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Heritage Language Teaching through Art Based Methods

Background research realised in the framework of knowledge gathering in the ALADIN project about:

- Heritage Language Teaching in France and Germany
- Case studies about teaching Arabic, Hungarian, Polish and Romanain
- Empathy interviews with learners and teachers
- A collection of good practices

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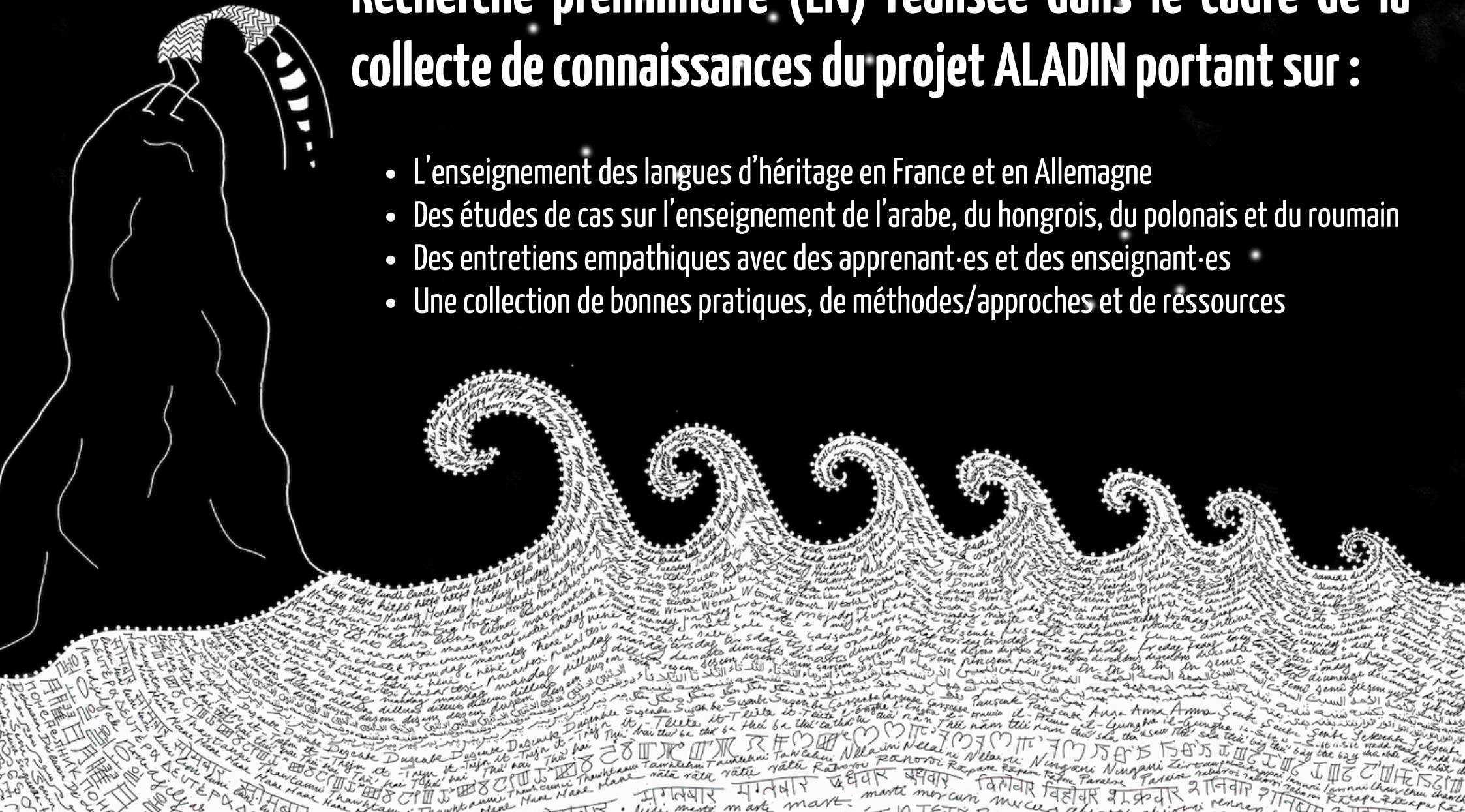
Apprentissage des langues d'origine à travers des approches artistiques et innovantes

Recherche préliminaire (EN) réalisée dans le cadre de la collecte de connaissances du projet ALADIN portant sur :

- L'enseignement des langues d'héritage en France et en Allemagne
- Des études de cas sur l'enseignement de l'arabe, du hongrois, du polonais et du roumain
- Des entretiens empathiques avec des apprenant·es et des enseignant·es
- Une collection de bonnes pratiques, de méthodes/approches et de ressources



ABOUT ALADIN

PROJECT NAME
Art Based Learning of Language of Origin through Didactic Innovation

PROJECT NO.
KA210-ADU-239BA964

COORDINATOR
COTA ONG (FRANCE)

PARTNER ORGANISATIONS
Comparative Research Network e. V. (GERMANY)
KOOPKULTUR e.V. (GERMANY)
SINDIAN (FRANCE)

The illustrations in the document are all original photos taken by the partner organisations during the art based language learning workshops in the framework of ALADIN and other similar projects.

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INTRODUCTION

The ALADIN project explores innovative, art-based methods for teaching heritage languages, with a specific focus on France and Germany. By integrating creative learning approaches, we provide ideas, activities, and methods on how visual arts and cultural heritage can enhance language retention among heritage speakers.

The primary languages concerned are Arabic, Hungarian, Polish, and Romanian—languages that are rather underrepresented within formal language learning opportunities.

Nonetheless, learners and teachers of many other so-called "rare" or "small" languages face similar challenges and difficulties. Therefore, this study can be a valuable resource for them as well.

We aim to offer learning activities best suited to the needs of heritage language learners and teachers, with a special focus on children and their parents, enabling them to practice their language together and explore their cultural origins in a playful and joyful manner.

To achieve this, in the first phase of the project, we conducted extensive research on institutional contexts, needs and challenges, as well as existing and adaptable methods in the field of heritage language education.

The first part of the study focuses on the history and current state of heritage language education in Germany and France. This choice was not only dictated by the fact that these two countries have been significantly involved in heritage language education—having received large migrant communities speaking the above-mentioned languages over the last century—but also because the partner organizations participating in this project are based in these two countries:

- COTA ONG implements Hungarian language courses—alongside French and Arabic—in the Parisian region.
- Sindiane works primarily with members and families of Arabic-speaking communities in Marseille.
- CRN regularly collaborates with Polish-speaking communities in Berlin.
- Koopkultur conducts language learning workshops for children and their parents from Romanian—and also Ukrainian—backgrounds.

Consequently, we have also conducted more specific research corresponding to the particular needs and profiles of each partner organization. This resulted in four case studies on language learning opportunities, learner profiles, and challenges(**1**):

- Arabic as a heritage language in France
- Hungarian as a heritage language in France
- Romanian as a heritage language in Germany
- Polish as a heritage language in Germany

The second part of this study is based on personal interviews with heritage language teachers and learners—or, more precisely, with learners' parents, who are expected to support and encourage their children in their learning process. These interviews were conducted using a specific method called "empathy interviews" and "empathy mapping." In this section, you will learn more about the method itself and discover the results and conclusions drawn from the interviews.

The third and final section of this study gathers best practices, resources, and methods already in use in language education. We have selected those that are easily adaptable to any language, proficiency level, and cultural context.

(1) Please note that this study is the result of a collaborative process. Different sections have been written by different partner organizations, teachers, trainers, or researchers. As a result, each organization focused on its specific experiences, interests, and needs while conducting the case studies. Therefore, their structure and scientific or data-based content vary. Some studies are based on extensive research and available data, while others emphasize the personal and professional experiences of the authors.


ALADIN
Heritage Language Teaching
in France and Germany

HERITAGE LANGUAGE TEACHING IN FRANCE AND GERMANY

The term heritage language (HL) appears to have been first used in Canada to refer to any language other than English and French, that is languages spoken by indigenous (First Nation) people or by immigrants, and later in Australia, where it designated all languages other than English (LOTE) before being introduced in the United States by researchers and policy-makers (King & Ennser-Kananen 2012). In time this led to the emergence of a new field of applied linguistics, Heritage Language Studies (HLS), as well as language and educational policies targeted specifically at heritage speakers, however mostly with a narrower focus on the descendants of recent immigrants who typically acquire the language(s) of one or both of their parents as their first language during early childhood – often in an incomplete way – in the linguistic environment of a majority or dominant language, i.e. English in the United States. Subsequently the term was also adopted in the English-language academic literature on heritage languages in Europe. In Germany, the term Muttersprache ('mother tongue') has now to a large extent been replaced by Erstsprache ('first language' or L1 in linguistic parlance) in more formal and technical language, and by Herkunftssprache, which designates a first language other than German (but see below) and is used as the translation for heritage language. The term Herkunftssprachenunterricht (heritage language instruction) – or in some federal states Muttersprachlicher Unterricht ('mother tongue instruction') – can ambiguously refer to the teaching of or in a Herkunftssprache ('heritage language instruction'). In a similar sense, French until recently used langue d'origine and enseignement de langue (et culture) d'origine.

In the next part we will give a short overview of Heritage Language Studies, followed by a brief presentation of the historical development of Heritage Language Teaching (HLT) in France and Germany. The third part will be dedicated to the present state of HLT in the two countries. In the conclusions we will address the issue of recommendations for HLT.

HERITAGE LANGUAGE STUDIES – A NEW DISCIPLINE

In the next part we will give a short overview of Heritage Language Studies, followed by a brief presentation of the historical development of Heritage Language Teaching (HLT) in France and Germany. The third part will be dedicated to the present state of HLT in the two countries. In the conclusions we will address the issue of recommendations for HLT.

Heritage Language Studies (HLS) are a linguistic discipline that has emerged over the last decades to study the linguistic knowledge and performance of heritage speakers in their language and to develop new pedagogical tools for them. From a linguistic point of view, heritage speakers are fascinating subjects because the acquisition of their first language (or of two or several first languages) during childhood has been interrupted or reduced under the influence of the majority language spoken in their country of residence. Their proficiency varies greatly from one individual to another, ranging from receptive bilingualism to native fluency, or at least very close to it, and they exhibit at the same time characteristics of L1 speakers and of L2 learners, who learn a foreign language. HLS thus has been opening promising perspectives that might help to solve some of the great ongoing debates in linguistics and other disciplines on topics such as language acquisition, language attrition (i.e. the later loss of proficiency due to reduced use or prolonged disuse of a language) and reactivation, bilingualism, language change, psycholinguistics, and cognitive and neural development.

Before entering into more detail, it seems helpful to define some of the key terms used in this overview. Much of modern linguistic research on language acquisition initially focused on monolingual speakers, who acquire their first language, or 'mother tongue', during early childhood and, by virtue of this process, become 'native speakers' (or L1 speakers) of it, as opposed to those who learn the language later in life and who are defined as 'non-native speakers' (or L2 learners). Central underlying assumptions of this distinction, supported by various forms of evidence, are that language acquisition in native speakers takes place at the same time as brain maturation and is therefore 'hard-wired into the brain' and that at least the foundations of a child's native language are rather well-established by age 3, even though its language knowledge continues to expand and consolidate beyond that age. In addition, some scholars have subscribed to the notion of a universal grammar. Here, the language faculty of humans is held to be based on innate biological constraints that determine what a possible human language could be and, more controversially, on presumed common structural properties of natural languages. In this view, children, when receiving linguistic stimuli (or input), adopt specific syntactic rules that conform to universal grammar. While still strongly present in modern linguistics, most of these assumptions have been questioned in later studies.

Growing interest in bilingualism led to the emergence of bilingual studies, which at first took over many of the assumptions mentioned above. Early findings similarly distinguished bilinguals who acquire their second language during the critical period of childhood from those who learned it later in life. In the first case, a child acquires two (or more) languages independently along the same developmental lines as monolingual children. Contrary to common beliefs, bilingual children are therefore not confused by being simultaneously exposed early in their life to two languages despite occasional mixing of them and this double exposure does not inhibit normal language acquisition. Bilingual children were expected to become in time fully bilingual adult speakers, distinct from L2 learners who will find it difficult, if not impossible, to attain native proficiency. Many arguments about the benefits of a bilingual education stem from this view. (**1**) In real life, one of the languages generally tends to become stronger and the other weaker over time, as when, for example, a bilingual French-German speaker at first lives in Germany where they use more frequently and intensively the majority language, but then moves to France where proficiency in French will be strengthened at the expense of German. For this and other reasons, contemporary linguists now often speak of a 'bilingual continuum' and define bilinguals as people who have at least a rudimentary command in two languages or, more radically, with some form of attachment to one of two languages (e.g. an indigenous minority language no longer spoken).

Heritage speakers can thus be understood either as bilingual children whose acquisition of a first language, i.e. the heritage language, has been interrupted or considerably impeded through reduced linguistic input at an early age, typically (but not exclusively) through increased exposure to a second language, often the majority language spoken in the country of residence, and therefore remained incomplete or adolescents and adults who have learned the language of one or both of their parents (or of other ascendants) later as L2 learners. In line with the goals of the ALADIN project, we will focus here more particularly on second-generation immigrant children or children of immigrants who have acquired the heritage language and the majority language simultaneously after birth (simultaneous bilingualism) or who were exposed to the heritage

(1) Some critics have pointed to a potential inherent bias in early empirical studies of bilingual children, which have often focused on children from middle class or professional families and the simultaneous acquisition of standard variants of two prestigious languages. This may explain why many parents with a less privileged socio-economic background remain sceptical of the benefits of a bilingual education.

language as a first language (early sequential bilingualism) before experiencing, in both cases, reduced exposure and use of it in late childhood and adolescence. Their parents are first-generation immigrants who moved to their present country of residence in adulthood, grew up in a monolingual or multilingual environment and who speak standard and non-standard versions as their first language (Montrul 2022).

Children practising writing skills in Romanian by playing with little objects in Koopkultur's workshop (BERLIN, 2024)

While adult immigrants may experience L1 attrition over time that affects their vocabulary (lexical retrieval) or speed of language processing but not their grammar, their children show significant changes in structural aspects of the language in specific areas of their grammars, linked to a shift in language dominance with the onset of schooling in the majority language, if not earlier. Examples for such changes are the incorrect use of plural suffixes in broken plurals (e.g. Arabic), omission and simplification in case for heritage languages with overt case and, the more frequent use of the word order SVO (subject-verb-object) for languages that also have VSO, such as Arabic, Russian, Polish and Spanish. Overall tendencies towards reduction, simplification and overgeneralisation of morphology may affect syntax and long-distance dependencies (e.g. pronouns and reflexive pronouns). These effects are not arbitrary but systematic and result from normal and natural processes of language acquisition and change in a bilingual situation. Contrary to widespread ideas, heritage speakers should therefore not be considered as 'incomplete' speakers. The role of the majority language in this is still poorly understood, as is that of various socio-political factors, such as socio-economic status, the vitality of a language or its prestige. The most crucial factor in heritage language acquisition is, however, restricted input and use of the language throughout childhood and adolescence, that is quantity and quality of input (i.e. exposure to the language), as well as its timing.(**2**)

Unlike monolinguals, bi- or multilinguals spend their time in two (or more) languages and therefore receive less exposure to each of them. This refers to the amount of time spent in each language (listening, speaking, interacting, etc.), as well as the frequency and continuity of exposure (e.g. every day, on school days, on weekends, occasionally during holidays or visits to the home country). at a given time (current exposure) or over time (cumulative exposure). A child may, thus, be exposed 100% of the time to the heritage language up to age 3, then 50% up to age 6 and only 20% beyond. International adoptees are a particularly interesting case. In real life, actual language configurations vary significantly. Parents may, for example, speak more than one or two languages, shared or not, as is more frequently the case with parents of African or Asian origin, and not teach

(2) For the collection of data, researchers mainly rely on parental reports and estimates for younger children and on self-assessments and retrospective reports for older heritage speakers.

all of them to their child or children, who in turn will manifest their own preferred patterns of use depending on social context. This should be borne in mind when, for simplicity's sake, we'll speak of bilingual situations in the following. Heritage speakers who are sequential bilinguals have been associated with stronger skills in the heritage language, especially if both parents speak it.

Quality of input designates the kind of language exposure, its richness and variety. Activities in the heritage language can range from watching TV, playing games and reading, to meaningful interaction with interlocutors, such as musical lessons, participation in a play group or gatherings of families during the weekend. The higher the quality of the input and the greater the number and variety of contact persons, the better the learning outcomes for the child. This pertains in particular to academic input throughout the school-age period in the form of lessons in a heritage language classroom or a bilingual school. Exposure to written productions (literacy) helps increasing the vocabulary, knowledge about rarer language structures and different language registers, and leads to greater familiarity with the pragmatic functions of language in different contexts and for different purposes. A few studies have attributed specific features of heritage speaker's grammars to input received from parents who are said to exhibit the same or similar features due to language attrition or change but this has not been confirmed by others (see also above for the effects of attrition in adult immigrants). However, it raises the question whether the linguistic performance of some heritage speakers should be measured against that of native speakers of the same age and with similar social characteristics in the home country where the heritage language is spoken as a majority language, as is often the case, or against that of adult immigrants in the host country who are often dialect speakers from remote rural areas (e.g. Turkish) or who may have never been fully literate (e.g. Arabic).

While the relationship between input and heritage speakers' language knowledge and proficiency seems obvious and trivial, it is hardly straightforward (i.e. linear). Timing is of importance, too, in particular when language acquisition is interrupted or input reduced at an early age. Some structural properties are indeed acquired at a later age, and authors of bilingual studies have identified several sensitive periods in this respect. As Montrul notes:

> Phonology (the ability to discriminate and categorize sounds) is one of the earliest areas of grammar to develop and remains intact in heritage speakers even when input in later childhood and adolescence is suboptimal (...); studies of speech production show that heritage speakers are more native-like than L2 learners are but that they do not always match the articulations of native speakers (...). Some areas of morphology require little exposure to be acquired robustly; others, much more. Learning regular forms requires a few sufficient exposures, since the learner can extract a rule based on a few exemplars (high type frequency), whereas learning irregular forms requires many more exposures because they are handled by memory(...).Like young L1 learners, heritage speakers with small vocabularies maximize productive rules ... (**3**)

(3) Elisions in the quote are bibliographical references.

Scholars are still uncertain whether there are input thresholds (i.e. a critical mass of exposure at certain ages) for certain linguistic properties of the heritage language and what these are but have offered evidence that reduced quantitative and qualitative input during childhood can affect linguistic representations because heritage speakers show extensive grammatical variability in production, comprehension, linguistic judgments, and processing. Generally speaking, the younger a bilingual is when exposure starts, the higher the linguistic proficiency attained by the learner will be. Inversely, the lower the age at which exposure is reduced or interrupted, the higher the loss will be. Studies have suggested that the age range of 9 to 12 is critical for susceptibility to L1 loss and an inability to learn L2 at native levels. On the one hand, according to one hypothesis from bilingual studies (Meisel 2013), simultaneous bilinguals can attain native ability in their two languages because both are learned through Universal Grammar and age affects language acquisition (especially of morphosyntax) as early as age 4 to 6 and up to 15 years of age in sequential bilingual children. Heritage speakers, on the other hand, manifest a vast variety of competence levels, that reminds of L2 acquisition by non-native speakers, such as language transfer from L1, patterns typical of language development in general (e.g. overgeneralisation of regular morphology) and other patterns that can be caused by instruction, where applicable. The possible link between heritage language and L2 acquisition and the cognitive and linguistic processes that set heritage and L2 learners apart is still being investigated.

In a survey conducted with heritage speakers of Hindi, Spanish and Romanian, respondents were asked whether they considered the heritage language as a second or foreign language, almost two thirds of the Hindi heritage speakers answered that Hindi felt like a second language. Among the Spanish and Romanian speakers, however, more simultaneous than sequential bilingual heritage speakers said the heritage language felt like a second language (53.2% for the Spanish and 60.9% for the Romanian heritage speakers, while more sequential bilinguals considered the heritage language their native language (62.5% for Spanish and 64.7% for Romanian heritage speakers).

Alphabetisation workshop in Arabic workshop held by Sinidane (Marseille, 2024)

Earlier findings on age effects for language loss had indeed suggested that the heritage language tends to be weaker in simultaneous bilingual than in sequential bilingual heritage speakers, contrary to evidence from research on child bilingualism (see above). So what are the age affects on L2 acquisition? Many scholars still maintain that L2 learners cannot attain native-like knowledge of L2 once L2 acquisition starts past childhood, while substantial research shows that with maximum exposure and use of the second language, speakers with advanced L2 proficiency can also become indistinguishable from native speakers on crucial aspects of language processing, phonetics-phonology and morphosyntax. Although L2 learners and heritage speakers differ in the timing of acquisition (early in heritage speakers and late in L2 learners), exposure to the target

language (L1 in heritage speakers and L2 in L2 learners) for both is limited and restricted to specific contexts. This may allow through a comparison to better understand the role of early timing of input versus amount and quality of input in language learning. Even if the heritage language becomes the weaker language, does early acquisition confer an advantage for heritage speakers over L2 learners in their overall linguistic knowledge and when trying to reactivate or relearn the heritage language later in life? Heritage speakers have distinct advantages over L2 learners in phonological perception and production and in morphological and sentence processing; the evidence is less clear when it comes to morphosyntax. Heritage speakers performed, for instance better than L2 learners for verbs of motion in Russian without matching native speakers and with heritage and L2 speakers experiencing different kinds of difficulties. Ergativity in Samoan where heritage speakers initially were no better than L2 learners but outperformed them after instruction. In addition to showing higher incidence of native ability in linguistic areas that are extremely hard for L2 learners to master at native level, heritage speakers show advantages over L2 learners in structures that are frequent in spoken language, in tasks that minimise metalinguistic knowledge and in oral and auditory tasks. These effects relate to how the input was experienced differently in the two groups.

The inclusion of heritage speakers has allowed to test the theoretical distinction between language acquisition and language learning, the first taking place when L2 learners 'acquire' the language through immersion in a naturalistic environment, exposure to comprehensible input and engagement in meaningful interaction, the second when they 'learn' via a conscious study and attention to form and error correction, most typical in a formal language classroom. The distinction was subsequently reframed as one between implicit and explicit linguistic knowledge and empirically confirmed through comparisons between heritage speakers and L2 learners for specific grammatical areas. Several studies have found that heritage speakers have implicit knowledge of the heritage language that they cannot verbalise, similar to fully fluent native speakers; L2 learners have explicit knowledge of the L2 and know how to memorise pedagogical rules (Bowles 2011, Montruletal. 2014, Mua ̄gututi'a 2018). They know the language differently (Zyzik 2016). Muāgututi'a's (2018) studies suggest that there is residual implicit knowledge acquired during the critical period. Early exposure to a language sets the roots of the language and the impact of this exposure is long lasting, even when participants cannot explicitly recall such knowledge.

Reversal among adult heritage speakers? If linguistic ability is still malleable and nimble post-puberty, then target-like acquisition of the heritage language will occur after full reimmersion in the heritage language, regardless of the age of return to the homeland (i.e., before or after puberty). However, if heritage language attainment is constrained by maturational factors, and full immersion in adulthood is less effective, then the observed variability in heritage language grammars may persist even upon return to the homeland after puberty. Example of adolescent and adult returnees to Turkey. Studies of Turkish-German returnees (Antonova-Unlu et al. 2021; Kaya-Soykan et al. 2020; Treffers-Daller et al. 2007, 2015) have shown age effects. Those who returned to Turkey after puberty were often perceived as native speakers of Turkish (based on their accents) and showed native-level performance in their production of relative clauses 8 years after their arrival to Turkey. However, the grammaticality judgments and production of evidentiality and accusative case mark- ing were not target-like even after 20 years of length of residence in Turkey, suggesting that certain domains of grammar remain vulnerable and continue to vary even after years of expo- sure to sustained input in the now majority language. The studies of Portuguese returnees from Germany (Flores 2020) have also shown that age of return (before or after puberty) plays a role in degree of attainment in the former heritage language (Portuguese) and

degree of attrition or loss of the former majority language (German). In sum, we do not know the extent to which aspects of the native grammar that have been partially acquired or lost during childhood could be regained.

CONCLUSIONS

How can Heritage Language Studies help practitioners and parents to improve the quality of heritage language teaching, especially for speakers in the age group 6 to 15?

- a better understanding of the challenges facing young heritage speakers. Which aspects of the heritage language they are likely to know and master? What are the potential differences between different kinds of young heritage speakers (e.g. simultaneous vs early sequential bilingual heritage speakers)? How to best assess young heritage speakers' knowledge of and proficiency in the language (diagnostic tools)?

- a better understanding of the tools that may help to overcome these challenges, such as a focus on particular aspects of a heritage language in a particular national context, and of the kind of teaching that young heritage speakers may most benefit from.

- Barriers include the inaccessibility of HSS' results to some practitioners and most parents because of the academic language of the publications, institutional constraints (legally framed HLT, time, budget, professional training in HLT, lack of appropriate teaching materials and methods)

A SHORT HISTORY OF HERITAGE LANGUAGE TEACHING IN FRANCE AND GERMANY

Heritage speakers have, of course, existed long before the term was invented. In contrast, heritage language teaching (HLT) may have originated in a long-term response to the introduction of compulsory universal education in contemporary nation-states, which, among other things, was aimed at promoting national cohesion ('One Country, One People, One Language') through the acquisition by citizens – and immigrants meant to become future citizens – of a standard language predominantly spoken by the educated middle class and used in education, predominantly in the media and above all, for written productions. In the educational context, the use and teaching of minority languages and dialects were initially at best tolerated but more often the object of hostile attitudes and policies because of being perceived as obstacles.(**4**) Outside higher education institutions, the teaching of foreign languages was confined to a very small number of 'prestigious' languages, such as English, Spanish, French (in Germany) and German (in France), and early bilingualism was widely held to hinder the cognitive development and linguistic faculties of children. Although some forms of heritage language teaching existed in both France and Germany before the early post-war period, none of them were permanent or part of the general education system, with the exception of Danish in Schleswig Holstein, Germany. Today, officially recognised heritage language classes exist for a number of heritage languages in both France and Germany. Both countries' legal administrative systems strongly distinguish between national –'languages of France' or Germany's protected minority languages – and other minority languages and between territorial and non-territorial languages.

(4) For France, see, Jean-François Chanet (1996) L'école républicaine et les petites patries, Paris: Aubier. For Germany, Marianne Krüger-Potratz (2020) 'Mehrsprachigkeit und Bildung. Zur Geschichte des Streits um den „Normalfall" im deutschen Kontext', pp. 342–6 in Gogolin, Ingrid, Hansen, Antje, McMonagle, Sarah and Dominique Rauch (eds) Handbuch Mehrsprachigkeit und Bildung, Wiesbaden: Springer VS, and Christian Hozza (2022) The Impact of German Nationalism on the Willingness to Integrate and Assimilate Foreigners in Germany, Master thesis, Harvard University.

In France, a survey conducted by the National Institute of Demographic Studies in 1999 found that roughly a quarter of the residents in metropolitan France (26%)(**5**) had been transmitted, often together with French, another language by their parents, half of them a regional language and the rest a language linked to immigration(**6**). At the time, the major heritage languages were identified as Arabic dialects (3 to 4m speakers), Creole and Berber languages (almost 2m), Alsatian (548,000), Occitan (526,000), Breton (304,000), Langues d'oïl(**7**) (204,000), Moselle Franconian(**8**) (78,000), Corsican (60,000) and Basque (44,000). However, less than 35% of parents speaking a regional language did transmit them to their children. Instruction in the major national heritage languages has been guaranteed since the Loi Deixonne (1951) and reinforced in 2013 as a policy of strengthening the role of regional languages and cultures in the educational systems. It takes the form of language teaching, bilingual education that gives equal time to both languages or immersive teaching provided by associations, such as Diwan for Breton and Seaska for Basque, either in cooperation with local authorities or dedicated institutions. A small number of other heritage languages are taught on the basis of cooperation agreements with representatives of countries from which labour migrants had been recruited, first negotiated in the mid-1970s and, with the exception of Spanish, renewed since 2016. France has never ratified European Council's Charter for Regional or Minority Languages (ECRM) of 1992.

Germany recognises six national minority languages and one regional language under the ECRM, ratified on 1 January 1999: Danish, Upper and Lower Sorbian, Northern and Sater Frisian, and Romanes, as well as Lower German, a German dialect historically spoken in northern Germany.(**9**) Territorial minority languages have been and are being taught in forms similar to those mentioned for France. Implementation has, however, varied considerably.(**10**) Instruction in Danish, for example, was ensured by the Dansk Skoleforening for Flensborg og Omegn, established in 1920, between the early 1920s and 1935 and, again, after 1955. with funding from Denmark and thanks to a fully recognised status in the German school system, as the only language of instruction or together with German for children with at least one Danish-speaking parent who must also be a member of a school association. Danish is also part of the official curriculum for secondary schools and can be chosen as an optional foreign language for the baccalaureate, and there are degree programmes for Danish teachers at three German universities. At the other extreme, heritage language teaching in Romanes, a non-territorial minority language spoken by 70–80,000 speakers, is mostly provided by Sinti and Roma associations – and only in Hamburg at primary schools – with the help of teachers who have rarely received professional training, because of a general lack of dedicated higher education programmes. Reasons for this are the existence of different dialects and the absence of a consolidated written form for them, as well as the minority associations'

(5)The situation is more complex in France's overseas territories, where more than fifty different languages are said to be spoken. See the reference quoted in the following note for more details.
(6) See Délégation générale à la langue française et aux langues de France (2016) Les Langues de France, Références 2016, 2nd edition, including for the following.
(7) That is Gallo-Romance languages historically developed from Latin in Roman Gaul and spoken today in northern France, parts of Belgium and the Channel Islands.
(8) Moselle Franconian (francique mosellan or platt lorrain) is a Germanic dialect spoken in eastern France.

(9)T See the German Parliament's Scientific Services (2019) Regional- und Minderheitensprachen und ihre Förderung in Deutschland, Sachstand, and Beyer & Plewnia (2020) Handbuch der Sprachminderheiten in Deutschland.
(10) See Anke Schmitz and Helena Olfert (2013) 'Minderheitensprachen im deutschen Schulwesen – Eine Analyse der Implementierung allochthoner und autochthoner Sprachen', special number on Minderheitensprachen im deutschen Schulwesen, Zeitschrift für Fremdsprachenforschung, 24: 203-227. Available at https://www.dgff.de/assets/Uploads/ausgaben-zff/ZFF-2-2013-Schmitz-Olfert.pdf. The article contrasts the situation of Danish and Romanes, and Turkish and Russian.

express wishes, owing to historic and ongoing discrimination and, during the Nazi regime, persecution, that no state measures should be implemented for the teaching of Romanes, as foreseen by part III of the ECRM.(11) In the German Democratic Republic, Sorbian was initially recognised and taught as a heritage language, but losing public support in, and being increasingly repressed after, the late 1950s. Other heritage languages, resulting from immigration, have been and are being taught at schools on the basis of cooperation agreements with sending countries of labour migrants concluded since the 1960s or as part of public offers created by some federal states since the 1970s – sometimes in both forms and at other times not at all –, as well as part of the curriculum as a compulsory optional foreign language or bilingual education in public schools and in the form of bilingual instruction (since the 1970s) or monolingual instruction (e.g. Greek since the 1960s) at publicly recognised private schools. One scholar has compared this situation to a 'patchwork blanket with numerous [monolingual] holes'.

"Autumn workshop" by CRN to practice word order in Polish (Berlin, 2024)

(4) Only the federal state of Hesse has introduced measures defined in part III of the ECRM.

HERITAGE LANGUAGE TEACHING IN GERMANY'S EDUCATIONAL POLICIES

In the German Democratic Republic there seem to have existed no special legal provisions for the teaching of non autochthonous heritage languages. Similar to Western Germany, GDR recruited labour migrants as contractual workers to fill labour shortages, at first from Hungary and later from Algeria, Angola, Poland, Mozambique, Cuba and Vietnam, but on a much smaller scale than in the Federal Republic. In 1989, some 94,000 contractual workers lived in East Germany, most of them of Vietnamese origin (ca. 60,000), and they had to leave in 1990. Russian was taught as the first foreign language, and the Polish and Czech languages, along with Spanish, were offered as optional third foreign modern languages at certain schools, with English or French occupying an intermediate position.

In the Federal Republic of Germany, education falls under the responsibility of the federal states (Länder), with a Standing Committee of Ministers of Education (Kultusministerkonferenz or KMK), established in 1948, acting as a coordinating organ publishing resolutions and policy recommendations at the federal level.(12) The relevant documents will serve as a historical guideline, because they reflect an often fluctuating political consensus – and at times, a lack of it – at the federal level. Until the early 1990s, these recommendations generally made a strong distinction between German citizens and ethnic Germans, most of whom displaced during or after the war or, later on, who had emigrated from Eastern Europe or the Soviet Union and had the right to apply for German citizenship, on the one hand, and non-German citizens and their descendants,

(12) This part draws heavily on Yasemin Karakaşoğlu, Matthias Linnemann and Dita Vogel (2019) 'Schulischer Umgang mit transnationaler Migration und Mobilität. Rückschlüsse aus Empfehlungen der Kultusministerkonferenz seit den 1950er-Jahren', Transnationale Mobilität in Schule, Arbeitspapier 2.

on the other, with ethnic Germans being targeted for assimilation and the second being treated as potential returnees to their home countries.(13)

In the early post-war years, most foreign citizens were refugees or displaced persons (e.g. through forced labour) awaiting repatriation in camps where haphazard efforts were made to set up classes in which students were instructed in their first language or exceptionally attended regular classes at a German school. This practice was recognised and adopted in a 1950 KMK resolution on the Establishment of Schools for Foreign Ethnic Groups, with the additional provision that these schools would fall under the responsibility of the German school inspection. Students were to attend a German public school only when local numbers were too small for a 'camp school'. It was recommended that in classes instructed in a foreign language German should be taught as a foreign language and that other subjects should preferably also be taught in German, while foreign teachers would ensure history and geography lessons with a focus on the respective country of origin. Moreover, the resolution envisioned the possibility of establishing private schools for foreign children. Details for these were agreed on in 1957, specifying the use of foreign curricula and a foreign language of instruction. In 1960s Bavaria, Greek children thus had access to the full range of primary and secondary education in line with the Greek system, financed by the Greek state. Elsewhere they could attend afternoon schools – most German schools were still half-day schools – to ensure future access to Greek universities. Similar arrangements existed partly for Yugoslav children. In addition, an increasing number of international schools with mostly English as the language of instruction and leading to the International Baccalaureate (partly recognised after 1985) were accredited for children of a generally highly-educated parent who was a temporary resident in Germany for professional reasons; German students subject to compulsory schooling could attend these schools only under exceptional circumstances.

A 1952 KMK recommendation on Compulsory Schooling for Foreigners extended compulsory schooling to all foreign children living permanently on German territory, implying that the education of other foreign children remained the responsibility of their parents or their countries of origin, which was increasingly the case for accompanying minors of presumedly temporary labour migrants who had been recruited by German companies in southern Europe, northern Africa and Turkey on the basis of bilateral agreements. Its update in 1964, Education of Children of Foreign Citizens, encouraged the three remaining federal states who had not yet transposed the earlier recommendation into their School Law, to do so. The reason for this had been regulations concerning the free movement of labour within the recently established European Economic Community (1957) that, together with the continuing arrival of labour migrants from third countries, had led to the arrival of greater numbers of children. More importantly, foreign citizenship was no longer the major preoccupation but rather the fact that most of these children had acquired a first language other than German. To ensure their rapid integration into regular

(13) On educational polices for ethnic Germans, see op. cit. pp. 2–4.

(14) Initially, labour migrants were granted a residence and work permit for a limited time span and were expected to return home after its expiration and be replaced by new arrivals ('rotation principle'). In practice, however, a growing number of well-trained labour migrants tended to remain in German employment. The first agreement on recruiting labour migrants was signed with Italy (1955) and later with Spain and Greece (1960), Turkey (1961), Morocco (1963), Portugal (1964), Tunisia (1965) and Yugoslavia (1968), after the German Democratic Republic took steps to prevent the emigration of its citizens in 1961. Some 14m labour migrants thus arrived in Germany, 11m of whom had returned home by 1973, when recruitment was stopped during the first oil crisis.

classes, schools were to set up 'welcome' or 'international classes' in which these children would learn the rudiments of the German language. At the same time, it was deemed important that children would remain, or become, proficient in their first language in view of a later (re)integration into the educational system of their home country. However, the German government was not prepared to assume financial responsibility, probably because heritage language teaching was presumedly benefitting the sending countries alone.

As a result, the ministry of education of federal states subsequently concluded a number of cooperation agreements with local diplomatic representations, i.e. consulates, that allowed the latter to organise heritage language classes in areas with high numbers of children of 'guest workers' at German schools and as an extracurricular activity, with attendance being voluntary. Consulates were responsible for hiring and employing teachers and providing curricula and teaching materials for the majority language, history and geography. German educational authorities had no say in these matters and local schools only made available classrooms. Konsulatsunterricht ('consular instruction'), whose purpose was to maintain the linguistic and cultural identity of children and, above all, to facilitate a future (re)integration into the general education systems of their countries of origin, is still the main or one of the two main forms of formal heritage language teaching in most federal states and has remained unregulated until today.

By the early 1970s, the comprehensive schooling of foreign children was by no means guaranteed. Thus, within a short period of time, the educational authorities of North Rhine-Westphalia, Germany's most populous state with a high share of migrants, identified some 10,000 children of school age who were not attending any school. The 1971 KMK recommendation On the Education of Children of Foreign Employees, for the first time, took full responsibility for the compulsory schooling of these children and included a range of measures intended to promote their educational participation by completely integrating them into German public schools. Interestingly, suggestions for pedagogical support were limited to primary, vocational and the lowest tier of secondary education, excluding middle and high schools – a form of educational discrimination with long-lasting effects in the eyes of some later scholars. At the same time, this recommendation is often seen as a milestone: children who had immigrated before reaching school age were to attend regular classes, older ones a one-year preparatory class and to benefit from additional language support after joining a regular class. This model is still the prevalent one in most federal states today. Crucially, the recommendations considered it necessary to adapt the training and further education of teachers to take into account the particular pedagogical mission of teaching students f foreign origin, giving rise to various dedicated training opportunities for teachers, new higher education degree programmes and specialisations, which sometimes included knowledge about a heritage language and the countries of origin, as well as research institutes.

The establishment of schools with a foreign language for instruction and under supervision by the school inspection was no longer recommended but federal states remained free to accredit foreign schools under the responsibilities of consulates or to maintain non-German classes in addition to regular ones. The latter led in some federal states, such as Bavaria and North Rhine-Westphalia, to the continued existence of a parallel educational system at public schools in metropolitan areas. More importantly, each federal state could decide whether to continue the earlier practice of delegating heritage language teaching to diplomatic representations or to create their own pedagogical offers.(15)

(15) The idea of integrating heritage language instruction into the general education system was probably inspired by practices in Sweden, where heritage languages had been taught as part of the curriculum since the late 1960s.

No reasons were given but it is likely that no consensus had been reached on this question. Baden-Württemberg, for instance, chose consular instruction und favours it until today, whereas North Rhine-Westphalia opted to assume pedagogical responsibility for heritage language teaching. Other federal states have changed over time: Hessen and Bavaria have abandoned their original pedagogical responsibility in the 2000s while the city-states of Berlin, Hamburg and Bremen have increasingly created new offers and expanded others alongside consular instruction (for the present status, see below). Moreover, responsibilities were and are not always clear, and 'complementary instruction in the mother tongue', the most common designation at the time, has been more or less officially recognised in different states and exists in different forms, some of them well-integrated into the general education system (e.g. option to choose a heritage language in the place of a 'foreign language', bilingual branches or schools with the heritage language as a partner language), others have remained a voluntary extracurricular activity.

In the aftermath of the first oil crisis (1973) and in the face of rising unemployment, the German government adopted a series of measures, such as a hiring stop for labour migrants, restrictions on access to the labour market for resident migrants, family reunion and choice of their place of residence; unemployed labour migrants and their descendants had to leave the country. In an update to the 1971 KMK recommendations, emphasis was put on preparing school children for a return to their home country rather than on their long-term integration: in line with the Bavarian model, students were to be offered the possibility to attend nationally homogeneous learning groups at public schools with curricula deviating from the German ones and teaching taking place in their mother tongue and German, the latter to be taught as a foreign language. The time spent in preparatory classes was to be extended from one to two years, and the recommendation that school-entrants were to join a regular class regardless of their proficiency in German was deleted. In regular classes, the share of students with insufficient knowledge of the German language should be limited to one fifths and, if necessary, students could attend so-called 'foreigner classes' where they would be instructed in German according to the official curricula. Similar arguments in favour of quota for students whose first language was not German were debated after disappointing results in the PISA study of 2001. A slightly modified 1979 KMK decision was the last to address the general issue of how to integrate foreign children and youth into the German school system, after the European Community had issued a directive on the educational support of labour migrants' children in 1977. Later decisions deal only with particular aspects.

By the late 1970s, it became increasingly clear that a significant share of 'foreign employees' (ausländische Arbeitnehmer) – an administrative term for labour migrants from EEC third countries, which had replaced the earlier 'guest workers' still common in usage – were bound to stay in Germany. (16) A 1979 report by the first Federal Commissioner for Promoting the Integration of Foreign Employees and their Family Members called upon political decision-makers to recognise that Germany had de facto become a 'country of immigration' and to create instruments to favour the long-term integration of labour migrants and their dependents. The report had practically no consequences in a political, social and economic context marked by rising unemployment, continued restrictions on immigration from third countries and increasing political polarisation on the issue of immigration, which was to reach a first apogee in the early 1990s. At the same time, parts of the political left began to promote the notion of a 'multicultural society' and, in education, to advocate the valorisation of heritage languages and their use in teaching, mainly with the aim of improving the academic performance of heritage speakers. This can be interpreted as an early indicator of changing perceptions of child bilingualism, no longer seen as a

(16) These labour migrants were mostly of Turkish origin, who were particularly reluctant to leave Germany in a Turkish context of hyperinflation and civil strife. Residents with Turkish citizenship were the only ones whose numbers grew between 1973 and 1980, from 1m to 1.4m, mainly because of family reunion.

stumbling block for language acquisition but as an enriching experience with multiple potential benefits.

In 1983, the first red-green coalition government in the federal state of Hesse undertook a major reform of heritage language teaching. The latter was defined as an integral part of the general education system where students of grades one to ten could 'cultivate and further develop their mother tongue, as well as acquiring knowledge about their country of origin', initially at the rate of two and, in grades 3 and above, of up to five hours per week, preferably during the morning hours, in nationally homogeneous classes of 10 to 20 students if possible for organisational reasons. Attendance was compulsory for students with citizenship of Greece, Italy, Yugoslavia (or its successor states), Morocco, Portugal, Spain or Turkey, although parents could apply for an exemption, and optional for those with German citizenship who (or whose parents) had immigrated from one of these countries. This was a major break with earlier policies that limited attendance to foreign citizens. The course was a compulsory subject relevant for academic promotion until 1997 and took place in accordance with official curricula; school manuals required prior approval. Teaching staff had to prove a successfully completed teacher training, previous work experience and sufficient proficiency in the German language; ongoing participation in working groups on didactics and methodology would ensure greater familiarity with their mission. Instruction in some further 20 languages continued to be available through consulates in classrooms provided by the school authorities and through teachers employed by these diplomatic representations.(17) The reform, which can be considered a success because of a participation rate of 70%, was abrogated after a conservative government came into power and heritage language teaching became once, more optional during the school year 2001–2002.(18) The reform described above and, more generally the creation of public offers of heritage language teaching should also be understood as a response to growing criticism of 'consular instruction' voiced by different stakeholders for various reasons: pedagogical inefficiency, peripheral status, lack of access, questionable teaching content in the case of Turkish classes perceived by some as incompatible with the values promoted by the German educational systems, the exclusion of some heritage languages that were not the official or majority language in the respective countries of origin (e.g. Kurdish), etc.

The 1990s brought profound changes in the linguistic landscape of heritage speakers, with the emergence of new major heritage languages, such as Russian, Polish, Romanian and Arabic and an increasing diversity of other heritage languages. First, an increasing number of school-entrants with foreign citizenship (19) had been born in Germany and spoke German quite well. Second, the break-up of the Soviet Union and the lifting of restrictions on emigration in eastern European countries resulted in growing numbers of ethnic Germans arriving in Germany with the right to apply for citizenship. These had generally been schooled in the majority language of their previous country of residence and most of them spoke no or little German.(20) Civil and other wars in the Balkans, the Middle East and elsewhere resulted in large numbers of refugees seeking shelter in Germany on a scale not seen since the war, provoking solidarity but also xenophobic and racist

(17) Ernestine Subklew (2001) Muttersprachlicher Unterricht und Integration (Von der Türkenschule zum Fach Türkisch), PhD thesis, Johann-Wolfgang-Goethe Universität zu Frankfurt am Main.

(18) See Maria Scharin (2013) Funktion und Realisierung des Herkunftssprachenunterrichts in Nordrhein-Westfalen und Finnland, Pro Gradu-Arbeit, University of Tampere.

(19) Between 1950 and 1975, some 800,000 ethnic Germans (Aussiedler) from eastern, central eastern and southeastern Europe had arrived in Germany, followed by ca. 612,000 'late repatriates' (Spätaussiedler) between 1976 and 1987, before the gradual opening of borders, including those of the Soviet Union, and the break-up of the Soviet Union led to rising numbers, reaching its apogee in 1990. By 2021, some 2.5m Spätaussiedler had settled in Germany since 1990.

(20) Inclusion into repatriation programmes was based on ancestry and vague cultural criteria.

resentment, leading to violent attacks.(**21**) In its reaction, the 1996 KMK recommendations, updated in 2013, on Intercultural Learning and Education in Schools operated a paradigm shift: the focus was no longer on pedagogical efforts targeted at foreign students (Ausländerpädagogik) but on a general pedagogics (Allgemeinpädagogik) that would promote mutual respect and tolerant behaviour and attitudes towards diversity linked to migration. Moreover, cross-boundary mobility was understood as something that might affect all members of the upcoming generation in reference to concepts from Education for Europe and One-World-Pedagogy. More particularly, skills in the first, or family, language were associated with the development of a positive identity rather than with a future return to the country of origin, and heritage language teaching was to be more closely integrated into regular teaching and opened up to all learners. The updated resolution stated four principles: schools should apprehend diversity as normal with potential benefits for all students, pave the way for the acquisition of intercultural competences as a self-reflective learning process attentive to differences and discrimination, facilitate the acquisition of German as an educational language, and promote an educational partnership with parents.

The turn of the century, after years of lower net immigration due to the economic recession, saw the introduction of a new concept, 'migrant background', first clearly defined in the context of the international PISA study: students with a migrant background were those born abroad or with at least one parent born abroad. Subsequently, the term was also taken up by the German Federal Office of Statistics with a slightly different definition to allow the collection of data not only on labour migrants but also their descendants. It rapidly entered common usage, although not in its statistical sense, but rather to refer, often pejoratively, to a distinct disadvantaged segment of German society in need of particular support and integration.

In its 2002 report on Immigration, updated in 2006, the KMK in turn adopted the term as a group characteristic for students with their 'permanent educational, social and professional integration' as a major policy goal. This abolished the radical distinction of students with or without German citizenship, but continued to use current or earlier citizenship of parents as a distinguishing criteria rather than a child's proficiency in the German language (about half of the children with a migrant background were said to predominantly use German in everyday life). In reference to earlier results of a PISA study, the report emphasised that students with a migrant background (estimated at about 20%), too, could excel in the German school system but, more particularly identified a combination of migrant background and low socio-economic status of the household as a major educational risk. Measures recommended to reduce educational deficits included linguistic support, albeit only for the acquisition of German, the expansion of all-day schools, additional training for teachers and future teachers, and an increasing hiring of teachers with a migrant background. Heritage languages should also be used to support this goal. While students with a migrant background were attested good access to bi- or multilingualism, the focus was once more on the German language: 'The promotion of bilingualism and multilingualism depends on the teaching of a sound knowledge of German and utilises the language potential of the students to develop intercultural competence'. In the context of the ongoing fiscal crisis and the importance of linguistic support for German as an educational language, comprehension was expressed for federal states that had reduced subsidies for heritage language teaching and left the latter to consulates. Bilingual teaching or teaching in a heritage language were hardly mentioned at all. As students were no longer expected to return to their home country in large numbers, heritage language teaching seemed to have lost its main raison d'être.

(21) Between 1988 and 1992, the annual number of asylum seeks grew from more than 100,000 to 440,000, before arrivals slowed down as a consequence of the incipient economic crisis and until the Syrian refugee crisis in 2015.

Similarly, the 2016 KMK report and resolution on the Integration of Young Refugees Through Education describes the rapid acquisition of German as the key to successful integration without mentioning a possible future return to the home country or already existing linguistic and other educational resources of young refugees. When large numbers of refugees arrived from Ukraine arrived after the country's invasion by Russia in 2022, the main educational policy goal was to integrate accompanying minors into the German school system by rapidly improving their proficiency in German in reception classes before they would join regular ones, although some online offers were put into place that allowed access to learning resources currently used in Ukraine and Ukrainian students could choose Ukrainian as part of foreign language teaching.(22) Overall, students were expected to remain in Germany, in line with the policy goal to retain as many (future) skilled workers in the country in the face of demographic change (i.e. an ageing working population).

The Standing Committee of Ministers of Education (KMK) has also issued several other documents less closely related to heritage language teaching over the last decades. After obligatory foreign language teaching had become obligatory for all secondary schools in 1964, the KMK introduced, in 1971, regulations that allowed students whose first language was not German to chose this language as a compulsory optional foreign language or, if this was not possible, to sit for external exams in this language, a measure intended to promote academic success for heritage speakers. Between 1998 and 2013, the KMK also published a series of reports on bilingual education in Germany, ranging from bilingual sequences and bilingual subject teaching to separate bilingual school branches in which international qualifications can often be obtained in addition to the German baccalaureate. In the last report, the KMK recommended to extend the already recognisable increase in bilingual education to all schools if possible, with the aim of facilitating access to international degree and professional training programmes. According to the report, the following languages were taught in the context of bilingual education at public schools: English, French, Italian, Spanish, Danish, Dutch, Russian, Modern Greek, Portuguese, Polish, Czech, Turkish and Chinese. No information was provided for private schools.

Early bilingual schools in Germany were the so-called European Schools created for employees of European institutions; the first one was established in Karlsruhe (1962), followed by Frankfurt and Munich, with a maximum share of 25% German students. Since 1990, schools who prepare their students for a life within the House of Europe through specific curricula on European topics and a focus on the acquisition of European languages, school partnerships and exchange programmes, can be accredited as Europe Schools (Europaschulen), of which there are today more than 600 in Germany.

"Storytelling workshop" in Ukrainian by Koopkultur (Berlin, 2024)

(22) See, for example, the guidelines for action, update 2.2, published by the ministry of education of Lower Saxony: Niedersächsisches Kultusministerium (2023) Bildungsangebote für geflüchtete Kinder und Jugendliche aus der Ukraine, available at file:///Users/rh/Downloads/2023.06.23_Leitfaden-Ukraine-2023-06-22.pdf.

Overall, the number of publicly recognised schools with bi- or multilingual offers in Germany is estimated as between 600 and more than 1500.(**23**) Here the situation is less clear, as no complete data exists, even for publicly recognised schools. A document published by the Scientific Services of the German parliament, thus, admits, that the total number of Turkish schools in Germany is unknown and that there exist only partial data for some federal states in the central database of German schools.(24) In addition to regular schools, run separately or jointly by the state or municipalities, German law recognises other types of schools. In the present context the main alternative schools are so-called substitute schools (Ersatzschulen), such as confessional, reform, boarding schools or bilingual schools, operated by non-public actors and which are subject to approval by the educational authorities. They are not bound by official curricula, are free to choose their teaching methods and content but most prove the equivalence of their learning goals, must be similarly equipped and overall organised as public schools, employ teaching staff with equivalent qualifications and under equivalent conditions, and not discriminate on the basis of economic criteria (i.e. through moderate school fees or rebates for less wealthy parents or siblings attending the same school) to receive public funding and being accredited as equivalents for compulsory schooling. Other requirements (e.g. the right to organise examinations) vary across federal states.

To sum up, after the end of World War II, the West German government was initially reluctant to take responsibility for the education of non-German children and young people of school age. Compulsory schooling was only gradually extended to accompanying minors of foreign citizens, at first to the descendants of permanent residents and, later on, to those of what were still perceived as temporary labour migrants. Instruction in the first language was seen as the prerogative and duty of the governments of countries of origin. Over time, this resulted in the setting up voluntary heritage language classes on the basis of cooperation agreements with the consulates of the major sending countries of labour migrants, generally as weekly courses at schools or, in rare cases, as a local replication of the respective national educational system, where a local quorum of students was met. Sending countries were responsible for hiring and employing teachers and providing teaching materials, while German educational authorities were, in most cases, making available classrooms at schools. The classes were only open to students who were citizens of the organising country and were meant to facilitate their future (re)integration into a foreign education system. In the 1970s, dissatisfaction with existing forms of 'consulate teaching' encouraged some federal states to create their own offers of (still overall voluntary) heritage language classes or to exercise some form of supervision by the school inspection for consular instruction. One or both of these forms are still the main ways in which heritage language is being implemented where it exists.

In the late twentieth century, a significant paradigm shift took place in educational policies, as a result of the wider acceptance of the idea that the descendants of labour migrants were likely to remain in Germany, the emergence of new major heritage languages (Russian, Polish, Romanian, Arabic) and their growing diversity due to the break-up of the Soviet Union and civil strife and war elsewhere, the arrival of large numbers of ethnic Germans repatriated from eastern Europe and the former Soviet Union with often little or no proficiency in German, increasing transnational labour mobility and xenophobic resentments that accompanied the ongoing economic crisis. It was in particular the latter two that inspired a policy reorientation. Its main goals were, on the one hand, the rapid linguistic and social integration of new arrivals to prepare them for a life in

(23) For the lower figure, see Hessischer Bildungsserver 'Schulen mit bilingualem Angebot – Überblick', available at https://arbeitsplattform.bildung.hessen.de/fach/bilingual/schulverweise/schulen.html.
(24) The document states that the database only lists seven Turkish schools for the federal state of Berlin. See Deutscher Bundestag (Wissenschaftliche Dienste) 2020 'Sachstand: Türkische Schulen in Deutschland', Berlin.

Germany and the reduction of still remaining German-language deficits among descendants of labour migrants from households often associated with a low socio-economic status. This was to be achieved by a serious of instruments designed to promote proficiency in German as an educational language through various forms of linguistic support (reception classes, continued support of students with language difficulties on the basis of German-language assessments, etc.), including the use of heritage languages for instruction, at least in early childhood education and up to lower secondary schools, to improve academic performance. In this perspective, the rigid distinction between students with or without German citizenship no longer made sense and was replaced in the early 2000s by that between students with or without a 'migrant background'. On the other hand, instruction in heritage languages was now seen as part of a wider goal of foreign language learning that would make ready all students for a working life in a globalised, or at least European, labour market characterised by transnational labour mobility. In this context, heritage speakers were considered as having particular advantages for learning foreign languages and should be supported, for example through the integration of 'prestigious' or 'useful' heritage languages (Arabic, Chinese, Turkish, Polish, etc.) in the official curricula and the option of choosing a first language as a foreign language wherever possible; 'lesser' heritage languages (e.g. almost all African, Asian and other languages deemed less important) were implicitly excluded from this scheme. Similar motives and a similar focus inspire the regulations for bi- or multilingual schools.

CURRENT STATUS AND PRACTICES OF HERITAGE LANGUAGE TEACHING IN GERMANY

There are no official data on the number of heritage speakers in Germany or on those who attend one form or another of heritage language classes. The Federal Statistics Office and their regional equivalents collect data on migration and the legal and socio-economic status of households with a migrant background, as well as, since 2017, on whether German or other languages are spoken or predominantly spoken at home in its micro-censuses. No country-wide linguistic survey has ever been carried out, and past smaller linguistic surveys have been based on samples that do not allow for extrapolation. A few educational authorities have collected data on the language used by students at home. Only incomplete data are available for students who attend the two officially recognised forms of heritage language teaching at the level of federal states. In the following we will present some of these data that seem relevant.

The published results of the 2019 micro-census, for example, offer data on the share of residents with a migrant background by citizenship and own migration experience. More than 21 million residents, or 26%, have a migrant background (up from more than 14% in 2006). Their average age is 35.6 years, compared to 47.3 years for those without a migrant background, and the share of those under 15 years in the total population is with 20.8% almost twice as high as that of their peers without a migrant background. The average length of residence in Germany of residents with a migrant background is 19.8 years (16 years for foreign citizens and 29.5 for German citizens with an own migration experience). Almost two thirds of persons with a migrant background live in a family as parents or children, compared to 43.1% for those without a migrant background. Table 1 below details some of the characteristics of residents under 15 years.

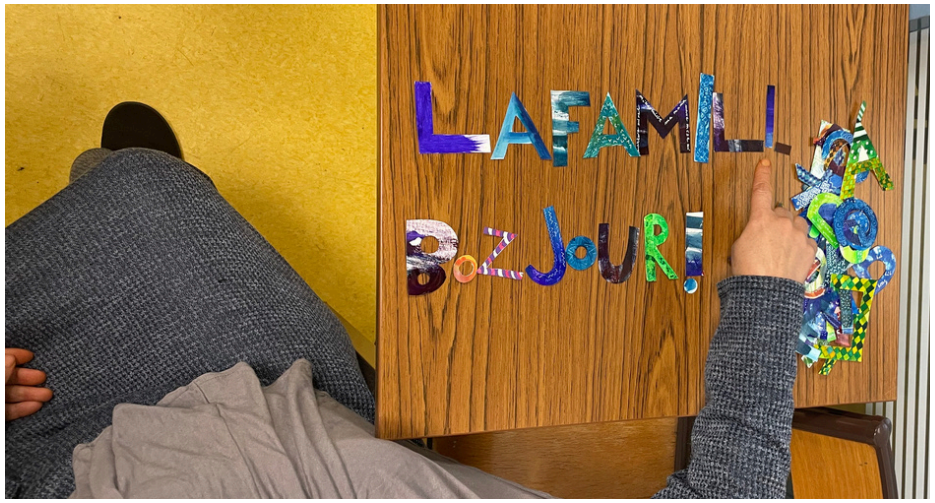
Table 1. Share of residents under age 15 with or without a migrant background and with and without an own migration experience

Residents under age 15 by citizenship and own migration experience	Share (in %)
Persons under age 15 with a migrant background	20.8
Foreign citizens under age 15 with own migration experience	9.2
Foreign citizens under age 15 without own migration experience	36.2
German citizens under age 15 with own migration experience	1.9
German citizens under age 15 with no migration experience	49.6
Residents under age 15 without a migrant background in relation to total population	11.2

Source: Federal Statistics Office, Datenreport 2021, I. Bevölkerung und Demografie, p. 31

Although no inference from these data can be made with confidence on the number of heritage speakers among these more than 440,000 children, at least a majority are likely to be speakers of one or more heritage languages.

Residents with a migrant background are unevenly dispersed over the national territory, with particularly high concentrations in the federal city-states of Berlin, Hamburg and Bremen and historical centres of manufacturing in western Germany, and low shares (i.e. under 12%) on the former territory of the German Democratic Republic.



Practicing writing skill in one of COTA's workshops (Paris, 2024)

Figure 1: Share of residents with a migrant background living in private households by administrative district in 2019 (Source: Federal Statistics Office, Datenreport 2021, I. Bevölkerung und Demografie, p. 34)

According to the results of the 2021 micro-census, almost 80% of the residents living in private households exclusively communicate in German at home. A further 15% use German and one or more other languages for communication at home, a third of them predominantly German. The remaining 5% declare never using German at home. The major languages other than German are Turkish (15%), followed by Russian (13%), Arabic (10%), Polish (7%) and English (6%), the latter often used as a lingua franca. (**25**) Among those with a migrant background, almost a third (32%) only use German at home and 18% only one or more languages other than German, with the remaining half using German and one or more other languages for communication at home(**26**). Results from the 2022 micro-census show that almost three fourths (73%) of the persons who themselves had immigrated to Germany since 1950 speak German at home, 21% only German and more than half (52%) at least another language, while 27% don't use German for communication at home. More than 90% of the immediate descendants of these immigrants (i.e. both parents were born abroad) use German at home, 21% exclusively and 52% alongside another language; less than one out of ten (9%) never used German for communication within the household. Among those with only one parent who had immigrated 72% exclusively used German for communication at home, while 27% did so in combination with at least one other language(**27**). The data are summarised in Table 2 below. The results also mention Romanian as one of the major heritage languages (7%).

(25) The statistical samples used in micro-census are too small to extrapolate shares for other languages.
(26) Federal Statistics Office, press release of 21 February 2023.
(27) Federal Statistics Office, press release of 20 February 2022.

Table 2. Share of language(s) spoken at home by immigrants (after 1950) and their immediate descendants in 2022 (in %)

Language use at home	First-generation immigrants	Immediate descendants of immigrants	
		Both parents are immigrants	Only one parent is an immigrant
German only	21	21	72
German and at least one other language	72	51	27
Non-German language	27	9	N/A

Source: Federal Statistics Office, press release 23 February 2024

Scholars estimate that some 100 languages are spoken in German schools.**(28)** The Federal Statistics Office also publishes statistical data provided by Child and Youth Services that include data on the use of a predominant family language other than German by children up to age 14 attending publicly subsidised day care centres.**(29)** Table 3 below summarises results for 2022.

Table 3. Use of a predominant family language other than German by children attending a day nursery, kindergarten or after-school care centre by age group, school status and migrant background in 2022 (in %)

School status and age group In parentheses representative share of the total number of attendees	Other predominant family language than German	At least one parent of foreign origin	
			Other predominant family language than German
Pre-school			
Less than 3 years old (18.3%)	16.0	22.8	62.2
Age 3–7 (68.1%)	23.8	31.2	68.2
School children			
Age 5–10 (12.9%)	13.1	20.3	62.0
Age 11–14 (0.5%)	20.6	27.3	73.8

Source: Federal Statistics Office / Child and Youth Services

(28) See, for example, Deutschland (2020) 'Deutschpflicht auf dem Schulhof ist Unsinn', Interview with the linguist Heike Wiese, 21 February 2020.

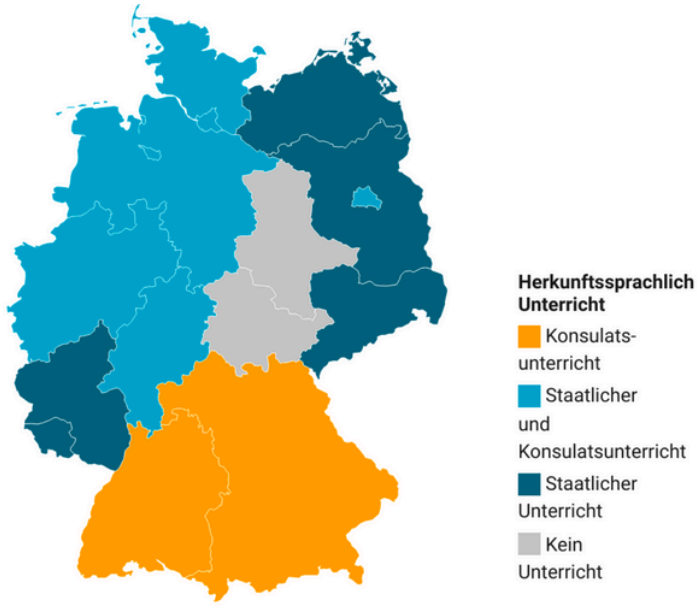
(29) B Federal Statistics Office (2022) Statistiken der Kinder- und Jugendhilfe. Kinder und tätige Personen in Tageseinrichtungen und in öffentlich geförderter Kindertagespflege am 01.03.2022.

Similar data can be found in the results of international studies assessing the academic performance of students, such as IGLU and PISA, or older local study by educational authorities in a handful of larger cities.(**30**) As should be obvious by now, the German state has never been very interested in heritage language per se, but rather in their role as obstacles to or tools to promote proficiency in German or foreign language learning.

What about heritage language teaching then? Systematic but dispersed and sometimes incomplete data are only available for the two main forms of heritage language teaching that are regulated at the level of the federal states. Fortunately, Mediendienst Integration (see preceding footnote) has recently published its second update of a factsheet based on information from the 16 ministries of education.(**31**) In short, twelve federal states offer heritage language instruction of their own, in seven of them with additional offers organised by consular representations. Several of them have expanded their offers in recent years (e.g. Berlin, Brandenburg, Bremen, Rheinland-Pfalz and North Rhine-Westphalia). Students in Bavaria and Bade-Württemberg can only attend 'consular' courses, while Saarland has abolished 'consular instruction' in schools. However, numbers attending consular heritage language classes have seen considerable increases over the last two years: some 30% in Hamburg and roughly 40% in Hessen. Figure 2 gives a graphical overview.

(30) For an overview, see the publications on multilingualism of Mediendienst Information, a platform for journalists run by the Rat für Migration e. V., a country-wide network of researchers working on migration. on multilingualism in the educational system.
(31) Mediendienst Information (2022) 'Wie verbreitet ist herkunftssprachlicher Unterricht?'

Figure 2: Share of residents with a migrant background living in private households by administrative district in 2019 (Source: Federal Statistics Office, Datenreport 2021, I. Bevölkerung und Demografie, p. 34)



Grafik: © MEDIENDIENST INTEGRATION 2022 • Quelle: Kultusministerien der Länder 2022 • Erstellt mit Datawrapper

Consular instruction goes back to a resolution by the KMK in 1964 and is usually based on agreements between the ministry or school inspectorate of a federal state and a consulate. It uses classrooms mostly at primary schools and is funded by the respective consulates, which employ teachers and furnish curricula and teaching materials. In some federal states, the ministry or school inspectorate participate in the elaboration of curricula or exercise some form of supervision. Attendance of the courses, which combine language teaching with lessons on geography, culture and history, is on a voluntary basis.

Table 4. Heritage language teaching during the school year 2021-2022 by federal state, provider and number of heritage languages (Source: Mediendienst Integration)

Federal state	Consular		State	
		Languages		Languages
Baden-Württemberg	Yes	14	No	—
Bavaria	Yes	11	No	—
Berlin	Yes	5	Yes	6
Brandenburg	No	—	Yes	10
Bremen	Yes	6	Yes	8
Hamburg	Yes	6	Yes	12
Hesse	Yes	11	Yes	8
Mecklenburg-Western Pomerania	No	—	Yes	1
Lower Saxony	Yes	3	Yes	13
North Rhine-Westphalia	Yes	N/A	Yes	28
Rhineland-Palatinate	No	—	Yes	18
Saarland	No	—	Yes	4
Saxony	No	—	Yes	18
Saxony-Anhalt	No	—	No	—
Schleswig-Holstein	Yes	4	Yes	1
Thuringia	No	—	No*	—

* Thuringia has a state programme for the extracurricular promotion of the heritage language of children and young people, but no further details were provided.

Table 5 lists the heritage languages taught during three successive school years (2019-2022) and details in which federal states and in which form (consular or state).(**32**) It illustrates the extraordinary variation across federal states, ranging from the most comprehensive offers, notably in North Rhine-Westphalia where a substantial number of heritage languages are being taught, to their complete absence (Saxony-Anhalt and Thuringia). Generally speaking, the major heritage languages and those with a long-standing presence in western Germany (e.g. Greek, Italian, Portuguese, Spanish, languages spoken in the successor states of Yugoslavia) tend to be well-represented and courses in several federal states are organised by consulates as well as the ministry of education, although with sometimes strong fluctuations of the number of attendees. However, in the absence of systematic data on the number of attendees and the lack of them with regard to precise territorial coverage, it is difficult to estimate the degree of availability of heritage language courses in a particular area or region. Metropolitan areas are likely to offer better and easier access. In some cases, a heritage language is taught at a single school. In others, a language (e.g. Twi) has only been taught during a single school year. Continuity is therefore not always ensured, in part because ministries of education and consulates have changed their policy on heritage language teaching over time: new courses have appeared, while others have been abolished (e.g. state offers in Bavaria after 2008).

(32) The table does not take into account heritage languages taught as a foreign language or in bilingual or international schools. Spanish, for example, is the second foreign language taught in general education, after English and before French, but heritage language courses are mainly targeted at speakers of Latin American variants.

Table 5. Heritage languages taught between 2019 and 2022 by federal state and by provider

Language	Consular	State
Albanian	BW, BAV, HES	HH, LS, NRW, RP
Arabic	BW, HB	BER, BRB, HH, HES, LS, NRW, RP, SL, SAX
Aramaean		NRW
Armenian		SAX
Bosnian (C/S)	BW, BAV, HES	HH, NRW, RP
Bulgarian		NRW, RP, SAX
Chinese		HB, HH, NRW, RP, SAX
Croatian	BW, BAV, BER, HH, HES, LS, SH	HES, LS, NRW, RP
Czech		SAX
Dari		HB
Dutch		NRW
Farsi	BER	BRB, HB, HH, LS, NRW, SAX
French		BRB
Greek	BW, BER, HH, HES, LS	HB, HES, LS, NRW, RP, SAX
Hungarian	BW, BAV	RP, SAX
Italian	BW, BAV, BER, HB, HES	HH, HES, LS, NRW, RP, SL, SAX
Japanese		LS, NRW, RP, SAX
Korean		NRW
Kurdish		BER, BRB, HB, LS, NRW, RP
Kurmanci		NRW
Macedonian	BW, BER, HES	NRW
Pashtu		NRW
Polish	BW, BAV, BER	BER, BRB, HB, HH, HES, MV, LS, NRW, RP, SAX
Portuguese	BW, BAV, BER, HB, HH, HES, LS, SH	HH, HES, LS, NRW, RP, SAX
Romanes		HH, NRW
Romanian		BRB, LS, NRW, RP, SAX
Russian		BER, BRB, HB, HH, LS, NRW, RP, SL, SAX
Serbian	BW, BAV, BER, HB, HH, HES	HES, NRW, RP
Slovenian	BW, HES	
Sorani		NRW
Spanish	BW, BAV, HB, HH, HES, SH	BRB, HH, LS, NRW, RP, SAX
Thai		NRW
Turkish	BW, BAV, HB, HH, HES, LS, SH	BER, BRB, HB, HH, HES, LS, NRW, RP, SL, SAX, SH
Twi		NRW
Ukrainian		HH, SAX
Vietnamese		BER, BRB, LS, NRW, SAX
Zaza		NRW

Source: Mediendienst Information / Ministries of education of federal states
* BW = Baden-Württemberg, BAV = Bavaria, BER = Berlin, BRB = Brandenburg, HB = Bremen, HB = Hamburg, HES = Hesse, LS = Lower Saxony, MV = Mecklenburg-Western Pomerania, NRW = North Rhine-Westphalia, RP = Rhineland-Palatinate, SAX = Saxony, SH = Schleswig Holstein, SL = Saarland.

In response to criticism of the current main models of heritage language teaching (e.g. efficiency, quality, political bias in consular instruction), some scholars and other educational stakeholders have been advocating to replace and teach them only as a second or third compulsory optional foreign language or at bilingual schools, as is already the rare case for some heritage languages in a few federal states. While this solution seems appealing for some reasons (e.g. higher attendance rates, pedagogical alignment with foreign language teaching), it probably would not solve existing problems (e.g. accessibility, largely unequal proficiency levels in the same classroom) and create new ones. Thus, it is by no means sure that interested parents and students would forego other educational goals or accept the inconvenience of students having to daily commute to a faraway school. More importantly, this raises the issue whether heritage speakers, with already existing skills in the language, should be taught along the same lines as foreign language learners. Concepts derived from heritage language studies have been only gradually taken into account in curricula or teaching manuals since the mid-2010s.**(33)** Critics of the proposal have pointed to the findings that attest at best equal if not inferior competences of the majority heritage speakers in Germany when it comes to learning a foreign language, whereas defenders stress comparative advantages if socio-economic factors and gender are taken into account.**(34)**

(33) Grit Mehlhorn (2022) 'Unterricht in der Herkunftssprache – Zum Forschungsstand', Zeitschrift für Interkulturellen Fremdsprachenunterricht, 27(2), mentions as examples teaching manuals for Italian (Ecco and Scambio) and Russian (Dialog), as well the curricula for Russian as a foreign language, developed by the ministry of education of Lower Saxony.

(34)See, for example, Holger Hopp & Jenny Jakisch (2020) 'Mehrsprachigkeit im Fremdsprachenunterricht', pp. 195–9 in Ingrid Gogolin, Antje Hansen, Sarah McMonagle & Doninique Rauch, Handbuch Mehrsprachigkeit und Bildung, Wiesbaden: Springer VS.

Outside formal education, there are, of course, a huge number of non-formal heritage language classes run by a variety of actors, such as cultural, migrant or other non-profit organisations, cultural institutes, churches and other religious communities, parental initiatives or language schools, some specifically targeted at children and young people, while others are open to the general public. An interesting case is the Tamilische Bildungsvereinigung e. V., an association that strongly promotes Tamil language and culture and runs more than 110 schools across Germany with over 5,000 students instructed by some 1,200 voluntary teachers.**(35)** No country-wide inventory of these offers is available, nor is information about their quality and efficiency or the number of persons using them. We will, however, present the situation of heritage language teaching in Berlin in more detail for heritage speakers of Polish and Romanian.

Alphabetisation workshop by COTA in collaboration with Sindiande (Marseille, 2023)

WHAT DO HERITAGE SPEAKERS AND THEIR PARENTS WANT?

Demand for heritage language teaching can therefore not be inferred from currently available offers. The number of heritage speakers in German is unknown as is the share of them attending some form of heritage language instruction. Data on attendance, where available, strongly suggest that this share is rather modest, while anecdotal evidence leaves the impression that parents are often very interested in having their children develop skills in their heritage language and are going to great lengths to transmit their first language to their children, at least during early childhood. To bring some light to this question, we will summarise the results of a survey undertaken in Hamburg in 2017 among 3,110 parents with a migrant background whose children are attending school at the secondary level and who speak one of the ten major local heritage languages.(**36**) Results of other studies will be presented below in the part on the teaching of Polish as a heritage language.

Hamburg's general general education system has primary schools and neighbourhood schools and grammar schools (Gymnasien) for secondary education. Heritage language teaching at school is limited to the first two, while some heritage languages are taught as a compulsory optional second or third foreign language. More than half (53%) of the parents responding to the survey declared using two languages at home, 37% a single language, 9.4% three languages and a small number of parents four or five languages.

Whereas a large majority (88%) considered heritage language teaching important, only 18% of one of their children (**37**) attended one or another form of HLT – 44% of them lessons organised by a non-state actor such as an association or community, 23% by a consulate and 27% by a school. For 27 children, parents declared not having received any information about HLT offers at school at the time their child entered secondary education (after grade 4). At this point, HLT attendance rates drop by half (7.8%, down from 15.2%). More generally, a majority of responding parents professed being unaware of existing offers by consulates (70%), by schools (65%) or non-state actors (56%), although this may reflect the actual situation for some heritage languages (see Table 5 above). Parents learn about HLT offers mainly through informal channels, despite a detailed brochure published by the federal state's educational authorities.

Unsurprisingly, the main reason why their child is not attending a heritage language course is said to be the lack of offers, while between 12 and 16% of the responding parents consider proficiency in German and one or more of the main foreign languages taught at school to be more important and do not want their child to attend a heritage language class. At the same time, 62% would like to see their child attend such a course at the German school, mostly to acquire reading and writing skills in the heritage language. Other benefits mentioned are that it would promote social integration, tolerance for other languages and cultures, and enhance a child's linguistic and cultural identity, as well as further academic success and bi- or multilingualism, and help a child learning about the home country of their parent(s) and not forget its origins. One parent out of three saw HLT as a way to prepare children for a future return to their home country, a perspective no longer present in official educational policies but still present in practice (e.g. in bilingual schools or consular instruction).

(36) Drorit Lengyel & Ursula Neumann (2017) 'Herkunftssprachlicher Unterricht in Hamburg. Eine Studie zur Bedeutung des herkunftssprachlichen Unterrichts aus Elternsicht (HUBE)', Die Deutsche Schule, 109(3): 273–282. Initially, 15.000 parents with foreign or dual citizenship who had at least one child aged 10 to 18 were randomly selected and sent a questionnaire. The relatively high return rate for this kind of questionnaire (more than 20%), accompanied by phone calls, emails and positive annotations, can be seen as an indicator for parental interest in heritage language teaching.

(37) Parents were asked to provide information for only one child.

Parents' main motivations for attendance of a heritage language class by their child are a better knowledge of the heritage language (63%) and a child's wish to attend it (62%), followed by its geographical proximity (32%), its organisation by the German school (26%), that it does not interfere with the schedule of other activities (25%) and its organisation by an association or community (22%). Only 3% of parents condition it on its organisation by a consulate and 2% as a concession to social pressure. Close to half of the students (48%) attending a neighbourhood school took part in a heritage language class at a school, while students at grammar schools mainly (60%) attended a class organised by an association, 28% by a consulate and 12% by a school. When HLT is not available, as in grammar schools, parents and students tend to switch to offers outside school. Finally, no strong link between parents' educational background and attendance of a heritage language class could be observed, and parents of academically successful children tend to be strong advocates of heritage language teaching.

"Embroidering stories in the Sky", storytelling creative workshop where student invented their own constellations and told their stories, COTA (Tunis, 2024)

To sum up, one key factor for parents of children in secondary education to send them to a heritage language class is therefore the existence of an appropriate offer, that is one in close proximity to the home or at the school a child is already attending. Another is whether the children themselves wish to join such a class and the timing of the latter does interfere with other activities considered important. Only a small minority of responding parents generally rejected heritage language teaching because they esteem proficiency in German and other conventional foreign languages to be more crucial. The results suggest that the attendance rate of heritage language classes could be improved through a better offer and a better information policy. However, a rough estimate of actual participation rates reveals that these are probably much lower than that indicated by parents responding to the survey. (**38**)

(38) There are no official data that allow us to calculate actual participation rates for heritage language classes for the year of the survey. But a back-of-the-envelope calculation on the basis of available proxy data gives us an order of magnitude. Hamburg's Statistical Yearbook indicates that during the school year 2016–2017, the share of students with a family language other than German in the general education system amounted to 25,8% (49,615 students), with a slightly higher share (31%) for students at neighbourhood secondary school (31.3% or 9738 students) and a considerable lower one for students of a Gymnasium (15.3% or 3923 students). According to data provided by the Hamburg educational authorities, 1,464 students attended a voluntary heritage language class organised by a consulate (76%) or at a school (24%) during the school year 2018–2019; this does not take into account foreign language offers that are part of the official curriculum. The actual participation rate of students in general education at primary or secondary level with a family language other than German in one of the two forms of voluntary heritage language classes appears then to be closer to 0.3%, that is substantially lower than the 18% quoted in the survey results.

WHAT PLACE FOR HERITAGE LANGUAGE TEACHING IN EDUCATION?

How can we explain the very low attendance rates of voluntary heritage language classes organised by consulates or as extracurricular activities at schools, as well as of foreign language or bilingual offers for heritage languages, in the face of high shares of students with a migrant background or a family language other than German? This also seems to pertain to offers provided by non-state actors, as shown by the Hamburg survey quoted above. Even in federal states, where the number of students attending voluntary heritage language classes is relatively high, as in North Rhine-Westphalia (over 105,000 students of school offers only in 2021-22), Rhineland-Palatinate (13,407) and Baden-Württemberg (ca. 27,000) and the offer is rather comprehensive, as in the first two, with 38 and 17 heritage languages respectively, their share compared to the total number of students remains consistently low: 4.25%, 2.5% and 1.8%. In Berlin, for example, only 1.2% of all students attended one of the two main kinds of heritage language classes: some 500 students consular instruction, down from 2,300 in 2017-18, with 80% of it in Turkish, and only 3,453 a school offer, with 60% of it in Turkish. In this context, it appears useful to assess heritage language teaching along four dimensions, as suggested by one scholar: legitimacy, motivation, practicability and self-organisation. **(39)**

Legitimacy. Heritage languages are mostly taught as voluntary extracurricular activities or used for instruction in early childhood education, primary schools and, to a lesser extent, in lower secondary schools with the explicit policy aims of supporting the acquisition of standard German as an educational language – proficiency in it is seen as crucial for academic success after grade 4 – and of overcoming language deficits in German during early instruction in other subjects (e.g. mathematics). Less importantly, their promotion is meant to facilitate foreign language and foreign language learning skills, as well as intercultural competencies. Only rarely is heritage language teaching recognised as a full or compulsory subject (as a second or third foreign language) or used as part of a bilingual education. In educational policies and in institutional terms, its status is therefore extremely weak and reflected in its marginal role (i.e. largely outside official curricula) and the precarious situation of its teachers (e.g. low remuneration, weak recognition, uncertain career perspectives).

Consular instruction, on the other hand, is based on policy goals of foreign governments that seek to enhance or maintain language skills, especially in reading and writing, in the official or majority language among descendants of emigrants and to reinforce ties with their 'home country'. As such, it has no legal standing in the German educational system and is mostly tolerated, except when it is at times perceived as threatening the social and political order or promoting content contrary to German values (e.g. Turkish consular instruction). Cooperation agreements between the ministries of education and consulates only regulate practical details of its implementation.

Over time, attitudes towards early bi- or multilingualism, including with regard to heritage languages, have become more favourable among educational stakeholders (scholars, teachers and educators, parents, decision-makers) in terms of its supposed benefits. Foreign language teaching, notably of English, has been expanded over the last decades to all school types and all age groups. On a more modest scale, this trend has also benefited a small number of heritage languages that are considered 'useful' in the perspective of increasing transnational labour mobility and under the

(39) See Hans H. Reich (2016) 'Über die Zukunft des Herkunftssprachlichen Unterrichts', op. cit. Some of the author's arguments have been taken up for the following paragraphs, although his major preoccupation is with the future of heritage language teaching.

influence of EU language policies (e.g. 'three-language rule'). As a result, some federal states have in the recent past increased the number and scope of bilingual offers at schools, in response to ongoing debate among scholars and educational policy-makers. One current has, indeed, been advocating the recognition of heritage language teaching as part of foreign language teaching, open to all students whatever their origins, and their full integration into official curricula.(**40**) In this view, conventional heritage language teaching is described as an end-of-life model that perpetuates the social stigmatisation of heritage languages as the 'poor people's foreign languages', in contrast to elitist multilingualism, and perceptions that their prevalence in areas with high shares of migrants leads to the emergence of 'parallel societies'. Recognition as a foreign language would bring teaching practices in line with standards of foreign language teaching typical for English, Spanish or French and raise the status and prestige of major heritage languages, while the opening up to other students would make these languages attractive to other parents and contribute to reducing educational segregation. Proponents of a second current have remained attached to the aims of conventional heritage language teaching as a way to maintain and promote heritage speakers' linguistic and cultural identity and their ties to the home country of their parents, some of whom also envision a future return to their country. Moreover, heritage languages that are deemed 'minor', because they are not seen as economically 'useful', are spoken by small numbers in Germany or have specific characteristics that distinguish them from majority languages (e.g. variants of Kurdish, lack of a consolidated writing system), are unlikely to attract non-heritage speakers and additional funding within the framework of foreign language teaching. Some parents of heritage speakers are, however, put off by the nationalist accents or identity politics associated in particular with consular heritage language teaching. Advocates of a third, older, current a sceptical of the benefits of early bi- or multilingualism in heritage languages. They have pointed to findings that attest to at best equal if not inferior foreign language skills of the majority of heritage speakers in Germany and worried that spending time learning a heritage language in class comes at the expense of proficiency in German as a school language. Pedagogical efforts should therefore concentrate on the latter. This view has become increasingly controversial, as proponents of heritage language teaching have presented evidence of comparative linguistic advantages of heritage speakers if socio-economic factors and gender are taken into account, and sociolinguists and variant linguists have shown that most heritage speakers generally have a much better and more solid command of German than previously thought.(**41**)

Unsurprisingly under these circumstances, no political or societal consensus has emerged on heritage language teaching, a situation that has led to patchy implementation, widely diverging practices and reforms that appear haphazard and inconsistent over time, as well as to reluctance by decision-makers to commit financial and pedagogical resources to it.

(40) See, for example, Almut Küppers and Christian Schroeder (2017) 'Warum der türkische Herkunftssprachenunterricht ein Auslaufmodell ist und warum es sinnvoll wäre, Türkisch zu einer modernen Fremdsprache auszubauen. Eine sprachenpolitische Streitschrift', Fremdsprachen Lehren und Lernen, 46(1): 56–71.

(41) A particularly interesting case is kiezdeutsch, a multi-ethnic social dialect spoken by young people, with or without a migrant background, in low-income neighbourhoods of metropolitan areas with a high share of immigrants. Linguistic studies (see in particular Heike Wiese (2012), Kiezdeutsch. Ein neuer deutscher Dialekt entsteht, 2nd revised edition, Munich: C.H. Beck) have shown that, contrary to widespread ideas about its 'foreign' features, the linguistic characteristics of kiezdeutsch are well in line with historic and current usages of German, with only a handful of lexical borrowings from other languages, and that its speakers are perfectly able to switch to colloquial German when they communicate outside their peer group. Often virulent criticism of this urban dialect in the media mostly relies on invented quotes and unsubstantiated claims to argue that its use illustrates the refusal of its speakers to integrate into German society and even that it is responsible for an ongoing decline of the German language. In a similar vein, heritage speakers from a low socio-economic background are often accused of being 'semi-literate' in both German and the heritage language, including by visiting dignitaries from countries where the heritage language is the majority language.

Motivation. In most families with a migrant background (at least one parent born abroad), German and one or more heritage languages are used in varying proportions that are likely to change over time in favour of German after children enter school and as a consequence of length of residence in Germany. At the same time, parents overwhelmingly express the wish that their children become proficient in both German and the heritage language, the first because of its importance at school and later at work, the second because it's the (or a) 'mother tongue'. Exceptions are rare and due to intra-familial conflicts or biographical idiosyncrasies (e.g. migration experience, attitude towards the country of origin). In the absence of heritage language courses at school, parents sometimes turn towards other offers (consular instruction, language courses by non-state actors), self-organisation or look for private arrangements (e.g. stays with close relatives in the home country during holidays). But in many cases parents are satisfied that transmission within the family will equip children with necessary skills in the heritage language. The disappearance of school offers in Bavaria and Hesse in the 2000s, for example, did not meet with strong protests from the parents of heritage speakers. As these resigned attitudes show, few parents understand heritage language teaching as a right to education.

Parents of heritage speakers also tend to give considerable weight to older children's wishes. These students are frequently less enthusiastic about perfecting their skills in their heritage language than their parents would wish for. By the time they finish primary school, German has often become their dominant language not only at school but also through its use within their peer group. Many of those who attend heritage language classes drop out at some stage, especially if they are less proficient than fellow learners. At the threshold to adolescence, the development of new interests, including for other foreign languages such as English, and more time spent outside the family reinforce this trend, although the heritage language continues to be used for communication with family members and other speakers, albeit often in a less varied way. Here again, a minority of heritage speakers will buck the trend and, for biographical reasons, redouble their efforts to improve proficiency or may turn to heritage language teaching in later life.

Strong parental motivation, thus, encounters a range of constraints that lead to lower expectations in practice, often perceived as more 'realistic', while young heritage speakers tend to lose interest under the influence of the majority language and other interests.

Practicability. Heritage language classes are not easy to organise and generally require a lot of coordination. To meet the necessary quorum, students often come from different classes and different age groups. Learning groups sometimes include students that attend different types of heritage language teaching. Classes, including those organised by consulates or private actors, therefore often take place at hours or on weekdays (e.g. Saturday schools) outside the regular school hours, inconvenient for parents, students and teachers, or at venues located outside a student's school. Heritage language teachers have to be available and to cope with students' very uneven proficiency levels. Moreover, heritage language classes have to compete for students' attention with a broad spectrum of other extracurricular activities offered at the increasing number of all-day schools or by providers outside school, some of them more popular, others deemed more important. Such activities include sports; musical and dancing performances or other artistic activities; study groups for mathematics, science, literature, history, politics, etc.; foreign languages; reading groups; crafts or home economics skills; various forms of pedagogical support (e.g. accompanied homework, linguistic and other support); games and brain teasers; social learning and so on.

Professional self-organisation. Until the last decade, heritage language teaching, unlike the role of plurilingualism in classrooms, only occupied a minor place in scholarly publications. International cooperations in this field are rare. There are few degree programmes for heritage language teachers and researchers, and their alumni often face uncertain career prospects. Commercial providers of educational material have been hesitant to publish dedicated teaching materials. Many of the latter in use, enthusiastically developed in the early years of heritage language teaching with European or bilateral funding, appear old-fashioned today. Existing best practices are hardly known beyond a narrow range of practitioners.

Educational stakeholders have regularly evoked the shortcomings of current heritage language courses. Scholars, for example, have pointed out obsolete teaching methods, the lack of professional qualifications of teachers and inappropriate teaching materials. Teacher unions and heritage language teachers have questioned inferior working conditions and remunerations, and the former questionable teaching content in consular instruction. Interest groups of heritage speakers or their parents have been critical of insufficient offers in terms of territorial or linguistic coverage and deplored the missing recognition of the usefulness of many heritage languages. Educational decision-makers are concerned about the practical organisational details of HLT in everyday school life (e.g. timing, allocated resources, integration of teachers, overlapping of teaching content). In this context, proposals for reform are not lacking (e.g. creation of new offers, closer integration into official curricula, better training and higher pay for teachers). However, urgent calls for reform meet with overwhelming disinterest from the general public, who may even ignore the very existence of heritage language teaching. Understandably, political decision-makers have seemed ambivalent about their stance on heritage language teaching and reluctant to commit financial resources and take decisive positions, while reforms, when implemented, often appear haphazard and inconsistent over time. (**42**)

Co-creation workshop with children and parents to tell and write stories on objects (Maisons-Alfort, 2023)

(42) For this debate, see also Hans H. Reich (2016) 'Über die Zukunft des Herkunftssprachlichen Unterrichts', op. cit., who discusses the future of heritage language teaching in terms its legitimacy, motivations, practicability and professional self-organisation.

HISTORICAL CHALLENGES OF HERITAGE LANGUAGE TEACHING IN FRANCE

The teaching of heritage languages in France has its roots in migration policies and educational initiatives implemented as early as the 1970s. Faced with the massive arrival of immigrant workers from various countries, France established an educational program aimed at preserving the language and culture of children from immigrant backgrounds. This program, known as the Teaching of Heritage Languages and Cultures (Enseignement des Langues et Cultures d'Origine - ELCO), has evolved over the decades under the influence of socio-political transformations and debates on integration.

During the Trente Glorieuses (Thirty Glorious Years) period, France welcomed a labor force primarily from North Africa, Portugal, Spain, and Turkey. In response to demands from emigration countries and with the aim of maintaining cultural ties, France signed bilateral agreements with nine countries: Algeria, Croatia, Spain, Italy, Morocco, Portugal, Serbia, Tunisia, and Turkey.(**43**) These agreements allowed the introduction of ELCO programs in French schools, with funding and administration partly managed by the countries of origin(**44**).

The initial objective of ELCO was twofold: to maintain the culture and language of children to facilitate a potential return to their country of origin, while also supporting their academic and social integration in France.(**45**) However, this approach faced criticism, with some perceiving it as an obstacle to integration and as a form of educational segmentation.

In practice, these courses, conducted outside regular school hours, never received strong institutional recognition within the French education system. They were often regarded as secondary, with limited pedagogical methodology and evaluation.(**46**)

From the 2000s onward, debates on integration and the role of heritage languages gained new momentum. In 2016, the ELCO program was reformed and replaced by the International Teaching of Foreign Languages (Enseignement International des Langues Étrangères - EILE), which better integrated these teachings into the national education framework.(**47**) This change aimed to move beyond the cultural maintenance approach and incorporate these languages into a multilingual educational perspective aligned with republican values.

EILE now focuses on six main languages: Arabic, Turkish, Spanish, Italian, Serbian, and Portuguese. Courses are organized for students from CE1 (2nd grade) to CM2 (5th grade) and may bring together students from different schools at a single location.(**48**)

Despite these developments, several challenges remain. One of the main issues is the institutional and pedagogical recognition of these teachings, which continue to be marginalized within students' educational paths.(**49**) Furthermore, the question of teacher training and the standardization of pedagogical methods remains unresolved.

(43) Ministry of National Education, "History and Challenges of ELCO," 2018.
(44) Beacco, J.-C., & Byram, M. (2007). Second Language Acquisition in Migration Contexts, Paris: Didier.
(45) Sayad, A. (1999). The Double Absence: The Illusions of the Emigrant and the Sufferings of the Immigrant, Paris: Seuil.

(46) OECD, Educational Language Policies in Europe, 2005.
(47) Circular No. 2016-055 of March 29, 2016, on the implementation of EILE.
(48)Ministry of National Education, "EILE Pedagogical Guide," 2017.
(49) Coste, D. (2014). Multilingualism in Education: Issues and Perspectives, Paris: CNRS Editions.

In a globalized context that values multilingualism, the issue of heritage languages should no longer be considered solely in terms of integration but rather as an educational and cultural asset that fosters openness and linguistic diversity in France.

According to available data, the former ELCO program involved approximately 80,000 students, representing less than 1.2% of primary school students.(**50**) In France, language proficiency statistics indicate that 6% of the population claims to master Arabic, while Spanish (11%), German (4%), Italian (4%), and Portuguese (2%) are also present due to historical migration waves.(**51**)

In primary education, English remains the dominant foreign language taught, followed by German (2.52%), Spanish (0.39%), and Italian (0.29%). Other languages, such as Arabic, Chinese, Hebrew, Portuguese, and Russian, are taught but concern a very small percentage of students (between 0.01% and 0.03%).(**52**)

The history of heritage language teaching in France illustrates the evolution of migration and educational policies in response to integration challenges. While ELCO represented an initial step in recognizing the languages of immigrant populations, the transition to EILE reflects a desire to rethink these teachings. However, ensuring the full pedagogical integration of these languages within the French education system remains a crucial objective.

(50) Wikipedia, "Enseignement Langue et Culture d'Origine" https://fr.wikipedia.org/wiki/Enseignement_Langue_et_Culture_d%27origine
(51) Ministry of Culture, "Chiffres clés 2022 - Langues et usages des langues en France" https://www.culture.gouv.fr/fr/Media/Medias-creation-rapide/Chiffres-cles-2022-Langues-et-usages-des-langues-en-France-Fiche.pdf
(52) CNESCO Report, "Educational Policies and Foreign Language Learning in France" https://www.cnesco.fr/wp-content/uploads/2019/04/CCLV_PAULIN-MOULARD_MEF-v2.pdf

EDUCATIONAL FRAMEWORK OF HERITAGE LANGUAGE TEACHING IN FRANCE

Heritage languages in France can be categorized into three main groups:

- Regional Languages: These are languages traditionally spoken in specific parts of France, often predating the widespread use of French. Examples include Breton in Brittany, Occitan in Southern France, and Alsatian in Alsace.
- Non-Territorial Languages: Languages without a specific geographical link to France but spoken by French citizens for several generations. This category includes languages such as Maghreb dialectal Arabic, Western Armenian, Berber, Judeo-Spanish, Rromani, and Yiddish.
- Immigrant Languages: Languages brought by more recent immigrant communities, which may not yet have deep generational roots in France but contribute to the country's linguistic diversity.

Efficient methods exist to improve language skills both in French and the heritage language in Bilingual Education Models, but in addition to English, German and Spanish, it concerns only regional languages. Certain regions have established bilingual schools that integrate heritage languages into the curriculum such as the Calandreta Schools: Located in Southern France, these schools provide bilingual education in Occitan and French and Diwan Schools In Brittany, offering immersive education in Breton and French, aiming to revitalize the Breton language.

Regardless of the language, several difficulties are faced by the educational institutions themselves which that make heritage language teaching challenging:

(53) https://www.imarabe.org/fr/agenda/cinema/mauvaise-langue

- Declining Enrollment: Heritage language programs often compete with a multitude of extracurricular activities, leading to decreased student participation.
- Integration into Mainstream Education: In many cases, heritage language courses are not fully integrated into the standard school curriculum, limiting their accessibility and perceived importance.
- Resource Constraints: Heritage language classes frequently consist of mixed-age groups with varying proficiency levels, posing challenges for educators. Additionally, employment terms and salaries for heritage language teachers are often unsatisfactory, and opportunities for collaboration with mainstream teachers are limited.

However, within the the scientistic sphere, initiatives are being made to unite different actors in the domain such as researchers, teachers and educators to value heritage language teaching, such as Les langues d'héritage en France (Heritage Languages in France), supported by the International Research Network : https://www.sfl.cnrs.fr/les-langues-dheritage-en-france.

Still, the most important actors in the field of heritage language education in France are certainly the non governmental organisations comprising mostly smaller associations, especially in the case of “rare” or “small” heritage languages. This is what will be illustrated through the following two case studies about Arabic and Hungarian teaching in France.

(50) Wikipedia, "Enseignement Langue et Culture d'Origine" https://fr.wikipedia.org/wiki/Enseignement_Langue_et_Culture_d%27origine
(51) Ministry of Culture, "Chiffres clés 2022 - Langues et usages des langues en France" https://www.culture.gouv.fr/fr/Media/Medias-creation-rapide/Chiffres-cles-2022-Langues-et-usages-des-langues-en-France-Fiche.pdf
(52) CNESCO Report, "Educational Policies and Foreign Language Learning in France" https://www.cnesco.fr/wp-content/uploads/2019/04/CCLV_PAULIN-MOULARD_MEF-v2.pdf

Project partners testing visual storytelling method through the stop motion animation technique in the second ALADIN Co-desinging Lab (Marseille, 2024)

ALADIN

Case Studies about Heritage Language Teaching in France and Germany

TEACHING ARABIC IN FRANCE

Why does Arabic have such an image problem in France? According to practitioners, researchers and teachers who participated in the documentary Mauvaise langue (Bad language) created by Nabil Wakim et Jaouhar Nadi(50), Arabic is a language that is not necessarily highly valued by the general public in France. Rather than seeing it as a way of opening to the world it is rather considered to be a fallback. According to the National Ministry of Education, Arabic is considered to be a 'rare language', only taught in three percent of the country's schools, positioning itself behind Chinese and Russian. This is despite the fact that there are over 4 million Arabic speakers in France, making it the 2nd most spoken language after French. There are various reasons for this so-called 'image problem', which will be addressed in this text, including the historical context, societal narratives as well as legislations and reforms that have been exacerbating the problem. The consequences of this 'image problem' are far reaching and need to be addressed.

The historical roots of the current situation date back to the 1960s, the end of the French colonial empire and the post world war II period, marked by rapid industrial and economic growth. The French government recruited workers from Southern Europe (Italy, Spain, Portugal), North Africa (Algeria, Morocco, Tunisia), and later sub-Saharan Africa and Turkey. Migration from Algeria was particularly significant because of its status as a French colony until 1962. Algerians were considered French citizens and migrated in large numbers to fill industrial jobs. Due to the economic slowdown in the 1970s and rising unemployment the government introduced policies to restrict

Collection resources for local worskshops in the first ALADIN Co-desinging Lab (Berlin, 2024)

(53) https://www.imarabe.org/fr/agenda/cinema/mauvaise-langue

immigration, though many workers had already settled permanently in France and brought their families. The problem they encountered was that the 2nd generation did not speak the language of their parents which has led to a flourishment of Arabic courses in France.

Due to the high levels of exclusion and demand for assimilation, many parents did not teach their children their mother tongue. Instead they put more emphasis on teaching them 'proper' French, in order for them to 'integrate well'. The government set up a system of optional learning of foreign languages in schools in order to aid the integration of immigrants' children in their parents' countries of origin, and therefore facilitate the departure of these families. At a later stage particularly two events have had substantial impact on the stereotypes that became attached to Arabic - namely 9.11. and the 2015 Paris attacks. According to Nabil Wakim, Arabic came to be seen as the language of Islam, of terrorism and therefore a dangerous language. In consequence, people stopped speaking Arabic in public, and also to their children as a survival instinct. Whole generations have been struggling with feelings of alienation, being out of place, excluded from conversations with their families, at the same time as being reduced to Arabic, by the greater public. People like the artist Mariam Benbakkar talk about a feeling of incompleteness or split between two cultures: "I am perceived as Moroccan, but I don't speak Arabic, which makes me feel illegitimate, as if I wasn't complete."(51) In consequence, teachers have highlighted that many parents discourage their children to opt for Arabic. They abandoned the idea of teaching their children their mother tongue due to fears of exclusion by the greater society, which pushed them even further to abandon their language.

(54) https://www.beurfm.net/mauvaise-langue-diffuse-sur-france-2-un-documentaire-pour-briser-le-tabou-de-la-langue-arabe-en-france

According to the linguist Nisrine Al Zahre, director of the Centre for Arabic Language and Civilisations at the Arab World Institute in Paris, instead of viewing Arabic as a language with a rich cultural history, "in the collective imagination, Arabic is the language of the former colonised people and immigrants from the Maghreb who came to work in France; it is in a way the language of the poor."(**52**) In consequence, it is never celebrated by the public, but rather always problematised. Vallaud-Belkacem argues that, "this language continues to be perceived as the Trojan horse of the Great Replacement, of this fantasised invasion, of this Islamism that scares." She recalls the challenges she faced in 2016 when she tried to promote Arabic in the French educational system and the wider society in general. Vallaud-Belkacem recalls the violent opposition of right-wing politicians to her proposal: "I was accused of wanting to impose the 'language of the Koran' on all French children," she explains, lamenting a lack of understanding of the diversity of Arabic speakers, who also include atheists, Christians and many others.

Today, France has only c.150 Arabic teachers for the entire secondary school education system. In fact, the number of CAPES (Certificat d'aptitude au professorat de l'enseignement du second degré) offered, in other words the Certificate of aptitude for secondary school teachers in 2024 was only seven, in comparison to 784 for English, 287 for Spanish and 165 for German. As a result, there is limited access to classes, teachers and resources that are mainly concentrated on the main cities and neighbourhoods mostly inhabited by people with a migration background. According to Wakim, "there are entire [regions] where no Arabic classes are available because of the lack of willing on behalf of the Department for Education, chief education officers and principals." He believes that some school directors do not open Arabic courses intentionally so as not to attract too many

(55) https://www.imarabe.org/fr/agenda/rencontres-et-debats/langue-arabe-quelles-pratiques-en-france-aujourd-hui

students from the lower classes. The element of class needs to be highlighted here since according to Wakim it is particularly low-income families that are more perceptible to the degraded image suffered by Arabic in France. In consequence, parents discourage their children to opt for Arabic and the continuity of the classes is not further ensured. Linguist Al Zahre explains that "more well-off Arabic-speaking circles do not suffer from it because they believe that they have assets to assert. They are also more involved in transmission." **(53)**

On the note of further marginalisation of the Arabic language on a political level, the ELCO (Teaching of Language and Culture of Origin) system, which taught languages like Arabic, Turkish, Portuguese, Spanish, Italian, and Serbian to 80,000 primary school students annually (1.2% of the student population), was terminated by French President Emmanuel Macron in October 2020. Macron justified the decision by citing concerns over foreign teachers, particularly Arabic-speaking ones, who lacked French proficiency and were outside the control of France's National Education ministry. He suggested that some teachings were incompatible with French laws and values. The announcement coincided with Macron's campaign against "Islamist separatism," aiming to reduce foreign influence on Islam in France. This effort culminated in the 2021 "law consolidating the principles of the republic," (54) which broadened grounds for closing mosques, introduced a "separatism" offence, and faced criticism for targeting Muslim communities.

(56) Loi n°2021-1109 du 24 août 2021 confortant le respect des principes de la République dite « loi CRPR »: https://www.seine-maritime.gouv.fr/index.php/Actions-de-l-Etat/Securite-et-Defense/Securite-publique/Lutte-contre-la-radicalisation-et-le-terrorisme/Loi-du-24-aout-2021-confortant-le-respect-des-principes-de-la-Republique-loi-CRPR/Loi-n-2021-1109-du-24-aout-2021-confortant-le-respect-des-principes-de-la-Republique-loi-CRPR

Moreover, there is a lack of qualified teachers since many Arabic teachers lack formal pedagogical training and rely on personal language skills. Due to insufficient resources and materials, such as textbooks and audiovisual aids, are often outdated or insufficiently adapted to the French educational context. An additional challenge faced by teachers is the marginalisation of the Arabic language in the curriculum resulting in less funding programmes and Arabic being offered as a secondary or extracurricular language rather than part of the core curriculum. Moreover, teachers of Arabic in France often lack access to professional training programs or pedagogical support specifically tailored to teaching Arabic as a foreign language. Bureaucratic hurdles include: difficulty obtaining certification or recognition for teaching Arabic, the need to adapt to varying curricular demands (no universally standardized Arabic curriculum in France), limited support from school administrations, particularly in institutions where Arabic is a low-priority subject.

In addition, teachers must carefully navigate cultural and religious topics to avoid controversy in secular public schools. Teachers may also feel pressure to avoid certain topics due to societal perceptions or institutional policies. This is all on top of needing to contend with negative stereotypes surrounding the Arabic language due to its association with migration, Islam, or political tensions.

Main challenges faced by institutions teaching Arabic in France include socio-political challenges due to a high stigmatisation and stereotypes which has already been mentioned earlier.

(57) L'arabe, une langue taboue en France? https://www.leconomistemaghrebin.com/2025/01/02/larabe-une-langue-taboue-en-france/

An additional challenge is secularism and cultural sensitivities due to its link to religious educational studies, which can create tension or misinterpretation of the language's broader cultural and historical significance. In addition, due to insufficient public funding, some institutions rely on funding from foreign governments (e.g., Algeria, Morocco, Saudi Arabia), which can lead to concerns about external influence on curricula. Other institutional challenges include a lack of integration into the public education system, shortage of qualified teachers, fragmented approaches to teaching Arabic, limited resources and materials. Administrative and bureaucratic hurdles include: insufficient certification and standardized tests, curricular inflexibility, policies surrounding language education in France prioritize European languages, creating barriers to the expansion of Arabic programs.

Funding for Arabic teaching in France comes from a combination of domestic government support (French Ministry of Education), specialised institutions such as Institut National des Langues et Civilisations Orientales (INALCO), foreign government contributions (Algeria, Morocco, Tunisia, Saudi-Arabia and the Gulf countries, Qatar Foundation, Emirati cultural initiatives, or the Kingdom of Morocco's Ministry of Education), private organizations such as Institut du Monde Arabe (IMA), religious institutions such as mosques and islamic centres, community efforts, international organisations (UNESCO, EU) and tuition fees. However, the level of funding and institutional support varies significantly across different types of programs, with public education often underfunding Arabic compared to other foreign languages. Due to limited public funding there is a strong dependence on foreign governments. Expanding and diversifying funding sources could improve the availability and quality of Arabic instruction in France.

In fact, she argued that because it is so poorly supported by the state, and therefore outside its 'control', most language courses are provided by communities and associations, or religious groups.

Practical challenges for the learners of Arabic include: divergence between spoken and written Arabic, pronunciation and phonetics, Arabic script, grammar complexity and addressing diverse learner profiles (heritage and non-heritage learners). An additional challenge is the difficulty to choose which variety of Arabic to teach. In France, Modern Standard Arabic (MSA) (al-fuṣḥā) is the primary variation of Arabic taught in schools and universities. MSA is the standardized and formal version of Arabic used in writing, media, and formal speech across the Arab world. This is despite the fact that Maghrebi Arabic dialects (particularly Algerian, Moroccan, and Tunisian Arabic) are more widely spoken informally in France, however, they are generally learned at home or in communities rather than taught formally in schools.

Cube game to practice writing in Arabic, Sindiane's workshop (Marseille, 2024)

LIST OF THE MOST IMPORTANT INSTITUTIONS/ORGANIZATIONS TEACHING ARABIC IN FRANCE

1. Public educational system: secondary schools (collèges and lycées) (LV2 and LV3), primary schools

2. Higher Education (Universities)

- Institut National des Langues et Civilisations Orientales (INALCO) (Paris): https://www.inalco.fr/
- Sorbonne University (Paris): https://lettres.sorbonne-universite.fr/faculte-des-lettres/ufr/ufr-etudes-arabes-et-hebraiques
- Université Lumière Lyon 2: https://www.univ-lyon2.fr/licence-2-langues-litteratures-et-civilisations-etrangeres-et-regionales-arabe
- Aix Marseille University: https://allsh.univ-amu.fr/fr/formation/diplomes-etablissement/du-langues-cultures-arabe#pacome-connaissances-a-acquerir-7876
- Université de Strasbourg: https://etudes-arabes.unistra.fr/
- Université de Bordeaux: https://formations.u-bordeaux-montaigne.fr/fr/catalogue-des-formations/licence-XA/licence-arabe-KQM34F91.html
- Université de Montpellier: https://www.univ-montp3.fr/fr/formations/offre-de-formation/diplome-d-universite-niveau-licence-1/arts-lettres-langues-ALL/diplome-d-universite-langue-et-civilisation-arabes-hnd95u9g.html
- Université de Toulouse: https://www.univ-tlse2.fr/accueil/formation-insertion/licence-arabe

3. Religious and cultural institutions

- Arab World Institute (Paris): http://www.imarabe.org/fr
- Centre Musulman de Marseille: https://cmm-marseille.fr/
- L'Institut Musulman des Bleuets: https://asso-bleuets.com/la-madrassah-des-bleuets/
- Mosquée des Cèdres Marseille: https://www.facebook.com/mosqueedescedres13
- Mosquée Arrahma Marseille Busserine: https://www.facebook.com/mosqueearrahmabusserine

4. Private Language Schools (Marseille)

- ALAM: https://www.arabe-academy.fr/
- Atout Langues Sud: https://www.courslangueetrangere.com/arabe/
- American Center: https://www.americancenter.fr/details-cours+d+arabe+tous+niveaux+a+marseille+et+aix-en-provence-294.html
- CIMA: http://ccima.free.fr/
- Levantine Institute: https://www.levantineinstitute.com/marseille
- Centre International de Langues: https://www.centreinternationaldeslangues.fr/cours-de-langues/arabe/
- Community schools and heritage programmes (Consulates of Algeria, Morocco, and Tunisia)

TEACHING HUNGARIAN IN FRANCE

The presence of the Hungarian language in France is linked to historical migration waves, educational initiatives, and cultural exchanges between the two countries. Although not as widely represented as other heritage languages such as Arabic, Spanish, or Portuguese, Hungarian occupies a specific niche within France's multilingual landscape. This article explores some historicl element and the current situation of Hungarian language education in France, the challenges it faces, and its future prospects within the framework of heritage and foreign language teaching.

Hungarian migration to France has occurred in multiple waves, most notably after World War I, following the Treaty of Trianon (1920), and after the Hungarian Revolution of 1956. These migration waves brought intellectuals, political refugees, and workers to France, contributing to the Hungarian-speaking community.(**58**)

Despite being a relatively small community, Hungarian expatriates and their descendants have sought to maintain their linguistic and cultural identity. The need for Hungarian language education arose primarily within the framework of community-driven initiatives and later gained limited institutional recognition.

Unlike major immigrant languages, Hungarian was not included in the Enseignement des Langues et Cultures d'Origine (ELCO) agreements established by France in the 1970s. Instead, Hungarian language instruction has historically been organized through:

(58) Hárs, Ágnes. Hungarian Migration Trends in the 20th Century, Budapest: CEU Press, 2008.

- Community Schools and Associations: Hungarian cultural centers and associations, such as the Association des Hongrois de France, have played a crucial role in maintaining language instruction for younger generations.(**59**)
- Embassy and Consular Support: The Hungarian government, through its embassy in France, has periodically supported Hungarian language and cultural education, often in collaboration with community initiatives.(**60**)
- Private and Supplementary Education: Some private institutions and international schools in Paris and other major cities have provided Hungarian language classes on a demand basis.(**61**

THE RECENT SITUATION OF HUNGARIAN AS HERITAGE LANGUAGE

In a study, published in 2014, we have resumed the situation of Hungarian learning based on our experience in working in collaboration with local associations in the Parisian region:

> Teaching Hungarian as a heritage language presents several unique challenges stemming from its linguistic characteristics and its status as a lesser-known language. Hungarian belongs to the category of so-called "small languages," which are spoken by relatively few people outside their native countries. Unlike global languages such as English, Spanish, or French, Hungarian is not perceived as offering significant professional advantages. As a result, most learners of Hungarian have a personal motivation tied to family heritage or intellectual curiosity, rather than career-oriented goals.

(59) Association des Hongrois de France. "History of the Hungarian Community in France." https://www.hongroisdefrance.org
(60) Hungarian Embassy in France. "Language and Cultural Initiatives." https://www.mfa.gov.hu/paris
(61) European Language Observatory. "Minority Language Education in France," 2021.

Teaching Hungarian as a heritage language presents several unique challenges stemming from its linguistic characteristics and its status as a lesser-known language. Hungarian belongs to the category of so-called "small languages," which are spoken by relatively few people outside their native countries. Unlike global languages such as English, Spanish, or French, Hungarian is not perceived as offering significant professional advantages. As a result, most learners of Hungarian have a personal motivation tied to family heritage or intellectual curiosity, rather than career-oriented goals.

Another challenge is cultural accessibility. While world languages provide access to multiple cultures and facilitate international communication, Hungarian primarily offers insights into Hungarian culture and history. The distinctive grammatical structure of Hungarian, which differs significantly from most European languages (including features like case suffixes, free word order, and vowel harmony), adds another layer of difficulty for learners.

One consequence of Hungarian's limited reach is that translations of Hungarian literary works into other languages are often produced by native Hungarian speakers. This restriction significantly limits the availability of Hungarian literature in translation, further contributing to the language's perceived isolation.**(62)**

In multicultural environments like those found in Western European capitals, multilingualism is common. However, children of Hungarian heritage often struggle with linguistic identity. While heritage speakers of widely spoken languages (such as English, German, or Spanish) recognize the advantages of bilingualism, children with a Hungarian heritage may feel alienated. Some Hungarian parents report that their children, despite speaking Hungarian fluently before starting school, begin to refuse to speak the language after interacting with peers who are unfamiliar with it. In France, many children have never even heard of Hungary before encountering a Hungarian-speaking peer, making integration more challenging.

Compared to other heritage languages spoken in France, Hungarian faces distinct obstacles. While languages like Arabic and Turkish also fall outside the mainstream of European languages, they benefit from strong community networks that help sustain their usage. These linguistic communities are often reinforced by religious, cultural, and social organizations, allowing children to interact with peers who share their linguistic background. As a result, children speaking these languages do not perceive them as barriers to integration but rather as tools for connecting with their cultural roots.

In contrast, Hungarian communities in France are relatively small and dispersed. Unlike larger heritage language groups, Hungarians in France do not form tightly-knit communities, partly because Hungarian culture is perceived as being relatively close to French culture. Although online searches reveal numerous Hungarian cultural, historical, and educational organizations in France—such as the Paris-based Balassi Institute and the Hungarian Catholic Mission—these communities remain fragmented due to the relatively small Hungarian population in France. Some associations offer Hungarian language learning opportunities, particularly in Paris and surrounding areas, but the overall infrastructure remains limited. **(63)**

(62) A Fordítás ma. Az interpretatív modell (Translated: Csizmadia Dominka, Keresztély Kata) Budapest, Equinter, 2008; original title: La taducton aujourd'hui - le modèle interprétatif (1994) Paris, Hachette, « collection F »,

(63) Keresztély, Kata and Légrády, Orsolya (2014) SZÁRMAZÁSNYELV TANÍTÁSA FRANCIAORSZÁGBAN ÉLŐ MAGYAR(-FRANCIA) GYEREKEKNEK Származásnyelv tanítása Franciaországban élő magyar (-francia) gyerekeknek. THL2 (2). pp. 45-50. ISSN 1787-1417, available online: https://real.mtak.hu/73408/

THE CURRENT SITUATION OF LEARNING HUNGARIAN IN FRANCE

Since 2014, during the last ten years the situation has significant changed, mostly due to the digital transformation.

Today, Hungarian language education in France exists mainly in the following forms:

- Secondary School Level: The Lycée Jacques Decour is the only lycée in France to teach Hungarian at secondary level.
- University-Level Instruction: A few French universities offer Hungarian language courses, primarily within Slavic and Central European studies departments. Institutions such as Institut National des Langues et Civilisations Orientales (INALCO) in Paris provide structured Hungarian language programs. Other universities are: Paris III – Sorbonne Nouvelle (Centre Interuniversitaire d'Études Hongroises et Finlandaises (CIEH-CIEFI), LEA, Sorbonne Nouvelle – Paris 3, Sorbonne Université - Faculté des Lettres - Études slaves - parcours Études centre-européennes, Sciences-Po; Université de Lille; Université Marc Bloch de Strasbourg, Département d'Études Hongroises. (**64**)
- Private language courses: Even though there is no official data concerning the number of Hungarian learners within languages courses offered by private teachers, this sector is also significative because of the limitedness of the offers to learn Hungarian. Actually, in 2025, on one of the most used research platform for private courses(**65**), 18 trainers offer online or offline courses for the French speaking public, equally mostly online.

(64) When Hungarian is not the main subject of their studies, university student has the option to learn Hungarian as a third foreigner language. But, these language trainings are often not longer than one trimester which is barely enough to learn the basics of the language.
(65) Superprof : https://www.superprof.fr/s/hongrois,France,,,,.html?s=1 consulted: 04.02.2025

- Heritage Language Education: Hungarian is taught within Hungarian communities, often through weekend schools, cultural centers, such as the Liszt Ferenc Institute in Paris, associations and family-led initiatives. Courses focus on literacy, oral comprehension, and cultural heritage .

CHALLENGES IN THE EDUCATION OF HUNGARIAN AS HERITAGE LANGUAGE

Several associations dealing with the maintain of interest in Hungarian culture and language haave emerged during the last 20 years. Many of them were short living. (**66**)The functioning of some of the associations with the mission of maintaining links with the Hungarian language and culture and are centrally supported by the Hungarian Government in the framework of the Balassi Bálint diaspora program.(**67**) But, resources are limited and without a budget available to have a local, many of these trainings went online since the COVID crises which adds additional difficulties both for the teachers and the children.

Even though online language training ensures a more regular participation of children, as there is no need to take the transport and the activity does not require more time than the training session itself, it is more difficult to maintain the concentration and motivation of the children in distance learning and also to build a confidential relationship with the parents and, without personal encounters to involve them into their children's learning process. The feeling of belonging to a community of native speakers is also much more challenging in this situation.

(66) In the list collected by the Liszt Ferenc cultural institute, out of the 55 associations only a few still exist. S:ource: https://cdn.culture.hu/uploads/documents/0/04/043/043f2f8925358c4cc143ae8132e52b6d0f08fcc.pdf, consulted on the 04.02.2025.
(67) https://balassieducation.hu/

Limited Institutional Recognition represents also an important challenge. Unlike languages with ELCO/EILE support, Hungarian lacks strong governmental backing within the French national education system.

The small learner base and the specific profile of learners is also a challenge. The number of students interested in learning Hungarian remains relatively low, which makes it difficult to justify large-scale educational programs.(**68**)

For families of migrants who arrived in France during the first half of the 20th century, multilingualism was not a priority or an added value. On the contrary, due to the political situation, impossibility to keep regular contact with the family members in their home country, but also because of the current vision about integration and inclusion, many of the second generation migrant of Hungarian origin were not even taught encouraged to speak the language of their parents. This was not only the case when only one of the parents were Hungarian, but in many cases, event when both parents were Hungarian and used the language between themselves within their homes. (69)

Nowadays, when multiculturalism is more supported on a state level, speaking one's heritage language is considered by most of the families as a value. In spite of this change of vision, today's children, who are often « third generation migrants », have very few opportunities to practice Hungarian within their communities and often they can not receive support of their parents either, who are themselves in need of assistance of a teacher to learn and practice the language.

Therefore, adult and mixed education with parents and children in this field is part of the solution to have a better accessibility to language and culture of origin.

France has a system to support adult education in the framework of the so called CPF (Compte Professionnel de Formation). Adults can access courses with low personal contribution since 2025 corresponding to 100 euros, including training in foreigner languages. Until 2023, it was also possible to learn Hungarian in this framework, but currently, there are no trainings available for most of the « small languages »(**70**) in spite of being official languages of the European Union, such as Hungarian, Romanian, Serbe, Croatian, etc.

Teacher Availability and Resources: The scarcity of trained Hungarian language teachers and teaching materials in French educational institutions poses an additional barrier.(**71**)

(68) Ministry of National Education, France. "Foreign Language Enrollment Statistics," 2022..
(69) Experience based on COTA's learners profiles

(70) Source: Mon compte de formation - CPF official website: https://www.moncompteformation.gouv.fr - consulted 04/02/2025
(71) https://balassieducation.hu/

To ensure the continuation and development of Hungarian language education in France, the following steps could be considered:

- **Integration into Multilingual Education Programs**: Encouraging the inclusion of Hungarian within elective language courses in schools and universities.
- **Increased Diplomatic and Community Support**: Strengthening cooperation between the Hungarian government, French authorities, and local Hungarian associations to provide structured language programs.
- **Development of Online Learning Resources**: Expanding digital and distance learning opportunities, making Hungarian language instruction more accessible across France.
- **Enhancing Cultural Exchange Programs**: Promoting student exchanges and cultural collaborations between France and Hungary to increase language exposure.
- **Freely available experience and method sharing opportunities among teachers, trainers and facilitators of Hungarian language:** Even though such a community of associations exist already with annual encounters and conferences - called AMIT (**72**)- since 2013 coordinated by the American Hungarian Schools Association, its business model is based on the American system and participation in their conferences is conditioned by a relatively high participation fee for the public - complicated to ensure for Europe based organisations working with low budget.

(72) COTA has presented its Játékos Magyar Nyelv method https://www.magyarnyelv.org/ - online teaching of Hungarian as heritage language through art and gamification - within the 2024 annual conference :https://amit-ny.org/korabbi-eloadasok

CONCLUSIONS

The teaching of Hungarian in France remains a niche but significant element of linguistic diversity. While the challenges of institutional recognition, learner base, and teaching resources persist, community-driven efforts and diplomatic support continue to play a vital role in preserving and promoting the Hungarian language. As multilingual education evolves in France, integrating Hungarian into broader linguistic programs could further enrich the country's cultural and educational landscape

Developing writing skills playfully, workshop by COTA (Aubervilliers, 2024)

TEACHING ROMANIAN N GERMANY

ROMANIAN LANGUAGE EDUCATION IN GERMANY: A HISTORICAL PERSPECTIVE

The Romanian language, a Romance language with Latin roots, has seen a growing presence in Germany due to migration, cultural exchanges, and educational initiatives. While Romanian is not as widely spoken as Turkish, Arabic, or Russian in Germany, its significance has increased in recent years due to the rise in Romanian expatriates. This article explores the history of Romanian language education in Germany, the challenges it faces, and its future prospects within the framework of heritage and foreign language teaching.

Romanian migration to Germany has intensified, particularly after Romania joined the European Union in 2007. Large waves of Romanian workers, students, and families have settled in Germany, contributing to the linguistic diversity of the country.(**73**) The 2010s saw a significant increase in the number of Romanian speakers, making it one of the most commonly spoken migrant languages in Germany.(**74**)

Despite this growth, Romanian has not yet achieved widespread institutional recognition in Germany's educational system. However, the need for Romanian language instruction has emerged, especially within Romanian communities eager to preserve their linguistic and cultural heritage.(**75**)

Unlike major immigrant languages, Romanian has not traditionally been part of Germany's structured foreign language curriculum. Instead, Romanian language instruction has primarily been offered through:

- Community Schools and Cultural Associations: Various Romanian cultural organizations and diaspora groups have established weekend schools and language courses for children of Romanian descent,(**76**) such as the Romanian Cultural Institute and the Romanian-German Cultural Association.
- Embassy and Consular Support: The Romanian government, through its diplomatic missions, has supported language and cultural programs for the Romanian diaspora.(**77**)
- University-Level Instruction: Universities, particularly those with a strong focus on Eastern European studies, offer Romanian language courses as part of their curricula,(**78**) including Ludwig Maximilian University of Munich, Humboldt University Berlin, and University of Leipzig.

Letter recognition through visual creativity, workshop by Koopkultur (Berlin, 2024)

(73) Eurostat. (2020). "Migration Statistics." Retrieved from https://ec.europa.eu/eurostat
(74) German Federal Office for Migration and Refugees. (2021). "Migration Report."
(75)Institut für Deutsche Sprache. (2022). "Multilingualism in Germany."

(76) Romanian Cultural Institute. (2023). "Language and Identity among Romanian Migrants."
(77) Embassy of Romania in Germany. (2023). "Cultural and Educational Initiatives."
(78) Ludwig Maximilian University of Munich. (2021). "Romanian Studies Program."

THE CURRENT STATE AND CHALLENGES OF ROMANIAN LANGUAGE TEACHING

At present, Romanian language education in Germany is mainly available in two forms:

- Heritage Language Education: Romanian is taught within diaspora communities, focusing on literacy, oral skills, and cultural traditions. Weekend schools and informal classes play a crucial role in maintaining language transmission.(**79**) Some notable programs include the Romanian Language School in Munich and the Romanian School in Frankfurt.
- Academic and Professional Instruction: Some German universities and language institutions offer Romanian courses, primarily targeting students in linguistics, international relations, and business studies.(**80**)

Despite the increasing demand for Romanian language education, several challenges persist:

- Limited Institutional Support: Romanian is not widely included in public school curricula, making it difficult for children of Romanian descent to receive formal instruction.(**81**)
- Lack of Qualified Teachers: The availability of trained Romanian language teachers remains scarce, limiting access to structured learning opportunities. (**82**)
- Community Dispersal: Romanian communities in Germany are geographically dispersed, making it harder to establish centralized language programs. (**83**)

(79) Romanian Diaspora Council. (2022). "Heritage Language Maintenance Efforts."
(80) Humboldt University Berlin. (2021). "Romanian Linguistics and Cultural Studies."
(81) German Ministry of Education. (2022). "Foreign Language Policies in German Schools."
(82) European Commission. (2023). "Teacher Training and Language Education Policies."
(83) German Census Bureau. (2021). "Demographics of the Romanian Community in Germany."

- Community Dispersal: Romanian communities in Germany are geographically dispersed, making it harder to establish centralized language programs.(**84**)
- Perceived Lack of Utility: While Romanian is an official EU language, it is not perceived as highly valuable for professional advancement in Germany compared to languages such as English, French, or Spanish.(**85**)

To enhance Romanian language education in Germany, several initiatives could be pursued:

- Integration into Multilingual Education Programs: Encouraging the inclusion of Romanian as an elective language in schools, especially in areas with high Romanian-speaking populations.(**86**)
- Strengthening Diplomatic and Community Support: Enhancing cooperation between the Romanian government, German educational authorities, and Romanian diaspora organizations to expand language programs.(**87**)
- Developing Digital Learning Platforms: Investing in online courses and digital resources to facilitate remote Romanian language learning,(**88**) such as the Romanian Language Online Platform.
- Cultural Exchange and Awareness Programs: Promoting Romanian language and culture through events, bilingual literature, and school partnerships.(**89**)

(84) GEuropean Union Language Policy Report. (2023). "Multilingualism and Language Inclusion."
(85) Goethe Institute. (2022). "Language Preferences in the German Job Market."
(86)Ludwig Maximilian University of Munich. (2021). "Romanian Studies Program."
(87)Romanian-German Cultural Association. (2023). "Educational Programs for Romanian Migrants."
(88)Online Learning Consortium. (2022). "Digital Language Learning Trends."
(89) Romanian Literature Institute. (2021). "Bilingual Education and Cultural Identity."

ROMANIAN AS A HERITAGE LANGUAGE: UNIQUE CHALLENGES

Teaching Romanian as a heritage language presents distinct challenges. Many Romanian-speaking children in Germany experience language attrition as they become more immersed in German culture and education. While multilingualism is generally encouraged, Romanian heritage speakers may struggle with linguistic identity, especially if Romanian is not widely spoken among their peers.(**90**) Parents often report that their children, despite speaking Romanian fluently at home, gradually shift to German once they enter school. This phenomenon is common among heritage speakers of smaller languages, where peer influence and the dominant language environment play a significant role in language retention.(**91**)

Compared to other heritage languages, Romanian faces distinct challenges. Unlike Turkish or Arabic, which benefit from strong community networks and religious institutions, Romanian is primarily sustained through cultural organizations and informal family efforts.(**92**) Although Romanian communities exist in cities like Berlin, Munich, and Stuttgart, they lack the institutionalized support seen in larger migrant language groups.(**93**)

Despite these challenges, Romania's growing economic ties with Germany and the increasing number of Romanian-speaking residents present an opportunity to strengthen Romanian language education. A more structured approach, combining diplomatic, community, and educational efforts, could enhance Romanian language visibility and accessibility in Germany.(**94**)

(90) German-Romanian Forum. (2023). "Challenges of Heritage Language Acquisition."
(91) Deutsche Welle. (2022). "Heritage Languages in German Society."
(92) Migration Policy Institute. (2023). "Comparative Study on Heritage Languages."
(93) Romanian Embassy Berlin. (2023). "Community Support Programs."
(94)German-Romanian Business Forum. (2022). "Economic and Cultural Ties between Germany and Romania."

CONCLUSION

The teaching of Romanian in Germany is a developing but crucial element of linguistic diversity. While it faces significant challenges, such as a lack of institutional support, teacher shortages, and community dispersal, the growing presence of Romanian speakers and cultural organizations provides a foundation for improvement. Strengthening Romanian language education requires collaborative efforts from policymakers, educators, and community leaders to ensure sustainable and accessible learning opportunities.

By integrating Romanian into multilingual education policies, expanding digital learning resources, and fostering stronger cultural exchange programs, the visibility and status of Romanian can be elevated within Germany's linguistic landscape. Furthermore, investing in teacher training and developing bilingual educational materials can support heritage speakers in maintaining their linguistic identity.

As Germany continues to embrace its multicultural and multilingual society, recognizing the value of Romanian as a heritage and foreign language will contribute to a richer and more inclusive educational environment. By addressing current obstacles and leveraging community-driven initiatives, the Romanian language can continue to thrive for generations to come in Germany.

TEACHING POLISH IN GERMANY

THE POLISH LANGUAGE IN GERMANY BEFORE 1990

Historically, German interest in Polish as a foreign language in its eastern parts and the western regions of Poland, both with a mixed population, goes back to the period between the sixteenth and eighteenth century, as witnessed by numerous teaching manuals and language guides published at the time and the presence of Polish at German schools in these areas.(**95**) After the three partitions between 1772 and 1795 led to the disappearance of the Polish-Lithuanian Commonwealth, Polish at first kept its place as a foreign language in Prussian school curricula.(**96**) In the second half of the nineteenth century, Polish was, however, increasingly perceived as the language of agricultural labourers and, later, industrial workers, whose presence on German territories was seen as problematic by nationalist circles.(**97**) Towards the end of the century, the Polish language became the target of explicitly discriminating measures and then of germanisation policies. The period also saw considerable, mostly internal labour migration of Polish-speaking populations, in particular to the Rhineland (i.e. present-day North Rhine-Westphalia) where about half a million found work in the coal, iron and steel industries before World War I.(**98**) Their numbers diminished to about a third in the interwar years due to emigration to France or other countries and remigration to the new Polish state.(**99**) Similar large numbers of Polish speakers and Jewish immigrants from Poland settled in Berlin until 1918, when in particular the better-off Polish speakers left. (**100**) Some 100,000 continued to live in Berlin there during the Weimar Republic. Contrary to the Polish-speaking workforce in the Rhineland, their linguistic and cultural identity seems to have been of a more hybrid nature. In 1925, only 15,000 Berlin residents claimed Polish as their mother tongue.

In contrast to the new states of eastern Europe (e.g. Poland and Czechoslovakia), Germany was not obliged by the Allied and Associated Powers to sign declarations on the protection of minorities after World War I, but voluntarily undertook to protect them in the hope of obtaining better conditions for German minorities in lost territories, such as in Poland.(**101**) Students with German citizenship but of a non-German linguistic background (fremdsprachige Volksteile) were subject to compulsory schooling and benefited from some educational rights as members of a national minority, those without German citizenship could be granted an equivalent status on the basis of bilateral agreements, as the one with Poland, while the education of others fell under the responsibility of their country of origin. The latter group of students could either attend a private school or a German school (without particular rights). In principle, this meant that minority schools for German citizens could be funded be the state, supervised by the school inspectorate and teaching staff be recruited by the state, if the financial and organisational situation allowed it.

(95) For an overview of German and Polish linguistic policies and the teaching of Polish as a foreign or heritage language in Germany, see Magdalena Telus (no date) 'Polnisch in Deutschland (Sprache)', Handbuch der deutsch-polnischen Kommunikation. Available at http://www.polska-niemcy-interakcje.pl/articles/show/1050/de, and Erika Worbs (2018) 'Polnischunterricht und Polonistik. Polnisch ist nicht schwer', pp. 323–326 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.

(96) Official data of the Prussian government at the time of the creation of the German empire (1871) estimated that some 42% of Prussian citizens were speaking Polish as their first language.

(97)ISee the sociologist Max Weber's famous survey and essay on the situation of agricultural labourers in Germany east of the river Elbe, 'Die Lage der Landarbeiter im ostelbischen Deutschland' (1892).

(98)According to official data, some 4m Poles lived in Germany in 1914 compared to about 1m in the Weimar Republic. See Andrzej Kaluza (n.d.) 'Polen in Deutschland. Einbildungen und Tatsachen über eine Minderheit', Handbuch der deutsch-polnischen Kommunikation. Available at http://www.polska-niemcy-interakcje.pl/articles/show/1009/de.

(99) On the so-called 'Ruhr Poles', see Dietmar Osses (2018) 'Ruhrpolen. Historie und Gegenwart einer "Minderheit"', pp. 354–361 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.

(100) See Basil Kerski (2018) 'Berlin. Die deutsch-polnische Kulturmetropole' pp. 36–45 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.

(101) Irina Mchitarjan (2007) 'Schulpolitik für ethnische Minderheiten in Europa. Geschichte und Gegenwart', Tertium comparationis, 13(1): 64–93.

Polish-speaking students thus could attend a German public school with (partial) instruction in Polish or a private Polish primary school and later two private Gymnasien in Beuthen (1932) and Marienwerder (1937), with support by the German state, while other linguistic minorities (e.g. the Danish minority in Schleswig-Holstein) had to self-organise instruction in their language through private schools or by other means. The Polish-speaking minority could also rely on the strong presence of Polish organisations and associations affiliated to the Bund der Polen (Polish League), created in 1922, and the long-standing existence of Polish school associations established in the nineteenth century, some of which are still active today in heritage language teaching (e.g. Oświata in Berlin and Polska Macierz Szkolna w Niemczech in North Rhine-Westphalia). Other minority rights, granted by Art. 113 of the 1919 Weimar Constitution, included the right to free association and the use of the Polish language for administrative purposes and in public, but did not result in the legal recognition of a minority status or measures to promote Polish language and culture. The actual situation of Polish speakers varied considerably throughout the Weimar Republic owing to frequent political and economic tensions between Germany and Poland. On the one hand, Polish speakers were politically represented in national and regional parliaments, as well as in municipal councils, had their own cooperatives, agrarian, commercial and trade organisations, publications, welfare institutions, cultural, educational and sports associations; on the other, they were subject to discrimination, insults and violent attacks, and the authorities tended to regard Polish organisations with distrust.(**102**) After the mid-1930s, conditions deteriorated rapidly through increasing discrimination and repression and, later, deportation, persecution and extermination.

(102) See Andrzej Kaluza (n.d.), op. cit. During the Nazi regime, the situation of the Polish-speaking minority temporarily improved after the signature of a non-aggression pact with Poland but not for long.

During the war, an estimated 2.3m to 3.5m Polish citizens were brought to Germany as foreign civil workers, forced labourers, prisoners of war and internees of concentration camps. Only some 80,000 to 100,000 people, mostly older and ill persons with their families, remained in the Federal Republic after 1951, out of almost 1m Polish displaced persons who found themselves after the war in the occupation zones of the Western allies, while those in the Soviet occupation zone were rapidly repatriated or deported to Poland. (**103**)

In 1949, members of the 'older emigration' revived the Bund der Polen in Deutschland (Rodło)(**104**) but internal strife on the issue of political neutrality towards the People's Republic of Poland led to a scission in 1952 and the establishment of rival organisation (Zgoda), financially supported by the Polish state. Membership of the former dropped from ca. 35,000 in 1949 to 6–7,000 in the 1970s, while the second had some 10,000 members, after registering increased interest in the 1960s, mainly because members were not subject to exchange foreign currency at the official rate during stays in Poland. At the same time, the upcoming generation lost interest in these organisations: 'Polish identity' had largely become a private affair as a result of continuing cultural and linguistic assimilation; communist Polen was not an appealing reference; and societal developments in late-1960s western Germany deemphasised questions of national and cultural identity.(**105**)

(103) See Dietmar Osses (2018) 'Displaced Persons. Neue Heimat für heimatlose Polen', pp. 95–99 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung. Many Poles and surviving Jews from the western occupation zones emigrated to the United States, Canada, Great Britain or Palestine, while the majority – voluntarily or not – resettled in Poland.
(104) Rodło stands for rodzina ('family') and godło ('coat of arms'). The organisation's logo, designed in 1932, includes a graphical representation of the course of the Vistula. On the organisation's history until 1990, see Krzysztof Ruchniewicz (2022) 'Der Bund der Polen in Deutschland', published on the occasion of the centenary. Available at https://www.porta-polonica.de/de/atlas-der-erinnerungsorte/der-bund-der-polen-deutschland?singlepage=yes.
(105) See Andrzej Kaluza (n.d.), op. cit.

During this period, small numbers of political refugees arrived from Poland; political asylum was the only way to remain in the West for those allowed to travel to western Germany for professional or private reasons. The declaration of martial law in Poland (1981) led to a significant exodus of Polish citizens for political reasons ('Solidarność emigrants')(**106**) and because of worries about a possible economic break-down in Poland. During the 1980s, an estimated 130,000 – or 190,000, according to other sources – Polish citizens lived in the Federal Republic and West-Berlin, whose presence was as first tolerated and who were later granted leave to remain, that is without legal access to the labour market.(**107**) Their radically different outlook meant that they had little in common with either older emigrés or ethnic Germans and their family members who immigrated from Poland as 'repatriates' (Aussiedler or, after 1976, Spätaussiedler) and, in some cities such as Berlin, led to a blooming political, cultural and social life in the 1980s, which ended after the fall oc communism in Poland.

Numerically, the latter group was by far the most important one, with more than 1.5m people, mostly from former Eastern Prussia (Masuria) or Upper Silesia. Not all German citizens or members of the German minority in these formerly German territories had fled westwards in the last year of the war or left in its aftermath. Those who remained often had a dual cultural and linguistic identity, speaking German and a Polish dialect and having ties to both cultures. The new Polish state regarded them as 'autochthonous' populations, or 'germanised Poles', to legitimise its claims on the recently won territories.(**108**) They were considered to have voluntarily opted for Polish citizenship, which also put a halt to any calls for recognition as a minority. Emigration (to both German states) took place in successive waves between 1956 and 1990: until 1984, on demand and for the official reason of 'family reunion', but subject to approval by the Polish passport authorities and associated with the loss of Polish citizenship; later emigrants travelled to western Germany with a tourist visa and could retain their Polish passport.(**109**) All, including descendants and Polish spouses of former German citizens and of members of German minorities in all of pre-war Poland, had an automatic right to German citizenship, legally interpreted as a 'restitution' by the Federal Republic.(**110**) Emigrants to the GDR were less numerous and called Umsiedler ('resettlers'), who had to abandon their partially Polish identity because contacts with Poland were regarded with suspicion.(**111**) Somewhat similarly, emigrants from Poland in the Federal Republic overall kept a low profile until the 1980s.

(106) See Dieter Bingen (2018) 'Solidarnosc im Exil. Polnische Gewerkschafter organisieren sich im Westen', p. 384 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.
(107) Ibidem. This economically precarious situation led to further migration to other western countries and also to the emergence of stereotypical representations that persisted in the 1990s and which associated Polish migrants with the informal economy (e.g. undeclared work, 'Polish markets' in the early 1990s) or semi-legal or illegal activities, smuggling and car theft.

(108) In ideological terms, the westward shift of the Polish borders as a result of the war was reinterpreted in historical terms as a return to the territory of the first Polish kingdom of the Piast dynasty.
(109) Emigration came to a halt in 1960, at the height of the cold war, but restarted and increased in the 1970s to the Federal Republic, as a result of a more liberal Polish passport policy, two bilateral agreements on family reunion and generally liberal German policies towards immigrants from the 'communist bloc'.
(110) Criteria for a presumed German affiliation were relatively vague and consisted of a bundle of indicators (e.g. use of German as a family language, family recipes for 'German' dishes). In the literature, the main motivations are said to be the feeling of being cut off from German culture, prohibitions on the use of the German language, various forms of social discrimination, distrust by the Polish authorities, proximity to relatives living in Germany and the hope of greater social and economic mobility. Some sources also mention that the procedure was also used by candidates for emigration for more opportunistic reasons. See Kaluza (n.d.)
(111) The share of Polish speakers in the new federal states is today estimated at 7% of all Polish-speakers in Germany. See Andrzej Kaluza (2002) 'Zuwanderer aus Polen in Deutschland', Utopie Kreativ, 141-142. Available at https://www.rosalux.de/fileadmin/rls_uploads/pdfs/Veranstaltungen/2002/Kommen_und_Bleiben/polen_in_deutschland1.pdf

Over time, the share of Aussiedler who had been schooled in Polish only and therefore were fluent Polish speakers increased rapidly, with German having become a heritage language for many before emigration. After arrival in Germany, the status of the two languages often reversed: Under the influence of the majority language, i.e. German, most became fluent in German, while Polish-language proficiency suffered from attrition and turned these emigrants into heritage speakers of Polish. A large majority of them have maintained Polish traditions and cultural practices, which may also be associated with a Polish regional identity (e.g. Upper Silesian).

Table 1. Number of Polish citizens emigrating to Germany as Aussiedler or Spätaussiedler

Period	Number of immigrants
1950–1959	292,181
1960–1969	110,618
1970–1979	202,711
1980–1989	632,800
1990–1999	204,078
2000–2009	2,701
2010–2020	163

Until 1990, the situation of Polish-language teaching differed considerably in the (old) Federal Republic of Germany and the German Democratic Republic. In the former, Aussiedler and Spätaussiedler from Poland whose mother tongue was Polish were legally granted the possibility of choosing Polish as a first or second foreign language, though actual offers remained sparse. In the latter, Polish was taught as an optional foreign language, including as a subject for the baccalaureate, at several upper secondary schools (Erweiterte Oberschulen), as in (eastern) Berlin, Leipzig, Magdeburg and Görlitz, and accompanied by exchange programmes for students and teachers.(**112**) Heritage language teaching of Polish therefore played only a marginal role in both German states.

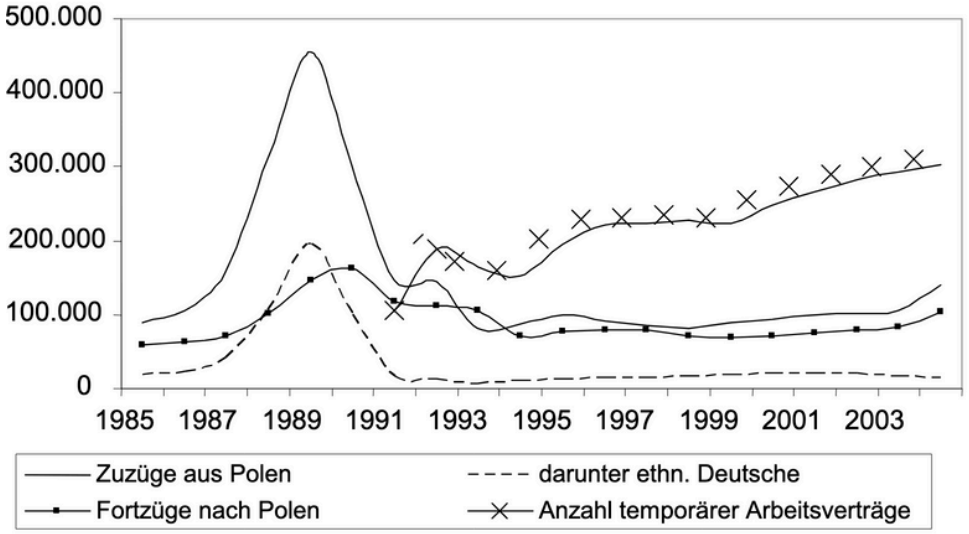
POLISH EMIGRATION TO GERMANY AFTER 1990

As mentioned above, a significant number of Polish citizens 'without a German background' had settled in western Germany since 1981 with an uncertain legal status. Official immigration reached a peak in the years 1988 (ca. 300,000) to 1990 (455,000), as did the numbers of those who returned to Poland (100,000 and 160,000 respectively).(**113**) In the early 1990s, the German government severely limited the permanent settlement of immigrants from Poland: 'repatriation' was no longer promoted (see Table 1); family reunion and marriage migration were subject to various restrictions; and labour migration was strictly regulated, with exceptions for company founders and high-skilled workers (i.e. 'Polish craftsmen'). Common legal forms of labour migration

(112) See Erika Worbs, op. cit., p. 324.
(113) See Frauke Miera (1996) 'Zuwanderer und Zuwandererinnen aus Polen in Berlin in den 90er Jahren. Thesen über Auswirkungen der Migrationspolitiken auf ihre Arbeitsmarktsituation und Netzwerke', discussion paper published by the Wissenschaftszentrum Berlin für Sozialforschung. Available at https://bibliothek.wzb.eu/pdf/1996/i96-106.pdf

from Poland at the time included seasonal labour contracts, contract work, transboundary shuttle migration and fixed-term contracts as 'guest workers' with quota. At the same time, liberal visa policies resulted in undeclared forms of work. These restrictions were only gradually lifted until 2011 when Polish citizens finally benefited from the principle of 'free movement of labour' for citizens of EU member states. The reason were German concerns that expected large-scale Polish immigration would lead to wage dumping, as there existed no legal minimum wage.

Figure 1. Polish migration to Germany, 1985–2004. (Source: Glorius 2007)(**114**). The caption reads (from left to right) immigration from Poland, of which ethnic Germans, departures to Poland, number of fixed-term employment contracts.



(114) Birgit Glorius (2007) 'Transnationale soziale Räume polnischer Migranten in Leipzig', pp. 136–159 in Magdalena Nowitcka (ed.) Von Polen nach Deutschland und zurück, Bielefeld: transkript Verlag.

After Poland had joined the European Union in 2004, five old member states introduced transitional rules for labour migration.(**115**) Germany adopted the '2+3+2 model, which allowed it to restrict access to the labour market for a period of up to seven years. In fact, large-scale immigration from Poland failed to materialise, but numbers took off in 2011, with net migration to Germany reaching a peak in 2015 (63,045).(**116**) The increasing number of legal avenues for labour migration also led to a deep change in the perception of Polish immigrants, who are today mostly seen as well-integrated, skilled, well-educated and industrious, in short as 'model immigrants', although some forms of social discrimination persists.

By the end of 2023, some 888,000 residents with Polish citizenship lived in Germany and ca. 2.2m had a Polish migrant background, making them the second-largest group after immigrants of Turkish origin (2.9m) and ahead of those from successor states of the Soviet Union (1.69m) and Romania (1.1m). In 2020, immigrants with Polish citizenship accounted for 7.6% of all foreign residents, with an average mean age of 38.6 years and an average mean time of residence of 10.7 years; less than a quarter had been living in Germany for more than 15 years. One of the main characteristics of recent Polish (and Romanian) immigration are relative modest positive rates of annual net migration with strong fluctuations. In 2019, for example, 128,600 Polish citizens settled in Germany, while 126,600 left the country.

(115) See Arnold Bug (2001) 'Arbeitnehmerfreizügigkeit nach der Osterweiterung der Europäischen Union. Chancen und Risiken für den Arbeitsmarkt', info letter of the Scientific Services of the German Parliament. Available at https://www.bundestag.de/resource/blob/191742/2fe22b0fca7cbd5342713e4bb0a608b1/arbeitnehmerfreizuegigkeit_nach_der_osterweiterung.pdf.
(116) This number and the following ones are based on micro-census data published by the German Federal Statistics Office.

Between 1991 and 2020, 100,298 children born in Germany had a Polish father and 219,426 a Polish mother.(**117**) German-Polish marriages had first risen in the 1980s and their number quadrupled in the 1990s before dropping in recent years from 4,505 in 2017 to 2,043 in 2022, compared to 393 in Poland in 2019.(**118**) A marriage between a German husband and a Polish wife is roughly four times as frequent as one between a Polish husband and a German wife, a ratio that has remained stable.

As their numbers have grown, Polish speakers in German benefit today from a vibrant social and cultural life in areas with high concentrations. Early attempts to organise the rising number of recent Polish immigrants go back to the establishment of the Polnischer Sozialrat e. V. (Polska Rada Społeczna T. z.) in 1982 in West Berlin with the aim of mutual self-help.(**119**) Numerous others followed soon, but the number of active members in each organisation generally remained small and political cooperation rare.(**120**) Many dissolved after 1990. Among the remaining organisations were different professional organisations (Verband polnischer Ärzte in Deutschland e. V., Deutsch-polnische Juristenvereinigung e. V), cultural, economic and sports organisations, as well as church-sponsored groups. After many failed attempts, four umbrella organisations of the Polonia succeeded in establishing the Konvent der Polnischen Organisationen in Deutschland (Konwent Organizacji Polskich w Niemczech) on 4 April 1998 to represent the interests of the Polish diaspora by federating the large majority of the estimated more than 150 Polish organisations present at the time in Germany. Only a few, among them the Bund der Polen Rodło, did not join. One of the Konwent's initial main aims was the recognition of all immigrants of Polish origin as a 'national minority' – this would have included those Germans 'repatriated' after World War II on the basis of mostly strong ties with Polish language and culture –, a better legal status and better funding for its activities – a controversial, and until today unsuccessful, demand. After the 2011 update of the German-Polish Neighbourhood Treaty through a bilateral agreement, the Konwent was, however, charged with the organisation of a German-funded office to represent the interests of all Polish organisations in Germany. Some of its member organisations (e.g. Oswiata) have been and are still active in heritage language teaching. Another major actor is the Polish Catholic Mission, whose activities also include heritage language teaching.(**121**)

(117) Magda Roszkowska (n.d.) 'Geschichten von Kindern aus deutsch-polnischen Beziehungen', Goethe Institut / weekend.gazeta.pl. No comparable data are available for Poland.
(118) Data for 2022 by the German Federal Statistics Office only distinguish between Spouse 1 (either a male partner or the older partner in a same-sex marriage) and Spouse 2 (either a female partner or the younger partner in a same-sex marriage). In 1,635 cases of the 2,043 German-Polish marriages, Spouse 1 had German citizenship. In the same year, 461 marriages were concluded in Germany where both partners were Polish citizens. Note that the place of marriage does not necessarily imply place of residence.
(119) For a short overview, see Andrzej Kaluza (2018) 'Polnischer Sozialrat. In Berlin zu Hause, deutschlandweit aktiv' in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.
(120)Andrzej Stach (2018) 'Polnische Organisationen in Deutschland. Einigkeit und Zwist und Vielfalt – Organisationsstrukturen nach 1945', pp. 313–316 in ibidem. The main umbrella organisations were the League of Poles 'Zgoda' (Związek Polaków 'Zgoda' w RFN T. z.), the Polish Congress in Germany (Kongres Polonii Niemieckiej T. z.), which left in 2013, the Federal Association of the Polish Council (Polska Rada w Niemczech – Zrzeszenie Federalne T. z.) and the Christian Centre for the promotion of the Polish language, culture and tradition in Germany (Chrześcijańskie Centrum Krzewienia Kultury, Tradycji I Języka Polskiego w Niemcuzech T. z.).

(121) See Thomas Kycia (2018) 'Polnische Katholische Mission. Mehr als nur die Heilige Messe in polnischer Sprache', p. 312 in Dieter Bingen et alii, op. cit.

POLISH-LANGUAGE TEACHING IN GERMANY AFTER 1990

Already in 1989, the Federal Republic and the People's Republic of Poland signed a Common Declaration, in which both parties declared their willingness to promote the language of the partner country, in Germany through increased offers of Polish as a foreign language in upper secondary schools and the expansion of Polish Studies at universities, while Poland committed herself to expand the role of German as a foreign language at schools in all parts of the country with German support for teacher training and teaching materials. In 1991, the two countries concluded the Treaty on Good Neighbourhood and Friendly Cooperation, inspired by an earlier treaty with France in the 1950s. Articles 20 and 21 refer particularly to the status of German citizens of Polish 'descent' and Polish citizens of German 'descent', who were to be granted a right to their linguistic, cultural and traditional identity (e.g. free use of their language in private and public contexts, original spelling of names) and to instruction in their first language. Article 25 stipulates that both countries would allow for a comprehensive access to the language and culture of the partner country for all interested persons. Similarly, Article 4 of the 1997 German-Polish Cultural Agreement mentions a 'broad access to the culture, language, literature and history of the other country' for all interested parties.

Poland's language policy, thus, initially focused on Polish as a foreign language, whose status in Europe and worldwide was to be reinforced. As an expert opinion from the University of Wrocław, ordered by the Foreign Ministry, makes clear, this meant in practice an increased prestige, the reduction of a stereotypical representation of Polish as a difficult language and raising awareness for the proximity of Polish to other European languages, while also emphasising advantages of Polish-language skills in labour markets, including by stressing mutual comprehension with other Slavic languages. The promotion of Polish abroad should be consolidated and coordinated by a dedicated institution modelled upon the British Council, the Alliance Française and the Goethe-Institute.(**122**) Another expert opinion by a working group at the University of Kattowice, ordered by the Ministry for Science and Higher Education in 2018, added another focus, on Polish-speaking minorities in eastern Europe and the role of Polish as a heritage language and identity-promoting tool. Since the mid-2010s, nationalist-conservative circles in Poland and the PiS-led coalition government, frustrated by the low numbers of Polish learners in Germany compared to the stronger presence in Poland of German as a second foreign and, since 1997, protected minority language, repeatedly accused Germany of an unsatisfactory implementation of the 1991 Neighbourhood Treaty and, in 2022, introduced significant budget cuts for support of German as a minority language, taught to some 50,000 students, with the aim of using the savings made for the promotion of the Polish language in Germany, a decision reverted by the newly elected government in 2024.

In Germany, the implementation of the 1991 Neighbourhood Treaty has been shaped by the federal nature of the country's educational system. In practical terms, this meant taking into account regional particularities while maintaining an overall homogeneity of the general education system to facilitate students' mobility between federal states.(**123**) In its 2013 Strategy Paper on the Promotion of the Heritage Language Polish, the KMK defined the goals of heritage language teaching as integration into the majority society and the recognition of multiple linguistic and cultural identities in a context of increasing transnational mobility.

(122) A key concept used in this context is that of moc języka, or 'language power'.
(123) See in particular the successive reports of the Standing Committee of Ministries of Education of the federal states (Kultusministerkonferenz or KMK) on Polish-language teaching, and notably KMK (2020) 'Zur Situation des Polnischunterrichts in der Bundesrepublik Deutschland (Beschluss der Kultusministerkonferenz vom 22.08.1991 i. d. F. Vom 26.11.2020), and KMK (2013) Strategiepapier zur Förderung der Herkunftssprache Polnisch.

In short, the current situation of Polish language teaching in Germany can be summarised as follows: In the western federal states, and especially in North Rhine-Westphalia (ca. 5,000 students annually in recent years), Polish tends to be taught mainly as a heritage language and in the federal states bordering Poland (Mecklenburg-Western Pomerania, Brandenburg and Saxony) mostly as a foreign and neighbouring, or contact, language with a focus on communicative aspects, mostly in areas near the border.

In recent school years (2019–2022), state-organised heritage language teaching of Polish was offered in ten of the sixteen federal states (for more than 7,500 students during the school year 2021-2022) and consular instruction in Polish in three (Bavaria, Bade-Württemberg and Berlin, which also has public offers). There are no offers for heritage languages in Saxony-Anhalt and Thuringia, while offers of heritage language teaching do not include Polish in Bremen, Schleswig-Holstein and Saarland. Designations vary from Muttersprachlicher Unterricht ('instruction in the mother tongue') to Herkunftssprachenunterricht ('heritage language teaching') and Erstsprachenunterricht ('instruction in the first language') as, more recently, in Berlin, reflecting different policy goals and pedagogical approaches. Attendance of these heritage language classes is on a voluntary basis, though sometimes included in school reports, and in the form of an extracurricular activity, mostly at primary schools and, more rarely, at secondary schools; this also pertains to consular instruction. In some federal states, public offers of heritage language classes are also open to interested students who are not heritage speakers. Teaching content is generally related to the everyday experience of students and seeks to promote communication and basic reading and writing skills, while also including lessons on the history, geography and culture of the 'home country'. The target level for proficiency is A1 or A2, according the Common European Frame of Reference (CEFR) for language learning.

Moreover, heritage language classes open to young people are provided by various public and private actors, such as local adult education centres (Volkshochschulen), church organisations cultural or other organisations and associations and private language schools. (**124**)

In addition, Polish can be chosen in principle as a first foreign language at primary school or as a second foreign language at lower secondary school starting in grade 6 or 7, but in practice there are only learning groups for heritage speakers in this configuration. In areas near the Polish border there exist offers even at the pre-school level. Mostly, Polish is being taught as a compulsory optional or optional third foreign language or in the form of an extracurricular activity (Arbeitsgemeinschaft) starting in grades 8, 9 or 10 in lower secondary schools. In upper secondary schools, it can be continued, or started as a new foreign language, in two variants: basic course (Grundkurs) and performance subject (Leistungskursfach). Polish is recognised as a subject for the baccalaureate in all federal states, but in practice apparently chosen only by students in three federal states (Bremen, Hamburg and Mecklenburg-Vorpommern). Target levels are B1+ to B2 for students who started learning Polish in lower secondary school and B1 to B1+ for those who started later. No official data are available for student numbers, who are likely to be very low. An exception is the bilingual-binational Augustum-Annen-Gymnasium in Görlitz, Saxony, where Polish is a compulsory subject for the baccalaureate with a target level of B2/C1. In Hesse, students aged 14 to 18 have the possibility of obtaining a language certificate by an accredited

(124) On Polish organisations in Germany, see Andrzey Stuch (2018) 'Polnische Organisationen in Deutschland. Einigkeit und Zwist und Vielfalt – Organisationsstrukturen nach 1945', pp. 313–316 in Dieter Bingen, Andrzej Kaluza, Basil Kerski and Peter Oliver Loew (eds) Polnische Spuren in Deutschland. Ein Lesebuchlexikon, Bonn: Bundeszentrale für politische Bildung.

organisation (TELC Język polski Szkoła B1/B2), and in Berlin, students can replace Polish as a foreign language with a similar certificate obtained through a municipal adult education centre. There are also a number of schools that offer bilingual sequences or have bilingual branches, as well as fully bilingual schools.

The number of Polish learners (both foreign and heritage language teaching in more or less equal parts) at public schools have been slowly rising over the last decade, for which (incomplete) official data are available, from some 8,300 students during the school year 2011–2012, about half of them heritage language learners) to more than 11,000 in 2015–2016 and almost 15,000 in 2019–2020. Since immigration from Poland has peaked in 2015, it is uncertain whether this number will be growing significantly in future.

The most active regions and the ones with the highest linguistic growth potential are probably located near the Polish borders, where available housing as the result of a shrinking German population has attracted many young Polish families. In 2019, the Committee on Spatial Planning of the German-Polish Governmental Commission for Regional and Transboundary Cooperation published a joint future scenario, Vision 2030, that called for the creation of appropriate language-learning offers for all interested parties in the two neighbouring languages, a break with demand-driven policies of the past. In the same vein, the federal state of Brandenburg developed a Neighbourhood Strategy Brandenburg-Poland with a 'linguistic offensive Polish'. Since the early 2000s, Mecklenburg-Western Pomerania has cooperated with the Polish voivodeship of Western Pomerania, to enlarge language-learning offers for both languages on both sides of the border and to ensure that offers will be available at all level s of the general education system. In its study Project Smart Integration, Saxony aims at promoting Polish-language learning and bilingual encounters, along with employment of Polish-speaking staff, to overcome its perception as a peripheral region. In July, it has established the Kompetenz- and Koordinationszentrum Polnisch (KoKoPol), an educational centre that is meant to 'promote the knowledge, dissemination and popularisation of the Polish language in Germany', including through the creation of low-level Polish language learning offers for professionals in particular industries.

POLISH IN BERLIN – A LOCAL VIEW

In Berlin, where almost 120,000 residents had a Polish migrant background in 2021, slightly more than half (57,226) with German citizenship, the number of Polish learners at public schools have been almost steadily growing from 341 during the school year 2003–2004 to 1399 in 2019–2020.(**125**) During that last period, there existed 29 bilingual Polish-German nursery schools (KiTas), working on the principle of one-person-one-language (OPOL) with at least half of the time in either language. Five primary schools, to be expanded to three other schools, offered heritage language classes (Erstsprachenunterricht) to 85 students aged 6.5 to 12.(**126**) Some 400 students had chosen Polish as a foreign language at five schools. In 2021-2022, 45 students attended consular instruction in Polish and an unknown number heritage language classes of the Polish school association Oswiatim. There is a bilingual branch at the primary school Katharina Heimroth and a bilingual secondary school, Robert-Jungk-Oberschule, while the Katholisches Mariengymnasium offers Polish as a second foreign language and the Gabriele-von-Bülow-Schule

(125) Data provided by the Berlin educational authorities to a parliamentary question on the current implementation of the German-Polish Neighbourhood Treaty with regard to the promotion of Polish-language teaching. See Abgeordnetenhaus Berlin (2022) Drucksache 19/11945.
(126) Instruction in the first language, on a voluntary basis, requires a local quorum of at least twelve students.

as a third foreign language. The municipal adult education centre in the Tempelhof-Schöneberg district offers courses for young people with the possibility of obtaining an accredited language certificate, which can replace Polish as a foreign language at school. No detailed data on student numbers are available for these offers and others at public and private private schools. A planned linguistic survey on the languages spoken by school-entrants seems not yet to have been implemented. Overall, Polish can be learned in all school forms, from nursery schools to the baccalaureate, including at vocational schools and municipal adult education centres. The regional government also supports the Deutsch-Polnisches Jugendwerk, an organisation based in Potsdam and Warsaw that mainly initiates and promotes exchange programmes for young people, as well as numerous activities and associations that are working in the field of German-Polish relations. The last KMK report describes Berlin as a good practice example for the implementation of goals defined in the 2013 KMK Strategy Paper on the Promotion of the Heritage Language Polish.

In addition, heritage language classes are also offered by a wide range of non-state actors. These include the Polish school association Oswiata, private language schools, some of which offer courses for children, young people or parent-child courses, church organisations, such as the Polish Catholic Mission, and municipal education centres that offer courses for children and young people, as well as more informal teaching by non-profit organisations or self-organised by parents.

Important too in this context are the numerous activities and events organised for young heritage speakers of Polish, and sometimes for parents and children, in Polish or Polish and German, such as language cafés, cultural exchanges, study trips to Poland, scout groups, school tutoring, sports clubs (e.g. Polnischer Olympia Club Berlin e.V. / Polski Klub Olimpijski w Berlinie), theatre groups for children and young peoples, choirs or dance groups. Young families with small children often meet informally during the weekend to organise joint activities. Frequent family trips to or stays with relatives or at a holiday camp in Poland are fairly common – Szczecin can be reached by suburban railway and Warsaw is only five and a half hours away by train. This practice also ensures easier access to printed or multimedia content in Polish, because parents often acquire such material during a visit to Poland. Finally, most young people have internet access, which allows them to consult online language courses or video tutorials and, more generally, all kinds of Polish-language content, while also offering opportunities to communicate in Polish with friends in Berlin, Poland and elsewhere through social media (Facebook, Instagram, etc.) or messenger services.

A recent longitudinal study on young heritage speakers of Russian and Polish in three German cities (Berlin, Hamburg and Leipzig) came to the following conclusions for heritage speakers in Berlin between grade 7 and 10. These feel that both the family language Polish and the majority language German are significant parts of their identity, have a positive image of Poland similar to that of their parents, perceive distinct advantages of being proficient in Polish and handle their bilingualism with confidence. Moreover, the study showed that young heritage speakers of Polish, similar to those of other languages, often served as linguistic mediators for parents with weak German skills. They explain, for example, key scenes and concepts while watching television with

(125) Data provided by the Berlin educational authorities to a parliamentary question on the current implementation of the German-Polish Neighbourhood Treaty with regard to the promotion of Polish-language teaching. See Abgeordnetenhaus Berlin (2022) Drucksache 19/11945.
(126) Instruction in the first language, on a voluntary basis, requires a local quorum of at least twelve students.

other family members, make phone calls on behalf of parents and interpret for them during medical appointments. The highest proficiency levels in Polish were found among young people who both use Polish as the family language and regularly attend Polish lessons of several hours weekly over several years. Factors influencing the first are presented in Table 2 and those favouring the second in Table 3.

Table 2. Pros and Cons of Polish as a family language

PRO	CONTRA
– intuition	– goal: linguistic objectives for child's proficiency in German
– transmission of the language by parents and grand-parents	– linguistic preparation for nursery school and school
– weak proficiency in Germany of the mother	– concerns about emotional and cognitive problems at school
– child born in Poland	– advice from early childcare educators
– experience that German can be learned rapidly	– working mother, German partner and German-language social enviroment
– bilingualism as a desired goal	

Table 3. Arguments by parents and children in favour or against attending heritage language classes

	PRO	CONTRA
Parents	– child learns how to read and write, Polish history and literature – no pressure on performance – numerous additional activities and events – social contacts (incl. with other parents)	– concerns that proficiency in both languages will suffer in a bilingual school – 'natural' transmission of Polish – lack of time and other priorities – Polish can be improved later – doubts about the usefulness of learning Polish
Children	– improve Polish, including writing skills – Polish lessons are fun and interesting – learning Polish at school with friends – benefiting from existing linguistic knowledge	– content with current proficiency level – reading and writing skills not absolutely necessary – new foreign language preferable – no time for heritage language classes – 'lazy'

Moreover, the study showed that young heritage speakers of Polish, similar to those of other languages, often served as linguistic mediators for parents with weak German skills. They explain, for example, key scenes and concepts while watching television with other family members, make phone calls on behalf of parents and interpret for them during medical appointments.

In addition, the published results gave examples for reading and writing activities in the heritage language (Table 4) and for difficulties encountered in Polish and German when confronted with written texts (Table 5).

Table 4. Examples of reading and writing activities in the heritage language

Reading	Occasions for writing and written productions
Short messages on mobile phone (text messages, WhatsApp)	
Chats (chat function of Skype)	
Comics (1 heritage speaker)	Emails (with the help of parents, online translators)
Facebook (and other short online texts)	Post cards and letters to relatives (greetings from holidays, felicitations)
Magazines, newspapers	Short notes to parents (1 speaker) (greetings, compliments)
Books (e.g. Mała biblia dla dzieci, Szkoła makijażu)	Shopping lists (1 speaker)

Table 5. Problems with written texts in German and Polish

In German	In Polish
While reading aloud	While reading aloud
	Understanding task
	Grammar (cases, endings)
	Lacking vocabulary
Spelling ('s' phonemes, upper and lower case)	Spelling (ż vs. rz, ę/en/em, ą/on/om, u vs. ó, diacritical marks, 'sibilants', e.g.. capka instead of czapka)
	General writing of texts Stylistics, conceptual writing, vocabulary and structures typical of educational language.

A second study, published in 2014 by Joanna Błaszczak and Marzena Żygis, looked into the question whether German-Polish bilingual children and young people aged 9 to 18 who are attending bilingual schools in Berlin felt rather Polish or German, or both in similar proportions, as well as into factors that influence national identity and into the role of the mother tongue in this.(**127**) In the rest of the paragraph, we describe some of the characteristics of the students, which do, however, not allows to draw general conclusions on the profile of students in German-Polish bilingual schools(**128**) Among the respondents, 58% were born in Germany and 38% in Poland, the remaining elsewhere or not answering (2% respectively). About half (51%) had always lived in Germany, 27 % for more than five years and 22% for less; 55% declared having grown up in Germany, 8% in Poland and 37% had grown up in another country. In most cases (94%), the mother was of Polish and only in 6% of German origin, while 69% of the fathers were of Polish, 21% of German and 10% of a different origin. Almost half wrote they had only Polish (47%) relatives, 45% German and Polish relatives and the remaining 8% either only German relatives or Polish and other than German ones. A large majority (84%) declared their acquaintances to be both of Polish and German origin, and 12% only of Polish origin. Polish was said to be the first language (59%) and German of only 16%, whereas 24% claimed both languages as their first. Unsurprisingly, a large majority characterised their Polish as very good (53%) or good (37%), while 22% described their German as less good or good (51%). Only 6% of the respondents declared that they would prefer to communicate only in one language. Interestingly, 57% attributed no

(127) Joanna Błaszczak and Marzena Żygis (2014) 'Bin ich Deutscher oder Pole? Eine Studie über nationale Identität der deutsch-polnischen Kinder und Jugendlichen in Berlin', Polnisch in Deutschland. Zeitschrift der Polnischlehrkräfte in Deutschland, 2: 35–50. The results are based on answers of 48 respondents to a questionnaire with 166 questions on five main topics.
(128) The reasons are that the sample of respondents cannot be considered representative, because we have no data on all young Polish heritage speakers in Berlin or on a control group of them attending a German-language school.

importance to their being perceived as different for linguistic reasons (against 41%) and 65% would show through their pronunciation (e.g. a rolling R) that they are Polish, even if they could speak accent-free German.

Asked whether they felt more Polish, German or both, 44% answered Polish, 35% both and 12% German. Among those who indicated German as their first language, 62% identified both as German and Polish, while 64% of those with Polish as their first language felt they were Polish; more than half (55%) of those who claimed both German and Polish as their first language also claimed a dual national identity. A large majority of those born in Poland (82%) felt Polish, but 55% of those born in Germany emphasise their dual national identity, which suggest that other factors are here at play. Time of residence in Germany was similarly significant: a Polish identity was claimed by nine out of ten who had spent less than five years in Germany and by almost seven out of ten who had arrived in Germany more than five years ago. Those with a father of Polish origin tended more often to feel Polish (61%) than both German and Polish (35%), whereas those with a German father felt more often both (50%) than German (40%). As 94% of the respondents had a Polish mother, no relationship with feelings of national identity can be inferred with confidence. The national identity, or identities, of the circle of acquaintances, of the best friend and of relatives also correlate strongly with the self-perceptions of national identity. High proficiency ('very good') in Polish goes often hand in hand with strong self-identification of being Polish (67%), but a 'good' command of the Polish language is more often associated with a dual identity (50%, against 28% who feel Polish). By contrast, those who qualify their Polish as 'less good' or 'rather bad' never indicate Polish as their national identity, but rather German or both respectively. On the other hand, no significant relationship can be observed between proficiency in German and feelings of national identity.

CONCLUSIONS

Official heritage language teaching in Germany is organised at the level of the federal states, which are responsible for education. Its two main forms are

- The historically older 'consular instruction', based on agreements between diplomatic representations of immigrants' countries of origin and a ministry of education. Here, consulates employ teachers and provide school manuals and curricula, while the school authorities usually make available classrooms at local schools but exercise no or only minimal oversight;
- Heritage language classed organised by the school authorities of a federal state at certain local schools if organisational requirements are met.

In both cases, attendance takes place on a voluntary basis within the framework of extracurricular activities, mostly but not exclusively at the primary level, and is limited to either students who are citizens of the organising country (consular instruction) or those with a relevant linguistic background (first language other than German) and exceptionally all interested students (state-organised classes). Heritage language classes generally include teaching content on the history, geography and culture of the country where the heritage language is the official or majority language. In practice, the federal states have adopted over time different policies and practices as a result of regional particularities (e.g. a high share of heritage speakers) and political preferences, reflected in the denomination of heritage language teaching: (complementary) instruction in the mother tongue, in the heritage language (Herkunftssprachenunterricht) or in the first language (Erstsprachenunterricht). Broadly, four situations can be distinguished: federal states that organise themselves heritage language classes, those that have only consular

instruction, those with both forms and those with none. The number and kind of heritage languages taught varies greatly across federal states; state offers may include, for example, minority languages (e.g. Kurdish, Twi).

In addition, heritage languages are, more rarely, taught as a foreign language, most often as a (compulsory) optional third foreign language at secondary schools, including as a subject for the baccalaureate, or as an extracurricular activity and in various forms of bilingual education (e.g. bilingual sequences, branches or schools) in public and publicly recognised private schools. They also play an important role in reception classes for new arrivals and in linguistic support for students who lack fluency in standard German.

Finally, heritage language classes, and similar language-related activities, are offered by a wide range of private actors, ranging from cultural, educational, religious and other organisations to private language schools and municipal education centres.

Polish as a heritage language is a comparative late-comer in this field in post-war Germany, despite its importance before World War II. Although the accompanying minors of immigrants of 'German descent' from Poland were in principle granted the possibility of choosing Polish as a foreign language, actual offers at schools remained sparse in the old Federal Republic, while foreign-language teaching of Polish in the German Democratic Republic was confined to a handful of upper secondary schools. At the same time, most descendants of older immigrant generations lost interest. This situation only changed slowly after large numbers of Polish citizens started to settle permanently in Germany in the 2000s. Since its inception in the 1960s, heritage language teaching in general has always been demand-driven with varying political and educational support; the only exception are recent attempts to provide a comprehensive linguistic offer for Polish-language-learning and German-Polish bilingual education in the border areas near Poland, characterised by incoming migration and transboundary commuting. This raises the question of parents' and students motivation in favour of the latter attending heritage language classes.

Studies have shown that parents of heritage speakers are in general strongly attached to the transmission of a heritage language to their children and often go to considerable lengths to ensure that the latter acquire communicative and, if possible, basic reading and writing, skills. This is reflected in the presence of heritage languages in intra-familial communication and in early childhood education, as well as interest at primary-school level, if appropriate offers are available (e.g. proximity, scheduling). However, as children become older, several factors militate against attending, or continuing to attend, heritage language classes or a bilingual education.

First, many parents are content with the proficiency level acquired by their children. If both parents have a first language other than German (sequential bilingualism of their children), they are often apprehensive that the latter's academic performance at the German school might suffer if their standard German is not sufficiently developed. Young heritage speakers with a German parent (simultaneous bilingualism), who tend to be less proficient in the heritage language, and those with little proficiency in general (receptive bilingualism) often lose interest when attending a heritage language class along more proficient students. Concerns that bilingualism might affect linguistic competences in both languages are still widespread. More generally, parents of heritage speakers are also frequently convinced that their children will be able 'to catch up later in life' if this will become necessary.

Second, after young heritage speakers enter school, German tends to become increasingly the

dominant language used, including with siblings and, sometimes, even with parents when discussing topics related to school. Moreover, length of residence in Germany correlates positively with an increased use of German at home.

Third, as young heritage speakers approach adolescence and transition to secondary school, heritage language offers become even scarcer and not all students are prepared to choose the heritage language as a foreign language, if at all possible, at the expense of other educational goals (e.g proficiency in a foreign language such as English or other subjects) or private interests. Even if as rich and diverse as in Berlin, heritage language classes and activities, which often take place during hours peripheral to the lesson plan or on Saturdays, have to compete with a wide range of extracurricular activities (sports, musical and artistic activities, literature and reading groups, social learning, etc.) for the attention of heritage speakers. Communication within the peer group of friends is often in German or limited in scope with other Polish-speaking friends (e.g. spoken and online communication). Reading and writing skills very much depend on how much parents read. Exposure to other Polish speakers may become reduced after visits to relatives in Poland become less frequent.

Fourth, contemporary language learning is largely focused on communication (the 'communicative approach' has to a large extent replaced older teaching methods, such as 'grammar and translation' and pronunciation or vocabulary drills). This also pertains to heritage language teaching. As a result, Polish heritage speakers may, for instance, experience difficulties in distinguishing sibilants or correctly using diacritical marks (see Table 6) and are often less knowledgable about more complex features and linguistic structures of the heritage language (e.g. word order, use of pronouns, etc.), because a message can be communicated and understood without paying much attention, for example, to irregular case or verb endings (morphology) or complex syntax structures. Digital communication favours this neglect as a number of tools (spellcheck, online translation, etc.) and the informal nature of online communication does not require attention to such linguistic details. Lack of exposure to different language registers and varied kinds of written productions, compared to native speakers, breeds unfamiliarity. Consequently, heritage speakers often risk getting stuck at an intermediate level of proficiency.

While most of the above applies to all heritage languages, Polish has several specific characteristics. Parents of Polish heritage speakers are probably worrying a lot less about its usefulness that those of many other heritage speakers. Within the European Union, Polish is the Slavic language with the largest number of speakers and partial mutual intelligibility with other Slavic languages gives it a prominent place within this language group. Poland is also an important political and economic partner (and rival) of Germany, with both countries sharing a long history. At the same time, Polish is struggling to improve its ranking in foreign-language teaching, including in Germany. Few German students choose Polish as a foreign language and the numerous visitors to Poland are more likely to communicate in English or German, which is the second foreign language taught in Poland after English. Despite a growing interest in Poland since the 1990s, adult German Polish learners often abandon their efforts at a low proficiency level (A1 or A2), as witnessed by the small number of language courses offered with a target level of B1 or higher.

As data on migration movements show, a significant share of Polish migrants to Germany stay there for a limited time period or successive shorter periods before returning to their home country or moving elsewhere and many others immigrate from a country other than Poland (e.g the United Kingdom since Brexit). This may explain the importance of heritage language teaching

and especially German-Polish bilingual education as places of linguistic transition for students, who have either arrived recently or whose parents are planning to resettle in Poland.(**129**) Other parents, in particular from an educated middle class background or in mixed marriages, seem to have adopted attitudes similar to those of their German peers and are sometimes unhappy with the nationalist undertones prevalent in some forms of heritage language teaching. Still others wish, on the contrary, to transmit certain Polish cultural values along with Polish language skills, as evidenced by the role of heritage language teaching provided by Catholic organisations or other traditionalist organisations. Overall, the rich diversity of heritage language teaching offers can be understood as a reflection of the diversity of profiles of parents of heritage speakers and their, and their children's, preferences. While immigration from Poland has stabilised in recent years and the number of German-Polish marriages has dropped, the number of children with a Polish father and/or mother has continued to grow. In federal states where heritage language classes are offered at school, the educational authorities continue to expand their offers but often face budgetary constraints. Where only consular instruction in Polish is available, civil society actors tend to fill the void.

(129) Some Polish heritage speakers also choose Polish as a foreign language by sitting for an external exam and obtaining an accredited language certificate instead of learning another foreign language, such as Spanish or French.

Furniture upcycling using egg tempera to practice drawing and writing skills, workshop by COTA (Paris, 2024)

Aladin

Empathy interviews with learners and teachers

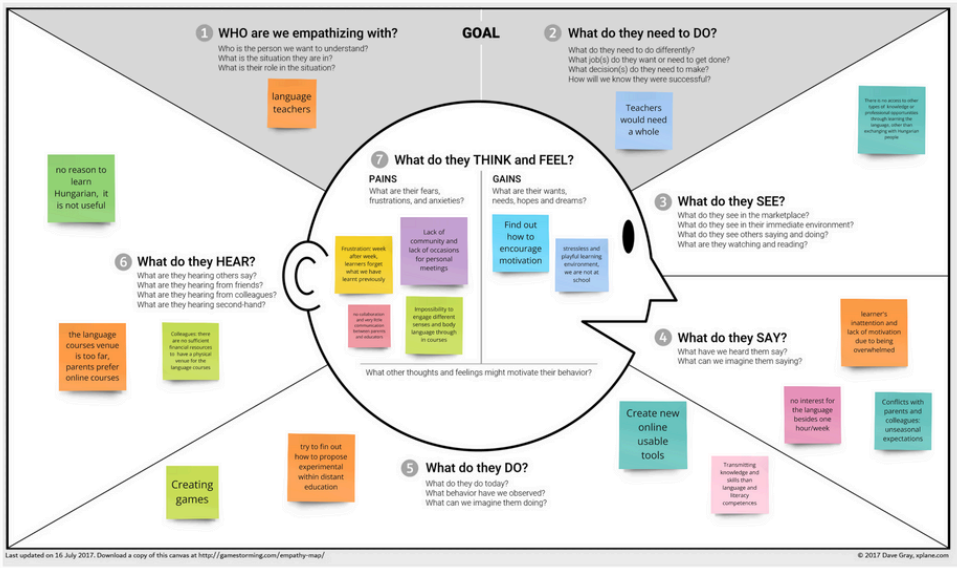
EMPATHY MAPPING TO UNDERSTAND THE TEACHERS AND LEARNERS NEEDS

ABOUT THE METHOD

The empathy mapping method has been applied in order to collect and analyse the needs of our target groups. Empathy mapping is a part of the Design Thinking (DT) method offering a solution-based and target-oriented approach to tackling complex human and social problems. DT is based on close cooperation with the target groups, by supporting them to be part of the entire design process, from the identification of the needs until the finalisation.

"The empathy interview is an approach used to find out as much as possible about a person's experience as a "user" of a space, a process, an objective or an environment. We want to understand the choices that people make and why they make them. By entering and understanding another person's thoughts, feelings, and motivations, we can understand the choices that person makes, we can understand their behavioural traits, and we are able to identify their needs. This helps us innovate, and create products or services for that person." (1)

Empathy mapping is a narrative-based needs assessment method, that is based on a free dialogue between interviewer and interviewee and helps the interviewer to analyse the results of the interviews by categorising the messages provided by the interviewee according to the different

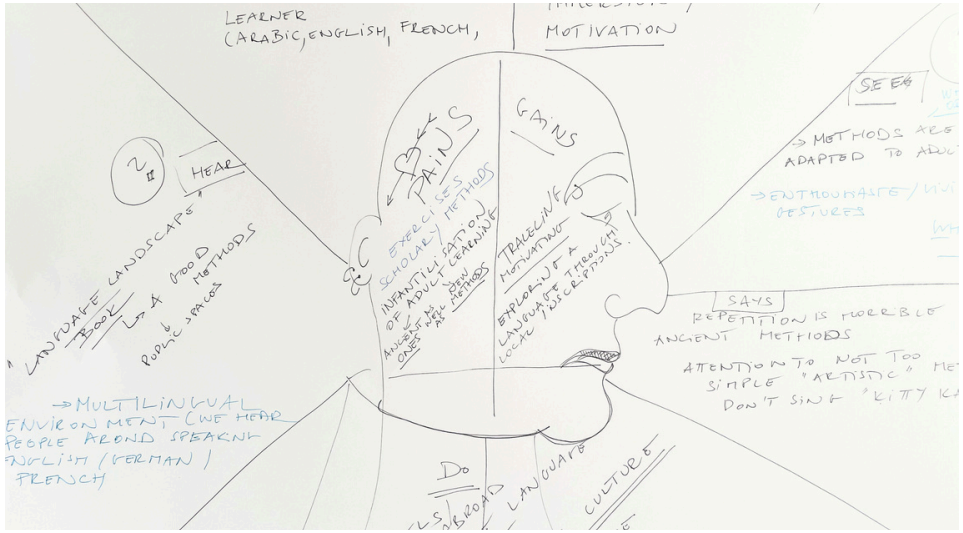


Example of empathy map based on a teacher interview in the ALADIN project

levels of their manifestation: verbal and non-verbal expressions, feelings, deep thoughts, and the observations of the interviewee on the reactions of the external world on a given topic. In this way, one can obtain a global picture of the real needs of the interviewed person, including needs/ideas that the person could not articulate verbally or directly as a concrete need, but rather just as a feeling or as a thought.

The empathy interview always starts with an open question that leads the interviewee slightly into the topic, but that is open and general enough to let the person direct the narrative in a non-biaised way, in the direction that is convenient for her/him/them. The leading question therefore often starts with a How? For instance: "How was it the last time that you…" Following this initial question, the interviewer will only ask questions that are related to the information provided by the interviewee - just as in a "normal", sensitive and empathic conversation.

(1) https://webdesign.tutsplus.com/articles/techniques-of-empathy-interviews-in-design-thinking--cms-31219: Techniques for Empathy Interviews in Design Thinking.



Exercising the method of empathy mapping with a learner during the ALADIN Kick-off meeting (Paris, 2024)

While the interviewee is talking, the interviewer does not only observe his/her/their narrative but also the nonverbal expressions: the gestures, the mimics, the voice tones, the laughs, the body movements, etc. Ideally, the interview is conducted by two interviewers: while one of them follows up the discussion by asking questions, the other observes the discussion and takes notes. It is also recommended to make an audio or video registration of the interview, of course following the previous consent of the interviewee.

One interview usually shouldn't last longer than 5, maximum 10 minutes.

Once the empathy interviews are done, the interviewers will discuss the results, and fill together the empathy map, indicating the thoughts, feelings, fears and actions of the interviewee as follows:

SEES, HEARS, OBSERVES	**SAYS, THINKS**
What does the user observe in his/her environment? What people around him/her do tell, think and do? What kind of voices, and opinions can be heard around? What kind of actions, and behaviour can be seen? What changes can be observed	What is in the user's mind? What are the main topics he/she is raising? What is the user's opinion? What are his/her thoughts, ideas, and reflections about the topic?
FEELS	**DOES**
What are the main feelings of the user? What are the feelings she/he expressed verbally? What are the feelings she/he expressed through non-verbal communication?	What are the concrete actions the user is engaged in? What is the short story of the action? What are the main results of the action ?
GAINS	**PAINS**
Summarise the positive elements evoked by the person	Summarise the negative elements evoked by the person

The empathy mapping method is particularly apt to map the needs of a target group, as it highlights the real feelings, observations and thoughts of the people. Once the empathy interviews are done, and the maps created (one map for each interview) the interviewers engage in the sensemaking process, when, based on the observations, they identify the main skills, wishes and needs of the target group. These needs can be then used for better articulating a service and a product to be provided to the target group.

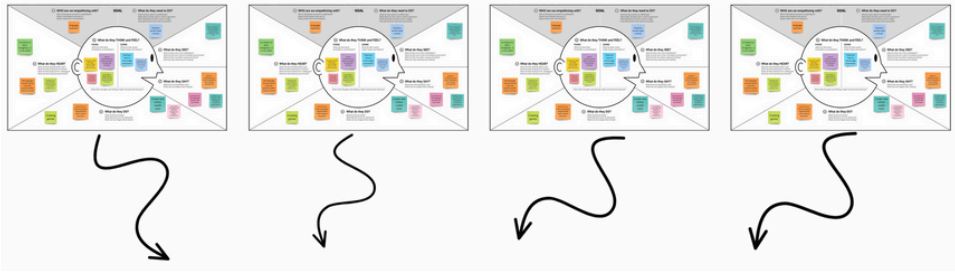
In the ALADIN project, the local empathy interviews and the empathy maps were created individually and remotely by each partner. Partners filled out their empathy maps after each interview.

Based on these: by resuming, analysing and comparing the empathy maps, we could identify the common needs of teachers and learners which in the case of ALADIN happened mostly through interviewing learners parents.

The results of these contribute to design specific activities the best adapted to the identified needs and challanges.

The process analysing ans synthesising the empathy maps:

What are the individual needs of the interviewed teachers/learners and parents ?



What are the common needs of teachers/learners and parents of each partner organisations' target groups?

What are the common needs of teachers/learners and parents targetted by all the partner organisations ?

THE ALADIN EMPATHY INTERVIEWS RESULTS

In the following part, we have summarised the results of seventeen empathy interviews conducted by the ALADIN consortium partners with heritage language teachers and parents of young heritage speakers. Empathy interviews were chosen because they promised to provide rich quality data through semi-structured interviews that would allow interviewees to freely narrate their own experience with heritage language teaching. To ensure the collection of roughly comparable data, the graphical template reproduced below was used to guide interviewers and map the thoughts and feelings of the interviewees.

Nine interviews were conducted with heritage language learners' or the learners' parents and eight with heritage language teachers, with equal weight being given to the four languages that are at the heart of the ALADIN project: Arabic, Hungarian, Polish and Romanian.

INTERVIEWS WITH LEARNERS AND LEARNERS' PARENTS

The interviews took place with parents of younger and older speakers to better contrast the specific challenges parents are facing in transmitting the heritage language to the core group. Their distribution by age and the languages spoken at home are summarised in Table 1 below.

The results of the interviews with parents will be presented in roughly chronological order, starting with those whose children are youngest. The first parent is a Romanian mother with a German husband who communicate in English. Their children, who are respectively four and two years old, speak both Romanian and German but are also regularly exposed to English.

Table 1. Family languages, age of heritage speakers/learners and languages spoken at home by empathy interviews

Family languages	Age of heritage language learners and languages spoken at home	
Arabic-French	Daughter of 6 years old (and infant of six months) • father: Arabic speaker • mother: French speaker	Two children of 13 + 18 years old • mother: Arabic speaker
Hungarian-French	Daughters of 19 and 13 years • mother: Hungarian speaker • father: French speaker	Two teenage sons (10 and 13 years old) • father: Hungarian learner • mother: French speaker
Polish-German	14 year-old daughter • mother: Polish speaker • father: German speaker	13 year-old son and 9 year-old daughter • mother: Polish speaker • father: German speaker
Polish-German (+ early exposure to English)	11 year-old daughter • mother: Polish speaker • father: German speaker	
Romanian-German (+ early exposure to English)	2 and 4 year-old children • mother: Romanian speaker • father: German speaker	
Russian-German-English	11 year-old daughter • mother: Russian speaker	

They both attend a German-language only early childcare facility, as there are no bilingual or Romanian-language local nursery schools in the city. They use Romanian only with their mother and Romanian speakers who are not proficient in German, and tend to communicate with each other in German. The mother strongly regrets that there are not enough opportunities for her children to spend time with other Romanian-speaking children when she is not present. She worries that there will be no heritage language classes in the city once her children will reach school age. She organises herself reading and playing activities for children who are heritage speakers and has a collection of children's books in Romanian at home, which she uses for reading with her children. She wishes that there would be more interactive materials and games available in Romanian for children of that age group and that translations would be of a better quality. Trips to Romania are major occasions for her children to practise Romanian. The mother hopes that these activities will succeed in maintaining her children's interest in the Romanian language.

The second parent is an Arabic speaker from Syria with a French wife. He only speaks Arabic (dialect) with his two children, one of whom is still an infant. He seems to be more at ease in English, which he has taught himself, than in French. His (older) daughter does not attend any heritage language classes but the father teaches her Arabic at home with the help of songs and stories, which are either taken from books or which he invents himself. In addition, he has acquired two apps to help her learn the Arabic alphabet and build sentences through games and songs, as well as a wooden alphabet that allows her to construct words and simple sentences. More recently, he has also introduced his daughter to standard modern Arabic (fushā) and encourages her to connect with other Arabic-speaking children. According to him, his daughter enjoys speaking Arabic. His aim is to maintain his children's links with their Arabic identity, roots and community and to be proud of them. Moreover, he hopes that proficiency in Arabic will later in life offer them more opportunities at the personal and professional level and make them feel at home wherever Arabic will be spoken.

The third parent is a Russian-speaking mother with an eleven-year-old daughter and a husband whose first language is also Russian. Both parents work in the fields of science and education. The family has a transnational migration history and uses Russian, English and German at home. The daughter attends a bilingual German-English school. However, she prefers to communicate with her friends in English, read English-language books and play English-language games, a situation that, according to the mother, is quite common for children with a similar background and life experience. The parents would like to see their daughter become fluent in all three languages and try to support and motivate her in improving her Russian and German language skills. The mother regrets that the daughter has been losing interest in learning to read and write in Russian. She complains that it is difficult to find age-appropriate teaching materials for home schooling in Russian (and German) and compares this unfavourablely with English, for which such materials exist in greater abundance, especially for older children. Thus, her daughter has been learning English easily and with great pleasure thanks to the "Oxford reading tree" methodology.

The three Polish-speaking parents interviewed are all mothers married to a German. The first has a fourteen-year-old daughter who was born in Berlin and speaks Polish with her mother at home. She has undertaken great efforts to ensure that the daughter became fluent in Polish from an early age by organising frequent trips to Poland, making sure that her daughter had Polish-speaking friends and sending her to a weekly heritage language class as soon as she entered school, despite the burden this imposed on the accompanying parent; the daughter now commutes on her own to attend the classes. In recent years, the daughter also regularly has spent

part of her summer holidays with a group of Polish-speaking children. Moreover, the mother regularly provides her daughter with Polish-language books. Constant exposure to Polish has thus been ensured. In her opinion, the daughter speaks Polish quite well and feels at ease doing so, even attempting to communicate in the language with Polish speakers who use German. She only occasionally lacks specific vocabulary. A major hurdle are writing skills, which are difficult to acquire in the absence of interesting age-appropriate learning materials, such as books, and require a lot of home work.

The second Polish-speaking parent has a 13-year-old son and an 8-year old daughter. Polish is used as a family language at home and during trips to Poland, an immersion experience which enhance the children's motivation to speak Polish and makes them feel proud to be able to do so. In addition, the mother reads to the children in Polish and teaches them Polish songs. Both children are attending meetings of local Polish scout groups are generally in frequent contact with other Polish-speaking children. The mother considers the learning experience as positive for the children's personal development, with the particular benefit that Polish is part of a different language group from German. At the same time, she states that encouraging the children to speak Polish is not always easy and requires a lot of efforts, such as employing easy language. It is often more comfortable and quicker to use German in daily life. The children are at times reluctant to speak Polish if they lack the words to express themselves and tend to switch to German if they encounter difficulties. During playing sessions they need some time before they switch to Polish. In many ways, the mother considers Polish as the children's second language. The older son is more fluent than the daughter and makes regular attempts to read Polish but the mother faces the problem of finding reading materials that are appealing to him and correspond to his level of proficiency. The mother worries that her children might lose interest in the Polish language, although she also observes that they are happy when being successful in using Polish, which they consider as a kind of "super power".

The third parent has an eleven-year-old daughter who was born in the United States, a fact of which she is very proud. The family uses Polish, German and English at home. English has remained the favourite language of communication for the parents and was initially used by them as a "secret language" (e.g. to discuss plans in front the daughter), which was, however, quickly picked up by the daughter. The mother spoke exclusively Polish with the daughter in early childhood, including for story-telling and, later on, in Germany, because she was apprehensive about transmitting incorrect German to her daughter, but nowadays also uses German at home, for such topics as the school life of the daughter. The father has over time attended Polish-language classes and become quite fluent, although it became quite difficult to find classes for higher proficiency levels. The father's knowledge of Polish comes in quite handy during frequent trips to Poland and visits to the daughter's maternal grand-parents who speak neither German nor Polish. He is also able to follow conversations in Polish taking place at home. During later early childhood, the daughter attended a Polish-German public nursery school, though German tended to be the dominant language there. Thus, Polish-speaking educators used both languages, while the German ones, with a single exception, only spoke German. No particular efforts were made to teach the children Polish but some activities took place in both languages. (Not all attending children had a Polish-speaking parents.) Once the daugher entered school, German became more prominent as a family language. The mother continues, however, her efforts to promote the daughter's fluency in Polish, notably through frequent trips to Poland (three or four times each year) and through making available Polish-language books and an app, Storytell, that allows her daughter to listen to stories in Polish and English. Until the Covid pandemic, the family took part in

frequent outings organised on weekends by a group of Polish-German speaking parents. The mother is overall content with the level of proficiency in Polish reached by her daughter, who uses the language to communicate with her maternal grand-parents or other monolingual speakers of Polish, to exchange voice, but not written, messages with a friend in Poland, and continues to listen to stories in Polish. She does not consider her daughter to be fully fluent but cleary enjoying speaking Polish whenever the occasion arises. When her mother is present, the daughter sometimes asks her for the translation of a word she ignores. The mother regrets that her daughter never learned how to phonetically realise the Polish "rolling R" and that her parents encouraged this idiosyncrasy by complimenting it as "cute", but she never undertook steps to remedy it. More generally, she is reluctant to push her daughter to learn more Polish if this goes against the daugher's personal preferences, although she would like her daughter to become more familiar with Polish culture and history. Overall, both parents are happy with the fluency their daughter has achieved, as she is able to communicate in Polish whenever necessary or she feels like it. The mother contrasts this situation with that of other Polish-speaking parents and points to a broad variety of configurations: while children with two Polish-speaking parents tend to be fully fluent and speak without an accent, those of bilingual parents often lack full proficiency. Attendance of heritage language classes as an extracurricular activity doesn't seem to work well in the long run, although parents who have since moved back to Poland made considerable efforts (e.g. summer camps in Poland, stays with a grandmother or signing up to a nursery school in Poland) to ensure a successful reintegration into the Polish school system. At the other end, a couple who had sent their children to an English-language school in Berlin saw their children adopt English as a preferred language of communication between themselves and were thought to have even acquired an English accent when speaking German or Polish.

The two Hungarian parents interviewed seem to experience particular difficulties to transmit their language to their children, as the number of heritage speakers in France is low and the geographical dispersal great, which leads to a lesser exposure to the language through contacts or the attendance of heritage language classes. The first parent is a mother with two daughters, one of them already grown up. During the interview, which was conducted in Hungarian, she seems to be more at ease in French, as her search for appropriate words and sentences points to cross-linguistic influence. However, she uses Hungarian in a professional context. She still has family members in Hungary and even owns an apartment in Budapest, where the family travels to twice a year. In the past year, she (and her daughter?) joined an online Hungarian-language online course to test it but abandoned after a short time. She mentioned that attending a weekly physical language course had been too demanding on her time, especially if the lessons took place during the week. She would like to participate in joint activities that are linked to the Hungarian culture but rather on a monthly basis. She also thinks that the current political polarisation makes it difficult to have discussions about the country between adults. She is in contact with other Hungarian speakers but her younger daugher is not. When her daugher was younger, both partipated in collective celebrations, such as St Nicholas, and in dance workshops. These days, they still maintain some cultural practices at home, such as the painting of Easter eggs, for which they consulted a video tutorial on the internet, the confection of Hungarian-type Christmas decorations and embroidery with traditional Hungarian patterns. Last year they attended a workshop to learn how to create decorated gingerbreads. Her younger daughter, indeed, is very keen on manual, creative and craft activities. However, during the workshops the family members attended, participants mainly spoke French and didn't really talk much to each other. Her older grown-up daughter speaks and writes better Hungarian, which she studied on her own when she was younger. She is still very much interested in linguistic and other activities related to

Hungarian and Hungary but is unable to find any because most are targeted at younger children. Her younger daughter, by contrast, shows little interest in the Hungarian language as well as in English and Spanish, which she learns at school. When the mother tries to speak Hungarian at home, both daughter most often answer in French. In her mother's view, the daughter sees no additional value in her Hungarian origin, although she "to boast of it" and appears to enjoy telling her friends about the things she knows about Hungary and undertakes in relation Hungarian culture or giving advice to those who intend to visit Budapest. In fact, both daughters are enthusiastic about the Hungarian culture and language during trips to the country but tend to lose interest once back in France. The mother describes her younger daughter's lack of motivation as "laziness" but also thinks that it is more difficult to maintain interest when children are getting older.

The other parent is a father of Hungarian origin with two teenage sons who have been attending an online Hungarian-language course for the last years with the interviewer. The father himself takes lessons in Hungarian. Before the Covid pandemic, the sons had attended a weekly one-hour heritage language class organised by the local Hungarian Catholic Mission and thus were in regular contact with other Hungarian speakers and learners. Unfortunately, taking the boys to the course was very time-consuming (four hours of commuting with public transport for a one-hour lesson), and many contacts were lost during the pandemic. Continuing to learn Hungarian in an online course therefore seemed a good option. The family usually participates in end-of-the-year celebrations at the Mission, which has a Christmas market and visitors exchange small-talk in Hungarian. Both sons are present during the online interview but the older refuses to participate in the discussion, which takes place in French, and only provides technical assistance. The father's Hungarian-language skills are rather limited and his restricted vocabulary makes it difficult to share it with his sons. His repeated attempts to promote his sons' Hungarian-language skills through reading and board games have been frustrated by their lack of interest. They are said to strongly prefer online games and look up "stupid" things on their smartphone. The father's ambition for his sons are modest. He evokes, for instance, a board game, such as Monopoly, which would allow the sons to learn some words and names and find words to describe images. The oldest son does not enjoy learning languages and has similar difficulties with English and German which he studies at school. The father would also be interested in collective activities, preferable at a venue closer to the family home and only several times a year. The father would like to travel more often to Hungary with the family. However, the mother is not very interested, and each time "it's a fight" to organise visits and a sightseeing programme. The last time the father went to Hungary on a weekend was on a work-related trip during which he preferred to visit a local market where he could exchange smalltalk in Hungarian rather than to visit monuments. The family's lack of interest in Hungary makes him sad but he admits being happy that his sons are attending the Hungarian lessons.

The last parent is an Arabic-speaking mother with two daughters who arrived respectively at age 13 and 18 in France but who are now grown-ups. At the time of immigration, the mother attempted to homeschool the youngest daughter in Arabic with school manuals she brought with her but decided to abandon her efforts after she realised that the burden was to high for her daughter, notably because of the schooling. At home the family speaks Arabic and French, with the first being the main language of communication. It's often difficult for them not to mix the two languages in daily communication. The daughters correct the mother when she makes errors in French. Both daughters are fluent, through not perfectly, in colloquial Arabic but the younger one has limited reading and writing skills. Although the daughters had already attained a good level of

Arabic at the time of leaving their home country, it has been particularly difficult to improve their reading and writing skills.

INTERVIEWS WITH TEACHERS

Of the two Arabic teachers, the first teaches Arabic to children and adult second-language learners who are beginners through individual lessons or for groups. His main professional activity is artistic. He works as an actor and director in theatrical performances and is also a practicing musician. He talks very enthusiastically about this teaching experience and believes that teaching a language is easier, nices and more stimulating for both the students and the teacher if it is art-based: singing songs, playing with words, etc. As an example, he quotes a game in which students have to find the name for a physical object in the classroom and then establish links between the various objects. The songs he uses for teaching are often about the culture and history of the children's country of origin. He is strongly convinced of the benefits of creative teaching methods because students remain motivated and progress faster. Both creativity and students' good learning results are seen as highly rewarding. His two regrets are that teaching is a lonely job and that job opportunities in this field are scarce.

The second Arabic teacher teaches children aged 6 to 8 both in classes and through individual lessons, usually at the rate of one hour per week. She is herself a native speaker and has two children, with whom she only communicates in Arabic at home. Both children are now perfectly fluent in French and English, which they study at school. She is strongly committed to the transmission of Arabic as a heritage language to keep children "grounded", maintain their relationship with the culture and history of their country of origin and allow them to communicate with other family members and relatives who don't speak the majority language French. During the interview she appears very focused and calm and exhibits a lot of confidence. She has clear ideas about her teaching goals and methods, illustrating them with examples of exercises and tools she is using with her students. In her opinion, teaching a language to children is at the same time easy and repetitive, the first because they are learning fast and the second because they forget a lot between the too rare lessons. She also tries to involve parents by giving the children homework to accomplish together with their parents, often in the form of games. Learning through playing is a key pedagogical concept for her. She regrets that job opportunities for heritage language teachers are rare.

The first Hungarian teacher interviewed teaches Hungarian to children of different age groups as well as to French-speaking adult second-language learners at all levels. She has a language diploma but didn't intend at first to become a teacher. It was personal life circumstances that led her to start teaching Hungarian. The interview took place on the terrace of a café near her teaching location because she wanted to enjoy some fresh air and not stay indoors all day long. She showed keen interest in the ALADIN project and was in particular inquiring whether it would result in the development of new teaching methods that could be useful for her work. Talking about her teaching experience, she evokes feelings of happiness and satisfaction when a class is going well and she succeeds in gaining the children's attention. She derives a strong motivation by proposing creative learning methods that she attempts to tailor to students' individual needs, which she considers an important aspect of her teaching role. To achieve this aim and to offer appealing and enjoyable lessons to her students, she regularly uses music and movement. A little gymnastics, she says, goes a long way to help the children to get to better know their different body parts. At other times, she uses dictation exercises, which work particularly well with adults. For teaching she uses her own home-made materials and attempts to employ a lot of creativity.

She tells that she participated recently in a conference on professional training where she discovered fascinating aspects of story therapy and particularly appreciated the small role plays and dramatic scenes employed. Asked about existing tools and support for teaachers, she is getting upset and admits feeling tired of being expected to daily work on motivation. For her, a student's overall development isn't necessarily a key factor in teaching. She is most satisfied with the small daily results she is able to achieve. Feedback on her way of working is precious to her, as it allows her to better evaluate which methods and tools are proving to be affective. She has the impression that there is never enough time to address all the necessary knowledge and skills. Moreover, the job appears sometimes quite repetitive, because children tend to quickly forget salient facts about Hungary's history, for example. She also regrets the lack of more systemic support for teachers through conferences, further trainings, meetings, exchanges about their teaching experiences and fun activities.

The second Hungarian teacher interviewed offers language courses for the small groups of children but also individual training for adult learners. The interview took place at the interviewer's place, around a coffee, there were no disturbing sounds around and the user felt at ease. Among her main motivations to teach Hungarian, she evokes the feeling of being able to involve children actively and observing that introverted children become enthusiastic

She mentioned as the main challenge that language courses are mostly online which limits the possibility of keeping the learners' attention and motivation and also limits the possibility of making creative exercises involving movement or working with materials.

She is thinking of solutions such as online courses alternated with workshops on a 2 monthly basis to ensure personal encounters and the implementation of creative activities. She regrets that Hungarian is not a priority for the children (nor for the parents), and their link to Hungarian is limited to one hour per week. Furthermore, paying attention in online courses also demands some discipline which is hard to ask to children on weekends.

She also mentions that he expectations of colleagues and sometimes parents are not always realistic. The Hungarian language has a general image of an exotic and rare language, ergo demand is not very high.

The first Polish-speaker is a professional teacher in early childhood education and works, in addition, as a volunteer moderator of a Polish scout group of 6-to10-year old children in Berlin. She sees her main task as organising activities that appeal to this age group while also teaching them about Poland and provide them with Polish-language skills. She sometimes finds it difficult to identify appropriate teaching materials, those available are often outdated. She often creates her own materials, which can be very demanding and time-consuming. She pays particular attention to the vocabulary, which should raise the children's interest and whose level should not discourage them to speak Polish. In her eyes, it is crucial to offer time and space to those children with a less rich vocabulary and avoid any judgments that might lead to a loss of motivation. They are not meant to switch to German because it appears easier, a temptation she experiences herself occasionally. She makes an effort to avoid methods that remind children of school and prefers them to learn by playing. Her students are, for example, encouraged to memorise short passages from song lyrics and she has observed that children often sing Polish songs at home that they have learned during the scout group's fortnightly meetings. To avoid children getting bored, she attempts to introduce into the meetings elements of surprise and to frequently alternate different kinds of activities in line with the scout guidelines: a bit of movement, some creative play, such as cooking, reading short Polish texts, but also exploring nature outdoors or visiting a museum, etc., to enrich the children's Polish vocabulary and cultural experience. As a pre-school

teacher she worries sometimes that the activities she is proposing might bore the older children in the group. Her main teaching satisfaction, and even pride, derives from the observation that children discover a sense in using the Polish language, including when talking to each other or during the meetings, and their parents are very happy as a result.

The second Polish teacher has been trained as an English-language teacher and has worked in Poland and, later, in Ireland, before moving to Germany with her family. Unfortunately, her professional qualifications have not been recognised in Germany and she has therefore not been able to work as a teacher in a German public school. She is now running voluntary heritage language classes for Polish children in Berlin, during which she mainly employs methods of learning by playing and reading Polish-language books. As the venue of the classes is located near a train station, she has named them with a play of words that combine stacja, Stacyjkowo (the Polish title of the British animated children's film Chuggington) and ksiazkowo ("bookish"). Thus, children always collect "tickets" related to each reading activity, or book, which they can use to create slogans once they have completed an activity cycle. She observes that very few children are reluctant to attend her classes and that most of them are greatly enjoying her course, not least because she has always some surprise up her sleeves for each lesson, which the children are eager to discover. Children are generally aware what the structure of the activity will be like but are kept in ignorance about the topic. She thinks that her earlier experience as a teacher is beneficial for keeping the children interested. She identifies repetition and the element of surprise as key features of her teaching method, which aims at creating positive associations in the children's minds. The classes thus have some permanent features, such as a Letter Club, where children learn how to read syllables, artistic and multisensory activities related to the theme of a chosen book, retelling the story of a book in the right sequence of events and reading aloud while children listen Others change from one lesson to another, such as different themed activities. With the help of a book on fruits, the children learned in a playful manner the names of the fruits, and the teacher brought a blender to the class to prepare smoothies for everybody. The variety of activities are crucial to avoid children losing interest in the lesson. The teacher, thus, invited a Polish author and another time organised a Children's Day. The feedback on these events from parents and children has been very positive. She observes that, after class, children run to their parents and grand-parents to tell them in Polish what happened in class, using words they have just learned. Moreover, this forces parents and grand-parents to interact and get involved in the learning process. For the teacher, who talks about her classes with great joy and commitment, this conveys a strong meaning to her teaching activities.

The first teacher interviewed by Koopkultur is an experienced pre-school educator, who works mainly with pre-school children but also runs workshops for multilingual children for several NGOs. For ther classes she prepares activities and materials designed to maintain their language skills in Ukrainian and Russian or support them with learning German. She relies a lot on English-language databases to identify methods and materials which she then adapts to her target groups. She strongly recommends the use of books and sensory games that allow children to learn in a playful manner. A main obstacle to her teaching efforts is that children often lack any motivation to make progress in their heritage language because their linguistic environment offers only few or no opportunities to use it. She observes, for example, that siblings often prefer to communicate in English with each other and that parents who bring their children to her workshops avoid using the heritage language when talking or reading to, or playing with, their children, despite her persistent attempts to encourage them to do so. Children's motivation to learn their heritage language is particularly low when they have been born in Germany and have not benefited from

teaching in the heritage language before the age of 6, as they see little sense in improving their language skills. On the other hand, children who have staarted earlier and been supported in this by their parents are generally interested, but not all parents consider their support necessary. The best learning results can be found with children who have been born outside Germany and have learned to speak or even to read and write the heritage language. In the teacher's view, heritage language teaching should therefore strive to achieve close cooperation with the parents to obtain their support, to maintain activities carried out in the classroom at home and to offer their children more opportunities where they can use the heritage language. In addition, there is a great need for simple and entertaining materials for both teachers and parents so that both are empowered to mutually support each other in preservering and furthering the language skills of their children.

The second person interviewed works as an educational trainer with primary school students and teenagers with a migrant background and runs workshops for mulilingual children for various NGOs and so-called welcome classes for new arrivals in Berlin. The aim of these activities is to maintain the target group's language skills in their heritage language but also to support them in becoming proficient in German. The trainers observes that children and young people may not be allowed to use any other language than German at school or in welcome classes on the grounds that they primarily need to learn the German language and use it for communication with each other, even if they have another language in common. This regularly leads to discrimination, racism and bullying not only between recently arrived and the other school children but also within the group of newcomers. In this situation, neither children nor parents have the opportunity to discuss these problems with teachers because they lack the necessary language skills in German and are afraid of being ostracised or themselves blamed. If there are no other children speaking their first language, children may suffer from feelings of isolation and loneliness. There exists therefore a considerable need for activities and methods that succeed all children in a classroom. These activities and methods should be designed as short, action-packed and art-based to encourage children to remain focused, enable them to work in groups and individually, and become involved and engaged. Teachers working with multilingual classrooms mostly lack the tools and experience to make progress in this sense and are often not really motivated. Conventional language teaching methods work poorly and it therefore takes children longer to learn languages, especially when first languages are banned in the classroom and children have no opportunities to use technical gadgets to facilitate communication. The greater the diversity of languages and age-groups, the greater the challenges in the classroom. In addition, there are children entirely unmotivated because of earlier experienced traumata or who are "frozen in time" who expect to return to their home country on the first occasion and fear wasting their time learning another language. On the positive side, children appear being really happy when they are offered opportunities to talk with adults in their first language, and some teachers are eager to try out something new, in the form of projects or activities, that motivates children and allows them to explore new ways of learning a language. Group dynamics are greatly improved when a common language can be found or activities be launched that conveys to the children the feeling that their language is visible and valued by the group. For this, simple materials and activities are required that children can use at home with their parents or on their own and that teachers can use in class.

CONCLUSIONS

Despite the small size of the sample, the interviews conducted are in line with findings reported in the literature. Most parents of young heritage speakers express a strong desire to see their child or children become proficient in their own first language, as well as the culture and history of their country of origin, although one teachers reports that this is not always the case. Their efforts to achieve this aim encounters, however, a number of obstacles. First among them are the children's attitude towards the heritage language. While many children make significant progress in the heritage language during early childhood and acquire fluency in a family context, especially when both parents speak the language at home or when the children's learning receives strong support from one or both of the parents, others are reluctant – or even refuse – to use the heritage language if conditions are unfavourable, such as the influence of early childcare provided exclusively or predominantly in the majority language. As children enter schools, where teaching generally takes place in the majority language, the latter tends to become more prominent in daily communication, including with parents when, for example, school-related matters are discussed, or between siblings once the oldest has entered school. After the young heritage speakers approach adolescence, they often lose interest in the heritage language or content themselves with the level of proficiency already achieved, which is often considered sufficient, by both the children and the parents, for communication within the family and with relatives in the country of origin or friends and acquaintances who speak the heritage language. In this context, parents are overwhelmingly reluctant to push their children to attend, for example, heritage language classes or participate in other activities where the heritage language is spoken against a child's wishes or at the expense of nascent interests in other subjects, including another foreign language. Exceptions are parents who have concrete plans to move back to their home country or, more rarely, those who prepare their children for an international professional career by sending them to an international or bilingual school where English is often the main, or one of the main languages, of instruction. In the latter case, children often adopt English as their daily language of communication, including with siblings. More generally, the predominance of English as a lingua franca and because of its soft power (interesting online content, games, etc.) also militates against children pursuing studies in the heritage language. However, individual teenagers sometimes develop a strong interest in their heritage language and then often continue to study it on their own.

Second, heritage language classes and activities organised in the heritage language, if available at all, often take place as extracurricular activities or outside school on days and at hours inconvenient for the parents, who may have to accompany their younger children to a distant venue. Some parents also worry that the additional learning may negatively affect a child's academic progress at school. Nonetheless, a significant share of parents go to considerable lengths to ensure that their child or children become more proficient in the heritage language, having recourse to offers by the non-profit or private sector (e.g. language schools) if there are no heritage language classes provided at school. Those who persist are in general very satisfied with the learning results.

Indeed, heritage language teachers appear to be mainly enthusiastic about and highly motivated by their teaching job, despite difficult working conditions. Thus teaching is often a part-time or second job, sometimes because not enough positions exist. It is also very demanding. In the absence of appropriate published teaching materials and methods targeted specifically at young heritage speakers, teachers and educators have to prepare the lessons with little general support

on their own and deploy considerable efforts to create appealing ways of teaching to maintain the interest and motivation of their students. During teaching they also have to adopt teaching content for individual students since very unequal proficiency levels are common among young heritage speakers of all age groups. Institutional and financial support is often weak. Some struggle to reconcile pedagogical aims, with the inability or unwillingness of parents to fund these activities. Most consider that a one-hour weekly lesson or an occasional activity in the heritage language is not enough, as children tend to forget learning content quickly – this can make teaching repetitive and boring. Moreover, some experience difficulties to get parents more strongly involved. Supportive behaviour by the parents and close cooperation with them is deemed crucial for ensuring the progress of their students. Here, materials and methods that parents (and learners) can use at home are sorely lacking.

A particular difficulty has been described by the two interviewees who work in multilingual classrooms, especially in formal education and including with welcome classes where students and their parents often have just started to learn the majority language. The main focus in these classes is on the acquisition of the majority language (i.e. German) as an educational language, which tends to reduce the visibility of other languages used by students and inhibits their recognition in the learning process. On the other, it makes it often impossible for parents, students and teachers to better communicate with each other, in particular to address frequent practices of discrimination and bullying that are common in these multilingual classrooms. Materials and methods are even less available for these kind of pedagogical situations.

And last, but not least challenges linked to maintain the attention and motivation of children within online courses were also mentioned by some of the interviewees.

Storytelling workshop in Ukrainian for children and parents by Koopkultur (Berlin, 2024)

a-AD!N

GOOD PRACTICES, METHODS/APPROACHES AND RESOURCES COLLECTION TO DESIGN INNOVATIVE AND INTERDISCIPLINARY ART-BASED LANGUAGE LEARNING ACTIVITIES

This collection is designed to be a valuable resource for language teachers and educators who wish to integrate art-based methods and activities into their teaching curricula. It serves as a complementary resource to the teaching and learning activities developed by the ALADIN project partnership.

The collection includes three types of entries:

- **Resources:** Handbooks and activity collections that contain multiple practices and descriptions, either designed or compiled by institutions or within the frameworks of cooperation projects. Educators can select inspiring practices and adapt them to their learners' specific needs. Resources also include ready-to-use tools for setting up workshops in specific languages, as mentioned in the descriptions. Activities can be implemented as stand-alone complementary or reinforcing exercises, integrated into existing curricula.

- **Practices:** Step-by-step activity descriptions drawn from diverse sources, recognized methods, and curricula. These activities are typically designed for implementation within one or a few workshops.

- **Approaches:** Examples of project-based or community art and "learning by doing" methods. These approaches are usually implemented over a longer period and involve multiple workshops, culminating in tangible results such as artwork or performances. They do not provide specific step-by-step instructions; instead, users are expected to develop these details themselves.

Each entry specifies the languages for which it was originally designed. However, most of the collected resources, practices, and methods are adaptable to other languages as well. If a resource was not specifically created for language learning, additional tips are provided on how to adapt it accordingly.

1.GETTY MUSEUM CURRICULA FOR ADULT LEARNING

(RESOURCE - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGES)

The Getty museum offers comprehensive activities in art based on teaching and learning and offers a wide range of ideas that can be explored in language teaching. It improves knowledge about local visual culture and gives creative ideas for self-expression while also practicing written and oral self-expression. The proposed activities are categorized around artworks and diverse topics that can be explored in a multitude of different ways. The teaching guides explain clearly the activities, the learning outcomes, and the objectives. They provide additional resources, printable activity sheets, useful tips for the teachers, visual resources, a list of background readings and abstracts, and short summaries about background information needed to set up the activities. The online resource is easy to use.

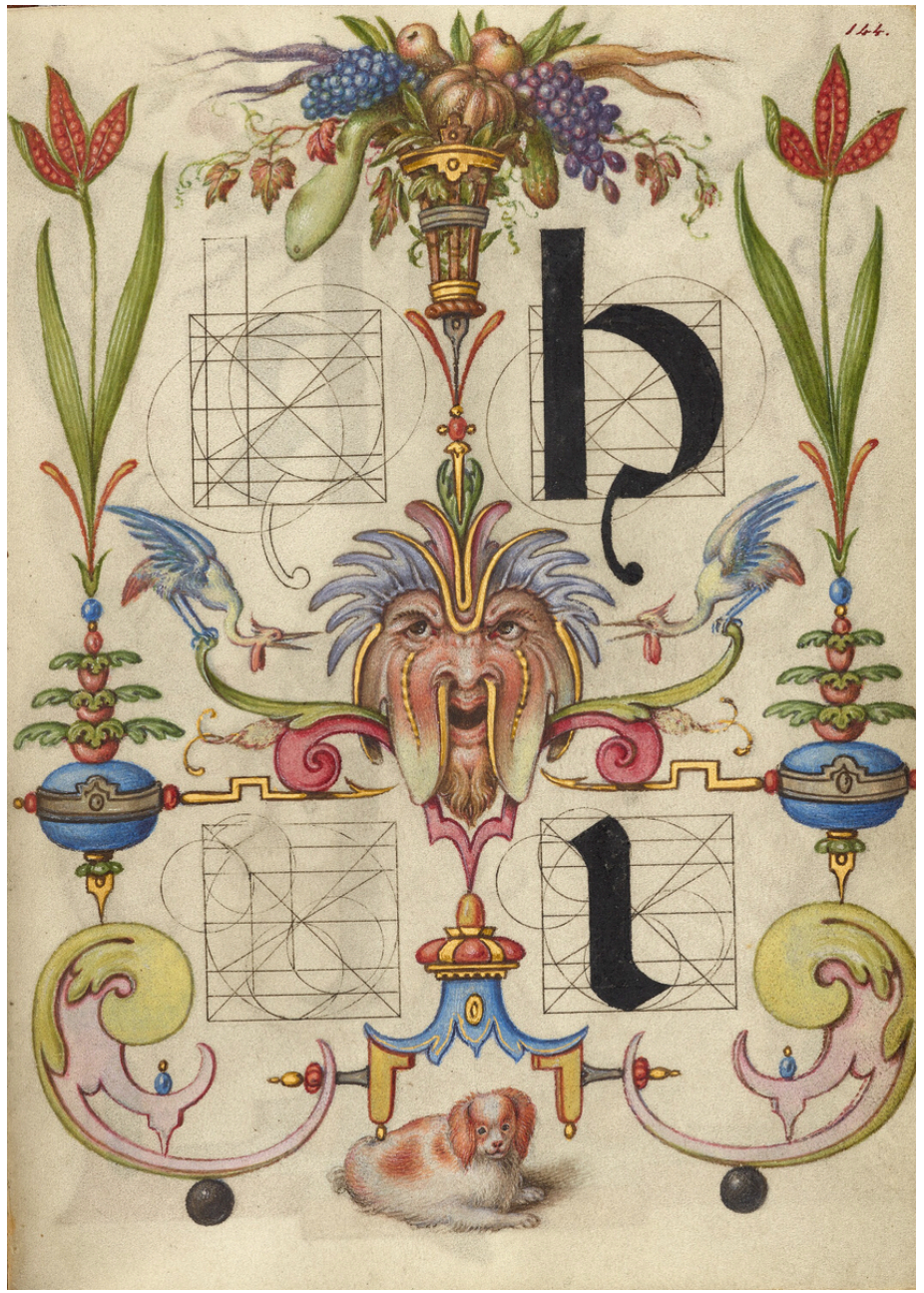
Developed by: Getty Museum

Sources:

https://www.getty.edu/education/teachers/classroom_resources/curricula/index.html

Open source image collection:

https://www.getty.edu/art/collection/search?open_content=true



Guide for Constructing the Letters h and i about 1591–1596
Joris Hoefnagel (Flemish, / Hungarian, 1542 - 1600)

Photo taken from: getty.edu/art ©

Learning Objectives	Improving language and communication skills (written and oral) craft and visual skills knowledge about art - general culture
Target group(s)	The museum has specific exercises for adults, youth, children, and families to practice at home. They are primarily addressed to school teachers to set up art classes or to use art-based methods in English classes.
Duration	Form one to several sessions 2 hours
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• A room to move around freely • Image resources with artworks video projector or printer or art books • Drawing/painting/crafting materials depending on the exercise - generally pencils, markers, paint, ink; brushes, paper
Skills to gain	• Language and communication skills (written and oral) • Craft and visual skills knowledge about art • General culture • Creative skills • Observation skills • Analytical skills • Work in group
Description	Getty's Curricula and Teaching guides involve a series of activity descriptions designed for teachers. They are built on artworks belonging to the museum's collection. Each teaching guide includes a series of creative exercises such as dance; movement, and drawing but also written and verbal self-expression, and individual and collective activities. Example: All I Want to Do Is Dance, Dance, Dance! (Education at the Getty)Some exercises were specifically designed to make them within the family, and at home with the help of online resources from the Getty Musem, step-by-step activity descriptions, and video tutorials: https://www.getty.edu/education/kids_families/do_at_home/index.html
Tangible results, evaluations	Evaluation report from 2012 (based on school teachers' evaluations): https://www.getty.edu/education/museum_educators/downloads/getty_online_survey_report.pdf
Adaptability to teach other languages	The practice is easily adaptable to any local context, based on similar images coming from local museums, and open sources data basis of artworks. Examples: Cuneiform cookies: https://www.getty.edu/education/kids_families/programs/cuneiform_cookies/- can be used to practice writing any alphabet Haiku writing about images, paintings; artworks: https://blogs.getty.edu/iris/11-haiku-to-teach-kids-about-art/
Autonomous use by learners	Some activities are deliberately designed for family learning: https://www.getty.edu/education/kids_families/do_at_home/index.html

2. DIVERSE COMMUNITIES – VISUAL METHOD CARDS

(RESOURCE - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGES)

It is a collection of printable visual method cards, an interactive and easy-to-use tool that can help you when looking for ways to cherish diversity and to encourage intercultural dialogue among different groups or individuals in a local community or during your international activity. These cards were developed as part of the Branching Out: (re)connecting ideas project project of Service Civil International (SCI), financially supported by European Youth Foundation of Council of Europe.

Developed by: RSCI International Secretariat – IS Supported by: European Youth Foundation of the Council of Europe

Source:

https://sci.ngo/resource/diverse-communities-visual-method-cards/

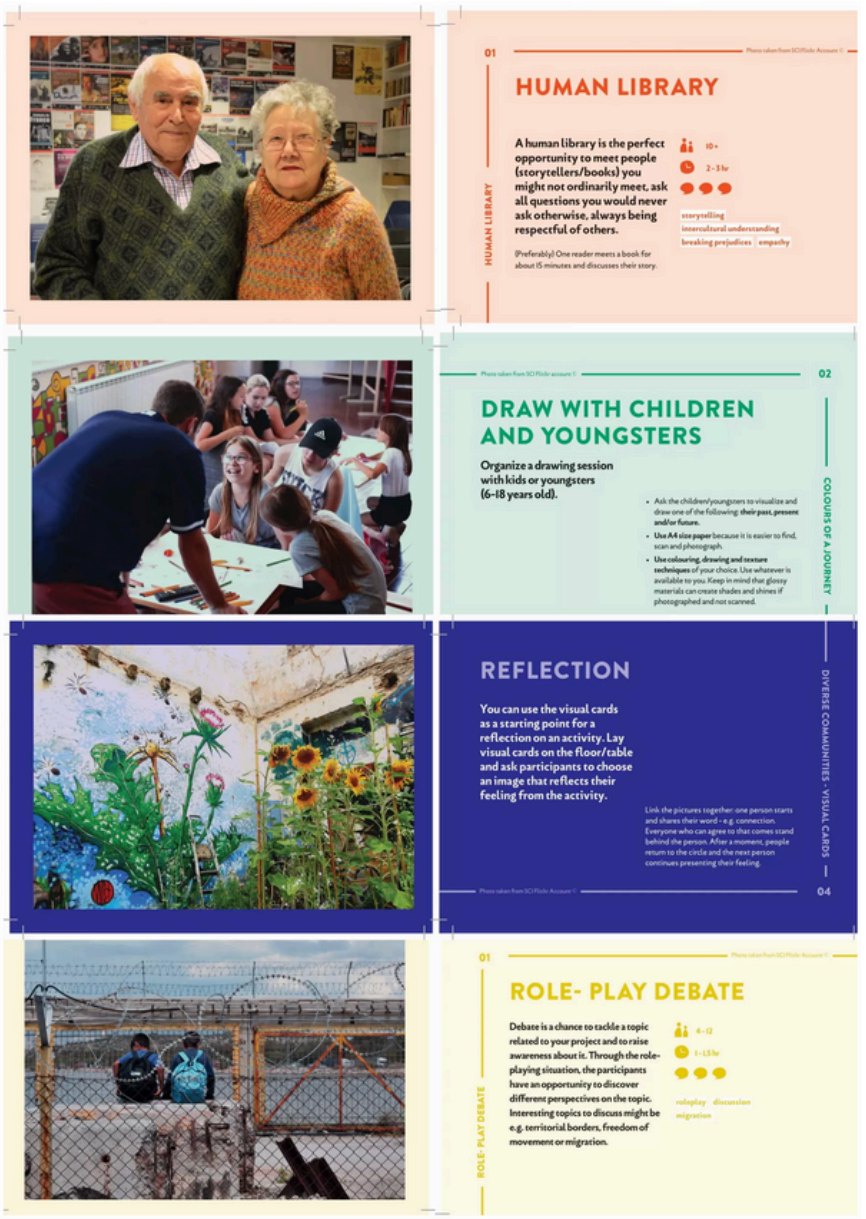
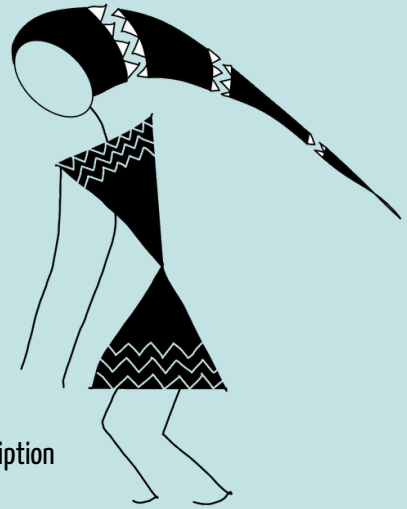


Photo taken from: sci.ngo/resources ©

Learning Objectives	Empowering groups of volunteers and their local partners in Europe to connect newcomers, refugees and asylum seekers and their local community to meet, talk, play, and be creative together.
Target group(s)	Newcomers in Europe, refugees and asylum seekers
Duration	Activities varie between 25 minutes and 3 hours
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• printed (or online consultable) cards • different setting for each activity, please check out the cards: https://sci.ngo/wp-content/uploads/Resources/Our-publications/BIG_Diverse-Communities_visual-method-cards.pdf? • for most activities you will need paper and drawing and basic crafting tools such as scissors, glue, etc.
Skills to gain	• Breaking prejudices: Human library, (Comedy) improvisation • Creative: Colours of a journey, Diverse communities - visual cards • Discussion: Role play debate, Photo gallery, Movie screening event • Empathy: Human library, Colours of a journey, Movie screening event • Intercultural understanding: Human library, City of languages, • (Comedy) improvisation, Cooking event • Language animation: City of languages • Migration: Colours of a journey, Role play debate, Balkan steps • interviews, Photo gallery • Non-verbal communication: (Comedy) improvisation • Raising awareness: Cooking event, Balkan steps interviews, Photo • gallery, Movie screening event • Reflection: Diverse communities - working with visual cards • Role play: Role play debate • Storytelling: Human library, Balkan steps interviews • Visual: Colours of a journey, Diverse communities - visual cards, • Photo gallery, Movie screening event
Adaptability to teach other languages	The ressource can be used in any local context.

Description 	The cards contain step-by-step instructions to prepare and to run each activity: https://sci.ngo/wp-content/uploads/Resources/Our-publications/BIG_Diverse-Communities_visual-method-cards.pdf? • HUMAN LIBRARY: A human library is the perfect opportunity to meet people. (storytellers/books) you might not ordinarily meet, ask all questions you would never ask otherwise, always being respectful of others. • CITY OF LANGUAGE: Migrants are often encouraged to learn the language of their new home country. The idea of this activity is to switch roles: this time migrants are teaching their native languages to locals. • COLOURS OF A JOURNEY Each day, children all over the world become refugees and embark on a journey for a better future. Colours of a Journey is an online platform that gather the artworks of refugee minors in order to try to see the world through their eyes. https://coloursofajourney.eu/ • (COMEDY) IMPROVISATION: easy accessible for everyone. It works wonders when integrating new people into a group and brings lot of joy and laughter. • ROLE- PLAY DEBATE Debate is a chance to tackle a topic related to your project and to raise awareness about it. Through the role-playing situation, the participants have an opportunity to discover • different perspectives on the topic. Interesting topics to discuss might be e.g. territorial borders, freedom of movement or migration. • COOKING EVENT Food connects people, and a cookin event is an opportunity to gather people for a greater cause! Bring people together, raise awarenss about a certain topic, point out the situation that is currently important for the local community and "spice it up" with interculturality. • BALKAN STEP INTERVIEWS: The Balkan Steps blog is devoted to sharing good practices and examples of integration of and by refugees through stories, reports and interviews, without wishing to erase or deny the situation firsthand in Serbia, across the Balkans and Europe. balkansteps.wordpress.com • PHOTO GALLERY The Photo Gallery method uses photos as a tool to reflect, initiate conversation, exchange information and raise awareness about different topics, concepts and events related toforced migration in the world • MOVIE SCREENING - EVENT WITH DISCUSSION: A movie/documentary screening event is a great way to raise awareness about a specific topic and start a discussion. It can happen with few people or a big crowd
Adaptability to language teaching	The activities can be set up as complementary practices to a teaching curriculum. Some modifications might be needed to emphasize the language learning aspect in each.

3. RECYCLING STORIES

(RESOURCE - ENGLISH, FRENCH, GERMAN, ITALIAN, HUNGARIAN)

RE-STOR-E is an online handbook containing a wide range of discovery, creative and digital activities to enhance communication and creative sills of adults and youth with migratory background. Many of the learning activities can be adapted to improve language skills. The ressource is designed for educators encouraging to develop their own learning paths of the proposed activities.

Developed by: RE-STOR-E Erasmus+ Cooperation Partnership

COMPARATIVE RESEARCH NETWORK:

ART POUR L'ÉCHANGE SOCIAL

il Salone dei Rifiutati COOPERATIVA SOCIALE

ARTEMISSZIÓ Intercultural Foundation

Co-funded by the European Union

Source:

https://www.re-stor-e.com

Photo taken from: re-stor-e.com ©

Learning objectives	Improving language and communication skills (written and oral) craft and visual skills knowledge about art - general culture
Target groups (age, genre, etc.)	Adult learners with refugee and migratory backgrounds
Duration	2 x 2 or 3 hours
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	The RE-STOR-E handbook contains several activities. Each of them requires different settings and materials. For more information visit the site: https://www.re-stor-e.com/
Skills to gain	• Language and communication skills (written and oral) • Craft and visual skills knowledge about art • General culture • Creative skills • Observation skills • Analytical skills • Work in group • Orientation skills
Description	The RE-STOR-E handbook contains a wide range of art-based learning activities that can be adapted to language teaching. • Activities such as Drawing in space with metal wires (https://www.re-stor-e.com/drawing-in-space-with-metal-wires) or the Stop Motion Movies (https://www.re-stor-e.com/stop-motion-movies) or even the Message Embroidery (https://www.re-stor-e.com/message-embroider) can be used with beginners in alphabetisation workshops. • To work on skills in syntax and written self expression with more advanced students The Automatic Writing https://www.re-stor-e.com/automatic-writing-a-workshop-on-the-road) or the Found Poetry (https://www.re-stor-e.com/found-poetry) are ideal to be adapted to language courses.
Tangible results, evaluations	The RE-STOR-E activities have been tested and used through several workshops during the project cycle and beyond by the project partners.
Adaptability to teach other languages	The activities are not language specific. The resources themselves are available in 5 languages: English, French, German, Italian and Hungarian)

4. CirculART-E

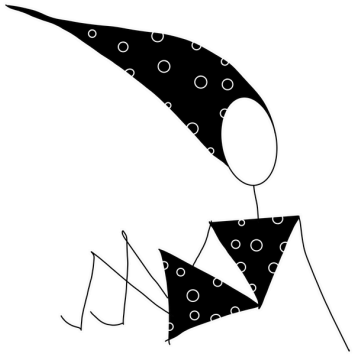
(RESOURCE FOR PRACTICES - EHGLISH, FRENCH, SPANISH, ITALIAN, HUNGARIAN)

CirculART-E is a collection of practices designed for youth with migratory background to enhance social and soft skills, reflect on their visual identity and gain green skills through visual art and craft practices most of which can be easily adapted to language workshops and training sessions to enhance written and oral communication skills together with knowledge about the environment and circularity.

Developed by: the CirculART-e partnership.

Per Esempio · Consultoría de Innovación Social · Comparative Research Network · Artemisszió Intercultural Foundation · RE DIAL · eTc Art pour l'échange social · CDCA

Funded by the Erasmus+ Programme of the European Union



Source:

https://www.circulart-e.eu/

Photo taken from: circulart-e.eu ©

Learning objectives	• Enhancing youth with social, communicational, soft and green skills • Empowering youth with soft skills and entertaining tools to reflect on their professional plans.
Target groups (age, genre, etc.)	Youth with migratory background (16-30 years old)
Duration	The resource contain practices for sessions between c. 1x90 minutes and 2x120 minutes
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Depends on the chosen practice, please consult the practices step-by step descriptions with tutorials here: https://www.circulart-e.eu/results-and-activities/digital-guide/ Intercultural skills
Skills to gain	• Creative skills • Communication skills • Knowledge about visual identiy • Social skills • Green skills
Description	The resource contains several practices which can be easily adapted to language teaching practices such as: • those related to visual identity and heritage : https://www.circulart-e.eu/results-and-activities/digital-guide/toolkit-visual-identity/. During the Circular City Tour, participants will concentrate on written signs in the city and they can enhance their verbal self-expression skills through video making and editing while the Business Logo Design activity can improve writing skills in parallel with a reflection about visual identity and professional plans. • Among the practices proposed to improve soft skills : https://www.circulart-e.eu/results-and-activities/digital-guide/toolkit-soft-skills/, the Magic Shop and the Find your skills! card game can improve verbal communication skills about one's needs and skills while the Self Portrait with Objects can be adapted to beginners in language workshop. It can be used as a playful way to get to know each other while also learning new words of everyday objects and basic adjectives. • Among the activities related to upcycling and circular lifestyle: https://www.circulart-e.eu/results-and-activities/digital-guide/toolkit-upcycling-and-circular-lifestyle/ the If I were an archaeologist activity can enhance communication skills in public speech in the framework of a simple role play game while participants also reflect on how to construct a "scientific" discourse.
Adaptability	With some minor changes in the upsetting of the workshops, most of the activities of this resource can be used in language teaching as complementary activities designed for learners with different levels in language skills from A1 to C2.

5. EU-PREPARE:

USING COMICS IN LANGUAGE EDUCATION

(RESOURCE AND PRACTICE - ARABIC, ENGLISH, FRENCH, GERMAN, TURKISH, UKRAINIAN)

The practice - through the method of inter-semiotic translation allows the participants to work on different skills parallelly. It's a complex method; integrating verbal, visual, and performing arts-based self-expression. Regarding the topics, the method is adapted to people with migrant and refugee background furnishing knowledge about civic and democratic values, environmental issues and the digital world. The practice is also labelled as a European good practise.

EU-PREPARE as a resource contains also online playable interactive games through which learners can learn and practice vocabulary related to the above mentioned topics.

Developed by: EU-PREPARE Erasmus+Partnership

ART POUR L'ÉCHANGE SOCIAL

JUST
JUSTICE ET UNION POUR LA TRANSFORMATION SOCIALE

NETWORK FOR DEVELOPMENT UNAEDI

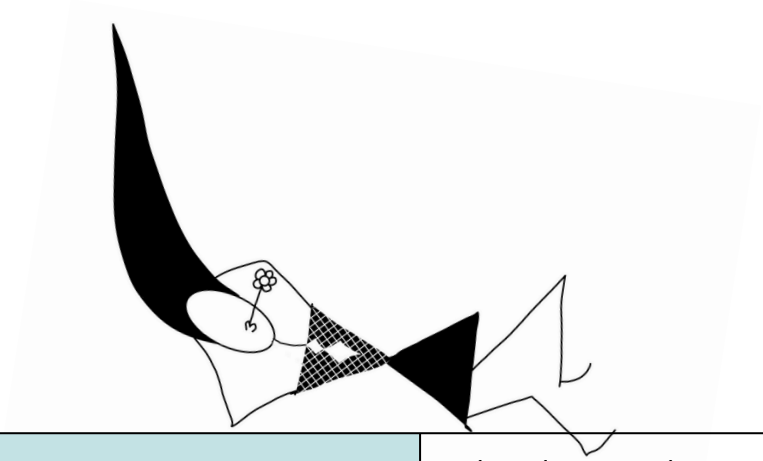
COMPARATIVE RESEARCH NETWORK

Funded by the Erasmus+ Programme of the European Union

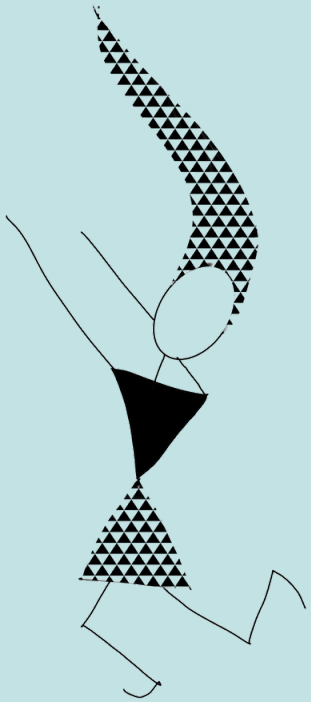
Source:

https://www.eu-prepare.com/comics

Photo taken from: eu-prepare.com ©



Learning objectives	Developing language and communication skills through the co-creation of a comic strip parallelly to working on essential contemporary topics such as social values, environment; health, and digital skills.
Target groups (age, genre, etc.)	Children, youth, and adults with multicultural backgrounds
Duration	3 x 90 minutes
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Online resources for comics and/or comic books as examples to choose a topic (https://www.eu-prepare.com) • Downloadable empty comics templates (https://www.eu-prepare.com/comics) • Paper, pens, and pencils, eraser, ruler, other drawing and painting materials
Skills to gain	• Language and communication skills (written and oral) • Drawing skills • Visual communication • Creative skills • Observation skills • Analytical skills • Work in a group;
Tangible results, evaluations	Evaluation of the comics has been furnished in the framework of the EU-PREPARE project, both by partners, external trainers, and target groups.

Description 	Part/Session 1 : Interpreting images (Inter-semiotic translation part I: From image to text) 1. Distribute the comics and the handout with the empty bubbles and empty boxes and Identify the topic collectively based on the following questions: Where does the story take place? Where do the specific scenes of each box take place? Who are the heroes? How are they (age, sex, physical characteristics, etc.) How are they related to each other? What are they doing? What are their difficulties? What are they talking about? During the discussion, write the keywords, new expression on a whiteboard. The participants use Handouts with the empty panels to note the new words. They may also draw details to identify the new words. 2. Participants will fill out individually the handouts by adding notes. Notes can be words, expression or more complex sentences based on the participants language skills. 3. Check the answers. Listen to at least one description for each box 4. Form pairs and fill up the empty bubbles with dialogues based on what you have discussed previously. 5. Each pair will read out-loud the dialogues they wrote. Encourage them to accompany their reading with gestures, like in a theatre performance. Part/Session 2: Bilingual/Multilingual comics reading (Inter-semiotic translation part II: From text and image to performance) 1. Distribute the comics with the texts in two versions: the participants language of origin and the local language and sheets with empty panels to note new words and expressions 2. Give some time to read the comics individually in both languages. 3. Go through each panel in both language. Read them out loud and ask if there are any new words in the dialogues. Note the words on the whiteboard. Participants can use the Handout 2 to note new words in both languages. 4. Form groups of as many participant as the heroes in the comics in question. Groups shall decide about each one's role. Give them some time to practice reading the text out loud. You can also play with mixing the languages. 5. Make a group reading. Pay attention to really play the roles of each character. 6. Give some time for each participant to learn their sentences by heart. (They can learn them word by word or memorise the essential) 7. Make them play the scenes again without reading. Part/Session 3: Scriptwriting and comics sketching (Inter-semiotic translation part III: From text to image For more details and to download templates go to: https://www.eu-prepare.com/comic
Adaptability to teach other languages	The resources are already available in English, French, German, Arabic, Turkish and Ukrainian and they can be adapted to any other language by translating the open source comics on the EU-PREPARE website.

6. PLAYFUL HUNGARIAN LANGUAGE

(RESOURCE/METHOD - HUNGARIAN)

Online playable and printable game and activity sets grouped by themes for both children and adults, built around a song, poem, cartoon, or other works of art and Online playable and printable games and activity sets grouped by parts of speech, designed for practicing grammar concepts and expanding vocabulary. The resources uses a wide range of cultural references that also address to "nostalgic adults" to transform the language learning process into an intergenerational amusing experience.

Developed by: Kata Keresztely

http://www.katakeresztely.fr

Photo taken from: magyarnyelv.org ©

Learning objectives	• Permitting a "multi-sensorial" learning experience during online courses and language workshops based on poems, videos, paintings, songs ans games • Integrating blended part into the learning process through creative family actiities
Target groups (age, genre, etc.)	The learning modules were designed for children whose parents want them to get more familiar with their language and cumture of origin. Some activities arre adapted for children between 6 and 11 years old, while others are intended for children and youth from 12 to 16 years old
Duration	The learning module's duration varie between 60 and 90 minutes. Those which contain blended elements (independent work between the classes, these creative exercices may vary between 30 and 120 minutes
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	For online setting: screen sharing • Miro or other collaborative white board For offline setting: • printed activity sheets and projector For blended creative activities: paper, scissors, glue, Stop motion studio application, smartphone, divers small objects, writing, drawing and painting tools such as watercolour paint, markers, crayons, etc.
Skills to gain	• The learning modules improve all the language skills within a workshop session: listening, reading, writing skills and verbal self expression • Creative skills • Manual skills • Digital skills
Description	1. The learning modules are constructed around a song, an animated video with dialogues, a poem or a painting, all related to Hungarian culture. Learners listen to the them at first. 2. Comprehension is tested through online/printed games such as filling in missing words and expressions 3. Different online/printed games make learners practice the vocabulary (matching/pairing/puzzle/memory games. 4. The grammatical points appearing in the songs are also practices through similar games 5. A creative exercice linked to the song, the poem or the learning module's topic is suggested to work independently (creation of stop motion movies, memory game creation, text illustration with AI, etc.)
Tangible results, evaluations	The learning modules are regularly used by COTA and other members of the Hungarian teaching community since the respurce was presented at the annual meeting of AMIT Amerikai Magyar Iskolák Találkozója (American Hungarian Schools' Meeting).

7. ACA - APPRENTISSAGE CRÉATIF DE L'ARABE / دعم - دراسة العربية المبدعة

(RESOUCRE/METHOD - ARABIC- FRENCH)

As the Arabic project title indicates, دعم meaning "support, reinforcement" this pedagogical project is indented to be used as a support to learn Arabic in a playful and creative manner while also working on different manual and creative skills. The online lessons initiate learners into different creative techniques enabling them to learn through practice and get familiar with some "secular" and cultural references linked to the Arabic language. Regular, short term goals and tangible results in the form of objects, paintings, animations help them to keep motivated.

Developed by: Kata Keresztely

http://www.katakeresztely.fr/

Source:

https://apprentissagecreatifdelarabe.weebly.com/aca.html

Photo taken from: Kata Keresztely ©

Learning objectives	• Creating art objects while learning to write in Arabic • Online courses and video tutorials about how to write and how to create objects through different creative techniques • Integrating blended part into the learning process through creative family activities • Working autonomously on the improvement of linguistic and cultural skills.
Target groups (age, genre, etc.)	The learning modules were designed for young adults with difficulties to access to their heritage language and their culture of origin.
Duration	The learning module's duration varie between 60 and 90 minutes. Those which contain blended elements (independent work between the classes), these creative exercices may vary between 30 and 120 minutes
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Internet connection and electronic devices (computer or smartphone) to watch the tutorials and play the online games • Crafting material of different kinds (find more detail here: https://apprentissagecreatifdelarabe.weebly.com/les-objets.html)
Skills to gain	• The learning modules and tutorials improve above all writing skills in Arabic • Creative skills • Manual and craft skills • Knowledge about culture of origin
Description	1. Watching the video tutorials permit to learn and practice how to write letters in Arabic in different playful and artistic ways on different media: https://apprentissagecreatifdelarabe.weebly.com/ 2. Online games helps to enrich basic vocabulary, read simple words and practice basic grammatical phenomena: https://apprentissagecreatifdelarabe.weebly.com/les-jeux 3. Video tutorials explaining how to create art objects and games using Arabic letters: https://apprentissagecreatifdelarabe.weebly.com/les-objets.html 4. Short comics and animations treating about different contemporary issues to which people coming from Arabic countries are confronted. The short comics and movies can be visualised to introduce a conversation session and also to prepare collective and/or individual art works related to the topic: https://apprentissagecreatifdelarabe.weebly.com/les-histoires.html
Adaptability	The tutorials are specifically designed for Arabic but the creative practices proposed in the resource, such as game creation or others can be used to teach any other language as well.   

8. LEARNING GERMAN AT THE MUSEUM:

- Being and Appearing: Status-determined Symbols in former times and today
- Celebrating Feasts – Eating and Drinking

(PRACTICE- GERMAN)

The practice combines language learning with the acquisition of knowledge about a country's history and culture, as well as present-day society. It can be considered as an active form of edutainment that develops multiple skills. Language training includes speaking, reading and writing.

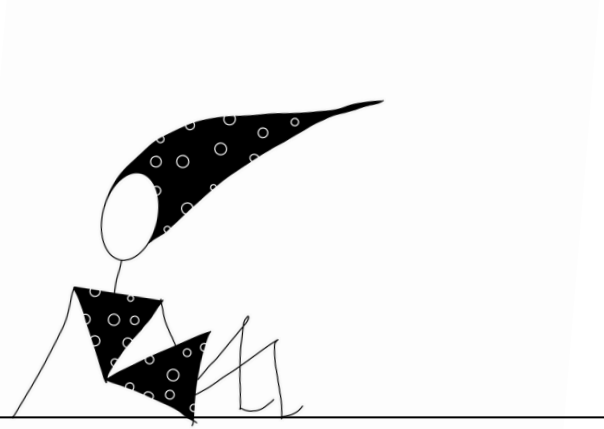
Developed by: Goethe-Institut in Georgia, Tbilissi, in collaboration with the National Museum of Georgia and the foundation Stiftung Preußischer Kulturbesitz.

Sources:

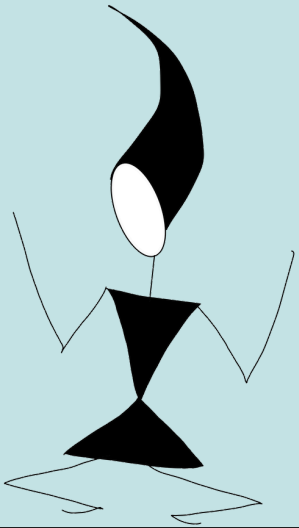
https://drive.google.com/file/d/1I4WlVOgttn5_ySwykGDr7D3gtnfBXRGQ/view

https://drive.google.com/file/d/1liq5928_MQN_cFh7llStYXmsblWBa9A8/view?usp=drive_link

Photo taken from: Goethe Insitut ©



Learning objectives	The practice uses the museum as a place of learning, which al- lows for a multimodal approach that engages all senses and created space for creating all kinds of activities, including per- formances. At the same time, it conveys specific knowledge related to the art, culture and history of a country.
Target group(s) (age, genre, etc.)	Intermediate and advanced learners of German at schools (A1 level and higher); for 8 to 16 participants.
Duration	Museum visit: 90–to 120 min for younger target group; 135– 180 min for more advanced and older children, plus time for preparing the visit and presentation in the classroom.
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Background information, working sheets, templates, images of art works, guidelines for teachers (This material is freely available online for the described practice) but must of course be adapted to a particular language, culture and museum.) • Teachers should be somewhat familiar with art history but can collaborate with experts from the museum, who sometimes or- ganise similar events for different young target groups; partic- ipants should be interested in art or cultural history. The skills demanded of participants are low-level.
Skills to gain	• Developing reading, speaking and writing skills related to art, culture and history • enlarging the personal vocabulary and practising the construction of phrases and sentences • learning more about art, culture and history, as well as contemporary society • developing artistic skills through drawing or painting.

Description 	The practice starts with a 10-min introduction on rules for a museum visit. The teacher prepares a word cloud (or images) of what is allowed and not during a visit. Students class the notions into 'permitted' and 'forbidden' practices. Students then receive a fragment of a reproduction of an art work that they have to find in the museum (in pairs). They are encouraged to describe what they see; as a variant they can be asked to think whether the object will still look the same to- day. (15 min.) Closer study of the paintings (15 min). In a plenary session students take a closer look to discuss what kind of questions can be asked with regard to the painting, how one could talk about it and what sense can be extracted from the painting. Vocabulary training (15 min). Students receive a vocabulary list with terms related to Eating, Drinking and Containers and classify the terms into these categories. Students look up the painting from which the reproduced frag- ment has been selected. What is being represented? Which objects or persons do they recognise. Name the objects in the tar- get language. My favourite painting – my feast (20 min). Questions and pre- sentation of the favourite painting. What do you like? What do you not like? What is happening in the painting? What is be- ing celebrated? Where are you sitting? How many persons are celebrating? What are you eating? What are the others eating? What are you drinking? What are the others drinking? How old are you? How old are the others? How does the food taste? Where do you go after the feast? etc. Students learn phrases, such as 'I like …', 'I don't like …', 'I enjoy eating /drinking …', 'I don't enjoy eating / drinking …', 'This tastes like …'. Other possible activities: describing the painting with the help of questions; counting objects, enumerating professions; ex- tending the vocabulary on eating and drinking; voicing their own opinion; imitation of the situation represented in the painting in a contemporary setting. Role play: Students receive guiding questions related to roles which they are then representing. Who are you? Who are the others? What do you say? What do the others say? What do you think? What do the others think? Students are then presented with boxes with different scents which they have to identify and, later on, are presented with various objects in a sack that they have to guess by touching them, while describing their sensations. Post-visit activities: Laying the table (in pairs). One student describes the table and the second has to make a drawing based on the description. What do the guests say?
Adaptability to teach other languages	The practice can be adapted to any languages. It is also adaptable to students with different levels of proficiency.
Autonomous use by learners	Families can organise a museum visit either near their place of residence or, perhaps more appropriately, during a stay in their country of origins. This can be individual family visits or visits by a group of families. Parents need to invest some time in preparing a museum visits, possibly together with their chil- dren. If a museum visit proves to be difficult, this could be re- placed by using materials available online at a website of a museum. The drawback of the practice is that it is likely to be appealing only to parents of a certain educational level.

9. METODO CAVIARDAGE DI TINA FESTA®

(PRACTICE - ITALIAN, ADAPTABLE TO ANY OTHER LANGUAGE)

Caviardage Method® is an inclusive practice because it allows everyone to write: who cannot easily hold the pen in hand for physical reasons, who has emotional blocks, who speaks little a new language: everyone can express themselves. This practice develops from expressive, creative, cognitive, socio-cultural, motivational (psycho-emotional) needs It develops higher sensitivity and the pleasure of writing. This technique is known worldwide and a registered trademark in Italy, Argentina and Europe, where certified trainers practice it:
https://www.caviardage.it/mi-buenos-aires-querido-il-metodo-caviardage-vola-oltre-oceano/

Developed by: Tina Festa
https://www.caviardage.it/tina-festa/

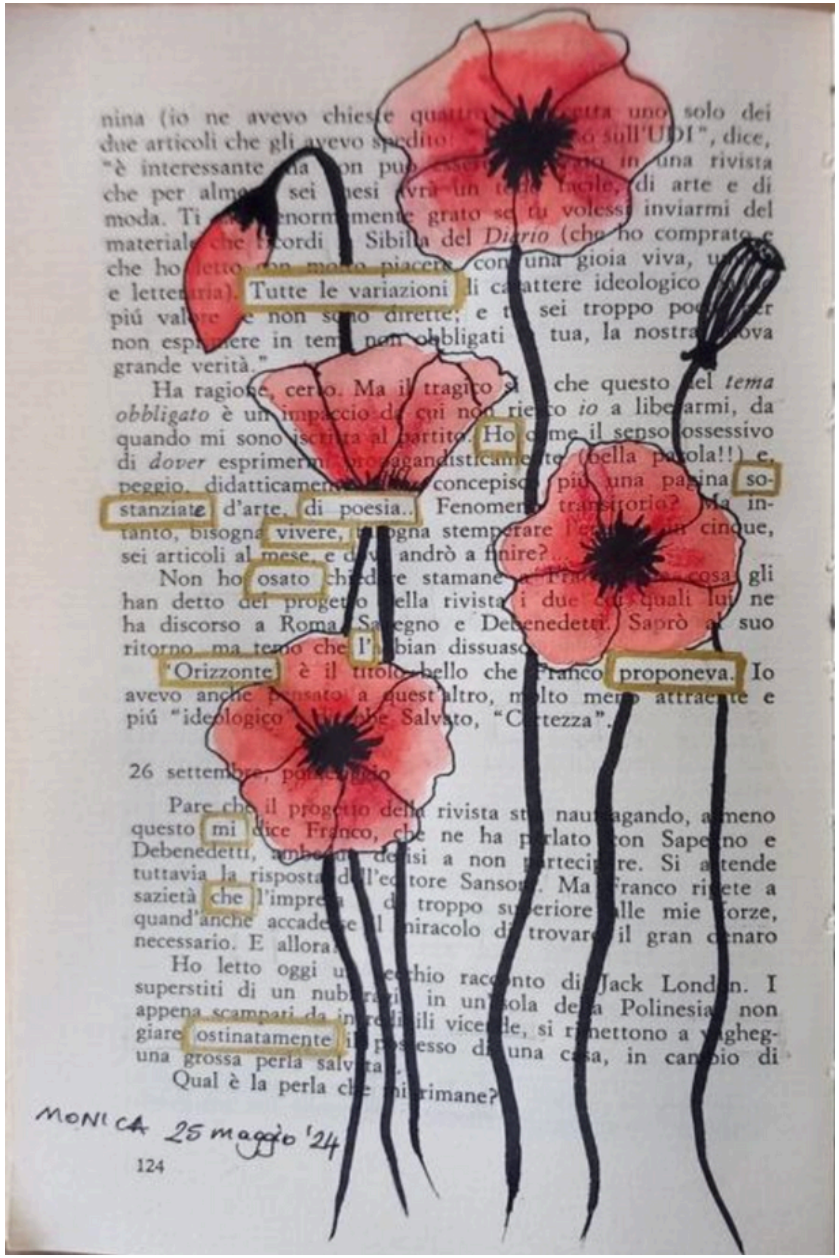


Photo taken from: rcaviardage.it ©

Learning objectives	• Find out a new way to allow you to express your own feelings and needs, with words unknow before, but also with images and colors • Explore possibilities of own and foreign language • Discover new words or a new meaning for the ones we use in a daily contest • Find out how to place words in order to write a meaningful sentence • Promote and enhance relational and expressive skills • Exchange ideas, know each other hidden features
Target groups (age, genre, etc.)	This practice was designed for adults; but is suitable for everyone (age 6-99+).
Duration	The first workshop to approach the Caviardage technique to experience it personally can last 3 hours
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• The setting is very important to allow participants to work comfortably and calmly. There is a need for a work surface in a cozy place. • The fundamental materials are: a page with a text taken from an old book, a newspaper or a photocopy; a pencil; a pencil and empty sheets to take notes (a black marker with a thick tip and a red marker with a thin tip are optional and can be used according to the need). • The facilitators of the method shall be certified trainers. The skills required are empathy, the ability to listen and involve people, creativity and the desire to experiment with words, poetry and other expressive techniques that can make the workshops more accessible and interesting, creating different research possibilities.
Skills to gain	• Create a sentence using different grammatical parts • Visual and linguistic associations • Using metaphors to be yourself understood, associating words and images
Adaptability to teach other languages	The practice not language specific, therefore it is adaptable to any languages.

Description 	The word Caviardage comes from the French word Caviarder, which means censoring a text, suppressing a passage with black. But the The Caviardage Method® (Metodo Caviardage®)is obtained by pulling out from a text the words that are deeply connected with the emotion of the present moment, enlightening them and blackening the remaining ones just if we want to. From texts already written visual poems rise up to express emotions, or feelings about a specific theme you may explore. • Choose a text, no matter the topic. • Now choose some words that are connected with the emotion of the moment, that resonate with your mood and underline them with your pencil. • Then try to create a poem with the chosen words. If you need other words, try again to search for them within the text. • Once you've written the sentence, you can blacken the words you don't need, if you want. • You can use artistic techniques (for example collage, watercolour, paint...) to obscure the text. https://www.caviardage.it/una-nuova-sfida-creativa-con-una-nuova-tecnica-agosto-2020/ https://www.youtube.com/watch?v=XxPEzUFnXj8 You can also cut stripes out of the text. Then choose the words and put them on a new sheet paper, so decorate it. https://www.youtube.com/watch?v=A6GYR8pwY3E The Caviardage Method® do not involve the cancellation of the text as a primary action, as is mistakenly thought, but rather the choice of words that respond to the feeling of the moment to give life to short poetic compositions. Caviardage Method® is actually a poetic writing method that helps you write poems and thoughts through a well-defined process and a large number of techniques and strategies, not starting from a blank page but from texts already written: pages torn from waste books, newspaper and magazine articles, but also texts in digital format. Thanks to the contamination with various expressive artistic techniques (such as collage, painting, watercolor, etc.) visual poems are created: small masterpieces that through words, signs and colors give voice to emotions that are difficult to express in everyday life. The teaching method was created and is spread in Italy by Tina Festa and is used by teachers in their classes or by certified trainers who, as external experts, offer individual workshops or courses in schools of all levels starting from Primary School, in ateliers, libraries and bookshops, in associations and wherever you want to create an event related to poetic writing.
Tangible results, evaluations	This practice is used in primary schools by certified trainers, but also in ateliers, in library workshops, in healthcare facilities by certified care workers. In 2015 Caviardage Method® got an award for education by the Amiotti Foundation. Caviardage Method® is supported by publications and research (for example by Chiara Scardicchio) and by important collaborations, such as one with Cepell. At the following link, you can find the list of articles, websites, blog, books and dissertations dedicate to the method: https://www.caviardage.it/parlano-di-noi/

10. ORTINTI SEGNI [ALPHABETICAL PICTURES]

(PRACTICE - ITALIAN, ADAPTABLE TO ANY OTHER LANGUAGE)

With the "Ortinti Segni", learners explore the language by playing. They can experiment the alphabetic combination/permutation (visual and manipulative); the puzzle method (for example, the anagram, the logogriph, the cryptography...) and the playful linguistic aspects (for example, drawing with letters; searching for figurative associations close or distant to the given word...); the sound and social dimension (while identifying the letters, the player pronounces them aloud, now faster, now slower, and compares with solutions offered by other players).

It has educational, recreational, enigmatic, ludolinguistic, artistic potentials.

In addition, it might be used in case of rehabilitation of writing and reading disorders.

Developed by: Massimo Gerardo Carrese

Source:

https://www.fantasiologo.com/

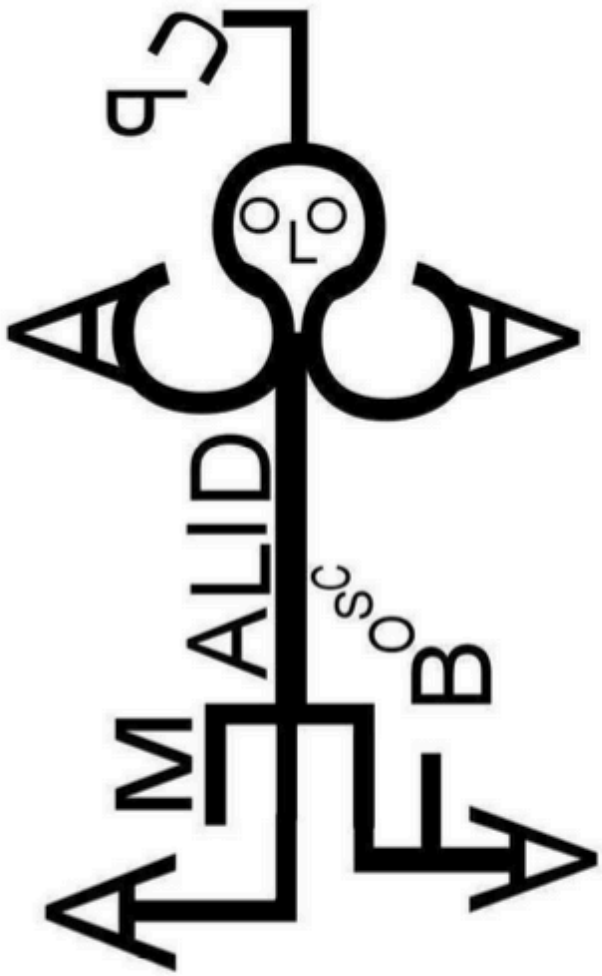


Photo taken from: fantasiologo.com ©

Learning objectives	• Learn shape and phonetic sound of letters • Explore possibilities of own and foreign languages • Discover new words • Discover homographic words (written in the same way, but with a different meaning in another language) • Promote and enhance relational and expressive skills • Exchange ideas, compare languages • Train memory through depiction and combination of letters
Target groups (age, genre, etc.)	This practice was designed for adults, but is suitable for everyone (age 6-99+) because any specific competence is required.
Duration	It may vary depending on specific needs. A basic workshop session is about 2h
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• It can be any setting. Essential tools are pens/pencils and paper sheets. • To improve resolution experience, a dictionary may be useful. • You can use also newspapers to cut out letters, card-stock, fabric cut-out, play-dough or wood sticks in order to get tridimensional alphabetic pictures: in this way, participants can touch and follow the lines, memorizing the shape of letters.
Skills to gain	• Visual and linguistic associations • Alphabetic permutation/combination • Anagrams and cryptograms
Tangible results, evaluations	This practice has been used by different targets in different contexts by Massimo Carrese or by teachers who have received a specific training • by a university professor in methodology courses for French, Italian and Spanish teaching • by private companies in language courses • in national festivals (F. del Verde, F. Fantasiologico, Il Bicicletterario, Planta, Accademia dei Ludogrammatici, Conversazioni sulla Fantasia, Fantasticazioni-tour) Many alphabetic pictures have been published in magazines, newspapers, and websites; they have been described and studied in courses on fantasiology and practiced in primary schools by teachers who have received specific training. For several years, the Fantasiologist Massimo Carrese has given interdisciplinary lessons and didactic exhibitions on alphabetic pictures; he collects works in brochures and multimedia publications and organizes recreational competitions and educational workshops The “Ortinti Segni” method won the Radical Enigmistic award in 2014.

Description	With this practice, visual cryptographies will be created, that is, figurative or abstract designs made up of letters, which once identified and rearranged will form a word or phrase. One chooses a word, decomposes it into individual letters, and tries to create an alphabetic picture that represents an action, a landscape, an animal, a place... The process proceeds through a free letter/figure association: one letter stimulates another, for example, an 'A' can be a mountain with a snow-capped peak and a 'Z' the path descending into the valley  To create an image, the letters can be altered: lengthened, shrunk, widened, narrowed, mirrored, or rotated. Pay attention! Some letters can be exchanged if rotated, e.g., N-Z. Once the alphabetic picture is obtained, a numeric diagram is added that indicates the number of hidden letters  (8)  (proverb: 2; 4; 6; 2; 4; 3; 5) Now the other players must solve it. In an alphabetic picture there can be multiple solutions, all correct: indeed, the letters of a word, if rearranged in a different order, can form other words; often there are solutions in different languages. 
Adaptablity	The practice has been tested in primary, middle and high schools, universities, cultural events and open workshops: https://www.piccolalibreria80mq.it/album-2015/nggallery/2015/16-05-per-qualche-libro-in-piu-leggere-per-gioco In foreign language teaching: https://www.casertanews.it/scuola/055819_formazione-sparanise-torna-lingue-gioco-corso-lingua-inglese-fantasiologo-massimo-gerardo-carrese.html *Ortinti segni is a method applicable to alphabets used in Europe. For other, cursive writings to practice's adaptability is to be explored.

11. CREATIVE CITY CROSSING - URBAN MEDITATION

(PRACTICE - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGE)

Participants are encouraged to learn to form thoughts based on what they experience and the emotions they feel while exploring the city. It can enhance the language learning experience as it connects the words and concepts to the outside world and the everyday experiences of the student.

Depending on the proficiency of the students, instructions can be simpler or more complex.

Since the early origins of urban meditation (the flaneur, or strolling) was also a tool for research, there are numerous research papers analyzing the usefulness and enjoyment of this method.

There also has been an international hybrid MA course only based on this method, called Stroll – Walking the City Streets Online.

Developed by: Origins can be traced back until at least to Walter Benjamin (1892-1940), details in additional information.

Different versions of using experience, objects and images collected during the city walks have been designed and tested in the RE-STOR-E and the RE-CULT projects.

Photo taken from: re-stor-e.com ©

Sources:

https://www.re-stor-e.com/creative-city-crossing-in-matera

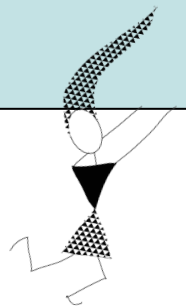
https://www.re-stor-e.com/automatic-writing-a-workshop-on-the-road

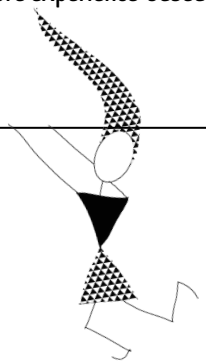
https://www.re-stor-e.com/urban-meditation-and-visual-storytelling

https://www.re-cult.eu/projects/city-exploration-of-borders

Learning objectives	Can slightly vary depending on the topic and goals of the workshop or lesson • Observing the public space, dynamics, textures of the city • Engage your senses while making observations • Connecting spaces with memories • Forming new connections to the city space • Creating links between past, present and future
Target groups (age, genre, etc.)	Any target group, but ideal and suitable also with people with migrant or refugee background
Duration	Depending on the theme, the purpose andthe form of the practice, it can last 30-60 minutes, and additional lessons or workshops to process the information can last from 1 hour to a day in the context of multiple days training sessions.
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Participants to receive a folder for the urban meditation practices, that contains • Several pieces of paper, preferably different sizes and colours in which participants can take notes or draw on. • Pens, pencils and markers to use for taking notes and creating drawings • Small pieces of greaseproof paper i.e. baking paper, and 1-2 crayongs, which participants can use to get prints, impressions or interesting textures from buildings, leafs or any other places by placing the baking paper onto the interesting surface and rubbing the crayon over it, to transfer the texture onto the baking paper • A map of the area where the walk will take place • A small sheet of paper describing the instructions for the Urban meditation process
Skills to gain	• A better awareness of the city or district they live in. • A newfound relationship on how to engage with the city. • Enhanced creativity. • Written and/or oral language skills' improvement

Description	• Urban meditation /creative city crossing done in groups Participants arrive at the workshop and engage in some short meditation exercises led by the facilitator. Participants are sent out to the neighborhood to explore, aided by the folder of tools. Participants arrive back at the workshops by the set time and share their observations in small groups. Participants then engage in some creative activities related to the objective of the workshop, such as collage making, painting, drawing maps, drawing simple designs, writing short poems, etc. To find the suitable creative activity, you can browse: https://www.re-stor-e.com/creative-activities-in-visual-communication-for-migrants • Urban meditation done/ creative city crossing alone or within a language learning frame The student or students are prepared how to do urban meditation and they receive the folder toolkit. They write down observations and discuss these observations in the language class to learn new expressions based on the observations. They can also write some simple sentences or an essay based on the observations in their target language.
Historical framework	Walter Benjamin (1892-1940) was a German Jewish philosopher, cultural critic, media theorist and essayist. In his book "Passagenwerk", part of the Arcades Project, 1927-1940, he describes the figure of the flaneur: a man of leisure, an idler, as well as urban explorer, who aimlessly walks around the city, might even take notes of some sort, and explores through experiences and engaging with the senses. This idea draws upon the 19th century Parisian lifestyle, describing the act of flânerie, or strolling, as well as the work of Charles Baudelaire, who has described the flaneur in his poetry and 1863 essay "The Painter of Modern Life". Flanerie is both a lifestyle and an analytical tool, to get a more experience-based, felt sense of the urban environment. Today this act of strolling has been also connected to urban planning and architectural design.





12. STORYTELLING ON UPCYCLED OBJECTS

(PRACTICE - MULTILINGUAL)

This co-creative practice is designed for intergenerational, multilingual groups of people having different levels of language skills. In enables a group of people to create a collective artwork within a relatively short time showcasing diversity, different interpretations of concepts within one single art object. It helps improving writing skills on different levels.

Working with upcycling sensitises at the same time to environmental problems and gives inspiration how to redecorate or reuse old pieces of furniture instead of buying new ones.

Developed by: ART FOR SOCIETY

Source:

https://www.cotaartforsociety.com/copy-of-creative-learning-tools

Photo taken from: Kata Keresztely ©

Learning objectives	• Exploring topics through co-creation and enhance diversity through different methods of self-expression
Target groups (age, genre, etc.)	Multilingual group of people
Duration	90-120 minutes
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• upcyclable object(s) or piece of furniture or textile • markers, pencils, erasers • paper for sketches
Skills to gain	• Writing skills • Creative skills • Intercultural skills • Knowledge about culture of origin • Group-building • Green skills
Description	1. Find and old object with a surface big enough to draw and write on it by several persons at once. 2. Find a topic that "talks" to everyone such as "How would you define: home/friendship/tolerance/empathy, etc." 3. For an aesthetical result, define a common "style" such as drawing and writing with one or a couple of specific colors, using paint or markers: a tool well adapted to the surface you are working on. 4. Depending on the language proficiency of the participants, they can write words, draw patterns, symbols, write quotes, or invent themselves short sentences or even poems related to the topic. 5. Leave them some time to reflect of what they want to write and draw, they can make sketches on white paper first. 6. Everybody writes and draws at the same time. When patterns, drawings, sentences or words get close to each other, they will have to find ways to link them. You can find examples on how to link patterns here: https://cotaassociation.wixsite.com/learing/copy-of-ornamental-maps
Adaptability	The practice can be used to practice any language or several languages at once.

13. ARRIVO BERLIN

(METHOD - GERMAN, ADAPTABLE TO ANY OTHER LANGUAGE)

ARRIVO BERLIN works on various levels. It teaches language, and vocational training in the field of crafts and connects refugees with possible employers. It also creates a network amongst refugees who can support each other who learn the same or similar crafts and who might end up as colleagues in the future. It is a proven and valid method that is used by a lot of refugees in Berlin for many years. It is effective and relevant for the learner, has proven results, is successful, innovative, and overall very useful as it integrates refugees into the job-market and society. While also creating a network amongst refugees who in the end maybe work in the same branch. Moreover, the Schlesische27 establishes a place to which people in need can always come back and be assisted and helped with in their search for a job.It unites creative crafts with German language classes in which it not only teaches communication skills for social purposes but also for job purposes. It builds on the knowledge the refugees have brought with them in terms of language (German) or in terms of skills they have gained in their home country.

Developed by: Schlesische 27

https://www.s27.de/about-s27/?lang=en

Source:

https://www.s27.de/portfolio/arrivo-berlin-uebungswerkstaetten/?lang=en

Photo taken from: s27.de ©

Learning objectives	• Provide vocational training in the skilled trades • Teach refugees German through free language courses • Teach refugees skills and provide them an easy access into work • Specialized courses in Berlin trade guilds, where refugees can gain an insight into specific professions
Target groups (age, genre, etc.)	Refugees in the working age
Duration	16 weeks
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Teachers/trainers (language and crafts) • Translators • Network to crafts companies • A workshop place for the crafts • A room where you can teach and have needed facilities to teach the language
Skills to gain	• Learn German • Learn a new or already known skill/craft • Get to know other people who are in the same situation and taking part in the same program, who might end up in the same company as you • Get to know the crafts network in Berlin
Description	ARRVIO BERLIN provides many things in one. Firstly, a language course, which teaches vocational vocabulary and job information. Secondly, a workshop course in which refugees can find out what interests them or show what skills and experience they already have. Thirdly, specialised courses in Berlin trade guilds, where refugees can gain an insight into specific professions. After completing the 16-week-long training workshops ARRIVO BERLIN will then place refugees in an internship. If the refugee and his/her/their employer are satisfied, ARRIVO BERLIN will look for ways into entry-level training, vocational training or employment for the refugee. ARRIVO BERLIN does make a very big effort in teaching the German language to refugees not only through "traditional" language classes, but by connecting the language class to the vocational training the refugees learn terminologies and the importance of German in work and everyday life. This creates a different approach to language learning and might lead to a more positive motivation to learn the language.
Tangible results, evaluations	it is a proven and valid method that is used by a lot of refugees in Berlin for many years. It is effective and relevant for the learner, has proven results, is successful, innovative and ilcusive. testimonials of participants: A video on ARRIVO BERLIN with English subtitles explaining the work of ARRIVO BERLIN : https://www.youtube.com/watch?v=6XP7jzJLtVU

14. LUZI VOCATIONAL ORIENTATION FOR REFUGEE GIRLS AND YOUNG WOMEN

(METHOD - GERMAN, ADAPTABLE TO ANY OTHER LANGUAGE)

LUZI follows the Bauhaus preliminary course and acts in the Bauhaus tradition. Those who committedly participate for a half-year in LUZI's training course receive a certificate of participation from the Berlin Chamber of Crafts helping the participants to achieve a better standing in their job-search and application.

LUZI organises exhibitions and presentations of the works done during their workshops to empower the participants and to show what has been achieved by them.

It creates a safe space for refugee women and connects them with the arts and crafts world and provides networks for them - be it personal connections or even friendships through the participants or the work place related people, artists etc. Through the 6-month training.

Developed by: Schlesische 27

https://www.s27.de/about-s27/?lang=en

Source:

https://www.s27.de/portfolio/luzi/

Photo taken from: s27.de ©

Learning objectives	• Provide vocational training in the arts • Teach refugees German through free language courses • Teach refugees skills and provide them an easy access into worklife • Provide better job opportunities for refugees through training and certificates • Empowerment of refugees
Target groups (age, genre, etc.)	Refugee women in the working age from 16-27 years
Duration	6 months
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Teachers (language, crafts, art) • Artist • Social workers • Network of art and exhibitions spaces • A workshop place for the arts & crafts • A room/facilities where you can teach • Crafting material
Skills to gain	• Learn German • Learn a new or already known skill / craft • Get to know other people who are in the same situation and taking part in the same programme, who might end up in the same company as you • Get to know the crafts network in Berlin
Description	Refugee girls and young women between the ages of 16 - 27 meet artists, social workers and create their own fashion, jewellery and design objects, instruments, carpets and art installations. The materials used are wood metal, fabric, clay and colour taught and shown in various workshops. Together new craft techniques and apprenticeships are learned. All of that is offered with a German course in which every-day language as well as terminology is taught and learned.
Adaptability to other languages	Once the organisation has made a deal with their Chamber of Crafts and figured out how to provide certificates to refugees by giving them training, there is no real border that can stop you from adapting this method - through which language is learned intuitively as an everyday method and in practice while doing the apprenticeships.

15. SEEING STARS: BEYOND THE NAKED EYE

(METHOD/APPROACH - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGE)

Language learning through participation to community art activity. It provides accessible and inclusive creative activities for ESOL learners, fosters community engagement and integration, allows participants to explore identity and cultural themes, and enhances language learning through artistic expression.

Developed by: The Highrise Project (UK)

https://thehighriseproject.co.uk/

Source:

https://thehighriseproject.co.uk/art-language-and-culture-co-creating-with-refugees-and-migrants/

Photo taken from: thehighriseproject.co.uk ©

Learning objectives	• Provide vocational training in the skilled trades • Teach refugees German through free language courses • Teach refugees skills and provide them an easy access into work • Specialized courses in Berlin trade guilds, where refugees can gain an insight into specific professions
Target groups (age, genre, etc.)	Refugee and migrant participants, specifically those enrolled in ESOL (English for Speakers of Other Languages) classes.
Duration	Series of five workshops.
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Community rooms • Access to online resources for the film and photography course • Materials for experimental photography (e.g., cameras, photomontage supplies, cyanotype materials), • Facilitators with expertise in ESOL and photography, and support assistants with lived experience as refugees.
Skills to gain	• Experimental photography skills and techniques • Understanding of cultural meanings and significance • Enhanced language learning including expressions, idioms, and metaphorical language.
Description	Series of workshops exploring themes from an art exhibition through experimental photography techniques. Discussions on science, philosophy, fantasy, and history related to the exhibition themes. Final work co-curated into a digital slide-show and zine.
Tangible results, evaluations	Co-curated digital slideshow and zine exhibited as part of the exhibition. Feedback from participants and facilitators highlighting the impact on language learning and personal development.
Adaptability to teach other languages	This can be adapted to teach other local languages by incorporating language learning objectives into creative workshops, allowing participants to express themselves in their native languages while also learning new linguistic skills.

16. ARTLINGO

(METHOD - FRENCH, ADAPTABLE TO ANY OTHER LANGUAGE)

ARTLINGO uses a wide range of co-creative techniques to ensure the emotional involvement of the student in the learning process and to motivate them through creative exercices. The project based approach is a good example to enhance motivation through setting up real challenges. The mostly performance art based learning activities enable different collaborations between students in literature and performing artists. The practice is used in the long-term and permits different adaptations to different contexts. The practice and creativity based approach permits to adapt the activities within this method to target groups with learning difficulties and with multicultural backgrounds.

Developed by: Lara Delage-Toriel et and Carole Egger Strasbourg University

Sources:

https://langues.unistra.fr/formation/ue-douverture-ue5-faculte/artlingo/

Online conference organised in the framework of the project:

https://podv2.unistra.fr/video/43432-artlingo-journee-detude-du-15-mars-2021-m-puren/

Videos about the ARTLINGO workshops:

https://www.youtube.com/watch?v=4tWPw1pErtU

http://www.canalc2.tv/video/14469

http://www.canalc2.tv/video/14468

http://www.canalc2.tv/video/14467

Photo taken from: tlangues.unistra.fr ©

Learning objectives	• ARTLINGO is an interdisciplinary project designed to reinvigorate the desire to learn by encouraging initiative and creativity among students and teachers. • Learn through practice • Project based learning • Personalised learning • Emotional involvement in the learning process
Target groups (age, genre, etc.)	University students in languages, literature, translation, people with handicaps (deaf persons), future language teachers, and multilingual groups learning French
Duration	A series of workshops can be implemented or only one
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• A room to move around freely, everyday objects, whiteboard; markers • Skills and experience in performing arts
Skills to gain	• Speaking skills • Intercultural skills • Body language
Description	Numerous collaborations with artists - playwrights, directors, performers, writers, dancers and choreographers, puppeteers, visual artists, musicians, etc. enable to forge links 'outside the walls' of the University, and to promote innovative teaching at national and international level, linked to the issues facing contemporary society. Students from the various disciplines in the Faculty of Arts and the Faculty of Languages are involved in their own learning, creating artistic projects which are then presented to the public. The acquisition of a language and its cultural codes is no longer seen here as an essentially cerebral process. The need to immerse oneself in the imaginary world of another culture means taking the body into account, both as a means of creative appropriation and as a resource that itself generates knowledge and skills. The ARTLINGO workshops offer an immerse yourself fully and intensively in a 'language-culture' (Christian Puren) by integrating the close link between emotion and cognition and by emphasising the intercultural dimension of language learning
Tangible results, evaluations	Since 2016, 50 ARTLINGO workshops have been held. Nearly 350 students have taken part. Participants feedbacks: https://langues.unistra.fr/formation/ue-douverture-ue5/artlingo
Adaptability to teach other languages	The practice is already adapted to different languages: it is used to learn Spanish, English, French and also the sign languages for deaf people.

17. WAYS OF SEEING- DRAWING FOR THE LANGUAGE CLASSROOM (ARTISTS AT SCHOOL PROGRAM)

(METHOD - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGE)

Different workshops and activities that look at drawing as a physical response, not just a visual one. The objective is to highlight drawing as a tool in the classroom for communication and show how drawing and image making triangulates with linguistic communication and the person.

Developed by: Emma Pratt

https://emmapratt.com/about-emma-louise-pratt-artist/

Sources:

Ways of Seeing: An Introduction to Drawing for the Language Classroom

https://eltcampus.com/blog/visual-arts-activities-in-the-english-language-classroom/

https://emmapratt.com/the-image-conference-athens-greece/

https://emmapratt.com/58/

https://emmapratt.com/void-god-atom-2019/

https://www.nationalgallery.org.uk/learning/teachers-and-schools

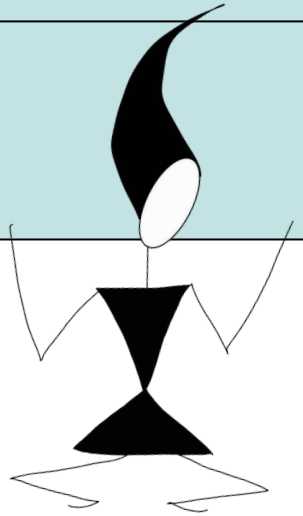
Drawing Exercises:

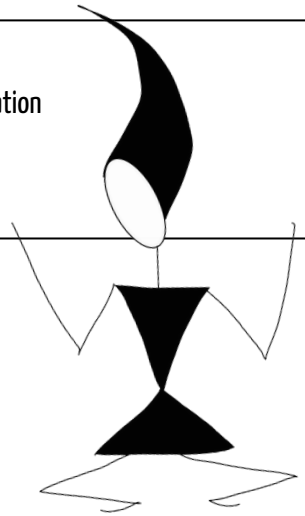
https://todayinart.com/8-drawing-exercises-that-every-artist-should-practice/

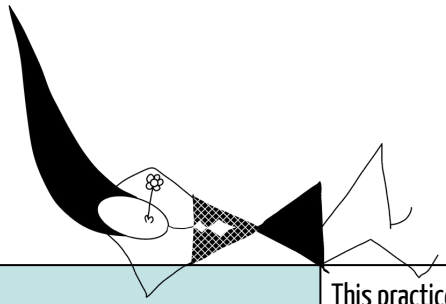
https://www.mostcraft.com/exercise-to-make-you-draw-better/

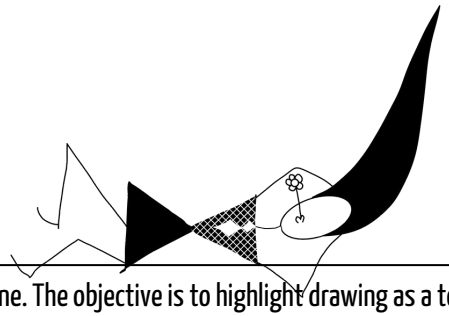
Photo taken from: emmapratt.com ©

Learning objectives	• Combining language learning and visual literacy • Focus attention • Initiate a communicative activity • Expand and deepen ideas and reactions to content through creativity • Give extra tools for expression in the language classroom • Explore possibilities of own and foreign language • Discover new words • Open and have a discussion • Develop synthesis and evaluation skills • Considering new possibilities and train problem solving • Enhance storytelling
Target groups (age, genre, etc.)	This practice was designed for adults; but is suitable for everyone (age 6-99+).
Duration	The first workshop to approach the Caviardage technique to experience it personally can last 3 hours
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Tools could be sticks dipped in ink, feathers, pencils, leaves, pens, markers, charcoal...the key is to be playful and try different things out to see what effect you can make by leaving a mark. The same about paper: you can use cardboard, papers of different kinds, anything that could be used to draw on.
Skills to gain	• Visual and linguistic associations • Look at how to extend storytelling with creative drawing ideas to develop around the illustration • Empower the descriptive language • Improving self-confidence









Description	This practice provides different workshops and activities that look at drawing as a physical response, not just a visual one. The objective is to highlight drawing as a tool in the classroom for communication and show how drawing and image making triangulates with linguistic communication and the person. Drawing and seeing are linked together. Drawing helps you become totally involved. It's a physical response that reinforces what you are seeing and remembering. It connects you with your subject. You not only use your senses but also your muscles and muscle memory. When you are drawing, the physical action of it leaves the memory of what you were observing not only in your head, but in your hands, your physicality. Many teachers are daunted by the idea of dealing with the visual arts in the classroom, let alone an English language classroom. They often don't consider themselves as "arty". Looking at images created by artists can be confusing. When we aren't accustomed to drawing, we immediately get a bit tense about what the image is going to look like. Actually, the "process of drawing" aids everyone to really see something. It doesn't matter how "accurate" the drawing is visually if the process of really noticing and paying attention to the subject is the objective. This practice provides lot of activities, suggestions, and key questions you can use to open an "imaginative reading" starting from an image or a draw. To do all these activities, you don't need to "be good at drawing", but just to experiment how it feels to leave a mark.
Adaptability to teach other languages	Visual art is a text that doesn't have fixed answers and each person brings a new interpretation or reading. An artist may have had an intention, but that is theirs. Each new viewer brings their interpretation and artists are ok with that. That means that this practice can be used with any language. Very importantly, as always, the job of the teacher is to deal with the language that emerges and pre-teach language you know participants will need.
Further practices by Emma Pratt	More Than a Written Text - Using Illustration and Comic free tutorial: https://koekoea-studio.thinkific.com/courses/take/using-illustration-and-comic-in-teaching/texts/56209138-next-steps Storytelling and English Language Teaching to Young Learners: https://learning.eltcampus.com/courses/storytelling-and-english-language-teaching-to-young-learners

18. ASOBI – GET CLAY-ZY WITH HUNGARIAN

(METHOD - HUNGARIAN, ADAPTABLE TO ANY OTHER LANGUAGE)

A fusion of language learning with the art of air-dry clay crafting to teach conversational Hungarian in a creative and engaging way. Engaging in creativity can provide a flexible language learning experience, tailored to one's individual pace and interests in a supportive environment. This practice is not only new but uncommon and innovative.

This practice supports not only the language learning process but also unleashing one's creativity.

Moreover, learning languages can be stressful for people, and clay molding can provide stress relief, an outlet for emotions and self-expression, as well as foster a sense of calm, mindfulness, and a sense of accomplishment.

Developed by: ASOBI

Source:

https://bio.site/asobilearning

Photo taken from: asobilearning ©

Learning objectives	Providing an alternative to traditional language learning and teaching. Learning languages while engaging in a lively, creative environment with the specific purpose of having fun and creating something together can enhance language learning.
Target groups (age, genre, etc.)	Foreigners living in Hungary. The founder primarily had experience with teaching Hungarian to Japanese residents. As the facilitator can speak Hungarian, English, Japanese and a bit of Spanish, her target group are people, who can communicate in these languages. This type of workshops can be suitable with groups with varying levels of the target language, e.g. People who are fluent in Hungarian or can only say "thank you" are all welcome and can benefit from the participation.
Duration	90 minutes per session
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• From the participants, nothing. • From the perspective of the workshop facilitator: a place and especially a workshop room suitable for clay workshops. • Air-dry clay. • Clay shaping, cutting, stamping, painting tools
Skills to gain	• Participants have a great opportunity to practice spoken language in a real environment and enhance their vocabulary not only with useful basic words but also more complicated expressions that are actually in use in real life.
Description	Participants can sign up for individual sessions, 90 minute per session, 4 participants at a time. Participants will be provided with the necessary workshop space and materials at the workshop. Later they will be also sent learning materials, related to the lesson. The lessons teach clay molding and Hungarian at the same time. The lessons are conducted solely in Hungarian, but the facilitator does assists with English, Japanese or Spanish when needed.
Tangible results, evaluations	There are no studies describing how well this specific method works. The founder came up with the idea due to her own experience with attending a clay workshop in Spain, where she noticed that her Spanish is improving quickly in that environment. On the personal levels, participants receive not only a language learning experience, but also some emotional benefits, which are not always measurable.
Adaptability to teach other languages	There is no specific language learning curriculum, as it is tailored to the participants interests and language level. It can be conducted in any language. The process of claying can be described in any language.

19. PRE-TEXTS

(METHOD - ENGLISH, ADAPTABLE TO ANY OTHER LANGUAGE)

Pre-Texts is pedagogical acupuncture, in the practice of Cultural Agents. It raises reading comprehension, lowers depression, and promotes collaboration. it is a simple protocol that delivers profound results for teaching and learning practically anything and for negotiating difficult moments in everyday life.

With the single prompt: "Use this text to make art," human capacities fire up and connect. This innovative methodology dispels students' fear of "difficult" texts because readers become users of the material. Classic literature or scientific documents turn into raw material for personal interpretations. Pre-texts invert the conventional order of learning that goes from basic information to higher-order understanding. Starting with the basics — such as grammar and vocabulary — is boring, and we lose students before they scale up to understanding, interpretation, and creativity. With Pre-Texts, students begin with the challenge of creating something original from a difficult text. To do that, basic information turns into a useful resource that artists appropriate.

Developed by: Doris Sommer i- Director of the Cultural Agents Initiative, Department of Romance Languages and Literatures, Harvard University

Sources:

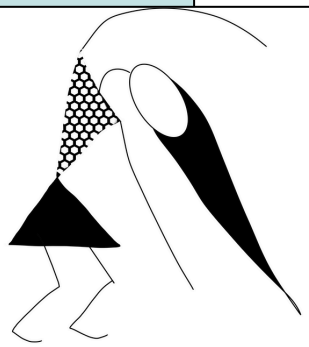
https://pre-texts.org

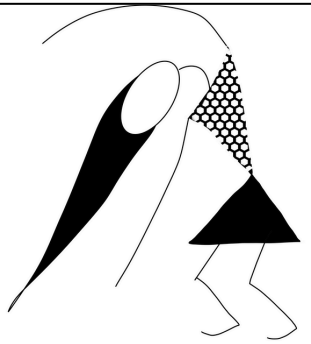
https://www.youtube.com/@culturalagents

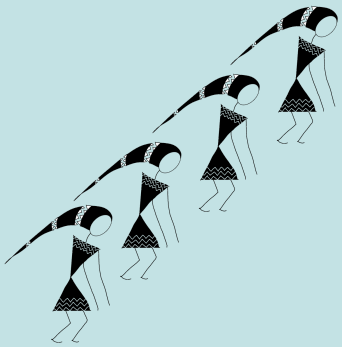
https://www.hup.harvard.edu/books/9780674271715

https://profession.mla.org/a-case-for-culture/#_edn1

Learning objectives	• Using texts as raw material to make art • Support youth development (decrease fear and depression; increase learning) • Recognize interpretation (through arts) as the vehicle for discovery • Provoke curiosity to learn more
Target groups (age, genre, etc.)	• Youth who want to improve interpretive and leadership skills • ESL(English as a Second Language) students • Immigrants learning English
Duration	it may vary, the given example is c. 5h30
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• It can be any setting with tables and chairs. It can also be online. • Facilitators must be aware of the methodology
Skills to gain	• Literacy supports all areas of development (economic, social, emotional, cognitive, vocational, etc.). While the number of readers has grown worldwide, reading comprehension stays alarmingly low because students need to use texts to understand them. • With Pre-Texts, students master texts by using them to create visual and performative arts. Simple yet rigorous, Pre-Texts adapt to any curriculum and cultural taste. • "Make art with this text and reflect on the process" is the prompt that activates cognitive, creative, and emotional development for groups of participants.





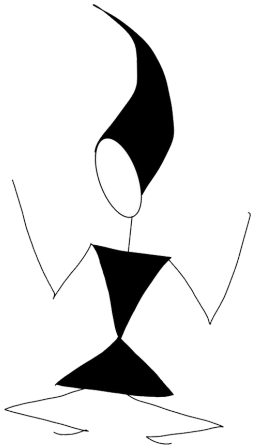
Description 	• Engage tactile and performative arts for different learning styles • Use a chosen theme to generate readings and artmaking • Read aloud and ask questions • Participants follow their tangents to discover more connections with the theme • Meet regularly in groups with Pre-Texts facilitator (3x per week) 1. Playful exercises designed to relax inhibitions, break the ice and get us used to making silly mistakes. Inspired by Augusto Boal's Games for Actors and Non-Actors, warm-ups generate a safe space of trust and cooperation. 2. Read the text aloud while participants make something (approx. 5 min.) A volunteer reads a target text aloud (something from a required list, difficult or "boring" to prepare the feeling of mastery through art-making later) while others draw or doodle. The combined listening and illustration takes advantage of two Latin American practices: the "lectores" whom tobacco rollers hired to read newspapers, Shakespeare, Marx, etc. for enjoyment and popular education. Factory lectors 1910 and Cartonera publishers who recycle used cardboard into books, Editoriales Cartoneras 3. Ask the text a question (approx. 20 min. Each person asks the theext a question (approx. 8 min.) This is the core of critical thinking. Texts, not students, are objects of scrutiny. Students are interrogators who cultivate curiosity, and discovery. Copies of the text are made available to consult, not distributed. We want to generate students' desire for the text since they will have to ask and post questions. The variety of perspectives and interests appear published anonymously on the clothesline to show that reading always interprets and that difference is not error. 3 a. Respond to a question (approx. 8 min.) Each participant "adopts" a question and responds, as practice in writing and civics. Returning the questions with responses to the clothesline, students read each other.3 b. Main points lingering doubts (approx. 4 min.) Facilitator asks for salient points; first speaker invites the next and the "chain" of speakers ends with "Ready for art-making 4. Participants take turns to facilitate an arts activity based on the target text. After the first session students or guests can facilitate. The creative activity can be irreverent: jokes, fashion shows, riddles, comics, recipes, etc. but using the text as material. Teacher or student facilitators propose a genre of art or an approach and then they invite everyone to offer questions and recommendations in order to co-construct the activity. This is an exercise in consensus building and an opportunity to recover local arts, languages, and practices, to decolonize education even when using texts from colonial centres. 5. Form a circle and ask "What did we do?"(approx. 5 min.) The art-making activity closes with a brief session to reflct on "What did we do?" Rather than ask the conventional "What did we learn?" — which often generates rote, mute, and even hostile responses— our question animates participation. Artists enjoy speaking about their process. Each reflections is limited to a sentence or two, adding interpretation and theory to art-making. Everyone speaks briefly before anyone can speak again. This develops good citizenship.
Tangible results, evaluations	Pre-Texts International features testimonials from both facilitators and participants, who describe in detail the planning, procedures, and activities they carried out and attest to the methodology's efficacy and adaptability in a wide range of contexts. https://issuu.com/karlalopez86/docs/pre-texts_book-english-29abril_isuuuu

20. TEACHING LANGUAGES WITH POEMS AND SHORT STORIES

(METHOD - HUNGARIAN, ADAPTABLE TO ANY OTHER LANGUAGE)

Short stories and poems have manifold benefits in learning the target language. The rythm and rhymes help students to improve their pronunciation, and that is of utmost importance when students are struggling with tricky Hungarian sounds. Poems and short stories not only model the authentic use of the language and take students on a safari to spot the grammatic structures and vocabulary items in their natural habitat but also introduce students to the sublime art of reading between the lines. Learning a new language can be tiresome, especially for adults, that's why it is important to make the learning process as enjoyable as possible, and literature is a great art to be enjoyed from the earliest stages of learning. With reading/listening to poems the students are getting a key to the world of native speakers and experience that a language is not just function, but expression. Playing with words is the favorite game of poets, with reading and writing poems we invite students also to play this game. Depending on the students' level we can always find suitable poems.

Developed by: Widely used practice among language teachers, many different ways. Literary texts were used in the '60, when the grammar-translation method was used in teaching languages, then it gave way to more practical approach.



Source - Use of poetry in language education:

https://www.colorincolorado.org/article/introducing-and-reading-poetry-english-language-learners

Learning objectives	Providing an alternative to traditional language learning and teaching. Learning languages while engaging in a lively, creative environment with the specific purpose of having fun and creating something together can enhance language learning.
Target groups (age, genre, etc.)	Advanced learners (B1-C2)
Duration	Depending on the duration and intensity of the language experience the students are involved, it can be an introductory 5 minute at the beginning of each lesson, or it can be a separate lesson dedicated to poems (e.g. celebrating poetry day with students, reading poems in connection with holidays or events)
What is needed? (Type of setting, or materials, existing skills from the facilitator or the participants)	• Poems printed (with music, if available). • In bigger classes the students can work together in small groups. • We can cut up the poems for learners to reassemble later, and can give parts of the story to different groups, than in new groups they tell what they learnt.
Skills to gain	• Short stories and poems have manifold benefits in learning the target language. The rythm and rhymes help students to improve their pronunciation, and that is of utmost importance when students are struggling with tricky Hungarian sounds. Poems and short stories not only model the authentic use of the language and take students on a safari to spot the grammatical structures and vocabulary items in their natural habitat but also introduce students to the sublime art of reading between the lines. Learning a new language can be tiresome, especially for adults, that's why it is important to make the learning process as enjoyable as possible, and literature is a great art to be enjoyed from the earliest stages of learning. With reading/listening to poems the students are getting a key to the world of native speakers and experience that a language is not just function, but expression. Playing with words is the favorite game of poets, with reading and writing poems we invite students also to play this game. Depending on the students' level we can always find suitable poems.

Description	Depending on the level and interest of the students we use different approaches with the same aim in mind: connect students to the texts. What is most important is that the lessons are centered around literary works, that are exciting in themselves. We can choose different ways for introduction, movement, music, pictures, and objects. We can put poems printed on paper on the wall of the classroom in exhibition style, ask students to walk around and choose the one they like the most, then let students discover the meaning, then discuss with partner/small group. Then all the students can share the poems of their choice. The teacher can help with any questions about pronunciation and vocabulary. We can dedicate a lesson to the poetry of different poets (Weöres Sándor, Petőfi, Arany, József Attila, Fofor Ákos, Szabó T: Anna, Varró Dániel...) If S's have favorite poems in their native language we can check if it has a Hungarian translation. Sharing favorite literary works strengthens group cohesion which has a positive effect on learning. At a more advanced stage, we can encourage students to write poems, using prompts. We can determine the form (e.g. write a haiku, 17 syllable form) https://www.youtube.com/watch?v=z0S2YHjqU_g Teaching poetry has an effective role in encouraging and highlighting communication, collaboration, as well as creativity among students. Reading literature in a language opens a window to the learners into the mentality of the native speakers of the target language and makes learning the new language more enjoyable. For people who experienced hardships during leaving their home country and have difficulties in their everyday lives, a soothing poem that speaks to the unconscious can be a relief.
Tangible results, studies, evaluations	dr. Dóla Mónika (a Pécsi Tudományegyetem Magyar Nyelv- és Irodalomtudományi Intézetének oktatója) a kortárs prózai szövegek nyelvórai szerepéről, didaktikai funkcióiról, a novellák felhasználásának módszertani lehetőségei https://ponthu.blog.hu/2020/07/01/kortars_proza_a_magyar_mint_idegen_nyelv_oran_beszamolo https://www.ted.com/talks/anna_szabo_t_a_kotel_es_a_ko_avagy_mire_jo_a_vers Jeremy Harmer, Herbert Puchta: Story-Based Language Teaching (The Resourceful Teacher Series) https://www.helbling.com/int/en/product/story-based-language-teaching-399045769#description A recent research published in the International Journal of English and Education proves that poems are effective for ESL learners, we have every reason to assume that it has similar effect on all kinds of language learners. Utilizing Poetry in Teaching Language: University of Technology and Applied Sciences as a Model by Afra AL Hatmi, , AL Ghaliya AL Shyriani, , Wasan AL Farsi, Hilal AL Shandodi, Younes Audeh. (International Journal of English and Education, ISSN: 2278-4012, Volume:13, Issue:1, January 2024) https://www.researchgate.net/publication/377269406_Utilizing_Poetry_in_Teaching_Language

CONCLUSION

The extensive research behind this study enabled us to approach heritage language teaching from different perspectives and propose activities that are best suited to heritage language teachers and learners.

Research on the historical background and institutional support—or, conversely, institutional obstacles—of heritage language teaching has led us to view our work as heritage language teaching associations as part of a broader challenge at national and European levels. Even though France and Germany, the two countries in which we are based, have had and still have different policies regarding access to cultural of origin and heritage language education, certain common challenges—such as the lack of formal learning opportunities—have helped us define shared goals.

In addition to differences in the two countries' general policies on heritage languages, the perception of each heritage language also varies significantly. This is due to several factors, such as the size of the communities speaking these languages. In France, for instance, Arabic-speaking communities are significantly larger than the Hungarian-speaking ones. Although Arabic is more represented in the formal education system, it is mainly taught at the secondary and higher education levels rather than in early childhood, which is crucial for fostering a healthy relationship with one's heritage language and culture. Moreover, Arabic learning opportunities remain disproportionately low relative to the size and cultural influence of the community. Similarly, in Germany, the Polish-speaking community is much larger than the Romanian-speaking one, with the latter facing challenges comparable to those of the Hungarian-speaking community in France—being perceived as having little impact and remaining relatively invisible.

Examining the historical relationship between heritage language-speaking communities and host countries—including migration waves, reception policies, and socio-economic profiles—also provides valuable insights into heritage language learners' backgrounds and their attitudes toward their language and culture of origin. For example, in the case of Arabic, the marginalization of Arabic cultural presence in France places a burden on community identity. Additionally, political conflicts and debates —whether secular or religious—pose further obstacles to developing a self-confident attitude toward one's heritage.

The gathered information in the framework of this background research has helped us design well-adapted activities tailored to the specific needs of learners of each language and to determine appropriate cultural or artistic content to integrate into learning activities.

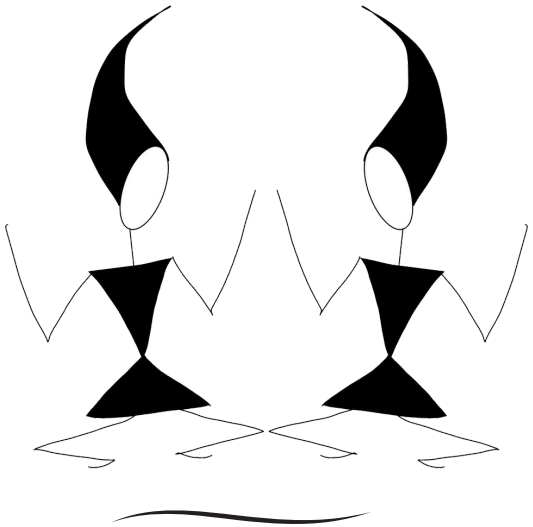
Conducting empathy interviews has served two purposes. First, it has deepened our understanding of the specific needs of learners and teachers in each partner organization at both an organizational and local levels. And, second, analysing the empathy maps has helped us identify more general, common challenges, such as the need to:

- Design user-friendly activities and detailed activity descriptions to support heritage language teachers;
- Maintain learners' attention and motivation;
- Build communities and encourage personal connections;
- Involve parents in the learning process;
- Boost learners' self-confidence and cultural awareness;
- Enrich learning activities with suitable cultural content.

Finally, collecting best practices, resources, and methods in art-based language education—implemented either by us or by other cultural organizations, association, museums or event individual teachers and artists—has served as both a foundation and an inspiration for designing the ALADIN activities, which are also shared in this study to support language teachers.

All these elements of our research phase have contributed to the development of a diverse and continuously growing collection of ALADIN activities, which we invite you to explore on our website:

https://aladinproject.eu/activities



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