

**REFLEXÕES SOBRE O ENSINO DE PORTUGUÊS COMO LÍNGUA DE ACOlhIMENTO PELO VIÉS DA PEDAGOGIA *TRANSLANGUAGING***

***REFLEXIONES SOBRE LA ENSEÑANZA DE PORTUGUÉS COMO LENGUA DE ACOGIDA POR EL SESGO DE LA PEDAGOGÍA *TRANSLANGUAGING****

***REFLECTIONS ON THE TEACHING OF PORTUGUESE AS A WELCOMING LANGUAGE THROUGH *TRANSLANGUAGING* PEDADOGY***

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**RESUMO:** Este trabalho busca refletir acerca do ensino de Português como Língua de Acolhimento (PLAc), que se configura como ensino de Português como Língua Adicional (PLA) para pessoas em contextos de migração e refúgio. Buscamos como foco o ensino de PLAc em contextos de sala de aula multilíngue. Para tanto, levantamos alguns aspectos a serem pensados dentro desse contexto e relatamos uma prática realizada com alunos imigrantes haitianos inseridos em uma turma de EJA. A prática que relatamos está de acordo com a pedagogia *translanguaging*, tal como concebemos o ensino de PLAc de modo que proporcione a conscientização linguística, a interculturalidade e o empoderamento dos alunos dentro e fora de sala de aula.

**PALAVRAS-CHAVE:** Português como Língua de Acolhimento; Ensino de Jovens e Adultos; Multilinguismo; Pedagogia *translanguaging*.

**RESUMEN:** El trabajo tiene por objeto reflexionar acerca de la enseñanza de Portugués como Lengua de Acogida (PLAc), que se configura como enseñanza de Portugués como Lengua Adicional (PLA) para personas en contextos de migración y refugio. Buscamos como enfoque la enseñanza de PLAc en contextos de aula multilingüe. Para ello, señalamos algunos puntos a pensar dentro de este contexto y relatamos una práctica realizada con alumnos inmigrantes haitianos inseridos en un grupo de EJA. La práctica que relatamos está acorde con la pedagogía *translanguaging*, como comprendemos la enseñanza de PLAc de modo que proporcione la concientización lingüística, la interculturalidad y el empoderamiento de los alumnos dentro y fuera del aula.

**PALABRA-CLAVE:** Portugués como Lengua de Acogida; Enseñanza de Jóvenes y Adultos; Multilinguismo; Pedagogía *translanguaging*.

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**ABSTRACT:** *This paper intends to reflect upon the teaching of Portuguese as a Welcoming Language (PLAc), which can be understood as the teaching of Portuguese as an Additional Language (PLA) to immigrants and refugees. Our main focus is teaching PLAc in multilingual classroom contexts. Therefore, we discuss some aspects within this context and report a practice performed with Haitian immigrant students attending to an EJA classroom. The practice we report follows the line of translanguaging pedagogy, such that we conceive the teaching of PLAc so as to provide linguistic awareness interculturality and empowerment to students in and, if possible, outside the classroom.*

**KEYWORDS:** *Portuguese as a Welcoming Language; Education for Adults and Young People; Multilingualism; Translanguaging Pedagogy.*

## Introduction

The number of international migrants grows exponentially and already represents 3.3% of the global population, equivalent to 244 million people (UN, 2018). According to the United Nations High Commissioner (UNHCR), every minute, 25 people enter a situation of refuge in the world. In Brazil, data from the report of the National Committee for Refugees (CONARE, Portuguese initials) reveal that by 2018, 161,051 thousand people had applied for asylum, of which 11,231 thousand had their visas recognized as refugees. Silva (2017) inferred about the complexity of migrations in the current global moment, as being “its widest dispersion throughout the world, at different scales, both regionally and internationally, as well as the prolongation of its situation in this process” (SILVA, 2017, p. 167). Thus, Brazil fits into this scenario as one of the countries that interpreted the migration agenda with certain transience and that, in this context, assumes the condition of a welcoming country for a continuous flow of migrants, but that substantially lacks public policies that give account of this social reorganization.

One of the emerging issues that arise for this new configuration of Brazilian society with the presence of immigrants and refugees is the need to create public policies that guarantee access for these immigrants and refugees to education, to learn the Portuguese language and to enter the labor market. By obtaining a refugee visa or a humanitarian visa<sup>3</sup>, immigrants have the right to education, health and work in Brazil. However, the Refuge Law (BRAZIL, 1951) does not guarantee accessibility to learning Portuguese, and it is up to them to seek to develop language learning for insertion in the various spheres of Brazilian society.

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<sup>3</sup> Awarded to Haitian and Syrian immigrants, according to Normative Resolution n° 97, of 2012, and Normative Resolution n° 17 of 2013.

In this sense, we reflect on the teaching of Portuguese as a Welcoming Language (PLAc, Portuguese initials)<sup>4</sup>, term disseminated by Grosso (2010) in Portugal, which refers to the teaching of Portuguese as an Additional Language (PLA, Portuguese initials)<sup>5</sup> for immigrants and refugees. Brazilian researchers and professors (ANUNCIACÃO, 2016; LOPEZ, 2017; RUANO; CURSINO, 2019; SOARES; TIRLONI, 2019; BULEGON; SOARES, 2019; BULLA *et al.*, 2019) consider that teaching PLAC should not be assumed as a teaching of assimilationist language of the target language and culture, always taking into account the culture and intersubjectivity of immigrant and refugee students. In this work, we seek to propose that the student's mother tongue is also valued for learning the additional language.

To date, we can see that the teaching of PLAc for young people and adults has been promoted by projects linked to Higher Education Institutions (HEIs)<sup>6</sup>, or by courses organized by civil society, as in the case of NGOs, where teachers are mostly volunteers, often without training in Literature. There is also the booking of places for immigrant and refugee students in the regular basic school, in Youth and Adult Education (EJA, Portuguese initials), and in some HEIs, such as the case of UFRGS and UFPR, which carry out policies for access to higher education through specific selection processes for this audience (OLIVEIRA, 2019).

It is worth highlighting some challenges that are common to all contexts of PLAC teaching, namely: i) the lack of specific teaching materials for this teaching practice that can meet the demands and specificities of this audience; ii) the difficulty in moving students to the locations of the courses offered; iii) the low frequency of students in classrooms. Furthermore, we also see the challenge of teaching PLAc that values the culture and the linguistic repertoire of students, so that it cannot only teach a language to live in Brazil, but that seeks to promote empowerment through identity processes with PLAc teaching.

<sup>4</sup> Grosso (2010) defines PLAc as “a concept that is generally linked to the welcoming context, an expression that is associated with the migratory context, but, being generally an adult audience, learns Portuguese not as a vehicle language for other disciplines, but for different contextual needs, often linked to the resolution of urgent survival issues, in which the host language has to be the link of affective interaction (bidirectional) as the first form of integration (in linguistic immersion) for full democratic citizenship.” (p. 74).

<sup>5</sup> According to Schlatter and Garcez (2009), the term Additional Language refers to the addition in the repertoire a language that adds, in addition to the language and its linguistic knowledge, a knowledge that goes beyond the idea of borders between states and nations.

<sup>6</sup> We can cite as an example the cases of UFRGS, PUCRS, UFPR, UFFS, UFMG, UNIR and UFRR (FERREIRA *et al.*, 2019).

In this work, we focus on teaching PLAc for young and adult immigrants and refugees, in the regular basic school, which, in the case of Porto Alegre, takes place in schools that offer education for youth and adults (EJA) in the city's municipal network. (BULLA *et al.*, 2017; BULLA *et al.*, 2019). Enrolling in EJA classes becomes an opportunity for immigrants and refugees to interact in Portuguese. In addition to contact with the language, this teaching modality also makes it possible to obtain a diploma of completion of the stage taken in Brazil, making it possible to search for insertion in the labor market (BULLA *et al.*, 2017). It is, therefore, a multilingual classroom context, considering that the interaction of Brazilian students, immigrants and refugees is facilitated.

In this case, the teacher of the EJA classes is faced with the challenge of thinking about teachings that can handle the demands of these very different classes. One possibility to work in this teaching context, in order to include all students and their cultures, is the perspective of translanguaging pedagogy (GARCÍA, 2009) which proposes pedagogical practices to enhance the student's linguistic repertoire in order to assist the student in learning the target language. In this sense, the teacher can exercise the role of “a manager for the development of multilingual skills and the promotion of a plural conscience” (ALTHOFFEN; MORELLO, 2013, p. 23), as he will be creating spaces in the classroom for that students understand and use their entire linguistic repertoire.

Given the above, this paper aims to present and discuss the concept of Portuguese as a welcoming language, its challenges and specificities, thinking about the school context that welcomes immigrant and refugee students in the EJA modality. After these considerations, we comment on translanguaging pedagogy, trying to understand how we can use it to promote intercultural exchanges and provide the linguistic (a)knowledge of all students present in the classroom. To illustrate this reflection, we will report and discuss a teaching practice carried out in an EJA class at a school in Porto Alegre with 10 Haitian students, reflecting on how it can be carried out in multilingual contexts. We hope that the reading can contribute in some way to the practice of teachers who experience this reality.

## Portuguese as a Welcoming Language (PLAc)

Although Brazil is a plurilingual country, with more than 220 indigenous languages and more than 51 languages resulting from migration processes (ALTENHOFEN; MORELLO, 2013; SEIFFERT, 2009), the myth that we live in a monolingual country is still in the population mentality. With the arrival of new migratory flows since 2010, more languages have permeated the reality of many Brazilian cities, coming from countries such as Syria, Democratic Republic of Congo, Pakistan, Palestine, Angola, Venezuela, Cuba, Angola, Haiti, Syria (AMADO 2013; OLIVEIRA 2017), further enriching the linguistic repertoire of Brazilian society. In addition to this plurality of languages that encompass the reality of many regions of the country, we live in a globalized society where access to the English and Spanish language has been more valued and part of the reality of the majority of the population.

We focus on the teaching of PLAc as an additive language teaching in a multilingual classroom, considering that not only in the context of EJA are present students of different nationalities and speakers of different languages, but in all spheres that propose to work with this type of teaching, be it in courses offered by projects linked to HEIs or courses offered by NGOs. According to Ruano and Cursino (2019) “when we speak of welcoming, we speak of teaching the language to an adult audience, recently immersed in a linguistic-cultural reality not experienced before” (p. 45).

Oliveira (2019) points out that teaching PLAc is different from teaching PLA because it is not usually a student's choice, since, in a situation of forced migration, they find themselves in the need to learn the language for their survival in the country. According to the author, “learning Portuguese becomes almost essential in order to obtain a job, establish personal and social contacts, access and move between institutions, perform daily activities and even defend against potential abuse and disrespect for rights” (OLIVEIRA, 2019, p. 67).

Bulegon and Soares (2019) suggest reflections about teaching PLAc that can promote agency, inviting professors and researchers in the field to reflect on welcoming in Portuguese language and teaching PLAc that serves not only as a language teaching, but also give these students a voice and empowerment. In view of the conditions in which immigrants and refugees in Brazil are inserted, the authors consider “that a way of resisting and promoting agencies is to make our PLAc students learn Portuguese not only

to serve the neoliberal model in which we are inserted, but to claim with us a more just and less segregated society” (P. 16).

Appreciating some considerations that expose the state of the art of PLAc teaching, we seek to relate these specificities in a practice carried out in a class of immigrants enrolled in the EJA of a school in Porto Alegre, whose multilingual context allowed to provide teaching-learning through a proposal in the classroom from the translanguaging pedagogy (GARCIA, 2009). In the next section, we discuss in more depth the specifics of a multilingual and multicultural classroom context.

### **Multilingual and multicultural classroom**

According to Zimmer, Finger and Scherer (2008), bi/multilingual subjects can be understood as “people with different degrees of competence in the languages they use. Thus, bilinguals and multilinguals may be more or less fluent in one language than in another; they may have different performances in languages depending on the context of use and the communicative purpose” (p.5). The authors also complement the idea of non-linearity of bi/multilingual competence, as it varies over the life of each person, depending on external and internal factors. In another definition of bilingual/multilingual speakers, Edwards (2006), argues that “Everyone is bilingual. In other words, there is no one in the world (no adult) who does not know at least some words in languages other than the mother tongue” (p. 7).

Given this perspective, any additional language class context implies a multilingual class context, that is, more than one language permeates the teaching of additional language directly, as we will always be in contact with the mother tongue and the target language. When we try to understand the context of classrooms with immigrant and refugee students and Brazilian students, inserted in EJA classes, it is necessary to understand the existence of subjects with a diversity of linguistic repertoires. Classes designed for this context, therefore, imply not only trying to focus on learning the target language, but essentially preparing students to be formed with “cultural and plurilingual competence” (SPINASSÉ; KAFER, 2017, p. 395). Furthermore, the immigrant student's culture should also be valued, so that the construction of language learning and the target culture can be built from it, and not through its erasure (RUANO; CURSINO, 2019).

In this way, we seek to include students' languages within the classroom, considering the importance of all languages within the learning process of each one, recognizing the linguistic reality of the class as an opportunity to promote new learning about the class and society (SPINASSÉ; KAFER, 2017).

The class of EJA classes with the presence of immigrants and refugees can thus become a place for intercultural exchanges and for the recognition of their languages and their learning processes. Maher (2007) and Lopez (2017) discuss the concept of interculturality thought in the language class, understanding it as a teaching practice of respect and appreciation to the difference of different cultural groups, focusing on the importance of proposing “the dynamic character, hybrid, non-consensual and non-hierarchical of cultures” (MAHER, 2007, p. 264). For Lopez (2017), in classes designed for the context of immigration and refuge, the practice of promoting interculturality is objective and directs the appreciation of the culture of students who in many cases are excluded from the welcoming society.

To include the interculturality of students within the classroom also provides the opportunity for empowerment and agency (GARCÍA, 2009; BULEGON; SOARES, 2019) in their voice and in their way of perceiving the world, the change in students' view of the school that they attend, a greater sense of belonging and consequently more learning. In contexts that involve immigrant and refugee students, bringing students' language into the classroom opens an important space for greater reception in the host country.

### **Reflections on translanguaging pedagogy as a didactic proposal for multilingual contexts**

We understand that translanguaging pedagogy dialogues with the theoretical perspective of multilingual teaching contexts that we appreciated in the previous section, as well as with the practical proposal that we will expose later in our work. In addition, we are also aligned with the teaching of PLAc that seeks to promote the empowerment of immigrant students. Because of this, we understand translanguaging pedagogy as a way of valuing the student's language and culture in the classroom, so that students feel heard and valued at least in the classroom and that promote their agency (BULEGON; SOARES, 2019) inside and outside it.



Cuban researcher and professor Ofélia Garcia, with an extensive record of publications on bilingual pedagogies, in her work entitled *Bilingual Education in 21st Century: A global perspective*, seeks to look at minority languages and language teaching in the context of migration, mostly in schools from different contexts in the United States. According to the author,

Schools need to find ways of ensuring that all students, not just those whose language practices align with those used in school, understand challenging content and text. Translanguaging enables educators to more equitably provide opportunities for students to engage with complex material, regardless of language practices. In this way, translanguaging at school is inextricably linked with social justice (GARCIA, 2009, p. 8)<sup>7</sup>

In the first chapter of the aforementioned book, the author states that, often, English teachers in American schools do not allow their Latin students to speak Spanish in their classes, only English. The author points out that the result of this is the silencing of their Latin culture, making students speak their languages and exercise their cultures only in their communities of practices outside of school. As a solution, the author suggests that “leveraging translanguaging in an interpersonal and intrapersonal way can help bilingual students to overcome this silence and to get involved and understand complex content and texts” (GARCIA, 2009, p. 8).

Garcia (2009), when discussing and promoting a translanguaging pedagogy, understands the notion of linguistic repertoires, that is, that languages are not separated from each other within each subject, but integrated. Each of us has a linguistic repertoire, where each language we learn is associated with other languages, together constituting our capacity for expression and constituting ourselves as subjects. We use our repertoire in different ways, adjusting it according to our interlocutors. In this way, the entire linguistic repertoire is active in each subject, so that we can use the students' complete linguistic repertoire so that they can develop their learning in the new language.

Thus, we consider that the promotion of translanguaging practices in PLAc classes inserted in multilingual contexts can provide a teaching of a welcoming language directed to the disillusionment and empowerment of students, bringing their voices to the

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<sup>7</sup> As escolas precisam encontrar maneiras de garantir que todos os alunos, e não apenas aqueles cujas práticas linguísticas estejam alinhadas com as utilizadas na escola, compreendam conteúdo e texto desafiadores. A pedagogia *translanguaging* permite que os educadores ofereçam oportunidades mais igualitárias para os alunos se envolverem com materiais complexos, independentemente de suas práticas linguísticas. Dessa forma, a prática *translanguaging* na escola está inextricavelmente ligada à justiça social. (GARCIA, 2009, p. 8, tradução nossa).



classroom. To account for this concept, we report a practice carried out with a class of Haitian students, enrolled in the EJA of a school in Porto Alegre, where it was possible to carry out a translanguaging activity, taking advantage of the multilingual context.

Based on the considerations made in this work on multilingual contexts and translanguaging pedagogy, we can highlight some assumptions that can assist teachers in the planning of tasks, didactic sequences and projects in classrooms that have the presence of immigrant and refugee students. These assumptions highlighted in the table below are the assumptions that we discussed in practice with Haitian students to be presented in the later section.

**Table 1:** Assumptions for task planning, didactic sequences and teaching projects

Linguistic awareness and enhancement of the student's linguistic repertoire	Promotion of awareness about existing languages in the class or community; Recognition of similar and different aspects between languages, which can generate autonomy in the language learning process; Inclusion of the student's linguistic repertoire in classroom activities;
Interculturality	Recognition of cultural differences and similarities in the class and in the world;
Empowerment	Through the inclusion of existing languages in the class or community, the voice that its speakers receive within the classroom, at school and in the community;

Source: Elaborated by the authors

### Translanguaging practice proposal for a PLAc class

EJA classes have their own characteristics because they are young and adult students, with a diversity of experiences acquired throughout the life of students who resume their studies after the regular school age (FONSECA, 2002). Immigrant and refugee students who seek to learn Portuguese, in turn, also carry their particularities based on their demands. A characteristic that both the PLAc and EJA classes have in common is the non-regular class attendance (ANDRIGHETTI, PERNA; PORTO, 2017; BULLA *et al.*, 2017; OLIVEIRA, 2017).

In this way, this proposal of translanguaging practice, materialized in the format of a didactic sequence, seeks to adapt to the contextual need, proposing a class that happens at a meeting, that is, beginning and ending on the same day. The dynamics of the didactic sequence to be presented seeks to enable student interaction, based on a perspective of dialogical language, translanguaging, which includes the use of language as a social action (CLARK, 2000; GARCIA, 2009; BAKHTIN, 2003;).

It is important to clarify the definitions of tasks and activities considered throughout this article. Pedagogical task is understood as “an invitation for actions to be carried out according to a suggestion of framing future activities and supported by educational objectives” (BULLA; LEMOS; SCHLATTER, 2012, p. 108). In turn, pedagogical activities are understood as actions to be performed through tasks.

The didactic sequence was proposed for an introductory class for the semester/school year, with Haitian students and Brazilian teachers, addressing the personal presentation of students and teachers. The objective was to motivate students to present themselves in all the languages spoken in that classroom, which in this case were Haitian Creole, French and Portuguese, so that, from this exercise, they could continue recording a video for sharing on the Internet.

This didactic practice was carried out in a class where all students were of the same Haitian nationality, but with the representation of more than one language (Haitian Creole and French), in addition to Portuguese, which was the students' target language. Our proposal to discuss this task in this article aims to elucidate that, in contexts where immigrant students and refugees of different nationalities share the same classroom with Brazilian colleagues, proposals such as this may be even more aligned with translanguaging pedagogy to promote: i) Language awareness and enhancement of students' linguistic repertoire ii) Promotion of interculturality in the classroom; iii) Promotion of students' empowerment.

In order to present in detail, the proposition of didactic sequence and the specifics of the tasks developed, we elaborated the two subsequent tables. In Table 2, we explain the objectives, structuring genres, necessary materials and the suggestion of the stage of the semester/school year that this didactic sequence can be applied. In Table 3, we describe each step of the proposed didactic sequence.

**Table 2:** Describing the didactic sequence proposal

Objectives: To enable students to interact a little with the language of their colleagues and to learn about the linguistic diversity that exists in their classroom; enable students to learn to present themselves in the languages of their colleagues and in the target language, which in this case is Portuguese;
Structuring Gender: Personal presentation; Video to be shared/posted on the internet using the cell phone camera (if the students do not have a cell phone, the teacher's cell phone can be used);
Materials needed: Paper/ Pen/ Board/ Material to write on the board/ Cell phones of the student or teacher: Smartphone/ Internet
Suggestion of semester/academic year stage: Initial class;

Source: elaborated by the authors.

**Table 3:** Description of the moments of the didactic sequence and tasks

<b>Moment 1</b>	The teacher asks to the students the languages they speak. The students' names are written on the board, along with the languages spoken by them. Suggestion: work with the world map, identifying on the map where the countries of the colleagues are located, as well as the location of Porto Alegre.
<b>Moment 2</b>	The teacher proposes the task: Each colleague must find a colleague who does not speak their language to work together. You can write the assignment on the board, or organize the class with students from different places. When students get together, they must write the personal presentation sentences, in Portuguese language first, together.
<b>Moment 3</b>	The teacher asks to the students the necessary phrases to present themselves in Portuguese. Write them on the board in a large table, leaving columns for equivalent phrases in other languages. Accepts students' suggested phrases, writes them down and can also suggest other phrases.
<b>Moment 4</b>	From this, each group of students writes with their peers how to present themselves in other languages other than the Portuguese language, following the sentence models already written on the board.
<b>Moment 5</b>	The teacher writes phrases in other languages on the board. As soon as students share their language skills, they should do the exercise of introducing themselves in this new language to the class.
<b>Moment 6 (if possible)</b>	After this round, the students record the videos, with their cell phones or the teacher's cell phones (teachers), presenting themselves in a language other than their mother tongue.
<b>Moment 7 (if possible)</b>	Students watch videos recorded by their peers at a time that can be shared virtually or not.
<b>Moment 8</b>	The teacher discusses with students what they find about differences and similarities in these languages. Students observe, looking at the large table on the board, linguistic aspects such as pronouns, verbs, adjectives.
<b>Moment 9</b>	As a homework assignment, students are asked to share the videos so that others can learn a little about this new language learned. In the case of immigrants and refugees about learning Portuguese, in the case of Brazilians, about this(s) new language(s).

Source: elaborated by the author

The didactic sequence presented sought to value the language and culture present in a classroom in a multilingual context. Thus, it was possible to promote interaction between students, the (a)knowledge of their languages, the promotion of identity processes, valuing previous knowledge and building a collaborative learning environment from that. By learning about the languages that exist in the classroom and learning how to express themselves in that language different from yours, you exercise linguistic awareness that encompasses the classroom based on translanguaging pedagogy. This awareness also occurs when the teacher asks analysis questions about similarities and differences in linguistic aspects between languages, and, thus, about the conscious analysis that each one has about their language and about language learning. Proposals like these in the classroom promote the enhancement of students' linguistic repertoires, enabling the classroom, even if focusing on learning the Portuguese language, to also be

a space for the languages that constitute them as sociocultural subjects to be valued (GARCÍA, 2009; SPINASSÉ; KAFER, 2017).

Practices that bring the students' way of expressing themselves and their linguistic repertoires into the learning proposals are promoters of interculturality within the classroom, in order to use the awareness of cultural diversity and plurilingualism existing in society as a learning engine (MAHER, 2007; LOPEZ, 2016). When we think of teaching contexts where immigrant and refugee students are present, neglecting the interculturality evident in the classroom contributes to erasing the student's identity.

The didactic proposal also highlights the agentivity (BULEGON; SOARES, 2019) of the students through the opportunity of everyone to place themselves as teachers of their languages and students of the languages of the other. In the context of language teaching and learning with students in situations of immigration and asylum, the use of translanguaging pedagogy can be a key aspect for the student's learning to happen by providing the welcoming feeling through the exchange of linguistic and cultural knowledge.

### **Final considerations**

Thinking about teaching additional languages implies considering that each classroom can provide a multilingual context, considering that there will always be the student's language and the language being learned. If we think about teaching contexts that receive immigrant and refugee students, considering the students' entire linguistic repertoire, as well as their history and culture, are key aspects to promote an inclusive class. A didactic proposal designed for immigration and refuge contexts, oriented to recognize the student's language and culture, reinforces the non-erasure of his identity and is decisive for intercultural teaching-learning.

With the exponential increase in the presence of immigrant and refugee students in Brazilian teaching contexts, the proposal for translanguaging pedagogy (GARCÍA, 2009), linked to teaching assumptions that promote students' linguistic awareness (SPINASSÉ; KAFER, 2017), intercultural exchange (MAHER, 2007; LOPEZ, 2016) and the agentivity of students through the mobilization of their languages in the classroom (BULEGON; SOARES, 2019), are proposals that we consider less hampered in the teaching of the language of the host country, decreasing the colonizing character of

teaching and valuing student subjectivities. The teacher is configured, in this context, as a promoter of this space capable of embracing in his class the teaching of language linked to the teaching of culture. The tasks, in this sense, direct students to discuss and understand socio-cultural plurality. The challenge is to understand such a plural class, with such diverse demands, and to develop classes that meet and understand these demands.

It is important to note that the didactic proposal presented in this article is structured at the theoretical level of translanguaging pedagogy, and that the practical demands cover so many other specific diversities not developed in this study. A pertinent question regarding this teaching context refers to the diversity of literacy levels of students, both from EJA, as well as immigrants and refugees, left open.

As PLAc teachers and researchers, we understand that our students contribute to our practices by mobilizing their entire cultural and linguistic repertoire, providing a lot of learning to us and their colleagues from the exchanges promoted in the classroom. Brazil is a country of immigrants, we hope that the cultural and linguistic plurality of all immigrants in this country never stop being valued, listened to and that it always find spaces inside and outside the classroom, and that, mainly, through agentivity and empowerment, our new immigrants can always find and open spaces.

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