Also, to introduce them to other threats such as racism and misogyny that intertwine with ignorance to project a hatred that makes migrants responsible for all evils, at the centre of the discourses of extreme right-wing parties and their sympathisers. It is not a question of scaring, but of turning the teaching of the national language into a process of empowerment so that, as Txabi Arnal's story Caja de Cartón -activate subtitles in english- says, they do not forget to smile.

6.4 Toolkit on gender equality and diversity in language teaching



In UNESCO's strategy for gender equality and through education you will find, within the non-formal sphere, best practices in teaching and learning for empowerment, which underlines the formative commitment we must assume in order to include in our educational practice cognitive, socioemotional and behavioural competences that promote, through the teaching of language, in our case, the capacity to act, critical reflection, conflict management, acceptance of diversity, creativity, leadership, cooperation, adaptability and global citizenship.

In relation to the processes of discrimination through language teaching, the Gender and Diversity in Teaching Toolbox created by the Freie Universität Berlin can help you to find audiovisual materials for teaching with a gender and diversity perspective, criteria for integrating gender and diversity issues in teaching, good practices for the use of inclusive language beyond gender, literature and sources, and notes for research on gender and diversity focusing on intersectionality, situated knowledge and the deconstruction of the canon.





The Gender Toolkit is an open learning resource, available to all those interested in communication. It contains a careful selection of content from authoritative sources and aims to promote non-sexist communication. It is designed by the UOC's Information and Communication Sciences Department's gender group and "it is a living material, which we want to update every six months with the latest developments," says Candela Ollé, coordinator of the resource and director of the UOC's Master's Degree in Journalism and Digital Communication: Data and New Narratives. What will you find in the Toolkit? "Putting on gender glasses is a proactive exercise that involves thinking twice about how we create our content," says Arantza Diez, author of the Gender Toolkit and professor at the UOC's Faculty of Information and Communication Sciences. As the author explains, there is no formula to guarantee the application of the gender perspective; what there is is a perspective, a commitment to the way in which we want to explain the world, whether it be through information, entertainment or advertising. "The gender perspective is about power relations and privilege, and applying it means shaking up and challenging the status quo," she says.

The Association for the Management of Social Integration (GINSO), coordinates 'Tool4Gender' at international level, a project funded by the European Union within the Erasmus+ programme, in which seven entities from different countries collaborate: Save the Children (Romania), Heron Digital Education & Mathisis LTD (Cyprus), Sociedad Española de Asistencia Sociosanitaria de Valencia (Spain), Senior Europa Sociedad Limitada (Spain), I.R.E.S. - Istituto di Ricerche Economia e Sociali del Friuli Venezia Giulia Impresa Sociale (Italy), MTÜ Lastekaitse Liit (Estonia) and GINSO (Spain). Istituto di Ricerche Economiche e Sociali del Friuli Venezia Giulia Impresa Sociale (Italy), MTÜ Lastekaitse Liit (Estonia) and GINSO (Spain). The aim of this project is to prevent and combat gender-based violence in children from 8 to 16 years old, raising awareness from an early age, through the development of support tools that will allow families, teachers and other professionals, access to a repository of materials on good practices, protocols and working methods in the field of prevention of gender-based violence. Tool4Gender is developing different tools: a ToolKit, aimed at the prevention of gender-based violence that serves as support for teachers and families, a virtual platform, which includes different types of educational material (videos, documents and free courses), aimed at preventing this type of violence, and an app for detecting gender-based violence aimed at building healthy relationships that allow children and adolescents to detect sexist behaviour at an early stage.

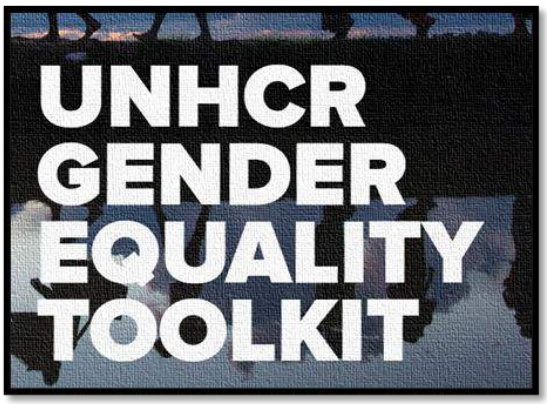
Sexual violence and intimate partner violence (IPV) – which may be physical, sexual and/or emotional/psychological – are global problems, occurring in every society, country and region. In humanitarian settings, because of mass displacement and the breakdown of social protections, women and children who are refugees, internally displaced persons (IDPs), or otherwise affected by conflict-related or natural humanitarian crises, are at increased risk. The high rates of sexual violence and IPV are well documented and constitute a serious violation of international humanitarian law and human rights law.



This guide is intended for use by qualified health-care providers (medical doctors, clinical officers, midwives and nurses) who are working in humanitarian emergencies or other similar settings, and who wish to develop specific protocols for the medical care of survivors of sexual violence and IPV. This guidance will need to be adapted to each setting, considering available resources, materials, medications,

and national policies and procedures. It can also be used to update existing protocols, to help plan and provide services and train health-care providers.

The UNHCR Gender Equality Toolkit is designed to provide UNHCR personnel – staff, affiliate workforce and consultants – with practical guidance and user-friendly tools, tips, information and resources to



support the achievement of gender equality. It is not intended to be exhaustive; rather it offers minimum actions to incorporate gender considerations in specific areas and processes and provides additional resources highlighting promising practices from the field to promote cross-operational and regional learning. These are relevant to all personnel, regardless of their function or the operational context.

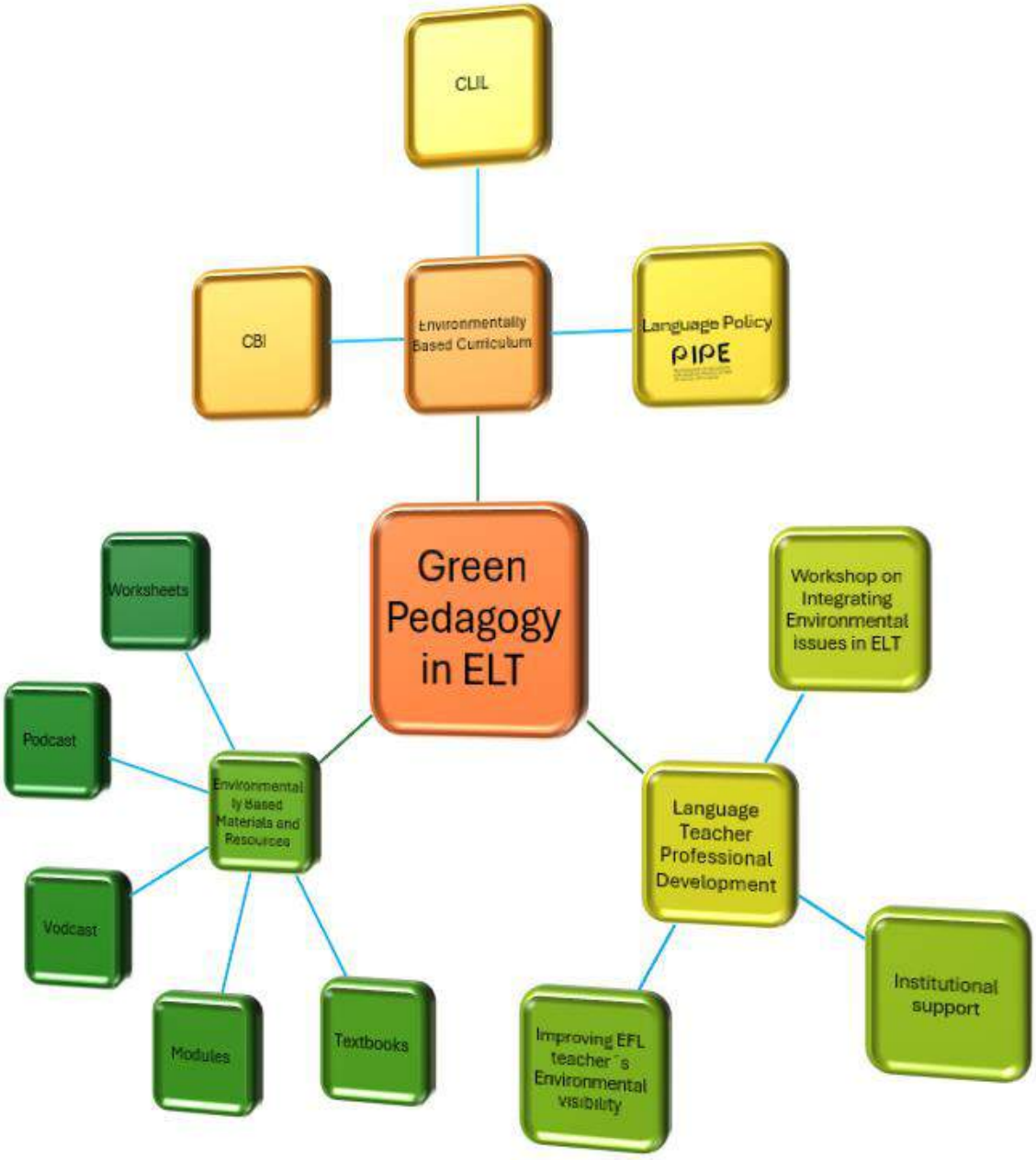
This toolkit has been developed by the Immigrant Council of Ireland thanks to the generous support of the Lifes2Good foundation. With this support over the course of two years, the ICI conducted an outreach and capacity building project in the West of Ireland on the topic of gender-based violence and human trafficking. Through this project, we trained individuals to develop their knowledge and understanding of gender-based violence and human trafficking issues. We also received referrals from frontline organisations to our services and held in person and online appointments at specialist legal clinics for women affected by these issues.



7. Sustainability: Green Practices for languages learning

Abstract

Green Pedagogy is impacting language teaching by integrating environmental awareness and sustainable practices into the classroom. This approach utilizes a variety of environmentally based materials and resources to foster both language acquisition and ecological consciousness.



Authentic texts, such as news articles and documentaries on environmental issues, provide learners with real-world examples of language use in context. Analysing the language and rhetoric in these texts encourages critical thinking and expands vocabulary related to environmental topics. Real-world data, like climate change statistics or pollution levels, can be used to create graphs and charts, promoting data literacy and numeracy alongside language skills.

Multimedia resources, such as videos and interactive websites, offer engaging ways to explore environmental issues. Documentaries, expert interviews, and virtual tours of natural habitats create immersive experiences that cater to different learning styles. Learners can also create their environmentally based materials, like essays, poems, or presentations, further solidifying their understanding and promoting creativity.

By incorporating local environmental concerns into language learning, educators can make the experience more relevant and impactful. Learners can research local pollution, analyse the effects of climate change on their community, or participate in local environmental projects, applying their language skills to real-world problems.

Green Pedagogy in language learning is a holistic approach that extends beyond the classroom. Teachers are encouraged to adopt sustainable practices, such as minimizing paper usage and energy consumption, promoting recycling, and organizing field trips to natural environments. By integrating environmental education into all aspects of language learning, educators can empower students to become informed, responsible, and active participants in creating a more sustainable future.

Bubble questions

How can the concepts of the Anthropocene and Symbiocene be integrated into language learning to foster critical thinking and environmental awareness in students? What are some practical ways to incorporate solastalgia, the emotional distress caused by environmental change, into language learning activities to promote empathy and understanding? How can educators effectively utilize authentic texts, such as news articles and documentaries, to enhance language skills while addressing environmental issues? What are some innovative ways to leverage technology in language learning to promote environmental education and sustainable practices? In what ways can teachers incorporate local environmental issues and community engagement into language lessons to make learning more relevant and impactful? How can professional development opportunities be tailored to equip language teachers with the knowledge and skills necessary to implement Green Pedagogy effectively?

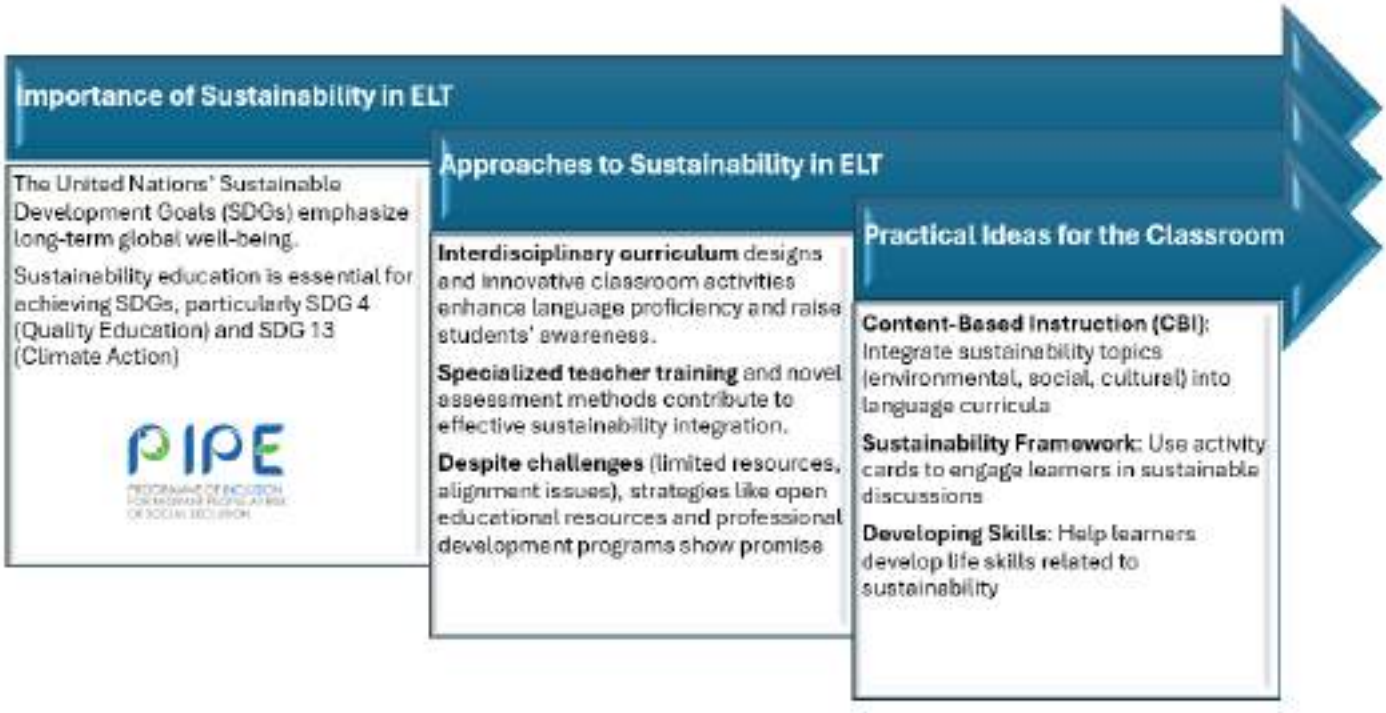
7.1. Environmental education for sustainability: historical context, current situation and future perspectives

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through Education for Sustainable Development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence,

global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development. (UN 2015)

Environmental education for sustainability has emerged as a critical component of language learning, reflecting a growing global awareness of the interconnectedness between language, culture, and the environment. This approach recognizes that language is not only a tool for communication but also a means of understanding and interacting with the world around us. By integrating environmental education into language instruction, educators can empower learners to become informed and responsible global citizens who are equipped to address the complex challenges facing our planet.

The historical context of environmental education can be traced back to the early 20th century, when concerns about resource depletion and pollution began to emerge. Early efforts focused on nature study and conservation education, aiming to instil a sense of appreciation and stewardship for the natural world. In the 1970s and 1980s, environmental education gained momentum with the rise of the environmental movement and the publication of influential reports such as "Limits to Growth" and the "Brundtland Report." These reports highlighted the urgent need to address environmental issues and promote sustainable development.



The current situation of environmental education for sustainability is characterized by a growing recognition of the need to integrate environmental concerns into all aspects of education, including language learning. This is driven by the increasing urgency of environmental challenges, such as climate change, biodiversity loss, and pollution, as well as a growing awareness of the social and economic dimensions of sustainability. There is a growing consensus that environmental education should not be a separate subject but rather a cross-cutting theme that is integrated into all aspects of the curriculum.

Environmental Education	Description	Examples
Vocabulary & Discourse Exploration	Learning the specific terms and language used to discuss environmental issues.	Studying vocabulary related to climate change, pollution, biodiversity, etc.
Cultural & Linguistic Representations	Analyzing how different cultures and languages portray nature and environmental concerns.	Examining how nature is depicted in literature, poetry, or traditional stories from different cultures.
Project-Based Learning	Engaging in hands-on projects that address environmental challenges and promote sustainable practices.	Creating community gardens, designing eco-friendly products, organizing awareness campaigns.
Critical Reflection	Examining how language can shape our understanding of the environment and our relationship with nature.	Analyzing media portrayals of environmental issues, discussing the impact of consumerism on the environment.
Experiential Learning	Participating in outdoor activities and field trips to connect with nature and learn about environmental issues firsthand.	Visiting national parks, conducting nature walks, participating in citizen science projects.

In language learning, environmental education can take many forms. It can involve exploring the vocabulary and discourse of environmental issues, analysing the cultural and linguistic representations of nature, and engaging in projects that promote sustainable practices. It can also involve critical reflection on how the ways in which language can be used to shape our understanding of the environment and our relationship with the natural world. By integrating environmental education into language instruction, educators can help learners develop a deeper understanding of environmental issues, foster critical thinking skills, and cultivate a sense of responsibility for the planet.

The future perspectives for environmental education are promising, as there is a growing demand for educational programs that prepare learners to address the complex challenges of the 21st century. The United Nations Sustainable Development Goals (SDGs), adopted in 2015, provide a global framework for addressing environmental, social, and economic issues. Education is recognized as a key driver for achieving the SDGs, and environmental education is seen as an essential component of this effort.

In the context of language learning, the future of environmental education may involve greater emphasis on experiential learning, where learners engage in hands-on activities and projects that connect them to the natural world. It may also involve greater use of technology, such as virtual field trips, simulations, and online collaboration tools, to create immersive and interactive learning

experiences. Additionally, there may be a greater focus on interdisciplinary approaches that integrate environmental education with other subject areas, such as science, social studies, and the arts.

7.2. Emotional Competences with the sustainable culture: Anthropocene vs. Symbiocene and Solastalgia in language learning

The concepts of the Anthropocene, Symbiocene, and Solastalgia offer profound insights into our relationship with the environment and provide a powerful lens through which to approach language learning. By integrating these concepts into language instruction, educators can foster emotional competencies, critical thinking skills, and a sense of responsibility for the planet.

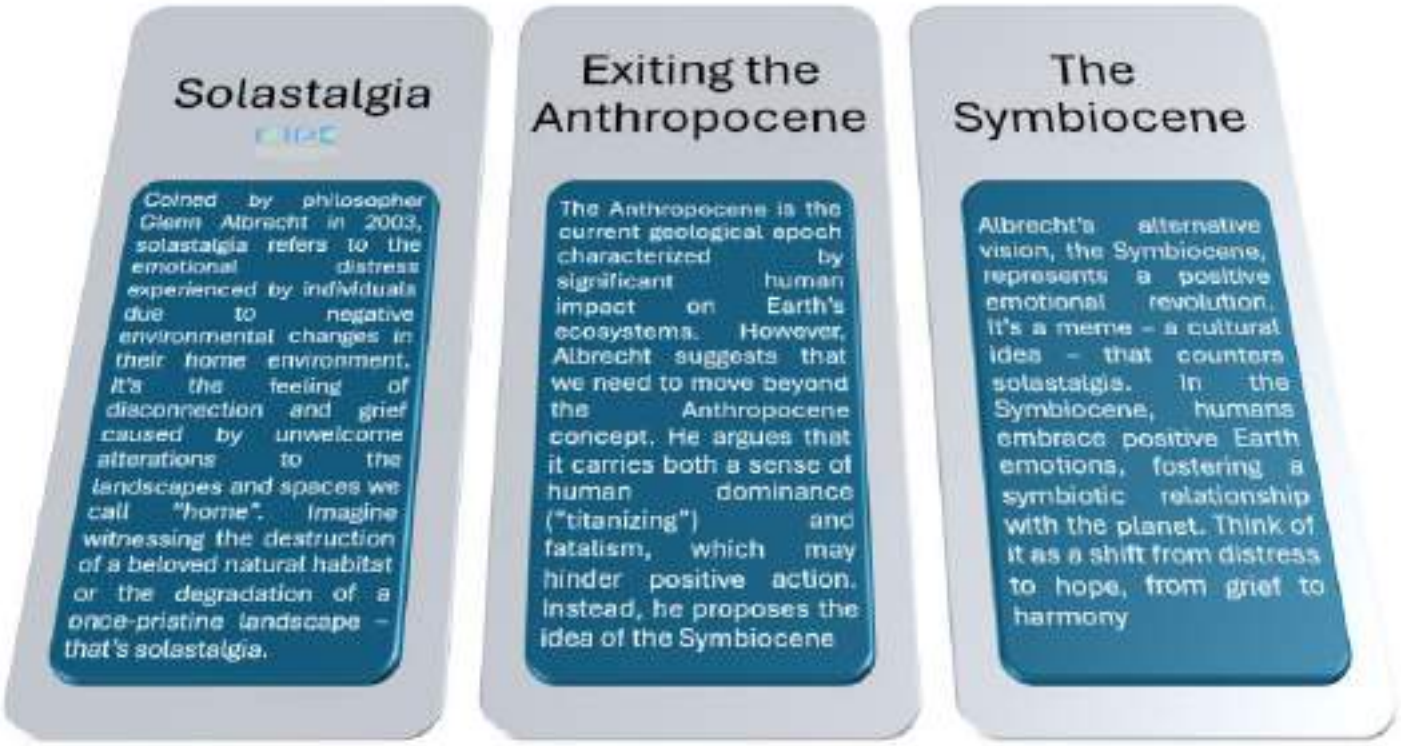


The Anthropocene, often referred to as the "Age of Humans," is a proposed geological epoch marked by the significant impact of human activities on Earth's ecosystems. It highlights the unintended consequences of our actions, such as climate change, pollution, and biodiversity loss. In language learning, exploring the Anthropocene can involve examining the vocabulary and discourse surrounding these issues, analysing how different cultures and languages frame environmental concerns, and engaging in critical discussions about our role in shaping the planet's future.

In contrast, the Symbiocene offers a more hopeful vision for the future. It envisions a world where humans live in harmony with nature, recognizing the interconnectedness of all living beings and

working towards mutual flourishing. The Symbiocene emphasizes the importance of cooperation, reciprocity, and ecological responsibility. In language learning, exploring the Symbiocene can involve learning about sustainable practices, exploring indigenous knowledge systems, and engaging in projects that promote ecological restoration and social justice.

Solastalgia, a term coined by environmental philosopher Glenn Albrecht, describes the feeling of distress and loss caused by environmental change. It is a form of homesickness that one experiences while still being at home, as familiar landscapes and ecosystems are transformed by human activities. In language learning, exploring solastalgia can involve reading literature and poetry that express grief and loss for the environment, discussing the emotional impact of climate change, and engaging in creative projects that explore ways to cope with and heal from environmental trauma.



Integrating these concepts into language learning can be done in a variety of ways. Teachers can incorporate texts, videos, and other resources that explore the Anthropocene, Symbiocene, and Solastalgia into their lessons. They can also facilitate discussions and debates about these issues, encouraging learners to share their perspectives and develop critical thinking skills. Additionally, teachers can engage learners in project-based learning activities that address environmental challenges and promote sustainable practices.

By exploring the Anthropocene, Symbiocene, and Solastalgia, language learners can develop a deeper understanding of the complex relationship between humans and the environment. They can also cultivate emotional competencies such as empathy, compassion, and a sense of responsibility for the

planet. This, in turn, can empower them to become active participants in creating a more sustainable and just future.

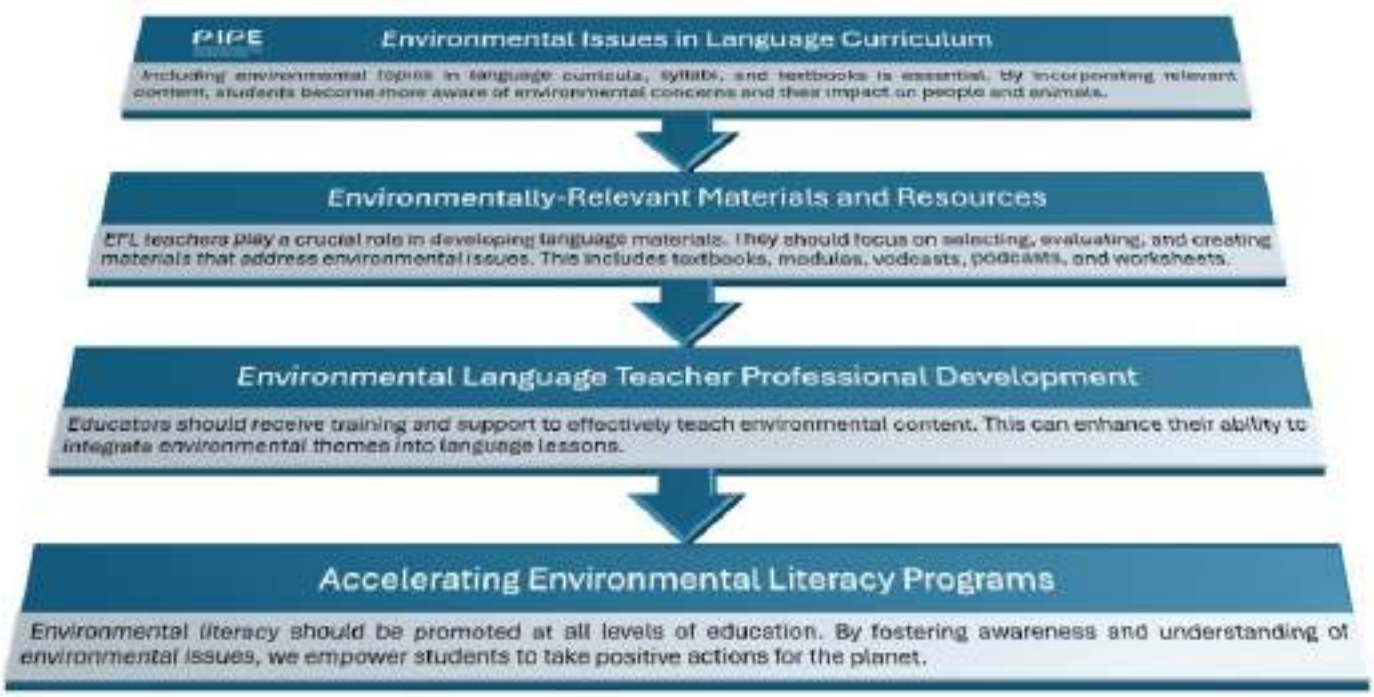
7.3. Green Pedagogy



7.3.1. Environmentally based Materials and Resources, for languages learning

Integrating environmentally based materials and resources into language learning can create a dynamic and engaging learning experience that fosters environmental awareness and language acquisition simultaneously. By incorporating authentic texts, real-world data, and multimedia

resources that address environmental issues, educators can empower learners to develop critical thinking skills, expand their vocabulary, and become informed advocates for a sustainable future.



One effective approach is to utilize authentic texts that address environmental topics. Newspaper articles, scientific reports, documentaries, and literary works can provide learners with exposure to a wide range of vocabulary and discourse related to environmental issues. Analysing the language used in these texts can help learners understand the nuances of environmental discourse and develop their own critical perspectives. Additionally, engaging in discussions and debates about these texts can foster deeper understanding and promote critical thinking skills.

Real-world data can also be a valuable resource for language learning. Climate change statistics, pollution levels, and biodiversity data can provide learners with concrete information about the state of the environment. Using this data to create graphs, charts, or other visual representations can make complex information more accessible and engaging. Learners can practice their language skills by interpreting and presenting this data, while also developing their understanding of the scientific and technical aspects of environmental issues.

Multimedia resources, such as videos, podcasts, and interactive websites, can add another dimension to language learning. Documentaries about environmental issues, interviews with experts, and virtual tours of natural habitats can provide learners with a rich and immersive learning experience. These resources can also cater to different learning styles, providing visual, auditory, and kinaesthetic learners with multiple avenues for engagement.

Incorporating local environmental issues into language learning can be particularly impactful. By focusing on environmental challenges that are relevant to the learners' community, educators can

make the learning experience more meaningful and encourage learners to act in their own lives. For example, learners could research local pollution sources, analyse the impact of climate change on their region, or participate in community-based environmental projects.

In addition to using existing resources, educators can also encourage learners to create their own environmentally based materials. This can involve writing essays or poems about nature, creating posters or infographics about environmental issues, or developing multimedia presentations to share with the community. By becoming content creators, learners can deepen their understanding of environmental issues and develop their language skills in a creative and meaningful way.

Resource Type	Examples	Language Learning Activities
Authentic Texts	Newspaper articles, scientific reports, documentaries, literary works about environmental issues.	Analyzing language, discussing perspectives, debating solutions.
Real-World Data	Climate change statistics, pollution levels, biodiversity data.	Creating graphs/charts, interpreting and presenting data, discussing implications.
Multimedia Resources	Documentaries, interviews, virtual tours of natural habitats.	Watching and discussing videos, listening to podcasts, engaging in interactive activities.
Local Environmental Issues	Research on local pollution, impact of climate change on the region, community-based environmental projects.	Analyzing local data, conducting interviews, creating presentations, participating in community action.
Learner-Created Materials	Essays, poems, songs about nature, posters/infographics, multimedia presentations.	Writing reflections, composing creative pieces, designing visual aids, sharing with the community.

Integrating environmentally based materials and resources into language learning is not just about raising awareness; it's also about empowering learners to become active participants in creating a more sustainable future. By developing their language skills in the context of environmental issues, learners gain the tools they need to communicate effectively about these challenges, advocate for change, and make informed decisions about their own impact on the planet.

7.3.2. English language teachers (ELTs) Professional Development

Professional development for English language teachers (ELTs) is undergoing a significant shift towards embracing environmental consciousness and sustainability. This evolution, known as Green Pedagogy, recognizes the crucial role language educators play in fostering global citizenship and environmental responsibility. By integrating environmental themes and sustainable practices into their teaching, ELTs can empower learners to become critical thinkers, informed decision-makers, and active participants in creating a more sustainable future.

One key aspect of Green Pedagogy in professional development is the exploration of environmental themes and issues in language instruction. This involves incorporating authentic texts, such as articles on climate change or excerpts from environmental literature, into the curriculum. Teachers can facilitate discussions and debates on these topics, encouraging learners to analyse language, identify biases, and form their own opinions. Additionally, exploring the cultural and linguistic representations of nature across different communities can deepen learners' understanding of the interconnectedness of language, culture, and the environment.

Another important aspect is the integration of sustainable practices into the classroom. This can involve simple actions like reducing paper waste, using energy-efficient lighting, and promoting recycling. Teachers can also encourage learners to engage in environmentally friendly behaviours, such as conserving water, using public transportation, and supporting local sustainable businesses. By modelling sustainable practices and incorporating them into the curriculum, teachers can create a culture of environmental responsibility within the classroom.

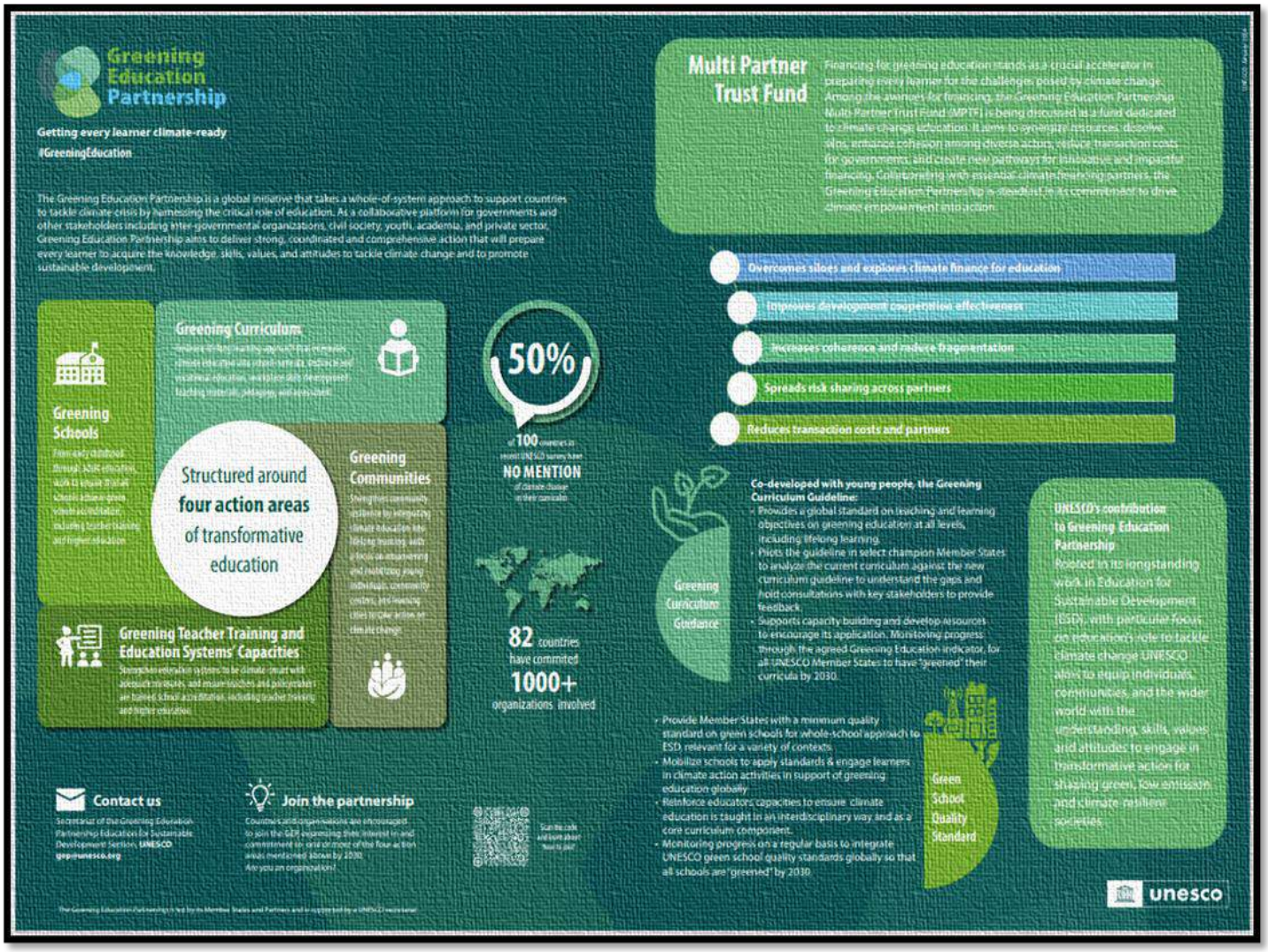
Professional development for ELTs also includes exploring innovative teaching methods that promote environmental awareness. Project-based learning, for example, can empower learners to take action on environmental issues. Projects such as designing eco-friendly products, organizing community cleanups, or creating educational materials on sustainability can not only enhance language skills but also foster critical thinking, collaboration, and a sense of agency.

Technology can play a significant role in Green Pedagogy professional development. Online courses, webinars, and virtual conferences offer accessible opportunities for teachers to learn about environmental issues, explore sustainable practices, and connect with a global community of educators committed to sustainability. Digital tools and resources, such as interactive maps, simulations, and environmental databases, can also enrich language instruction by providing real-world data and engaging learning experiences.

Collaboration and knowledge sharing are essential components of professional development in Green Pedagogy. Creating professional learning communities where teachers can share ideas, resources, and experiences can foster a culture of continuous learning and innovation. These communities can provide a supportive space for teachers to explore new approaches, reflect on their practice, and develop their expertise in environmental education.

Ultimately, professional development in Green Pedagogy empowers English language teachers to become agents of change. By integrating environmental themes, sustainable practices, and innovative methodologies into their teaching, they can inspire learners to become informed, responsible, and engaged global citizens who are committed to creating a more sustainable future.

7.3.3. Environmental Education in Actions



Environmental education in action transforms language learning into a powerful tool for cultivating ecological awareness and responsible citizenship. By moving beyond theoretical discussions and engaging learners in practical activities, educators can foster a deeper understanding of environmental issues, ignite passion for sustainability, and empower learners to make a positive impact on the world.

One of the most effective ways to bring environmental education to life is through **project-based learning**. These projects can take various forms, from creating community gardens to designing eco-friendly products or organizing awareness campaigns. For example, learners might research local pollution sources and present their findings to the community, develop a recycling program for their school, or create a multilingual website about sustainable living. Through these projects, learners not only practice their language skills but also develop critical thinking, problem-solving, and collaboration skills while making a tangible difference in their communities.

Field trips and outdoor learning experiences offer another powerful way to connect language learning with the environment. Visiting local parks, nature reserves, or even urban green spaces can provide learners with firsthand experience of the natural world. They can observe different ecosystems, learn about local biodiversity, and practice identifying plants and animals in the target language. These experiences can spark curiosity, inspire creativity, and foster a deeper connection with nature.

Incorporating environmental themes into everyday classroom activities can also be effective. Teachers can use environmentally themed vocabulary games, reading comprehension exercises based on environmental texts, or writing prompts that encourage reflection on environmental issues. For example, learners could write a persuasive essay about the importance of reducing plastic waste, create a dialogue between two characters discussing climate change, or develop a presentation about renewable energy sources.

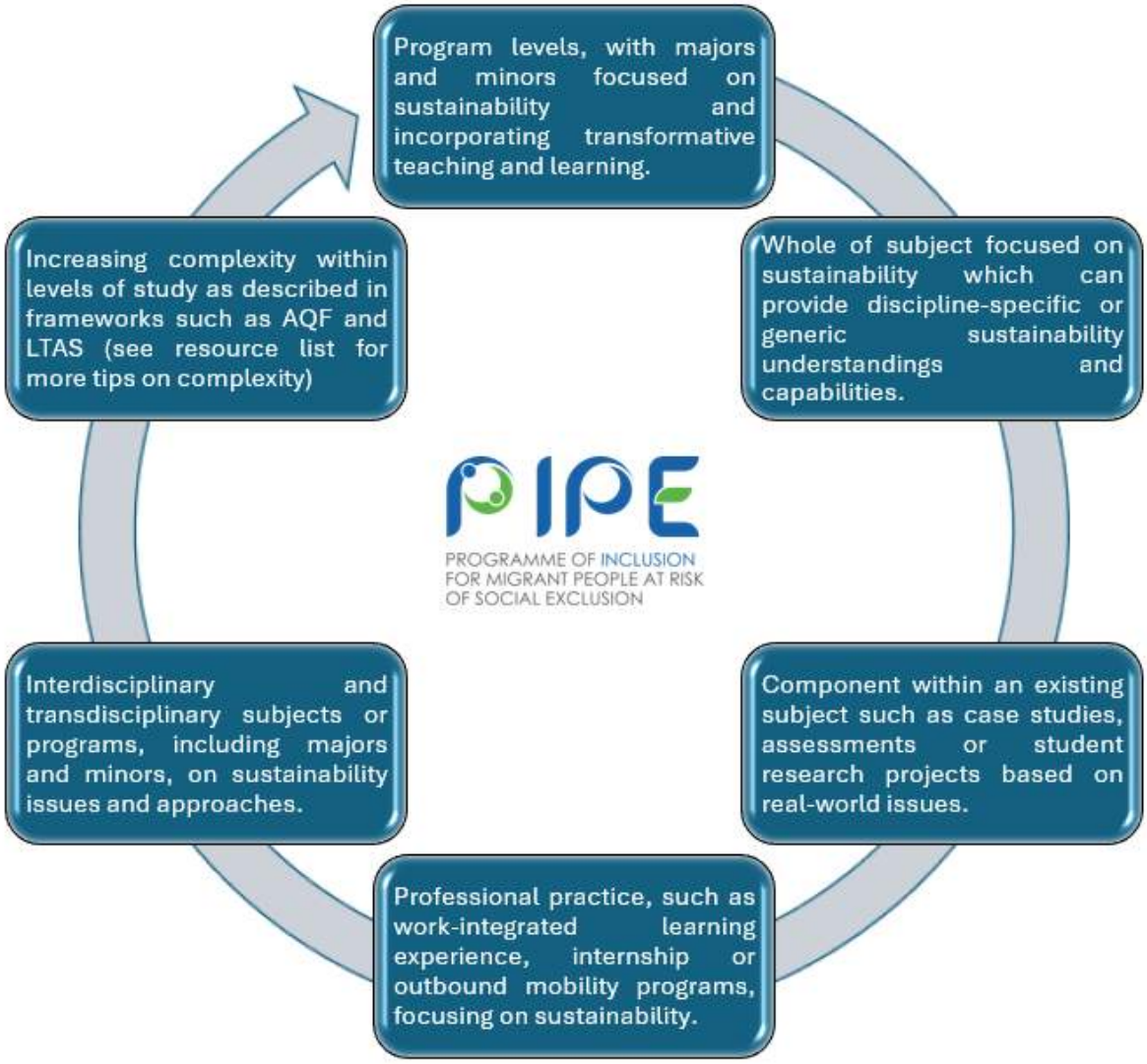
The use of technology can enhance environmental education in language learning. Interactive maps, simulations, and virtual field trips can provide learners with immersive experiences that transport them to different ecosystems and environmental contexts. Online collaboration tools can facilitate communication and collaboration with learners from around the world, allowing them to share perspectives and work together on environmental projects.

Another approach is to invite guest speakers who are experts in environmental fields to share their knowledge and experiences with learners. This could involve scientists, environmental activists, or community leaders who are working on local sustainability initiatives. These interactions can provide learners with valuable insights into the real-world challenges and solutions related to environmental issues.

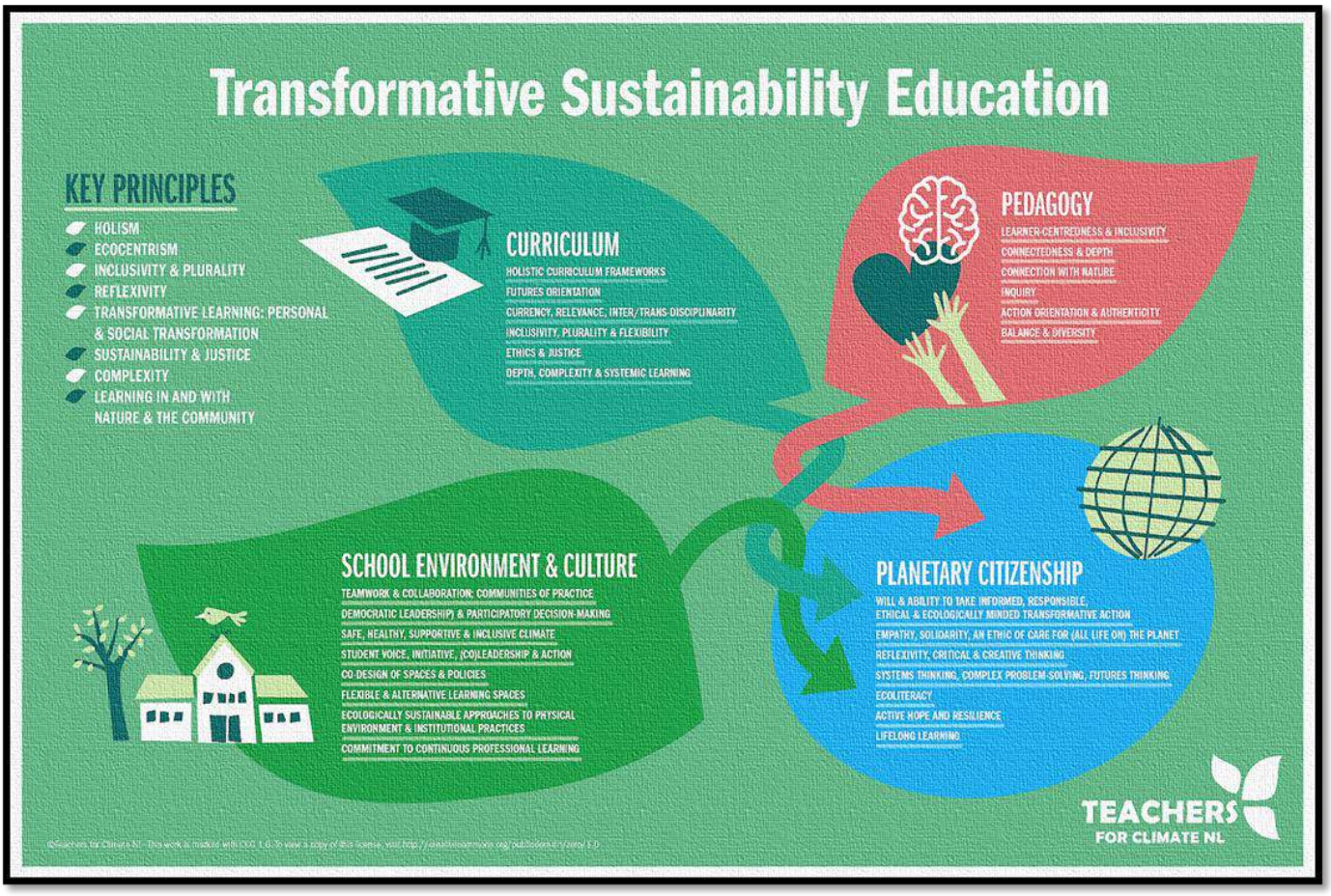
By engaging in these diverse activities, learners can develop a deeper understanding of environmental concepts, expand their vocabulary, and refine their language skills. They also gain critical thinking skills, problem-solving abilities, and a sense of agency as they actively engage with environmental issues. Ultimately, environmental education in action empowers language learners to become informed and responsible global citizens who are committed to creating a more sustainable future.

7.3.4. How to be more sustainable while teaching

Incorporating sustainable practices into language teaching is not only a responsible choice for the environment but also an enriching experience for both educators and learners. Green Pedagogy, with its focus on ecological awareness and social responsibility, offers a framework for transforming language classrooms into spaces that promote sustainability while fostering language acquisition and critical thinking. This section explores specific examples and strategies for integrating sustainability into language teaching, creating a more eco-conscious and engaging learning environment.



One of the most fundamental ways to promote sustainability in language teaching is to minimize paper usage. Educators can embrace digital resources, such as online textbooks, articles, and worksheets, to reduce the need for printing. Utilizing online platforms for assignments, quizzes, and feedback can further minimize paper consumption. Additionally, encouraging learners to bring their own reusable notebooks and water bottles can help reduce waste and promote a culture of sustainability in the classroom.



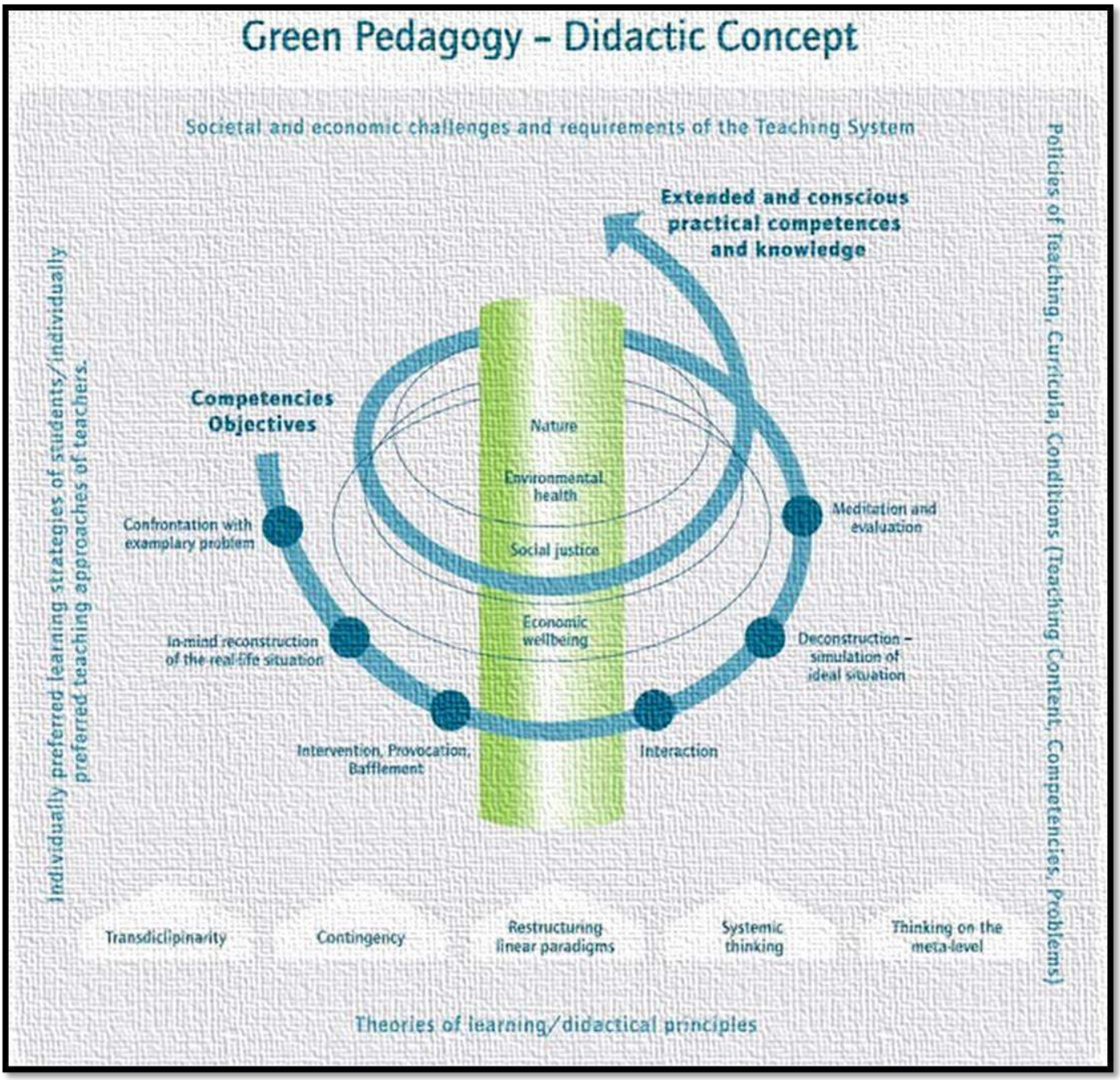
Energy conservation is another crucial aspect of sustainable language teaching. Teachers can make a conscious effort to turn off lights and electronic devices when not in use, unplug chargers and appliances, and optimize the use of natural light. Utilizing energy-efficient equipment, such as LED bulbs and laptops with power-saving features, can also significantly reduce energy consumption. Educators can also raise awareness about energy conservation by incorporating related vocabulary and discussions into their lessons.

Promoting recycling and waste reduction is an essential component of Green Pedagogy. Teachers can set up recycling bins in the classroom and encourage learners to sort their waste properly. They can also organize recycling drives, where learners collect recyclable materials from the school or community and learn about the recycling process. By making recycling a regular practice, teachers can instil a sense of environmental responsibility in their learners.

Integrating environmental themes into language lessons can be a powerful way to raise awareness and spark discussions. Teachers can select texts and materials that explore environmental issues, such as climate change, pollution, or biodiversity loss. They can also use real-world data and statistics to illustrate the impact of human activities on the environment. By engaging learners in conversations about these topics, educators can foster critical thinking, encourage them to develop their own perspectives, and motivate them to act.

Area of Focus	Sustainable Practices	Examples
Resource Use	Minimize paper usage (digital resources, online platforms)	Use online textbooks, assign digital worksheets, provide feedback electronically
	Encourage reusable materials (notebooks, water bottles)	Have learners bring their own reusable materials to class.
Energy Conservation	Turn off lights/electronics when not in use	Establish a routine for turning off lights and unplugging devices.
	Utilize energy-efficient equipment (LED bulbs, energy-saving laptops)	Advocate for energy-efficient upgrades in the classroom.
	Incorporate energy conservation vocabulary and discussions into lessons.	Discuss energy sources, consumption, and conservation strategies in the target language.
Recycling & Waste Reduction	Set up recycling bins, organize recycling drives	Educate learners about different types of recyclable materials.
	Teach about the recycling process and the importance of waste reduction	Incorporate recycling-themed activities and vocabulary into lessons.
Curriculum Integration	- Incorporate environmental themes into lessons	- Use texts on climate change, pollution, biodiversity loss.
	- Utilize real-world data and statistics to illustrate environmental impact	Analyze data on carbon emissions, deforestation rates, or endangered species
Beyond the Classroom	Field trips to nature reserves, community gardens, recycling centers	Organize visits to local environmental organizations or sustainable businesses.
	Engage in service-learning projects (volunteering, community cleanups)	Partner with local environmental organizations for hands-on projects.
Assessment	Design assessments that require learners to demonstrate environmental understanding and apply language skills	Write persuasive essays, create presentations, develop action plans for sustainability

Beyond the classroom, there are numerous opportunities to incorporate sustainability into language learning. Field trips to nature reserves, community gardens, or recycling centres can provide learners with firsthand experience of environmental issues and sustainable practices. Engaging in service-learning projects, such as volunteering at environmental organizations or participating in community cleanups, can provide learners with opportunities to apply their language skills in real-world contexts while making a positive impact.



Incorporating sustainability into assessment practices is another important aspect of Green Pedagogy. Teachers can design assessments that require learners to demonstrate their understanding of environmental issues and their ability to apply language skills to real-world problems. For example, learners could write a persuasive essay about the importance of renewable energy, create a presentation about the benefits of sustainable agriculture, or develop a plan for reducing their school's environmental footprint.

By embracing these strategies and incorporating sustainability into all aspects of language teaching, educators can not only foster environmental awareness but also create a more engaging and meaningful learning experience for their students. Green Pedagogy empowers learners to become active participants in creating a more sustainable future, equipping them with the language skills and critical thinking abilities necessary to address the complex environmental challenges facing our planet.

7.4. Toolkit

This Language Sustainability Toolkit was created as a collaborative project between Living Tongues Institute for Endangered Languages and Wikitongues. Living Tongues Institute is one of the world's leading research organizations focused on documenting endangered languages. The Institute conducts linguistic fieldwork, releases scientific papers, runs digital training workshops to empower language activists, and collaborates with speakers to create online language learning and preservation tools such as Talking Dictionaries. Wikitongues is a global volunteer movement that expands access to language revitalization. The organization helps speakers document and promote their languages online, safeguarding them for the next generation. Contributors to Wikitongues record and caption oral histories in video, raise awareness about language sustainability in their communities, and help support special projects.

Learning for Sustainability (or Education for Sustainable Development, as it is more commonly referred to outside of Scotland) empowers learners with knowledge, skills, values and attitudes to make informed decisions and make responsible actions for environmental integrity, economic viability and a just society.

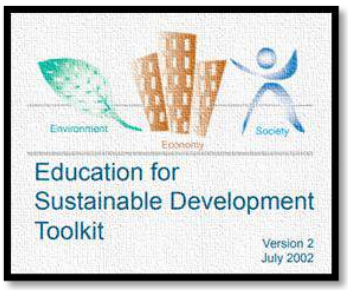
The Greening Education Partnership is a global initiative that takes a whole-of-system approach to support countries to tackle the climate crisis by harnessing the critical role of education. As a collaborative platform for governments and other stakeholders including inter-governmental organizations, civil society, youth, academia, and private sector, Greening Education Partnership aims to deliver strong, coordinated and comprehensive action that will prepare every learner to acquire the knowledge, skills, values, and attitudes to tackle climate change and to promote sustainable development.

The ESD for 2030 roadmap sets out the urgent challenges facing the planet and underlines the implementation of the Education for Sustainable Development: Towards achieving the SDGs (ESD for 2030) framework, which aims to increase education's role in building a more just and sustainable world. To complement the ESD for 2030 roadmap, this toolbox provides selected resources that

support Member States, regional and global stakeholders in developing activities. Through five priority action areas and under six key areas of implementation, ESD supports the achievement of the SDGs and addresses the urgent sustainability challenges of the 21st century.



The Education for Sustainable Development Toolkit is based on the idea that communities and educational systems within communities need to dovetail their sustainability efforts. As communities develop sustainability goals, local educational systems can modify existing curriculums to reinforce those goals. As we developed the Toolkit, it became apparent that many communities have not developed sustainability goals or action plans on which to base educational change. As a result, we include some exercises to help communities develop such goals. We also include a few exercises to explain the concept of sustainable development. I was inspired to develop the ESD Toolkit after attending the United Nations (UN) Commission on Sustainable Development (CSD) in 1998. Each year, the CSD reviews several chapters of Agenda 21 from the Earth Summit (Rio de Janeiro, 1992). When I attended this meeting, the CSD reviewed Chapter 36, "Promoting Education, Public Awareness, and Training." Through the meeting, delegation after delegation affirmed the importance of education in achieving sustainable development. Nevertheless, I noted growing frustration that education for sustainable development (ESD) was not advancing more rapidly; that no one had taken responsibility for ESD nor raised money to promote it; that no one knew where or how to start; and that people were pointing fingers at others, accusing them of not doing enough.



This page hosts education for sustainable development (ESD) resources for educators, teachers and practitioners who teach English for speakers of other languages (ESOL). These resources were commissioned by the ETF, delivered by HOLEX and developed and tested by Manchester Adult Education Service, Idea Store at Tower Hamlets Council and Westminster Adult Education Service. Although developed within an adult education context, these resources will apply to ESOL teams in other further education settings too.



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8. Digital competences to improve inclusion and education

Abstract

The following chapter aims to explore the preparatory work that a foreign language teacher engaged in a class of migrant students is called upon to carry out to create a course that is both encouraging, effective and oriented towards fostering the integration of the participants through the development of an intercultural sensitivity that counteracts the consolidation of stereotypes and social prejudices.

After having discussed and fine-tuned some useful criteria for profiling students, to fully understand their backgrounds and ambitions, the following analysis concerns the construction of teaching units with an effective structure and is intended to reflect on the fundamental role that clarity of presentation plays in the learning process.

Through the presentation of the various didactic methodologies and the exploration of the dense forest made up of the vast selection of teaching materials available, the aim is finally to offer the teacher an inventory of resources that stimulates their creativity and enables them to construct a teaching experience that is rewarding for their students but also for themselves.

Question Bubble

How can the Immersive Reader tool be effectively integrated into classroom activities to support diverse learning needs? What are some best practices for training both teachers and students on how to utilize the features and functionalities of the Accessibility Checker? In what ways can the Math Assistant tool be leveraged by educators to differentiate instruction and create a more inclusive learning environment for students? How can live captions and real-time translation technologies be used to foster greater participation and engagement in virtual learning settings? What are the key ethical considerations that should guide the responsible use of social media and the protection of personal data? How can public institutions leverage the capabilities of electronic headquarters to improve transparency, accessibility, and citizen engagement? What strategies can be employed to ensure that the introduction of new information technologies in education promotes digital literacy and ethical behaviour among students? How can educators and policymakers collaborate to address the challenges and opportunities presented by the rapid advancement of digital technologies in the classroom? What role can digiculturality play in empowering migrant students and fostering a more inclusive educational landscape? In what ways can digital competences be effectively integrated into language teaching and learning for migrants to support their integration and academic success?

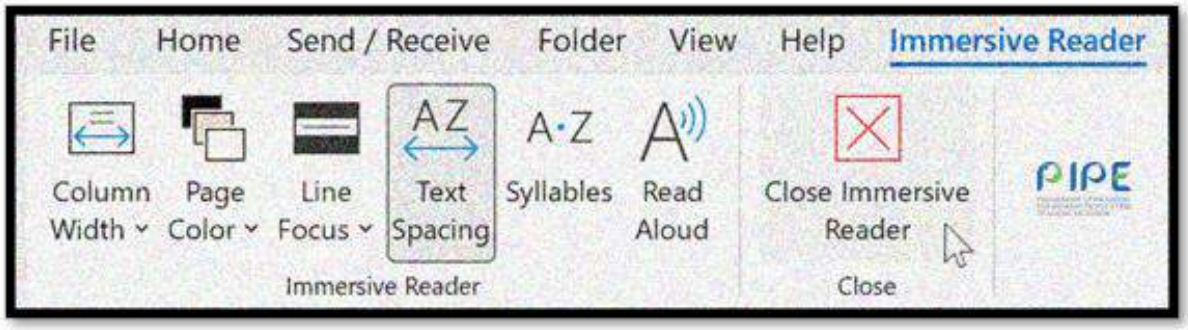
8.1. Digital tools to improve inclusion and education

In the pursuit of empowering migrants and fostering inclusive educational environments, a suite of transformative digital tools has emerged as a powerful ally. These innovative technologies hold the potential to enhance the learning experience, ensuring that knowledge and opportunity are accessible to all, regardless of linguistic or cognitive barriers. Here we propose a review of some impactful digital tools that are reshaping education more inclusively. They can be integrated in the main tools used for preparing digital texts or presentations, or in the browsers, empowering the teachers with functionalities to make the contents more inclusive.

8.1.1. Immersive Reader

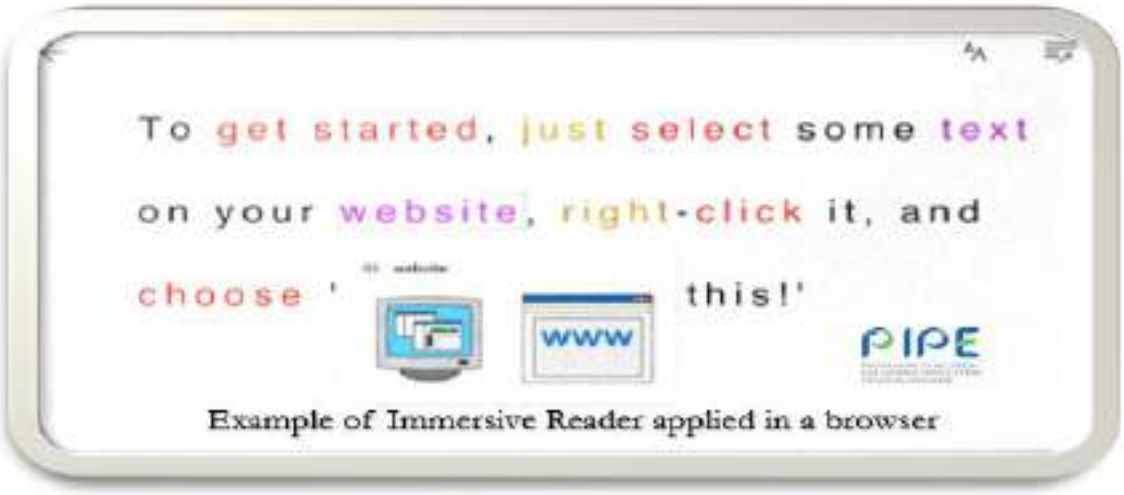
The Immersive Reader is a powerful digital tool that can significantly improve reading comprehension and accessibility for learners of all backgrounds. It is available in different implementations: there is one version available as an additional macro for the Microsoft Office applications, there is an add-on version for Google Chrome or Microsoft Edge, and there are also independent apps.

By utilising text-to-speech technology, precise language translation, and customizable visual settings, this tool enables users to engage with content in a manner that accommodates their unique needs and preferences. For migrants, the Immersive Reader can be an invaluable resource, providing them with the ability to access learning materials in their target language through instant translation. Furthermore, it offers a text-to-speech function, allowing learners to listen to the material and further reinforce their understanding and language acquisition. The tool's customizable features, such as adjustable font size, spacing, and background colours, cater to users with various cognitive and learning styles, including those with dyslexia or other learning disabilities. This allows them to engage with the material in a more comfortable and distraction-free environment, ultimately enhancing their overall learning experience.



Immersive Reader features integrated in Microsoft Word

The Immersive Reader can greatly benefit students with diverse learning needs in several ways. For English language learners, including migrant students, the Immersive Reader's text translation and text-to-speech features allow them to access learning materials in their native language. This helps overcome language barriers and supports their comprehension and language acquisition. For students with disabilities, the Immersive Reader offers customizable settings that cater to the needs of students with learning disabilities like dyslexia. Features such as adjustable font sizes, spacing, and background colours can create a more comfortable and distraction-free reading experience, enabling these students to engage with content more effectively. The combination of visual, auditory, and linguistic support provided by the Immersive Reader caters to different learning styles. Students can choose to read the text, listen to the audio, or utilize both modalities, reinforcing their understanding through multiple sensory channels. The Immersive Reader's ability to adapt to individual student needs allows for a personalised learning experience. Educators can leverage the tool's customization options to tailor the learning environment to the specific requirements of each student, ensuring an inclusive and supportive educational experience. By empowering students with diverse needs to access and comprehend learning materials independently, the Immersive Reader can boost their confidence, self-esteem, and sense of autonomy in the learning process. This, in turn, can lead to improved engagement, motivation, and academic outcomes.



Example of Immersive Reader applied in a browser

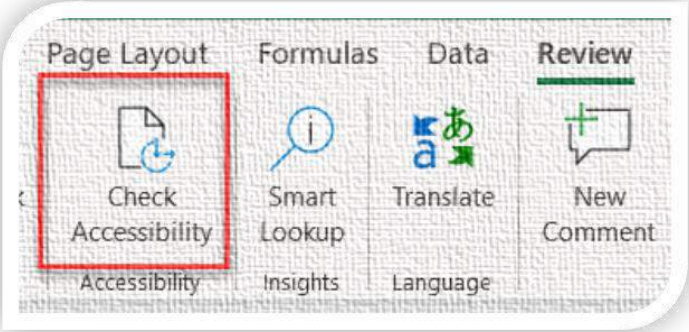
To effectively use the Immersive Reader with students, teachers should ensure that both they and their students are well-acquainted with its features and functionalities. This can be achieved by conducting training sessions or developing user guides to help everyone understand how to use the tool effectively. Integrating the Immersive Reader thoughtfully into lesson plans and classroom activities will help students become familiar with the tool and recognize its value in enhancing their learning experience. Encouraging students to customise the Immersive Reader settings to suit their individual needs is also important. Teachers should guide on adjusting font size, spacing, background colour, and other preferences to create the best learning environment. Promoting a collaborative atmosphere where students help each other use the Immersive Reader can build a sense of community, support peer learning, and improve digital literacy skills.


A QUICK GUIDE TO
IMMERSIVE READER
@miss_aird
WHAT IS IMMERSIVE READER?
Immersive Reader can improve reading skills and comprehension through the use of the Read Aloud function and grammar options to adjustable reading and text preferences.
Immersive Reader has 3 main menus - Text Options / Grammar Options / Reading Preferences
It also has a voice settings feature to allow you to hear the text.
VOICE OPTIONS
Voice Speed
Voice Selection
Female
Male
Select Play at the bottom of the window to hear your document read aloud and to see the text highlighted.
Select Pause to stop narration.
Select Voice Options on the top right of the document to change the speed of narration.
TEXT OPTIONS
You can increase or decrease text size.
You can increase the amount of spacing between letters and words.
You can change the font of the whole document.
The Theme colour you select becomes the background colour of the document.
Text Size
Increase Spacing
Font
Themes
GRAMMER PREFERENCES
You can select one or more of the following options to show:
Syllables to break words into syllables.
Nouns to highlight nouns in your document in purple.
Verbs to highlight verbs in your document in red.
Adjectives to highlight adjectives in your document in green.
Adverbs to highlight adjectives in your document in gold.
Syl-la-bles
Parts of Speech
nouns
verbs
adjectives
adverbs
Show labels
READING PREFERENCES
Line Focus enables you to narrow the focus by highlighting sets of one, three, or five lines.
Picture Dictionary gives you the ability to click on any single word and have it read aloud.
Translate gives you the option to change the language of the text.
Line Focus
Picture Dictionary
Translate
French (France)
By word
Document
WHERE CAN I USE IMMERSIVE READER?
T
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Consistently checking in with students to gauge how the Immersive Reader is affecting their learning is crucial. Gathering feedback and adjusting teaching methods accordingly can help maximise the tool's effectiveness. Understanding that students will have different levels of comfort and skill with the Immersive Reader, teachers should provide personalized support to ensure all students can make the most of the tool. Additionally, informing parents and guardians about the benefits of the Immersive Reader and encouraging them to support their children's use of the tool at home will further reinforce its integration into their learning routine. Collaborating with special education teachers, language instructors, and other specialists can ensure that the Immersive Reader addresses the specific needs of students with diverse learning requirements. By adhering to these practices, teachers can enhance the effectiveness of the Immersive Reader and foster a more inclusive and supportive learning environment for all students.

8.1.2. Accessibility Checker

The Accessibility Checker is a useful digital tool that helps educators and content creators ensure their learning materials are accessible to all students, including those with disabilities. This innovative tool scans web pages, documents, and other digital resources, providing detailed feedback on potential accessibility issues. It can detect problems such as missing alternative text for images, low colour contrast, and the lack of proper heading structures - all of which can create barriers for learners with visual, cognitive, or other impairments.



Armed with the Accessibility Checker's insights, educators can quickly identify and address these concerns, transforming their digital content into an inclusive learning environment that caters to the diverse needs of their students. By incorporating the Accessibility Checker into their workflow, teachers can take proactive steps to create equitable access to knowledge and opportunities, fostering a classroom that truly empowers all learners to thrive.

Imagine a teacher preparing a digital presentation on language comprehension. Before sharing it with students, the teacher decides to run it through the Accessibility Checker. The tool immediately identifies a few areas of concern: several images throughout the presentation lack alternative text descriptions, which means students who use screen readers would not be able to understand the visual content. Additionally, the colour contrast between the text and background in one section is quite low, making it difficult for students with visual impairments to read the information. Furthermore, the headings are not properly structured, which can hinder navigation and comprehension for students with cognitive or

learning disabilities. Armed with this feedback from the Accessibility Checker, the teacher can quickly address these issues. They add concise alternative text descriptions for each relevant image, ensuring screen readers can convey the visual information. They adjust the colour scheme to improve the contrast, making the text easier to read for students with visual needs. They restructure the headings to create a clear, hierarchical outline of the content, facilitating better navigation and understanding. By taking these steps, the teacher transforms the once inaccessible presentation into an inclusive learning resource that can be accessed and understood by all students, regardless of their abilities. The Accessibility Checker has empowered the teacher to proactively identify and resolve potential barriers, creating an equitable learning experience for their diverse classroom. This example illustrates how the Accessibility Checker can be a powerful tool in the hands of educators committed to fostering an inclusive learning environment. By leveraging this digital resource, teachers can ensure their digital content is accessible and welcoming to all students, promoting equal opportunities for academic success.



8.1.3. Math Assistant

As part of comprehensive learning, Math Assistant is a useful technological tool that enables diverse groups of people to tackle mathematical problems and overcome their difficulties. The tool is available as an integrated plug-in, for example in Microsoft OneNote, or as an independent application.

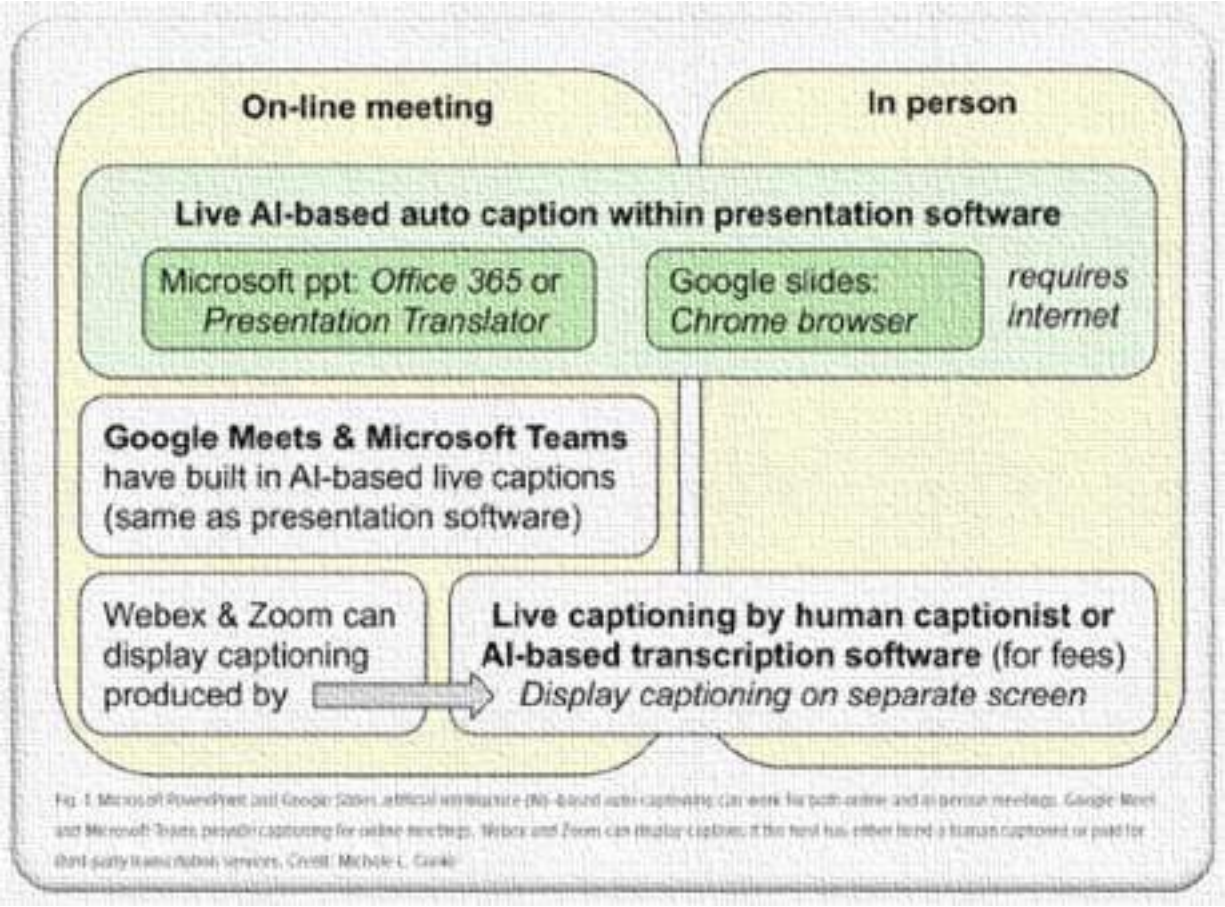
Mathematics, often perceived as a subject of rigid formulas and discouraging complexities, can pose significant challenges for many students. For migrant learners, these challenges can be further compounded by language barriers and cultural differences. The Math Assistant aims to bridge these gaps, providing a comprehensive and personalized approach to mathematical learning. At the core of the Math Assistant's functionality lies its ability to translate mathematical concepts, formulas, and problem statements into the user's preferred language. This feature is especially crucial for migrant learners, enabling them to access and comprehend the subject matter without the limitations of language proficiency. By ensuring that the mathematical content is presented in a language they understand, the Math Assistant removes a significant barrier to learning, allowing these students to engage with the material on a deeper level. Beyond language support, the Math Assistant also offers a range of features tailored to the unique needs of individual learners. The tool provides step-by-step explanations and interactive visualisations to help students grasp complex mathematical principles. These personalized learning experiences cater to diverse learning styles, empowering students to approach problem-solving in a manner that resonates with their cognitive preferences. One of the standout features of the Math Assistant is its ability to adapt to the individual's progress and areas of difficulty. The tool tracks the user's performance and provides targeted feedback and reinforcement, guiding them through the learning process with precision and care. This personalized approach ensures that students, including those with learning disabilities or gaps in their mathematical foundation, can build a solid understanding of the subject matter at their own pace.



The Math Assistant's impact extends beyond the individual learner, as it also serves as a valuable resource for educators. Teachers can leverage the tool to differentiate instruction, offering customised support and resources to meet the diverse needs of their students. By integrating the Math Assistant into their lesson plans, educators can create an inclusive learning environment where all students, regardless of their background or abilities, could thrive in mathematics. Moreover, the Math Assistant's capabilities extend beyond the classroom, serving as a valuable resource for migrant learners to continue their mathematical education and skill development outside of the formal educational setting. By providing access to personalized learning materials and support, the tool empowers these students to engage with mathematics in their daily lives, fostering a deeper appreciation for the subject and enhancing their overall academic and personal growth.

8.1.4. Live Captions and Real-Time Translation

In our increasingly globalised world, the ability to effectively communicate and comprehend content across language barriers has become dominant, particularly in educational settings. Live captions and real-time translation are digital tools that address this critical need, revolutionising the way migrant students and individuals with hearing impairments engage with educational materials and participate in classroom activities.

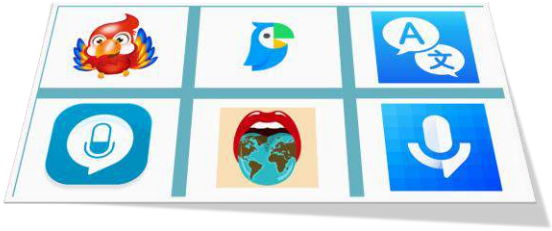


These innovative technologies integrate the power of speech recognition and machine translation to provide real-time captions and subtitles during video presentations, lectures, and virtual meetings. For migrant learners, this feature enables them to fully immerse themselves in the learning process without the burden of constant translation or the fear of missing key information. Similarly, individuals with hearing impairments can leverage these tools to access educational content and contribute to discussions on an equal footing with their peers.

Live Captions refer to the textual representation of the spoken content that is displayed in real-time during a live event, such as a video conference, lecture, or presentation. The key feature of live captions is that they are generated and displayed concurrently with the audio, allowing users to read the text as the speaker is talking. This is in contrast to pre-recorded captions, which are added to the content in advance. Live captioning systems use advanced speech recognition technology to convert spoken words into text with a high degree of accuracy, ensuring that the captions are closely synchronised with the audio. Live captions are a valuable accessibility feature that benefits various groups of users, including individuals who are deaf or hard of hearing, English language learners, and those who prefer to read along with the audio content. Many live captioning systems also offer real-time translation, allowing the spoken content to be displayed in multiple languages simultaneously, which is particularly useful in diverse or global learning environments. Live captioning often provides options for users to customise the appearance of the captions, such as adjusting the font size, colour, and placement on the screen, to suit their preferences and needs. By providing live, synchronised captions, this technology helps to remove language and accessibility barriers, enabling all participants to fully engage with the audio content and actively contribute to the learning or communication experience, especially in online and virtual learning settings.



Real-time translation, also known as simultaneous translation or interpretation, refers to the process of instantly converting spoken or written content from one language into another, allowing for seamless communication between individuals or groups who do not share a common language. In the context of educational settings and online learning environments, real-time translation technologies play a crucial role in facilitating inclusive and accessible communication. These technologies leverage advanced natural language processing and machine learning algorithms to analyse the source language and quickly generate a translated version in the target language. The key aspects of real-time translation include instantaneous conversion, where the translation process occurs in real-time, with the translated text or audio being delivered almost simultaneously with the original spoken or written content, allowing for a continuous, uninterrupted flow of communication. Real-time translation systems are also capable of converting between a wide range of languages, enabling users from diverse linguistic backgrounds to engage with each other and with educational materials effectively.

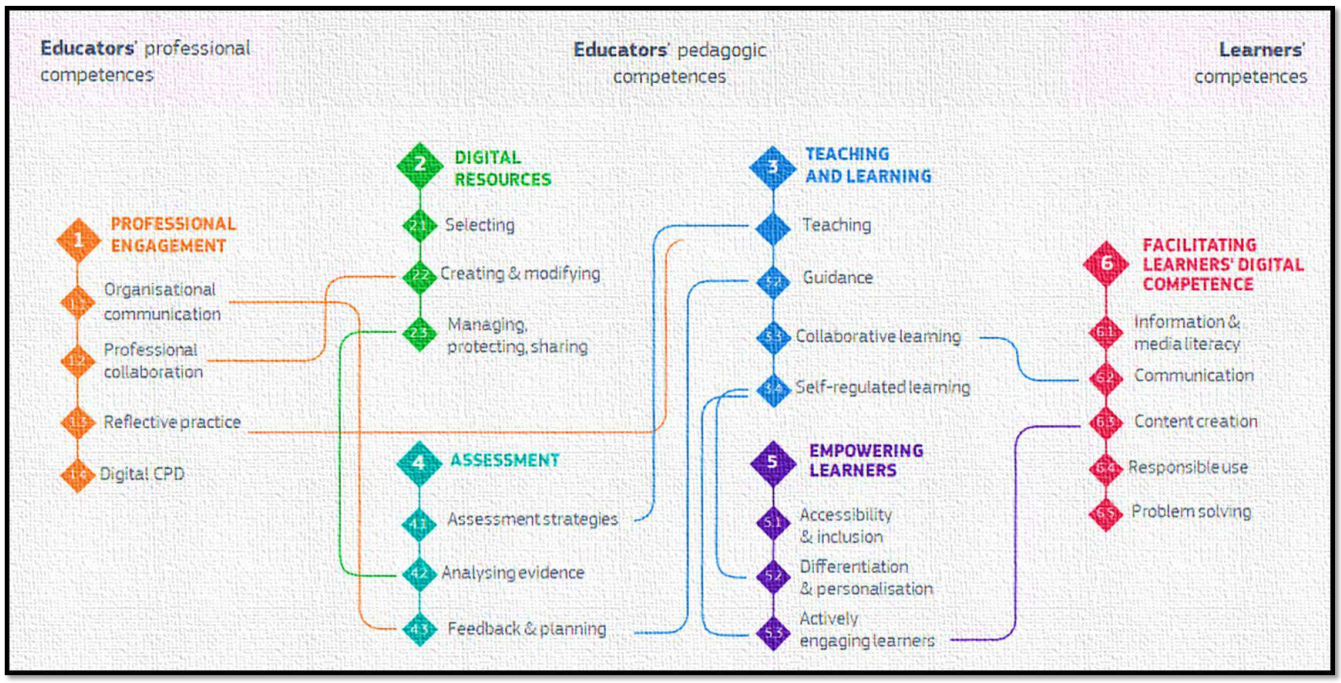




Some real-time translation tools can even learn from user interactions and feedback, continuously improving their translation accuracy and fluency over time, thereby enhancing the user experience. These technologies are often integrated into various communication and collaboration platforms, such as video conferencing software, messaging apps, and virtual learning environments, making them seamlessly accessible to users. By providing real-time translation, these technologies break down language barriers and empower students, educators, and participants from different linguistic backgrounds to actively engage in educational activities, fostering a more inclusive and equitable learning environment.

Live captions and real-time translation significantly enhance online learning in several ways. They make virtual classrooms accessible for hearing-impaired students by providing verbatim captions of lectures and discussions, ensuring these students can fully understand and engage with the content. For migrant students or English language learners, real-time translation is invaluable, translating spoken words into their native language to bridge language gaps and improve comprehension, leading to better academic success. These tools also help all students concentrate and focus better during online lessons by offering a written record of verbal content, reducing the cognitive load required to process information. Additionally, they provide flexibility and personalization, allowing students to access recorded lessons at their own pace, pause, and review specific sections as needed, catering to diverse learning styles and paces. In virtual breakout rooms or group discussions, live captions and real-time translation facilitate seamless communication and collaboration among students from different linguistic backgrounds, promoting an inclusive learning environment where everyone can actively contribute and learn from each other.

8.2. Digital competences



8.2.1. Introduction to new information technologies

In the ever-evolving landscape of our modern age, the rapid advancement of technology has ushered in a digital renaissance, transforming the way we live, work, and connect with the world around us. At the forefront of this revolution lie new information technologies, powerful tools that have redefined our relationship with knowledge, communication, and the very fabric of our societies. Nowadays we are living in a world where the boundaries of distance and time are rendered obsolete, where the vast expanse of human knowledge is accessible with the tap of a finger, and where global communities coalesce in virtual realms, transcending geographical constraints. This is the reality we inhabit, a reality shaped by the relentless march of technological progress, propelling us into a future that was once the domain of science fiction. From the advent of the World Wide Web to the rise of social media platforms, the internet has revolutionised the way we access, share, and consume information, empowering individuals and communities alike with a wealth of knowledge and connectivity.

However, the realm of new information technologies extends far beyond the boundaries of the internet. Cutting-edge developments in artificial intelligence, machine learning, and data analytics have unlocked new realms of possibility, enabling us to process and interpret vast troves of data with unparalleled speed and accuracy. These technologies have permeated every aspect of our lives, from personalized recommendations and predictive algorithms to advanced decision-making systems that drive innovation across industries.



In the realm of education, new information technologies have catalysed a paradigm shift, redefining the very concept of learning. Immersive virtual classrooms, interactive multimedia resources, and online collaborative platforms have transcended the traditional confines of brick-and-mortar institutions, opening doors to a world of knowledge that knows no geographical boundaries. Educators can now leverage these technologies to create dynamic, personalized learning experiences tailored to the unique needs and interests of each student.

Yet, as we stand in awe of these technological marvels, it is crucial to acknowledge the profound implications they hold for our societies and communities. The pervasive nature of new information technologies has reshaped the very fabric of our social interactions, giving rise to new forms of communication, collaboration, and cultural expression.

Social media platforms have become virtual town squares, where ideas are exchanged, movements are born, and global conversations unfold in real-time. Online communities have transcended geographical

boundaries, fostering connections among individuals who might otherwise have remained isolated, and amplifying voices that have long been marginalised.



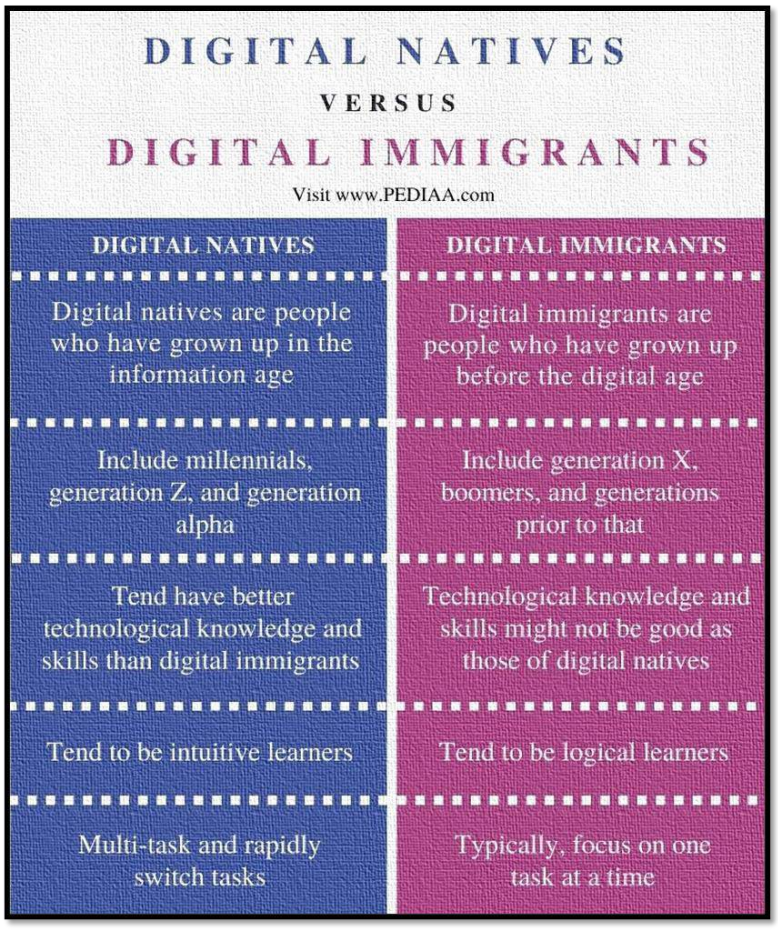
Nevertheless, this digital revolution has also brought forth new challenges and ethical considerations. Issues surrounding privacy, data security, and the responsible use of technology have emerged as pressing concerns, demanding a thoughtful and nuanced approach to ensure that these powerful tools are harnessed for the greater good.

As we navigate this uncharted territory, it is essential that we cultivate a culture of digital literacy and ethical responsibility. Individuals must be equipped with the skills and knowledge to critically evaluate information, navigate online spaces with discernment, and engage in responsible digital citizenship. Educational institutions, policymakers, and community leaders must play a pivotal role in fostering this

digital literacy, empowering individuals to harness the potential of new information technologies while mitigating their inherent risks and challenges.

Moreover, we must embrace a spirit of collaboration and shared responsibility, recognizing that the consequences of these technologies transcend national borders and individual interests. Global cooperation, ethical frameworks, and responsible governance are paramount to ensuring that the digital frontier remains a realm of opportunity, innovation, and progress for all.

As we stand at the precipice of this digital age, the path ahead is one of immense promise and profound responsibility. New information technologies have ushered in an era of unprecedented connectivity, knowledge-sharing, and human ingenuity. They have empowered us to transcend boundaries, unlock new frontiers of discovery, and forge global communities united by a shared thirst for knowledge and progress.



Yet, this journey is not without its challenges and ethical quandaries. It is our collective responsibility to navigate this digital frontier with wisdom, foresight, and a deep commitment to harnessing the transformative potential of these technologies for the betterment of humanity.

By embracing a spirit of lifelong learning, fostering digital literacy, and cultivating a culture of ethical responsibility, we can harness the power of new information technologies to create a world where knowledge knows no bounds, innovation thrives, and the human spirit soars to new heights of understanding and enlightenment.

In this digital renaissance, we are not mere spectators but active participants, shaping the course of our collective future with every keystroke, every virtual connection, and every bold leap into the unknown. As we stand at the intersection of technology and human ingenuity, let us boldly venture forth, pioneering new frontiers of knowledge and discovery, and leaving an indelible mark on the path of human progress.

8.2.2. Electronic headquarters of public institutions

The electronic headquarters of public institutions have undergone a remarkable transformation in recent years, evolving from traditional physical offices to robust digital hubs that serve as the centralised command centres for government agencies, educational institutions, and other public organisations. These electronic headquarters leverage cutting-edge technology to enhance efficiency, accessibility, and transparency in the delivery of public services.

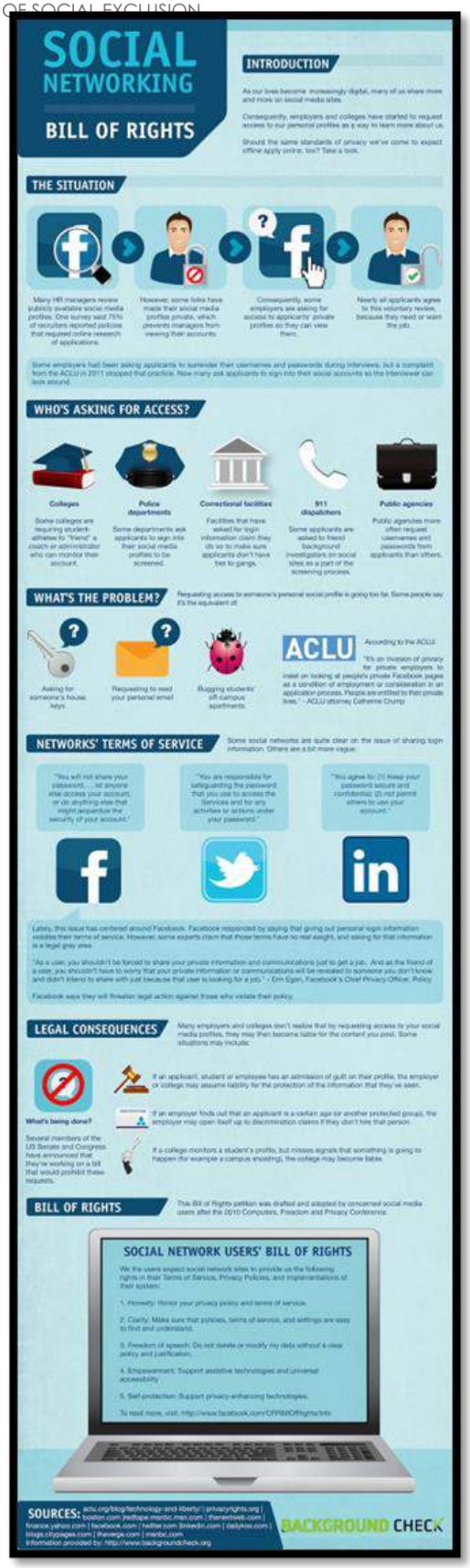
At the core of these digital command centres are advanced communication and collaboration tools that enable seamless coordination and information-sharing among various departments and stakeholders. Secure video conferencing, real-time document sharing, and integrated project management platforms allow for remote collaboration, enabling public officials and citizens to engage in productive discussions and decision-making processes regardless of their physical location. Furthermore, the adoption of cloud-based infrastructure and mobile-friendly interfaces has made it possible for public servants to access critical information and perform essential tasks from anywhere, ensuring continuity of operations and responsiveness to the needs of the communities they serve.

Beyond facilitating internal operations, the electronic headquarters of public institutions also serve as gateways for citizens to access a wide range of public services. User-friendly web portals and mobile applications provide citizens with convenient, around-the-clock access to information, resources, and e-government services, empowering them to engage with their local, state, or national governments in a seamless and efficient manner. These digital hubs also prioritise data transparency, making key information and reports readily available to the public, fostering a culture of accountability and trust in public institutions.

By leveraging the power of technology, the electronic headquarters of public institutions have become pivotal drivers of innovation, transforming the way governments and public organisations interact with and serve their constituents. As the digital landscape continues to evolve, these electronic command centers will play an increasingly crucial role in shaping the future of public service delivery, ensuring that citizens can access the resources and support they need in a timely, equitable, and transparent manner.

8.2.3. Ethics and responsible use of social networks (Data protection and the right to privacy)

In the expansion of digital scope, social networks have emerged as vibrant hubs of human connection, where stories are shared, ideas are exchanged, and communities coalesce across geographical boundaries. These virtual spaces have become an integral part of our lives, shaping the way we communicate, learn, and engage with the world around us.



However, amidst the boundless opportunities these platforms offer, a delicate balance must be struck between the free flow of information and the safeguarding of our most fundamental rights – the right to privacy and the ethical stewardship of our personal data. We are dealing here with an extremely important issue, unavoidable, as the very essence of individuality and autonomy would be compromised, leaving us vulnerable to exploitation, manipulation, and the erosion of our most cherished freedoms.

It is within this context that the ethical considerations surrounding data protection and privacy in social media take on profound significance. These platforms, which have revolutionised human connectivity, also hold the power to expose our most intimate details to the scrutiny of the digital world. With each post, each comment, and each digital footprint, we leave a trail of personal information that, if mishandled or misused, could have far-reaching consequences.

At the heart of this dilemma lies a fundamental tension – the desire to engage, share, and connect on a global scale, juxtaposed against the inherent risks posed by the unbridled dissemination of personal data. It is a delicate dance, one that demands a nuanced understanding of the ethical principles that must guide our actions in the digital sphere.

As we navigate this complex landscape, it is imperative that we cultivate a culture of digital literacy and ethical responsibility. Individuals must be empowered with the knowledge and skills to make informed decisions about their online presence, to understand the implications of their digital footprint, and to exercise their right to privacy with confidence and discernment.

Educational institutions, policymakers, and community leaders must play a pivotal role in fostering this digital literacy, equipping individuals with the tools to navigate

the ever-evolving social media landscape while upholding the highest standards of ethical conduct.

Moreover, the companies and platforms that facilitate these digital interactions bear a profound responsibility to prioritise data protection and privacy as foundational pillars of their operations. Robust security measures, transparent data handling practices, and stringent safeguards against unauthorised access or misuse of personal information must be implemented and rigorously enforced. Yet, this responsibility extends beyond mere compliance with legal and regulatory frameworks. It demands an unwavering commitment to ethical conduct, a recognition that the trust of users is a sacred covenant that must be honoured and protected at all costs.



As we stand at this digital crossroads, it is crucial that we embrace a holistic approach to data protection and privacy, one that recognizes the intrinsic value of these rights and their inextricable link to human dignity and autonomy. We must reject the notion that our personal information is a commodity to be traded or exploited, and instead embrace a paradigm that places the individual at the center of the digital ecosystem.

This paradigm shift requires a collaborative effort, one that draws upon the collective wisdom and expertise of technologists, policymakers, ethicists, and the global community. Together, we must forge a path that harmonises the immense potential of social media with the ethical imperatives of data protection and privacy.

Through robust legal frameworks, ongoing public discourse, and a steadfast commitment to ethical principles, we can create a digital landscape that is both vibrant and secure, where the free flow of information is balanced by the unwavering protection of our most fundamental rights.

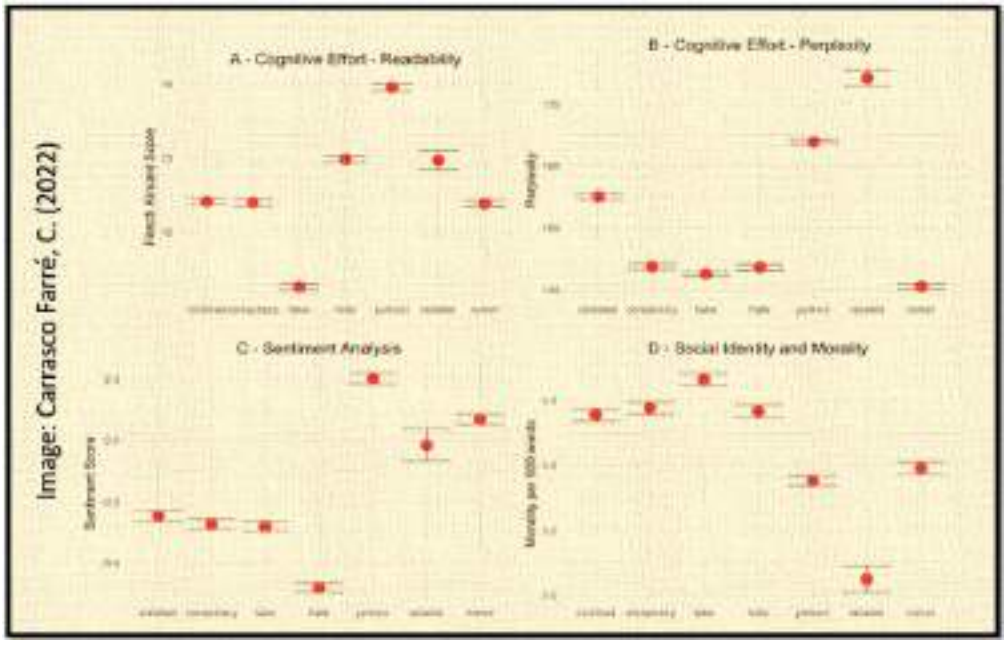
In this shared responsibility, we must be vigilant against complacency and remain ever-vigilant in our pursuit of ethical conduct. As new technologies emerge and the boundaries of the digital frontier expand, we must adapt our practices and policies to meet the evolving challenges, always placing the well-being and autonomy of individuals at the forefront of our endeavours.

Ultimately, the responsible use of social networks and the protection of data privacy is not merely a technical challenge or a legal obligation – it is a moral imperative that speaks to the very core of our shared humanity. In a world where information flows with unprecedented speed and reach, it is our collective duty to safeguard the sanctity of our personal lives, to preserve the boundaries that define our individuality, and to ensure that the digital realm remains a space of empowerment, connection, and respect for the inherent dignity of all.

As we traverse this digital landscape, let us be guided by an unwavering commitment to ethical conduct, a deep reverence for the right to privacy, and a steadfast determination to harness the transformative power of social media in service of a more just, equitable, and responsible digital future.

8.2.4. Identification of fake news on the Internet

In our current reality information flows with the speed of light and the boundaries of truth are blurred



by the sheer volume of data, an insidious threat lurks – the proliferation of fake news. Like a malignant virus, these fabricated narratives and distorted realities have the power to infect the minds of millions, sowing seeds of misinformation, perpetuating harmful stereotypes, and undermining the very foundations of our democratic discourse. In our day to day, it is not uncommon to find falsehoods masquerade as facts, to see how conspiracy theories are amplified by the echo chambers of social media, and the line between reality and fiction often blurred. In such a world, the pursuit of truth becomes a Sisyphean task, and the fabric of our society frays at the seams as trust in institutions, experts, and one another erodes.

The rise of fake news is a multifaceted phenomenon, fueled by a perfect storm of technological advancements, human biases, and malicious actors seeking to exploit the vulnerabilities of our digital age. At the heart of this crisis lies the very nature of the internet itself – a vast and decentralised network that has democratised information, giving voice to both the enlightened and the misguided, the well-intentioned and the nefarious.

In this digital Wild West, where the barriers to entry are low and the potential for viral dissemination is high, fake news can spread like wildfire, igniting outrage, sowing division, and distorting the truth in its wake. From clickbait headlines designed to lure unsuspecting readers to sophisticated disinformation campaigns orchestrated by state actors, the tactics employed by purveyors of fake news are as varied as they are pernicious.

Yet, the allure of fake news is not merely a product of technological disruption or malicious intent – it is also a reflection of our own human vulnerabilities. Our inherent biases, our tendency to seek out information that confirms our preexisting beliefs, and our propensity for emotional resonance over factual accuracy, all contribute to the fertile ground upon which fake news takes root and flourishes.



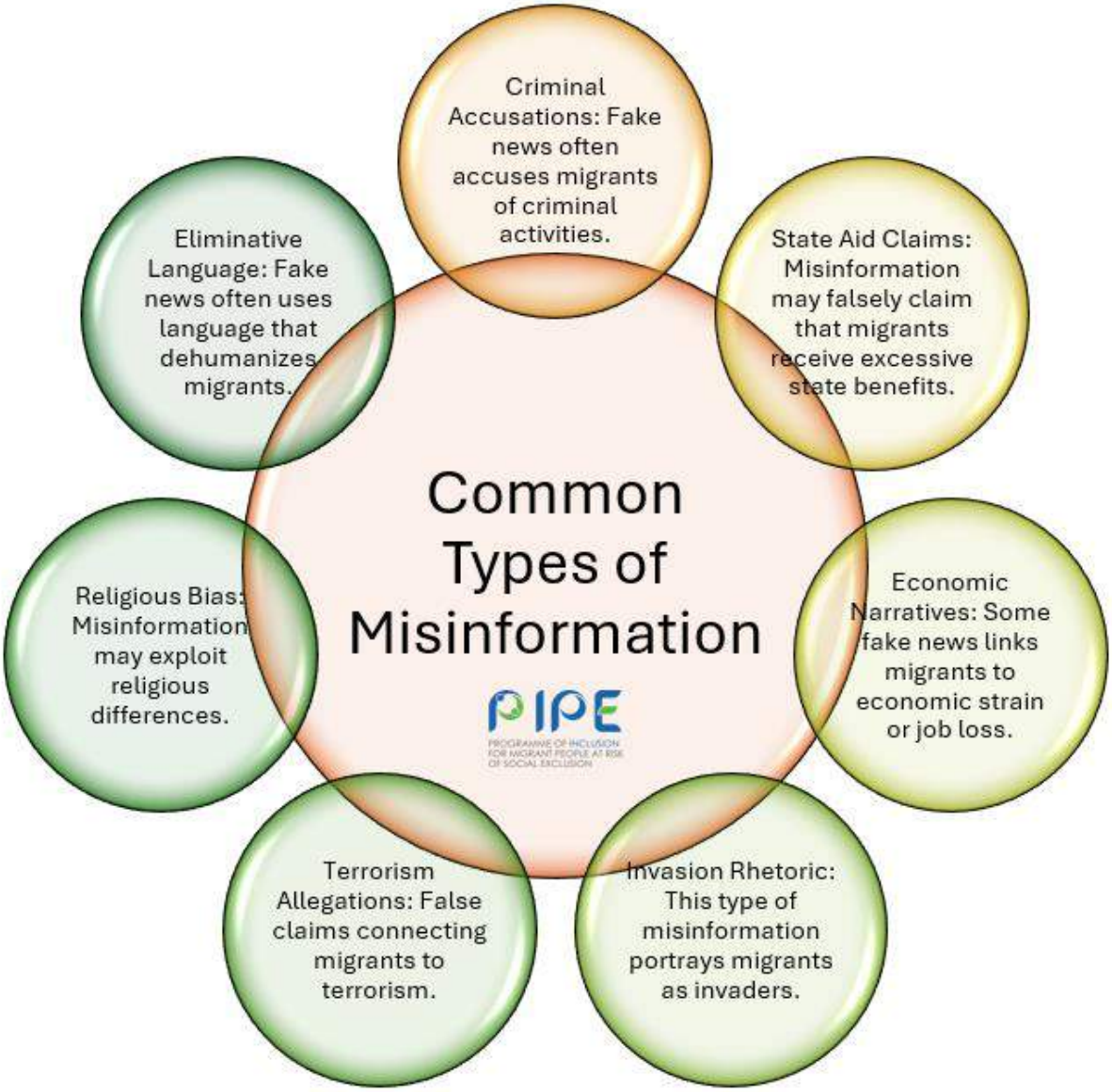
In the face of this multifaceted challenge, a multi-pronged approach is required – one that addresses the technological, psychological, and societal dimensions of this crisis. It is a battle that must be waged on multiple fronts, enlisting the collective efforts of individuals, communities, institutions, and policymakers alike.

At the forefront of this endeavour lies the imperative of digital literacy – equipping individuals with the critical thinking skills and discernment necessary to navigate the digital landscape with a keen eye for truth and a vigilant defence against deception. Through educational initiatives, media literacy campaigns, and the cultivation of a culture of scepticism and fact-checking, we can empower citizens to become active participants in the fight against fake news, armed with the tools to distinguish fact from fiction and to challenge the spread of misinformation.

Institutions and platforms that facilitate the flow of information must also bear a profound responsibility in this battle. Social media giants, news organisations, and online communities must implement robust content moderation policies, fact-checking mechanisms, and algorithmic safeguards to curb the viral dissemination of fake news. By fostering transparency, promoting authoritative sources, and amplifying credible voices, these entities can create digital ecosystems that prioritise truth and accountability over sensationalism and clickbait. The image below, created by the

International Federation of Library Associations and Institutions, includes some useful tips to identify fake news and develop a critical view about the inputs fed on online media.

Moreover, the role of government and policymakers cannot be understated. Through legislative frameworks that balance the protection of free speech with the need to combat disinformation, and by investing in research, public awareness campaigns, and international cooperation, governments can play a pivotal role in stemming the tide of fake news and preserving the integrity of our democratic institutions. Yet, this battle extends beyond the landscape of technology, institutions, and governance – it is a struggle that reaches into the very fabric of our society and the way we engage with information in the digital age. It is a call to cultivate a renewed appreciation for truth, to embrace intellectual humility, and to foster a culture of critical thinking and open discourse.



Being committed with a digital scenario that is not a minefield of misinformation but rather a vibrant flow of diverse perspectives, informed debates, and rigorous fact-checking, required to be vigilant about fake news and relegate them to the fringes, to diminish its influence by the collective vigilance of a digitally literate and critically engaged citizenry. To realise this vision, we must each embrace our role as guardians of truth, as stewards of the digital realm, and as champions of an informed and enlightened society. It is a mantle that demands courage, persistence, and a willingness to confront our own biases and preconceptions.



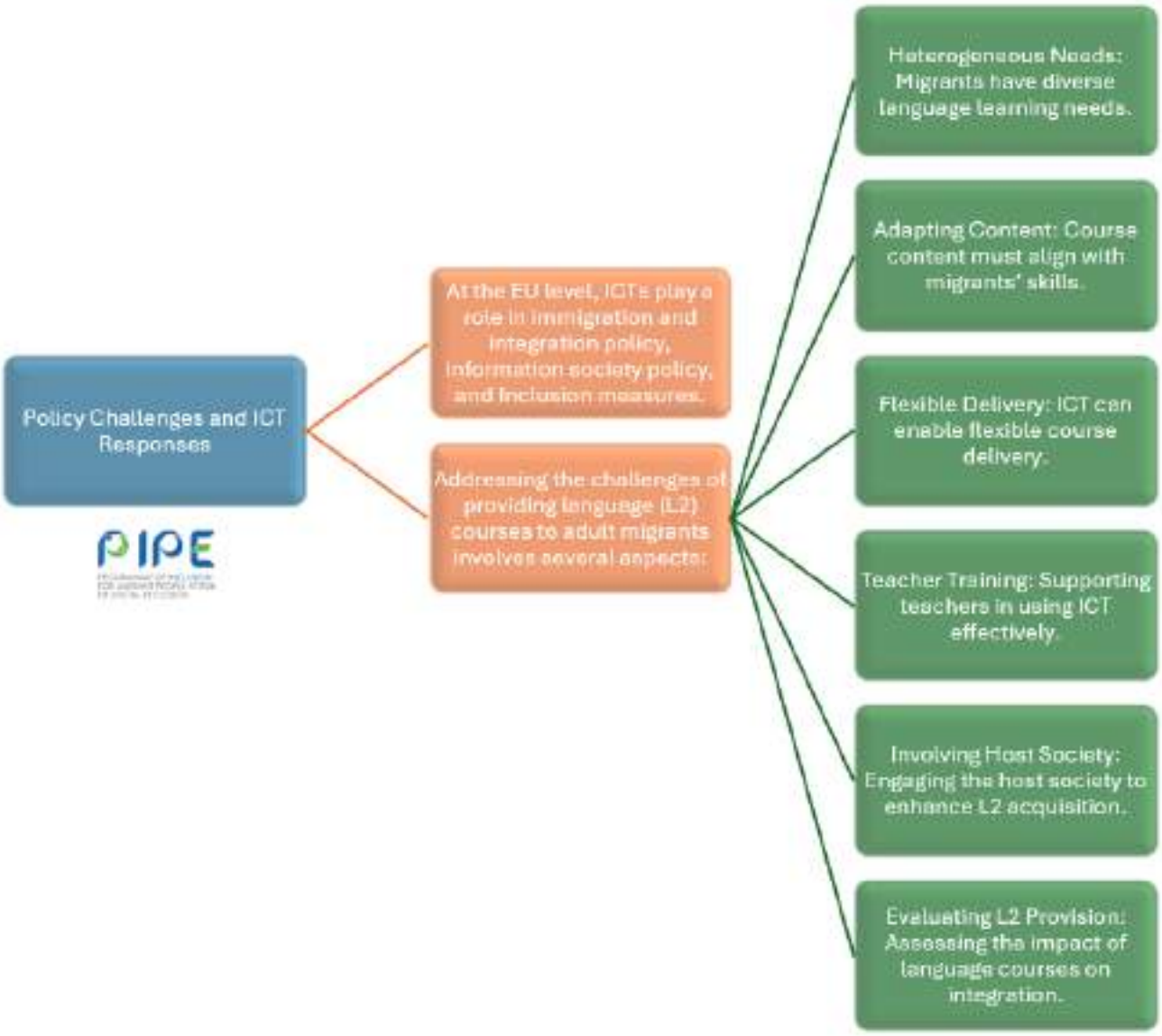
For those in positions of influence – educators, journalists, policymakers, and community leaders – the responsibility is even greater. They must lead by example, modelling intellectual integrity, promoting media literacy, and fostering an environment where truth is not merely a pursuit but a sacred duty.

We must be aware of the fact that, in this digital age, the battle against fake news is not merely a struggle for information – it is a fight for the very soul of our democracy, a defense of our shared reality, and a testament to the enduring power of truth to illuminate the path towards a more enlightened and just world.

8.2.5. ICTs and language teaching for migrants

For many migrants, the acquisition of a new language is not merely a practical necessity but a gateway to integration, empowerment, and the realisation of dreams and aspirations. It is a bridge that spans the divide between their past and their future, a conduit for understanding, connection, and the embracing of new opportunities. In this context, the role of Information and Communication

Technologies (ICTs) has emerged as a powerful catalyst, revolutionising the way language is taught, learned, and experienced. These digital tools have the potential to transform the journey of language acquisition for migrants, offering innovative approaches, personalized learning experiences, and a sense of belonging in an unfamiliar linguistic landscape.



Nowadays, migrants can access language resources and interactive platforms from the comfort of their homes, community centers, or even on-the-go, ensuring that the pursuit of linguistic proficiency is woven seamlessly into the fabric of their daily lives. Through the power of ICTs, language instruction can be tailored to individual needs, learning styles, and cultural backgrounds, creating a personalized journey that resonates with each learner's unique circumstances and aspirations. Interactive multimedia resources, gamified learning experiences, and immersive virtual environments can captivate

the imagination and foster engagement, transforming language acquisition from a mere academic exercise into a dynamic and rewarding endeavour.

Moreover, the collaborative potential of ICTs opens doors to global language communities, where migrants can connect with native speakers, engage in authentic conversations, and gain invaluable insights into the nuances of language and culture. Online language exchange platforms, video conferencing tools, and social media networks become virtual classrooms, fostering cross-cultural understanding and creating a sense of belonging that transcends geographical boundaries.



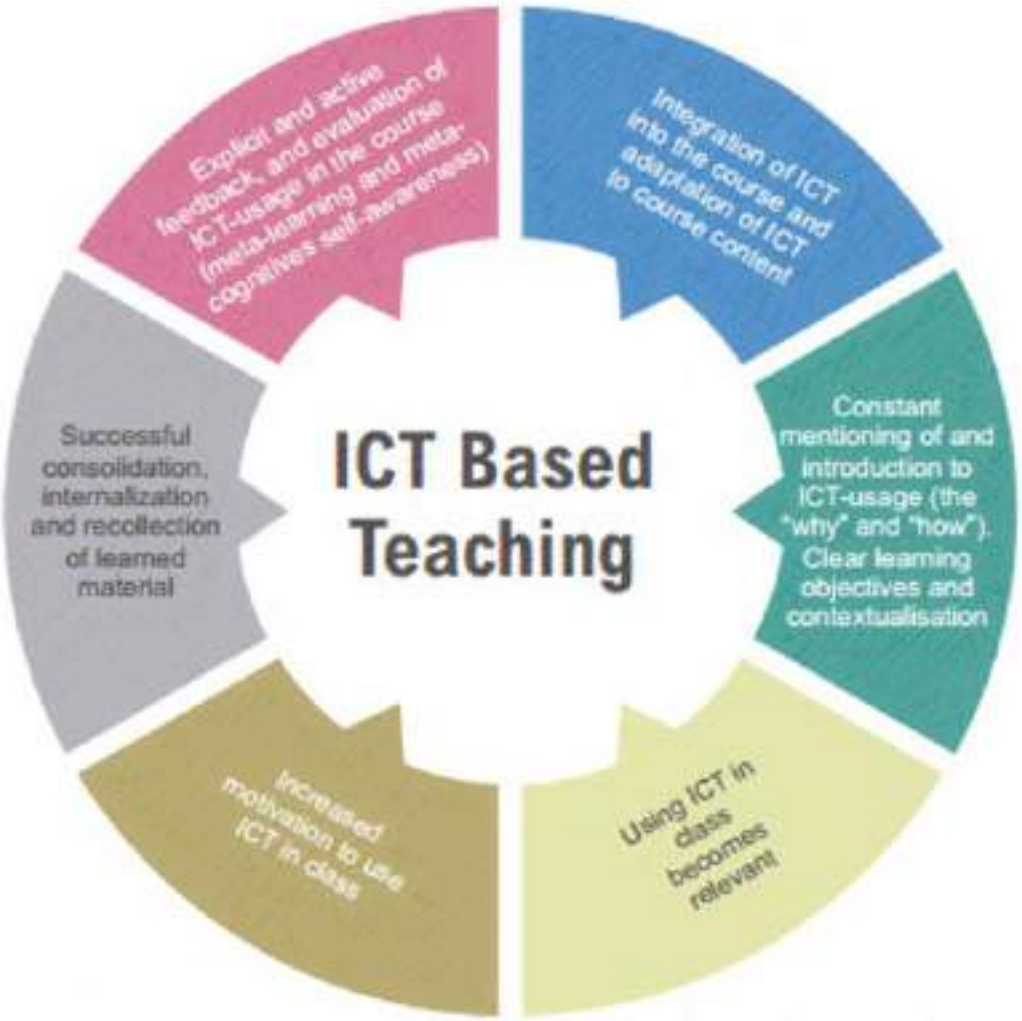
Yet, the impact of ICTs in language teaching for migrants extends far beyond the dominion of academic instruction. These technologies have the power to amplify voices, share stories, and celebrate the rich tapestry of diversity that migrants bring to their new communities. Through digital storytelling platforms, migrants can share their narratives, their struggles, and their triumphs, fostering empathy, understanding, and a deeper appreciation for the resilience and strength that lie at the heart of the migrant experience.

In this digital era, ICTs have the potential to become catalysts for social inclusion, breaking down barriers and fostering a sense of belonging that transcends linguistic and cultural divides. Language learning platforms can serve as virtual gathering spaces, where migrants can connect with one another, share experiences, and offer support and encouragement on their collective journey towards linguistic proficiency and integration.

However, realising the full potential of ICTs in language teaching for migrants requires a concerted effort and a commitment to addressing the challenges that may arise. Issues of digital literacy, access to technology, and the responsible use of personal data must be addressed through comprehensive educational initiatives, community outreach programs, and robust data protection policies.

Understanding digital literacy not as a privilege reserved for the few but a fundamental right accessible to all is a motivated principle for this guide aimed to empower migrants to navigate the digital landscape with confidence and agency, offering training, resources, and support to ensure that no one is left behind in the digital revolution.

As we stand at the crossroads of technology and linguistic inclusion, we must embrace a holistic approach, one that recognizes the transformative power of ICTs while remaining vigilant against the potential pitfalls and ethical considerations that accompany their use. We must strive to create an ecosystem that prioritises data privacy, ethical conduct, and the responsible stewardship of personal information, ensuring that the digital realm remains a safe and inclusive space for all learners.

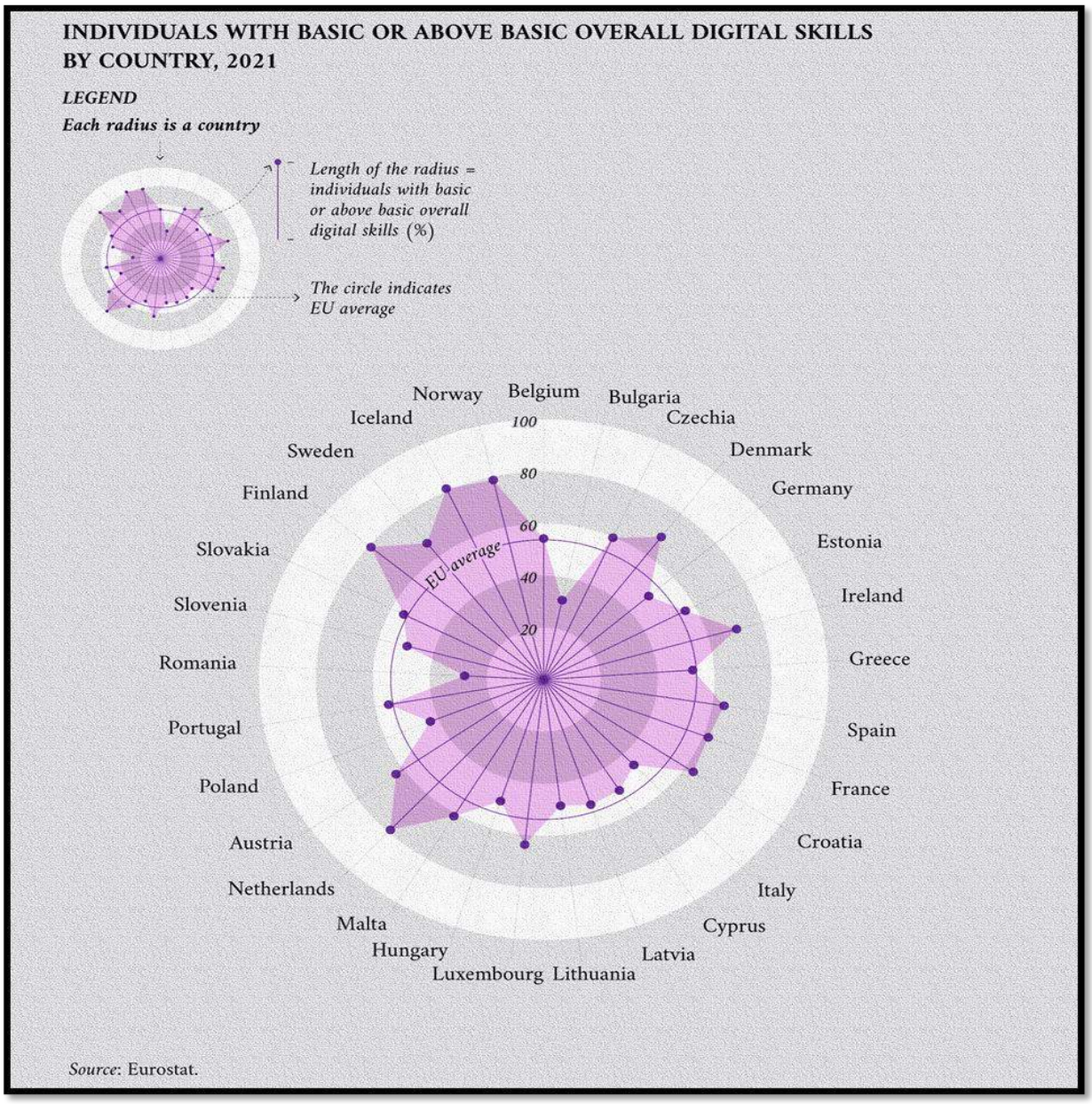


http://www.ictconnect.in/Education/ICT-Based-Teaching-Technology.html

In this complex learning process, partnerships and collaborations will be key, bringing together diverse stakeholders – educators, policymakers, technology companies, and migrant communities themselves – to collectively shape the future of language learning and integration through ICTs. Through open dialogue, shared expertise, and a commitment to continuous innovation, we can forge a path that harnesses the full potential of these technologies while ensuring that they serve the needs and aspirations of migrants in a responsible and ethical manner.

In this sense, language acquisition becomes a journey of empowerment, a catalyst for personal growth, and a testament to the resilience of the human spirit. ICTs become the digital bridge that spans the divide between cultures, enabling migrants to navigate the complexities of their new environments while maintaining a deep connection to their linguistic roots and cultural heritage, where the digital frontier is not a barrier to language learning and inclusion but a vast expanse of opportunity, a realm where the power of technology is harnessed to foster understanding, celebrate diversity, and empower migrants to thrive in their new linguistic and cultural landscapes.

8.3. Digital literacy



In the 21st century, digital literacy has become an indispensable skill, transcending the boundaries of mere technological proficiency and becoming a fundamental pillar of personal and societal advancement. The digital landscape encompasses a vast array of tools and platforms that have become integral to modern life, from the intuitive navigation of audiovisual media to the mastery of office automation software and the dynamic engagement with social networks. Learning the language and customs of these digital landscapes is an essential first stage in attaining digital literacy.

Objective	Strategic recommendation	Tactical recommendations
Overcoming rational barriers	**Point to the destination:** Behavior change is easier when you know where you're going and why it's worth it.	• Develop awareness; • Create a digital work resource site; • Partner with community organizations.
	Script the critical moves: Digital is tricky and confusing; Make the steps clear.	• Tailor trainings to specific groups; • Filter applicants to training programs; • Go deep on training content; • Build soft skills; • Provide practical experience and help build portfolios; • Handhold until work is secured; • Measure quality of training by proportion that find work
	Highlight bright spots: Show examples of refugees achieving success in digital work.	• Share stories and create visibility; • Leverage influencers; • Create a community for refugees in the digital workforce.
Overcoming emotional barriers	**Find the feelings:** Knowing something can benefit you isn't enough; you have to feel it.	• Raise awareness of digital risks to reduce apprehension; • Launch a mentorship program; • Facilitate access to a community of practice; • Replicate and strengthen the freelance collective model; • Link to local ecosystem players and partner organizations.
	Shrink the change: Break down the change until it no longer scares you.	
	Foster an aspirational identity: Cultivate a sense of identity and instill the growth mindset.	• Offer forms of recognition on online platforms; • Create aspirational awareness campaigns; • Advocate for inclusion of refugees in digital strategic plans.
Overcoming environmental barriers	**Improve the environment:** Drive changes on external factors that can facilitate digital work.	• Ensure access to critical tools including: infrastructure, nighttime access, equipment and software; • Provide financial buffers through: "train and gain" programs, waived fees for advanced skill training and loans/financial assistance to new businesses; • Counter payment challenges and blacklisting by: advocating for greater access to financial accounts, helping unlock cross-border financial solutions and proving intermediation with platforms; • Help foster growth in the consumer-side of the mobile money ecosystem; • Invest in gender-targeted efforts by: building intentional programming and communities for females, unlocking female-specific resources, addressing negative perceptions about females earning through digital work and created training content on the safeguarding and protection of vulnerable groups for sexual exploitation and abuse.

For migrant communities, the acquisition of digital skills can be transformative, providing them with the tools to navigate and leverage the digital world. Digital literacy unlocks a world of possibilities, fostering greater independence, self-sufficiency, and integration into their new communities. It extends beyond the dimension of personal management, enabling migrants to engage in the socio-political and economic fabric of their host societies, amplifying their voices, advocating for their rights, and forging meaningful connections that can lead to greater economic and social inclusion. The convergence of digital and cultural landscapes gives rise to the concept of "digiculturality," where technology and culture intersect to create new modes of expression, understanding, and engagement. By embracing digiculturality, migrants can bridge the gap between their cultural heritage and the digital world, fostering a sense of belonging and empowerment.

Digital literacy is not merely a set of technical skills; it is a transformative force that can empower individuals, strengthen communities, and pave the way for greater inclusion and social justice. As the digital landscape continues to evolve, this chapter serves as a comprehensive guide, equipping migrants with the knowledge and strategies to navigate the digital world and thrive in the 21st century.

8.3.1. Introduction to audiovisual language, office automation and social networks

In the rapidly evolving digital landscape, the ability to fluently navigate and engage with a diverse array of technological tools and platforms has become a crucial component of digital literacy. It does not focus on a specific domain, but can be mastered by seamlessly integrating interconnected domains that allow to unlock a world of opportunities, from enhanced personal and professional productivity to meaningful social and civic engagement. A comprehensive digital fluency serves as a foundation for continuous learning and adaptation, equipping individuals with the necessary skills to navigate the complexities of the digital age and actively contribute to the creation of a more inclusive, equitable, and empowered digital ecosystem.

Audiovisual language has transformed the way we consume, create, and interpret information in the digital age. From the captivating visuals on streaming platforms to the immersive experiences of online videos and interactive multimedia, digital content has become the universal language of the 21st century. Understanding audiovisual language means being able to make sense of the mix of sights, sounds, and movements in digital content. Whether it's the striking design of online videos or the engaging aspects of interactive multimedia presentations, having this skill helps us to better evaluate, understand, and interact with the continuous stream of digital information surrounding us. Key competencies in audiovisual language include several important skills. Visual literacy involves understanding and evaluating visual imagery, including the use of colour, composition, and design. This helps individuals recognize the messages and emotions conveyed through visuals. Audio comprehension is about interpreting the auditory aspects of digital content, like speech, music, and sound effects, to understand the narrative and mood. Multimodal integration is the ability to combine visual, auditory,

and kinetic elements into a cohesive and meaningful whole, enhancing comprehension and engagement. Furthermore, digital production skills are necessary for creating and editing audiovisual content, allowing individuals to contribute actively to the digital world, moving from passive consumers to empowered creators. By mastering these key competencies in audiovisual language, individuals can critically analyse and decode the hidden messages embedded in the audiovisual media they encounter, becoming more discerning and informed consumers. Moreover, they can leverage their skills to craft compelling digital narratives, effectively communicate complex ideas, and engage diverse audiences through the strategic use of visual, auditory, and kinetic elements. Furthermore, proficiency in audiovisual language can have far-reaching implications, from enhancing educational experiences and professional presentations to facilitating cross-cultural exchange and civic engagement. As the digital landscape continues to evolve, the ability to fluently navigate and contribute to the audiovisual discourse will become increasingly essential, positioning those with this literacy as leaders and innovators in the digital age.

Complementing the fluency in audiovisual language is the proficiency in office automation, a set of digital tools that have become indispensable for professional and personal productivity. From word processing and spreadsheet management to presentation design and data visualisation, these applications have transformed the way we create, collaborate, and manage information in both physical and virtual workspaces. Mastering the core functionalities of these office automation software not only enhances individual efficiency but also fosters the ability to adapt to the evolving needs of the modern workplace. By developing expertise in navigating and leveraging these digital tools, individuals can seamlessly integrate into various work environments, showcase their capabilities, and contribute to collaborative projects with confidence.

Migration Whitepaper

The Migration Whitepaper outlines a strategic approach to digital services for migrants in the EU. It emphasizes ICT-enabled solutions, participatory design, and end-to-end collaboration among stakeholders involved in migrant integration. Several projects funded under the Horizon 2020 program (such as MICT, REBUILD, NADINE, MICADO, EASYRIGHTS, and WELCOME) are working on better integrating migrants using digital tools. Recommendations include involving migrants in the design process, sharing best practices, and creating practical, user-friendly platforms with multilingual information.

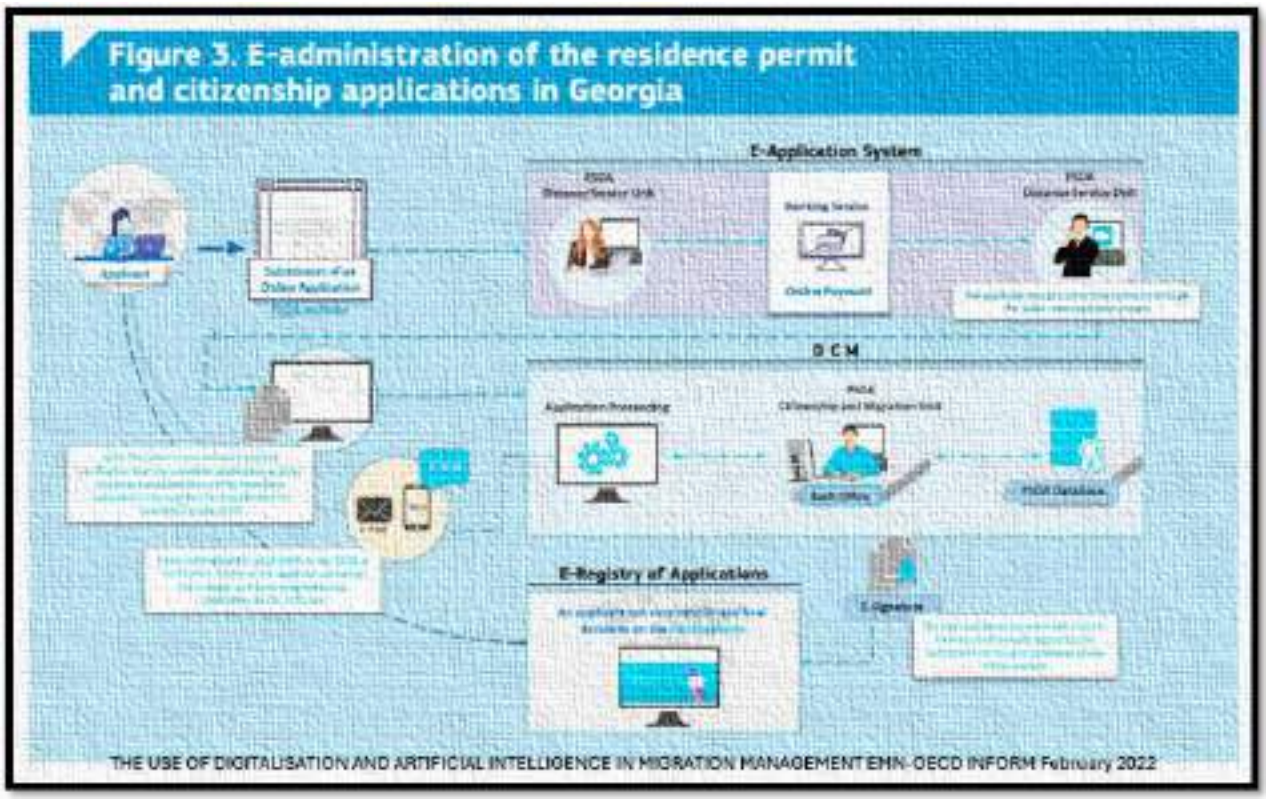
Digitalization and AI in Migration Management

The OECD explores trends and innovative approaches in migration management, including digitalization and artificial intelligence. This informs policy reflection at the EU level.

Immigration Case Management Software

For practitioners, there are specialized software tools like Docketwise (for intuitive immigration form preparation), Officio (for Canadian immigration case management), and Mitratech INSZoom (for corporate immigration compliance)

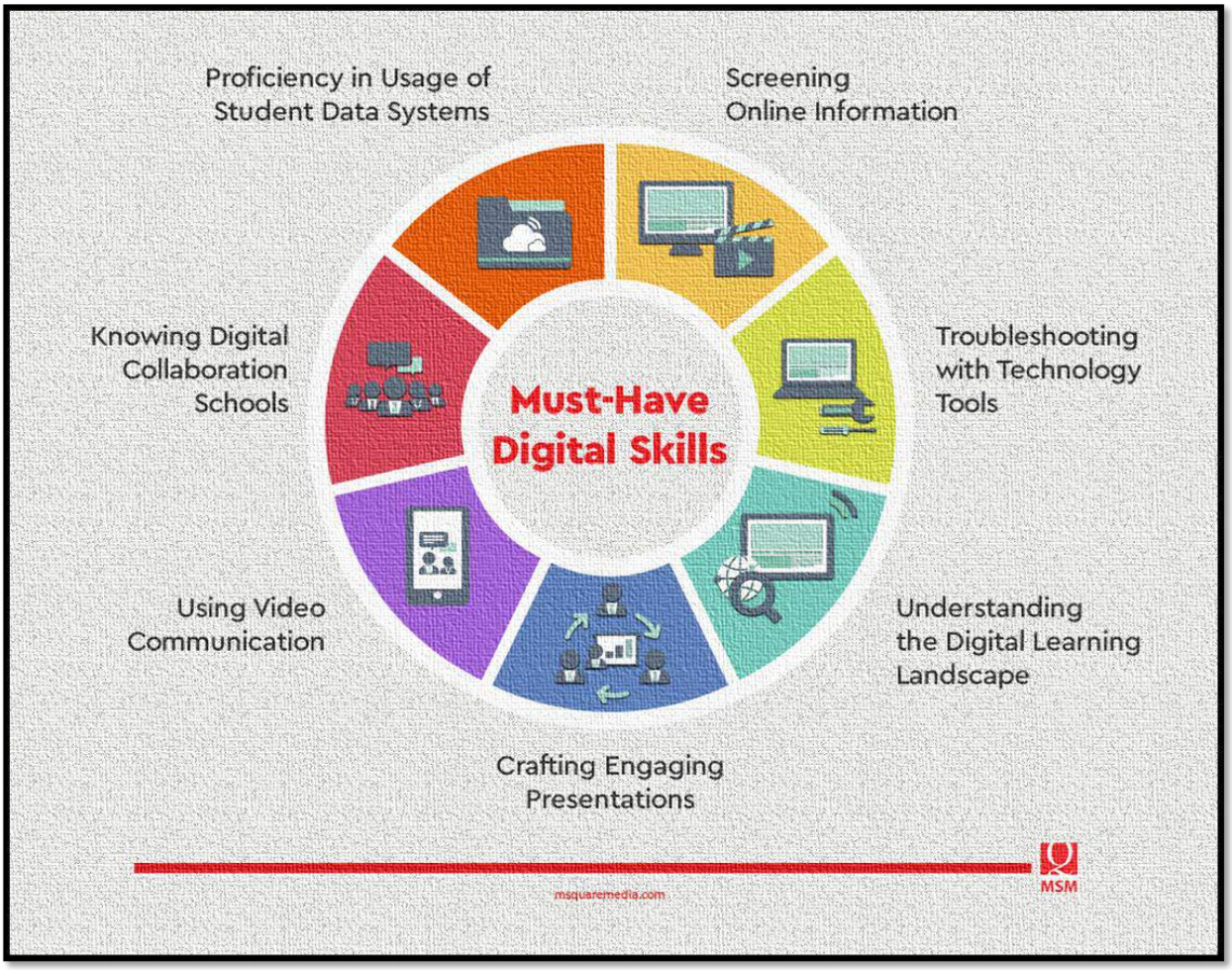
Alongside the importance of audiovisual language and office automation, social networks have emerged as a critical component of digital literacy, serving as dynamic hubs for personal and professional networking, civic engagement, and cultural exchange. These digital platforms have revolutionised the way we communicate, share information, and build communities. Understanding the unique features, functionalities, and best practices of navigating a diverse array of social media applications enables individuals to establish a professional online presence, effectively engage with communities of interest, and leverage these tools for personal and professional growth. Moreover, the ability to critically evaluate the impact and implications of social media usage, from the dissemination of information to the cultivation of digital identities, is paramount in fostering a more informed and responsible digital citizenry.



8.3.2. Digital Skills for migrants (Setting up an email account, navigating the internet, applying for jobs online, managing bills online, scheduling appointments, accessing school websites and language learning resources)

In the increasingly interconnected world of the 21st century, the acquisition of digital skills has become a transformative force for migrant communities, providing them with the tools to navigate and leverage the digital landscape in pursuit of personal, professional, and societal advancement.

The first step in fostering digital literacy for migrants is the establishment of a secure and functional email account. This seemingly simple task holds immense significance, as an email address serves as a gateway to a plethora of online services, communication channels, and professional opportunities. By guiding migrants through the process of creating and managing an email account, educators and support organisations can equip them with a fundamental tool for staying connected, accessing information, and engaging with various digital platforms. Furthermore, migrants with fewer digital skills could be more vulnerable to cyber scams, so support organisations must advise and train them from the beginning on how to defend themselves, protect their data and their digital identity.



The ability to effectively navigate the vast expanse of the internet is a crucial digital skill for migrants seeking to integrate into their new communities. From accessing vital government resources and public services to researching educational opportunities and exploring job prospects, proficiency in internet navigation empowers migrants to become self-sufficient, informed, and actively engaged members of society. This competency involves understanding web browsing techniques, evaluating online information for credibility, and leveraging search engines to find relevant and reliable resources.

As the job market has undergone a significant transformation, the majority of job applications and recruitment processes are taking place online. Empowering migrants with the skills to navigate job portals, craft effective online resumes, and submit job applications digitally can significantly enhance their employability and economic integration. This digital competence also encompasses the ability to engage in virtual interviews, network through professional social media platforms, and leverage online tools for skill development and certification.

The ability to manage personal finances and pay bills online is another critical digital skill that can greatly benefit migrant communities. By learning to access and navigate online banking platforms, set up automatic bill payments, and monitor their financial accounts, migrants can attain a higher degree of financial autonomy and control over their economic well-being. This digital proficiency not only streamlines the process of managing household expenses but also reduces the risk of late payments and associated penalties, thereby contributing to financial stability and long-term security.

Table 1. Areas and competences of the European Digital Competence Framework 2.0 (DigComp 2.0)

Competence areas	Competences
1. Information and data literacy	1.1 Browsing, searching and filtering data, information and digital content
	1.2 Evaluating data, information and digital content
	1.3 Managing data, information and digital content
2. Communication and collaboration	2.1 Interacting through digital technologies
	2.2 Sharing through digital technologies
	2.3 Engaging in citizenship through digital technologies
	2.4 Collaborating through digital technologies
	2.5 Netiquette
	2.6 Managing digital identity
3. Digital content creation	3.1 Developing digital content
	3.2 Integrating and re-elaborating digital content
	3.3 Copyright and licences
	3.4 Programming
4. Safety	4.1 Protecting devices
	4.2 Protecting personal data and privacy
	4.3 Protecting health and well-being
	4.4 Protecting the environment
5. Problem solving	5.1 Solving technical problems
	5.2 Identifying needs and technological responses
	5.3 Creatively using digital technologies
	5.4 Identifying digital competence gaps

Source: Vuorikari et al. 2016

Then, it is evident that the management of appointments and schedules has become increasingly reliant on online tools and platforms. Empowering migrants with the skills to navigate digital calendars, schedule appointments, and utilize online booking systems for healthcare, education, and other

essential services can significantly enhance their ability to access and navigate these crucial support systems. This digital competence allows migrants to take control of their schedules, ensure timely attendance, and seamlessly integrate into the routines of their new communities.

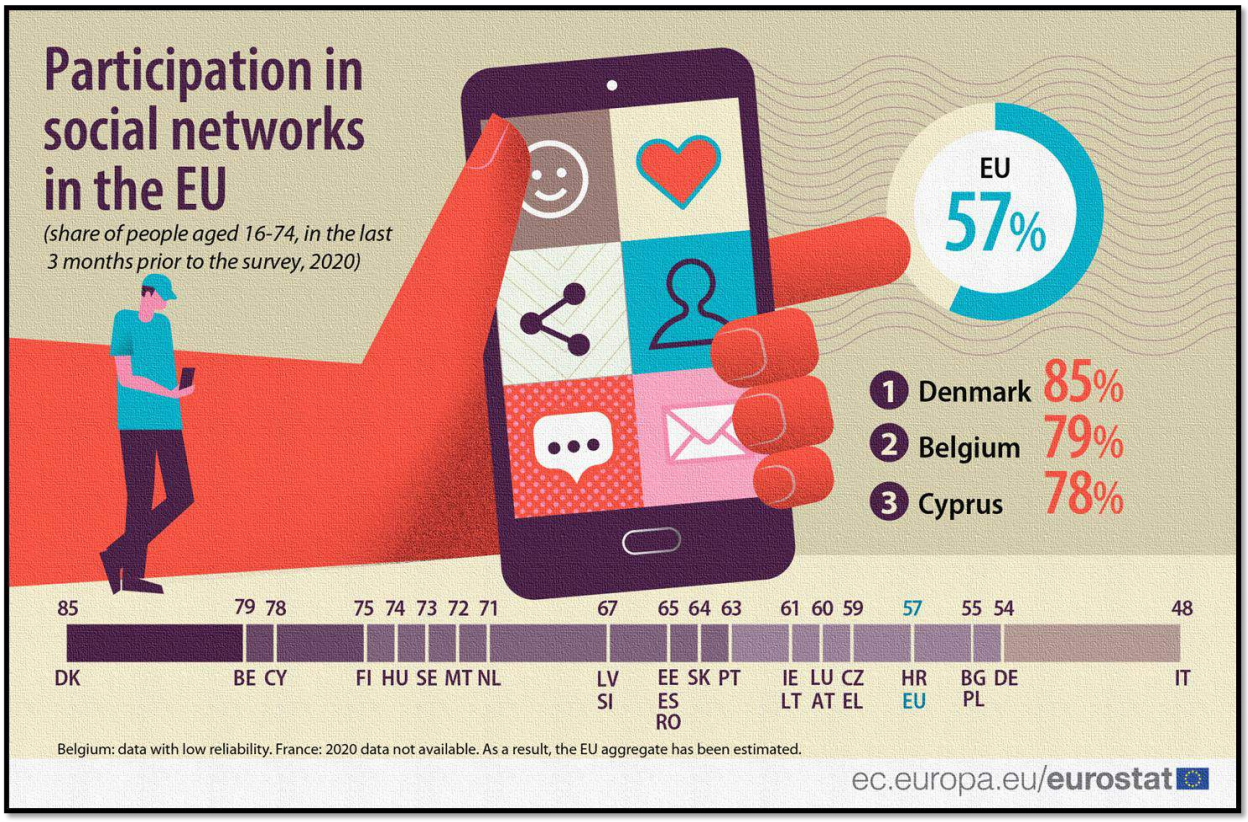
Furthermore, especially for migrant families with children, the ability to navigate school websites and access online educational resources is relevant. This digital skill set encompasses understanding how to locate and utilize essential information on school portals, such as enrolment procedures, academic calendars, and communication channels with educators. Additionally, the capacity to access and engage with digital language learning platforms can be a game-changer, enabling migrants to enhance their proficiency in the dominant language of their host country, thus facilitating their academic and social integration.



The acquisition of these core digital skills empowers migrants to overcome barriers, access essential services, and actively participate in the economic, social, and civic life of their new communities. By fostering digital literacy, support organisations and educational institutions can provide migrants with the tools and confidence necessary to navigate the digital landscape, ultimately contributing to their overall integration, self-sufficiency, and long-term success. As the digital world continues to evolve, the importance of equipping migrants with these fundamental digital competencies will only grow more crucial. By investing in the digital literacy of migrant communities, we can unlock a future of greater inclusion, opportunity, and empowerment, where all individuals, regardless of their background, can thrive in the 21st century.

8.3.3. Spaces for socio-political and economic participation. Social networks

Social networks have become a catalyst for participation and empowerment in nowadays societies. In the vast expanse of the digital realm, social networks have emerged as modern-day agoras – vibrant virtual spaces where ideas collide, voices resonate, and the collective human experience finds expression. These online platforms have become more than mere channels for connection and communication; they are catalysts for socio-political and economic participation, amplifying marginalised voices and empowering individuals to shape the discourse that shapes our shared reality.

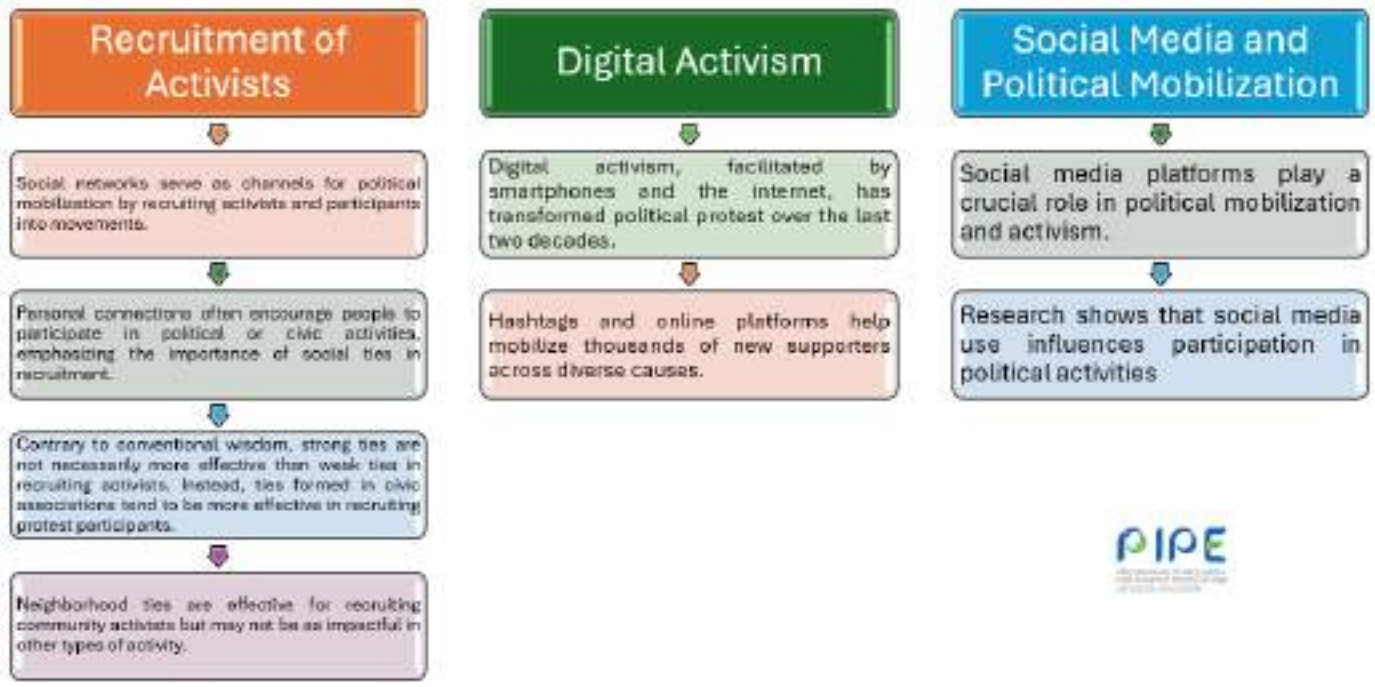


The reach of social media participation is beyond age limitations and national borders in our contents, as shown by the data of the next infographic that summarises the survey conducted by Eurostat in 2020 in the EU context. In addition, the survey shows an increasing tendency in the participation of social networks, increasing in 3% in comparison with the previous year.

This data shaped a world where the barriers of geography, social status, and economic privilege are rendered obsolete, where the digital sphere becomes a great equaliser, a forum in which every voice carries the potential to inspire change, challenge the status quo, and shape the course of history. This is the promise of social networks – a promise that has transformed the very nature of civic engagement and participatory democracy.

Deeply rooted in this transformation lies the power of connection and the democratisation of information. Social networks have become conduits for the rapid dissemination of ideas, enabling grassroots movements to coalesce, mobilise, and amplify their messages with unprecedented speed and reach. From the Arab Spring to the global climate protests, these digital spaces have served as virtual town squares, where collective voices resonate, transcending physical boundaries and inspiring action on a global scale.

Yet, the impact of social networks extends far beyond the scope of political activism. These platforms have also become engines of economic empowerment, democratising access to opportunities and fostering entrepreneurship in communities that have historically been marginalised or overlooked.



Moreover, social networks have become spaces for knowledge-sharing, skill-building, and professional development, empowering individuals to acquire new competencies, explore career paths, and forge connections that can propel them towards economic self-sufficiency and fulfilment. Online communities centred around specific industries, interests, or areas of expertise have flourished, creating virtual incubators for collaboration, mentorship, and the cross-pollination of ideas.

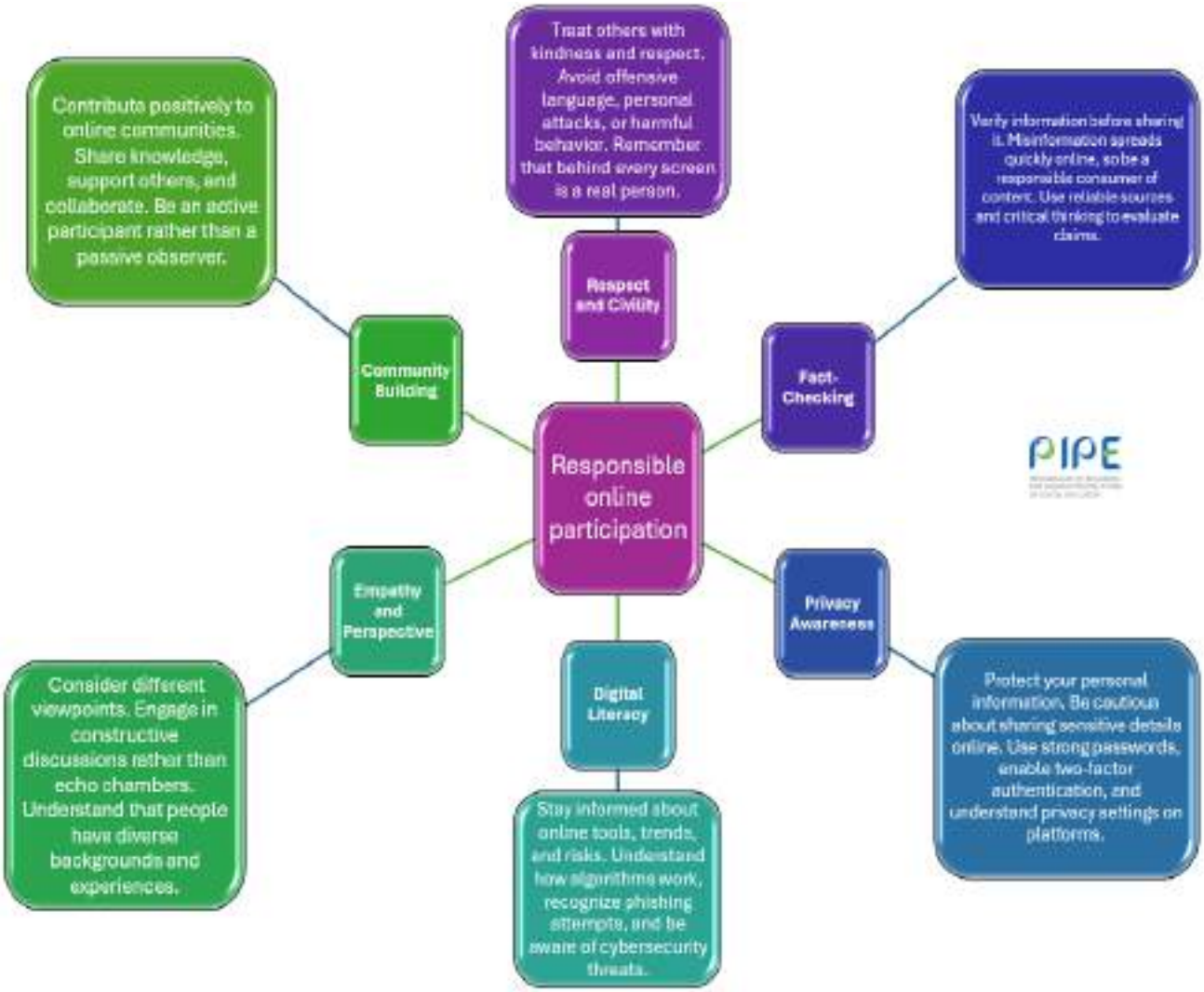
As we must recognize the transformative potential of these digital spaces, it is crucial to acknowledge the challenges and complexities that accompany their rise. Issues of misinformation, online harassment, and the commodification of personal data have cast long shadows, reminding us of the need for ethical governance, responsible stewardship, and a collective commitment to preserving the integrity of these virtual agoras, particularly when it comes to social and political participation and democratisation. In this sense, digital literacy becomes a fundamental right, and education initiatives focused on

responsible online participation, critical thinking, and media literacy become pillars of a thriving digital citizenship. Platforms and policymakers work in concert, implementing robust safeguards against misinformation, harassment, and data exploitation, while fostering an environment that celebrates diversity, promotes inclusivity, and amplifies marginalised voices. Through this collective effort, we can transform social networks into true digital agoras – spaces where the free exchange of ideas is balanced by a shared commitment to truth, respect, and ethical conduct. Spaces where socio-political discourse is elevated, where economic opportunities are democratised, and where the voices of the disenfranchised are amplified, not silenced.

Even so, this vision extends beyond the realm of the digital, for the true power of social networks lies in their ability to catalyse real-world change. In this virtuous cycle, the digital and the physical worlds become intertwined, each feeding and amplifying the other in a constant exchange of ideas, energy, and transformative potential. Social networks become not just virtual spaces but portals to a world of endless possibilities, where participation is the currency of change, and empowerment is the ultimate prize.



As we stand at the threshold of this digital agora, we must be aware about building responsible digital citizens, empowered to shape the narratives that define our collective human experience. This necessarily lets us embrace the power of social networks to amplify marginalised voices, foster and inspire a renewed sense of civic engagement that transcends borders and boundaries building a word for all. In this grand endeavour, we must remain vigilant, committed to upholding the ethical principles that safeguard the integrity of these digital spaces. We must cultivate a culture of digital literacy, critical thinking, and responsible online participation, equipping ourselves and future generations with the tools to navigate this ever-evolving landscape with wisdom and discernment. As, in the end, the true power of social networks lies not in the technology itself, but in the collective human spirit that animates these virtual spaces. It is our voices, our stories, our dreams, and our unwavering commitment to shaping a better world that breathes life into these digital agoras.



8.3.4. Digiculturality

In the ever-evolving human experience landscape, a new cultural phenomenon is taking shape – one that transcends the boundaries of the physical and the digital, weaving together the rich threads of our tangible realities and our virtual existences. This phenomenon, known as digiculturality, represents a profound shift in how we perceive, interact with, and shape the world around us. In this scenario, the concept of culture itself takes on a new dimension, one that embraces the convergence of the virtual and the tangible. Our digital footprints become as integral to our cultural identities as the traditions and customs passed down through generations. The memes, the hashtags, and the virtual communities we inhabit become indelible threads in our shared human experience.

To fully grasp the significance of digiculturality, we must first acknowledge the profound impact that digital technologies have had on our lives. The internet, social media, and the ubiquitous presence of smart devices have reshaped the very fabric of how we communicate, learn, work, and play. These digital realms have become extensions of our physical realities, spaces where we forge connections, express ourselves, and engage with the world in ways that were once unimaginable.

Yet, digiculturality represents more than just the integration of technology into our daily lives; it is a paradigm shift that challenges us to rethink the very boundaries of culture itself. It invites us to embrace the notion that our digital interactions, our online communities, and our virtual expressions are not mere supplements to our lived experiences, but integral components of a rich, multifaceted cultural dimension.

As defined by J. Leiva and E. Almenta (2013), "digiculturality" is an emerging trend of e-learning that is more humanising and inclusive. The authors emphasise the use of ICT (Information and Communication Technologies) to leverage interculturality, fostering intercultural competence as a crucial element of virtual interactions in a society that is constantly experiencing social and technological changes. Their approach aims to create a virtual education environment that is culturally rich and promotes continuous learning and interaction among diverse cultural groups.

In the current digital renaissance, we become digital-cultural hybrids, seamlessly navigating the intricate interplay between the physical and the virtual. Our avatars and online personas become reflections of our multifaceted identities, while our physical selves are enriched and informed by the digital worlds we inhabit. This fusion of worlds opens up new avenues for cultural expression, collaboration, and cross-pollination. Online communities transcend geographical boundaries, fostering a global exchange of ideas, traditions, and perspectives. Virtual spaces become incubators for artistic and creative expression, where digital mediums converge with tangible art forms, birthing entirely new genres and styles.

Moreover, digiculturality challenges us to confront the complexities and nuances that arise when our physical and digital realities collide. It prompts us to grapple with questions of digital ethics, privacy,

and the responsible stewardship of our online identities and data. It invites us to navigate the intricate dance between the democratisation of information and the preservation of intellectual property rights, between the freedom of expression and the need for respectful discourse.

As we embrace digiculturality, we must not be naïve, and also confront the potential pitfalls and challenges that accompany this cultural fusion. The blurring of boundaries between the virtual and the physical can amplify the spread of misinformation, cyberbullying, and online harassment. It can exacerbate existing societal divides, creating new forms of exclusion and marginalisation for those who lack access to digital technologies or the skills to navigate these virtual spheres.

Yet, within these challenges lie opportunities for growth, innovation, and the forging of a more inclusive and equitable digital-cultural landscape. By cultivating digital literacy, fostering responsible online citizenship, and promoting ethical governance of digital spaces, we can harness the transformative potential of digiculturality while mitigating its inherent risks.

For our modern societies, it is unavoidable to let towards a deep democratisation strategy where our educational systems embrace digiculturality, equipping learners with the skills and mindsets to navigate this cultural fusion with confidence and resilience. A world where digital citizenship becomes a core component of the curriculum, empowering individuals to engage with virtual spaces in a responsible, ethical, and empowering manner.

In this process in which education, citizenship and democratisation are linked, we must acknowledge that digiculturality is not a destination, but a continuously unfolding process – one that requires us to adapt, learn, and evolve in tandem with the rapid pace of technological change. It is a journey that demands flexibility, resilience, and a willingness to embrace the uncertainties and complexities that arise at the intersection of the digital and the tangible.

8.4. Toolkit

With over 1.3 million migrants (as of 31 December 2021), making up 12.4 percent of its population, and over 90,000 new immigrants arriving in 2021 alone, Sweden regularly tops the list of European countries in terms of refugee numbers as a proportion of its population. As such, the country has made great strides in promoting the benefits of digital tools and support systems to enable migrant and refugee learners to integrate and thrive in their new communities. One of the country's notable programmes, Språkkraft, is featured in the new publication by the UNESCO Institute for Lifelong Learning (UIL), From Radio to Artificial Intelligence: Review of Innovative Technology in Literacy and Education for Refugees, Migrants and Internally Displaced Persons. Niss Jonas Carlsson, the founder of

Språkkraft, was quick to recognize the power of technology in enabling accessible and efficient language learning solutions.

Shaping A More Inclusive Future With AI-Driven Multilingual Language Empowerment. Our assistant is trained with Inclusive Language Guidelines from APA, AP, AMA, MLA, BPS, UN, WHO, CII, WIPO, and the Council of Europe. How It Works. Detect biases and non-inclusive language in your text with advanced AI algorithms, ensuring your content is respectful and inclusive for all audiences. It works for multiple languages. Contextual Learning and Real-Time Feedback. Enhance your language sensitivity with real-time feedback and educational insights, fostering a deep understanding and commitment to inclusivity. Inclusive Language Suggestions Get real-time suggestions for inclusive language in multiple languages, making your communication neutral and welcoming to everyone, regardless of background.

Migrant E-nclusion. Advancing Migrants' Digital Inclusion to Foster Integration and Social Cohesion. Within the framework of the IOM Joint Global Initiative on Diversity, Inclusion and Social Cohesion (DISC), the Migrant E-nclusion project aims to enhance IOM capacity to innovate and facilitate inclusive digital solutions in IOM's pre- and post- arrival programming to support migrant inclusion and social cohesion. Advancing the digital inclusion and capacity building of migrants and communities is in line with the commitments enshrined in the UNSG Roadmap for Digital Cooperation and the UNSG Our Common Agenda. While there is an emerging transition of a wide range of programmatic activities into digital spaces, there is currently limited effort to take stock of these developments, as well as leverage digital solutions and digital upskilling of migrants and diaspora communities for long-term integration and sustainable development. As IOM offices, public authorities and other practitioners continue to face similar challenges related to digital inclusion and literacy, service provision and the broader issue of social exclusion, there is an urgent need for a structured and collaborative exchange and learning to promote equitable and sustainable solutions to promote safe and orderly labour mobility and migrant's digital inclusion. The topic of digital inclusion has gained a bigger traction in programming as IOM began delivering virtual and remote training and services to migrants which include digital pre-departure orientation, distance language learning, virtual counselling, digital job fairs, as well as digital film screening, virtual concerts and at-home talent contests, as well as community-driven digital campaigns to combat xenophobia and hate speech (see: IOM DISC Digest on Digitalization). The Migrant E-nclusion project aims to provide spaces for collaborative exchange through a series of key informant interviews, focus-group discussions, and thematic workshops. Through these exchanges, the project will provide a collaborative and multi-stakeholder platform for mutual learning and showcase of case studies and empirical findings that will

support evidence-based, actionable recommendations for future programming specifically for migrants admitted through resettlement and complementary pathways.

This deliverable reports the results of the secondary analysis of studies, projects and narratives as part of WP2 – RESEARCH: Literature, studies, projects, stakeholders, solutions, tools and practices. The findings are based on the systematic literature review (SRL) of 221 documents including journals, book chapters, conference papers, working papers and project reports, provided by partners across the consortium. The review is intended to provide conceptual foundations for the further empirical work within PERCEPTIONS and was guided by the following four research questions reflecting the project's work program: 1. What is known about the narratives (including misperceptions and 'myths') circulating about Europe and how these perceptions of Europe may act as an incentive for (potential) migrants to migrate to Europe? 2. What is known about the channels these narratives are transmitted through and how media – and especially social media – facilitate the flow of narratives through social networks or other channels? 3. What is known about potential links between narratives and (potential) security threats, including border issues? 4. What is known about European citizen's perceptions on external security, social resilience, and attitudes toward relevant technologies and organisational measures? Our review illustrates several important issues in the current understanding of migration narratives. Firstly, collective literature demonstrated the high complexity of migration narratives. Not only are migrants' perceptions of Europe highly varied, as were the sources of information on which they tend to be based. Motivations and aspirations to travel to Europe are often multifaceted and may change throughout the migratory process. Critically we also found that there is little consensus on the role of false narratives and their impact on migrants within the literature.



The six European projects: MIICT, REBUILD, NADINE, MICADO, EASYRIGHTS and WELCOME, which are funded under the European Union's Horizon 2020 research and innovation programme, organised Joint Migration Policy Roundtables between the 14th and the 16th of October 2020. The outcome is this joint whitepaper, which reflects the common thematic lines of all the six projects. It is intended as a strategic input for shaping future migration policy of the EU. The following recommendations relate to the common pillars of all the six (6) projects, which focus on (i) co-creation and participatory design, (ii) multi-stakeholder collaboration and (iii) ICT tools and digital services for supporting integration and are referred to the European Commission (EC). Relevant authorities, specific

Ministries such as Ministry of Migration and Asylum, Ministry of Health, Ministry of Digital Governance, Ministry of Labour and Social Affairs, Asylum Service, Dublin Unit and prefectures are also key stakeholders that could benefit from the recommendations made in this whitepaper.

MIICT is based on the concepts of co-design and co-creation. Within the project we want to 'co-create' ICTs with our intended users; migrants, refugees, and those who provide access to key public services - including healthcare, welfare and employment. The entire end-to-end process will rigorously follow a co-creation approach to ensure that migrants, refugees and public-sector service providers are deeply ingrained within our participatory design process. The approach will ensure that the needs of migrants and public service organisations are identified, analysed and eventually met! Our vision is to better understand the experiences of migrants towards the delivery of new empirically grounded and ICT-enabled tools that help migrants and refugees access vital public services. We believe that by involving those groups, alongside service providers and NGOs at the centre of our design and development processes we can significantly improve the experiences of migrants and ease access to things such as healthcare, welfare and employment.



Launched in 2005 following the revised Lisbon Agenda, the policy framework 'i2010: A European Information Society for Growth and Employment' has clearly established digital inclusion as an EU strategic policy goal. Everybody living in Europe, especially disadvantaged people, should have the opportunity to use information and communication technologies (ICT) if they so wish and/or to benefit from ICT use by service providers, intermediaries and other agents addressing their needs. Building on this, the 2006 Riga Declaration on eInclusion1 defined eInclusion as meaning "both inclusive ICT and the use of ICT to achieve wider inclusion objectives" and identified, as one of its six priorities, the promotion of cultural diversity in Europe by "improving the possibilities for economic and social participation and integration, creativity and entrepreneurship of immigrants and minorities by stimulating their participation in the information society." In the light of these goals and given the dearth of empirical evidence on this topic, DG Information Society and Media, Unit H3 (ICT for inclusion) asked the Institute for Prospective Technological Studies (IPTS) to investigate from different angles the adoption and use of ICT by immigrants and ethnic minorities (henceforth IEM) in Europe and the related policy implications. In response to this request, IPTS carried out in 2007-2009 several studies and related policy support activities. The main study was on "The potential of ICT for the promotion of

cultural diversity in the EU: the case of economic and social participation and integration of immigrants and ethnic minorities". Other related and more focussed studies have looked at: the use of social computing by IEM; the use of ICT in long-term care at home, with a focus on migrant care workers; the state of the art of research on ICT and IEM in Europe.

The partnership of the project is made of 9 partners from 8 countries – Belgium, Estonia, Italy, Germany, the Netherlands, Poland, Slovakia and Spain – which face the same diversity and complexity of migration representative for Europe. How to fold the brochure. One of the main objectives of this project is the analysing of best practices and methodologies of adult migrant literacy programs in the countries of the partnership and the development of innovative practices, including the creative use of ICT for language learning, using for example mobile devices and social media: APPs, WhatsApp, video games, etc. Here partners will build 2 focus groups: one on the innovative use of ICT in Literacy Teaching Institutions and a second on Media/ Digital Literacy practices in non-formal adult education as well on the use adult migrants make of social media, digital tools and the internet. A further objective is the development of innovative methodologies for the integration of digital literacy in migrant adult education (refugees, newly arrived migrants, asylum seekers, young adult migrants and migrant women). Traditional definitions of literacy have focused on skills relating to numeracy, listening, speaking, reading, writing and critical thinking, with the end goal being developing active thinkers and learners who are able to engage in society in effective and meaningful ways. With the development of national toolkits for the teaching of Literacy and Digital Literacy to migrants, the project aims to develop multiple learning paths, embedded in the national contexts of the partner countries of the project, providing so innovative tools for Educators and Teachers working in the field. For this the project foresees the elaboration and experimentation with the students in the second year of the project. As educators working with adult migrants are often a kind of migrants themselves – "digital migrants" – objective of the project is to train educators working in the field of adult education, develop their media and digital literacy competences and to develop a MOOC, which will be available in the webpage of the project and beyond the project end in English. For this the project foresees two stages of training: In the first year of the project 2 transnational learning and teaching activities and national teacher training. In the second year a 3rd LTT and the development of an online course (MOOC). The third year of the project will be dedicated to the dissemination events of the 8 national toolkits, the MOOC and the final European Conference.

Improving Digital Livelihood Opportunities for Refugees. Using community-based workshops to co-create solutions. The authors, Tyler Tappendorf, Kristin Will, Nada Jaffal and Hicham Jadaoun, would like to thank UNHCR Innovation Services and 17 Triggers for the opportunity to undertake the community-based workshops and analysis for this report. From UNHCR, the team is grateful to Amy Fallon, Solji Oh,

John Warnes, Tayná Martins Morais, Jenny Casswell, and Karim Bin-Humam for their engagement throughout the project, including conceptualizing the research topic, reviewing the methodology, liaising with internal stakeholders and reviewing reports. Likewise, thanks go to UNHCR teams in each country for their collaboration in planning for workshops, recruiting participants and reviewing pre- and post-research reports. From 17 Triggers, the team would like to thank Lillian Diaz, Jieun Lee and Imara Roychowdhury for their reviews. The team likewise owes a debt of gratitude to the broader network of consultants who assisted in the seven countries in this project. The report was designed by Amy Novella. Finally, we are grateful to the 541 refugees and host community members who joined the workshops and openly shared their experiences and perspectives on digital livelihoods.



DISC stands for Digital Skills for Integration and Active Citizenship and it is a three-year project co-funded by the Erasmus+ programme of the European Union carried out by 5 partners from Finland, Italy, Spain, Belgium and Slovenia. In today's Europe, information and communication technologies (ICT) have become the primary source of information about political, social, cultural, academic, and many other affairs and provide access to multiple public and private services. In this context, digital skills are crucial for being an active member of society, and they are also needed for involvement in virtual communities and social interactions. Data from the EU countries show that newly arrived immigrants and their offspring are often poorly involved in communities, less successful in standard education and suffer from exclusion and isolation mostly because of their lower social, economic, and cultural capital and language difficulties. With a fast-growing immigrant population in Europe, there is a strong need for tools that support immigrants' integration process and prevent exclusion.

Includ-EU aims to contribute to building more inclusive and cohesive European societies by enhancing transnational knowledge and experience sharing, cooperation and partnerships between local and regional authorities from Greece, Italy, the Netherlands, Romania, Slovenia and Spain. The project will improve knowledge and capacities to facilitate the integration of third country nationals; implement and assess pilot projects that promote the integration of TCNs at regional and local level; set an informal network of regions and local authorities with different levels of expertise, that capitalises on the diversity of territorial approaches, policy and practice on integration.

Strengthening SOCIAL COHESION Conceptual framing and programming implications. Strengthening social cohesion has become an imperative of the 21st century. As we move into the 2020s, widespread concern exists about worsening conditions of conflict that threaten respect for diversity, inclusivity and fundamental human rights.1 A sharpening of identity-based tensions, such as ethnic and religious enmity, xenophobia, and resurgent, exclusive nationalism, underlie these conflicts. In April 2019, United Nations (UN) Secretary-General António Guterres decried this "disturbing groundswell" of strife accelerated, in part, by hate speech and leading to intolerance and violence. The Strategy Plan of Action Against Hate Speech is part of overall UN efforts to address the underlying root causes of conflicts that lead to violence and impede realisation of human rights and development. The UN is responding at various levels to the ways in which identity-based distrust and enmity threaten to increase vulnerability to violent conflict. Such efforts are organised today around the United Nations Sustainable Development Goal 16 (SDG16) to create more peaceful, just, and inclusive societies. Strengthening social cohesion between citizens and the state, as well as within and across individuals and social groups, is central to SDG16.6 It targets responsive and inclusive institutions and representative decision-making, thus speaking directly to the need to strengthen social cohesion. Securing legal identity for all persons, reducing bribery, corruption, and state capture, building capacity to prevent crime, and preventing violent extremism all contribute significantly to strengthening social cohesion.



8.5. References

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