Annika Brück-Hübner, Ulrike Beate Müller, Anja Seifert (Eds.)

Internationalization of Teacher Education in Higher Education

Theories, Concepts and Practical Approaches of Virtual, Blended and Physical Mobility

THEMA (142) Blickpunkt Hochschuldidaktik

dghd
Deutsche Gesellschaft
für Hochschuldidaktik

wbv

Transcultural trainings offer the possibility to reflect societal biases, discrimination and privileges, domination and prejudice as well as discourses that provoke and establish, de-construct and transform practices of a harmful recognition. Discussing these practices is essential to improve Bildung as a practice of critical judging - especially in courses of teacher education, where prospective experts should be encouraged to feel and arise awareness of problems and chances in diversity education with the aim of building an inclusive society, supported by dialogic didactics. By problematizing transcultural trainings in video conferences they can profit from reflective distance by digitality without neglecting empathy and role-taking, looking at ambiguities of enabling and dominating online-relations in analogy to societal biases, especially those children and youngsters who suffer from stigmatization and self-fulfilling prophecies by teachers and peers.

Discussing Transcultural Trainings in Video Conferences: Digital Teacher Education for an Inclusive World

wbv

Discussing Transcultural Trainings in Video Conferences: Digital Teacher Education for an Inclusive World

Anke Redecker

Abstract

Transcultural trainings offer the possibility to reflect societal biases, discrimination and privileges, domination and prejudice as well as discourses that provoke and establish, de-construct and transform practices of a harmful recognition. Discussing these practices is essential to improve *Bildung* as a practice of critical judging – especially in courses of teacher education, where prospective experts should be encouraged to feel and arise awareness of problems and chances in diversity education with the aim of building an inclusive society, supported by dialogic didactics. By problematizing transcultural trainings in video conferences they can profit from reflective distance by digitality without neglecting empathy and role-taking, looking at ambiguities of enabling and dominating online-relations in analogy to societal biases, especially those children and youngsters who suffer from stigmatization and self-fulfilling prophecies by teachers and peers.

Keywords: digital teacher education, transcultural training, video conference, anti-discrimination, dialogic didactics, inclusion

Outline

1 Reasons, Goals and Theoretical Backgrounds of Transcultural Trainings

Transculturality and transnationalization are more than ever relevant topics. With Wolfgang Welsch (2020) we can stress that there have never been strict cultural separations between social groups. Human beings have always migrated and been influenced by foreign cultures. In recent times, national and cultural borders have been ques-

tioned and increasingly overcome. There are more migration and travelling, communication via internet, worldwide markets and social communities. While in ancient times Johann Gottfried Herder (1967) thought of cultures as closed entities, Wolfgang Welsch overcomes this description, which he calls a *multi*cultural one, with a *trans*cultural concept, stressing that all human beings have a kind of patchwork identity, influenced by manifold cultural aspects, that are often merged and interwoven. We live in a globalized world, where local affairs can have global effects and vice versa. Thus, transculturality and transnationalization are important issues in all fields of education to engage in a sustainable, just and responsible future society. Especially multiplicators like students in teacher education, who do not only care for their own way of dealing with human diversity, but should encourage learners to reflect and shape cultural interrelations, have to be sensitized for related chances and challenges in this field of interest.

If we ask how human beings behave and should shape transcultural interactions, we can refer to a recognition theory that highlights our vulnerability and responsibility as social actors (Honneth, 2020; Stojanov, 2019). Addressing others, we can help or harm them – both often at once. Harm can mean ignorance, open discrimination or stigmatization by suppressive hierarchies (Hormel & Scherr, 2009; Mecheril & Vorrenk, 2014), as we can find in colonial discourses, labeling the so called underprivileged as low developed and uncivilized. Postcolonial approaches criticize these ways of addressing and characterize them as a matter of powerful discourses.

> "A discourse is a group of statements which provide a language for talking about—i.e., a way of representing—a particular kind of knowledge about a topic. When statements about a topic are made within a particular discourse, the discourse makes it possible to construct the topic in a certain way. It also limits the other ways in which the topic can be constructed." (Hall, 2019, p. 155)

The way cultural diversity is established and dealt with – even in schools and teacher education – is constructed in relations of recognition. "The language (discourse) has real effects in practice: the description becomes 'true'" (Hall, 2019, p. 157). This does not only concern transculturality, but also its intersectional relations. Addressing somebody as a human being with migration background (and/or as man/woman/ queer, disabled person etc.) can be a powerful attribution which constructs and deepens the gap between privileged and underprivileged. To shape future acts of transcultural recognition we can de-construct these acts to see how people are addressed by discourses: "Of course, this process of being formed is neither a single story nor a single sequence, because we are educated through various means, and in various stages, and sometimes we have to undo our education, unlearn what we have learned." (Butler, 2012, p. 18)

This is a matter of *Bildung* that can be discussed in manifold contexts of inclusion (see also Vogt et al., 2024, in this anthology). Bildung can be seen as a critical education questioning attitudes and practices. While we learn in manifold ways, for example unconsciously, by conditioning or mere internalization, *Bildung* is based on reflection (Kant, 1971) and can be established to put oneself into senseful and responsible relation

to others, the other and oneself (Humboldt, 1960). Learners do not only have the task to understand learning topics and their contexts, but should also learn to judge on them, making use of several scientific approaches such as the ethical, sociological or political. Acknowledging the learning subject as a person with dignity, teachers have to support their learners' education by encouraging them to question power relations in transcultural scenarios and to shape future relations responsibly with the aim of building an inclusive world. This also affords acts of self-reflection – not only those of learners in school, but also critical self-awareness of (prospective) teachers (Redecker, 2020b), who have to question their attitudes, positions, and practices.

2 Paradigmatic Approaches of Reflection and Role-Taking

Dealing with transcultural trainings (Leiprecht & Lang, 2001; Pates et al. 2010; Foitzik et al., 2019; Redecker, 2023b) can be an essential approach to realize and reflect power relations, their conditions, backgrounds and effects with the aim of questioning them critically, finding one's own position and a suitable way to deal with them. This can be exemplified by the training "One step forward" (Grawan, 2019). In online courses, this training can be discussed by students in teacher education after watching a film that shows the training and its discussion by the training participants in the film. Beforehand, the training is explained and its aims are described: The training participants are instructed to answer questions that concern topics of social, economic and cultural (in-)justice. At the beginning they stand in one line. If they can answer the following question with 'yes', they go one step forward. Everybody has to choose the answer according to his/her own experiences. There is a pause before the next question to realize and reflect where everybody stands and how this feels. Possible questions can be:

- Do you feel safe outside in your quarter at night?
- Is it easy for you to find a new flat?
- Do you always have enough money?
- Do you feel comfortable, if you are with your partner/friend in public?
- Was it never necessary to support your parents economically?
- Is it easy for you to find a job?
- Can you confirm that you never suffered from discrimination or ignorance?

After the training the participants come together and discuss what they have experienced during the training and how they want to comment this. The trainer, who leads the discussion, has prepared open questions to support the interaction, e.g.:

- How does it feel to stand in front/at the back?
- What can be the reasons to stand there?
- How can we shape chances and challenges related to that?
- What can we influence, what not?
- How do we deal with social, economic and political difficulties?

Based on their own biography participants can realize that they are not only single subjects, but pre-determined by different forms of social, cultural and economic capital (Bourdieu, 1983). They look at their privileges and disadvantages and those of other human beings, reflect alienness (Waldenfels, 2010; Lippitz 2003), powerful prejudices, but also possibilities of dealing with them, shaping a transcultural future between full autonomy and absolute determination. In facing an unknown future they can realize that they have to cope with this contingent scenario without giving up responsibility and reasonability, considering that they are able to influence their own economic, social and cultural capital and those of others.

Looking beyond the own horizon and highlighting empathy, a variation of the training can be realized. Now the participants do not answer the questions for themselves by going one step forward or standing still, but receive components of a fictional biography, for example a young refugee from a poor family or an old migrated woman with language problems. This way of role taking can help to reach a better relation between critical distance and emotional involvement enabling the participants to find helpful analogies, e. g. discussing the discrimination of a man with disability comparable to own experiences as migrated student. To a certain extend they can decide in how far they want to show and discuss the analogies and detect their own personal situation.

A reduced involvement with increased critical distance can especially be reached by not directly taking part in the training, but by watching a film that shows a certain group of training participants, their reactions and discussion. Those who watch the film are invited to start a meta-reflection. This can be established in digital teacher education using video conferences to discuss transcultural trainings. Before this is explained, the dialogic relevance of digital learning will be highlighted.

3   Dialogic Relevance of Distance Learning and Teaching in and beyond Video Conferences

Digital learning in school and teacher education can provide many features that enrich regular offline methods (van Ackeren et al., 2017) and offer flexibility of place and time by mobile learning (Uther, 2019). Learners enjoy an enriched communication mix, combining different ways, styles, and methods of digital interaction, e. g. connecting wikis with e-portfolio strategies, using whiteboards and breakout rooms. During the Covid 19 pandemic teachers explored several forms of online learning and teaching. Some of them focused on drill and practice programs for single learners who were not encouraged to improve critical learning, but just trained to reach preconstructed goals and to be rewarded by gamification. These extrinsic motivated learners mostly are not encouraged to question the expected outcomes and rethink methods creatively (Redecker, 2020a). While cocreative learning processes are essential to establish a cooperative learning culture (Zierer, 2021; Vorstand DGfE Medienpädagogik, 2020; Allert & Asmussen, 2017) and critical orientation (Hofhues et al., 2014; Mayrberger, 2020; Redecker, 2022), children and youngsters missed impulses of their peers and teachers

during the pandemic (Joulaei & Zolfaghari, 2021). This shows that *Bildung* is based on social contacts.

We need other human beings who help us to learn something qualitatively new (Redecker, 2020d). Sometimes they see what we have not noticed and question what seems to be clear to us. We can discuss their impulses in video conferences as if we were together in presence (Clemens & Thibaut, 2020; Knaus, 2020; Wagner, 2020). In scenarios of physical, but not social distancing, video conferences offer regular meetings that can help to find daily routine, stability and clear structuring (of time and learning content) in a communicative atmosphere of face-to-face interaction (Goetz, 2021). Learners make use of several communication channels multisensually and simultaneously (Dickel, 2020). They can hear and see each other and profit from technical enrichment by cameras, microphones, loudspeakers and chats, offering choice, modification and combination of different communication styles and channels. Breakout rooms are opened to discuss in various groups and establish a concentrated learning atmosphere, because partner or group work in small formation can be realized without background sounds of the others.

These are essential preconditions to establish a learning and teaching culture of mutual problematizing, supported by dialogic didactics (Klieme, 2020). We need well-prepared (university) teachers empowering the critical learner. They can establish dialogic didactics to raise irritation and inconsistence, which are required to start and improve their students' processes of personality development (Meyer-Drawe, 2013; Redecker, 2023a) in showing them that digital education is more than digital learning. Dialogic didactics are based on open questions that can be discussed in the learning group, e. g.:

- What do you think about this?
- How do you justify this?
- What can be the next step in your/our learning process?

Students in teacher education who experience this kind of research orientated didactics at university become familiar with it and are prepared to handle it in their school practice. They can look at themselves and their learners as subjects of (critical) education and personality development, not merely as objects of internalization, training and drill-and-practice strategies (Redecker, 2020c). Learners debate different attitudes, wishes and interests, get used to review statements, discuss their own reasons and those of others and learn to take responsibility for their own position.

Video conferences can also be used to plan and develop cocreative e-portfolios or learning journals supporting the critical learner in interaction (Dickel, 2020). During the conferences as well as in accompanying activities on learning platforms, by chat and mail, students can also learn to cope with challenges of online communication and research. Suffering from the *stress of always on* and *anytime anywhere* they may feel observed and dominated by algorithms, teachers, and other learners who watch their activities on learning platforms (Allert & Asmussen, 2017; Redecker, 2020c) and currently seem to expect answers to their mails and posts. Preparing the conference students can

also suffer from an information overload. Researching in the world wide web they deal with vast amounts of information that have to be evaluated. What can we believe? And what is not trustworthy?

"A new responsibility seems to be upon us: to ensure that our learners have the opportunity to develop skills and literacies that are appropriate for deep learning from (or in spite of) the published but unfiltered information they are currently encountering." (Wellburn & Eib, 2016, p. 70)

Students can learn to make decisions in scenarios of contingency and uncertainty and to use information carefully, because we often prove digital information without being certain enough of knowing and having an overview of all aspects of proving. Learners in teacher education can get used to coping with ambivalences and ambiguities of contingency and control, realizing that even their (future) learners have to withstand these scenarios, which is especially harmful for those suffering from cultural discrimination and learning deficits. Dialogic didactics establish a meta-communication in video conferences to discuss these pressures and challenges preparing (prospective) teachers for problematizing these scenarios and their power relations in schools.

Experiencing and problematizing these power relations (Redecker, 2020b) can sensitize learners for comparable situations in transcultural contexts where human beings are dominated and discriminated. This also concerns intersectional aspects, for example the relation of migration and poverty. In digital learning scenarios prospective teachers can realize that learners' economic status decides on their learning chances. If students cannot afford the adequate technical equipment, they are left behind (Hurrelmann & Dohmen, 2020). Digital learning scenarios can encourage students in teacher education to acknowledge the individual learner and the concrete learning situation.

4   Discussing Transcultural Trainings in Online Meetings

Modes of digital teacher education can be especially installed to problematize domination and discrimination in transcultural scenarios directly. Thus, transcultural trainings, for example "One step forward" (Grawan, 2019), can be discussed in video conferences after watching a film that presents the training and its reception by the training participants. While the questions discussed by the training participants of "One step forward" focus on biographical experiences, social circumstances and their backgrounds, further questions can especially aim at reflecting the video conference participants' role as (prospective) pedagogical experts in school education. Here the intended self-reflection refers especially to interactions with learners in school, possibly introduced by questions like:

- What could be special challenges for children and youngsters in this training?
- What does it mean to live in a transcultural world?
- What kind of global future do we want to establish?
- What can teachers do in contact with their students to improve educational justice?

In their discussions, students in teacher education focus on migrated youngsters, their challenges and problems, e. g. suffering from language problems and social withdrawal as underprivileged people, who can be excluded and discriminated by others, e. g. peers or teachers. While discussing these topics, communication rules are essential. For example, the participants acknowledge, that everybody has the right to finish one's comment, before the next participant starts to speak. They also realize that everybody can, but nobody must say something. These rules are not only essential for the ongoing discussions, they also prepare didactical approaches in the classroom, because participants in the video conference are trained to practice and discuss transcultural trainings with children and youngsters by reflecting these trainings in the online course. Realizing chances, challenges and ambiguities of online learning and teaching during the video conference, students of teacher education are also prepared for a future mode of (digital) schooling and learn to debate societal problems and chances in the as-if scenario of digitalized enriched discussion rooms in analogy to in-person scenarios. They exercise several ways of digital didactics with a dialogic orientation, forming focus groups in breakout rooms and training to lead group discussions.

Students of teacher education can realize that they have to handle processes of recognition responsibly looking at the possibility of discrimination by neglecting or highlighting specific aspects of diversity in a certain way. Looking at living conditions of their addressees they have to focus on adequate learning concepts and students' empowerment by encouraging their diverse addressees to stand up for equal rights. To enrich their discussions participants of the video conference can research, present and debate (passages of) scientific texts that can be related to discrimination in transcultural school education, e. g.:

> "The main domain of cognitive (dis-)respect during childhood, it should be noted, is the school; moreover, as noted previously, children are also subject to social disregard in the school domain. When children are exposed to social disregard, they are liable to underestimate their abilities and to discount their own views and beliefs. Thus these children are ultimately unable to integrate these views and beliefs into their current life and this problem will persist into their future public life." (Stojanov, 2019, p. 334)

To reflect argumentations like these students in teacher education can question discriminative categorization, stigmatization and stereotyping by discourses in the field of pedagogy. They are also encouraged to reflect the power of self-fulfilling prophecies. Referring to PISA studies Stojanov (2019, pp. 333 f.) criticizes "a particular pattern of thought that is apparently widespread among school teachers in Germany. According to the pattern, the family socialization provided to every child, along with his or her 'acculturation', determines the child's cognitive potential". Stojanov points out:

> "For example, several empirical surveys from Germany illustrate the point that teachers regularly evaluate children from immigrant families of lower social status as being eligible only for low-performance, nonacademic secondary schools without a college track. This holds true even if these children have achieved the same level of knowledge-related abili-

ties by the end of primary school as children from nonimmigrant families who receive college-track recommendations." (Stojanov, 2019, p. 333)

Children from immigrant families may not be encouraged to show and improve their learning outcomes if they are not supported by engaged teachers. Discussing this, students in teacher education do not only reflect their own view and responsibility, but also the effects of organizational, political and societal relations as well as the fact that not everything that is called pedagogy supports learners' *Bildung* which makes it necessary to establish critical reflection in schools and teacher education.

> "Educational institutions are productive with regard to the symbolic positioning of pupils. These positions – for example, as 'migrant' or 'non-migrant,' or 'verbally limited' or 'able to speak' – must be understood as the effects of practices of societal distinction, which, both existing within and extending beyond educational fields such as school-teaching, are taken up and affirmed by pedagogy." (Mecheril, 2018, p. 131)

In their discussions conference participants can go beyond the training "One step forward" and compare its potentials to those of other trainings. What is the didactic surplus of each training? And where are dangers and challenges? Can we see differences in the way a certain training is exercised and discussed by adults, youngsters or children? In this context the training "Blue Eyes/Brown Eyes" by Jane Elliot can be watched and discussed to focus its critical reception (Leiprecht & Lang, 2001). Jane Elliot encourages the training participants to reflect injustice and discrimination by converting the roles of a dominating societal group on the one hand and a suppressed group on the other hand. While blue-eyed human beings often are white privileged people, they suffer from discrimination during the training. The brown-eyed who are mostly black Afro-Americans receive preferred treatment. Leiprecht and Lang (2001) criticize a kind of authoritarian humanism that fosters what should be overcome: Not the structures of power relations are problematized and overcome by the training, but only the target group of discrimination changes in an unrealistic dichotomous social concept that neglects the complexity of transcultural societies.

This argumentation can be discussed in meta-reflective video conferences, problematizing multidimensional structures of power relations and finding future strategies for social responsibility in an inclusive society and its improvement by didactics and education (Swertz, 2021). Video conferences offer room for debate and exercise before students of teacher education act in practice, where they may harm children and youngsters because they are not yet professionals. Even in times of school practice similar video conferences can be established to watch and discuss transcultural trainings as an introduction into the mutual reflection of teaching practice concerning transcultural aspects. Through watching and discussing training situations students can be encouraged to problematize their own school practice.

5   Critical Reflection for an Inclusive World: Retrospect and Outlook

Transcultural trainings can be reflected to realize that dealing with diversity is a matter of power relations harming particularly children and youngsters who suffer from ignorance, discrimination and educational injustice. Thus, the discussion of transcultural trainings should be essential in teacher education supporting self-reflection, empathy and critical judgement, but also the awareness of contingency as well as educational, organizational, societal, and political entanglements.

In analogy to societal ambiguities learners can problematize ambivalences of digital domination and participation, autonomy and (stigmatizing) observation in online conferences offering technical creativity and freedom on the one hand and algorithmic supported surveillance on the other hand. Here learners should be encouraged to deal with the scenario in an empowered and resilient manner without neglecting uncertainty and limits of autonomy. Digitality and transculturality are essential future topics that can be combined to shape participatory learning scenarios in school and university, if learners are acknowledged as vulnerable persons with dignity. By gaining insight into the possible problems and prospects of – especially disadvantaged – learners in school, (prospective) teachers can try to find adequate ways to support them.

Video conferences offer the possibility of reflective distance and an as-if-room, where learning and teaching situations can be exercised, using digitality not to support a pseudo-cybernetic learning of mere internalization, but cocreative discussions in different social formations that encourage critical (meta-)reflection. Living in a world of discrepancies and conflict this can help to shape a human future and to encourage children and youngsters to realize this reasonably and responsibly.

References

Allert, H., & Asmussen, M. (2017). Bildung als produktive Verwicklung. In H. Allert, M. Asmussen, & C. Richter (Eds.), *Digitalität und Selbst* (pp. 27–68). Transcript.

Bourdieu, P. (1983). Ökonomisches Kapital, kulturelles Kapital, soziales Kapital. In R. Kreckel (Ed.), *Soziale Ungleichheiten* (pp. 183–198). Schwartz.

Butler, J. (2012). Gender and Education. In N. Ricken, & N. Balzer (Eds.), *Judith Butler: Pädagogische Lektüren* (pp. 15–28). Springer.

Clemens, I., & Thibaut, J. (2020). Digitales Lernen in der (Corona-)Krise. In C. Stegbauer, & I. Clemens (Eds.), *Corona-Netzwerke* (pp. 127–135). Springer.

Dickel, S. (2020). Gesellschaft funktioniert auch ohne anwesende Körper. In M. Volkmer, & K. Werner (Eds.), *Die Corona-Gesellschaft* (pp. 79–86). Transcript.

Foitzik, A., Holland-Cunz, M., & Riecke, C. (2019). *Praxisbuch Diskriminierungskritische Schule*. Beltz.

Goetz, M. (2021). Digitale Lehre im Corona-Jahr. *merz, 2021/01,* www.merz-zeitschrift.de/ fileadmin/user_upload/merz/PDFs/merz_21-1_Goetz.pdf

Grawan, F. (2019). Das Privileg als Leitkategorie in der machtkritischen Bildungsarbeit. Am Beispiel der Übung „Ein Schritt nach vorn" In R. Natarajan (Ed.), *Sprache, Flucht, Migration* (pp. 393–406). Springer.

Hall, S. (2019). The West and the Rest: Discourse and Power. In D. Morley (Ed.), *S. Hall. Essential Essays*. Volume 2. Duke University Press.

Herder, J. G. (1967) [1774]. *Auch eine Philosophie der Geschichte zur Bildung der Menschheit*. Suhrkamp.

Hofhues, S., Reinmann, G., & Schiefner-Rohs, M. (2014). Lernen und Medienhandeln im Format der Forschung. In O. Zawacki-Richter, D. Kergel, N. Kleinefeld, P. Muckel, J. Stöter, & K. Brinkmann (Eds.), *Teaching Trends 2014* (pp. 19–35). Waxmann.

Honneth, A. (2020). Education, Freedom, and Emancipation from the Standpoint of the Recognition Theory. Interview with Axel Honneth by Krassimir Stojanov. *Sisyphus, 8/3*, 100–105.

Hormel, U., & Scherr, A. (2009). Bildungskonzepte für die Einwanderungsgesellschaft. In S. Fürstenau, & M. Gomolla (Eds.), *Migration und schulischer Wandel* (pp. 45–60). Springer.

Humboldt, W. v. (1903). Theorie der Bildung des Menschen. Bruchstuck. In Königlich Preussische Akademie d. Wissenschaften (Ed.), *W. v. Humboldt. Gesammelte Schriften. Tagebücher*, ed. Albert Leitzmann. Bd. I (pp. 282–287). Behr's.

Hurrelmann, K., & Dohmen, D. (2020). *Das Deutsche Schulbarometer: Corona-Krise verstärkt Bildungsungleichheit*. https://deutsches-schulportal.de/stimmen/das-deutsche-schul barometer-hurrelmann-dohmen-corona-krise-verstaerkt-bildungsungleichheit/

Joulaei, H., & Zolfaghari, Z. (2021). Covid 19, School Closures, and its Complications. *Int. J. School. Health*, 2021/8(1), 1–2.

Kant, l. (1971). *Kritik der reinen Vernunft*. Meiner.

Klieme, E. (2020). Guter Unterricht – auch und besonders unter Einschränkungen der Pandemie? In D. Fickermann, & B. Edelstein (Eds.), *„Langsam vermisse ich die Schule …". Schule während und nach der Corona-Pandemie* (pp. 117–135). Waxmann.

Knaus, T. (2020). Technology criticism and data literacy, *Journal of Media Literacy Education, 12/ 3*, 6–16. https://digitalcommons.uri.edu/jmle/vol12/iss3/ (17.12.2020).

Leiprecht, R., & Lang, S. (2001). Dichotome Differenzen und antirassistische Praxis. In H. Lutz, & N. Wenning (Eds.), *Unterschiedlich verschieden* (pp. 251–273). Budrich.

Lippitz, W. (2003). „Fremd"-Verstehen – Irritation pädagogischer Erfahrung. In W. Lippitz, *Differenz und Fremdheit* (pp. 91–109). Lang.

Mayrberger, K. (2020). Praxistheoretisch informierte partizipative Mediendidaktik In P. Bettinger, & K. U. Hugger (Eds.), *Praxistheoretische Perspektiven in der Medienpäda-gogik* (pp. 61–85). Springer.

Mecheril, P., & Vorrenk, A. J. (2014). Heterogenität. Sondierung einer (schul)pädagogi-schen Gemengelage. In H.-C. Koller, R. Casale, & N. Ricken (Eds.), *Heterogenität* (pp. 87–113). Schöningh.

Mecheril, P. (2018). Orders of Belonging and Education. In D. Bachmann-Medick, & J. Kugele (Eds.), *Migration. Changing Concepts, Critical Approaches* (pp. 121–138). De Gruyter.

Pates, R., Schmidt, D., & Karawanskij, S. (Eds.) (2010). *Antidiskriminierungspädagogik*. Springer.

Redecker, A. (2020a). Von der Selbststeuerung zur interaktiven Irritation. In D. Fickermann, V. Manitius, & M. Karcher (Eds.), *Neue Steuerung – Renaissance der Kybernetik?* (pp. 123–133). Waxmann.

Redecker, A. (2020b). Professionalisierung durch Selbstreflexion. Vom forschenden Habitus zur bildungsrelevanten Lehrer/innenbildung. In M. Basten, C. Mertens, A. Schöning, & E. Wolf (Eds.), *Forschendes Lernen in der Lehrer/innenbildung* (pp. 237–246). Waxmann.

Redecker, A. (2020c). Kontrollsubjekte in der digitalisierten Lehrer/innenbildung. In K. Kaspar, J. König, M. Becker-Mrotzek, D. Schmeinck, & S. Hofhues (Eds.), *Bildung, Schule und Digitalisierung* (pp. 473–478). Waxmann.

Redecker, A. (2020d). Vom quantified zum qualified Self. In R. Bauer, J. Hafer, S. Hofhues, S., M. Schiefner-Rohs, A. Thillosen, B. Volk, & K. Wannemacher (Eds.), *Vom E-Learning zur Digitalisierung* (pp. 55–68). Waxmann.

Redecker, A. (2022). Dialogische Didaktik gegen den digitalen Drop-out. *Ludwigsburger Beiträge zur Medienpädagogik, 22*, 1–13.

Redecker, A. (2023a). Verblüffend fortschrittsbedürftig. Lernkulturen in der Krise. In U. Binder (Ed.), *„Irritation" in der Erziehungswissenschaft* (pp. 29–43). Beltz.

Redecker, A. (2023b). Fremdheitsszenarien in der Aus- und Weiterbildung. In M. Hummrich, & M. Hinrichsen (Eds.), *Schule und Transnationalisierung* (pp. 167–181). Springer.

Stojanov, K. (2019). Children's Ideals as a Philosophical Topic. *Educational Theory, 69/3*, 327–340.

Swertz, C. (2021). Bildung, Verantwortung und digitale Technologie. *Medienimpulse, 59/3*, doi: 10.21243/mi-03-21-12

Uther, M. (Ed.) (2019). *Mobile Learning*. MDPI.

van Ackeren, I., Kerres, M., & Heinrich, S. (Eds.) (2017), *Flexibles Lernen mit digitalen Medien*. Waxmann.

Vogt, M., Neuhaus, T., Pieper, M., Bierschwale, C., & Schäffer-Trencsényi, M. (2024). Learning to See – The Mapping of Inclusion as a Tool for Internationalization of Teacher Education in the Area of Inclusion and Inclusivity. In A. Brück-Hübner, U. B. Müller, & A. Seifert (Eds.), *Internationalization of Teacher Education in Higher Education: Theories, Concepts and Practical Approaches of Virtual, Blended and Physical Mobility* (pp. 229–241). wbv. https://doi.org/10.3278/I77352W023

Vorstand Sektion Medienpädagogik (DGfE) (2020). Stellungnahme des Vorstands der Sektion Medienpädagogik der DGfE zur Covid-19 Situation. *MedienPädagogik (Statements and Frameworks)*, 1–2. https://doi.org/10.21240/mpaed/00/2020.07.16.X.

Wagner, D, (2020). Das Beste aus zwei Welten – hybride Formate im Wissenschaftsbetrieb. In B. Kortmann, & G. Schulze (Eds.), *Jenseits von Corona* (pp. 233–241). Transcript.

Waldenfels, B. (2010). Fremderfahrung, Fremdbilder und Fremdorte. Phänomenologische Perspektiven der Interkulturalität. In A. Hirsch, & R. Kurt (Eds.), *Interkultur – Jugendkultur* (pp. 21–35). Springer.

Wellburn, E., & Eib, B. J. (2016). Multiple Learning Roles in a Connected Age. In G. Veletsianos (Ed.), *Emergence and Innovation in Digital Learning* (pp. 65–80). AU Press.

Welsch, W. (2020). Transkulturalität: Realität und Aufgabe. In H. Giessen, & C. Rink (Eds.), *Migration, Diversität und kulturelle Identitäten* (pp. 3–18). Springer.

Zierer, K. (2021). Effects of Pandemic-Related School Closures on Pupils' Performance and Learning in Selected Countries. *Educ. Sci,. 11/6.* https://doi.org/10.3390/educsci 11060252

Author

Redecker, Anke, PD Dr., private lecturer at the University of Bonn (Germany).