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The Hospitable Translanguaging Lifeworld: A Phenomenology of the Displaced Students Experience

[Gościnny świat życia transjęzyczności: fenomenologia doświadczeń uczniów przesiedlonych]

Streszczenie: Autor rozwija koncepcję Hospitable Translanguaging Lifeworld (HTL) jako fenomenologiczne ramy rozumienia doświadczenia klasy szkolnej uczniów przymusowo przesiedlonych na styku języka, tożsamości i gościnności edukacyjnej. Na podstawie syntezy najnowszych badań z Polski, Niemiec, Norwegii i Czech, uzupełnionej naszymi wcześniejszymi studiami, teoretyzujemy pięć wzajemnie wzmacniających się wymiarów – uznanie, otwartość semiotyczną (translanguaging/transjęzyczność jako praktyka epistemiczna), ciągłość czasową (mosty między zajęciami wspierającymi a nurtem głównym), sieciową przynależność (heterofilne więzi rówieśnicze) oraz godność epistemiczną (status wiarygodnego poznającego). Pokazujemy, jak monojęzyczne reżimy oceniania, niepowiązane mostami modele „pull-out" i logiki prawno-biurokratyczne wytwarzają „przestrzenie nierozpoznania", podczas gdy nauczanie zgodne z translanguaging, zaprojektowane przekazywanie pracy między przestrzeniami i demokratyczne rutyny klasowe przekształcają formalny dostęp w realne poczucie włączenia. Ramy te przekładają się na ruchy polityki oświatowej, które czynią gościnność poddawalną audytowi bez redukowania jej do biurokracji: egzekwowalne gwarancje praw językowych, domyślne „mainstreaming z mostami", wytyczne oceniania dopuszczające wielojęzyczne dowody uczenia się, szkolenia nauczycieli uwzględniające traumy powiązane z partycypacyjnymi praktykami oraz infrastruktury danych i partnerstw śledzące integrację społeczną i akademicką. Koncepcyjnie HTL łączy zarządzanie z warsztatem nauczania; praktycznie oferuje gramatykę projektową przekuwającą „powitanie" w codzienne uczenie się, dzięki czemu inkluzja edukacyjna zostaje zharmonizowana z deklarowanymi przez szkoły wartościami demokratycznymi.

Summary: This article develops the Hospitable Translanguaging Lifeworld (HTL) as a phenomenological framework for understanding displaced students' classroom expe-

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rience at the intersection of language, identity, and educational hospitality. Synthesizing recent research from Poland, Germany, Norway, and the Czech Republic alongside our prior studies, we theorize five mutually reinforcing dimensions – recognition, semiotic openness (translanguaging as epistemic practice), temporal continuity (bridges across support and mainstream spaces), networked belonging (heterophilous peer ties), and epistemic dignity (status as credible knower). We show how monolingual assessment regimes, unbridged pull-out models, and legal-bureaucratic logics produce "spaces of nonrecognition," while translanguaging-aligned instruction, designed handoffs, and democratic classroom routines convert formal access into felt inclusion. The framework yields policy moves that render hospitality auditable without reducing it to paperwork: enforceable language-rights guarantees, bridged mainstreaming as default, assessment guidance that authorizes multilingual evidence of learning, trauma-informed professional learning tied to participatory routines, and data-partnership infrastructures tracking social as well as academic integration. Conceptually, HTL links duty-based governance to classroom craft; practically, it offers a design grammar for turning welcome into everyday learning, thereby aligning educational inclusion with the democratic values schools claim to teach.

Słowa kluczowe: uczniowie przymusowo przesiedleni, translanguaging (transjęzyczność), gościnność edukacyjna, fenomenologia, prawa językowe, inkluzja społeczna, godność epistemiczna, sieciowa przynależność.

Keywords: displaced students; translanguaging; educational hospitality; phenomenology; language rights; social inclusion; epistemic dignity; networked belonging.

Introduction

Contemporary debates on refugee education increasingly foreground the intersection of language, identity, and a schools ethical stance toward welcome. Across philosophical and policy frames, "hospitality" names more than reception; it implies concrete duties that reshape classroom relations and governance. One influential articulation argues for a rights-based turn in global refugee education, namely that "the shift from refugee as victim to refugee as right-bearer carries with it immense implications" (Støren I.C., 2024, p. 01). This reorientation alters how teachers and systems interpret the speech, silence, and agency of displaced children, and it reframes curricular and assessment decisions. The classroom thus becomes a moral space in which hospitality must be enacted through language policies, pedagogical routines, and recognition practices. At the same time, legal-bureaucratic logics can blunt the promise of welcome, generating tensions between care and compliance. These tensions structure how students experience belonging, voice, and identity in the ordinary flow of lessons, tasks, and interactions. This article positions a phenomenology of classroom experience inside that normative horizon, asking how hospitality, language, and identity co-constitute the displaced students lifeworld.

The scale of displacement from Ukraine offers a critical lens on policy and practice in Europes schools. In Poland, early responses combined rapid enrollment with measures to stabilize access and participation; as one analysis notes, "Poland adopted institutional solutions and policies to facilitate the inclusion of Ukrainian refugees in the schooling system" (Herbst M., 2023, p. 575). Such arrangements, however, interact unevenly with local capacities, teacher preparation, and language supports. Administrative inclusion can outpace the social and linguistic inclusion students actually feel in classrooms, particularly where resources are stretched. Phenomenologically, students first-person sense of arrival hinges on whether their languages and identities are recognized or rendered peripheral. A hospitality ethos must therefore be more than a welcome policy: it must be embodied in discourse, grouping, and assessment. In this frame, identity work is not ancillary to learning; it is the condition for voice and participation. The Polish case foregrounds how meso-level school practices mediate macro-level commitments.

The friction between welcoming narratives and administrative regimes is visible in the Nordic context as well. A recent study of Norway characterizes asylum institutions as "spaces of nonrecognition", diagnosing "a fundamental antagonism between asylum and law" that reaches down into schooling and childrens rights (Wills K., 2024, p. 1). When the juridical gaze dominates, educational hospitality can be narrowed to compliance, risking a deficit view of students. For learners, this antagonism is lived as interruptions – of continuity, of language trajectories, of self-narration. The classroom then oscillates between promise and constraint, where care is offered but recognition is withheld or delayed by procedure. Hospitality, to be credible, must interrupt this oscillation through concrete gestures: flexible language policies, participatory voice, and attention to trauma-informed interaction. Each gesture matters phenomenologically as a felt acknowledgment that ones story and words count here. These insights sharpen our inquiry into how classroom micro-practices enact (or erode) recognition.

Within classrooms, translanguaging has emerged as a key mediating practice connecting identity, meaning-making, and teacher assessment. Empirical work documents that "students translanguaging practices can be used as interactional resources" to render thinking visible during learning (Tai K.W.H., 2024, p. 2775). On this view, multilingual moves – gestures, artifacts, home-language resources – are not side notes but part of the cognitive work of concept formation. Such practices allow teachers to see learning "in flight", and allow students to see themselves as competent participants. Hospitality here is not sentimental; it is technical and ethical, designing tasks that invite the students full semiotic

repertoire. Because identity is always negotiated in interaction, translanguaging provides a scaffold for belonging and contribution. It also counters the monolingual habitus that often dominates assessment. A phenomenology of the displaced students experience must therefore treat translanguaging as central to the texture of inclusion.

Research in content classrooms shows how this plays out at the level of participation. A case study in Swedish lower-secondary physics reports that "Multilingual peer dialogue, multilingual private speech and the use of multilingual artifacts increased learning opportunities" (Uddling J., 2023, p. 270). These findings align with sociocultural accounts of learning as mediated by tools, voices, and collaborative inquiry. Phenomenologically, the newcomers self-efficacy is co-constructed in peer dialogue – where identity is affirmed through doing physics, not merely being a "refugee learner". Such classroom micro-ecologies of help and exploration function as lived hospitality: the students prior knowledge and languages are treated as assets, not obstacles. Where translanguaging is permitted, students can transmute uncertainty into shared problem-solving. Conversely, monolingual strictures can silence exploratory talk and compress agency. The difference is felt by students as the difference between being hosted and being managed.

Social inclusion, however, is not guaranteed by seat placement alone; it is patterned by networks, grouping, and everyday norms. Evidence from Czech schools indicates that Ukrainian newcomers often struggle to enter host peer networks, with friendship and support frequently aligning along linguistic or national lines. Such network structures can compound academic marginality, especially where language support is limited and pull-out or segregated arrangements reduce contact. From a first-person standpoint, this can manifest as lingering peripherality – being "in the class" but not "of the group". Hospitality, in this sense, requires intentional social engineering: structured peer tutoring, mixed-ability group work, and routines that normalize multilingual help. Without these, identity is stabilized at the edges, and language learning is reduced to individual remediation. The phenomenological core remains whether the student experiences the classroom as a place to speak, to be heard, and to matter.

German interview data add nuance about organizational choices and their lived effects. Teachers report that refugee students "are taught alongside German students, but are also placed in separated classrooms", with occasional remote participation (Letzel-Alt V., 2024, p. 855). While separation can target language needs, it also risks social fragmentation if not carefully bridged. Teachers highlighted practical barriers and student histories – "teachers mention several problems, such as the language barrier or traumatic experiences" (Letzel-Alt V., 2024, p. 856). Differentiat-

ed instruction (tiered tasks, peer tutoring) is used more often than mastery learning or open education, suggesting unrealized inclusion potential. For students, these arrangements are felt as rhythms of inclusion and exclusion across a day: welcomed in some spaces, partitioned in others. Hospitality must therefore be orchestrated across time, ensuring continuity of belonging. The students identity work depends on that continuity.

The policy layer also shapes experience through rights and entitlements, especially language rights. A focused legal-policy analysis in Poland underscores that for migrant minors "the main barrier is language proficiency" in accessing equitable schooling (Skorupa-Wulczyńska A., 2025, p. 120). Recognizing language as a right reframes support as obligation, not charity, aligning with Kantian notions of duty in global education governance. In practice, this reframe legitimizes translanguaging spaces, targeted L2 development, and accommodations that protect dignity. These measures resonate phenomenologically as recognition: the learners linguistic self is not merely tolerated but institutionally valued. They also anchor teacher decisions, offering a normative shield against monolingual standardizing pressures. When rights are actionable, hospitality is stabilized as policy, not personality. That, in turn, secures the conditions for identity development through learning.

A phenomenological approach also attends to family and embodiment in language policy. Work with Afghan refugee families in Norway advances "a phenomenological understanding of body and embodied experience" to interpret how racialization shapes language decisions (Mirvahedi S.H., 2023, p. 413). Although a different refugee group, the methodological lesson matters: classroom experience is entangled with feelings of visibility, safety, and dignity shaped at home and in public space. For displaced students, language learning is not only cognitive but affective and corporeal – felt in the body as anxiety, pride, or relief. Hospitality practices that acknowledge trauma and agency can recalibrate this embodiment, turning classrooms into spaces of repair. This implies pacing, choice, and multimodal participation that redistribute risk and voice. Identity here is laminated across home-school boundaries, so teacher recognition interacts with family language practices. A careful phenomenology makes those cross-pressures legible.

Taken together, these studies suggest that language, identity, and hospitality converge in the micro-practices that make school feel livable for displaced youth. A rights-based ethos (duty), legally constrained political spaces (nonrecognition), and translanguaging pedagogies (recognition-in-action) all shape the phenomenology of the classroom. Policies that open doors must be matched by classroom designs that open voices. Short, structured invitations to mobilize all semiotic resources help students

feel seen and capable, and teacher routines of peer support build networks across lines of language and nationality. Where separation is necessary, planned bridges can maintain continuity of belonging. Ultimately, a phenomenology of the displaced students classroom experience asks how welcome is enacted – heard in the languages permitted, felt in the bodys ease, and recognized in the rights that anchor practice. This synthesis grounds the articles analytic lens and motivates its empirical questions.

Complementing the hospitality – translanguaging lens, Ukrainian scholarship links critical thinking and language policy directly to identity formation and classroom agency. Horban and Fediuk frame critical thinking as the pedagogical core of modern schooling, insisting that learning should unfold as "a triad: search, direct conversation, and judgment" (Horban O., 2021, p. 66 – 67). This dialogic triad dovetails with our emphasis on recognition and epistemic dignity, because it authorizes students to make and defend meanings rather than merely recite them. At the policy layer, Zaichko offers an interdisciplinary map of language policy in Ukrainian HEIs, noting that "This comprehensive study explores the multifaceted nature of language policy in Ukrainian Higher Education Institutions (HEIs)" and its implications for identity and competitiveness (Zaichko V., 2023, p. 136). Her quantitative picture – growth in English-medium and bilingual instruction alongside a trend toward multilingual frameworks – renders visible the tensions between global alignment and local cultural commitments. Read phenomenologically, these moves either widen or constrict the semiotic openness through which displaced and international students can inhabit the role of credible knowers. When dialogic, critical-thinking routines meet pluralistic language policies, the result is a classroom texture in which voice, evidence, and identity cohere. Thus, the Ukrainian discourse on critical thinking and linguistic pluralism provides conceptual scaffolding – and practical levers – for building hospitable classrooms that make belonging audible in students' languages and visible in their judgments.

Theoretical framework

Our earlier theoretical work on democratic values in Polish and Ukrainian schooling helps frame hospitality as a daily practice of recognition, not merely a policy aspiration. Observing the turbulence after February 24, 2022, we noted that "The school, understood as a social institution, was somewhat in-between" the grassroots movement of welcome and slower institutional routines, a liminal position that shapes students' lived sense of belonging (Federowicz M., 2023, p. 46)). In that setting, "We argue that democratic values may manifest in various ways", often in

the micro-moves of discourse, participation, and assessment rather than in proclamations (Federowicz M., 2023, p. 47). This phenomenological angle resonates with structural constraints we mapped earlier in Ukrainian higher education: employers and graduates described deep gaps between training and workplace expectations, revealing a system-level drag on learners' agency. As one finding summarized, "The conducted research made it possible to identify the main problems existing in the field of training [...] and to define the most critical competences that are the least developed among graduates" (Terepyshchyi S., 2019, p. 149). The purpose of that study – "assessing the level of satisfaction of employers of Donbas with the existing training system" – already presupposed the importance of dialogic coordination with learners' real contexts (Terepyshchyi S., 2019, p. 149). Read together, these strands suggest that classrooms serving displaced youth require democratic practices that align institutional rhythms with learners' identities and future trajectories. In other words, hospitality becomes credible when everyday interactions honor students' voices while simultaneously repairing systemic misalignments between what schools teach and what communities need.

A second arc in our prior work locates hospitality within media literacy and educators' social responsibility under conditions of information warfare. We argued that adult-facing media education is essential because "the skills of separating propaganda from reliable information, in particular fact-checking, are especially critical among adults and older persons", a pressure that teachers also carry into their classrooms (Svyrydenko D., 2020, p. 77). The policy-practice gap remains salient: "there is still no holistic scientifically-based and practically-oriented program of media literacy of adults in the academic environment or in Ukrainian society in general" (Svyrydenko D., 2020, p. 79). Complementing this, we showed that "Personality media literacy is no less important than previous forms of literacy," and that contemporary education must cultivate "a deeper understanding of the nature and power of global interactivity" to safeguard learners' dignity and autonomy (Terepyshchyi S., 2021, p. 135); "it is necessary to develop a deeper understanding of the nature and power of global interactivity" (Terepyshchyi S., 2021, p. 135). For displaced students, identity work unfolds amid misinformation, platform logics, and cross-border media ecologies; teacher hospitality therefore includes modeling critical inquiry, source transparency, and translanguaging-friendly critique. This reframes classroom recognition as an epistemic ethic: students are welcomed not only as persons but also as co-interpreters of contested media realities. It also bridges home-school boundaries, since families' media practices condition how students feel seen or stereotyped. In sum, our media-literacy program offers concrete practices – fact-check-

ing routines, dialogic analysis, and ethical attention to privacy and security – that operationalize hospitality as a shared, identity-affirming discipline.

The Hospitable Translanguaging Lifeworld

I propose the Hospitable Translanguaging Lifeworld (HTL) as a phenomenological framework for understanding displaced students' classroom experience. The HTL names the lived field in which students perceive, interpret, and enact learning through shifting relations of recognition, semiotic openness, temporal continuity, networked belonging, and epistemic dignity. Recognition indexes whether the learner's personhood and language practices are acknowledged as legitimate ends rather than means, resonating with duty-based arguments in global refugee education (Støren I.C., 2024). Semiotic openness captures the degree to which classrooms welcome translanguaging as a normative pathway for meaning-making and demonstration of knowledge (Tai K.W.H., 2024; Uddling J., Reath Warren A., 2023). Temporal continuity describes how daily school rhythms either stabilize or fragment the student's sense of trajectory across spaces like mainstream, pull-out, and support classes (Letzel-Alt et al., 2024; Woltran F. et al., 2024). Networked belonging concerns entry into peer and adult relations that sustain participation, particularly where national and language lines can harden (Lintner T. et al., 2023). Finally, epistemic dignity concerns whether students are treated as credible knowers whose voices matter in inquiry and assessment, a theme linked to democratic practices (Federowicz M., Terepyshchyi S., 2023).

Within the HTL, recognition is the fundamental horizon of experience that conditions all other dimensions. In contexts where asylum and legality dominate, students may inhabit "spaces of nonrecognition", experiencing care that is administratively circumscribed (Wills K., 2024). Recognition in the classroom is thus more than cordiality; it entails actionable duties that secure conditions for learning and participation (Støren I.C., 2024). Phenomenologically, recognition is felt in small moments: whose language initiates joint work, who is invited to explain, and whether mistakes are interpreted as growth rather than deficit. A recognized learner experiences their presence as consequential, not merely tolerated. For displaced students, this counters the liminality that can persist even after formal enrollment (Herbst M., Sitek M., 2023). Our prior work on democratic values emphasizes that such recognition is often enacted in micro-moves – task design, turn-taking, feedback – rather than policy slogans (Federowicz M., Terepyshchyi S., 2023). In HTL terms, recognition is the gatekeeper of all subsequent possibilities for voice and identity.

Semiotic openness is the HTL's methodological engine, refiguring translanguaging from accommodation to epistemic practice. Evidence shows that multilingual resources make thinking visible and expand participation opportunities in content learning (Tai K.W.H., 2024; Uddling J., Reath Warren A., 2023). When classrooms authorize multiple semiotic channels – home languages, sketches, gestures, bilingual notes – students experience inquiry as hospitable to who they already are. This recalibrates identity as competence-in-action rather than a label tied to migration status. Conversely, monolingual strictures confine expression and reduce complex understanding to narrow displays, often misreading ability. The felt quality of learning shifts: uncertainty becomes shared exploration instead of private risk. In HTL terms, semiotic openness transforms the classroom from a site of translation anxiety into a site of knowledge-making where difference is a resource. It operationalizes hospitality as technique and ethic at once.

Temporal continuity names how school time organizes belonging. Separation and pull-out can be pedagogically useful yet socially fragmenting when bridges are not purposefully built (Letzel-Alt et al., 2024; Woltran F. et al., 2024). From the student's vantage, oscillating schedules can produce an affective stop-start pattern: welcome here, peripheral there, remedial someplace else. HTL reframes time as a phenomenon of care: continuity is achieved when instructional sequences, assessment cycles, and groupings create predictable arcs for participation. This includes designing handshakes between support and mainstream classes so that work "carries over", not restarts. Continuity is also legal-policy mediated: language rights that guarantee stable access and accommodations anchor daily routines (Skorupa-Wulczyńska A., 2025). Where continuity is secured, students perceive their learning story as cumulative rather than episodic. Such temporal integrity is a precondition for identity consolidation in new school ecologies.

Networked belonging and epistemic dignity complete the HTL by situating the learner in social and knowledge orders. Studies show that newcomer integration into host peer networks is not automatic and can remain linguistically siloed without intentional design (Lintner T. et al., 2023). Networked belonging grows through structured heterophilous interactions – mixed-language groups, reciprocal tutoring, and roles that make each student's contribution necessary. Epistemic dignity then secures status as a knower: the student's claims, questions, and evidence are treated as credible within disciplinary norms. This dovetails with rights-based frames and democratic classroom practices that redistribute interpretive authority (Støren I.C., 2024; Federowicz M., Terepyshchyi S., 2023). Our media-literacy work adds that dignifying students as co-interpreters of contested media environments protects them from epistemic

harm and stereotyping (Svyrydenko D., Terepyshchyi S., 2020; Terepyshchyi S., Kostenko A., 2021). In HTL terms, the synergy of networks and dignity produces the felt sense of "being of the class", not merely "in the class". This synergy is the experiential signature of hospitable schooling.

Recommendations for education policy

Codify and fund language rights as enforceable duties. Policy should move beyond general commitments to explicit guarantees of access, accommodations, and assessment flexibility, aligning with rights- and duty-based arguments (Skorupa-Wulczyńska A., 2025; Støren I.C., 2024). This means legal standards that obligate schools to provide in-class language supports, credible interpretation, and translanguaging-compatible assessments in core subjects. Funding formulas should weight newcomer enrollment to stabilize staffing and materials over multi-year horizons, preventing ad-hoc responses. Accountability indicators should track access to these rights at school level, not only at district level. Complaints mechanisms must be accessible in students' and families' languages. By translating moral hospitality into enforceable instruments, systems reduce variability that otherwise depends on individual school goodwill. Such policy anchors the HTL's recognition and temporal continuity in durable structures.

Prefer "bridged mainstreaming" over segregation; if pull-out is used, mandate designed bridges. Evidence warns that unbridged pull-out can impede social inclusion and fragment learning trajectories (Letzel-Alt et al., 2024; Woltran F. et al., 2024). Policy should therefore prioritize in-class language support models – co-teaching, sheltered instruction, and targeted small-group work within mainstream classes. Where pull-out is temporarily necessary, require concrete bridging artifacts (e.g., bilingual exit tickets, portable glossaries, shared rubrics) that carry knowledge back into the mainstream. Schedule design should limit simultaneous absences from high-leverage lessons to preserve curriculum coherence. School inspections ought to review not merely the existence of support but the quality of bridges. This operationalizes temporal continuity and networked belonging at scale. It also prevents remedial logics from becoming a hidden track.

Mandate translanguaging-aligned assessment and curriculum guidance. Ministries should publish subject-specific exemplars showing how students can mobilize full semiotic repertoires to demonstrate understanding in languages-in-contact (Tai K.W.H., 2024; Uddling J., Reath Warren A., 2023). Assessment policies should authorize bilingual responses, annotated diagrams, and oral explanations paired with written

work, with transparent criteria for validity and reliability. Curriculum guidance should include task banks that script peer-to-peer roles making multilingual resources functionally necessary. Teacher reporting systems can include narrative fields that document growth visible through translanguaging, preventing deficit interpretations from narrow test artifacts. External examinations should pilot accommodations that preserve construct validity while widening access. This policy turn normalizes semiotic openness as good pedagogy, not exception handling. It directly supports the HTL's epistemic dignity dimension.

Invest in professional learning that integrates trauma-informed care with democratic classroom routines. Teachers report language barriers and trauma histories as major practical challenges (Letzel-Alt et al., 2024); policy should therefore scale training that marries socio-emotional supports with participatory, voice-forward routines. Modules should include strategies for low-risk turn-taking, dialogic feedback, and role-based group work that distributes authority, consistent with democratic practices (Federowicz M., Terepyshchyi S., 2023). Coaching should model how to reframe "silence" as strategic participation and how to read translanguaging as evidence of thinking, not evasion (Tai K.W.H., 2024). Leadership development programs can add scheduling and staffing heuristics that maximize continuity across support and mainstream spaces. Peer observation networks should be resourced to circulate situated exemplars rather than abstract protocols. This investments turns recognition from an individual virtue into a shared craft. In HTL terms, professional learning is the lever that synchronizes technique and ethic.

Build data and partnership infrastructures for networked belonging and media-literate resilience. Policy should require schools to monitor indicators of social integration (e.g., participation in mixed-language groups, extracurricular inclusion) alongside academic metrics (Lintner T. et al., 2023). Partnerships with community organizations and families should formalize channels for co-designing language-policy practices that reflect home realities (Mirvahedi S.H., 2023). System-level media-literacy initiatives – fact-checking routines, platform transparency, privacy ethics – should be embedded to protect epistemic dignity, especially amid information warfare pressures (Svyrydenko D., Terepyshchyi S., 2020; Terepyshchyi S., Kostenko A., 2021). Cross-border contexts like Poland's reception of Ukrainian students show that macro-level responsiveness must be matched by meso-level school practices; data systems should therefore enable school-level learning cycles, not only compliance (Herbst M., Sitek M., 2023). Include student-voice audits in multiple languages to surface lived experiences of recognition and continuity. Publish annual equity briefs that synthesize these data into actionable school plans. Such

infrastructures thicken the HTL's networks and render hospitality auditable without reducing it to checklists.

Discussion and Conclusions

The findings and arguments advanced through the Hospitable Translanguaging Lifeworld (HTL) framework illuminate how language, identity, and duty-based hospitality interlock in the displaced student's everyday classroom experience. HTL foregrounds five interdependent dimensions – recognition, semiotic openness, temporal continuity, networked belonging, and epistemic dignity – that together constitute a livable learning world. Read against evidence from Poland, Germany, Norway, and the Czech Republic, this synthesis clarifies why formal access without enacted recognition often produces lingering liminality. It also explains why monolingual assessment regimes systematically under-notice competence demonstrated through multilingual repertoires. The framework's value is diagnostic as well as programmatic: it helps locate where and how inclusion falters across the school day, and which micro-practices best repair it. In this sense, HTL complements rights-based and duty-centered arguments by specifying classroom mechanisms that render those duties perceptible to learners. The displaced student's lifeworld is, in short, the decisive arena where policy promises either materialize as hospitality or dissolve into procedure.

A first implication concerns recognition as the experiential horizon that sets the conditions for all other HTL dimensions. Studies of governance and asylum highlight how legal-bureaucratic rationalities can compress recognition into compliance, yielding "spaces of nonrecognition" that ripple down into school routines. The discussion here reframes recognition as a series of concrete acts – who initiates talk, which languages can scaffold explanation, how error is framed – that communicate dignity. Duty, in this picture, is not only an abstract ethical stance but a set of teacherly and organizational decisions whose effects are felt immediately in participation. When recognition is reliably enacted, the student's presence becomes consequential rather than merely tolerated. This, in turn, stabilizes the sense that one's identity is compatible with the school's knowledge orders. The discussion therefore positions recognition as the gatekeeper of voice, belonging, and sustained learning trajectories.

A second implication is methodological: semiotic openness transforms translanguaging from accommodation to a core engine of cognition, assessment, and disciplinary participation. Evidence from content classrooms shows how multilingual talk, artifacts, and notes make conceptual

understanding visible and negotiable. The discussion extends this finding by arguing that translanguaging is also an identity practice, because it allows learners to inhabit the role of competent knower without disavowing prior linguistic selves. Such openness reduces the interpretive gap between what students can do and what monolingual rubrics permit them to show. It also diversifies the "formats of proof" through which knowledge is certified, thereby protecting epistemic dignity. Where semiotic openness is withheld, students experience assessment as a site of misrecognition, which corrodes agency. Thus, in HTL terms, semiotic openness is the methodological face of hospitality in classroom inquiry.

Third, temporal continuity emerged as a neglected but crucial condition for belonging and progress. The discussion's comparative reading of pull-out, sheltered, and mainstream arrangements suggests that the harm often attributed to separation is frequently a harm of broken bridges, not of targeted support per se. Continuity requires designed handoffs – shared rubrics, portable glossaries, aligned tasks – that carry knowledge across spaces so learning feels cumulative rather than episodic. When these bridges are absent, displaced students report stop – start rhythms that fragment identity work and depress participation. Conversely, when bridges are present, the school day acquires a narrative arc that students can inhabit with confidence. This temporal integrity makes it easier for learners to see themselves as on a trajectory rather than trapped in remediation. The HTL framework therefore treats time as a medium of care, not merely a schedule.

Fourth, networked belonging clarifies why "being in class" is not the same as "being of the class". Social network studies show that peer relations tend to cluster along national or linguistic lines unless teachers deliberately design heterophilous interaction. The discussion connects these findings to democratic classroom routines – reciprocal tutoring, role-based group work, and shared artifacts – that distribute authority and necessity across difference. Such routines convert mere proximity into participation by making every student's contribution functionally needed. They also create repeated opportunities for positive interdependence, which gradually rewires friendship and help patterns. In HTL terms, this is how belonging becomes structural rather than accidental, and how status mobility is achieved without erasing identity. Without these routines, academic access is easily undermined by social peripherality.

Fifth, the discussion situates classroom hospitality within broader ecologies of family, media, and public discourse. Phenomenological accounts of refugee family language policies caution that embodiment, safety, and racialization shape how language choices are lived and narrated. Our prior work on media literacy and educators' social responsibility un-

derscores that classrooms now operate amid information warfare, platform logics, and cross-border rumor economies. Hospitality therefore includes cultivating epistemic resilience – shared fact-checking routines, transparent sourcing, and translanguaging-friendly critique – that affirms students as co-interpreters rather than passive recipients. This repositioning protects learners from epistemic harm while aligning classroom practices with democratic values. It also bridges home – school boundaries by honoring families' linguistic realities within curricular inquiry. The Donbas labor-market study further reminds policy makers that classrooms are nested in economic systems whose misalignments can mute student agency unless addressed. Together, these strands widen HTL's canvas beyond the classroom door without losing phenomenological focus.

These arguments carry limitations that point to future research. Most evidence synthesized here arises from European contexts receiving Ukrainian and other refugee learners, which constrains generalizability to regions with different governance, demography, or linguistic ecologies. Several cited studies are qualitative or cross-sectional, limiting causal inference about particular practices such as pull-out versus bridged mainstreaming. The phenomenological claims advanced through HTL would benefit from longitudinal, student-centered designs that track lived experience across school transitions and policy changes. Measurement also remains underdeveloped: new instruments are needed to operationalize recognition, semiotic openness, and temporal continuity without collapsing them into compliance checklists. Future work should integrate social-network analytics with classroom discourse analysis to link interactional routines to changes in belonging. Research with families, including participatory designs, can surface how home language policies and media practices intersect with school initiatives. Finally, comparative studies across policy regimes could clarify how duty-based guarantees modulate classroom enactment.

Notwithstanding these constraints, the HTL framework refines what "effective inclusion" must mean when language, identity, and hospitality are at stake. It shows that duties codified in law become perceptible to learners only through semiotic openness, designed temporal bridges, and networked participation. It also demonstrates that translanguaging is not a detour around disciplinary knowledge but a route into it, and that epistemic dignity is a measurable educational good. The discussion reframes success indicators accordingly: look for cumulative participation trajectories, heterophilous peer ties, and assessment artifacts that preserve construct validity while widening expression. These markers are more sensitive to lived inclusion than coarse proxies such as seat time or test scores alone. In policy terms, HTL offers a blueprint for auditing hospitality

without reducing it to paperwork. In teacher education, it offers a craft vocabulary that binds ethics to technique.

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