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SEÇÃO: O ENSINO DE PORTUGUÊS COMO LÍNGUA ADICIONAL (PLA)

Portuguese as a Welcoming Language: notes on teaching practices of a multicultural and multilingual group

Português como Língua de Acolhimento: notas sobre as práticas pedagógicas de um grupo multicultural e multilíngue

El portugués como lengua de acogida: apuntes sobre las prácticas pedagógicas de un grupo multicultural y multilingüe

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Abstract: The present study dealt with the teaching of Portuguese as a Welcoming Language (hereinafter PWL, or PLAc in Portuguese), showing results regarding the need for public policies on contemporary migrations. One of the developments about this environment, which was (and still has been) created by researchers around this discussion, involves the experience with the extension project entitled "Program for teaching-learning Portuguese as a Welcoming Language (PWL)", which we describe below. The objective of this work was to share some reflections on the pedagogical practice of teaching and learning PWL in a multicultural and plurilingual context. To do so we brought, to dialogue with us, Acosta-Pereira (2018), Agier (2006), Cabete (2010), Cortez (2018), Gonçalves (2019), Grosso (2017), hooks (2017), Kramersch (2014), Sachet (2017) and Wamser and Rezende (2014). Reflections on the results obtained in this work can contribute to the initial training of teachers of Modern Languages and researchers in education, especially in the didactic and methodological elaboration that meet the needs of socioeconomic and cultural changes, impacted by this mobility.

Keywords: Portuguese as a Welcoming Language (PWL). PWL teaching-learning. Portuguese as a foreign language. Contemporary migrations.

Resumo: A proposta que se coloca para esta discussão emerge do ensino do Português como Língua de Acolhimento (doravante PLAc ou PWL quando em inglês), apresentando resultados substantivos quanto à necessidade de políticas públicas sobre as migrações contemporâneas. Um dos desdobramentos acerca desse cenário, que foi sendo gestado (e ainda tem sido) por pesquisadores no entorno dessa discussão, diz respeito à experiência com o projeto de extensão intitulado "Programa de ensino-aprendizagem de português como Língua de Acolhimento (PLAc)". O objetivo deste trabalho foi compartilhar algumas reflexões sobre a prática pedagógica de ensinar e aprender PLAc em um contexto multicultural e plurilíngue. Para tanto, trouxemos, para dialogar conosco, Acosta-Pereira (2018), Agier (2006), Cabete (2010), Cortez (2018), Gonçalves (2019), Grosso (2010), hooks (2017), Kramersch (2014), Sachet (2017) e Wamser e Rezende (2014). As reflexões acerca dos resultados obtidos neste trabalho podem contribuir para a formação inicial de professores de Cursos de Letras e pesquisadores em educação; principalmente na elaboração didática e metodológica que atendam às necessidades das mudanças socioeconômicas e culturais, impactadas por essa mobilidade.

Palavras-chave: Português como língua de acolhimento. Ensino-aprendizagem de PLAc. Português língua estrangeira. Migrações contemporâneas.

Resumen: El presente estudio trató sobre la enseñanza del Portugués como Lengua de Acogida (PLAc en portugués, PWL cuando en inglés), mostrando resultados sobre la necesidad de políticas públicas sobre las migraciones contemporáneas. Uno de los desarrollos sobre este ambiente, que fue (y sigue siendo) creado por investigadores en torno a esta discusión, se refiere a la experiencia



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con el proyecto de extensión titulado "Programa para la enseñanza-aprendizaje del portugués como Lengua de Recepção (PWL)", sobre el cual describimos a continuación. El objetivo de este trabajo fue compartir algunas reflexiones sobre la práctica pedagógica de enseñar y aprender PWL en un contexto multicultural y plurilingüe. Para ello trajimos, para que dialogaran con nosotros, Acosta-Pereira (2018), Agier (2006), Cabete (2010), Cortez (2018), Gonçalves (2019), Grosso (2010), hooks (2017), Kramsch (2014), Sachet (2017) y Wamser y Rezende (2014). Las reflexiones sobre los resultados obtenidos en este trabajo pueden contribuir a la formación inicial de profesores de Lenguas Modernas e investigadores en educación, especialmente en la elaboración didáctica y metodológica que responda a las necesidades de los cambios socioeconómicos y culturales, impactados por esta movilidad.

Palabras-clave: Portugués como lengua de acogida. Portugués como lengua de acogida enseñanza-aprendizaje. Portugués como lengua extranjera. Migraciones contemporáneas.

Introduction

Facing the scenario of expansion of forced migrations, associated with the diagnosis of the lack of a welcoming linguistic planning for migrants who arrive in vulnerability situations (CORTEZ, 2018), a brief contextualization is necessary. Brazil is historically constituted by miscegenation of peoples and cultures. The city of Criciúma and the surrounding region, which form the Association of Municipalities in the Carboniferous Region (AMREC) and, currently, has a total of 12 municipalities, were mainly constituted by the integration among different peoples from the European immigration cycle, in the 19th century. According to United Nations (2020) data, in its *International Migration 2020 Highlights*, the number of international migrants worldwide, until January 2020, is estimated to have reached about 281 million. And, according to the UN Population Division sector, the number of people who are on the move has grown faster than the world population (UNITED NATIONS, 2021). However, the covid-19 pandemic was responsible for reducing the growth of the international population of migrants. Due to the closing of borders for long periods, there was a decrease of 14% in this flow of mobility; even so, we are experiencing one of the most intense migration flows in history.

Migrations have become part of the global scenario and Brazil has been clearly included

on the route of these South-South migrations, therefore, in accordance with the growing wave of world migration. The motivations for these displacements vary: survival due to political persecution, for example, or other forced displacements, natural disasters. The AMREC region is part of this phenomenon, given the number of immigrants who are arriving in the region, changing and impacting the reality of the cities, especially the migratory flow of Haitians and Ghanaians, from the period of 2014 to 2016, and, more recently, of Venezuelans.

Regarding the extension project *Portuguese as a Welcoming Language Teaching/Learning*, its purpose was to provide migrants, who are in situations of vulnerability, with any level of Portuguese Language knowledge, thus, enabling them to access the target language, in the condition of welcoming, aiming at developing language and communication skills, as well as at their insertion in the communities in which they live. This project was carried out in the period from 2018 to 2020, in the city of Criciúma, in the south of Santa Catarina state, Brazil, as an extension activity of the Languages undergraduate course and the Post-Graduate Program in Education, at the Universidade do Extremo Sul Catarinense (UNESC). The methodological path of the project execution occurred respecting the context of multiculturalism installed, even considering the necessity of providing a space for professional and continuous training for all those who were involved in the project. The work methodology was elaborated through meetings in which the project participants discussed theoretical concepts, approaches and the awareness of the theme of contemporary migrations and conceptions of welcoming languages, what would become the theoretical basis for the elaboration of the lesson plans and later activities.

The group that welcomed the students (migrants) consisted of work-study students (teachers in initial training) and volunteers (among the work-study students, a migrant from Haiti who was studying Computer Engineering at UNESC) from different fields: Languages, Psychology,

History, and from the Post-Graduate Program in Education, as well as the teachers of the PWL projects. The students who attended those classes and who, mostly, came from Haiti, Ghana and Togo, constituting a class of 23 students, not only multicultural, but of multilevel proficiency. These students participated in three-hour long weekly meetings, as well as other cultural events that promoted interaction among teachers, migrants and their families, and the academic community.

Considering that, the aforementioned project, at the time of its execution, was a *sine qua non* possibility for exchanges, establishing academic relationships, expanding the research and teaching scenario, and collaborating on pedagogical practices for the teaching of Portuguese as a Welcoming Language (PWL) and on the promotion of Portuguese language, thus building an inclusive teaching linguistic policy in this increasingly diasporic and multicultural world.

In this regard, the purpose of this discussion is to reflect on the specificities of pedagogical practices, in the context of PWL, expanding not only the teaching-learning possibilities, but also enabling migrants to interact in other spaces, through the expansion of their Portuguese language linguistic repertoire.

1 Theoretical dimension concerning the practices of PWL

This study focuses on authors who somehow deal with PWL, especially Cortez (2018), in view of the context in which his research was carried out, that is, the same context which this study deals with, in the political-linguistic and local dimension of the present reflection. The panorama described above, whose mobility reveals multilingual contexts and, therefore, challenging contexts, demands from society, and, especially from its most representative bodies (in this case, the University), a responsive and respectful attitude in the face of new multicultural circumstances, of ethnic, linguistic and social varieties. Considering that the context of multiculturalism is becoming intensified and its participants in social daily life are also becoming quite plural: different countries

of origin, different experiences, involving beliefs and customs, the multilingual context certainly becomes evident. According to Kramersch (2014, p. 11, our translation):

In the current multilingual context, culture is no longer a shared condition in a singular community formed by individuals who think the same way, where everyone has the same history, memories, and dreams for the future. Culture has become deterritorialized, it lives in the minds and hearts of expatriates, immigrants, travelers [...].

Therefore, the teaching-learning of Portuguese as a Welcoming Language not only becomes a tool for insertion in social practices, but also offers conditions for the autonomy of the immigrant in the struggle to guarantee their other rights. According to Cortez (2018, p. 74, our translation):

The field of pluriversity has conquered space in recent decades, such as the growing movement in favor of guaranteeing the rights of minority peoples as well as combating discriminatory practices, in the construction of more democratic states, based primarily on the Universal Declaration of Human Rights, of which languages are a part, giving rise to legal frameworks such as the Universal Declaration of Linguistic Rights, the European Charter for Regional and Minority Languages, which together strengthen the guarantee of linguistic rights as a universal right.

Therefore, it is important that linguistic planning is aligned with transformative education, because if there are no guarantees regarding universal rights such as access to teaching-learning of the reception country language, there are losses for society, since, specifically in our context, the lack of mastery of the Portuguese language, from the point of view of adaptation to production situations, prevents these immigrants from having access to basic rights, as well as preventing them from having full knowledge of their duties as citizens.

The conception of language as a "social, historical and ideological phenomenon" (CORTEZ, 2018, p. 101) is central, along with the Bakhtinian readings, permeating our entire theoretical discussion; there are living languages that are intrinsically part of the country's culture, causing

changes in the sociolinguistic landscape of the region, and there is the majority language of the reception country, which is far from being a simple communication tool.

Grosso (2010 apud CORTEZ, 2018) notes that Welcoming Language is the language received as the Second Language, but, in the context of migration, it is the majority language of the country to which one migrates. The author also claims that it differs from the concept of Second Language teaching, because this teaching would take place in formal learning contexts, such as the classroom, an immersion exchange, personal interest etc. Grosso (2010, p. 71, our translation) also notes that proficiency in the target language of the country of reception

[...] goes beyond the tourist or academic motivation, it is connected with the socioeconomic and political-cultural reality in which it is embedded. Sociocultural knowledge and sociolinguistic competence are important for the development of communicative competence and serve as a basis for debate and dialogue for full and conscious citizenship, a fundamental aspect in the welcoming language.

Based on this concept of language presented by Grosso (2010), its teaching in welcoming condition tends to be something which is not confined to grammar, in order to problematize situations of usage and adequacy, always respecting the social context, the reality and subsequent needs, diagnosed by teachers who are in contact with students, to provide these learners with better linguistic support and sociocultural integration.

This integration happens equally in a multicultural context and, according to Kramsch (2014, p. 17), the idea of a multilingual school environment goes far beyond using more than one code in a language class, it involves, instead, the ability to move among these codes so that students can interact among languages and create a "translingual and transcultural competence". In terms of pedagogical practice, the expected reality is a multilingual teaching-learning environment in

itself, considering the vast majority of migrant students speak two or more languages besides Portuguese (according to the experience obtained with Haitians, Ghanaians and Togolese on the occasion of the extension project presented before) and, more than that, if the internal linguistic variation, a phenomenon inherent to all languages, is considered.

Thus, the role of teachers is to fully explore the linguistic varieties of each student as a way of approaching them to the target language, developing multilingual and multicultural practices in class, which further reinforce their individual identities valuation. Therefore, it is worth highlighting the teachers' attitude regarding teaching-learning with migrants during the pedagogical practice: converging, trying not to impose Portuguese Language as the only one present in the classroom; on the contrary, highlighting the differences and similarities between languages and showing them that the linguistic baggage they bring with them is indeed relevant to the teaching-learning process and communication in a multilingual context, thus promoting integration.

The welcoming language, based on the above considerations, has a fundamental role in promoting social integration and meeting the demands of survival, taking into account the diasporic situation in which migrants live; understanding the language, beyond what teacher bell hooks² (2017, p. 224) described as "the oppressor's language". hooks (2017, p. 224, our translation) states:

Initially, I resist the idea of the "oppressor's language", being sure that this concept has the potential to weaken those of us who are just starting learning to speak, just learning to take possession of the language as a territory where we transform ourselves into subjects.

Therefore, this means recognizing, in learning the majority language of the country to which one migrates, a possible opportunity for autonomy and understanding this language as a resource, not, under any circumstances, implying the

² bell hooks is the pseudonym of the teacher, writer, feminist Gloria Jean Watkins, in honor of her grandmother. According to the teacher, the choice to spell her name in lowercase letters has the central purpose of emphasizing not who she was, but the substance of her books.

exclusion or denial of the languages that arrive, but rather promoting a multilingual environment, understanding that the access to the majority language in diasporic contexts becomes a resource, a possible space for the exercise of autonomy (individual resource) as well as for the fight for rights (collective) and, frequently, a way out of invisibility. Finally, to Cortez (2018, p. 146, our translation), has emerged

[...] an emergency in Portuguese acquisition, so that everyday situations can be mastered, but, more than that, the immigrant must be removed from the mere labor and economist condition and really start to take part of all social spaces of reception.

In this regard, Cortez (2018) is corroborated by Cabete (2010, p. 46, our translation), who says that

[...] for this reason, the way to better integrate migrants into society is, nowadays, one of the main concerns that urge a large part of the receptive States. From the purely economic perspectives which appeared in the migration theme, the subject has evolved to "approaches which privilege the migrant as an agent of change, simultaneously a bearer and generator of culture" (Saint-Maurice, 1997). Therefore, the term "integration" must be understood as a mandatory term when talking about migrations.

Thus, the theoretical framework ensures, among so many perspectives, a look at the importance of various actors taking part in the construction of public policies, of which language policies must be part of them, for an effective integration of migrants, going beyond their documentation or job insertion. A real integration, so that the language teaching-learning makes sense, and, consequently, provides action in the social context, so that they can operate in the world with autonomy. This way, the language reflects its character of welcoming, far beyond the mere linguistic system acquisition, in order not to be only in evidence regarding the lack of public policies, the experience in the teaching-learning extension project of Portuguese as a Welcoming Language emerged as a unique opportunity for academics to reflect on specific aspects of the teaching-learning pedagogical practice of PWL and to provide them with instruments to think

about the practice and training of teachers for the teaching-learning of Portuguese as a non-native language.

2 Methodological notes throughout the research

For this study, written records belonging to one of the didactic treatments applied during the execution of the project were selected, taking into account the context of the teaching-learning extension project of Portuguese as a Welcoming Language, according to what has already been mentioned. Therefore, the objective of this study is to describe, analyze and share reflections on the pedagogical practices developed for the teaching-learning of PWL, in a multilingual context, in order to recognize to which extent the didactic sequence has contributed to support the language teaching and the initial training of PWL teachers who were involved in the process, as well as the collaborating agents.

The perceptions of the first classes gradually became diagnostic for the planning of next meetings, focusing on linguistic analysis, vocabulary, reading, listening and writing practices. A collection of various discursive genres was compiled involving Brazilian literary texts such as short stories, poetry, folk tales, song lyrics etc. for reading and writing practice, bringing students closer not only to situated linguistic analyses, but also to local culture and history.

Lesson plans were always collectively designed, under Portuguese language teachers' guidance. As for the classes, they were always taught by two teachers, who alternated between the conduction of the class and the individual assistance to students, always counting on the support of the work-study students who also collaborated in classes.

It is worth noting that the written records which will be used as objects of analysis, as they were produced during the chosen didactic sequence, belong to the students who attended those classes and who, mostly, came from Haiti, Ghana and Togo, constituting a class of 23 students. These students participated in three-hour long weekly

meetings, as well as other cultural events that promoted interaction among teachers, migrants and their families, and the academic community.

The themes of the classes were always based on situations of interaction of previous practices, in which a wealth of material was produced that helped teachers to plan future meetings. This material collection did not come only from the PWL meetings, but also from discussions that sometimes occurred in the School of Migrants³. In one of the School meetings, students were asked to present their personal migration trajectories until arriving in Criciúma, what brought up, in PWL classes, the theme of diasporas, provoking them into the political awareness of the place they occupy in contemporary diasporas, aiming at valuing their cultures and the linguistic repertoires they bring with them, since the premise of PWL teaching-learning is to contribute to the insertion of these students in the country, seeking their autonomy.

Thus, in order to choose the text and carry out its didactic treatment for the classes, the understanding that teaching PWL takes place in a multi-ethnic, multilingual and multicultural context is essential, as well as the concern to give visibility to the cultures represented there, so that there could be success in terms of language learning and the meanings apprehended become significant, even in the face of high cognitive demand in the process of learning a new language. This way, respecting the relation of the context with the needs highlighted by the students, the theme, which was chosen on the occasion, was diasporas, which led to the publication of the text *Apresentação: a língua portuguesa nas diásporas*⁴ (*Presentation: Portuguese language in diasporas*) in *Platô Journal* (OLIVEIRA, 2012).

The clipping that is being presented in this study relates precisely the practice with the text, mentioned above, which will be the object of analysis in the next topic.

3 Notes on PWL linguistic practices

It is important, in this analysis, to reiterate the place of speech in the study, since it is part of one of the pedagogical practices carried out with migrants, as was detailed in the previous section, which detailed the methodology. In this study, therefore, the conception of language is seen as a heterogeneous and multifaceted whole regarding the production conditions in which it takes place. Thus, the place of conception also implies pedagogical choices; moreover, this language teaching, in the welcoming condition, tends to be something that does not focus on grammatical work and the use of pre-established handouts, but rather something towards a teaching that comes from the social context, in contact with pedagogical practice, so that these learners can get a better linguistic support and cultural approach to situate themselves in the world in which they are being inserted as citizens.

Therefore, the lesson plans were not centered on the systematic and explicit teaching of the norm of prestige of the Portuguese language, concerning its grammatical structure. The idea that permeated the lesson plans was that of more expanded teaching units, such as the use of discursive genres, which were present in the daily lives of our students (news, advertisements, songs). However, during several moments and, also, the feedback on the classes, there was the demand for the teaching of "rules", always requested. In order to somehow contemplate this request, a task taken out of the diagnosis was proposed, when the reflection on the uses of accent marks was under discussion.

3.1 On the task conditions

Without abandoning the premise of a work based on discursive genres with expanded and situated meanings, in which language skills (reading, listening, speaking and writing) were always

³ School of Migrants was an extension project that took place in the same period and which went hand in hand with the PWL project, in general terms, aimed at contributing to the migrant community in understanding cultural codes of conduct, social assistance mechanisms and the functioning of Brazilian laws.

⁴ Diaspora: modernly means the dispersion of a people by forced migrations, driven by factors such as: economic, political, natural disasters, conflicts, etc.

practiced, the dimension of linguistic analysis practice (teaching the rules of accent marks)

was added. The command given to the students was as follows:

Figure 1 - Task prepared by the PWL

Tarefa para o próximo encontro em 17/08/2019

- 1) Leitura do texto "A Língua Portuguesa nas diásporas".
- 2) Responda, por escrito, as questões de interpretação que seguem:
 - a. O texto trata do que exatamente?
 - b. A partir da leitura do texto, você compreende o que significa "diáspora"?
 - c. Quem é o autor do texto?
- 3) Gramática – pesquisa no texto. Execute os comandos que seguem:
 - a. Quantas palavras acentuadas o texto possui?
 - b. Quantas palavras acentuadas na última sílaba há?
 - c. Quantas palavras acentuadas na penúltima sílaba o texto apresenta?
 - d. Do mesmo modo, responda quantas palavras o texto possui que são acentuadas na antepenúltima sílaba.
 - e. Sistematize em colunas as palavras acentuadas, ou seja, coloque as palavras acentuadas na última sílaba em uma coluna; depois coloque em outra coluna as palavras acentuadas na penúltima sílaba; e, por fim, noutra coluna, coloque as palavras acentuadas na antepenúltima sílaba.
 - f. O que há em comum nas palavras acentuadas na última sílaba? Tente, a partir de sua observação, escrever algumas certezas.
 - g. O que há em comum nas palavras acentuadas na penúltima sílaba? Tente, a partir de sua observação, escrever algumas certezas.
 - h. O que há em comum nas palavras acentuadas na antepenúltima sílaba? Tente, a partir de sua observação, escrever algumas certezas.

Bom trabalho, queridos e queridas!

Source: Group of teachers (UNESC - PWL, 2019).

Translation of the text: **Tasks for the next meeting, on 17/08/2019**

- 1) Read the text "Portuguese Language in the Diasporas".
- 2) Answer, in writing, the following interpretation questions:
 - a. What exactly is the text about?
 - b. After reading the text, do you understand what "diaspora" means?
 - c. Who is the author of the text?
- 3) Grammar – research in the text. Execute the following commands:
 - a. How many words with accents are there in the text?
 - b. How many words with accents in the last syllable are there?
 - c. How many words with accents in the second to last syllable are there in the text?

d. Likewise, answer how many words are there in the text with accents on the third to last syllable.

e. Systematize the words with accents in columns, that is: list the words with accents on the last syllable in a column; then add the words with accents on the second to last syllable to another column; and, lastly, in another column, list the words with accents on the third to last syllable.

f. What do words with accents on the last syllable have in common? Based on your observations, try to write some certainties.

g. What do words with accents on the second to last syllable have in common? Based on your observations, try to write some certainties.

h. What do words with accents on the third to last syllable have in common? Based on your observations, try to write some certainties.

The task presented in Figure 1 proposed a text reading and comprehension activity which is demanded in questions 1 and 2. It was expected that, due to ethnic, linguistic, cultural diversity and previous school conditions, the chosen text would bring different degrees of difficulty for each student, since it was an academic writing text from the *Platô Journal*, which uses the standard norm of prestige of the Portuguese language, and considering that the Portuguese language itself presents a greater degree of difficulty, it would be far from the previous linguistic appropriation of most students. Evidently, this distance is due to the fact that they learned the Portuguese language during the moments of interaction in the various situations in which it was required, developing their oral skills as they started to get used to living in Brazil. It is worth noting that the text *Apresentação: a língua portuguesa nas diásporas* (OLIVEIRA, 2012), which was the task object, had as its central theme the language policy actions which were established in the *Carta da Praia sobre o Português nas Diásporas* (Praia Letter on the Portuguese Language in the Diasporas), which presents recommendations for actions to promote the language as diasporic and, so, it certainly presented new content for them, which caused an intense debate.

3.2 On the reading teaching conditions

The first objective was to discuss the text comprehension, drawing attention to the questions concerning the diasporas, according to what was already mentioned, so that students were led to reflect on their trajectories and their languages under that condition, making the teaching-learning moment an interaction process among students, initial training teachers and researchers, in order to make reading critical and more meaningful, with the text having been previously read. There were some difficulties during the process: lack of material conditions some students had to access and open the file at home; the fact that the reading difficulty level some students presented was greater than that which was expected, which demotivated them and made them give

up reading. The diagnosis, at that moment, was the finding that a smaller part of the group was able to complete the reading and carry out the command of the activity.

Based on this diagnosis, the option was to do a group reading in the classroom, using some reading strategies which could facilitate the process and, then, to have a debate followed by a text production; such strategies came from professors' experience of pedagogical practices in teaching the mother tongue, such as: i) making inferences about possible meanings of the text; ii) recognizing genre characteristics; iii) encouraging students to write down the meanings of new words and look up words in the dictionary etc., according to Sachet (2017, p. 72, our translation), who says that:

There are also reading strategies that must be taught to both proficient and beginning readers during reading formal teaching. These strategies adapt to different situations, and vary according to the subject of the text, the reader's prior knowledge, among other factors. Teaching to use reading strategies strengthens reading, because it is able to make students overcome their own difficulties in order to achieve success in reading comprehension. Thus, teachers play an important role, considering that, besides providing reading learning, they must teach text comprehension explicitly through reading strategies.

The objective was to carry out a group and global reading of the text, trying to understand, from the perspective of the teachers involved in the teaching task, what were the greatest difficulties in the activity and the limitations of the group in reading comprehension, while provoking them into being critical readers, and not just learning grammatical rules of accent marks.

After the reading activity guided by the teachers: discussing and comprehension of the text under the theme of diasporas, the students brought their personal trajectories to the discussion, which, consequently, set out their ethnic identities etc. This approach to their life horizon theme would also provide a meaningful contact with written language, which is why the linguistic production and analysis practices were not reduced to eminently mechanical activities.

3.3 Clues which shows Diaspora reading characteristics have appeared in writing

The activity shown in Figure 1 was proposed to do a deep systematization of the use of accent marks, especially those which appeared in the text, aiming at meeting the diagnosis and, also, at the students' request. The first question in the third item, in which they were asked to say how many accented words appear in the text, was clearly provocative, since the objective was to problematize that most Portuguese words are paroxytone and, therefore, do not receive an accent mark. That reflection was very important as it showed that, in Portuguese, accented words like the proparoxytone ones are less recurrent. Finally, without detailing the didactic elaboration, quantifying the words with accent marks, systematizing them in columns according to the syllable on which they were stressed etc. had the purpose of making students be the subjects of the construction of generalizations about which words in Portuguese should receive accent marks,

thus building their own representation/understanding of the language structure regarding the use of accent marks.

During production practices, the idea was to give students a voice, when they were producing some written reflection, as shown in the following text, written by one of the students from Togo (Africa), who has been living in Brazil for 5 years, since December 2016. He is 41 years old and can speak 4 languages: Ewé – spoken mostly in southern Togo, Benin, Ghana and Oyo in Nigeria; Mina, which, according to him, is a language mixed with Guin – spoken in the extreme south of Togo. He also said that “Guin is an ethnic group located in the south of Togo and it is from Ghana. [...] This ethnicity is connected to Mina and Ewé. The Guinean capital is Aného, established by Guin and Mina” [oral information from student 1, our translation]; and 2 (two) international languages (French and English), French being an official language in that country. The student also has a degree in French.

Figure 2 - Production of student 1

Criciúma, 31-08-2019.

Observações

Na aula de hoje, agente
 para corrigir a tarefa sobre
 o texto "A língua portuguesa
 nas diásporas". Nesse texto,
 percebemos que a diáspora si-
 gnificava os países que fa-
 lam Português, não neces-
 sariamente como uma lín-
 gua oficial, mas como uma lín-
 gua de acolhimento ou uma
 segunda língua. Este
 Estudamos depois sobre os
 acentos na língua portuguesa.

Source: PWL - UNESCO (2019).

Translation of the text: Criciúma 31-08-2019

Observations:

In today's class, we correct the task about the text "Portuguese Language in the Diasporas". In this text, diaspora means the countries that speak Portuguese, not necessarily as an official language, but as a welcoming language or a second language.

We then studied about accents in the Portuguese language.

Besides heterogeneity of multicultural, multiethnic, and multilingual individuals, that activity reiterated that there was equally heterogeneity of language comprehension and production levels.

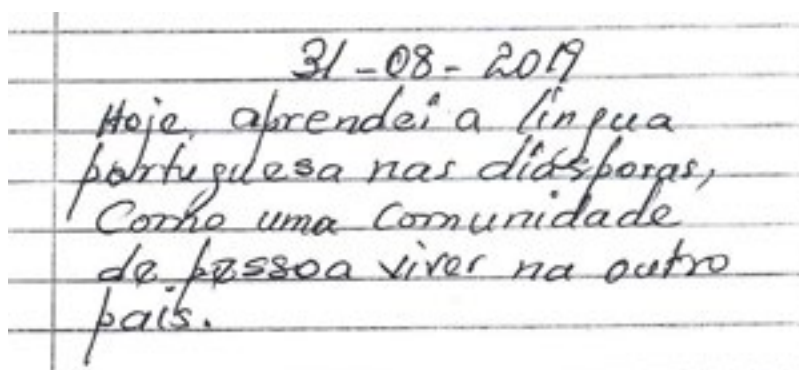
Thus, given this heterogeneity, it was understood that the course promoted linguistic knowledge, bearing in mind that, at the time, each one had previous and varied linguistic repertoires. Moreover, this starting point, in the situation of interaction with the other, seems to be powerful in expanding the repertoire, as proposed by Gonçalves (2019, p. 133, our translation):

In this regard, the most extreme idea perhaps comes from Ofélia Garcia (2016), who popularized the concept of Translanguaging in which she disregards the concept of "languages" and considers that each community has its own linguistic repertoire, so the more this repertoire is shared, the more communication will be possible. That means that teachers' role is to facilitate the contact of students with others' repertoire through interaction. According to Garcia students use integrated language systems in communication, thus learning takes place when, in a dynamic process, students use multiple semiotic resources strategically to generate complex social and cognitive activities.

According to what has been said before, students presented productions that showed differences which could even come from the difference (or even absence) of repertoires. Let's look at the following text (Figure 3).

The following text (Figure 3) was written by one of the students coming from Haiti (Central America), who has been living in Brazil for 5 years and 4 months. He is 47 years old and can speak two languages: French and Haitian Creole. He also has an incomplete degree in Law in his country and is a Technician in Agriculture and Project Development and Management.

Figure 3 - Production of student 2



Source: PWL - UNESCO (2019).

Translation of the text: 31-08-2019

Today I learned the Portuguese language in diasporas, how a community of people live in other country.

It is interesting to note that student 2 plays an important role of representation between his community and the State, being the spokesperson for the group and, many times, the interpreter and

translator; he works to achieve public policies that guarantee rights and the integration of his community, which means he does well enough in oral communication. In this scenario, the student's social performance seems to require speaking competences, but, in written production, this competence is not visible, even if in his biography it appears that he has had access to formal educational processes in his country.

The situation described about the author of Figure 3 can, in a way, establish a parallel with what the anthropologist Michael Agier (2006) observed in the refugee camp in Sierra Leone. Although the insertion of these migrants does not take place in refugee camps, to be part of communities in another country brings, at least, challenges, since they (the communities of Haitians, Ghanaians, Togolese) constitute social and political circles, which, in general, are neglected by the State. According to Agier (2006, p. 211, our translation):

In this embryo of political life, leaders emerge and become, officially or not, the spokespersons for refugees, even if they do not want to be *a priori* recognized by this identity imposed by the group. All in all, they are the ones who defend the vulnerable groups' point of view, no matter what their condition is and even if their condition, relatively better than most of refugees, permits them precisely to exercise that leadership. It is at this moment, when they speak in the name of refugees, all considered as vulnerable people, that politics is introduced in the field as well as some citizenship.

By comparing the texts (Figure 2 and Figure 3), some differences are evident in their form of expression, such as scarcity of words regarding the exposition about the reading mediation done, since both had access to it. In other words, the writing presented in Figure 3 substantially distanced itself from the previous one (Figure 2), among other elements, in the assured content and the elaboration of the language. That absolutely does not mean that the student has not understood the text, it just shows the need to continue reading practices, even guaranteeing access to them and, maybe, to writing practices, too.

Thinking about the difference mentioned above, it may also reveal some difficulty student 2 has regarding the appropriation of the Portuguese language, which does not relate to the degree of education or leadership role, or how long he has lived in the country, since both students had entered higher education courses in their countries and have lived in Brazil for a similar period of time. That difficulty presented in the students' writing

activities may be a result, as already mentioned, of a lack of written language practices (they write little) or even from the lack of access to literacy situations in Portuguese (they read few genres), which could have already been happening in their native language. The study supports the idea of Acosta-Pereira (2018, p. 197-198, our translation), who claims that linguistic analysis practices, both in native language classes and in PWL classes, go through a dialogical anchoring, thus:

Through several ways, we understand the linguistic analysis practice from linguistic, epilinguistic and metalinguistic activities aiming at the interrelation between what is said and how it is said in which situations. In other words, a linguistic analysis practice which is engendered to the thematic content, to the style and composition of discourse genres, focusing not only to understand the agency of linguistic, textual and enunciative-discursive resources, but also on how such resources receive the "color" of the ideological-axiological atmosphere (Medviédev, 2012 [1928]) of the interaction situation.

Based on the activities of reading, writing and linguistic analysis carried out with students, the clues of their reading and writing productions seem to indicate that there is a lack of integration among the use of language, reflection and adequacy about it.

The following text is by a student from Ghana (Africa), who has lived in Brazil for 7 (seven) years. He is 45 years old and can speak four languages: Hausa, Twi, French and English, being English the official and *lingua franca* language in the country. He also has a higher education degree in Finance.

Regarding reading comprehension, student 3 advanced and managed to handle questions 1 and 2 well, showing a higher comprehension level, ability to elaborate more complete and complex sentences, besides presenting progress in written arguments to build his interpretation of the *diaspora* meaning. In addition to that, the student infers, considering the current context of migration in Ghana, that the diaspora phenomenon is not exclusive to Portuguese-speaking countries.

Figure 4 - Production of student 3

DÍASPORA

Díaspóra é uma palavra que significa gringo ou imigração, ou seja o povo que saírem de suas lugar de origem pra mora ou fica em outra lugar. Isso pode sei por motivo dos políticos, religiosos ou pra buscar melhor vida. Esses povos sei reunion pra se identificar com mesmo linguagem e culturais. Por exemplo eu sou de origem Gana, mas por ultima cinco anos estou vivendo em Brasil junto com outros imigrantes do varios países que

também vierem aqui por varios motivos. Cada povos que saírem do mesmo país se junta pra fazer uma comunidade da díaspóra. Além disso, existe outras imigrante que também saírem pra mora em Gana. Então a questão da díaspóra a um fenomenum mundial.

Source: PWL - UNESCO (2019).

Translation of the text: Diaspora

Diaspora is a word that means gringo or immigration, that is the people who leave their place of origin to live or stay somewhere else. That can be because of politics, religion or to seek better life. These people gather to identify with the same language and culture. For example my origin is Ghana, but for the last five years I'm living in Brazil with other immigrants from many countries who also came here for many reasons. People who leave the same country get together to make a diaspora community. In addition, there's other immigrants who leave to live in Ghana. So the issue of diaspora is a global phenomenon.

From the writing production point of view, the text above (Figure 4) shows that students took into account the use of accent marks; moreover, the other texts also demonstrate that their authors seemed to have the same care. It is known that the implementation of the rule (of any rule) in the system should be internalized through numerous writing practices (reading, writing production and linguistic analysis), therefore, it would not be an instantaneous process. It is necessary for students to have experiences with the language, so that they get used to its melodic rhythm, thus the choice was to try to bring language stress to the level of consciousness, showing them that even the words which do not take accent marks are stressed, since the words follow the

language's regular prosody. What is regular does not receive accent marks. Again, any discussion that becomes problematizing can provide students with some experience regarding language use, which helps them to internalize it. Thus, the practice was guided by the understanding that epilinguistic activities can also be part of the PWL teaching-learning process, through which teachers can lead students to build linguistic knowledge. According to Wamser and Rezende (2014, p. 778-779, our translation),

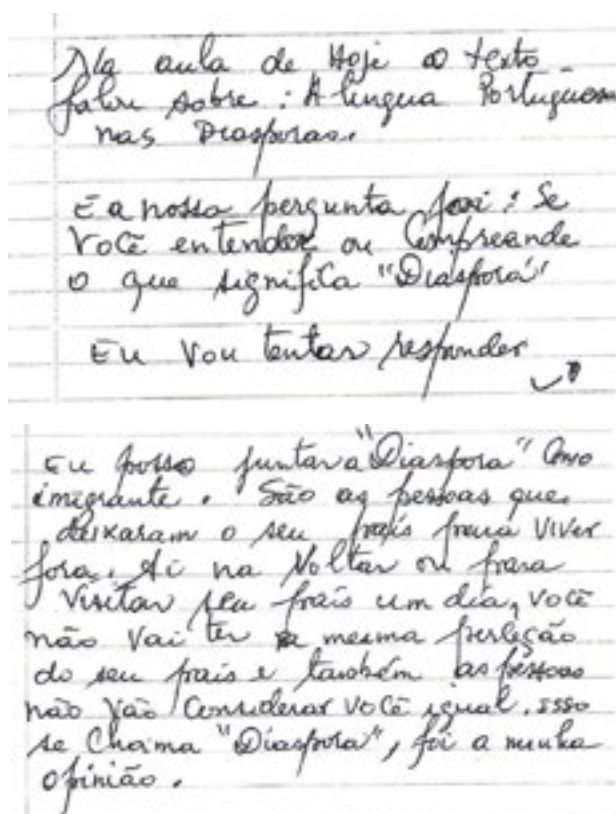
Geraldi (2002, p. 64) claims that "Those who learned to think about language are able to understand grammar [...], those who never think about language can even memorize grammar, but will never understand its meaning." The author also draws attention to the fact that epilinguistic activities are extremely important for the use that speakers make of linguistic structures, thus constituting their own metalanguage, instead of using a metalanguage crystallized by the reflection of others.

The activity seems to have drawn the attention of student 3 regarding the use of accent marks in Portuguese, leading him to use accent marks in any part of the word, for example: *sairém*, *tabén*

and *sairém*. The clues for such use can be the most diverse, and one of them can perhaps be that these uses are associated with their mother tongues. In Portuguese, that accent mark used by the student would be a secondary one and it was used because of the delimitation of words in nasal e, whose grapheme is *em*. It would be necessary to have more examples of that use of accent marks in order to understand whether there was some regularity. Anyway, there is important cognitive effort, showing a considerable improvement, since the student's first language, a formal use language, is English, in which the use of accent marks is minimal. In summary, as it was expected, the student showed that the systematization of the use of accent marks had not yet been learned.

The following text is from a student who has come from Haiti (Central America) and has lived in Brazil for seven (7) years and a half. He is 41 (forty-one) years old and can speak four languages: Haitian Creole, French, English and Spanish, having studied Language Science (bachelor's degree) in his country.

Figure 5 - Production of student 4



Source: PWL - UNESC (2019).

Translation of the text: In today's class the text talked about: The Portuguese Language in Diasporas.

And our question was: If you understand or comprehend what "Diaspora" means.

I will try to answer.

I can join the "Diaspora" as an immigrant. They're people who left their country to live abroad. Then to go back or visit your country one day, you won't have the same protection in your country and also people won't consider you equal. This is called "Diaspora", was my opinion.

Finally, Figure 5, somehow, expresses some misunderstanding about the concept of diaspora, and this may have occurred due to an incorrect understanding of the text, or failure in group reading comprehension, or even involving the listening, the failure to understand the moments of interaction provided during the mediation with the group (initial training teachers and researchers) in the classroom. However, considering the use of accent marks, the student seems to have more experience with language use, what can be related to the fact that his formal language of origin is French, a similar language.

The student in question often plays the role of interpreter within his community, in order to facilitate some activities for his compatriots and, recently, he has been hired as a teacher in the municipal education system of Criciúma, giving extra Portuguese classes to support migrant students in the early years of elementary school. From the point of view of public policies, compared to the study of language policies in the region by Cortez (2018), there has been a significant advance on the part of the State in understanding the minimum conditions which are necessary for the integration of these families.

The text presented in Figure 5 is similar, in terms of linguistic performance, to data 2, by student 2, in which the interaction with the community is perceived, as well as the transit, in this specific case, through public institutions, in the role of interpreters, thus having the doors open for their

inclusion in this formal situation. In that data, student 2 has the role of a spokesperson for his group, thus occupying a recognized place of leadership. In this data, even if student 4 does not have a leadership position recognized by the group, he has enough autonomy to insert himself in formal situations of interaction that demand a certain skill in oral communication, even though his writing skill does not reveal the same performance. Agreeing with Bortoni-Ricardo (2005, p. 82, our translation):

In a face-to-face interaction, misunderstanding can be mediated by the use of strategies such as synonymy, paraphrase or even paralinguistic resources. However, that does not occur in written language or media decoding. Facing a context in which standard Portuguese is used, the reader or spectator cannot rely on any other resources but their competence in the code used and in the culture this code expresses.

Somehow, such a result was already expected. The scenario described above points to something which can be correlated with mother tongue teaching, since the competences related to reception practices (listening and reading) and production (speaking and writing) demand different skills, according to Bortoni-Ricardo (2005), which can be observed, as a rule, in mother-tongue classrooms.

Concluding Remarks

In the light of the study above, in which we presented a classroom scenario (whether of mother tongue or other languages) that is increasingly multiethnic, multicultural, and multilingual, the experience shared in the study put on the horizon the necessity to think about the teaching-learning practice in the PWL context, which is close to the teaching of foreign languages and mother tongue, but should not be confused with these. It is necessary to take into account both the initial training of teachers in Languages undergraduate courses and the understanding of what it means to teach a pluricentric language with so many internal variations.

Reiterating, our pedagogical approach was based on a conception of language in use, he-

terogeneous, diverse, surpassing the limits of grammar teaching, but always concerned with the students' integration, autonomy and intercultural approach to the context of which they are becoming part, understanding language teaching-learning as a powerful and important means of achieving that. However, it is worth remembering that the students had other expectations, such as learning the target language focusing on its internal structure, which, of course, led us to rethink previously elaborated practices, in order to establish a rapport with the students, thus avoiding frustrating their goals, as it occurred in the practice of the uses of accent marks described in the study.

Finally, it is also worth highlighting that the central objective of all our pedagogical practices was always based on PWL concepts, by emphasizing the real use of the language in its interactions, and that its teaching-learning process also offered the students the possibility of approaching the Portuguese language in formal use, as long as it contributed to the expansion of the students' repertoire, aiming at valuing heterogeneity and facilitating interaction among the different groups and cultures involved, always taking into account the multiplicity of languages we had in the classroom.

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