



Programme of **Inclusion** for Migrant People at risk of social exclusion.

Quick Start Guide

National Language Teaching Guide for Migrants

A practical introduction for language teachers and trainers who work with migrants — written for professionals without a specialist background in critical pedagogy, postcolonial theory, or academic linguistics.

Document	Quick Start Guide to the PIPE Language Teaching Guide
Target audience	Language teachers, volunteer trainers, adult educators, social educators working with migrants
Guide this summarises	D2.3 — Guide for Teaching the National Language to Migrants (8 Modules)
Project	PIPE — Programme of Inclusion for Migrant People at Risk of Social Exclusion
Date	2026

How to Use This Quick Start Guide

The PIPE Language Teaching Guide is a comprehensive resource of more than 280 pages covering eight modules: pedagogical training, teaching materials, intercultural education, empowering migrants, critical reflection, gender equality, sustainability, and digital competencies. It is rich, rigorous, and evidence-based — and it is written with a level of theoretical depth that can feel daunting for practitioners who are looking for immediate, practical guidance.

This Quick Start Guide is for you if:

- You are new to the PIPE project and want an overview before diving into the full guide.
- You are an experienced teacher but do not have a background in critical pedagogy, postcolonial theory, or gender studies.
- You have limited reading time but want to understand the guide's key ideas and use its recommendations in your practice.
- You are a trainer or coordinator who wants to introduce the guide to colleagues quickly and accessibly.

This Quick Start Guide does not replace the full guide — it is a bridge to it. Each section here includes a pointer to the relevant module so you know where to go for deeper reading when you are ready.

The one idea you need before reading anything else

The PIPE guide proposes a single overarching idea that runs through all eight modules: language teaching for migrants should be an act of hospitality, not assimilation. This means designing your teaching so that migrants' cultural identities, languages, and knowledge are respected and incorporated — not replaced by the host language and culture. Every practical recommendation in the guide flows from this principle.

Quick Reference: Key Concepts Across All 8 Modules

The following table summarises the most important concepts from each module. Keep it as a reference for planning, reflection, and professional development conversations with colleagues.

Module	Core concept to hold onto
1 — Pedagogical foundations	Hospitality pedagogy: teach the host language as an act of welcome, not assimilation.
2 — Teaching materials	Critical material selection: no resource is neutral — audit everything for cultural representation and practical accessibility.
3 — Intercultural education	Ethics of mestizaje: aim for genuine cultural exchange and mutual transformation, not coexistence at a safe distance.
4 — Empowering migrants	Asset-based perspective: your learners have extraordinary strengths. Build on them.
5 — Critical reflection	Language teaching as a political act: every decision either reinforces or challenges social inequality.
6 — Gender equality	Intersectionality: migrant women's vulnerability is shaped by gender, migration, language, class, and identity simultaneously.
7 — Sustainability	Solastalgia and climate justice: ecological themes are personal and political, not abstract.
8 — Digital competencies	Digiculture: digital literacy is not functional compliance — it is cultural and civic participation.

Where to Go Next

If you want to go deeper

Each module of the full guide contains a Toolkit section (Caja de herramientas) with curated national resources — links, tools, readings, and practical materials — for each country in the PIPE partnership. These are the most immediately usable resources in the guide and a good starting point for deepening your practice in any module.

PIPE Platform

All PIPE Toolkit materials — including this guide, the Action Plan for Cultural Training, and the Diagnostic Tool — are available on the PIPE Platform:

pipe-platform.eu

The platform is organised around three axes — Language, Culture, and Diversity — and includes national resources in all six partner country languages.

The Diagnostic Tool

Not sure where your professional practice currently stands on the Cultural Competence Continuum? Take the PIPE Diagnostic Questionnaire — it takes 5–10 minutes and generates a personalised training plan. Available on the PIPE Platform.

The Cultural Action Plan

If you want to develop a cultural competence training programme for your organisation or institution, the PIPE Guide and Action Plan for Cultural Training (D2.4) provides a complete framework, from initial diagnosis to community-level action. It connects directly to the content of this language teaching guide.

A final word

Every lesson you teach to a migrant learner is, in some small way, a political act. It can either reinforce the conditions of precarity and invisibility that many migrants face, or it can contribute — one conversation, one vocabulary item, one moment of recognition at a time — to their capacity to participate, advocate, and belong.

This guide exists because the people who made it believe that language teachers can make a genuine difference. This Quick Start is an invitation to find out what that difference looks like in your classroom.

Module 1 — The Foundations: Why and How to Teach

Module 1 — Full title: Pedagogical Training for Teaching National Languages to Migrants

What you need to know

Learning the host language is one of the most important things a migrant can do for their integration — for employment, social participation, healthcare access, and civic life. As a teacher, your job is not just to transmit vocabulary and grammar but to create the conditions in which that learning can happen effectively and humanely.

The four skills — and why real-life practice matters

The guide covers all four language skills: listening, reading, writing, and speaking. The key message is simple: language must be practised in real, varied, meaningful situations — not just controlled exercises. The more your learners use language for things that actually matter to them, the faster and more sustainably they will learn.

Three practical principles for your classroom

Principle	What it means	In practice
Hospitality pedagogy	Teach the host language in a way that respects and incorporates your learners' cultural identities and heritage languages.	Use learners' own cultural references as examples. Avoid materials that imply the host culture is superior. Celebrate multilingualism as a strength.
Learner autonomy	Help learners set their own goals and take ownership of their learning journey.	Teach goal-setting techniques. Use self-assessment tools. Ask learners what they want to achieve and design tasks around those objectives.
Formative assessment	Evaluate continuously and for learning, not just at the end.	Give specific, constructive feedback during and after activities. Focus on what learners can do, not just what they cannot yet do. Adapt your teaching based on what you observe.

Quick reference: key terms from Module 1

Hospitality pedagogy — teaching as an act of welcome, not assimilation.

Dialogue of epistemologies — treating the learning encounter as a genuine two-way exchange of knowledge.

Learner autonomy — the learner's capacity to self-regulate and take ownership of their learning.

Formative assessment — continuous, process-oriented feedback that supports learning.

GLOSSARY OF KEY TERMS

Communicative competence — The ability to use language effectively and appropriately in real social contexts. Goes beyond grammar correctness to include knowing what to say, to whom, when, and how. In migrant language teaching, this is the core learning objective across all four skills (listening, reading, writing, speaking).

Dialogic approach / Dialogue of epistemologies (*Diálogo de saberes*) — A teaching philosophy that treats the learning encounter as a genuine two-way exchange in which the migrant's cultural and linguistic knowledge is valued as a resource, not a deficit. Rooted in Freire's critical pedagogy. Central to the hospitality pedagogy framework of this guide.

Formative assessment (*Evaluación formativa*) — Continuous, process-oriented assessment aimed at supporting learning rather than measuring a final outcome. Includes ongoing feedback, self-evaluation, and peer review. Contrasts with summative testing. Particularly important for migrant learners whose progress may be non-linear.

Heritage language (*Lengua patrimonial / Lengua de herencia*) — The language(s) a migrant learner brings from their country or community of origin. In this guide, heritage languages are treated as cognitive and cultural assets that support, rather than hinder, the acquisition of the host language.

Hospitality pedagogy (*Pedagogía de la hospitalidad*) — The theoretical and ethical framework underpinning this guide. It reframes language teaching as an act of welcome: the host language is taught in a way that accommodates migrant cultures rather than absorbing or erasing them. Developed in dialogue with postcolonial and critical pedagogies.

Immersive practice (*Práctica inmersiva*) — Learning strategies that place the learner in authentic, real-life language situations — markets, community events, conversations with native speakers — rather than limiting practice to formal classroom settings.

Language autonomy (*Autonomía lingüística / Autonomía en el aprendizaje*) — The learner's capacity to set their own learning goals, self-monitor progress, and take responsibility for their language acquisition process. Encouraged through self-regulation tools, goal-setting exercises, and reflective practice.

Language identity (*Identidad lingüística*) — The relationship between a person's sense of self and the language(s) they speak. Migrant learners may experience tension between maintaining their heritage linguistic identity and acquiring the host language. This guide advocates for approaches that affirm rather than threaten that identity.

Learner-centred approach (*Enfoque centrado en el alumno/a*) — A pedagogical orientation that places the learner's needs, experience, background, and agency at the centre of instructional design. Contrasts with teacher-centred or textbook-driven approaches.

Linguistic empowerment (*Empoderamiento lingüístico*) — The process by which migrants gain the language skills needed to advocate for themselves, access services, participate in civic life, and exercise their rights. Distinguished from mere functional language learning by its political and social dimension.

Postcolonial pedagogy (*Pedagogía poscolonial / Decolonial*) — An approach that critically examines how language teaching can reproduce colonial power dynamics (e.g. treating the host language and culture as superior). This guide draws on postcolonial thinking to challenge ethnocentric teaching practices.

Professional development (*Desarrollo profesional del profesorado*) — Ongoing training and reflection processes that help language teachers update their methodologies, develop intercultural competence, and share good practices. In this guide, teacher development is treated as inseparable from quality migrant language teaching.

Stereotype awareness (*Sensibilización / Conciencia sobre estereotipos*) — A professional competency requiring teachers to recognise and actively dismantle unconscious biases and prejudices about migrant communities present in teaching materials, classroom dynamics, and their own practice.

Transfer of skills (*Transferencia de competencias*) — The process by which language skills developed in one communicative context are applied effectively in a different context. Instructional design that promotes transfer helps learners move from controlled practice to real-world language use.

Module 2 — Choosing and Evaluating Teaching Materials

Module 2 — Full title: Analysis of Teaching Materials for Language Learning

What you need to know

No teaching material is neutral. Every resource — textbook, app, video, handout — embeds assumptions about learners, cultures, and what language is for. Choosing materials critically is a core professional skill, not a technical afterthought.

Seven questions to ask about any material before you use it

1. Does it match my learners' age, literacy level, mother tongue, and prior education?
2. Does it acknowledge that my learners speak multiple languages, or does it assume they start from zero?
3. Are the instructions clear and accessible for learners with varied educational backgrounds?
4. Is the progression logical — from guided to freer practice? Are vocabulary and structures recycled?
5. Does it develop all four skills or only some?
6. Is the teaching approach transparent — can I understand it and adapt it?
7. Does it represent migrant and minority communities with dignity, or does it reproduce stereotypes?

Five practical criteria for migrant language teaching contexts

Criterion	Why it matters for migrant learners
Free or low cost	Many learners and organisations have very limited budgets.
Multilevel design	Migrant groups are almost always heterogeneous in proficiency level.
Smartphone-compatible	For many migrants, the smartphone is the only personal digital device.
Simple to use	Complex interfaces are barriers, especially at early stages.

Offline availability

Connectivity cannot be assumed — especially in reception centres and rural areas.

Practical tip

Self-created materials — resources you design yourself for your specific learners — offer the highest degree of cultural relevance and contextual adaptation. They take time to produce but often produce the best results. Share what you create with colleagues: it makes the investment worthwhile.

GLOSSARY OF KEY TERMS

Audiovisual materials (*Materiales audiovisuales / Contenidos audiovisuales*) — Video, film, podcast, and multimedia resources used for language learning. Particularly effective for developing listening comprehension and exposing learners to authentic spoken language, natural rhythm, and culturally embedded communication. Increasingly available free of charge through streaming platforms.

CEFR (*Marco Común Europeo de Referencia — MCER*) — The Common European Framework of Reference for Languages. A six-level scale (A1–C2) used across Europe to describe language proficiency from complete beginner to near-native. Fundamental reference for aligning materials, objectives, and assessment in any language programme for migrants.

Cultural representation in materials (*Representación cultural en los materiales*) — The way in which cultures, communities, and identities are depicted in language teaching resources. Materials may reproduce stereotypes, present certain cultures as normative, or render migrant communities invisible. Critical analysis of cultural representation is a core competency recommended by this module.

Didactic instruction capacity (*Capacidad didáctica de las instrucciones*) — The degree to which the instructions in a teaching material are clear, usable, and accessible to learners across different proficiency levels and educational backgrounds. Poor instruction design is a common barrier for migrant learners, particularly those with interrupted formal education.

Free/low-cost materials (*Materiales gratuitos o de bajo coste*) — An explicit criterion for material selection in this guide, recognising that many migrant learners and the organisations that support

them have limited budgets. Includes open educational resources (OER), Creative Commons licensed content, and free digital tools.

Learner profile (*Perfil del alumno/a*) — A structured description of the characteristics relevant to designing or selecting appropriate teaching materials: age, mother tongue(s), literacy level in L1, prior formal education, learning context (formal/non-formal/informal), motivations for learning, and specific needs. Accurate profiling is the starting point for any pedagogically sound material selection.

Lexical approach (*Enfoque léxico*) — A teaching methodology that treats vocabulary — particularly high-frequency words, collocations, and fixed phrases — as the primary building block of language acquisition, rather than grammatical structures. Particularly effective for early-stage adult language learners.

Material typology (*Tipología de materiales*) — A classification system for teaching resources. This module distinguishes between textbooks, online language courses, apps, audiovisual content, and teacher-created materials, analysing the strengths, limitations, and appropriate use of each type in migrant language teaching contexts.

Multilevel material (*Material multinivel*) — A teaching resource designed to be used with learners at different levels of language proficiency within the same group. Particularly relevant for migrant language classes, where learner heterogeneity is the norm rather than the exception.

Offline availability (*Disponibilidad sin conexión*) — The capacity of a digital tool or resource to be used without an internet connection. A critical practical criterion for migrant learners who may have limited or unstable access to internet connectivity.

Self-created materials (*Materiales de creación propia*) — Teaching resources developed by the teacher themselves, tailored specifically to their learners' needs, contexts, and cultural backgrounds. While time-intensive to produce, they offer the highest degree of cultural relevance and contextual adaptation.

Smartphone-compatible (*Compatible con smartphone / Para smartphone*) — A practical material characteristic recognising that for many migrants, the smartphone is the primary or only personal digital device. Materials and apps designed for mobile use significantly increase accessibility and opportunities for informal learning outside the classroom.

Sociolinguistic diversity (*Diversidad sociolingüística*) — The range of languages, dialects, registers, and communicative practices present in a group of learners. Recognising sociolinguistic diversity

means moving beyond a model that treats all learners as native speakers of a single majority language, and designing materials that respect and leverage the full linguistic repertoire of migrant learners.

Stereotype in teaching materials (*Estereotipo en los materiales didácticos*) — Simplified, reductive, or misleading representations of cultural groups embedded in language teaching content — images, dialogues, exercises, or cultural notes. This module advocates for systematic analysis of stereotypes in material selection, and for prioritising materials that present migrant and minority communities with complexity and dignity.

Thematic approach (*Enfoque temático*) — A material organisation strategy that structures language learning around topics or themes relevant to the learner's daily life and communicative needs — housing, healthcare, employment, rights, family — rather than purely grammatical or lexical sequences. Highly effective for adult migrant learners with urgent practical communication needs.

Unit structure (*Estructura de las unidades*) — The internal organisation of a teaching unit within a material: how objectives, input, activities, and assessment are sequenced. A well-structured unit provides learners with clear progression, recycling of vocabulary and structures, and opportunities for both guided and autonomous practice.

Module 3 — Intercultural Education in the Language Classroom

Module 3 — Full title: Intercultural Education and the Ethics of Mestizaje

What you need to know

An intercultural classroom is not simply one with students from different backgrounds. It is one in which that diversity is actively named, valued, and placed at the service of learning — for everyone. This requires a shift: from transmitting the host culture to facilitating a genuine encounter between cultural knowledge.

Multicultural vs. intercultural — why the distinction matters

Multicultural	Intercultural
Different cultures coexist in the same space.	Different cultures actively encounter, dialogue, and transform each other.
Cultural difference is tolerated.	Cultural difference is explored, questioned, and celebrated.
The teacher transmits host culture knowledge.	The teacher facilitates a two-way exchange of knowledge.
Migrants are expected to adapt.	All participants — including the teacher — are changed by the encounter.

Five classroom strategies for intercultural learning

- Perspective-taking activities: ask learners to analyse the same situation from the viewpoint of someone from a different cultural background.
- Stereotype audit: regularly review your materials and classroom practices for stereotypes — including positive and seemingly harmless ones.
- Plurilingual tasks: design activities that allow and encourage learners to draw on their full linguistic repertoire — including their mother tongue(s).
- Intercultural conflict as content: when cultural tensions arise in the classroom, name them and work with them rather than smoothing them over.

- Community encounters: organise or facilitate contacts between your learners and members of the host community — structured, prepared, and reflective.

The ethics of mestizaje in one sentence

Language teaching that practices the ethics of mestizaje does not ask migrants to give up their culture to learn the host language — it creates a space where both the host language and the migrant's knowledge are enriched by meeting each other.

GLOSSARY OF KEY TERMS

Bilingual / plurilingual approach (*Enfoque bilingüe / plurilingüe*) — A pedagogical model that treats the learner's full linguistic repertoire — including heritage languages, regional varieties, and partial competencies in multiple languages — as a resource rather than an obstacle. In migrant language teaching, plurilingual approaches validate what learners already know and use it to scaffold acquisition of the host language.

Code-switching (*Alternancia de código*) — The practice of moving between two or more languages within a single conversation or utterance. Often stigmatised in traditional language teaching, code-switching is now recognised in sociolinguistics and critical pedagogy as a sophisticated communicative strategy that reflects and sustains multilingual identity. This module encourages teachers to understand and respect it.

Critical intercultural competence (*Competencia intercultural crítica*) — An advanced form of intercultural competence that goes beyond tolerance and understanding to include the ability to question power dynamics, challenge inequalities, and advocate for culturally just practices. Distinguished from superficial multiculturalism by its political and transformative dimension.

Decolonial perspective (*Perspectiva decolonial*) — An analytical and pedagogical orientation that questions how colonial power dynamics continue to shape language education: which languages are valued, whose knowledge counts, and whose cultural references are treated as universal. Central to the module's framing of intercultural education.

Empathy in intercultural contexts (*Empatía intercultural*) — The capacity to understand and share the emotional and experiential perspective of people from different cultural backgrounds. In language teaching, empathy is cultivated through perspective-taking activities, storytelling, and structured intercultural encounters. Distinguished from sympathy in that it does not require agreement or approval.

Epistemologies of the South (*Epistemologías del Sur*) — A concept from sociologist Boaventura de Sousa Santos referring to ways of knowing and understanding the world that originate outside the Western academic tradition. In the context of this guide, it points to the rich but often unrecognised knowledge that migrants bring from their cultures of origin — knowledge that should be incorporated into, not erased by, language education.

Ethics of mestizaje (*Ética del mestizaje*) — The ethical and philosophical framework that runs throughout the PIPE guide. Proposed by Nouss and Laplantine (2001) and developed further by the guide's authors, it frames cultural mixing not as a threat but as a generative process of complementarity, exchange, and mutual enrichment. It resists both assimilation (one culture absorbs another) and fixed multiculturalism (cultures coexist without genuinely transforming each other).

Ethnocentrism (*Etnocentrismo*) — The tendency to judge other cultures through the lens of one's own culture, treating the latter as the natural norm or standard. A key barrier to intercultural competence. In language teaching, ethnocentrism manifests in materials that implicitly present the host culture's values and practices as universal or superior.

Intercultural classroom (*Aula intercultural*) — A learning space deliberately designed to acknowledge, value, and draw on the cultural and linguistic diversity of its participants. Not simply a classroom with students from different backgrounds, but one in which diversity is actively incorporated into pedagogy, materials, and relational dynamics.

Intercultural communication competence (*Competencia comunicativa intercultural*) — The ability to communicate effectively and appropriately with people from different cultural backgrounds. Includes not only linguistic knowledge but also awareness of non-verbal communication, cultural values, conversational norms, and the ability to manage misunderstanding and repair communication breakdowns.

Intercultural conflict (*Conflicto intercultural*) — Disagreement or tension arising from differences in cultural values, communication styles, expectations, or interpretations of behaviour. This module treats intercultural conflict not as a problem to be avoided but as a normal feature of multicultural coexistence that can, when managed well, generate learning and deepen mutual understanding.

Intercultural education (*Educación intercultural*) — An educational philosophy and practice that goes beyond the mere inclusion of culturally diverse learners to actively promote mutual understanding, critical reflection on cultural difference, and the transformation of structures that

produce inequality. Distinguished from multicultural education by its emphasis on dialogue, exchange, and transformation rather than parallel coexistence.

Intercultural mediation (*Mediación intercultural*) — A professional practice that facilitates communication and understanding between people from different cultural backgrounds, particularly in institutional contexts such as healthcare, education, and social services. Language teachers in migrant contexts often perform informal intercultural mediation as part of their role.

Linguistic repertoire (*Repertorio lingüístico*) — The full range of languages, dialects, registers, and communicative varieties available to an individual. In plurilingual approaches, the goal is to expand and enrich the learner's repertoire rather than replace their existing languages with the host language.

Multicultural vs. intercultural — An important conceptual distinction in this module. Multicultural refers to the coexistence of different cultures within a shared space; intercultural refers to the active encounter, dialogue, and mutual transformation between those cultures. The guide consistently advocates for an intercultural rather than merely multicultural approach to language education.

Perspective-taking (*Adopción de perspectiva*) — A cognitive and empathic skill involving the deliberate effort to understand a situation, event, or interaction from the viewpoint of someone from a different cultural background. A core intercultural competence developed through role play, storytelling, and structured reflection activities.

Stereotype (*Estereotipo*) — A simplified, generalised, and often inaccurate representation of a cultural group. Stereotypes operate as cognitive shortcuts that reduce cultural complexity and inhibit genuine intercultural understanding. This module devotes specific attention to recognising and dismantling stereotypes in both teaching materials and classroom dynamics.

Translanguaging (*Translenguaje*) — A pedagogical approach that intentionally draws on all of a learner's linguistic resources — across languages — during the learning process. Goes beyond bilingual education to treat language not as separate systems but as a fluid continuum. Increasingly influential in migrant language education research and practice.

Module 4 — Empowering Migrants through Language

Module 4 — Full title: Empowering Migrants through Languages

What you need to know

Your learners may have experienced — or may still be experiencing — situations of serious vulnerability: trafficking, exploitation, gender-based violence, racism, legal precarity. You are not a social worker, but you may be one of the most trusted professionals in their lives. Knowing the basics protects both your learners and your professional practice.

Three types of vulnerability you may encounter

Type	Examples
Vulnerability from reasons for leaving	Persecution, conflict, poverty, environmental disaster, family violence.
Vulnerability experienced during and after migration	Trafficking, people smuggling, labour exploitation, detention, family separation.
Vulnerability linked to identity or circumstances	Undocumented status, LGBTQ+ identity, disability, unaccompanied minor status.

What language teachers can do

- Integrate rights literacy into your teaching: knowing how to access healthcare, education, employment rights, and legal support is urgent and meaningful language content.
- Know the local support services and how to refer learners to them. You do not need to provide the support yourself — you need to know where to direct people.
- Recognise the signs: sudden absences, changed behaviour, signs of distress, reluctance to discuss certain topics. Report concerns through the appropriate channels in your organisation.
- Teach safety vocabulary explicitly: the words for naming violence, exploitation, and discrimination; how to call for help; how to report.

- Shift your perspective: your learners are not defined by their vulnerabilities. They are people with extraordinary resilience, multilingual skills, cross-cultural competencies, and professional experience that the host society too often fails to recognise.

Important: your professional boundaries

Language teachers are not trained counsellors, safeguarding officers, or legal advisers. Your role is to provide information, create safe conditions for learning, and refer appropriately when you identify a concern. Knowing where the boundaries of your role are is as important as knowing what to do within them.

GLOSSARY OF KEY TERMS

Aporophobia (*Aporofobia*) — A term coined by Spanish philosopher Adela Cortina to describe the fear, rejection, or hostility directed specifically toward poor people. Distinguished from xenophobia in that it is not the foreign origin of migrants that provokes hostility, but their economic vulnerability. Relevant to language teachers as an analytical tool for understanding the social dynamics their learners navigate.

Democratic citizenship (*Ciudadanía democrática*) — The full set of political, civil, and social rights and responsibilities that belong to members of a democratic society. For migrants, access to democratic citizenship is often partial, conditional, and contested. Language proficiency is frequently used as a gatekeeping criterion for citizenship access — a dimension this module examines critically.

Economic migrant (*Migrante económico/a*) — A person who moves primarily for economic reasons — in search of employment or better living conditions — rather than due to persecution or conflict. The legal distinction between economic migrants and refugees has significant implications for the rights and protections available to individuals, and this module helps language teachers understand and explain it to their learners.

Empowerment (*Empoderamiento*) — A process through which individuals and communities develop the capacity to understand, act on, and transform the conditions that shape their lives. In migrant language teaching, empowerment goes beyond functional language skills to include critical literacy, rights awareness, and the confidence to advocate for oneself and one's community. Central to the ethical framework of this guide.

Exploitation (*Explotación laboral*) — The abuse of power to extract labour from a person under conditions that violate their rights — including underpayment, dangerous working conditions, threats, or coercion. Migrant workers are disproportionately vulnerable to labour exploitation. Language teachers can play a protective role by ensuring learners know their rights and how to access support.

Forced displacement (*Desplazamiento forzado*) — The involuntary movement of people from their homes due to conflict, persecution, violence, or natural disaster. Distinct from voluntary migration. People who are forcibly displaced may be classified as refugees, asylum seekers, or internally displaced persons depending on the legal framework applied.

Grooming (*Grooming para actos delictivos*) — The process by which an individual or organisation builds trust with a vulnerable person in order to exploit or manipulate them, particularly for criminal recruitment or sexual abuse. Migrant youth and adults in situations of isolation and economic precarity are particularly vulnerable. Language teachers may be among the first professionals to notice warning signs.

Hate speech (*Discurso de odio*) — Communication that attacks or demeans a person or group on the basis of attributes such as ethnicity, national origin, religion, or migration status. The module specifically addresses hate speech targeting migrants on social media, and equips teachers with the conceptual tools to discuss it with learners as part of digital and civic literacy.

Human trafficking (*Trata de personas*) — The recruitment, transport, or harbouring of people through force, fraud, or coercion for the purposes of exploitation, including forced labour, sexual exploitation, or organ trafficking. One of the most severe threats facing vulnerable migrants. Language teachers can provide learners with protective knowledge about recognition, rights, and reporting.

People smuggling (*Tráfico ilícito de seres humanos*) — The facilitated irregular crossing of international borders, typically for financial gain. Distinguished from trafficking in that it generally involves the consent of the person being smuggled, though the line between the two is often blurred in practice. Both involve serious human rights risks.

Protective factors (*Factores de protección / Fortalezas*) — Individual, family, and community resources that mitigate the impact of adversity and support resilience. This module deliberately shifts the deficit-focused narrative about migrants to highlight the strengths, skills, and resources that migrant individuals and communities bring: multilingualism, resilience, cross-cultural competence, solidarity networks, and professional experience.

Refugee (*Refugiado/a*) — A person who has fled their country due to a well-founded fear of persecution based on race, religion, nationality, political opinion, or membership of a particular social group, and who is recognised under the 1951 Refugee Convention or equivalent national legislation. The module reviews the legal distinctions between refugee, asylum seeker, and other migrant categories, recognising that these distinctions shape learners' rights and daily realities.

Resilience (*Resiliencia*) — The capacity to adapt positively in the face of adversity, trauma, or significant stress. The module presents migrant resilience not as an individual psychological trait but as a socially constructed resource shaped by family bonds, community solidarity, cultural values, and institutional support. Language teachers can reinforce resilience by designing learning environments that validate learners' experiences and strengths.

Right to education (*Derecho a la educación*) — A fundamental human right recognised in international law, including for migrant and refugee children and adults. The module reviews national education systems and the European Higher Education Area in relation to migrant access, noting both formal guarantees and practical barriers.

Right to family reunification (*Derecho a la reunificación familiar*) — The legal right of residents or citizens to be joined by certain family members. Conditions, procedures, and waiting times vary significantly across EU Member States. Knowledge of this right is practically important for many migrant learners and can be meaningfully integrated into language teaching contexts.

Right to health (*Derecho a la salud*) — The right to access healthcare services regardless of migration status. The module addresses health literacy as a language competency: understanding how to navigate public health systems, communicate with healthcare providers, and access preventive care.

Situational vulnerability (*Vulnerabilidad situacional*) — A form of vulnerability that arises not from personal characteristics but from the specific circumstances a person is in: having recently arrived, lacking documentation, being separated from family, or experiencing economic precarity. Distinct from structural vulnerability, it highlights that vulnerability is not a fixed trait but a condition shaped by context and changeable through support.

Smuggling vs. trafficking — A legally and ethically critical distinction this module addresses directly. Smuggling involves facilitated illegal border crossing with the migrant's consent; trafficking involves coercion and exploitation. In practice the boundary is often crossed — a journey that begins as smuggling may become trafficking. Both involve serious human rights risks that language teachers should be equipped to discuss.

Temporary Protection Directive (*Directiva de Protección Temporal*) — An EU legal instrument activated in cases of mass influx of displaced persons, providing immediate collective protection without individual refugee status determination procedures. First activated at EU level in 2022 in response to the displacement of people from Ukraine. The module reviews its scope and limitations as a rights-recognition tool.

Vulnerability (*Vulnerabilidad*) — The module distinguishes three dimensions of vulnerability relevant to migrant language teaching: vulnerability associated with the reasons for leaving the country of origin (persecution, conflict, poverty), vulnerability experienced during the journey and upon arrival (trafficking, exploitation, detention), and vulnerability linked to identity or circumstances (undocumented status, LGBTQ+ identity, disability, unaccompanied minor status). Understanding these dimensions helps teachers adapt their practice and identify learners who may need additional support.

Module 5 — Critical Reflection on Language Teaching

Module 5 — Full title: Critical Reflection on Language Teaching for Migrants

What you need to know

This is the guide's most theoretically demanding module. Its core argument can be stated simply: teaching the national language to migrants is a political act. Every teaching decision — which materials to use, how to assess, what cultural content to include — either reinforces or challenges the social inequalities your learners face. There is no neutral option.

Three questions to ask about your own practice

Reflective questions for language teachers

1. Whose knowledge counts in my classroom? Do I treat my learners' cultural and linguistic knowledge as a resource, or as something to be replaced?
2. What is my teaching actually for? Am I helping my learners communicate, participate, and advocate for themselves — or am I helping them comply with institutional requirements?
3. What do the materials I use say about migrants? Do they represent migrants as subjects and protagonists, or as passive recipients of the host society's help?

Linguistic rights: what they are and why they matter

International law — including UNESCO declarations and the Council of Europe's language policy frameworks — recognises that migrants and refugees have linguistic rights: the right to be educated in their mother tongue where possible, and the right to protection from discrimination based on the language they speak. In practice, these rights are frequently violated or ignored. Language teachers who understand this can design more equitable programmes — and can advocate within their institutions for better conditions for their learners.

The new didaxis in practice: four commitments

- Treat your learners' experience as curriculum content — not background noise.
- Design activities that develop civic agency alongside communicative competence.
- Challenge teaching materials that represent host culture norms as universal or superior.
- Approach the classroom as a community of inquiry — where questions are welcome, complexity is respected, and nobody — including the teacher — has all the answers.

GLOSSARY OF KEY TERMS

Banking education (*Educación bancaria*) — A concept from Paulo Freire's *Pedagogy of the Oppressed* (1968) describing a model of education in which the teacher deposits knowledge into passive learners who receive, memorise, and reproduce it. The critical antithesis to the dialogic and emancipatory pedagogy this guide advocates. In migrant language teaching, banking education manifests when teachers transmit the host language and culture as fixed, superior knowledge rather than engaging in genuine dialogue with learners.

Citizen of migration (*Ciudadanía migrante / Ciudadanías migrantes*) — A concept developed in the module to describe migrants not as temporary residents awaiting integration but as full political and civic subjects whose experience of border-crossing, multilingualism, and cultural negotiation constitutes a distinct and valuable form of citizenship. The module proposes that language teaching should contribute to the construction of this dialogic migrant citizenship rather than simply facilitating assimilation into a pre-existing national citizenship.

Conscientisation (*Concientización*) — Freire's term for the process through which individuals develop a critical awareness of the social, political, and economic contradictions that shape their lives, and begin to take action to transform those realities. In migrant language teaching, conscientisation means helping learners not just communicate in the host language but understand and act upon the social structures that affect their lives.

Critical language teaching (*Enseñanza crítica de la lengua*) — A pedagogical approach that combines language acquisition with critical thinking, social analysis, and emancipatory action. Goes beyond functional communication to develop learners' capacity to read the world — to understand how language encodes power, reproduces inequality, and can be used as a tool for resistance and transformation.

Critical literacy (*Alfabetización crítica*) — The ability to analyse texts, discourses, and communicative practices in terms of whose interests they serve, what they include and exclude, and how they construct social reality. In migrant language teaching, critical literacy means teaching learners not only to decode language but to interrogate it — to ask who speaks, for whom, and with what consequences.

Decolonial didaxis (*Didaxis decolonial / Enseñanza consciente y emancipadora*) — The pedagogical practice that emerges from decolonial theory: dismantling the colonial hierarchies embedded in language education, restoring epistemological dignity to non-Western knowledge traditions, and designing teaching and learning encounters in which all participants are both teachers and learners.

The module proposes this as the foundation of a genuinely emancipatory approach to national language teaching for migrants.

Dialogic citizenship (*Ciudadanía dialógica*) — A model of citizenship built not on assimilation to a pre-given national identity but on ongoing dialogue between the diverse communities and cultures that inhabit a shared political space. Language teaching oriented toward dialogic citizenship produces learners who can participate in that dialogue — who can speak, listen, question, and transform — rather than simply conform.

Emancipatory pedagogy (*Pedagogía emancipadora*) — A pedagogical tradition, rooted in Freire and developed through critical, feminist, and decolonial scholarship, that understands education as a practice of freedom. Emancipatory language teaching aims not merely to integrate migrants into existing social structures but to develop their capacity to name, question, and act upon those structures.

Glottophobia / Linguicism (*Gltofobia / Lingüicismo*) — Discrimination on the basis of language or accent. Linguicism — a term introduced by Tove Skutnabb-Kangas — refers to the use of language hierarchies to reproduce social inequality: privileging speakers of prestigious varieties while marginalising or stigmatising speakers of minority languages, regional varieties, or accented speech. Relevant to migrant language teachers as a social justice issue their learners navigate daily.

Language as a human right (*La lengua como derecho humano*) — The principle, rooted in international human rights law and the work of scholars such as Skutnabb-Kangas and Phillipson, that access to education in one's mother tongue and protection from language-based discrimination are fundamental human rights. This principle frames the module's approach to linguistic rights and challenges purely instrumental views of language as a means of economic integration.

Language ideology (*Ideología lingüística*) — A set of beliefs about language — its value, correct use, and social significance — that reflect and reproduce social hierarchies. Language ideologies shape how teachers, institutions, and host societies evaluate migrant learners' speech, their accent, their code-switching, and their mother tongues. Becoming aware of language ideologies is a dimension of the critical professional development this module calls for.

Linguistic genocide (*Genocidio lingüístico*) — A term used by Skutnabb-Kangas to describe policies and practices that systematically destroy minority languages, including forced assimilation in schools and the prohibition of mother tongue use. While extreme, it is invoked in this module to highlight the stakes of language policy decisions and the violence embedded in models of language education that demand the abandonment of heritage languages.

Linguistic human rights (*Derechos lingüísticos / Derechos humanos lingüísticos*) — The rights of individuals and communities to use, develop, and transmit their languages, including the right to education in one's mother tongue and protection from linguistic and linguistic assimilation. The module reviews the international commitments — UN, UNESCO, Council of Europe — that recognise linguistic rights for refugees and migrants.

Linguistic imperialism (*Imperialismo lingüístico*) — A concept developed by Robert Phillipson referring to the structural promotion of dominant languages — particularly English — at the expense of other languages, through education systems, media, and economic incentives. In the European context, the module extends this analysis to the role of national language requirements as gatekeeping mechanisms for migrant inclusion.

Linguistic justice (*Justicia lingüística*) — A principle calling for the fair distribution of linguistic resources, recognition of linguistic diversity, and elimination of language-based discrimination. Applied to migrant language teaching, linguistic justice means designing programmes that support learners in acquiring the host language without requiring them to abandon, devalue, or be ashamed of their heritage languages.

New didaxis (*Nueva didaxis*) — The module's term for an approach to language teaching that is simultaneously conscious — aware of the social and political dimensions of language education — and emancipatory — oriented toward learners' transformation and agency rather than their conformity. Bridges the gap between critical theory and classroom practice.

Pedagogy of the oppressed (*Pedagogía de los oprimidos*) — Paulo Freire's foundational work (1968), which frames education as either a tool for domestication or a practice of freedom. Its influence on this module is pervasive: the hospitality pedagogy framework, the commitment to dialogic learning, and the emancipatory orientation of the guide all draw directly on Freire's legacy.

Transformative learning (*Aprendizaje transformador*) — A theory of adult learning, associated with Jack Mezirow, holding that the deepest and most lasting learning involves a transformation of the frames of reference through which a person understands themselves and the world. In migrant language teaching, transformative learning occurs when the language classroom becomes a space where learners not only acquire new words but develop new ways of seeing, interpreting, and acting upon their reality.

Module 6 — Gender Equality in Language Teaching

Module 6 — Full title: Gender Equality in Language Teaching for Migrants

What you need to know

Gender equality is not an optional add-on to language teaching. Migrant women face specific and compounded vulnerabilities — based on gender, migration status, language, economic dependence, and cultural isolation simultaneously. Language barriers make those vulnerabilities worse. Your classroom can be a space where learners develop the vocabulary, knowledge, and solidarity to protect themselves and each other.

Types of gender-based violence to know about

Category	Includes
Physical	Assault, physical coercion, domestic violence.
Psychological / emotional	Humiliation, threats, isolation, coercive control.
Economic	Controlling access to money, work, education, or documents.
Sexual	Harassment, assault, corrective rape, coercion.
Digital / online	Cyberbullying, non-consensual image sharing, sextortion, online harassment.
Cultural / religious	Practices that violate individual rights in the name of culture or religion.

What language teachers can do

- Teach gender and safety vocabulary explicitly — words for naming violence, rights, and support services are urgent language content.
- Know local specialist resources: domestic violence services, legal aid, health services, and how to refer learners to them in their language where possible.

- Create safe classroom conditions for discussing sensitive topics: signal that the classroom is a space where these things can be named without judgement.
- Apply an intersectional lens: migrant women's experience cannot be reduced to gender alone — it involves migration status, language, class, and ethnicity intersecting simultaneously.
- Avoid presenting gender equality as a value of the host culture being transmitted to migrants. Approach it as a shared aspiration expressed differently across cultures — and create space for learners' own knowledge and experience.

Important: gender equality is not just for female learners

Addressing gender in the language classroom benefits all learners — men, women, and non-binary individuals. Understanding gender dynamics, recognising power relations, and developing respectful communication skills are competencies relevant to everyone's civic and professional life.

GLOSSARY OF KEY TERMS

Border thinking / Border feminism (*Pensamiento de frontera / Feminismo de frontera*) — A concept developed by Gloria Anzaldúa and taken up by decolonial feminist scholars, referring to the epistemological and political position of those who live on the margins of multiple worlds — cultural, linguistic, national, gender — and who develop from that position a uniquely situated critical knowledge. In this module, migrant women are understood as border thinkers whose experience of multiple forms of discrimination generates a particularly sharp analysis of power.

Ciberfeminism / Digital feminism (*Ciberfeminismo / Feminismo digital*) — Feminist activism and analysis conducted through and about digital spaces. Relevant to this module's treatment of online gender-based violence and the specific vulnerabilities migrants face in digital environments where they may have limited language resources to recognise, report, or resist harassment and manipulation.

Corrective rape (*Violación correctiva*) — A form of sexual violence directed at LGBTQ+ individuals with the explicit intention of changing their sexual orientation or gender identity. The module includes it in the typology of gender-based violence because migrant LGBTQ+ individuals are particularly vulnerable, facing compound discrimination on the basis of both migration status and sexual or gender identity.

Cyberbullying (*Ciberacoso*) — Repeated, intentional aggressive behaviour carried out through digital means — social media, messaging platforms, online forums. Migrant learners, particularly young people and women, are especially vulnerable due to limited digital literacy in the host language, social isolation, and the lack of established community networks that might provide protection or support.

Cyberviolence (*Violencia en el ciberespacio / Violencia digital*) — Any form of gender-based violence that occurs through or is facilitated by digital technologies, including online harassment, non-consensual image sharing, digital stalking, sexual coercion online, and hate speech. The module argues that digital literacy for migrants must include the specific competencies needed to navigate and respond to cyberviolence.

Domestic violence (*Violencia doméstica / Violencia en el hogar*) — A pattern of abusive behaviour in intimate partner or family relationships, including physical, psychological, economic, sexual, and emotional abuse. Migrant women face particular barriers to seeking help: language limitations, economic dependence, fear of immigration consequences, lack of knowledge of local services, and cultural pressure from community networks. Language teachers may be among the few trusted professionals able to provide information and referral.

Economic violence (*Violencia económica*) — A form of gender-based violence in which one person controls another's access to financial resources, employment, education, or economic independence as a means of coercion and domination. In migrant contexts, economic violence is compounded by structural vulnerabilities including precarious employment, lack of recognition of qualifications, and financial dependence on a partner who controls immigration paperwork.

Femicide (*Feminicidio / Femicidio*) — The killing of women and girls because of their gender. The most extreme manifestation of gender-based violence. Migrant women are statistically overrepresented among femicide victims in many European countries, reflecting the compound vulnerabilities of migration status, social isolation, and economic dependence.

Feminist pedagogy (*Pedagogía feminista*) — An educational approach informed by feminist theory that seeks to challenge patriarchal structures within educational settings, validate the knowledge and experience of women and marginalised genders, and foster critical awareness of gender as a social construct. Applied to migrant language teaching, feminist pedagogy means designing classrooms that are explicitly safe spaces for discussing gender, that represent women as subjects and agents, and that equip learners with the language and concepts to name and resist gender-based discrimination.

Gender (*Género*) — The socially constructed roles, behaviours, expectations, and identities associated with being a man, woman, or non-binary person in a given cultural context. Distinct from biological sex. Gender is culturally variable, historically contingent, and subject to contestation and transformation. The module approaches gender as a fundamental axis of social inequality that intersects with migration status, ethnicity, class, and language.

Gender-based violence (GBV) (*Violencia de género / Violencia basada en el género*) — Any act of violence directed at an individual because of their gender, or that disproportionately affects people of a particular gender. Encompasses physical, sexual, psychological, economic, and cultural violence, both in public and private spaces, and increasingly in digital environments. The module provides a detailed typology and argues for its integration into language teaching as urgent rights and safety content.

Gender identity (*Identidad de género*) — A person's internal, deeply felt sense of their own gender, which may or may not correspond to the sex they were assigned at birth. Migrant individuals whose gender identity is non-normative — including transgender, non-binary, and gender non-conforming people — face compound vulnerabilities of migration and gender-based discrimination.

Grooming (*Grooming — acepción de violencia sexual*) — In the context of this module's section on sexual violence, grooming refers specifically to the process by which an adult builds a relationship of trust with a minor in order to facilitate sexual exploitation or abuse. Distinct from the criminal recruitment grooming addressed in Module 4, though the manipulative dynamics overlap.

Happy slapping — A form of physical assault in which the attack is recorded on video and shared online for entertainment. Represents the intersection of physical violence and digital humiliation. The module includes it in the typology of cyberviolence because migrant youth are particularly vulnerable and may lack the language resources to report or seek help.

Intersectionality (*Interseccionalidad*) — A concept developed by Kimberlé Crenshaw describing how different forms of discrimination — based on gender, race, class, migration status, language, sexual orientation, disability — do not operate independently but interact and compound each other. Central to understanding the specific vulnerabilities of migrant women, who experience multiple intersecting forms of marginalisation simultaneously.

Patriarchy (*Patriarcado*) — A social system in which men hold primary power and women are systematically subordinated in political, economic, social, and cultural life. The module situates gender-based violence within a structural analysis of patriarchy rather than treating it as a series of

individual incidents, arguing that language teaching oriented toward gender equality must engage with these structural dimensions.

Psychological violence (*Violencia psicológica / Emocional*) — A pattern of behaviour intended to control, isolate, humiliate, or undermine a person's sense of self-worth and psychological wellbeing. Often precedes or accompanies other forms of gender-based violence, and may be particularly difficult to recognise or name for learners who lack the vocabulary or conceptual framework to identify it.

Rape culture (*Cultura de la violación*) — A social environment in which sexual violence is normalised, trivialised, or implicitly condoned through attitudes, behaviours, media representations, and institutional responses. The module includes it as a conceptual tool for helping learners analyse the social contexts in which they are navigating gender relations in the host country.

Sexting without consent (*Sexting sin consentimiento / Sextorsión*) — The non-consensual sharing of intimate images, including as a form of coercion or revenge. A specific form of digital gender-based violence. The module notes that migrant women may be particularly vulnerable due to limited knowledge of legal protections and digital rights in the host country.

Sharenting — The practice of parents extensively sharing images and information about their children on social media, creating risks for the children's privacy and safety. The module includes it in the digital violence typology as an area where language and digital literacy education can have a protective function.

Sexual harassment (*Acoso sexual*) — Unwanted behaviour of a sexual nature that violates a person's dignity or creates an intimidating, hostile, or humiliating environment. Migrant women are disproportionately vulnerable to sexual harassment in the workplace, in public spaces, and in institutional settings, and may lack the language resources or legal knowledge to report or seek redress.

Sisterhood / Feminist solidarity (*Sororidad*) — A concept in feminist thought referring to solidarity, mutual support, and collective action among women, based on shared experiences of gender-based oppression. In the context of this module, it is invoked as both a political value and a pedagogical resource: creating classroom environments in which women support each other and develop collective agency.

Module 7 — Sustainability and Green Pedagogy

Module 7 — Full title: Sustainability: Ecological Practices for Language Learning

What you need to know

Ecological sustainability connects directly to migration: many migrants have been displaced by — or have direct experience of — climate-related events, drought, flooding, or land degradation. Environmental themes are not abstract in your classroom. They are personal. And they generate rich, meaningful language learning content at every level.

Solastalgia: a word your learners may need

Solastalgia is the distress caused by environmental change in one's home environment — the grief and disorientation experienced when the landscape one belongs to is damaged or destroyed. Many migrant learners carry this experience. Giving it a name — and the language to describe it — is an act of recognition and dignity.

Green pedagogy: practical starting points

- Environmental themes as language content: climate change, food systems, biodiversity, sustainable consumption, environmental rights, and activism provide authentic communicative contexts at every CEFR level.
- Outdoor learning: take your class outside when possible — to parks, gardens, markets, the local neighbourhood. Authentic environments support vocabulary acquisition and build a sense of belonging in the host territory.
- Connect to the SDGs: Sustainable Development Goals 4 (Education), 10 (Reduced Inequalities), 13 (Climate Action), and 16 (Peace and Justice) provide a recognised international framework for justifying ecological content in language programmes.
- Model sustainable practice: reduce unnecessary print, reuse and adapt materials, choose digital where appropriate. Consistency between what you teach and how you teach it matters.

Eco-anxiety in the classroom

Some learners — particularly young people and those with direct experience of climate-related displacement — may feel significant distress when environmental topics are discussed. Acknowledge this when it arises. Eco-anxiety is a legitimate emotional response to real

information, not a problem to be dismissed. The emotional literacy dimension of environmental education is as important as the cognitive one.

GLOSSARY OF KEY TERMS

Anthropocene (*Antropoceno*) — The proposed geological epoch defined by the dominant and largely destructive impact of human activity on Earth's systems: climate, biodiversity, soil, oceans, atmosphere. The term has moved from scientific usage into cultural and political discourse, and increasingly into education. In this module, naming the Anthropocene is an act of critical awareness: language learners and their teachers inhabit a damaged world, and language education that ignores this is radically incomplete.

Carbon footprint (*Huella de carbono*) — The total greenhouse gas emissions caused directly or indirectly by an individual, organisation, or activity. In the context of this module, it is both a vocabulary item for language teaching and a conceptual tool for developing environmental literacy. Language teachers can use the concept as a thematic anchor for units on consumption, energy, transport, and daily habits.

Climate anxiety / **Eco-anxiety** (*Ansiedad climática* / *Eco-ansiedad*) — Chronic fear or distress arising from the awareness of environmental degradation and climate change. Particularly prevalent among young people and increasingly documented among communities — including many migrant communities — who have direct experience of climate-related displacement, drought, flooding, or loss of land. Acknowledged in this module as an emotional reality that language teachers should be equipped to address.

Climate justice (*Justicia climática*) — The recognition that the causes and consequences of climate change are not distributed equally: the communities that have contributed least to environmental destruction — including many of the communities from which migrants originate — are disproportionately affected by its consequences. Climate justice connects environmental education to social justice and migration in ways directly relevant to migrant language classrooms.

Ecopedagogy (*Ecopedagogía*) — An educational philosophy, developed in the tradition of Freire and extended by scholars such as Richard Kahn and Moacir Gadotti, that integrates ecological awareness and environmental justice into transformative education. Ecopedagogy treats the

relationship between humans and the natural world as a political question, not merely a scientific or technical one, and sees education as a practice of ecological as well as social liberation.

Education for Sustainable Development (ESD) (*Educación para el Desarrollo Sostenible — EDS*)

— A framework promoted by UNESCO that integrates sustainable development — environmental, social, and economic — into all areas of education. ESD emphasises systems thinking, values-based learning, and the development of competencies for action. This module draws on ESD as a legitimising framework for integrating ecological content into language teaching.

Emotional competencies for sustainability (*Competencias emocionales para la sostenibilidad*) —

A set of affective and relational capacities identified in this module as essential for engaging meaningfully with environmental issues: emotional regulation in the face of ecological distress, empathy for other species and ecosystems, solidarity with communities affected by environmental damage, and hope as a political and pedagogical resource rather than naive optimism.

Environmental education (*Educación ambiental*) — Educational practices focused on developing

knowledge, values, and skills related to the natural environment and its protection. Distinct from Education for Sustainable Development in that it traditionally focused primarily on ecological knowledge rather than systemic change, though the two have increasingly converged. This module situates environmental education within a broader critical and justice-oriented framework.

Green pedagogy (*Pedagogía verde*) — The module's term for a set of pedagogical practices that

bring ecological content, values, and methods into language teaching: using natural environments as learning spaces, designing activities around environmental themes, integrating sustainability vocabulary into language units, and modelling environmentally responsible professional behaviour. Distinguished from tokenistic 'green' gestures by its integration with the guide's broader hospitality and emancipatory framework.

Outdoor learning (*Aprendizaje al aire libre / Aprendizaje en entornos naturales*) — Educational

practices that take place outside the classroom, in natural or urban outdoor environments. In language teaching, outdoor learning provides authentic communicative contexts, supports multisensory vocabulary acquisition, and promotes wellbeing. Particularly valuable for migrant learners who may benefit from changing the dynamics of a classroom environment they associate with institutional assessment and power.

Place-based education (*Educación basada en el lugar*) — A pedagogical approach that uses the

local environment — physical, cultural, and historical — as the primary context for learning. In migrant language teaching, place-based education means using the learner's new local environment

— the neighbourhood, the park, the market, the river, the coastline — as curriculum content, developing both language skills and a sense of belonging and connection to the host territory.

Planetary boundaries (*Límites planetarios*) — A scientific framework identifying nine Earth system processes that define the safe operating space for humanity, including climate change, biodiversity loss, land-system change, and freshwater use. Several of these boundaries have already been crossed. The concept provides a scientifically grounded framework for discussing environmental limits and the urgency of sustainability education in language classrooms.

SDGs (*ODS — Objetivos de Desarrollo Sostenible*) — The 17 Sustainable Development Goals adopted by the United Nations in 2015 as the core of the 2030 Agenda for Sustainable Development. Several SDGs are directly relevant to migrant language teaching: SDG 4 (Quality Education), SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), SDG 13 (Climate Action), and SDG 16 (Peace, Justice and Strong Institutions). The SDGs provide an internationally recognised framework for connecting language teaching to global sustainability commitments.

Solastalgia — A term coined by philosopher Glenn Albrecht to describe the distress caused by environmental change in one's home environment: the grief, loss, and disorientation experienced when the landscape one belongs to is damaged, destroyed, or transformed beyond recognition. In the context of migrant language teaching, solastalgia is particularly resonant: many migrants have experienced environmental destruction — drought, flooding, land degradation — as a direct driver of their displacement. The term gives a name to an experience many learners carry but may never have had language to express.

Sustainable development (*Desarrollo sostenible*) — Development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The foundational concept of the UN 2030 Agenda and the SDGs. In this module, sustainable development is treated not as a technocratic management challenge but as a question of justice — between generations, between nations, and between the human and non-human world.

Symbiocene (*Simbioceno*) — A term proposed by Glenn Albrecht as an alternative to the Anthropocene, describing a potential future geological epoch defined by symbiosis, cooperation, and mutual flourishing between human and non-human life, rather than domination and destruction. It is invoked in this module as a utopian horizon: not a naive fantasy but a political and pedagogical aspiration that gives direction and hope to environmental education.

Systems thinking (*Pensamiento sistémico*) — The capacity to understand and analyse the interconnections between different elements of a complex system — ecological, social, economic,

political — rather than focusing on individual components in isolation. A core competency in Education for Sustainable Development and in this module's approach to environmental literacy in language teaching.

Module 8 — Digital Competencies for Inclusion

Module 8 — Full title: Digital Competencies for Inclusion and Education

What you need to know

In contemporary European societies, digital literacy is not optional for full civic and social participation. Public services, employment, healthcare, education, and civic life are increasingly mediated by digital platforms — and those platforms operate in the host language. Digital illiteracy and language illiteracy compound each other. Both must be addressed together.

Four digital competency areas for migrant language learners

Area	Key skills	Example tasks for language classes
Accessibility tools	Using Immersive Reader, live captions, real-time translation.	Practise using Immersive Reader to access a news article in the host language.
Daily digital life	Navigating public e-services, managing data privacy, identifying fake news.	Simulate completing a healthcare appointment booking online in the host language.
Learning and work	Online job applications, digital CV, accessing educational platforms.	Write and format a CV using an online template; practise a digital job application.
Digital culture and citizenship	Participating in online communities, exercising digital rights, critical media literacy.	Analyse a social media post about migrants and identify factual claims vs. opinion vs. misinformation.

Fake news and migrant learners: a specific risk

Misinformation about migration policies, healthcare access, employment rights, and legal status circulates widely — in the host country's language and within migrant community networks in other languages. Teaching learners to verify information, check sources, and recognise manipulative content is both a critical literacy and a language skill. Integrate fact-checking into your language units wherever possible.

Digiculture: digital participation as cultural participation

Digital tools are not only functional — they are cultural. Use them to support learners' participation in cultural life in both their heritage and host communities: accessing cultural content, contributing their own, and engaging in digital civic life. This is empowerment, not just digital training.

GLOSSARY OF KEY TERMS

Accessibility (*Accesibilidad digital*) — The design of digital tools, platforms, and content so that they can be used effectively by people with a wide range of abilities, including those with visual, auditory, cognitive, or motor impairments. In the context of migrant language teaching, accessibility also encompasses linguistic accessibility — ensuring that digital interfaces and instructions are comprehensible to users at different levels of host language proficiency.

Artificial Intelligence in education (*Inteligencia artificial en educación*) — The application of AI tools — including language models, automatic translation, speech recognition, and personalised learning algorithms — to educational contexts. For migrant language learners, AI tools offer significant opportunities: real-time translation, pronunciation feedback, adaptive vocabulary practice, and access to content in multiple languages. The module addresses both the potential and the critical limitations of AI tools, including accuracy, bias, and the risk of over-dependence.

Cybersecurity (*Ciberseguridad*) — The protection of digital systems, networks, and data from attack, theft, or damage. In the context of migrant digital literacy, cybersecurity encompasses practical knowledge of how to protect personal data, recognise phishing and scam attempts, use secure passwords, and understand the privacy implications of digital platforms — knowledge particularly important for people navigating digital bureaucracies in an unfamiliar language.

Data protection (*Protección de datos*) — The legal and technical frameworks governing how personal data is collected, stored, processed, and shared. In the EU, defined by the General Data Protection Regulation (GDPR). For migrants, understanding data protection is both a legal right and a practical competency: knowing what data institutions can request, how it will be used, and what rights individuals have over their own information.

Digiculture (*Digicultura*) — A concept developed in this module referring to the intersection of digital competence and cultural participation: the capacity to engage with cultural content, artistic expression, and community life through digital means. For migrants, digiculture encompasses both accessing cultural content from their countries of origin and participating in the digital cultural life of the host society — a dimension of integration that is often overlooked in functional digital literacy frameworks.

Digital citizenship (*Ciudadanía digital*) — The responsible, ethical, and effective participation in digital society, including the capacity to access information critically, communicate respectfully online, protect one's own and others' privacy, participate in digital civic life, and exercise digital rights. The module presents digital citizenship as an extension of the broader civic empowerment framework of the guide.

Digital divide (*Brecha digital*) — The gap between those who have access to digital technologies and those who do not, and between those with the skills to use them effectively and those without. For migrants, the digital divide operates on multiple levels: access to devices and connectivity, language barriers in digital interfaces, limited prior experience with digital bureaucracies, and the specific digital literacy demands of the host country's institutions.

Digital literacy (*Alfabetización digital / Competencia digital*) — The knowledge, skills, and critical understanding needed to use digital technologies effectively, safely, and ethically. In this module, digital literacy goes beyond basic tool operation to encompass critical evaluation of online information, understanding of algorithmic systems, privacy management, and participatory digital culture. The module proposes digital literacy as a core component of migrant integration, not an optional extra.

Digital public services (*Servicios públicos digitales / Sedes electrónicas*) — Online platforms through which public institutions deliver services — tax declarations, healthcare appointments, school enrolment, employment registration, benefit claims. In many European countries, digital public services are increasingly mandatory, making digital literacy a prerequisite for accessing rights and services. The module addresses this specifically as a language and digital literacy challenge for migrants.

DigComp — The European Digital Competence Framework for Citizens, developed by the European Commission. Identifies five areas of digital competence: information and data literacy, communication and collaboration, digital content creation, safety, and problem-solving. The module uses DigComp as a reference framework for structuring digital literacy objectives in migrant language and education programmes.

Disinformation / Fake news (*Desinformación / Noticias falsas*) — False or misleading information created and spread deliberately to deceive. The module addresses fake news specifically in the context of migrant learners, who may be particularly vulnerable to misinformation about migration policies, health, legal rights, and social services — in both the host country's language and in information circulating within migrant community networks. Identifying fake news is presented as both a critical literacy and a language skill.

E-learning (*E-learning / Aprendizaje en línea*) — Learning delivered wholly or partially through digital means, including online courses, virtual classrooms, educational apps, and digital self-study resources. The module evaluates e-learning specifically in the context of migrant language learners, noting both its significant accessibility advantages and the barriers created by insufficient digital literacy, unstable connectivity, and culturally unfamiliar learning interfaces.

Immersive reader (*Lector inmersivo*) — A free Microsoft tool designed to support reading comprehension and accessibility by offering text-to-speech, syllable highlighting, parts of speech labelling, picture dictionaries, and line focus. Particularly useful for migrant language learners with low literacy levels, reading difficulties, or visual impairments. The module presents it as an example of accessibility technology that language teachers should know and use.

Job application online (*Solicitud de empleo en línea*) — The process of applying for employment through digital platforms, which has become the dominant or mandatory mode in many sectors. For migrants, online job applications require simultaneous competence in the host language, digital navigation, and knowledge of local employment norms and CV conventions. The module integrates this as a concrete, purposeful digital literacy task for language units.

Live captions / Real-time translation (*Subtítulos en vivo / Traducción en tiempo real*) — Tools that generate automatic text transcriptions of spoken language, or real-time translations between languages, using speech recognition and machine translation technology. For migrant language learners, live caption tools can provide access to audiovisual content and spoken communication in the host language that would otherwise be inaccessible. The module presents them as valuable accessibility tools while noting their limitations in accuracy and nuance.

Mathematics assistant (*Asistente de matemáticas*) — A digital tool — the module references Microsoft's Maths Solver as an example — that supports users in solving mathematical problems through step-by-step guidance. Relevant to migrant learners who may have strong mathematical competencies but struggle to access these through the host language, and to contexts where language teachers work with learners whose numeracy and language needs are intertwined.

Multimodality (*Multimodalidad*) — The use of multiple modes of communication — text, image, audio, video, gesture — simultaneously in digital communication and content. Digital literacies are inherently multimodal. For language teachers, designing multimodal learning tasks that combine text with image, audio, and video both develops digital competencies and supports language acquisition through multiple sensory and meaning-making channels.

Online civic participation (*Participación cívica en línea / Participación sociopolítica digital*) — The use of digital platforms for civic engagement: signing petitions, contacting elected representatives, participating in public consultations, organising collective action, and contributing to public debate. For migrants, online civic participation may be one of the first accessible forms of political engagement in the host country, and developing the language and digital literacy competencies for it is explicitly part of this module's agenda.

Personal data management (*Gestión de datos personales*) — The practical knowledge and skills needed to control one's own digital footprint: understanding what data is collected by apps and platforms, how to manage privacy settings, when and with whom to share personal information, and what rights individuals have under data protection law. Particularly important for migrants who may be navigating digital systems in an unfamiliar language and with limited prior experience of European data protection frameworks.

Phishing (*Phishing / Suplantación de identidad digital*) — A form of digital fraud in which attackers impersonate legitimate institutions — banks, government agencies, employers — to trick users into revealing personal information or transferring money. Migrants are particularly vulnerable to phishing due to unfamiliarity with the visual conventions of legitimate institutional communications in the host language, and the existence of scams specifically targeting migrant communities.

Screen reader — Assistive technology software that reads digital content aloud for users with visual impairments or reading difficulties. An important accessibility tool in inclusive digital education. Language teachers should understand its existence and basic functioning in order to design digitally accessible learning materials and recommend appropriate tools to learners who may benefit.

Social media literacy (*Alfabetización en redes sociales*) — The competencies needed to use social media platforms safely, critically, and effectively: understanding algorithms and filter bubbles, recognising sponsored and misleading content, managing privacy and personal data, participating constructively in online communities, and understanding the legal and ethical dimensions of digital communication. The module addresses social media literacy both as a language learning tool and as a critical competency for civic and social participation.

Socio-political digital participation (*Participación sociopolítica y económica digital*) — Engagement with digital platforms and tools for social, political, and economic purposes, including accessing public services, participating in online communities, engaging with political processes, and participating in the digital economy. The module frames this as a dimension of full citizenship for migrants that requires both language and digital literacy development.