Translanguage in Higher Education: For a Critic Linguistic Education that Values the Student's Voice

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Abstract:

This article, situated within Applied Linguistics (AL), especifically in Indisciplinary AL (MOITA LOPES, 2006) and in decolonial studies (MIGNOLO, 2018; QUIJANO, 2007; WALSH, 2018) aims to discuss the discursive functionality of translanguaging in the context of university students of Portuguese as an Additional Language in the Portuguese Flagship Program program of the University of Georgia (UGA/USA). After presenting a brief definition of translanguaging (GARCÍA 2011; CANAGARAJAH, 2013, among others), we address the intertwining between translanguaging and decoloniality. The data discussed in this paper are part of the ongoing doctoral thesis of the first author, under the supervision of the second author, and were collected during her Visiting Scholar program (Doutorado Sanduíche PSDE/CAPES), through a critical-collaborative methodology (NININ; MAGALHÃES, 2017). The research corpus comprised the observation of 13 classes, which ranged from 3 to 10 students per session, during the months of September/2021 to March/2022. Data analysis indicates that translanguaging is a relevant pedagogical resource, playing an important role in complex and interdependent areas of the student's life, namely: social, academic, linguistic and personal areas.

Keywords:

Translanguage. Higher education. Critical linguistic education.

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INTRODUCTION

Translanguaging is a natural phenomenon in the acquisition and development of language(s) and in the daily communication processes of bi/multilingual communities; but that, however, has only begun to draw the attention of researchers recently – or, rather, has only recently come to be conceived as "translanguaging" and not as "code switching/mixing"[1]. Concisely, we can say that, conceptually, translanguaging is when a bilingual individual uses all his/her linguistic-discursive repertoire to communicate (GARCÍA, 2011). In this article, we aim to discuss, through bibliographic review, the conceptualization of this process and its possible uses and functions in the school context; and how translanguage movements can encourage critical language education.

To illustrate what translanguaging is, we evoke the image that Susana Ibarra Johnson, Ofelia García and Kate Seltzer (2019, p. 120) bring, poetizing languages as banks of the same river. "Imagine a river that serves as the fluid border between two riverbanks; on one side is the riverbank of English language life and instruction, on the other side is that of Spanish language life and instruction". If each bank of the river represents a particular language, and the completeness and fluidity of the river represent the student's linguistic repertoire; there are two possibilities to face this crossing: we can, as is more common in educational practices, separate the two and demand that the "riverbanks-languages" do not mix. However, we can also allow the student to be immersed in the "*corriente*" (in the words of the authors) energy and dynamics of their own linguistic practices, placing the students' experiences as the center of instruction.

Therefore, the concept of translanguaging seeks to transpose the idea of two separate "languages" (but still maintaining the concept of language that can be named); and offers a way to capture the complex expanded practices of speakers who have two (or more) languages inscribed in their bodies, in their identity, inseparable from themselves; and still live between different social and semiotic contexts while interacting with an intricate variety of speakers (GARCÍA; WEI, 2014). We see, therefore, that we have an inversion of the starting point: the conceptualization does not begin externally to the speaker, but rather we start from the experiences of the speakers themselves. García (2009), Mortimer and Dolsa (2020) understand that the very

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[1] Although they are not concepts with which we work in the present paper, we believe it is important to differentiate the terms, for didactic purposes. There is a line of thought that considers the terms interchangeable, but another that observes pragmatic and linguistic differences between these phenomena. According to Khullar (2018), Code Mixing is the "mixture" of words or phrases from two languages or linguistic varieties. But code switching is a change from one language to another, in switching linguistic codes in the same discourse, to create a special effect. Thus, there is a degree of social intentionality when the speaker performs code switching. Therefore, the main difference between code mixing and code switching is in fact that code switching has a special social pragmatic consequence, while code mixing does not. Thus, the difference falls on the importance of the pragmatic and sociolinguistic roles that these phenomena reflect, taking into account that the Code Switching seeks to achieve a special linguistic effect in discourse. Source: http://languagelinguistics.com/2018/02/06/difference-code-mixing-code-switching/. Access on 03/23/2021.

concept of translanguaging presents itself as a more holistic and inclusive way of conceptualizing language and its users, focusing on the real use, communication and individuality of the person, without attaching themselves to the socially defined barriers of named languages. Thus, the authors perceive that translanguage is a perspective "from within", which begins with the speaker, and not with the language – thus inverting the starting point. Moreover, this concept proposes a continuum to what is commonly seen as dichotomous – bilingualism/monolingualism; native/non-native; L1/L2 – revealing more multiple and fluid interrelationships, with constant adjustments and changes in communicative contexts.

Taking the concept of translanguaging into the classroom, in order to build translingual approaches and pedagogies, we have in hand a potential for great changes. The transformative, critical and decolonial potential of translanguage approaches lies precisely in its ability to problematize unique ways of being, existing and communicating in the world, questioning traditional forms of teaching-learning process, especially in the context of additional languages. In this sense, we understand that the language is a symbolic resource distributed in an unequal way, which allows practical actions and has material consequences (HELLER, 2007); and that traditional perspectives of foreign language teaching are strongly rooted in the colonial matrix of power and determination about ways of being, acting, understanding and existing in society. In this sense, translanguage "makes silenced voices heard and unrevealed identities renegotiated" (KIRAMBA, 2017, p. 13).

Therefore, to develop a translingual mentality, we must go beyond our conception of named languages as autonomous entities and start to recognize that languages are composed of various characteristics, selected by the speakers according to their discursive objectives. Therefore, for a translingual view of communication, and of additional language teaching practices, multilingual individuals construct a repertoire of unitary language through sociocognitive interaction, and that there are no so-called "structural constraints". Similarly, Lucena and Cardoso (2018, p. 148), state that translanguaging challenges "monolingual ideology, which overvalues the separation of languages and the use of them according to standardized standards mirrored in an ideal native speaker".

However, despite presenting itself as an innovative perspective and a more holistic alternative to multilingual education, translanguage is not free of frailties. One of the criticisms of the theory of translanguage is that the theory has a certain naivety in the development of its researches. According to Block (2018), several research on translanguaging operate only at the level of recognition, while issues of redistributive transformation, economic and class injustices are not addressed. In this sense, there is a possibility of constructing naïve postures about social transformations regarding the named languages. Despite seeing the potential in translanguaging in dealing with issues of recognition, in particular with ethnolinguistic racism, Block (2018) does not consider that translingual approaches can alter the current underlying capitalist order. For the author, it is necessary that research in language teaching, in addition to working at the level of recognition, also addresses the issues of redistribution.

We see, therefore, that translanguaging, in general, seeks other forms (WALSH, 2016) of (re)existing in the world, through epistemic disobedience (MIGNOLO, 2011), proposing a embodied view of the language (MEGALE; LIBERALI, 2020) that allows the speaker to use the entire linguistic repertoire that composes him/herself (GARCÍA, 2011). In this sense, translanguaging seeks to be a more integrative, humanized and contextualized view of the communication practices of multi/bilingual individuals. Thus, the educational use of translanguage is strongly promising. In the next topic, we will discuss how translanguaging can enrich the educational process from a critical linguistic education perspective.

In this article, we will discuss some data found regarding the discursive functionality of translanguaging, within our context of research, which was 13 classes in which university students took Portuguese as an Additional Language Classes in the Portuguese Flagship Program of the University of Georgia (UGA/USA). We will briefly discuss the role of translanguaging in the social, academic, linguistic and personal areas of the lives of participating students, so that we can illustrate the importance of this decolonial perspective in and beyond linguistic education.

1. Translanguage and Critical Language Education

The specific literature has made important contributions in order to lay theoretical bases for educational practices in multilingual contexts, but there is still a scarcity regarding translanguaging and Bi/Multi/Plurilingual Education. Therefore, here, we would like to bring a brief bibliographic review about translanguaging as an important pedagogical resource in the construction of a critical linguistic education; and, in the end, add our own contribution. In general, research on translanguaging – including our own – points to encouraging results in order to discursively empower students, validate their identities and develop linguistic and paralinguistic, social and emotional skills.

First, it is important to point out that translanguaging is not a set of practices, a methodology, or a rigid resource. According to García and Alvis (2019), the term translanguaging was originally created to name pedagogical practices, however, today it has already expanded into the ways bilingual individuals make, deal with and interact with language. According to García (2013), translanguaging is not a "mere strategy", but rather understands a bilingual theory of learning, especially for minority populations. The author believes that translanguaging has, therefore, become a frame of reference for conceptualizing bilingual education as a democratic effort for social justice. Furthermore, she concludes that teaching practices that jeopardize this reality are essentially undermining the right to learn from children belonging to linguistic minorities.

We see that translanguaging is presented as a valuable and enriching pedagogical resource in the educational process. In fact, its influence on this process was analyzed by several authors (ANGAY-CROWDER; CHOI; YI, 2013; DANZAK, 2011; GARCÍA, FLORES; WOODLEY, 2012; GIAMPAPA, 2010; MOLYNEUX; SCULL; ALIANI, 2015), which observed different schools in bilingual contexts (especially American and Canadian primary schools), noting that the adoption of an approach that includes translingual practices results in the enrichment of pedagogical, social and identity processes for students, improvement in academic performance, better establishment of affective bonds between students and teachers and better development of interpersonal relationships, more efficient consolidation of studied materials and concepts, cultural empowerment and even sociocultural gains, such as greater acceptance of different cultures and peoples and the reduction of racist and/or excluding practices.

Below, we organized a table summarizing some of the functionalities of translanguaging according to the authors studied for the development of our research:

Table 1 - List of authors, year and concepts about the functionality of translanguaging in the educational process.

Author(s)	Year	Functionality of Translational Pedagogies
Herrera	2022	It celebrates and creates intentional spaces for the dynamic linguistic practices of emerging multi/bilingual individuals in the school, engaging in what the author calls "Critical bilingual literacies".
Megale and Liberali	2020	Translanguaging was an important agent in the construction of the participants' linguistic repertoires. These repertoires, in turn, focus on the construction, the process, and not the final result. For example, the authors observed a greater emphasis on the development of skills in different functions for each language, and not, for example, in the acquisition of total knowledge of each of the two languages.

Continues

Ellen Cushman	2016	Translingual approaches expand the universe of pluriverse possibilities of human imagination and creativity in language teaching, collaborating strongly for critical linguistic education. The author perceives an important potential for translanguaging practices to be transformative actions, changing systemic inequalities and school imperialism. For the author, this is because translanguaging is both paradigmatic and pragmatic, working concomitantly with knowledge and negotiation of meanings in classes. Therefore, the author emphasizes the great potential of translingual approaches to teaching-learning and knowledge construction, to develop imagination and creativity, still functioning at a paradigmatic level, explicitly demystifying the various approaches to language difference, encouraging metalinguistic and meta rhetorical dexterity.
García	2019	The author listed the following main functionalities of translanguaging: (1) scaffolding to motivate learning and deepen students' understanding, (2) build metalinguistic awareness and critical sociolinguistic awareness, (3) affirm bilingual identities, (4) build greater social interaction and cooperation at home school, (5) empower students.
García, Flores and Woodley	2012	The authors understand translanguaging as a facilitating agent in three main pedagogical situations, namely: the contextualization of keywords and concepts, the development of metalinguistic awareness and the creation of affective bonds between teachers and students.
Harklau	(in press)	Translanguaging demonstrated an important role in explaining and consolidating in grammatical points and complex vocabularies, behavioral management in the classroom and the establishment of *rapport* teacher-student.
Ball	2011	Translanguaging improves students' self-esteem, cultural pride, motivation to learn and encourages students to be active and competent students.
Tai and Li	2020	Translanguaging helps to build a closer relationship with students, serving as an important symbolic linguistic capital and as a form of social capital generation.
Lin and Ele	2019	Translanguaging is seen as an emerging dynamic phenomenon when teachers and students are intensely engaged in co-constructing meanings of the subjects worked.
Dávila	2019	He found a curious acceptance of translingual approaches among adolescent students in moments of flirtation between them; and also demonstrated cases in which translanguaging was used to create a form of resistance, rebellion, critical comic identity, with adolescents using the common L1 among them to mock and challenge L2 teachers.
Canagarajah	2011	Translanguaging allowed the student analyzed to develop her own voice, assisting her in the negotiation of meanings and engaging the audience in more complex ways. The different languages that make up the linguistic repertoire of the bilingual individual form an integrated system and, thus, multilingual competence emerges from local practices in which languages are negotiated for communication. In this sense, the author points out that the linguistic competence of the subjects does not consist of separate competencies for each of the languages, but in a multicompetence that works in a symbiotic way for the different languages in their repertoire.

García and Wei	2014	The possibility of using all of the students' linguistic repertoire is presented as a transformative experience, setting in motion their creativity and criticality. In this context, for the authors, pedagogies based on the perspective of translanguaging involve two dimensions, which present themselves as constitutive: creativity and criticality. Creativity, on the one hand, involves the transgression of barriers of social and cultural orders in force, which tend to homogenize and standardize the behavior and practices of languages. On the other hand, criticality focuses on questioning and problematizing visions, practices and experiences, with the purpose of relating to people, in a more open and democratizing way.
Rocha	2018	Critical linguistic education, with creative and transformative bases, encompasses the commitment to enhance translingual spaces in the processes of production of meanings and knowledge.
Liberali and Swanwick	2020	Translanguaging contributes to a process of deencapsulating the content, thus turning to the expansion of the participants' horizons of action beyond the functions and tasks normally assigned to them, thus creating bases for the development of mobility. This concept of mobility is related to the ability to participate fully in the different spaces, that is, the possibility of moving within different contexts with the semiotic resource to be accepted, respected and effective.
Susana Ibarra Johnson, Ofelia García, and Kate Seltzer	2019	They understand that it is possible to use translanguaging as a flexible model that allows students to access their entire linguistic repertoire to interact with texts that are written in different named languages, while they think, discuss, interact with and produce written texts. Translanguaging allows the student to find and resonate his/her own voice, to communicate, establish bridges of meaning and connections, to make inferences and develop his/her linguistic ability. Thus, it is possible to create more holistic forms within Bi/Multi/Translingual Education, which allows students to use their entire linguistic repertoire. Therefore, a translingual pedagogical practice allows students and teachers to go beyond the named languages in the instructional spaces and transform the hierarchical power relationship of languages.

Source: The author.

The pedagogical, cognitive, linguistic, emotional, and social gains that translingual practices bring to the educational process are, in a certain way, essential for Bilingual Education. Based on Freirean pedagogy, García (2019) understands that translanguaging is a political act, which creates paths and humanizes the spaces that decentralize the authority of dominant models – thus being a way to decolonize linguistic practices and bring a more critical approach to the teaching of additional languages – considering that, according to the Bakhtinian perspective, all linguistic practices are intertwined with systems of power. Therefore, according to the author, for bilingual students, the creation of meaning happens through the use of their entire repertoire, that is, through translanguaging (GARCÍA; WEI, 2014). This conception echoes the thought of Kress (2013), when the author argues that there is no production of meanings, learning and knowledge outside the understanding of interaction-as-communication.

In this sense, translingual pedagogical practices are particularly important for linguistic minorities, considered as emerging bilinguals (GARCÍA, 2009), because they corroborate the strengths of students – often

weakened by an educational system so often repressive and monolingual. Such practices further reduce the risk of alienation at schools by incorporating the linguistic and familiar cultural references into the linguistic minority group. Thus, translingual approaches in a classroom are a way of bridging the gap between the educational systems of the dominant nations and, at the same time, the stories of local individuals and their specificities and individualities. Thus, translanguaging is presented as a constructive and beneficial alternative in different senses.
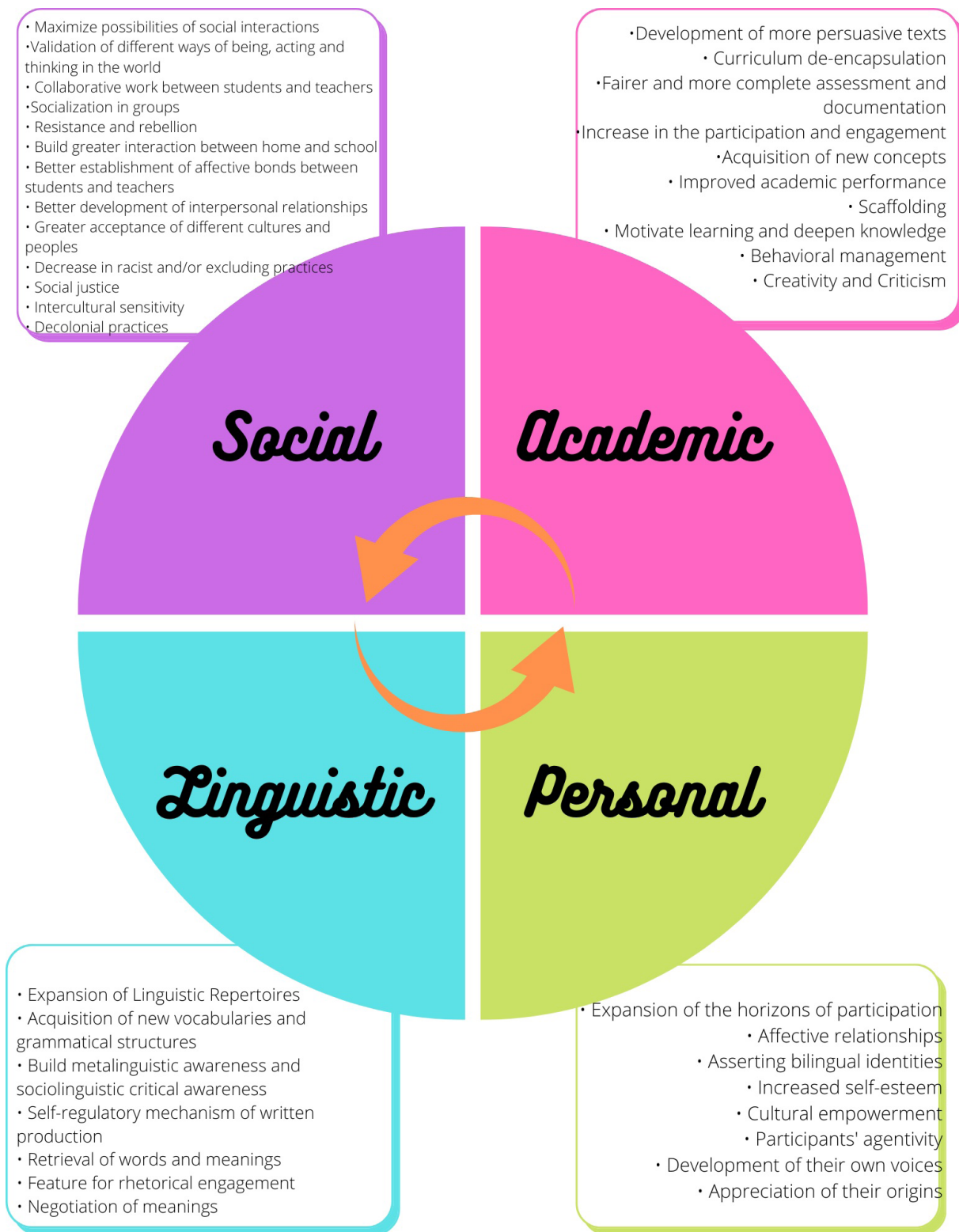
In addition to this potential to enrich the educational process in a critical and constructive way, bringing individual and collective pedagogical gains, building affective and social bonds and strengthening the identities of the agents involved in the process; the specific literature still brings gains in the evaluation of learning. In this sense, García and Wei (2014) refer as a benefit to a translingual pedagogical practice the possibility of teachers documenting and evaluating the students' knowledge fairly, correctly and seriously – also in terms of the content worked.

We see, therefore, great potential in translingual approaches as builders of other ways of thinking, speaking and existing in the world, in an educational perspective that is both critical and decolonial, overflowing the barriers of only "linguistic education", going on to be a holistic view of the individual, who contemplates and influences all areas of his/her life. Thus, it is revealed a way of beginning to imagine the possibilities of thinking beyond the colonial difference, with the hope that a new generation of bilinguals will no longer accept colonial difference as the only valid way of communicating, learning and success. For García and Alvis (2019), translanguage offers us the hope of "removing the mask" or "lifting the veil". In doing so, racialized bilingual/multilingual bodies may see themselves as valid linguists and connoisseurs, and not simply through the eyes and tongues of white monolingual subjects. By removing the mask and lifting the veil, bi/multilingual individuals can revoke the coloniality of the power in which they lived and were taught. In the authors' words: " Language minoritized bilinguals can finally listen, write and sign for themselves without reference to monolinguals" (GARCÍA; ALVIS, 2019, p. 36).

It is evident, therefore, that translanguaging is not only a theoretical concept that can help emerging bilinguals to insert themselves into certain sociocommunicative practices. García and Wei (2014) remind us that it is, in essence, a practice of social justice. For them, translanguaging enables us, as speakers, to go beyond traditional academic disciplines and conventional structures, so that we can learn new understandings about human relations and generate more fair social structures, capable of releasing the voices of the oppressed. Similarly, Mello (2010, p. 21) understands that translingual education "is investment, it is development, it is liberation, it is social justice". Takaki (2018, p. 161), in turn, understands that "the objective of translanguaging formation is the promotion of greater social justice with the recognition of its transdisciplinary potentiality"; culminating in what the author calls "an ontological-epistemological-methodological commitment, through trans-cultural and cross-cultural practices, the benefits of which may have greater reach involving parents, authorities and members of local, regional, national and international communities" (TAKAKI, 2018, p. 164).

Thus, we can observe that translanguage plays a role in four major areas, which are, in the social, academic, linguistic, and personal areas of bilingual individuals. We understand, however, that these areas connect and interrelate in complex ways. However, we decided to separate them, for didactic purposes, in Graph 1 below, in which we summed up some of the main benefits, gains and functionalities of translanguage observed through the bibliographic review carried out during our research. We believe that it is a didactic and objective way of gathering a great deal of precious information about the role of translanguaging in the construction of a critical education (not only a linguistic education, but, as we can see in the graph, an education that overflows to all areas of the student's life).

Graph 1 - Bibliographic review of uses and functionalities of translanguaging.

· Maximize possibilities of social interactions
·Validation of different ways of being, acting and thinking in the world
· Collaborative work between students and teachers
·Socialization in groups
· Resistance and rebellion
· Build greater interaction between home and school
· Better establishment of affective bonds between students and teachers
· Better development of interpersonal relationships
· Greater acceptance of different cultures and peoples
· Decrease in racist and/or excluding practices
· Social justice
· Intercultural sensitivity
·Decolonial practices

·Development of more persuasive texts
· Curriculum de-encapsulation
·Fairer and more complete assessment and documentation
·Increase in the participation and engagement
·Acquisition of new concepts
· Improved academic performance
· Scaffolding
· Motivate learning and deepen knowledge
· Behavioral management
· Creativity and Criticism

Social   **Academic**

Linguistic   **Personal**

· Expansion of Linguistic Repertoires
· Acquisition of new vocabularies and grammatical structures
· Build metalinguistic awareness and sociolinguistic critical awareness
· Self-regulatory mechanism of written production
· Retrieval of words and meanings
· Feature for rhetorical engagement
· Negotiation of meanings

· Expansion of the horizons of participation
· Affective relationships
· Asserting bilingual identities
· Increased self-esteem
· Cultural empowerment
· Participants' agentivity
· Development of their own voices
· Appreciation of their origins

Source: The authors.

2. Translanguaging in Portuguese as an Additional Language Classes at UGA

Our object of research was the Portuguese as an Additional Language Program (Portuguese Flagship Program - PFP) offered by LACSI (Latin American and Caribbean Studies Institute) at UGA (University of Georgia). We were able to observe 13 classes from two different classes, from October 2021 to April 2022. The participation of the students was voluntary, and the research project was authorized by the Ethics Committee

(IRB - Institutional Review Board) of UGA. The focus group varied between 3 and 10 participants, depending on the classes observed. In order to safeguard the students' privacy and identity, their names were omitted and replaced with initials and aliases.

Methodologically, we follow the critical-collaborative research (NININ; MAGALHÃES, 2017), also counting on a qualitative character, because we work with meanings, motives, aspirations, values, which cannot be reduced to numbers (MINAYO, 1993 *apud* LIBERALI; LIBERALI, 2011). In the critical understanding of research, the investigated phenomena are analyzed through the approximation between the researcher and his/her research, contextualizing the historicity of the subjects and, consequently, of their own acts when in research contexts. Knowledge is then conceived in a historical and social way. Thus, the analyzing process looks beyond the observation and interpretation of the data, as researcher and participants work together and can influence growth and mutual development. For Liberali and Liberali (2011), the reality researched is constructed by the act of knowing, and not presented to an objective perception. Data collection was made through observation of classes guided by documents specifically prepared for this purpose and approved by the IRB, oral interviews, field notes, photographs and recording when necessary, according to the UGA IRB.

UGA receives hundreds of international students from various countries, and is therefore a center of linguistic-cultural diversity. Aimed at UGA undergraduate students with a unique commitment to achieving the highest levels of Portuguese and applying these skills in a professional context, PFP offers an unprecedented opportunity for students motivated to internationalize their academic experiences, while also offering an opportunity to start an international career. The classes are essentially heterogeneous, with students coming from different socio-historical, political, cultural, familiar and linguistic contexts. The Program culminates in a student exchange at UFSJ, corroborating UGA's partnership with Brazilian Universities, specifically UFSJ. Students participating in the cultural exchange also receive a scholarship to ensure conditions of study and their full dedication to the program.

The observation of the classes led us to conclude that the organizers of the course thought of a curriculum based on different experiences about Brazilian culture, which encompass experiences beyond linguistic, including Brazilian fauna and flora, music, dance and cuisine. We could observe workshops of Brazilian dances and songs, cooking of typical Brazilian foods, study of plants and knowledge of indigenous peoples about the uses of these plants, visits to museums and educational lectures of various topics – all conducted in Portuguese. Therefore, from our point of view, a holistic view of the educational process is revealed, making learning happen in truly constructive and meaningful experiences for those involved on it.

We also observed that the educational process analyzed encompassed different learning contexts and approaches, as well as various resources, media and pedagogical activities. Students need to mobilize various learning strategies, linguistic and cognitive resources to interact with language in different contexts, whether academic, informal, narrative, among others. It is important that the formal instruction of a language takes into account the different genres and communicative contexts that students will face and, in this sense, construct opportunities for contextualized and real use of language, constructively and critically. In this sense, the students of the observed course were able to deal with Portuguese in different contexts, producing different textual genres – be them oral, written and/or multimodal. Moreover, the real-life context brought to the classroom makes learning an interactive, fun, and meaningful moment for students, as reported by them in oral interviews conducted during our research, as mentioned above in the methodology.

The first, and perhaps more important, conclusion we have reached is that, although translingual movements were not openly encouraged in classes, as it is natural for bilingual individuals to communicate, they *happen*. Considering the fact that translanguage *will* appear in classes, we understand that the school should use it as an opportunity to deepen and enrich the construction of knowledge, working on the development of a critical linguistic education.

In the case of the UGA classes, we observe that the translingual practices, although were not prohibited, also were not encouraged. According to Herrera (2022), we need not only to "tolerate" the students'

translingual movements, but we need to encourage and celebrate them, and develop pedagogical proposals that specifically take into account the use of the entire linguistic repertoire of students.

Our findings in this research align with what the specific literature brings about the discursive functionality of translanguaging. As we have seen in a specific topic, translanguaging "serves" different purposes and communicative functions, influencing the most diverse areas of students' lives, such as in linguistic, social, academic and personal issues. In our case, we classify the translingual movements of the students into four main groups, according to their functionality, which are: academic, social, emotional and creative. We understand, however, that all division and classification is problematic, especially when it comes to human issues, because divisions tend to ignore the interconnections and interdependence between each variable. However, we understand here that those groups inter-relate deeply, so that the same situation could, for example, be classified as "emotional function" and "social function" simultaneously. The division proposed here is purely for didactic purposes[2].

Translanguaging was mainly used for academic purposes, such as new vocabulary acquisition, consolidation of concepts, exemplification and doubt resolution. As, for example, in class on 04/03/2022, two students interacted in an activity about carnival, when the following question was elucidated: **L**: **"O que é passista?"** / **A**: **"É como *dancer*"**.

Another recurrent use of translanguaging was as social function. In this sense, we observed that it served as a resource to establish social and affective bonds between the agents involved in communication, as student-teacher, through games and comments during the class; and student student, through parallel conversations during classes, and conversations during breaks. A very recurrent use in this aspect was the use of translanguaging to maintain narrative fluency, favoring, therefore, communication without interrupting the communication flow – that is, while telling a story or narrating facts, students often chose to maintain the fluency of the narration and not interrupt it to search for the word in Portuguese and, thus, they mixed Portuguese and English; and sometimes Spanish, depending on the linguistic repertoire of the speaker – in order to continue the narrative. For example, in class on 04/02/2022, student L talked about the day she broke her finger: **L**: **"Eu já quebrei. I played gollie. Aconteceu no warm up"**.

Moreover, translanguaging also presented great emotional function. Thus, we could observe the use of translingual movements to maintain an emotional connection with the language identity, for the expression of emotions and feelings and for idiomatic expressions in which a semantic equivalent could not be found in the Portuguese. For example, in this representation of feelings, we saw that in the class of 01/10/2021, the student was commenting on how he feels when he is called by nicknames, to which he said: **C**: **"Eu me sinto assim meio awkward"**.

Regarding creative functionality, we have seen, mainly, the creative experimentation with the language. Thus, we observed the creative use of the linguistic repertoire in experiments with all the possibilities available to the speaker. For example, in the class of 18/02/2022, the student was explaining about the process of cooking the syrup of her *pudim* (a Brazilian dessert), in the class in which they had to prepare a Brazilian dish, explain about its history and its recipe. The student then said, **A**: **"Eu tive que aquecentar o açúcar e água até ficar moreno"**. We see here the student experimenting creatively with her linguistic repertoire in order to fill some vocabulary gaps, bringing expressions of English ("brown the sugar") and trying unusual possibilities of verbal conjugations that, although they do not exist in fact in Portuguese, seem to make sense within the grammatical logic of the language ("aquecentar" e not "aquecer").

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[2] For reasons of spatial limitation and research focus in this article, we will briefly describe these functionalities found in our analysis, without pretense of further investigations. We selected ONE example, within each group, only for illustrative purposes, knowing that there are several other examples that could be brought here. Since this article is a part of the author's doctoral dissertation, a more in-depth analysis can be found in the dissertation.

Considerations Under Construction[3]

In this article, which aimed to discuss translanguaging in higher education, through a decolonial and critical perspective for the teaching of Portuguese as an additional language, in the context of university students from the University of Georgia in the United States of America, we began laying bases on the theoretical foundation in which we support ourselves. We discussed the conceptualization of translanguaging and its intertwining with decolonial studies. Then, we saw how translanguaging can serve as an important ally in the construction of a critical linguistic education, making a bibliographic review of the uses and functionalities of translanguaging in the educational context. Finally, we brought our own collaboration to the theme, through the analysis of the data of this research.

In the brief discussions presented here, however, we do not claim exhaustion of a complex theme such as translanguaging, which has only recently begun to receive more attention from the academy. We hope that more work on the subject will be developed, and that we can continue to work together to build a more critical, inclusive and fair language education for all, an education that validates the students' stories, origins, identities and linguistic repertoires. To this end, we believe that translanguaging presents itself as an important ally and, in this sense, lies the importance of research such as ours and others within this theme.

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[3] We decided to title this last section of our work as "under construction" because, first, we do not have the slightest intention of exhaustion of such a complex theme and so little discussed by the specific literature, so we do not see this discussion as "final". Moreover, we understand that the linguistic repertoire of the participants and, consequently, the functionalities and uses of translanguaging, will continue to change and transform according to the experiences lived by each one and, therefore, also cannot be considered as something "final".

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