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BOOK OF ABSTRACTS

International multilingual conference

“Developing Multilingualism and Fostering Reflective Skills,
Intercultural and Transcultural Learning
in Language Education”

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Table of Contents

Keynote 1: Individual Multilingualism and reflective thinking. On the effect of the exolingual mode on political (and other) language uses	5
Keynote 2: Reflective Thinking as a Core Element in Language Education? Insights from Theoretical and Empirical Research.....	6
Workshop 1: Reflexive practices and potentials in Ukrainian foreign language teaching through a multilingual didactic framework	7
Workshop 2: Navigating diversity, fostering reflexivity: Rethinking intercultural education in the language classroom	8
Section 1: Practice-based multilingual education	9
“This is my flag”: Elements of Ukrainian Identity in the Drawings of Refugee Children	9
The diversity-sensitive approach for developing multilingualism, intercultural and transcultural learning in language education	9
The European Language Portfolio as a Reflective Tool for Supporting Early Multilingual Development: Insights from Ukrainian Refugee Children.....	10
From Communication to Reflection: The Role of Critical Thinking in Multilingual and Intercultural Integration Contexts.....	11
Section 2: School-based multilingualism research	12
Linguistic Living Spaces: An arts-based tool to foster reflective, intercultural and transcultural learning in language education	12
Pragmatic Awareness as a Catalyst for Multilingualism, Reflective Competence, and Intercultural Growth in Language Education	13
Thinking through Language: Ethnographic Insights from a German School in South Tyrol.....	13
De-naturalizing Language Use in Migration and Diversity Research: A Critical Multilingual and Non-Language-Centered Approach.....	14
Section 3: Reflective and intercultural teacher learning	16
From Words to Awareness: Multilingual Strategies for Reflective Reading in Ukrainian with Barvysta Ukraiina: A collection of 14 Best Practice Examples	16
Transcultural Multilingual Project-Based Learning through the Arts: Fostering Global Competence and Resilience.....	17
Fostering Reflective Thinking and Intercultural Communicative Competence of Pre-Service English Teachers via E-Case Learning.....	18
Section 4: Critical reflective thinking in multilingual classrooms	19
Resonance and Artificial Intelligence in Foreign Language Teacher Education: A Case Study from University-Level Teaching.....	19
„Was ist Österreich für dich?“ – Kulturreflexives Lernen und kritische Geschichtsvermittlung im DaZ-Unterricht am Beispiel eines Angebots im Haus der Geschichte Österreich.....	20
Argumentierendes Schreiben als Spiegel kritischen und reflexiven Denkens: Ressourcen und Herausforderungen neu zugewanderter ukrainischer Schüler*innen im mehrsprachigen Bildungskontext.....	21
Poster session	22
Kognaten als Ressource für reflexives Denken und interkulturelles Lernen im Fremdsprachenunterricht	22
Culture-Reflective Practices: Creating Momentum for Understanding in the Foreign Language Classroom	23

The Role of Reflective Thinking in Teaching Ukrainian as a Foreign Language in Germany: Practical Experience	24
LMS Moodle: Як Цифрова Рефлексивна Технологія Партнерської Взаємодії «Викладач-Студент» У Мовній Освіті.....	25
Förderung transkultureller Lernprozesse im DaF-Studium: Landeskunde der DACH-Länder als dynamischer Reflexionsraum	26
In Truth – Peace: Ukrainian Concept of Just Peace in Intercultural and Multicultural Communication	27
Developing Reflective Competence Through AI-Augmented Autoethnographic Inquiry in Pre-Service Foreign Language Teacher Education	28
Negotiating Linguistic Identity through Drama Pedagogy: A Conceptual Framework for Multilingual Education.....	31
Формування рефлексивного мислення іноземних студентів при вивченні української мови та українознавчих дисциплін	31
Транскультурна Комунікація на Заняттях з Української Мови в Поліетнічній Групі.....	32
Section 5: Reflective multilingual Practices in DaF/DaZ education	34
Mehrsprachige Podcasts im DaF-Unterricht als Impuls für die Reflexion mehrsprachiger Praktiken	34
Sprachreflexion im Unterricht durch mehrsprachige Materialien: Didaktische Potenziale in sprachheterogenen Lerngruppen.....	35
Förderung reflexiven Denkens und interkultureller Kompetenz im Deutschunterricht: Konkrete Strategien und internationale Projekte.....	36
Section 6: Ukrainian-language education in multilingual settings	37
Between Languages and Identities: Developing Reflective Thinking through the Comparative Analysis of Cultural Codes in Texts	37
Teaching Ukrainian to a Multilingual Student Audience: Challenges and Practical Experience (Viadrina Language Center).....	38
Heritage Language Maintenance and Reflective Multilingual Education: Ukrainian Migrants and Digital Language Practices in Germany	39
Section 7: Mediation and exchange in transcultural learning.....	40
Mediation im Fokus transkulturellen Lernens. Slowakische und österreichische Translationsstudierende im Austausch	40
Best practice example: academic orientation for refugee students	41
Wie können reflexives Denken und inter- bzw. transkulturelles Lernen im Sprachunterricht durch spielerische Ansätze gefördert werden?.....	42
Section 8: Reflective digital and pedagogical innovation	43
Enhancing AI-Assisted Writing Development Through Reflective Thinking: Piloting an Open Educational Resource from the Erasmus+ Project <i>AI Write</i>	43
Global Englishes and the Ukrainian Context: Challenges, Standards, and Teaching Strategies	44
Mehrsprachigkeit als Ressource und Reflexionsraum im Fremdsprachenunterricht: Empirische Einblicke aus Litauen	45

Keynote 1: Individual Multilingualism and reflective thinking. On the effect of the exolingual mode on political (and other) language uses

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The relationship between language and thought has long occupied philosophers, psycholinguists, and applied linguists. Sometimes the relationship was explored with a monolingual lens, but often also with respect to the effects of learning and using two or more languages. In education, individual multilingualism is viewed as both a cognitive liability (as some experts think it is causing underperformance) and an asset (as other experts believe multilingualism confers various cognitive advantages).

This talk examines how individual multilingualism may foster reflective thinking (Dewey, 1910). I analyse authentic data from Swiss political debates conducted in French or German, focusing on ten speakers who debate frequently in both their dominant and non-dominant languages. The analysis explores whether exolingual communication - debates among individuals with asymmetrical linguistic repertoires - reduces polarization through heightened reflectivity. Since non-dominant language use requires greater cognitive effort, multilingualism may promote reflective thinking and counteract increasingly polarized, affective discourse.

Results reveal consistent depolarization when speakers use non-dominant languages (Berthele, 2025; Berthele & Shafer, 2025). I discuss these findings through the lens of reflective thinking and alternative frameworks such as the foreign-language effect (Corey et al., 2017), considering implications for current educational debates on multilingualism and multilingual pedagogies.

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Keynote 2: Reflective Thinking as a Core Element in Language Education? Insights from Theoretical and Empirical Research

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Multilingualism is the global norm, and this fact has been increasingly recognized in research, particularly since the “multilingual turn” (May, 2014). European frameworks and reference works such as the Framework of Reference for Pluralistic Approaches to Languages and Cultures (2012), the Common European Framework of Reference for Languages (2001) and its Companion Volume (2018), as well as the Reference Framework of Competences for Democratic Culture (2018), also foreground multilingualism. These documents share a positive view of multilingualism, recognising its cognitive, linguistic, and social advantages and emphasising linguistic and cultural diversity within Europe.

Although this positive view is reflected in the Austrian curriculum, implementation in schools lags behind. Language teachers are often not well prepared for linguistically and culturally diverse classrooms, are unsure how to enact these approaches, and lack suitable teaching materials (e.g., Heikkola et al., 2022). Against this backdrop, the importance of reflective thinking and criticality on the part of teachers is growing, both to provide learners with the best possible education and to avoid uncritical approaches to attributions and stereotypes. Reflective thinking (e.g., Bechtel & Rudolph, 2022) is an essential skill for navigating today’s classrooms; accordingly, Gerlach (2020) advocates a critical foreign language pedagogy.

This plenary lecture examines the extent to which reflective thinking can serve as a central element of language education. It offers insights from multiple perspectives to determine whether reflective thinking is a core element of language education, presents the beliefs of students, prospective teachers, and in-service teachers toward multilingualism in the language classroom, and analyzes the extent to which these beliefs are guided by critical thinking.

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Workshop 1: Reflexive practices and potentials in Ukrainian foreign language teaching through a multilingual didactic framework

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This workshop examines reflexive practices in the teaching and learning of Ukrainian as a foreign language through the integrative lens of multilingual pedagogy. Drawing on contemporary research in second language acquisition, metacognition, and cross-linguistic awareness, it proposes a didactical framework that positions learners' full linguistic repertoires as active resources rather than peripheral backgrounds. Grounded in principles of multilingual education, the workshop challenges monolingual norms in language classrooms and emphasizes the cognitive, affective, and pedagogical value of drawing on learners' prior linguistic knowledge and competences (García & Wei, 2014).

A key principle of the workshop is the concept of reflective and reflexive practice as articulated in Farrell's (2003) framework for reflecting on practice, which conceptualizes reflection as a dynamic and cyclical process encompassing teachers' philosophy, principles, theory, practice, and critical engagement beyond the classroom.

Through concrete classroom examples, reflective tasks, and discussion prompts, the workshop demonstrates how reflexive multilingual pedagogy can be systematically integrated into curriculum design, assessment, and teacher education. It also addresses institutional and ideological challenges, such as expectations of target-language exclusivity and teachers' beliefs about language separation. Overall, the workshop argues that embedding reflexive practice in the teaching of Ukrainian as a foreign language within a multilingual pedagogical framework enhances not only linguistic development but also learner agency and critical language awareness.

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Workshop 2: Navigating diversity, fostering reflexivity: Rethinking intercultural education in the language classroom

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How can language teachers act as mediators of diversity within their own classrooms without resorting to shortcuts that may simplify learners' experiences or reduce their complex, fluid identifications to surface-level categories? Building on critical scholarship that positions interculturality as reflexive, power-aware, and fundamentally non-essentialist and that cautions against equating culture with country or nationality or treating it as a set of stable traits (Dervin, 2023), this workshop offers a concise conceptual grounding in key perspectives on diversity and intercultural education in the language classroom. It then moves to a hands-on, practice-based analysis of selected classroom excerpts and extracts of EFL textbook materials to examine how intercultural education is framed and enacted in everyday teaching. At its core, the workshop invites participants to rethink intercultural education beyond *Landeskunde* and beyond superficial identity markers.

Crucially, the workshop foregrounds reflexivity as the enabling competence for implementing intercultural education in practice: when teachers are asked to 'do' intercultural education, they are inevitably also asked to navigate the diversity of learners' biographies, perspectives, and positioning. Reflexivity is pivotal for moving beyond 'target culture teaching' towards engaging with culture as lived, plural, and present in the classroom—so that intercultural learning is not reduced to content about Others but becomes a way of working with perspectives, belonging, and meaning-making in interaction. This also includes critically questioning the common impulse to 'connect' activities to learners' presumed countries of origin, which can unintentionally essentialise identities and trigger Othering processes.

Drawing on work that conceptualises reflexivity as central to critical intercultural language education (Dervin, 2023) and racism-critical subject didactics (Fereidooni & Simon, 2022), the workshop explores how a self-reflexive professional stance helps teachers and teacher educators notice what classroom talk, tasks, and materials make visible or invisible, identify instances of Othering, and work with the dialectics of difference — reflecting on when a focus on difference may be justified and when it may pose a risk to learners' learning, wellbeing, and identity development. The workshop concludes with transferable reflection questions and practical next steps for reviewing materials, planning lessons, and sustaining reflexive routines (Drechsel, 2024) in participants' own contexts.

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Section 1: Practice-based multilingual education

“This is my flag”: Elements of Ukrainian Identity in the Drawings of Refugee Children

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Our study was conducted within the framework of the project *The Multilingual World in the Drawings of Ukrainian War Refugee Children in Poland*, which we carried out in 2023–2024 in Warsaw, Poland. In response to the large influx of Ukrainian refugees to Poland following the February 2022 war in Ukraine, many Ukrainian children have enrolled in Polish educational institutions, where they faced the challenges of adapting to a new linguistic environment. We sought to determine how these children perceive themselves in new linguistic and cultural conditions and how they express this through nonverbal means - specifically, in their drawings. For this purpose, we analyzed 40 drawings by Ukrainian children residing in Poland. In the course of our analysis, we identified key elements such as expressions of belonging to Ukraine, awareness of their cultural heritage, and connection to their native linguistic and cultural environment. At the same time, we noted the children’s understanding of another socio-cultural context related to their stay in Poland. The study helps to reveal the children’s efforts to remain part of their country of origin, while also demonstrating their openness to new languages and cultures, particularly Polish. In our presentation, we will showcase an analysis of the drawings that vividly reflect the elements of identity described above. The initial findings provided a promising basis for supporting multilingual integration in Polish educational and social settings; however, they also highlighted the need for further research to deepen understanding of how these children perceive and manage their multilingual experiences.

The diversity-sensitive approach for developing multilingualism, intercultural and transcultural learning in language education

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Earlier approaches, such as language-sensitive teaching and subject-learning, focus on supporting language learning in the language of instruction to facilitate content learning (see Vasylyeva et al., 2024 for a recent review) and to help develop academic language skills in the language of instruction, which are vital for academic success (e.g., Heppt & Schröter, 2025). However, these approaches fall short in that they do not include the learners themselves or their full linguistic repertoire and prior knowledge. This is problematic, particularly in today’s classrooms, where multilingualism and multiculturalism are omnipresent. Therefore, the development of multilingualism in such language learning approaches is crucial. In this paper, we present the diversity-sensitive approach (Festman, Jäger & Reiter, forthcoming). This innovative approach builds on the language awareness approach and language-sensitive teaching. It is an approach applicable in schools and promoted in our teacher training, both for pre- and inservice teachers. We will describe the foundations of this innovative approach, as well as its novel features, and present empirical data from a school project with first-graders on the topic „My home“. Key features included for example use of home languages,

reflections on „my home“ in a holistic and non-judgemental manner, as well as stereotype-free reflections on ways of living and housing on different continents. With our new didactic approach, we show that diversity can be actively integrated in language learning, topic discussions and the way we talk and think about content such as buildings, ways of living, and „my home“.

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The European Language Portfolio as a Reflective Tool for Supporting Early Multilingual Development: Insights from Ukrainian Refugee Children

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This paper examines the European Language Portfolio (ELP) as a reflective, diagnostic, and pedagogical tool for early multilingual development among young Ukrainian refugee children. The study draws on a six-month implementation of a Ukrainian-language adaptation of the ELP with 23 first-grade pupils (mean age 6.3) at the Ukrainian School in Warsaw in 2022-2023, in a context of wartime displacement. It asks how the ELP can capture children's emerging communicative competence and plurilingual identities across Ukrainian, Russian, Polish, and English.

Grounded in the Common European Framework of Reference for Languages (CEFR), the portfolio integrates language passport, biography, and dossier into an age-appropriate visual format (drawings, icons, colour codes, and short "language stories"). The analysis focuses on three key constructs: (1) *early communicative competence*, understood as children's ability to mobilise different languages across home, school, and peer domains; (2) *plurilingual identity in displacement*, reflected in how children position their languages in terms of belonging, continuity, and safety; and (3) *linguistic silencing*, visible in gaps between declared languages in the portfolio and those used in everyday interaction.

Data include children's portfolios and participant observation of classroom and breaktime interaction. Findings reveal a marked discrepancy between the almost complete absence of Russian in children's language biographies and its frequent use in informal peer communication, alongside a strong emotional privileging of Ukrainian as a "language of safety" and a generally positive orientation towards Polish as a language of adaptation. These patterns indicate early internalisation of changing language ideologies during war and ongoing reconfiguration of children's plurilingual repertoires.

The paper also reflects on critical aspects, including the limits of a small, context-specific sample and the ethical challenges of researching war-affected children. It argues that, despite these constraints, the ELP offers a powerful best-practice model for combining reflective pedagogy with fine-grained sociolinguistic insight in multilingual, migration-affected classrooms.

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From Communication to Reflection: The Role of Critical Thinking in Multilingual and Intercultural Integration Contexts

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This paper investigates the interconnection between critical thinking and foreign language acquisition within multilingual and intercultural integration settings. Building on the my experience as a university lecturer in logic and rhetoric and as a researcher in philosophy of recognition and multiculturalism, the study explores how reflective reasoning and argumentation skills influence linguistic and sociocultural adaptation among migrants and refugees (on the example of Ukrainian refugees). In contemporary integration courses, particularly those designed for Ukrainian war refugees in Austria, language learning often extends beyond grammatical competence toward reflective engagement with meaning, identity, and cultural difference. My starting point is critical thinking—understood as the ability to evaluate, justify, and self-correct one’s judgments—plays a decisive role in transforming communicative competence into intercultural understanding. Through qualitative analysis of classroom reflection tasks, discourse samples, and teacher observations, my research proposal demonstrates how metacognitive awareness supports both linguistic progress and personal empowerment. It also discusses pedagogical strategies derived from rhetoric and logic that help learners question stereotypes, assess sources, and articulate informed perspectives in intercultural dialogues. Ultimately, the contribution proposes a model of "reflective multilingualism," where language instruction functions as a platform for developing critical autonomy and intercultural sensitivity. While communication-based approaches dominate multilingual education, the reflective and critical dimension of thinking remains underdeveloped in integration contexts. This study addresses the problem of how critical thinking can be systematically fostered through language learning to enhance migrants’ and refugees’ ability to navigate intercultural situations, interpret meanings beyond stereotypes, and participate in social recognition processes.

Section 2: School-based multilingualism research

Linguistic Living Spaces: An arts-based tool to foster reflective, intercultural and transcultural learning in language education

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This paper presents *Linguistic Living Spaces (LLS)*, an arts-based method that makes multilingual biographies and everyday language practices visible. Learners design visual “language houses” that map where, when, with whom, and for what purposes different languages are used. Short, stimulus-based interviews then prompt learners to articulate how languages connect to emotions, relationships, and identity. Empirical evidence from a recent study ($n = 6$, aged 18–19) and professional trainings with youth workers and teachers shows three consistent outcomes:

- Reflexive awareness: participants move from tacit practice (“I switch to Albanian with my grandmother”) to explicit insight (“I use Serbian for family bonding, but German for school tasks, and each feels emotionally different”).
- Identity negotiation: spatial placement of languages (inside vs. outside the house) makes visible belonging, ambivalence, or marginalisation. One participant initially placed Turkish and Albanian on the ceiling, outside but attached to the home, to reflect limited competence (passive understanding of Turkish, communicative but weaker Albanian) compared to stronger German and Bosnian. In a later drawing, she moved Turkish and Albanian inside, reclaiming them as part of her heritage identity.
- Pedagogical value: teachers report that LLS functions as a low-threshold classroom activity: learners share houses, compare repertoires, and reflect together, fostering empathy, motivation, and group cohesion.

LLS operationalises reflective thinking by turning metacognition into a tangible practice: learners literally draw and place their languages, then discuss the meanings of those placements. It supports intercultural and transcultural learning by surfacing the affective dimensions of plurilingual lives, including those of recently arrived and heritage language learners.

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Pragmatic Awareness as a Catalyst for Multilingualism, Reflective Competence, and Intercultural Growth in Language Education

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In multilingual classrooms, pragmatic competence is essential for helping learners navigate diverse communicative situations. This study investigates how explicit pragmatics instruction supports the development of multilingual abilities, reflective learning, and intercultural awareness. Two key constructs guide the analysis: pragmatic sensitivity, defined as learners' ability to notice and interpret contextual cues—such as social distance, power relations, and cultural norms—when evaluating meaning and appropriateness (Taguchi, 2015), and pragmatic adaptability, understood as the capacity to adjust language use strategically across languages and cultural contexts in order to achieve communicative goals (Ishihara & Cohen, 2010; Kasper & Rose, 2002). A mixed-methods design was implemented with English and German majors at South East European University in North Macedonia. Data were collected through (1) a Pragmatic Awareness Questionnaire assessing understanding of speech acts, politeness strategies, and context-dependent meaning, and (2) Reflective Learning Journals documenting learners' observations of pragmatic variation and cultural influences on communication. Analysis of questionnaire results demonstrated notable improvement, meaning measurable gains in learners' post-instruction scores compared to their pre-instruction performance. These gains indicate enhanced ability to identify, evaluate, and interpret pragmatic features. Parallel evidence from the reflective journals showed increased awareness of how culture shapes communicative choices and growing confidence in intercultural interactions. Learners also reported greater ease in shifting between linguistic repertoires, illustrating the development of pragmatic adaptability. Overall, the findings show that integrating pragmatics into language instruction strengthens learners' multilingual capacity, fosters reflective competence, and deepens intercultural understanding. Emphasizing context-dependent meaning and cultural variability prepares students to participate more effectively in diverse communicative environments.

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Thinking through Language: Ethnographic Insights from a German School in South Tyrol

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Language practices in institutions are often shaped by raciolinguistic ideologies (Rosa & Flores, 2015), which frame linguistic difference through racialized perceptions of competence and belonging. Such ideologies, embedded in the educational system, sustain what Gogolin (2008) describes as the monolingual habitus, constraining pupils' participation and limiting recognition of their linguistic resources. Reflective thinking, understood as a continuous

process of meaning-making that takes place in interaction with others and contributes to the process of transformative learning (Dewey, 1933; Mezirow, 1997), becomes particularly crucial in migration societies (Mecheril, 2010). In these contexts, teachers must identify and challenge implicit assumptions about students labelled as “migrant”, assumptions that emerge through processes of *migrantisation*, understood as a socio-political attribution of othering (Charsley & Hoellerer, 2025), particularly with regard to those perceived as lacking language proficiency. Building on this theoretical background this paper examines how translanguaging practices (García & Li Wei, 2014) could serve as a starting point for fostering reflective thinking in multilingual classrooms, particularly in contexts characterized by linguistic minoritization. Drawing on classroom and family observations from the broader project *Educational Transitions in the Context of Linguistic Minoritization* (EduLiM), we conceptualize schools as dynamic sites where linguistic hierarchies are both reproduced and critically negotiated. Based on our ethnographic observations, we present a case study from a German school in South Tyrol that discusses how teachers initially positioned children enrolled to begin primary school as so-called “Migrantenkinder”, an institutional category that constructs children as migrant and associates them with limited competence in the German language. From these points we draw the following research questions:

- In what ways do raciolinguistic ideologies construct and reproduce notions of linguistic competence of pupils within the German school?
- How could translanguaging practices serve as a starting point for fostering reflective thinking among teachers in linguistically minoritized educational contexts?

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De-naturalizing Language Use in Migration and Diversity Research: A Critical Multilingual and Non-Language-Centered Approach

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Language is a multi-purposeful research medium, yet a non-neutral one. Its use reveals a person’s class, cultural, regional, and educational backgrounds. It raises questions such as whether one employs a vernacular or standard language, speaks with an accent, exhibits

traces of dialect, regiolect, or ethnolect, falls into the contested categories of native or foreign speakers. Migration and diversity studies must be sensitive to these distinctions, which shape their ontologies and epistemologies. This awareness of nuanced language use belongs to the process of de-naturalizing language as an objective, timeless system (Ricœur 1971). Not to overlook the link between a standard language and a nation-state. Language formalization had been strongly intertwined with nation-building processes during the 19th century and onwards (Bourdieu 2003). Standard languages such as, English, Russian or German – the linguistic repertoire I draw upon in my empirical research – can hardly be detached from sociopolitical and socioeconomic developments of their respective countries.

In my contribution, I focus on de-naturalizing language within migration and diversity studies, particularly in the context of conducting empirical research in multilingual settings, where language hierarchies influence positionalities of both researchers and participants. I explore the critical awareness of language hierarchies in knowledge production, the mitigation of language dominance through visual analysis, and the acknowledgement of multilingualism's variability as potential ways to de-naturalize languages. This process parallels earlier efforts to de-naturalize ethnicity or national (Amelina and Faist 2012; Wimmer 2007). In doing so, I will elaborate on translanguaging methodology (Martin-Jones et al. 2012; Donley 2022; Havlin 2022) as a possibility for a critical multilingual approach. Although translanguaging aligns with comparable conceptual ideas such as language interference (Weinreich [1953] 1979) and code-switching (Dirim and Auer 2004; Auer 2003), its primary focus is on languaging, that is, viewing language as a process rather than a fixed code (Turner and Lin 2020, p. 428). This approach transgresses “the boundaries between languages” (Pérez Fernández 2024, p. 13) while emphasizing the dynamic nature of multilingual linguistic practices.

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Section 3: Reflective and intercultural teacher learning

From Words to Awareness: Multilingual Strategies for Reflective Reading in Ukrainian with Barvysta Ukrainia: A collection of 14 Best Practice Examples

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Until recently, Ukrainian occupied a marginal position in Western European higher education. Russia’s full-scale war against Ukraine has profoundly altered this landscape, intensifying scholarly, educational, and public interest in Ukraine’s language, culture, and identity. In response to this growing demand, the present manual introduces fourteen best-practice teaching examples for Ukrainian as a Foreign Language (UFL) at levels A1+ to A2+, developed and piloted in university settings. Grounded in the action-oriented approach of the *Common European Framework of Reference for Languages* (CEFR, 2001 and 2018; see also Hunter et al. 2019), the materials conceptualise learners as social agents engaged in meaningful, real-world tasks. A central contribution of the project lies in its systematic integration of multilingual and reflexive practices. Acknowledging that learners draw on their entire linguistic repertoires, the teaching examples promote cross-linguistic awareness, mediation, and transfer across Ukrainian, English, German, and learners’ additional (heritage) languages (cf. Allgäuer-Hackl & Jessner, 2015 and Hufeisen, 2011). Multilingual scaffolding, mediation tasks, and comparative activities—such as analysing proverbs, songs, and lexical items across languages—support comprehension and foster metalinguistic reflection in line with CEFR (2018) mediation descriptors. These practices are particularly beneficial in heterogeneous classrooms where learners possess diverse linguistic biographies. Equally important is the reflexive dimension of the materials, which foreground intercultural and transcultural learning (cf. Byram 2024; see also Bacher, 2021). Cultural topics—ranging from national symbols and traditional clothing to holidays, cuisine, music, and cinema—invite learners to compare perspectives, question stereotypes, and reflect on their own cultural positioning. Drawing on models of Intercultural Communicative Competence (cf. *ibid.*), the activities address not only knowledge (*savoirs*), but also interpretative skills, attitudes of openness, and critical cultural awareness. Open-ended, collaborative tasks encourage learners to articulate personal viewpoints, negotiate meaning, and engage in dialogue across differences. Overall, “Barvysta Ukrainia” offers theoretically grounded, ready-to-use materials that combine language learning with multilingual awareness and reflexive cultural engagement. It contributes to the emerging field of UFL by demonstrating how action-oriented, multilingual, and intercultural approaches can be productively aligned at beginner levels.

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Transcultural Multilingual Project-Based Learning through the Arts: Fostering Global Competence and Resilience

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Transcultural Multilingual Project-Based Learning (TMPBL), implemented in the hybrid course “Transcultural Project-Based Learning: Multilingualism through the Arts” at the TEFL Chair of Julius-Maximilians-Universität Würzburg, represents an innovative pedagogical framework that promotes multilingual development while cultivating profound intercultural awareness of future foreign language teachers. By integrating artistic practices, collaborative inquiry, and real-world problem-solving, TMPBL empowers learners to navigate diverse cultural contexts, engage creatively with multiple languages, and build the global competencies and resilience required in an increasingly dynamic global landscape. This framework emphasizes collaborative group work and creative digital projects, often featuring hybrid international collaborations between students from diverse sociocultural and linguistic backgrounds, notably between German and Ukrainian pre-service foreign language teachers (Lazebna & Lut, 2025). The methodology leverages various art forms, including visual arts, music, drama, performance, and digital media, as the primary vehicle for both language acquisition and the critical interpretation of complex global concepts (Moldere & Ceulemans, 2018; Nanni & Pusey, 2020). TMPBL projects tackle pressing contemporary challenges by integrating them with multilingual activities, utilizing languages such as English, German, Ukrainian, and in some cases, depending on the linguistic competencies of students, Chinese, Korean, French, and Romanian. Exemplary projects address critical societal themes: “Art Meets Society” examines how creative expression serves as a tool for resistance and resilience during social turmoil and times of crisis, focusing on Ukraine and India; “Everyday Feminism” challenges gender stereotypes through personal reflection and artistic critique; and “Waste to Words” promotes ecological awareness and global citizenship by examining how diverse societies conceptualize and communicate issues related to waste, with a particular emphasis on the fashion industry’s role in the narratives. Furthermore, projects like “The Language of Feelings”

delve into the subtle cultural nuances that shape how emotions are expressed and interpreted across linguistic systems. The curriculum features highly engaging, learner-centered activities, such as creating multilingual word walls, implementing thinking routine practices (Harvard Project Zero), engaging in art interpretation drama, performing storytelling across languages, and conducting reflective journaling. These activities cultivate critical thinking, linguistic development, and intercultural awareness. TMPBL aims to empower future educators to integrate creative, socially responsive content into their classrooms. It offers a holistic learning environment that promotes emotional resilience and dialogue, acting as a vital space for reflection and healing, especially for students affected by conflict or displacement.

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Fostering Reflective Thinking and Intercultural Communicative Competence of Pre-Service English Teachers via E-Case Learning

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This session explores the use of E-Case learning – digitally represented circumstances that require identifying and solving problems through reflective engagement.

Language, being inherently culturally charged (Baker, 2022), cannot be effectively used without culture-specific knowledge, critical cultural awareness, and the skills of discovery and interaction. For pre-service teachers, intercultural competence involves recognizing their cultural perspectives and biases and developing the ability to engage meaningfully with individuals from diverse backgrounds.

To achieve these aims, language education must employ innovative methods that foster deep engagement with language in meaningful contexts (Singh & Yunus, 2021). E-Case learning addresses this need by immersing students in authentic communicative situations that require empathy, analytical reasoning, and ethical decision-making. For instance, one E-Case tasks students with navigating a scenario where a student attending a Sioux friend's birthday party encounters unexpected cultural practices and must apply the Describe-Interpret-Evaluate technique to respond with open-mindedness.

As E-Cases require more directive instruction (Besche et al., 2022, pp. 49–50), students benefit from a structured procedure for discussing each E-Case. The suggested approach encompasses three E-Case types with appropriate scaffolding: solution selection, solution generation, and solution realization. The scaffolding supports language and reasoning simultaneously through tasks such as completing and expanding speech models for making inferences from factual statements and evaluating arguments for strength. Within this framework, cultural awareness practices are embedded into reflective discussions and scaffolded digital activities, enabling students to internalize intercultural sensitivity.

Session structure

1. Overview of the role of reflection and intercultural competence in teacher education; definition of E-Case learning.
2. Demonstration of E-Case design, learning stages (generation, selection, realization), and integration of cultural awareness practices.
3. Practical guidelines for implementing E-Case learning in digital and classroom environments.
4. Conclusion and Q&A

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Section 4: Critical reflective thinking in multilingual classrooms

Resonance and Artificial Intelligence in Foreign Language Teacher Education: A Case Study from University-Level Teaching

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This case study was independently conducted by the author and explores the experimental use of GPT-4o in language teaching at a Turkish university. The context involved students who were simultaneously enrolled in the Formasyon module (a teaching qualification), creating an interface between translation studies and foreign language teacher education.

The aim of the study was to investigate the potential of AI – particularly GPT-4o – as a resonance-capable dialogue partner. Instead of a purely functional use of AI, a teaching design was tested that integrated GPT-4o as a semantically and emotionally responsive instance. The theoretical framework is based on Hartmut Rosa’s resonance theory (2016) as well as transcultural perspectives in foreign language teaching (Mecheril 2010).

Students worked interactively with the AI in simulated classroom scenarios and reflected on their experiences in writing and orally. It became evident that targeted prompt design, role

clarification, and meta-reflective tasks significantly contributed to GPT-4o being perceived not merely as a “tool” but as a meaningful dialogue partner.

Particularly noteworthy was the emotional involvement of students with multilingual biographies: they experienced the AI as a “resonance-capable instance” that helped them connect linguistic, cultural, and personal content.

The study shows: When AI is used not only functionally but also in a relational way, it can open up new spaces for language awareness, self-efficacy, and connectedness.

**„Was ist Österreich für dich?“ – Kulturreflexives Lernen und
kritische Geschichtsvermittlung im DaZ-Unterricht am Beispiel eines
Angebots im Haus der Geschichte Österreich**

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„Was ist Österreich für dich?“ – so lautet der Titel und zugleich die zentrale Frage eines Workshops des Museums Haus der Geschichte Österreich, der sich gezielt an erwachsene Deutschlernende richtet. Der Workshop wurde gemeinsam mit Lehrpersonen aus dem Bereich Deutsch als Zweitsprache (DaZ) konzipiert und verbindet kulturbезogenes Lernen mit kritischer Geschichtsvermittlung. An dieser Schnittstelle eröffnet das Angebot einen Diskussionsraum, in dem Teilnehmende historische Inhalte, Konstruktionen von Zugehörigkeiten und gesellschaftliche Aushandlungsprozesse rund um die Vergangenheit artikulieren, bewerten, reflektieren und infrage stellen können. Dieses Angebot bildet zugleich den Gegenstand einer empirischen Untersuchung im Rahmen meines Dissertationsprojekts, in dem erforscht wird, welches Potenzial und welche Herausforderungen die Teilnahme an diesem Workshop im Hinblick auf kulturreflexive Lernziele für DaZ-Lernende mit sich bringt (vgl. Schweiger et al. 2015). Zwischen April 2024 und Dezember 2025 wird hierzu – auf Grundlage einer vorangegangenen qualitativen Untersuchung (vgl. Horak 2022) – eine Fragebogenstudie durchgeführt, die von Workshop Teilnehmenden ausgefüllt wird. Ziel dieser Forschung ist es, Einblicke in theoretische und praktische Implikationen kulturreflexiver Lernprozesse im Kontext historischen Lernens im Museum zu gewinnen und dadurch erweiterte Zugänge und Angebote für Deutschlernende in der mehrsprachigen Migrationsgesellschaft zu ermöglichen. Im geplanten Vortrag sollen die didaktische und theoretische Konzeption des Workshops, empirische Ergebnisse der Fragebogenstudie sowie daraus ableitbare Implikationen für den Sprachunterricht vorgestellt werden. Diskutiert wird, wie die Verbindung von sprachlichem und kulturreflexiv-historischem Lernen neue Perspektiven auf die Förderung von reflexivem Denken und kultureller Teilhabe insbesondere im Kontext von Mehrsprachigkeit und Migration eröffnen kann. Darüber hinaus wird erörtert, inwiefern historische Museen als multilinguale Lernorte Deutschlernende dazu anregen können, kritisch zu reflektieren, die eigenen Perspektiven zu erweitern und gesellschaftliche Aushandlungsprozesse aktiv mitzugestalten.

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**Argumentierendes Schreiben als Spiegel kritischen und reflexiven Denkens:
Ressourcen und Herausforderungen neu zugewanderter ukrainischer Schüler*innen
im mehrsprachigen Bildungskontext**

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Die wachsende sprachliche und kulturelle Diversität an deutschen Schulen – zuletzt durch neu zugewanderte Schüler*innen aus der Ukraine – eröffnet neue Perspektiven für die Förderung des kritischen Denkens sowie bildungs- und schriftsprachlicher Kompetenzen im mehrsprachigen Kontext. Kritisches Denken und Argumentieren sind eng miteinander verknüpft (Kruse 2024), da das argumentierende Schreiben die Fähigkeit zur Reflexion, Perspektivenübernahme und Bewertung von Standpunkten erfordert. Für mehrsprachige Lernende stellt sich die Frage, wie mitgebrachte Kompetenzen in diesem Bereich als Ressourcen genutzt werden können. Während Integrationsmaßnahmen häufig auf den raschen Erwerb des Deutschen fokussieren, bleiben universelle, sprachenübergreifende Komponenten der Schreibkompetenz (Ott 2006) im Sinne der *common underlying proficiency* (Cummins 1984) oft ungenutzt. Das Verfassen argumentativer Texte stellt hohe kognitive und sprachliche Anforderungen (Becker-Mrotzek & Schindler 2007), insbesondere in der Zweit-/Fremdsprache (L2), da es differenzierten Wortschatz und komplexe Satzstrukturen erfordert (Domenech & Petersen 2018). Fehlen entsprechende Sprachkompetenzen in der L2, kann dies dazu führen, dass die Qualität argumentativer Texte geringer ausfällt als in der Erstsprache (L1). Vor diesem Hintergrund soll untersucht werden, wie neu zugewanderten Schüler*innen aus der Ukraine der Auf- und Ausbau argumentativer Schreibkompetenz im Deutschen gelingt – unter Berücksichtigung mitgebrachter Ressourcen (L1-Schreibkompetenz) und erworbener Deutschkenntnisse. Um Einblicke in die Wechselwirkungen der argumentativen Schreibkompetenz in L1 und L2 ukrainischer Schüler*innen zu gewinnen, werden ihre L1-ukrainischen und L2-deutschen Texte anhand bestimmter, konzeptionell universeller Merkmale der Schreibkompetenz analysiert. Ziel ist es, einerseits Erkenntnisse über die mitgebrachten L1-Kompetenzen und die Übertragung dieser beim L2-Schreiben zu gewinnen und andererseits die Textmerkmale zu identifizieren, deren Umsetzung trotz ihres universellen Charakters stärker von allgemeinen Sprachkompetenzen (gemessen durch C-Tests) abhängt und die daher in der L2 einer gezielteren Förderung bedürfen.

Die Ergebnisse sollen neben didaktischen Implikationen für die Förderung argumentativen Schreibens im DaZ-Unterricht zu einer ressourcenorientierten Wahrnehmung der Schreibprodukte neu zugewanderter Schüler*innen beitragen.

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Poster session

Kognaten als Ressource für reflexives Denken und interkulturelles Lernen im Fremdsprachenunterricht

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Der Beitrag untersucht das didaktische Potenzial von Kognaten im Deutschunterricht mit Lernenden, deren L1 Ukrainisch ist und das Deutsch als L2 erwerben. Unter *reflexivem Denken* wird hier metasprachliche Bewusstheit verstanden, also die Fähigkeit, Bedeutungsannahmen kritisch zu prüfen. *Interkulturelles Lernen* bezieht sich auf das Erkennen sprachlich-kultureller Bedeutungsverschiebungen und ihrer historischen bzw. kontaktlinguistischen Hintergründe. Ausgehend von einem mehrdimensionalen Ansatz (genealogisch, semantisch, kontaktlinguistisch) wird gezeigt, wie deutsch-ukrainische Kognaten Lernende zur Analyse formaler Ähnlichkeiten und semantischer Divergenzen anregen. Zur Datenerhebung erhielten Studierende die Aufgabe, ausgewählte deutsch-ukrainische Lexeme zu übersetzen. Die Analyse ihrer Erstreaktionen zeigte deutlich, welche Kognaten intuitiv erschlossen werden und bei welchen semantischen Verschiebungen oder formale Nähe zu Fehlinterpretationen führten. Diese Beobachtungen bilden die Grundlage der im Beitrag dargestellten Fallstudien. Beispiele wie *Magazin – магазин* („Zeitschrift“ vs. „Geschäft“), *Paket – пакет* („Postsendung“ vs. „Plastiktüte“), *Mist – міст* („Dung/Unsinn“ vs. „Brücke“), *Kamera – камера* („Fotoapparat“ vs. „Raum/Zelle“) oder *Lid – лід* („Augenlid“ vs. „Eis“) veranschaulichen, wie formale Nähe zu vorschnellen Bedeutungsübertragungen verleitet. Ergänzend zeigen echte Kognaten wie *Dach – дах*, *Diamant – діамант* und *Ziffer – цифра*, sowie semantisch nur teilweise transparente Paare wie *Löffel – ложка* oder *Möhre – морква*, welche Kriterien Lernende zur Unterscheidung echter, erweiterter und falscher Kognaten entwickeln. Die Ergebnisse belegen, dass die bewusste Arbeit mit Kognaten das

Sprachbewusstsein stärkt, Missinterpretationen vorbeugt und heuristische Erwartungen reduziert. Durch dialogische Vergleiche entwickeln Lernende Hypothesen, reflektieren Bedeutungswandel und erkennen kulturell geprägte Bedeutungsfelder. Der Ansatz ist exemplarisch für Deutsch–Ukrainisch, lässt sich jedoch auf weitere Sprachpaare übertragen und stellt ein vielseitiges Instrument plurilingualer Sprachbildung dar.

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Culture-Reflective Practices: Creating Momentum for Understanding in the Foreign Language Classroom

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Culture is the mainly unconscious and dynamic mental system of a collective that shapes the way its members construct reality. It can hence be considered the “software of the mind” (Hofstede et al., 2010, p. 5) that lays the very foundation on how we perceive the world (Han & Mäkelä, 2020; Nardon, 2017). Yet, it is often only noticed in case cultural misinterpretations or miscommunications occur, which in turn offer a central gateway to better understanding via reflection (Binder, 2018) – a conscious and active cognitive process that can be triggered in case of cognitive dissonance, is analytic in nature and leads to the synthesis of (different) perspectives into one coherent and evaluated one. This poster presentation therefore aims to specify the very notion of these reflective practices – referred to as culture-reflective practices – as well as portray central didactic considerations and conducive approaches (e.g. student-centered, guided) to sustainably incorporate these in the foreign language classroom. More specifically, the results of a qualitative content analysis (n = 42 studies) that investigated which approaches of culture reflective practices that are easily adaptable to educational settings and found to foster the development of cultural understanding – more concretely, the development of cultural awareness and sensitivity – are presented (Kuckartz & Rädiker, 2022). In addition, possible implementation options that incorporate these approaches, connect them to divergent media formats (e.g. cartoons, memes, and social media posts) and the foreign language educational setting are depicted.

In conclusion, this contribution substantiates the importance of reflective practices for better understanding of divergent cultural perspectives with research findings, while at the same time offering practical guidance. It presents culture-reflective practices as a tool for foreign language educators to foster critical cultural understanding in today's plurilingual and pluricultural classrooms – a peacekeeping approach at its core.

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The Role of Reflective Thinking in Teaching Ukrainian as a Foreign Language in Germany: Practical Experience

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The development of reflective thinking is one of the key prerequisites for shaping an integral linguistic personality capable of self-awareness, self-organization, and critical perception of linguistic phenomena. The formation of reflective thinking is of particular importance in language pedagogy, as teaching approaches and methods must be grounded in the integration of theory and practice and directed toward activating feedback from learners. Researchers of reflective thinking propose various algorithms and models of learning that encompass different stages and phases. According to M. Jasper's model, the learning process consists of three stages: experience, reflection, and action (Jasper, 2013). The attempt to apply the reflective approach solely to the generalization of practical experience and the assessment of learners' own skills and results in language acquisition appears somewhat simplified. Reflective thinking is primarily formed at the stage of lesson planning and methodological design, particularly in the context of teaching Ukrainian as a foreign language. The aim of the study is to demonstrate, using practical material, the formation of reflective thinking in the teaching of Ukrainian as a foreign language through multimodal texts (Kress, Leeuwen 2001). Depending on the level of instruction – from A1 to C2 – the formation of reflective thinking involves the comprehensive implementation of various didactic forms accompanied by systematic feedback. The main types of such forms include dialogic and polylogic speech, group communication, and the analysis of linguocultural cases grounded in learners' individual experiences. Reflection takes place through the modeling of specific

situations in which students apply acquired knowledge in practice and analyze their reactions and preparedness. A special role in the process of reflection belongs to interdiscursive content – the study of Ukrainian cinema, music, and visual arts in combination with linguistic topics (Forker 2012). This approach fosters the development of analytical and synthetic skills in Ukrainian, enhances logical and critical thinking, and enables learners to project their knowledge onto the contemporary informational space.

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LMS MOODLE: Як Цифрова Рефлексивна Технологія Партнерської Взаємодії «Викладач-Студент» У Мовній Освіті

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Мета доповіді: представити досвід успішної практики розвитку рефлексивного мислення через застосування цифрової технології навчальної взаємодії, під час якої викладач, виступаючи фасилітатором і партнером, використовує аналітику LMS MOODLE для формування і підтримки рефлексивних умінь, самопізнання студентів, стимулює самооцінку та формує здатність до професійної саморефлексії. У сучасній мовній освіті, зокрема в підготовці здатних до ефективного аналізу, прогнозування та проектування майбутньої педагогічної діяльності фахівців, особливого значення набуває розвиток рефлексивного мислення (Bechtel & Rudolph, 2022; Schädlich, 2019), що підвищує ймовірність інноваційних рішень (Dwyer & Walsh, 2019; Quinn та ін., 2020), розроблення й упровадження відповідних їм педагогічних технологій. Застосовуємо концепцію педагогічної рефлексії як теоретичне підґрунтя рефлексивного мислення. Авторський підхід до розуміння педагогічної рефлексії вибудовуємо на інтеграції різних традицій, але ключовими визначаємо системно-структурний (Grant, 1984; Van Manen, 1977) і комунікативний підходи. Актуальними рефлексивними технологіями (різновид освітніх технологій, що ініціюють рефлексивний потенціал педагогів і здобувачів освіти як свідомих активних суб'єктів освітнього процесу) визначаємо такі: самопізнання, самооцінка, самовизначення, самоактуалізація й саморозвиток. Окреслені технології – актуальні інструменти професійного становлення та механізми педагогічної партнерської взаємодії. Платформа LMS MOODLE є ефективним цифровим інструментом реалізації педагогічної рефлексії у мовній освіті, особливо в період дистанційного навчання в умовах воєнного стану. Її інтерактивні можливості сприяють усвідомленню студентами власної навчальної діяльності, аналізу результатів та корекції мовленнєвих дій. Модулі *Forum* і *Journal* створюють простір для самоаналізу, обміну думками щодо труднощів засвоєння мовних норм і пошуку шляхів удосконалення. Через *Assignment* і *Workshop* студенти отримують можливість рефлексивно оцінити власні тексти та роботи

одногрупників, розвиваючи критичне мислення й емпатію. Ефективними практиками розвитку рефлексивного мислення, які будуть представлені в постері, є виконання структурованих рефлексивних завдань у форматі есе, аналіз індивідуальних помилок за даними аналітики *LMS MOODLE*, участь у кейс-обговореннях і читаннях створення авторських моделей, розроблення самооцінювальних листів, порівняння власних результатів у динаміці, підготовка коротких аналітичних звітів щодо засвоєння мовного матеріалу тощо.

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Förderung transkultureller Lernprozesse im DaF-Studium: Landeskunde der DACH-Länder als dynamischer Reflexionsraum

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Der Beitrag untersucht Strategien zur Förderung inter- und transkultureller Kompetenz im universitären DaF-Unterricht an der Staatlichen Universität Cherson. Im Mittelpunkt steht die Frage, wie Landeskunde zu Deutschland, Österreich und der Schweiz als integrativer Bestandteil akademischer Sprachbildung genutzt werden kann, um Studierende zu befähigen, sich als reflektierte, sprachbewusste und kulturell sensible Teilnehmende in internationalen Kommunikationskontexten zu bewegen.

Ausgehend von einem Stufenmodell kulturellen Lernens, in dem Landeskunde, interkulturelles und transkulturelles Lernen als Kontinuum dargestellt werden, wird Landeskunde nicht als statische Sammlung von Fakten, sondern als dynamischer Reflexionsraum verstanden. In Anlehnung an Ansätze inter- und transkultureller kommunikativer Kompetenz werden Lernprozesse so gestaltet, dass die Studierenden unterschiedliche gesellschaftliche Kontexte, Diskurse und Deutungsmuster in den DACH-Ländern mit ihren eigenen lebensweltlichen Erfahrungen und Positionierungen in Beziehung setzen.

Die didaktische Konzeption folgt mehreren Leitprinzipien: Erstens wird ein plurizentrisches Verständnis des deutschsprachigen Raums zugrunde gelegt, das innergesellschaftliche Diversität (z.B. Mehrsprachigkeit, regionale Varietäten, unterschiedliche Erinnerungs- und Migrationsdiskurse) systematisch thematisiert. Zweitens steht Reflexivität im Zentrum: Lernaufgaben regen Studierende an, eigene Wahrnehmungen, Normvorstellungen und Stereotype zu benennen, zu hinterfragen und mit Perspektiven aus deutschsprachigen Medien- und Fachdiskursen zu konfrontieren. Drittens orientiert sich die Landeskunde an aktuellen Diskursen (u.a. zu Geschlechterverhältnissen, sozialer Ungleichheit, Krieg und Flucht) statt an vermeintlich „typischen“ kulturellen Merkmalen. Viertens werden handlungs- und projektorientierte Formate genutzt, in denen Studierende sprachliche Mittel, fachliche Inhalte und mediale Gestaltungskompetenzen verbinden. Landeskundliche Lernaufgaben beruhen auf vergleichenden und kontrastiven Analysen zwischen unterschiedlichen gesellschaftlichen Kontexten, ohne diese als homogene „Eigen-“ oder „Fremdkulturen“ zu verstehen. Stattdessen rücken spezifische Praktiken, Normen und Diskurse in den Fokus, die in den deutschsprachigen Gesellschaften und in den Kontexten der Studierenden jeweils unterschiedlich ausgehandelt werden. Studierende arbeiten mit authentischen Materialien, digitalen Medien und vielfältigen Textsorten, um Spannungsfelder, Gemeinsamkeiten und Differenzen zu erkennen und zugleich Macht- und Ungleichheitsverhältnisse mitzudenken.

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In Truth – Peace: Ukrainian Concept of Just Peace in Intercultural and Multicultural Communication

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The verbalized concept of just peace has become a significant object of interdisciplinary and multilingual research. In the context of the Russian Federation's aggressive war against Ukraine, the concept of just peace acquires particular relevance as an internationally recognized, value-based foundation for defending Ukraine's independence, sovereignty, and territorial integrity, as well as the Ukrainian language, culture, and identity in national and international information spaces. This study examines the interrelations between the concept of just peace and culturally, historically, literary, and religiously marked concepts that explicitly articulate truth about Ukrainian identity, cultural uniqueness, and history. It also adopts a comparative multilingual perspective to assess whether similar conceptual interconnections between Ukrainian identity-related concepts and just peace can be

observed in other languages. Based on the Sketch Engine corpus platform, the analysis focuses on quantitative and qualitative parameters, including frequency and collocational patterns, across different contexts in Ukrainian. The results reveal strong historical, cultural, and lexico-semantic links between the concept of just peace and key Ukrainian identity-related concepts nowadays. Comparable multilingual corpus-based analyses, however, do not reveal similarly structured connections. The study demonstrates that in Ukrainian, just peace is closely associated with concepts representing Ukrainian identity, historical memory, cultural continuity, and value orientations, whereas such connections are largely absent in other languages in contexts related to just peace in relation to Ukraine. This indicates an asymmetry of conceptual knowledge within the multilingual information space and highlights the insufficient representation, in non-Ukrainian-language discourses, of the fundamental link between just peace and truth about Ukrainian identity. Such disproportionality is caused not only by linguistic and cultural differences but also by the characteristics of the contemporary information environment, including the influence of disinformation narratives and the fragmented representation of true Ukrainian historical, socio-political, and cultural narratives across centuries.

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Developing Reflective Competence Through AI-Augmented Autoethnographic Inquiry in Pre-Service Foreign Language Teacher Education

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The aim of the report is to introduce an innovative approach to fostering reflective thinking of pre-service foreign language teacher, which is based on an AI-Augmented Autoethnographic Inquiry. We argue, that autoethnography (Anderson, 2006; Canagarajah, 2012; Hopkins, 2020; Hughes, 2008; Hughes, Pennington, & Makris, 2012) can offer a deeper

and more transformative reflective framework, which, combined with AI, can provide new opportunities for enhancing reflective processes. We are going to introduce autoethnographic inquiry as a research method (Méndez, 2013; Kessler, 2023) and show how it can be reinforced within critical autoethnographic narrative (Yazan, 2019; Stanley, 2020). We also present the results of a single-case pilot study to illustrate how an AI-augmented autoethnographic inquiry can be used as a reflective activity that fosters richer emotional and cognitive engagement compared to traditional reflective activities in pre-service foreign language teacher education. The method is designed both as a research approach and a pedagogical reflective activity. Pre-service foreign language teachers act simultaneously as reflective students, autoethnographers, and narrative authors. In the first phase, participants engage in raw reflection, which they document in reflective journals or short narrative sketches. In the second phase, they transform these initial reflections into a first-person autoethnographic narrative, relating personal experience to broader discourses of language teaching, pedagogy, and teacher identity. In the third phase, participants interact with AI as a dialogic reflective partner that supports the linking of individual experiences to relevant theoretical concepts and provides theoretical scaffolding. In the fourth phase, participants revise and expand their original narratives, making the connections between experience and theory more explicit. The final phase focuses on meta-reflection and evaluation.

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У сучасних дослідженнях мови та мислення поширеним є підхід, за яким мовні структури суттєво впливають на окремі аспекти пізнання, хоча й не визначають його повністю. Сепір розглядав мову як систему категоризації досвіду, що формує звичні способи виокремлення суттєвих ознак предметів і подій (Sapir, 1921). Уорф, своєю чергою, трактував лінгвістичну відносність як принцип, який пояснює різні моделі інтерпретації світу, властиві окремим культурам (Whorf, 1956). Подальші дослідження конкретизували ці ідеї: сьогодні вивчають не загальний «вплив мови на мислення», а стабільні когнітивні патерни, пов'язані з агентністю, просторовими орієнтаціями, часовою структурою дії та категоріями виду. Ці патерни проявляються не лише в абстрактних мовних конструкціях, а й у повсякденних рішеннях, які люди приймають автоматично, спираючись на звичні мовні схеми.

Показовим прикладом є результати Берліна й Кея (1969). Вони довели, що хоча загальні тенденції в позначенні кольорів повторюються в різних мовах, спосіб поділу спектра на категорії суттєво різняться. Через це носії окремих мов швидше розрізняють певні відтінки, тоді як інші не помічають між ними різниці: межі, що встановлює мова, формують специфічні «зони чутливості» в кольоровому спектрі. Такі ефекти підтверджені експериментами, у яких учасники різних мовних груп розпізнавали близькі відтінки з різною швидкістю – залежно від того, чи проводила їхня мова межу між цими кольорами. Подібні закономірності спостерігаємо й в інших сферах пізнання. Левінсон (2003) показав, що носії мов, у яких простір описується через абсолютні координати (наприклад, «північ-південь»), сприймають просторові відношення інакше, ніж носії мов із відносними орієнтаціями («ліворуч-праворуч»). У деяких культурах це впливає навіть на навігаційні стратегії та спосіб орієнтації на місцевості. Люсі (1992) довів, що класифікатори, родові та видові категорії впливають на те, як люди групують об'єкти та визначають агента дії.

У цьому контексті багатомовність істотно розширює пізнавальні можливості. Опанування нової мови відкриває доступ до альтернативних способів структурування подій, простору та соціальної взаємодії, дозволяючи бачити й інтерпретувати явища, які в межах рідної мовної системи залишилися б непомітними. Саме тому володіння кількома мовами стає дієвим інструментом глибшого розуміння інших національних менталітетів і культурних моделей у глобалізованому світі.

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Negotiating Linguistic Identity through Drama Pedagogy: A Conceptual Framework for Multilingual Education

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In an increasingly diverse educational context, language learning has undergone a shift from a primary focus on acquiring linguistic competence to constructing and performing identity through language use. Multilingual learners often navigate between linguistic and cultural selves, negotiating belonging and voice across different contexts of communication. This complex process is known as linguistic identity negotiation, where a language becomes a means of learners' emotional, sociocultural and ideological experiences (Benson et al., 2013; Hammine & Rudolph, 2025; Yang, 2005). Within this perspective, drama pedagogy offers a reflective, performative and embodied approach that supports learners in exploring, expressing and reshaping their linguistic identities in a safe and dialogic space through activities such as process drama, role-plays and improvisation (Kao & O'Neill, 1998). The poster presents a conceptual and pedagogical proposal for using drama-based pedagogy to support linguistic identity negotiation in multilingual English language education. The framework is developed in relation to a planned series of drama-based English language workshops for migrant and refugee learners in Tirol, Austria, in collaboration with Tiroler Soziale Dienste. While empirical phase of project is scheduled for Winter/Spring 2026, the poster focuses on pedagogical rationale of drama-based teaching approach as well as its benefits and challenges for identity work in multilingual context. The project aims to contribute to broader discussions on intercultural learning in language education, emphasizing how reflective, creative and socially responsive pedagogical methods can enrich both language learning and self-perception in today's pluralistic classrooms.

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Формування рефлексивного мислення іноземних студентів при вивченні української мови та українознавчих дисциплін

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У часи швидких змін, глибинних трансформацій, високого рівня інформаційного шуму особливої ваги набувають навички *рефлексивного мислення*, спрямованого на

самоусвідомлення, саморозвиток з високою емоційною складовою, та *критичного мислення*, яке при нейтральному емоційному рівні формує раціональну оцінку зовнішньої інформації. Усвідомлення студентською молоддю власних помилок і зон зростання, розвиток емоційного інтелекту сприятимуть ефективному навчання та успішній інтеграції в сучасне мультикультурне суспільство. Зі зростанням ролі й значущості української мови у світі як елемента деколонізаційної політики, робочої мови міжнародного співробітництва, обов'язкового предмета на кафедрах славистики, в освітніх закладах посилюється необхідність перегляду навчальних методик, де на одне з чільних місць виходить розвиток рефлексивного мислення [1]. Дослідники акцентують увагу на необхідності практик рефлексивного мислення також і для педагогів, що сприятиме підвищенню їхньої ефективності як фасилітаторів і модераторів новітнього освітнього процесу, професійному й особистісному зростанню [2]. Доводять позитивний вплив рефлексії на розвиток емоційного інтелекту та важливість трьох рефлексивних інструментів (ведення щоденників, рефлексивних портфоліо, рефлексивних обговорень на заняттях) [3]. При вивченні української мови та українознавчих дисциплін студентами Університету Коменського в Братиславі (Словаччина) високу продуктивність показали:

- Аналіз діяльності (*відкриття заняття*: природні багатства українських Карпат; *найважчий момент*: чергування голосних і приголосних; *чому навчилися сьогодні*: рекламувати улюблені місця відпочинку).
- Щоденник рефлексії: аналіз власних типових вимовних, орфографічних, граматичних помилок.
- Письмові рефлексії – есе з історії та літератури: з ким із видатних постатей Київської Русі пішли б сьогодні на каву? Про що спитали б їх? Що зробили б інакше на їхньому місці і як би це позначилось на подальшій історії України? Якою могла бути доля Шевченкової Катерини в сучасному суспільстві? Чи можна зрозуміти країну через її літературу?
- Метод шести капелюхів Едварда де Боно, напр., при вивченні доби українського козацтва з пошуком фактів, емоцій, небажаних наслідків, позитивних моментів, нових ідей та альтернативних шляхів, підсумками.

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Транскультурна Комунікація на Заняттях з Української Мови в Поліетнічній Групі

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Незважаючи на складну внутрішню ситуацію іноземні громадяни продовжують обирати навчальні заклади України для здобуття вищої освіти всіх рівнів. Розширення

контингенту іноземців, що навчаються в українських ЗВО, впливає на етнічний склад студентської аудиторії, збільшуючи кількість представників різних національних спільнот, які говорять різними мовами і є носіями різних національних культур. У поліетнічній групі формується своєрідний транскультурний комунікаційний простір, який вимагає від учасників комунікації нових компетенцій спілкування. Робота викладача в таких групах має ґрунтуватися на принципах полікультурності та активної підтримки розмаїття культур, які стають невід'ємним складником університетського освітнього простору. Мета дослідження – проаналізувати методи і стратегії навчання, які забезпечують формування транскультурної комунікації в поліетнічних групах та сприяють підвищенню ефективності освітнього процесу, зокрема викладання української мови. Іноземні здобувачі вищої освіти мають різні навички у вивченні мов, різні академічні стереотипи, сформовані попереднім досвідом навчання, різні очікування щодо організації освітнього процесу. Ефективність викладання підвищується шляхом створення на заняттях умов, які дозволяють кожному студенту привнести елементи своєї національної культури в навчальну діяльність, створюючи тим самим спільний транскультурний навчальний простір. Серед основних стратегій навчання транскультурної комунікації на заняттях з мови дослідники виокремлюють рефлексивне мислення (розвиток самоаналізу та вмінь об'єктивно оцінювати власні знання мови, здатність формувати індивідуальну траєкторію навчання), трансляцію культурних особливостей (використання на заняттях художніх та мистецьких творів представників кожної національної спільноти сприяє розумінню культурної різноманітності та розширює знання студентів про членів своєї групи), практикоорієнтований підхід (створення ситуацій реального спілкування із залученням рольових ігор та презентацій проєктів, спрямованих на взаємодію учасників студентської групи, дозволяє в подальшому використовувати отримані навички за межами аудиторії). Поєднання методики викладання української мови як іноземної з принципами полікультурного навчання дозволяє значно підвищити ефективність засвоєння нового матеріалу в поліетнічних групах та сформувати компетентності, необхідні для успішної участі іноземних студентів у транскультурній комунікації. Знайомство з культурним розмаїттям сприяє збагаченню досвіду та формуванню в студентів відчуття приналежності до міжнародної спільноти.

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Section 5: Reflective multilingual Practices in DaF/DaZ education

Mehrsprachige Podcasts im DaF-Unterricht als Impuls für die Reflexion mehrsprachiger Praktiken

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Im Zuge des *Multilingual Turn* gewinnen mehrsprachigkeitsorientierte Ansätze in der Fremdsprachendidaktik zunehmend an Bedeutung. Insbesondere das Konzept des *Pedagogical Translanguaging* (Cenoz & Gorter 2021) betont die systematische Nutzung und Reflexion der gesamten sprachlichen Ressourcen der Lernenden, um kognitive, affektive und kreative Lernprozesse zu unterstützen. In der vorliegenden Studie wird das Potenzial mehrsprachiger Podcasts untersucht, die bewusste Reflexion des eigenen sprachlichen Handelns im und außerhalb des DaF-Unterrichts zu fördern.

Grundlage ist das Projekt *PluriPodS*, das die Implementierung des italienisch-deutschen Podcasts *Überall Konfetti* an vier italienischen Universitäten begleitet. Der Datensatz umfasst drei Erprobungsphasen (2023–2025) mit 64 Studierenden sowie leitfadengestützte Fokusgruppeninterviews mit DaF-Studierenden (A2-B1; n=8). Die Auswertung folgt der qualitativen Inhaltsanalyse (Kuckartz & Rädiker 2022).

Vorläufige Ergebnisse belegen, dass die mehrsprachige Gestaltung der Podcasts eine kognitive Entlastung bietet und die Lernenden zur Reflexion ihrer Sprachpraktiken anregt. Die Analyse zeigt insbesondere auf den Stufen der Vernetzung mit persönlichen Erfahrungen sowie der vertieften Begründung und Analyse (Brendel 2017) Reflexionsprozesse auf: Die Studierenden verknüpfen ihre Sprachhandlungsstrategien mit den Podcast-Inhalten und erkennen die Natürlichkeit des dynamischen Sprachwechsels in mehrsprachigen Kontexten. Die mehrsprachige Gestaltung des Podcasts unterstützt laut den Studierenden die Konzentration und fördert eine differenzierte Wahrnehmung von Bedeutungsnuancen. Zugleich eröffnet das Format Lernräume, in denen sprachliche und kulturelle Grenzen reflexiv ausgehandelt werden können. Dadurch kann Mediationskompetenz (Europarat 2020) gestärkt werden.

Die Ergebnisse zeigen, dass mehrsprachige Podcasts ein innovatives Format für reflexionsorientiertes Lernen darstellen können, das im universitären DaF-Bereich noch wenig erforscht ist. Sie können als wichtiger Bestandteil mehrsprachigkeitsdidaktischer Lernangebote fungieren, die kritische Sprachreflexion fördern, und bieten konzeptionelle sowie praktische Impulse, die sich auch auf andere Sprachkontexte, etwa Ukrainisch, übertragen lassen.

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Sprachreflexion im Unterricht durch mehrsprachige Materialien: Didaktische Potenziale in sprachheterogenen Lerngruppen

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Im Sprachunterricht erwerben die Schüler*innen nicht nur kommunikative Kompetenzen, sondern entwickeln auch die Fähigkeit, über Sprache nachzudenken. Sprache wird dabei selbst zum Gegenstand der Analyse. Diese sprachreflexiven Prozesse fördern die Auseinandersetzung mit sprachlichen Strukturen und Inhalten sowie mit der eigenen Sprache im Verhältnis zu anderen. Nach Budde stärken solche reflexiven Handlungen die sprachliche Handlungsfähigkeit und unterstützen den Erwerb von Zweit- und Fremdsprachen (vgl. Budde 2012). Zudem werden Zusammenhänge zwischen Sprache und sprachlicher bzw. kultureller Umgebung hergestellt (ibid.). Die aktuelle Forschung stellt heraus, dass die sprachreflexive Tätigkeit ein verantwortungsvolles sprachliches Handeln unterstützt (vgl. Gornik 2010).

Ein zentrales Ergebnis sprachreflexiver Prozesse ist die Entwicklung von Sprachbewusstheit, die aus Sprachaufmerksamkeit und Nachdenken über die Sprache entsteht (vgl. Wildemann & Bien-Miller 2023). Gerade in sprachlich heterogenen Gruppen wird häufig auf das Konzept der Sprachbewusstheit zurückgegriffen (vgl. Busch 2013: 193), das das Interesse an Sprache(n) weckt und metalinguistische Fähigkeiten vertieft (vgl. Luchtenberg 2010).

Der Einsatz von mehrsprachigen Materialien sensibilisiert für Sprachen und gibt einen Anlass, mit sprachlichen Phänomenen auseinander zu setzen, wodurch „sprachreflexive Aktivitäten gefördert, Sprachbewusstheit angeregt und sprachliches Wissen aktiviert und aufgebaut“ werden (Budde 2010: 60).

Im geplanten Vortrag wird ein Didaktisierungsvorschlag für den Einsatz des Magazins *Trio* „Hallo Österreich!“ vorgestellt. *Trio* ist ein Magazin zur Leseförderung, das sowohl in der Volksschule als auch in den ersten Schuljahren der Sekundarstufe eingesetzt werden kann, und eine anregende Lektüre in unterschiedlichen Sprachen anbietet: Arabisch, Bosnisch, Deutsch, Englisch, Kroatisch, Russisch, Serbisch, Türkisch, Ukrainisch. Es schafft Anlass, Unterschiede und Gemeinsamkeiten zwischen den Sprachen gemeinsam mit Schüler*innen zu erarbeiten und zu reflektieren, eine neue Sprache zu erkunden sowie „über die Zusammenhänge zwischen Sprache und Weltanschauung nachzudenken und über das eigene Tun zu reflektieren. All diese reflektierenden Tätigkeiten tragen zur Entwicklung der Persönlichkeit bei“ (Budde 2010: 61).

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Förderung reflexiven Denkens und interkultureller Kompetenz im Deutschunterricht: Konkrete Strategien und internationale Projekte

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Als Deutschlehrerin mit über 20 Jahren Erfahrung in der Ukraine habe ich praxisnahe Methoden zur Förderung reflexiven Denkens und interkultureller Kompetenz entwickelt. Mein Ansatz kombiniert projektbasiertes Lernen, kooperative Unterrichtsaktivitäten und die Teilnahme an internationalen Bildungsprojekten.

Konkrete Strategien umfassen: 1) kritische Analyse von Texten und authentischen Materialien aus unterschiedlichen Kulturen, 2) Debatten zu aktuellen interkulturellen Themen, 3) Erstellung von multimedialen Präsentationen, Blogs oder Videos, die kulturelle Perspektiven reflektieren. Gruppenarbeiten und Fallstudien unterstützen die Zusammenarbeit, fördern Problemlösungsfähigkeiten und ermöglichen die Bearbeitung realer interkultureller Situationen.

Internationale Online-Projekte mit Partnerschulen in Deutschland, Polen und Ungarn ermöglichen direkten interkulturellen Austausch. Beispiele beinhalten den Austausch von Lernmaterialien, gemeinsames Entwickeln von Projektergebnissen, Erstellung gemeinsamer Videopräsentationen über kulturelle Unterschiede und virtuelle Diskussionen über Feiertage, Traditionen und Bildungssysteme. Solche Aktivitäten erweitern Sprachkompetenz, fördern kritisches Denken und stärken metakognitive Fähigkeiten.

Lehrkräfte agieren als reflektierende PraktikerInnen, die Lernende aktiv begleiten, Feedback geben und reflexives Denken modellieren. Sie unterstützen die Lernenden darin, Fakten von Meinungen zu unterscheiden, kulturelle Unterschiede wertschätzend zu analysieren und fundierte, ethisch begründete Entscheidungen zu treffen. Durch die Kombination von Unterrichtsaktivitäten, internationalen Projekten und außerunterrichtlichen Initiativen wird eine praxisorientierte und reflektierte Lernumgebung geschaffen.

Dieser Ansatz bereitet Lernende nicht nur auf den Erwerb sprachlicher Kompetenzen vor, sondern stärkt auch ihre Fähigkeit, in plurikulturellen Gesellschaften verantwortungsbewusst, kritisch und reflektiert zu handeln. Die vorgestellten Strategien zeigen, wie reflexives Denken im Sprachunterricht systematisch und gut gefördert werden kann und welche positiven Effekte dies auf die interkulturelle Kompetenz, Selbstreflexion und ethische Entscheidungsfindung der Lernenden hat.

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Section 6: Ukrainian-language education in multilingual settings

Between Languages and Identities: Developing Reflective Thinking through the Comparative Analysis of Cultural Codes in Texts

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Upper secondary classrooms today are increasingly becoming spaces where students not only learn languages but also reflect on their own identities in a multicultural world. The educational mini-project “Between Languages and Identities” is an ongoing project designed for 10th-grade students and aims to foster reflective thinking through the comparative exploration of cultural codes in Ukrainian and English texts. The project is implemented as part of language and literature education and focuses on helping learners recognise how language reflects cultural values, shapes worldviews, and supports awareness of one’s own perspective. Working with texts of various genres, including essays, opinion pieces, poems, and media articles, encourages students to notice how different linguistic communities construct the notions of “self” and “other” and how these constructions influence interpretation and judgement. The project is structured around four interconnected stages: reading and comparing Ukrainian and English texts; guided group discussions focused on linguistic choices, cultural references, and implicit meanings; reflective journals in which students articulate personal insights, questions, and moments of reconsideration; and a final creative task involving the production of a short bilingual story or essay on cultural identity. Throughout the project, reflective thinking is approached as a metacognitive process that enables learners to analyse meanings, question assumptions, and consciously relate linguistic form to cultural content. Particular attention is paid to creating a safe dialogic classroom environment in which diverse interpretations are welcomed and negotiated, allowing reflection to emerge through interaction rather than prescriptive evaluation. The ongoing implementation of the module is accompanied by qualitative methods, including classroom observations and semi-structured interviews with students, aimed at capturing learners’ perceptions of reflective dialogue and identity-focused tasks. In the longer term, the project envisages the use of student questionnaires to complement qualitative insights with quantitative data.

By combining cross-linguistic analysis with guided reflection, the project supports students’ awareness of language as a social and cultural phenomenon, fosters empathy, and strengthens critical engagement with texts. The presentation will outline the pedagogical rationale of the project, share examples of classroom activities, and discuss strategies for supporting reflective dialogue about identity in multilingual learning environments.

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Teaching Ukrainian to a Multilingual Student Audience: Challenges and Practical Experience

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The Ukrainian Department at the Viadrina Language Center of the European University Viadrina in Frankfurt (Oder), Germany, has a relatively new history that is linked to several factors. First and foremost are the momentous events of the Maidan and the Revolution of Dignity in 2013–2014.

Studying Ukrainian at the Viadrina Language Center is distinctive in that courses are attended by students from various disciplines, including cultural studies, law, economics, and digital studies. Another distinctive feature of Viadrina University is that nearly 25% of the student body is international, hailing from various countries and language backgrounds.

The Ukrainian Language Department usually plans four Ukrainian language courses each semester – from level A1 to level B2. The student audience attending Ukrainian language courses is always multilingual. Various language groups are represented, primarily Slavic, Germanic, and Roman. Less frequently, there are Hellenic, Turkic, Korean, and other groups. Since Ukrainian belongs to the Slavic language group, students from Poland, Slovakia, the Czech Republic, Bulgaria, Serbia, and Belarus tend to grasp new grammatical and lexical material more quickly. Teachers must bring a multilingual group to a level where they can uniformly read Ukrainian texts, regardless of the students' language experience.

For example, when learning the alphabet and developing reading skills, we often use Ukrainian studies material related to reading Ukrainian signs, comparing the spelling of Ukrainian city or region names with the original, studying tongue twisters or well-known Ukrainian proverbs etc. We also find it interesting to transliterate the Latin names and surnames of course participants into Cyrillic letters (for example, as in the textbook KROK 1, authors Olesya Palinska and Oksana Turkevych). Exercises of this type facilitate faster acquisition of the Ukrainian alphabet and pronunciation, and partially writing, for a multilingual group, so that they can then move on to mastering other types of speech activity.

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Heritage Language Maintenance and Reflective Multilingual Education: Ukrainian Migrants and Digital Language Practices in Germany

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The 2022 escalation of the war in Ukraine triggered a new wave of migration to Western Europe, particularly Germany, creating dynamic Ukrainian-speaking communities navigating multilingual, intercultural, and digital spaces. This paper examines how family language practices and identities evolve in the context of forced migration, with a particular focus on Ukrainian families' perspectives and educational decision-making related to heritage language maintenance. Against the backdrop of empirical evidence pointing to limited institutional availability of heritage language provision, particularly at key educational transition points (Lengyel, 2017), the study situates Ukrainian families' language practices within broader structural and educational conditions in Germany. Building on scholarship on language, identity, and migration that conceptualises linguistic practices as dynamic, transnational, and shaped by mobility (Borlongan, 2023), as well as on research into heritage language education and maintenance (Lengyel, 2017; Olfert, 2019; Woerfel, 2020), this paper explores how Ukrainian families navigate school-based, extracurricular, and digital language learning opportunities. Particular attention is paid to digital communication environments — such as social media and online cultural platforms — as informal yet influential arenas that support heritage language practices, reflective multilingual development, and ongoing processes of identity negotiation. The paper also draws on empirical insights from the author's professional experience as an examiner for the Feststellungsprüfung in German Gymnasien, where Ukrainian refugee students demonstrate heritage language competence. These observations underscore the pedagogical potential of connecting formal educational contexts with informal, digitally mediated family practices. Anchored in frameworks of reflective thinking and critical multilingual awareness (Synekop, 2023), the paper argues that digitally mediated language practices can serve as a catalyst for developing intercultural sensitivity, critical reflection, and self-awareness in multilingual learners while compensating for gaps in institutional heritage language provision. The study concludes by outlining directions for future research on heritage language education and reflective pedagogy.

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Section 7: Mediation and exchange in transcultural learning

Mediation im Fokus transkulturellen Lernens.

Slowakische und österreichische Translationsstudierende im Austausch

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In diesem Beitrag betrachten wir die Förderung transkulturellen Lernens und kritischen Denkens aus der Perspektive der Mediation. Dem Begleitband zum Gemeinsamen europäischen Referenzrahmen für Sprachen, kurz GeR, (Europarat, 2020) liegt ein erweiterter Mediationsbegriff zugrunde, der einen umfassenden pädagogischen Ansatz verfolgt, indem sprachliche, pragmatische und plurikulturelle Kompetenzen mit emotionalen und psychosozialen Aspekten von Kommunikation vereint werden. Beispielsweise wird Empathie und der Fähigkeit zu einem Perspektivwechsel im Vergleich zur Erstausgabe des GeR im Jahr 2001 größere Bedeutung zugeschrieben. Als zentrale Mediationsaktivitäten nennt der aktualisierte GeR (2020) unter anderem die Förderung eines plurikulturellen Raums sowie die Förderung von Gesprächen über Konzepte und Ideen. Beides sind Kompetenzen, die im Rahmen einer Translationsausbildung zur professionellen Tätigkeit als akademisch gebildete Übersetzer:innen und Dolmetscher:innen im Vordergrund stehen (Wrede 2015). Steht im Sprachlehrerberuf Sprach- und Kulturvermittlung im Zentrum, so geht es im Translationsberuf um Sprach- und Kulturmittlung (Schmidhofer 2024). Folglich ist es von grundlegender Bedeutung, dass Mediationsaktivitäten und -strategien auch aus der Sicht der Translationsdidaktik sowie der translationsorientierten Sprachlehre empirisch und konzeptionell erforscht werden (Seidl 2024).

Das in diesem Beitrag präsentierte Austauschprojekt zwischen Bachelor- und Masterstudierenden der Translationswissenschaft aus Österreich und der Slowakei verfolgt das Ziel, die Studierendenperspektive auf Mediation zu erforschen und dabei Mehrsprachigkeit, transkulturelles Lernen und kritisches Denken zu fördern.

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Best practice example: academic orientation for refugee students

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In 2021, the University of Fribourg started to develop support measures for refugees and asylum seekers wishing to continue or start studying in Switzerland. Over time, this initiative evolved into a full-fledged preparation year dubbed. The war in Ukraine gave the project, that was initially designed around the needs of refugee populations established in Switzerland before 2021, a new orientation.

Since September 2022, participants from Ukraine have been a majority in every cohort, alongside peers from Afghanistan, Ethiopia, Syria and Türkiye. The preparation year is thus a dual locus of socialisation for these students: on the one hand, it is aimed towards facilitating their orientation and integration into the local university context, on the other hand, they are part of a small yet highly diverse group (culturally, linguistically, but also in terms of age, family situation, duration of stay in Switzerland, legal status, etc.) and have to build trust in order to learn together.

Until 2024, participants of the preparation year shared all their language classes with the regular students of the University of Fribourg. This inclusive approach has clear benefits for a programme aiming to facilitate integration into the regular student body, but it also presents challenges, which have led other institutions to opt for separate classes (see for instance Racine et al. 2024). In order to address these challenges without compromising on the benefits, we added a “transversal module” to the preparation year in 2025. The objective of this module is dual: it provides a space to consolidate language skills in a way that is targeted to the needs of preparation year participants, but it also aims to promote reflective thinking and open discussions about the experiences – positive and negative – that participants face in our institution and enable them to gain knowledge, self-assurance and autonomy.

In this contribution, we aim to show what shortcomings in the preparation year the transversal module has allowed us to address, and what questions remain unsolved regarding access to our university for refugees and asylum seekers from Ukraine and other countries.

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Isabelle Racine, Mariana Fonseca Favre, Damien Moulin et Julie Decap, « Le volet « Langue et intégration » du programme *Horizon académique* à l’aune de la « didactique de l’urgence » », *Lidil* [En ligne], 69 | 2024, mis en ligne le 01 mai 2024, consulté le 11 décembre 2025.

Wie können reflexives Denken und inter- bzw. transkulturelles Lernen im Sprachunterricht durch spielerische Ansätze gefördert werden?

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(Fremd-)Sprachen als faszinierende Unterrichtsfächer entfalten ihr didaktisches Potenzial gerade dann, wenn Materialien und Aufgaben Lernende kognitiv herausfordern, über institutionelle Bildungssettings hinausweisen und bei der sprachlichen Auseinandersetzung mit Fachbegriffen, Themen und Problemen zum Nach-, Mit- und Weiterdenken anregen. Ein zeitgemäßer, an kommunikativer Kompetenz orientierter Sprachunterricht, der die gesamte Lernerpersönlichkeit einbezieht, geht über reine Wissens- und Fertigkeitsvermittlung hinaus, fördert inter-/ transkulturelles Lernen sowie reflexives Denken und kann so auch zur Vorbereitung heutiger Lernender auf die Teilhabe an mehrsprachigen und -kulturellen Gesellschaften beitragen (Huneke & Steinig 2013; Roche 2025).

Reflexives Denken steht dabei nicht im Gegensatz zu spielerischen Lernformen: In komplexen, authentischen Lernarrangements kann das Spiel als Motor motivierender, vielfältiger Lernprozesse wirken. Simulationen etwa ermöglichen es, fachspezifische wie auch transversale Fähigkeiten zu trainieren und sprachliches, inhaltliches, erfahrungsbasiertes, soziales, interkulturelles Lernen oder auch kritisches Denken zu fördern (Angelini 2021). In Planspielen lassen sich soziale Konflikte und Entscheidungsprozesse zu verschiedenen Themen simulieren: Sie verbinden strukturierte Aufgabenstellungen mit offenen, kommunikativen Handlungssituationen und schaffen Lernräume, in denen Lernende unter dem Fokus strategischen Denkens herausgefordert werden (Alzheimer et al. 2012).

Damit Unterricht mit Planspielen gelingt und diese sehr unterschiedliche Lernfelder adressierende Methode ihren Mehrwert gewinnbringend entfalten kann, kommt Lehrenden eine zentrale Rolle zu (Alf 2022). Im Fremdsprachenunterricht etwa erfordert die Förderung reflexiven Denkens eine gezielte, an die Bedürfnisse der Lerngruppe angepasste, insbesondere sprachliche Vorbereitung und Begleitung, um Fachwortschatz und Ausdrucksfähigkeit so auszubauen, dass komplexe Gedanken und Positionen auch jenseits der Erstsprache(n) artikuliert werden können. Dies setzt reflexive Denkfähigkeiten und die Entwicklung fachspezifischer Reflexionskompetenz der Lehrpersonen voraus, um die sprachliche und kulturelle Diversität ihrer Lernenden pädagogisch wirksam aufzugreifen.

Der Beitrag will anhand theoretischer Perspektiven und praktischer Ideen aufzeigen, wie durch (simulations-)spielbasierte Ansätze inter-/transkulturelles Lernen sowie reflexives Denken als zentrale Ziele eines zeitgemäßen Sprachunterrichts gefördert werden können – und damit Kompetenzen, die in einer dynamischen, plurilingualen und -kulturellen Welt zunehmend wichtig sind.

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Section 8: Reflective digital and pedagogical innovation

Enhancing AI-Assisted Writing Development Through Reflective Thinking: Piloting an Open Educational Resource from the Erasmus+ Project *AI Write*

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The widespread availability of artificial intelligence (AI) tools has been seen not only as a challenge but also an opportunity for foreign language education. One promising application is automated written corrective feedback (AWCF) from AI tools, offering learners low-barrier access to writing support. However, concerns have been raised over the accuracy of the tools' output (e.g., Shi & Aryadoust, 2024) and the fact that learners may misuse AI in a number of ways, including over-reliance, blind acceptance, or misinterpretation of AI output (e.g., Chanpradit, 2025; Zhai et al., 2024). This poses the question of how to optimize the benefits of AI for learners' writing development while avoiding dependence on AI support and encouraging critical thinking and AI literacy. Building on previous research by Liu et al. (2023), who showed the benefits of a reflective thinking approach for AI-supported writing development, we piloted an open educational resource (OER) in the form of a lesson plan that encourages learners to reflect on feedback given by a popular generative AI tool in response to an uploaded text. The OER was developed and tested as part of *AI Write*, an Erasmus+-funded project aiming to leverage AI tools to support the learning and teaching of academic writing in English. University-level EFL students in Austria, including future EFL teachers, were invited to think critically about the AI tool's feedback and to articulate key takeaways for their own writing and usage of AI tools in a written reflection. The presentation will offer insights into preliminary results of the piloting process, including data from a student survey which will be used to refine the OER before it is made openly accessible for educators.

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Global Englishes and the Ukrainian Context: Challenges, Standards, and Teaching Strategies

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This presentation explores the multifaceted nature of English as a global language through the lenses of World Englishes and English as a Lingua Franca. I examine how linguistic and cultural diversity shape the ways English is used around the world and how these influences create both opportunities and challenges for cross-cultural communication. A central part of the presentation focuses on examples of linguistic interference from German, Turkish and Ukrainian, illustrating how local languages norms affect English use in everyday contexts. Reflecting on these examples, I highlight how many forms traditionally labelled as “mistakes” actually represent natural patterns of multilingual development, shaped by learners’ linguistic backgrounds. This reflection encourages a shift in perspective—viewing interference not as a deficiency, but as evidence of emerging, context-sensitive varieties of English. The presentation also engages with the ongoing debate about the role of Standard English in a globalized world. While Standard English retains practical value for mutual intelligibility, it can also be viewed as a colonial instrument that prioritizes certain norms and delegitimizes others. To counterbalance these colonial legacies and promote a more inclusive understanding of English, I argue for the implementation of Global Englishes–oriented courses in pre-service and in-service teacher education. Such courses can help educators critically reflect on linguistic diversity, challenge traditional hierarchies, and better prepare learners for real-world communication across varied Englishes. The presentation concludes with practical insights and suggestions for teachers on how to navigate the realities of Global Englishes in classroom practice and support students in developing confident, flexible, and culturally aware English communication skills.

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Mehrsprachigkeit als Ressource und Reflexionsraum im Fremdsprachenunterricht: Empirische Einblicke aus Litauen

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Individuelle Mehrsprachigkeit wird in der aktuellen Sprachlernforschung als zentrale Ressource für den Erwerb weiterer Sprachen betrachtet. Sie ermöglicht Lernenden, auf vorhandene sprachliche Kenntnisse und Strategien zurückzugreifen und diese bewusst in neue Lernprozesse einzubringen (Council of Europe 2020, Dietrich-Grappin & Hufeisen 2023, Hofer & Jessner 2022). Der vorliegende Vortrag befasst sich mit der Frage, wie Studierende ihr mehrsprachiges Repertoire reflektieren und als Unterstützung beim Erlernen zusätzlicher Fremdsprachen wahrnehmen. Die Studie basiert auf einer Befragung von 149 Studierenden zweier litauischer Universitäten, die im Rahmen universitärer Wahlkurse Deutsch oder Französisch lernen. Auf Grundlage eines Fragebogens wurden Einstellungen, Lernmotive sowie subjektive Wahrnehmungen zu Vorteilen, Herausforderungen und möglichen Interferenzen zwischen den Sprachen erhoben. Ziel war es, aufzuzeigen, in welchem Maße Lernende frühere Sprachlernerfahrungen bewusst nutzen und welche Reflexionsprozesse dabei entstehen. Die Ergebnisse zeigen, dass viele Studierende Mehrsprachigkeit als kognitive Ressource erleben. Durch den Vergleich sprachlicher Strukturen entwickeln sie ein vertieftes Verständnis für Gemeinsamkeiten und Unterschiede zwischen Sprachen. Gleichzeitig regen wahrgenommene Interferenzen ein kritisches Nachdenken über Sprache und individuelle Lernstrategien an. Die Studie leistet somit einen Beitrag zum Verständnis reflexiver Lernprozesse im Fremdsprachenunterricht und plädiert für eine stärkere Berücksichtigung mehrsprachiger Ansätze in der Fremdsprachendidaktik.

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