



Language and Self-Determination: Algerian Women in Germany from a Social and Didactic Perspective

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Abstract

This paper examines the significance of language as a key factor in self-determination within the migration context, using the example of Algerian women in Germany. It is based on the observation that female migration trajectories are often characterized by multiple challenges, ranging from structural barriers within the educational system and gender-specific role expectations to a lack of social visibility. In this regard, language plays a crucial role as a gateway to education, social participation, and personal empowerment.

Drawing on intersectional and empowerment-based approaches, the article first provides a theoretical analysis of the interconnections between migration, gender, and language.

In the empirical and didactic section, exemplary teaching units are presented to demonstrate how language education can be designed in a participatory and life-oriented manner. Particular emphasis is placed on biographical storytelling, multilingualism, and everyday communication situations. The paper advocates for a migration-sensitive language pedagogy that recognizes learners' individual resources and strengthens their linguistic as well as social capacities for action.

Keywords: Migration, language, language education, self-determination, Algerian migrant women in Germany, integration, empowerment in language teaching, multilingualism, intersectionality, and gender.

Résumé

Cet article examine l'importance de la langue en tant que facteur clé de l'autodétermination dans le contexte migratoire, en prenant pour exemple les femmes algériennes en Allemagne. Il part du constat que les parcours migratoires des femmes sont souvent marqués par de multiples défis, allant des obstacles structurels au sein du système éducatif et des attentes liées aux rôles de genre à un manque de visibilité sociale. À cet égard, la langue joue un rôle crucial en tant que passerelle vers l'éducation, la participation sociale et l'autonomisation personnelle.

S'appuyant sur des approches intersectionnelles et axées sur l'autonomisation, l'article propose tout d'abord une analyse théorique des interconnexions entre migration, genre et langue.

Dans la partie empirique et didactique, des unités d'enseignement exemplaires sont présentées afin de montrer comment l'enseignement des langues peut être conçu de manière participative et orientée vers la vie quotidienne. Un accent particulier est mis sur la narration biographique, le multilinguisme et les situations de communication quotidiennes. L'article plaide en faveur d'une pédagogie linguistique sensible à la migration qui reconnaisse les ressources individuelles des apprenantes et renforce leurs capacités d'action tant linguistiques que sociales.

Mots-clés : Migration, langue, enseignement des langues, autodétermination, femmes migrantes algériennes en Allemagne, intégration, autonomisation dans l'enseignement des langues, multilinguisme, intersectionnalité et genre.



Introduction

Migration has long become a social reality in Germany. Among the diverse migrant groups, women from North Africa, particularly from Algeria, constitute a relatively under-researched subgroup. Their integration often takes place under challenging conditions, shaped by multiple burdens, culturally specific role expectations, and linguistic and cultural barriers. Language plays a central role in this process, as it is not only a medium of communication but also a tool for self-determination, access to education and social participation, and the (re)negotiation of identity.

In a society increasingly shaped by migration, the question of integration is closely linked to access to language. For migrant women, language is not merely an instrument of communication but also a crucial resource for self-positioning, awareness of their rights, and participation in education, employment, and public life. Algerian women in Germany, in particular, often navigate complex social and cultural tensions between their country of origin and their country of settlement, between traditional gender roles and new opportunities for agency, and between visibility and invisibility.

Despite their growing presence within German society, Algerian women remain largely underrepresented in both academic research and educational practice. Their experiences of language acquisition, social participation, and personal self-determination have so far received little systematic attention. Yet these biographies vividly illustrate

how language can be experienced both as a bridge to autonomy and as a barrier.

The aim of this article is to analyze the integration experiences of Algerian women in Germany from two perspectives. First, from a societal perspective, focusing on sociocultural challenges and opportunities; and second, from a didactic perspective, examining the role of language education as an instrument of empowerment and capacity building. The combination of these two approaches allows for a differentiated understanding of language biographies, learning processes, and educational strategies.

By exploring the relationships between language, migration, and self-determination through the example of Algerian women in Germany, this article combines a social analysis with a language-pedagogical perspective and investigates how language education can be designed in an empowering way. In doing so, it draws not only on theoretical concepts such as intersectionality and empowerment but also on concrete teaching examples that facilitate action-oriented and participatory language learning.

This contribution serves as an argument for a critical, resource-oriented, and gender-sensitive approach to language education—one that has the potential to strengthen marginalized voices and open new pathways for social participation.

2. Migration, Language, and Self-Determination: A Theoretical Framework

Migration is not merely a physical relocation but a profound biographical turning point that requires linguistic, social, and cultural reorientation. Particularly in the case of women from countries characterized by patriarchal social



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structures, such as Algeria, the migration process often intersects with an internal process of emancipation. Language, integration, and self-determination are therefore connected through a complex and dynamic relationship.

Overview of Integration Concepts

Migration research offers various models and concepts for describing integration processes. Today, integration is no longer understood as a one-sided adaptation of migrants to the host society but rather as a reciprocal and dynamic process encompassing multiple dimensions.¹ One influential model was developed by Hartmut Esser (2001),² who distinguishes four dimensions of integration:

• Cultural Integration

The adoption of the norms, values, and behavioral patterns of the majority society.

This does not imply “assimilation” but rather engagement with the cultural values and practices of the host society, ideally within the framework of intercultural dialogue.

Example: Actively engaging with principles such as gender equality or democratic freedom of expression in Germany is considered part of cultural integration.

• Structural Integration

Access to key social institutions such as education, the labor market, and the healthcare system.

Structural integration refers to participation in societal systems, including schools, vocational training, employment,

¹ Heckmann, F. (2015). *Integration Research*. Wiesbaden: Springer VS.

² Esser, H. (2001). *Integration and Ethnic Stratification*. Working Papers

and social security. Without structural access, other dimensions of integration remain restricted.

Example: An Algerian woman whose foreign educational qualifications are not recognized in Germany remains structurally excluded, even if she has adapted culturally.

- **Social Integration**

The development of social relationships and networks with members of the majority society.

- **Identificational Integration**

The development of a sense of belonging to the host society.

Later, didactically oriented³ highlighted linguistic integration as an independent cross-cutting category because it significantly influences structural, cultural, and social participation. Language is not only a medium of communication but also a prerequisite for education, self-representation, and social belonging.

Linguistic integration is regarded as a cross-sectional task, as it facilitates access to education, employment, social relationships, and political participation. The focus is not merely on speaking “correct German” but on possessing the functional ability to use language effectively in different areas of life.

Example: A migrant woman who can communicate effectively during a medical appointment, a parent-teacher meeting, or a counseling session is considered linguistically integrated, even if she still makes grammatical mistakes.

In contemporary migration pedagogy, integration is increasingly understood as a differentiated and context-dependent process that takes into account individual

³ e.g., Gogolin, 2010, Mecheril, 2011



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resources, institutional conditions, and societal power relations.⁴ Particularly in the case of female migrants with complex multilingual biographies, it is necessary to expand classical integration models through intersectional perspectives that consider the interaction of gender, language, migration, and social inequality.

In the Migration Process: Language, Identity, and Self-Determination

In the migration process, language is far more than a means of communication. It is closely linked to opportunities for access, social participation, identity construction, and ultimately to the degree of self-determination that a person can achieve in the new society. Particularly for women from non-European countries of origin, such as Algeria, who are often subject to multiple forms of marginalization, language becomes a decisive factor for inclusion or exclusion.

Language as a Prerequisite for Integration

In integration policy debates, language is regarded as the key to integration. Language proficiency is a prerequisite for access to education, employment, healthcare, and public institutions. Without sufficient knowledge of German, migrants cannot independently navigate essential areas of social life.⁵ For women with a migration background, access to the target language is often hindered by structural barriers: family responsibilities, financial dependence, limited mobility, or the lack of childcare can significantly restrict

⁴ Micheril, P. (2011). *Language Education in Migration Societies*. Munster: Waxmann.

⁵ Gogolin, I. (2010). *Language education and language support in the context of migration*. Munster: Waxmann.

participation in language courses.⁶ This particularly affects women from patriarchal social contexts in which education and public life have traditionally been dominated by men.

Language as a Carrier of Identity

Language is not only a tool for integration but also a fundamental component of personal identity. In the migration context, heritage languages (e.g., Arabic, Tamazight, and French) and the new language of the host society (German) often exist in a state of tension. Many migrants experience a loss of expressive ability while acquiring the new language, which can affect their self-image. At the same time, the new language opens up new possibilities for expression, new social roles, and new social spaces.⁷ For women in particular, learning the language of the host society can be understood as an emancipatory act. The ability to communicate independently with public authorities, healthcare professionals, and educational institutions contributes to the strengthening of self-efficacy and autonomy. In this sense, language becomes a medium of empowerment that makes social participation possible in the first place.

Language and Power Relations

Language in the migration context is never neutral; it is always embedded within social power structures.⁸ speaks of “linguistic capital,” referring to the social value attributed to certain language varieties or linguistic competencies. Migrant

⁶ Druck, J. (2022). *Language. Power. Integration: How language creates belonging, exclusion and participation*. Weinheim: Beltz-Juventa.

⁷ Busch, B. (2012). *Sprachen im Kopf: An Introduction to Language Biography Work*. Klagenfurt: Drava.

⁸ Pierre Bourdieu (1992). *Language and Symbolic Power*. Cambridge: Polity Press.



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women whose speech is perceived as “foreign” or “broken” often experience discrimination or social devaluation. Such experiences can negatively affect confidence in language use, a phenomenon that is particularly evident among women in vulnerable life situations.⁹

From a language-education perspective, it is therefore crucial to approach language acquisition not from a deficit-oriented but from a resource-oriented perspective. Multilingualism should not be viewed as a problem but rather as a potential asset. Educational language support must take seriously the learners’ biographical backgrounds, life realities, and linguistic resources, especially in the case of women with complex migration biographies.

Migration and Female Self-Determination

The concept of self-determination plays a significant role in modern societies and is regarded as an expression of individual freedom and autonomy. In the context of migration, it acquires a multifaceted meaning, particularly when gender relations, cultural influences, and legal frameworks interact. For migrant women, such as Algerian women in Germany, self-determination is often not a given starting point but rather a process associated with linguistic, social, and cultural challenges.

What Does Self-Determination Mean?

In social science discourse, self-determination refers to a person's ability and opportunity to shape their own life according to their beliefs, desires, and goals, independently of external constraints. In the educational context, self-

⁹ Paul Mecheril (2011). Works on migration, education, and diversity in German society.

determination is often linked to concepts such as agency, self-efficacy, and the capacity to act.¹⁰

In the migration context, self-determination depends not only on individual motivation but also on structural conditions such as residence status, access to education, language proficiency, experiences of discrimination, and economic security. This means that:

Self-determination must be enabled through language, social participation, institutional recognition, and education.

Gender and Migration: Double Marginalization

Migrant women often face a double disadvantage: as women and as immigrants. This dual marginalization affects their life choices, rights, and opportunities for participation.¹¹ Many women from Algeria bring with them experiences shaped by traditional gender expectations, in which female autonomy is only partially recognized. Migration can have ambivalent effects in this regard: it may open up new opportunities for action, but it can also create new forms of dependency, for example through financial insecurity or linguistic isolation.

In the host society, social labels and stereotypes also play a role. Muslim or Arab women are often broadly portrayed as “oppressed” or “educationally disadvantaged.” Such representations are not only stigmatizing but also render their individual agency invisible (cf. El-Tayeb, 2011).¹² These external ascriptions can significantly hinder women's self-positioning and sense of belonging.

¹⁰ Deci, E. L., & Ryan, R. M. (1993). *Self-Determination Theory*. New York: Plenum Press.

¹¹ Ayata, B. (2012). Migration, Gender und Zugehörigkeit. In: *Leviathan*, 40(4), 503–524.

¹²El-Tayeb, F. (2011). *European Others: Queering Ethnicity in Postnational Europe*. Minneapolis: University of Minnesota Press.



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Language as a Means of Empowerment

Within the interplay of migration, gender, and self-determination, language assumes a key role. Only through linguistic competence can women actively participate in social life, represent themselves, seek assistance, and claim their rights. Linguistic participation is therefore a prerequisite for exercising self-determination in education, employment, family life, and the public sphere.

From an educational perspective, this means that language support should not merely pursue a functional objective (e.g., communication in everyday life). Rather, it should also contain an emancipatory dimension: it should encourage learners to articulate their experiences, position themselves within society, and reflect on their own decisions through language.

Intersectional Perspectives (e.g., Gender, Origin, Education)

Migration experiences are not homogeneous. They differ according to gender, social background, educational level, skin color, religion, residence status, and other factors. To analytically capture the intersection of various risks of discrimination, the concept of intersectionality was introduced in gender and migration studies.

The concept of intersectionality was developed by Kimberlé Crenshaw (1989).¹³ It describes the overlap of multiple social categories that do not operate merely in an additive manner but rather reinforce one another. Women with a migration background are not simply “women” or “migrants”; rather, they exist within multiple interconnected

¹³Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex. University of Chicago Legal Forum, 1989(1), 139–167.

social positions that shape their opportunities for action and the way they are perceived by society.

- **Intersection of Origin, Gender, and Educational Status**

In the case of Algerian migrant women, it becomes particularly evident how cultural attributions, patriarchal norms, and structural barriers in the host country interact with one another. Many of these women possess multilingual competencies and educational qualifications that are not formally certified and therefore are not recognized in Germany. At the same time, they often face gender-specific expectations both within their culture of origin and in Germany, which can limit their self-determination.

Women with lower levels of education generally have fewer opportunities to access well-structured language support programs, further education, or vocational training. At the same time, highly educated migrant women who wear a headscarf or have non-German names frequently experience discrimination in the labor market. This indicates that education alone does not eliminate structural barriers when origin or religion is stigmatized (cf. Foroutan, 2019).¹⁴

- **Visibility and Invisibility in Public Discourse**

Intersectionality also helps explain why certain groups, such as Algerian women in Germany, remain largely invisible in public discourse. Their stories often do not fit stereotypical narratives: they are perceived neither as “model migrants” nor as “problem cases” in the conventional sense. This invisibility leads to their needs and potential often being overlooked in educational and integration programs.

¹⁴ Foroutan, N. (2019). Die postmigrantische Gesellschaft. Bielefeld: Transcript.



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From a didactic perspective, this means that teaching and learning opportunities must not only be linguistically differentiated but also socially sensitive. An intersectional approach acknowledges the diversity of lived realities and actively takes them into account in the design of educational processes.

3. The Situation of Algerian Women in Germany

The lived realities of Algerian women in Germany are shaped by a variety of individual, social, and structural factors. They find themselves navigating tensions between their identity of origin, the expectations of the host society, and their own educational and life aspirations. Despite their increasing presence in German cities, they remain underrepresented and largely invisible in research, media, and educational policy. This makes it all the more important to analyze their specific situation in a differentiated manner.

Migration History and Current Figures (Demographic Characteristics)

Migration from Algeria to Germany has passed through several phases. As early as the 1960s, Algerian men arrived in West Germany as so-called guest workers under labor recruitment agreements. The migration of women increased significantly from the 1980s onward, often through family reunification, marriage, or as political refugees during the so-called "Black Decade" (the Algerian Civil War, 1991–2002).

Today, several tens of thousands of people with Algerian roots live in Germany. The proportion of women has increased over recent decades. The Algerian community is statistically difficult to identify precisely because many

individuals also hold French citizenship or are categorized under the broader label of “North African”.¹⁵

Most Algerian women are multilingual, speaking Arabic, French, and in some cases Tamazight, and they come from highly diverse educational and socio-economic backgrounds.

Educational Backgrounds and Language Competencies

The educational backgrounds of Algerian women in Germany vary considerably. Some possess academic degrees or vocational qualifications obtained in Algeria or France, while others have only limited schooling or were largely excluded from the formal education system in their home country. In many cases, qualifications acquired in the country of origin are not officially recognized, which significantly complicates integration into the labor market.

Language learning conditions also differ greatly. Some women arrive with prior experience in learning foreign languages, while others have not been literate in the Latin script at the time of their arrival. Particularly among women who migrated through flight or marriage, language acquisition often begins relatively late, sometimes only after several years in Germany. At the same time, many women demonstrate a high level of intrinsic motivation to learn the language in order to become independent, gain access to employment, or provide linguistic support for their children.

Social Participation and Role Conflicts

Many Algerian migrant women find themselves caught between traditional role expectations—such as marriage, motherhood, and domestic responsibilities—and the desire

¹⁵ BAMF (2022). Migration Report of the Federal Office for Migration and Refugees. Germany.



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for social participation in Germany. For single women and single mothers in particular, social and economic pressures are often intensified by factors such as insecure residence status, poverty, or the absence of supportive social networks.

At the same time, many women report experiences of discrimination in everyday life, educational institutions, the labor market, and public authorities, often due to wearing a headscarf, having an accent, or bearing an Arabic name. Such experiences can undermine self-esteem and further restrict opportunities for social participation.¹⁶ Despite these challenges, many Algerian women display remarkable resilience, willingness to learn, and ambition. They participate in parent groups, attend language and integration courses, build social networks, and strive for financial independence.

Their experiences provide important evidence that integration can also be understood as a process of personal emancipation, particularly when educational opportunities are designed to address their specific needs.

The realities of life for Algerian women in Germany, outlined in Chapter Three, clearly demonstrate the extent to which integration trajectories are shaped by individual circumstances, societal conditions, and social attributions. Educational backgrounds, family structures, gender-specific role expectations, and structural barriers all have a direct impact on these women's opportunities for participation.

Central to this context is the role of language. Language functions not only as a prerequisite for access to education and employment but also as a medium of personal

¹⁶El-Tayeb, F. (2011). *European Others: Queering Ethnicity in Postnational Europe*. Minneapolis: University of Minnesota Press.

development and social positioning. The linguistic experiences of Algerian women in Germany therefore constitute a key element in a deeper analysis of self-determination within the migration context.

The following chapter examines more closely how language contributes to empowerment – or, conversely, how it may be experienced as a barrier – through the analysis of concrete integration processes, learning experiences, and individual language biographies. This transition clearly bridges the gap between societal analysis and individual linguistic practice, while addressing the question of language as an instrument of self-empowerment, which lies at the very core of this article.

4. Linguistic Integration Processes and Experiences

Linguistic integration represents one of the greatest challenges for many Algerian women in Germany, while at the same time serving as a central resource for personal empowerment and social participation. Language acquisition processes do not follow a uniform pattern; rather, they are strongly influenced by educational backgrounds, biographical disruptions, social attributions, and family dynamics. A differentiated examination of these processes provides a better understanding of how language is experienced both as an instrument of self-determination and as a site of exclusion.

Language Acquisition Between Barrier and Empowerment

Many Algerian women arrive in Germany with little or no knowledge of German. Language acquisition often takes place later in life and under difficult circumstances, such as a lack of childcare, financial dependency, or restricted mobility.



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At the same time, many women report a strong motivation to learn. For them, learning German means not only being able to communicate effectively but also no longer having to depend on others, for example when dealing with administrative offices, visiting doctors, or participating in parent-teacher meetings.

However, many learners perceive the institutional framework—such as integration courses with standardized curricula—as insufficiently connected to their lived realities. There is often little room for autobiographical storytelling, multilingualism, or the discussion of gender-specific issues. Consequently, much of the linguistic and biographical knowledge that learners already possess remains underutilized from a didactic perspective.

Subjective Experiences with Language and Learning

Qualitative studies reveal highly diverse attitudes and feelings toward the German language. It is experienced simultaneously as a gateway to participation and as an obstacle. Many women report insecurity when speaking, fear of making mistakes, embarrassment in public situations, or a feeling of “not belonging.” Such experiences are often linked to discrimination, for example on the basis of accent, wearing a headscarf, or ethnic origin.

Nevertheless, many women actively use language as a means of redefining their identities. In interviews, they describe learning German as a path toward independence, a way to free themselves from family dependencies, and a means of asserting themselves in dealings with authorities and institutions.¹⁷

¹⁷Busch, B. (2012). *Languages in the Mind: An Introduction to Language Biography Work*. Klagenfurt: Drava.

Language is therefore understood not merely as a learning objective but also as an integral part of a broader process of emancipation.

Multilingualism as a Resource or a Burden

Algerian women often bring with them complex multilingual biographies, with Arabic serving as the language of everyday communication, French as the language of education, and, in some cases, Tamazight (Berber) as the family language. However, this linguistic diversity is rarely recognized within the context of German language courses and is often problematized as an obstacle instead.

Yet multilingualism frequently constitutes a cognitive, cultural, and social resource.¹⁸ A resource-oriented approach to language learning therefore involves not suppressing learners' first languages but integrating them into the learning process—for example through comparative language tasks, multilingual storytelling activities, or autobiographical writing. Such approaches can strengthen learners' self-confidence and help them feel that their entire linguistic biography is acknowledged and valued within the educational context.

The linguistic integration processes described above demonstrate that acquiring the German language goes far beyond the functional goal of communication for Algerian migrant women. Language becomes the central medium through which social participation, identity formation, and self-determination become possible. At the same time, the subjective experiences reported by learners reveal numerous

¹⁸Gogolin, I. (2010). *Mehrsprachigkeit und Bildung (Multilingualism and Education)*. Berlin: Springer.



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structural weaknesses and mechanisms of exclusion within existing educational programs.

Against this background, an important question arises: how can language education be designed in a way that not only focuses on linguistic accuracy and integration in a narrow sense, but also takes into account learners' resources, lived realities, and aspirations for emancipation? The following section therefore examines the didactic perspective on language education, with a particular focus on empowerment-oriented approaches that understand language as a tool for social, cultural, and personal empowerment.

5. Didactic Perspective: Language Education as Empowerment (Empowerment, Self-Enablement, Strengthening)

At the core of reflective language education lies not only the acquisition of linguistic competencies but also the strengthening of self-efficacy, social participation, and identity development. Particularly in the context of migration and multilingualism, empowering teaching and learning settings are gaining importance—settings that not only impart knowledge but also support learners in actively participating in society. For Algerian women in Germany, this means experiencing language as a tool of self-empowerment, enabling them to move, make decisions, and express themselves autonomously and confidently.

Empowerment as a Didactic Goal (Language Acquisition as an Emancipatory Process)

Empowerment-oriented language education is based on an expanded understanding of learning that does not merely

aim at linguistic accuracy and certificates but rather at social participation and individual agency.¹⁹ In the classroom, this approach is reflected through:

- ✓ Strengthening learners' willingness to speak, even when their language proficiency is still limited.
- ✓ Incorporating biographical topics such as family, migration experiences, and future plans.
- ✓ Providing space for reflection on rights, social roles, and belonging.
- ✓ Encouraging critical engagement with discrimination and multilingualism.

Especially for women with complex migration biographies, the objective is to make their personal experiences linguistically visible and, through this process, to reflect upon and strengthen their own position within society.

Multilingualism and Biography as Resources

Empowering language education does not regard multilingualism as a deficit but rather as a pedagogical resource.²⁰ Many Algerian women have been socialized in multiple linguistic environments—Arabic, French, and Tamazight—and therefore possess diverse communicative competencies. These competencies should not be suppressed in the classroom but deliberately integrated, for example through:

Multilingual writing and speaking activities.

Comparisons of linguistic expressions and structures across languages.

Biographical language work (e.g., My Language History).

¹⁹ Herringer, N. (2006). *Empowerment: Concept, Theory and Application in Social Work*. Weinheim: Juventa.

²⁰ Gogolin, I. (2010). *Mehrsprachigkeit und Bildung (Multilingualism and Education)*. Berlin: Springer.



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Such methods promote not only language development but also learners' self-esteem and their perception of themselves as capable and active agents in society.

Self-Determined Learning and Action

Another central component is learners' participation in the learning process. Empowerment also means that learners actively help determine which content is relevant to them. For Algerian women, this may include:

- ✓ Addressing topics closely related to everyday life (e.g., health, child-rearing, and dealing with public authorities).
- ✓ Working with authentic materials (forms, dialogues, films, and interviews).
- ✓ Using discussions, role plays, and projects to enable learners to express their own perspectives.
- ✓ Promoting critical language awareness, for example in dealing with prejudice and discrimination.
- ✓ Methods that aim at self-expression and self-reflection are particularly effective, such as learning journals, portfolios, or storytelling cafés, where women can share their experiences in the second language.

The theoretical considerations of language education as empowerment demonstrate that teaching Algerian migrant women is not solely about imparting linguistic structures. Rather, it is about enabling communicative agency, self-reflection, and social participation. From a didactic perspective, this requires a shift in thinking: away from deficit-oriented support approaches and toward a learner-centered, life-world-oriented, and participatory language

instruction that takes the learners' real needs and biographical resources seriously.

The following chapter will put these principles into practice. Through selected teaching examples, it will be shown how empowerment-oriented language education can be implemented in integration courses for Algerian women. Particular emphasis will be placed on themes of self-determination, everyday language use in social contexts, and the promotion of expressive abilities and critical language awareness.

6. Didactic Implementation: Concrete Teaching Examples

Promoting the linguistic participation of Algerian migrant women requires didactic concepts that build upon the biographical experiences, communicative needs, and social challenges of this target group. In this context, language education is understood not only as a means of integration but also as a space for self-positioning, visibility, and self-determination.

The following section presents two teaching examples that illustrate how empowerment-oriented language education can be designed for classes with Algerian women. Both models are flexible and aim to develop functional communicative skills while simultaneously strengthening the learners' self-confidence.

Lesson A: "Me About Myself" – Biographical Speaking in Language Acquisition

Objective: To foster self-competence, expand vocabulary related to family, origin, and migration, develop oral expression skills (present tense and present perfect), and create opportunities for emotional engagement.



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Didactic Concept: Participants tell, in simple language, about their background, their life journey so far, and their goals in Germany. Biographical storytelling enables them to experience themselves as speakers and to structure their individual life stories through language.

Sample Task:

Worksheet: "My Language History"

In which languages do I speak with my family?

Which language did I learn at school?

In which situations do I use German?

What would I still like to learn?

Methods:

Partner interviews

Sentence starters ("My name is...", "I came to Germany because...")

Blackboard with keywords (origin, family, work, goals)

Audio recordings of one's own texts (language biography)

Reflection:

The lesson establishes a connection between language and identity. It strengthens confidence in one's own voice and enables initial experiences of free speaking, a key step toward linguistic self-determination.

Lesson B: "Language in Everyday Life" - Action-oriented learning in an administrative context

Goal: Preparation for everyday communicative situations (e.g., registering at the residents' registration office, visiting a doctor, parent-teacher meetings), expansion of functional

vocabulary, promotion of speaking confidence and social independence.

Didactic idea:

Starting from authentic situations, learners acquire typical expressions, phrases, and procedures in order to act independently in everyday life.

Example exercise:

Role play: At the citizens' office (Bürgeramt)

I would like to change my address.

I need an appointment.

What do I need to bring?

Form filling training:

What goes where? How do I correctly fill in name, date of birth, marital status?

Materials:

Copies of real forms

Phrase cards ("I would like...", "What do I need for this?")

Dialogue examples for repetition and reformulation

Reflection:

The lesson focuses on concrete communicative situations in which many women have previously depended on assistance. It promotes independence, orientation in public space, and provides them with the linguistic tools to act actively and confidently.

Didactic classification

Both lessons exemplify how language instruction can be designed in a way that is life-relevant, empowering, and reflective. They address central themes such as identity, agency, and social participation, and support women in becoming linguistically visible and effective. Through the use



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of biographical approaches and authentic everyday texts, a space is created in which language is not only learned but also lived and negotiated.

Conclusion and outlook

The present analysis has shown that language in the context of migration is far more than a functional means of communication. It is a decisive factor for self-determination, social participation, and identity development. Using the example of Algerian women in Germany, it becomes clear how language education is linked to issues of belonging, gender, and social visibility.

The target group studied moves between different cultures, role expectations, and institutional demands. It is precisely in these tensions that language education can be understood as an emancipatory process – provided that it is didactically designed in a way that takes learners' individual biographies, multilingualism, and action potentials seriously.

Empowerment-oriented language teaching is not only a pedagogical ideal but also a social necessity. The classroom examples presented in the article show ways in which language instruction can become a space where women find their voice, articulate their experiences, and position themselves linguistically. Didactically, this places high demands on a reflective, discrimination-critical, and participatory teaching practice.

Outlook

Several perspectives emerge for the future:

Research perspective: There is still a lack of qualitative studies on the specific living and learning realities of Algerian women in Germany. Their voices should be more strongly integrated into migration pedagogy and language didactics discourses.

Didactic perspective: Language courses should place greater emphasis on diversity and multilingualism, integrate gender-sensitive topics, and prioritize relevance to everyday life. Biographical work, participatory methods, and empowerment approaches offer concrete pathways for this.

Gender policy perspective: Educational institutions and integration measures are called upon to remove structural barriers and to specifically support women with a migration background in their processes of self-determination, through equal access to language learning, qualification, and participation. In an era of increasing social diversity, language education must not be seen as a purely technical learning objective, but as a key to recognition, participation, and social justice – especially for those whose voices have so far been insufficiently heard.

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