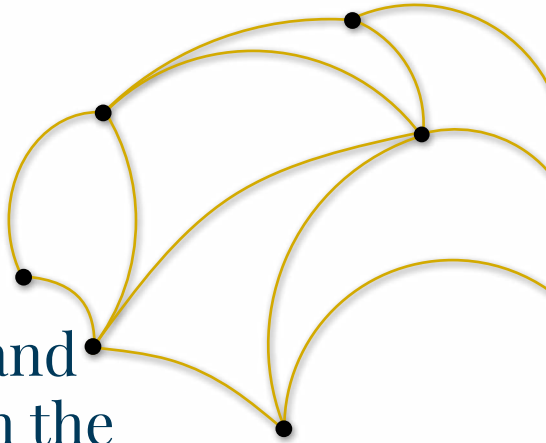


Chapter 4



Language Education and the Role of CECLLA in the Internationalization of a University in the North of Brazil

Kleber Aparecido da Silva
Daniella Corcioli Azevedo Rocha

Abstract: This study is one of the results of a postdoctoral research developed in partnership between UFT (Federal University of Tocantins) and UnB (University of Brasília). Our objective is to report and discuss the actions aimed at internationalization within the CECLLA Program (Center for Continuing Studies in Letters, Linguistics and Arts), focusing on the critical linguistic education of Brazilian and foreign students. Based on our experiences, we intend to contribute to the discussion about Internationalization Policies in Higher Education Institutions. The debates will be undertaken in light of theorists who conceptualize internationalization, translanguaging, and border identities, aiming to answer the following question: How have the contextual conditions at CECLLA determined the path of internationalization actions within UFT? The reports and reflections undertaken from our experiences, our translanguaging practices, the identity diversity and the cultural exchanges among those involved demonstrated the inclusive power of education. These reflections also highlighted the importance of expanding internationalization initiatives based on linguistic and multicultural inclusion and critical language education. On the other hand, they point to the need to develop specific actions directed at Black, Indigenous, LGBTQIA+, and Quilombola populations, historically marginalized or not prioritized in internationalization projects.

Keywords: Language Education; Internationalization; Translanguaging; Border Identities.

1 INTRODUCTION

The internationalization process of Higher Education Institutions (HEIs) has intensified in recent years following advances in communication technologies, especially the Internet and the globalization processes. In this scenario, we have observed a growing demand for language learning within HEIs – both from Brazilian students aiming for exchange programs abroad and from foreign students, who are arriving in our country in always increasing numbers. UFT, for example, went from an average of 10 to 12 students received in previous years to 25 at the beginning of 2026, more than double, or an increase of 108%. To these numbers, which highlight the increased demand for teaching Portuguese as a Foreign Language (PLE), we add the fact that 2025 was the first year in which UFT hosted the preparatory course and the CELP-BRAS (Certificate of Proficiency in Portuguese for Foreigners), which is the official Brazilian exam for proficiency in the Portuguese language, required of exchange students in the PEC-G (Undergraduate Student-Agreement Program) and PEC-PG (Postgraduate Student-Agreement Program) after a year living and studying in Brazil.

Considering these facts, plus the previous demands and the more robust recent investments of the Federal Government in internationalization programs, our institution, the UFT, through Relinter (International Relations Coordination), sought a partnership with the CECLLA Program, and thus, the CECLLA-Relinter Project was born. The CECLLA-Relinter Project began its activities in the second semester of 2022, after joint planning between Relinter and the Vice-Rectorate of UFT, with the main objective of offering diverse additional languages.

We open a parenthesis here to conceptualize the term ‘additional language’, which is quite significant to this study. First, it is worth saying that we agree with Moreira Júnior (2016, p.20), for whom the term should be understood as “an ideological product that has been added to the linguistic-discursive repertoire of the speaker” and, most importantly, “to meet their needs as a condition for their social practices. Not as the language of the

other, objectified”. By adopting this term, we distance ourselves from another, well-known one, ‘foreign language’, which refers to the language of the other. Furthermore, we must point out that by ‘additional’ we are not highlighting or associating it with its linguistic correlates ‘sum,’ ‘addition,’ or ‘increase.’ On the contrary, this modifier refers to the collaboration of the non-native language as yet another means, a tool aimed at the learner’s autonomy in their own social environment and in other spaces where, possibly, this autonomy cannot be achieved solely through the mother tongue. Thus, far from working with a view of language as a sign of social status, a commodity, or a symbol historically linked to a hegemonic Brazilian elite, we seek to relate it to concrete, predictable, and achievable objectives in a short period of time, which is what we have in the exchange program: students having the opportunity to go to different countries while they are in their undergraduate course, that is, in two or three years at most. We will discuss later the impact of this predictable and easy plannable short-term outcome on the program.

For now, it is important to highlight that the program’s commitment to the concepts of additional language, as well to the critical language education, denotes a greater engagement with decolonial practices in the processes involving work with languages. This, in turn, demonstrates our concern with linguistic practices based on the appreciation of the diversity of cultural and social identities, seeking the development of more critical and autonomous attitudes in learners, as opposed to the simple transmission of supposedly neutral linguistic structures or those detached from any peoples, interests, or power relations, as we will see later.

With this in mind, we assert that this chapter constitutes an experience report and arose from the need to present and discuss the actions of the CECLLA Program, and more specifically the CECLLA-Relinter Project, within the scope of internationalization at UFT. Our objective is to bring about and discuss, in the light of theorists who conceptualize internationalization, translanguaging, and border identities, the following research question: How have the contextual conditions in CECLLA determined the course of internationalization actions within UFT? Based on an examination of these conditions and the actions developed, we intend to analyze our experiences and investigate how we have worked on language education for the internationalization of Brazilian students and for the welcoming of foreign students, connecting them to the precepts or principles on which we

rely. These discussions are important to us because they open up possibilities for unveiling intrinsic and quite significant characteristics of our extension program. However, more than that, these discussions compel us to revisit our own assumptions and to stand before the mirror for a re-examination of the thoughts that govern our practices.

Before we begin the discussions themselves, it is important to provide background information. Given the contextual issues inherent to our program and the demands for internationalization at our university, we devised ways of acting that could address three main factors: they needed to correspond to the needs and desires of our students, they had to be feasible given the financial resources and human resources we had available at the time in our institution, and also they had to be in accordance with the fundamental or basic philosophy of CECLLA, which is geared towards critical and inclusive education. This is how we arrived at the actions we were able to implement in relation to language education for internationalization at UFT. These actions find critical and theoretical support in studies on translanguaging and also on border studies, as we will discuss throughout this chapter.

Having briefly introduced the study, we must also point out that this chapter is divided into four sections, in addition to this introductory part in which we situate our objectives. In the following section, we will theoretically and methodologically situate this study, briefly present the CECLLA-Relinter, the Program and the Project, and how, through them, we have undertaken language education for internationalization purposes at UFT. We will also conceptualize the term internationalization using authors such as Knight and De Wit (1995), Rosa, Ziegler and Arnt (2024), and Silva and Xavier (2021), among others.

The second section is dedicated to a discussion on translanguaging, with the aim of establishing bases that can support our subsequent discussions. Among the authors who support us are Canagarajah (2013), Garcia and Wey (2014), Silva and Lima (2022), and Silva et al (2023).

In the third section, we will seek to discuss the border studies of Anzaldúa (1987) and also the studies of Munanga (1999). These discussions will be essential to the objectives of examining our perceptions about the scope of the program, about the experiences lived amidst the diversity inherent in the CECLLA-Relinter Project and, above all, they will help us in the discussion about the next steps, not yet developed in the project, such

as the implementation of actions specifically directed at marginalized and historically excluded populations, both from formal language education processes and from exchange and internationalization opportunities, such as Black, Quilombola, Indigenous and LGBTQIA+ populations.

Finally, the fourth section is where we will close and tie together the analysis and discussion of the themes listed here and the theoretical contributions we have used.

2 CECLLA AND CRITICAL LINGUISTIC EDUCATION AS ONE OF THE PILLARS OF INTERNATIONALIZATION AT UFT

This study is theoretically and methodologically situated within the research that encompasses the concerns inherent in a hybrid, (inter)(trans) (in)disciplinary Applied Linguistics (AL), as described by Moita Lopes (2006). This is the same AL used by many researchers who share some general principles such as “having something to say about the world as it presents itself [...] based on discussions that are traversing other fields of social sciences and humanities” (Moita Lopes, 2006, p. 97). Thus, we inscribe our study alongside those belonging to an area responsive to social life, since one of the great challenges for the epistemology of our time is “to construct a way of producing knowledge that, by understanding the contingencies of the world in which we live, makes it possible to create social alternatives for those who suffer on the margins of society” (Moita Lopes, 2006, p. 30). Studies within this scope of AL are relevant to this research because they help us to understand the importance of critical language education related to internationalization processes.

Internationalization is considered here as the set of actions or strategies conceived and developed with objectives oriented towards the participation of the university community in a more integrated and co-participatory international dynamic. According to Knight and De Wit (1995, p. 15), internationalization is “a process of integrating the international dimension of the teaching, research, and services of the higher education institution” and can also be considered as a “perspective, activity, or program that introduces or integrates an international/ intercultural/global perspective into the broader purposes of the university/college”.

In recent decades we have witnessed an intensification of initiatives for the internationalization of higher education and, lately, also of basic education. Linked not only to the exchange of research or the diversification of teaching, but also to the need for cultural and experience sharing (Silva and Xavier, 2021), internationalization has also been fostered as an attempt to invest efforts and pave the way for future cooperation of various kinds and with different objectives between partner universities and, obviously, between partner countries (Knight, De Wit, 1995 apud Tosta, Stallivieri and Tosta, 2016; Rosa, Ziegler and Arnt, 2024).

As a promoter of respect for differences and harmonious coexistence among different nations, internationalization aims at fostering and giving visibility to the plurality of thought, cultural diversity, contradiction, and ultimately the heterogeneity inherent in human beings. This is because, with the increased use of virtual means of communication, which make interaction between people and the sharing of work, research, and documents in real time possible and accessible across the globe, we can expect to have more and more exchanges of experiences, cultures, and linguistic interactions in different languages. In addition, there is also the search for study and work opportunities in various countries. Based on these movements, we can therefore assert that actions aimed at supporting and assisting in internationalization processes tend to multiply and improve to meet a demand that grows exponentially year after year.

When we talk about internationalization, we cannot forget the importance of linguistic proficiency in different languages. According to Pinto, Garcia and Santos (2021, p. 5619), all “forms of mobility, for students and teachers who arrive or for those who leave, require proficiency in the language of the destination country for communication purposes in the academic context, for the development of research and writing of scientific articles among partners”. And, when it comes to language education, we return to the studies undertaken by LA, which inform and guide the practices at CECLLA. Thus, it is the studies under the scope of LA that point us to alternative paths to the structural teaching of foreign languages, favoring a focus on a critical, more inclusive, and more dynamic language education that can engage with the aspirations of the university community.

In this sense, as we mentioned in the introductory part, the term “additional language” places us within a more holistic and welcoming approach

to teaching, in order to prioritize and include all people interested in learning languages, because, according to Pereira (2021, p. 5633), one of the challenges of international mobility is “the lack of linguistic proficiency.” In his own words, “a major obstacle to the consolidation of internationalization in universities” is the lack of proficiency in other languages (Pereira, 2021, p. 5633), which, in turn, is the result of “a culture of not prioritizing the learning of foreign languages” that we have experienced throughout our history in Brazil. Abreu-e-Lima *et al.* (2016, p. 20), they further add that it has always been a settled point in our universities that “the foreign language (FL) assumed a secondary role or was considered an exclusive responsibility of the students themselves”, since the requirement of proficiency in any language whatsoever was never common.

We understand that the difficulties, and even the myths and prejudices regarding the supposed difficulty in learning additional languages, are linked to a structuralist conception of language, connected to the view of language as a system external to the individual. This system is seen as something autonomous and self-sufficient in rules to be learned or acquired by the speaker from a “stable” model. Such rules and norms, once acquired, would enable the citizen to interact and communicate properly in the most varied contexts in which such a language is spoken. Assuming that such a conception still persists in the most varied environments, including in academia, it seems essential to us that other ways of approaching language education are discussed, planned, and implemented in situations of strategic planning and execution of actions for internationalization. For this reason, CECLLA was conceived as a language education center concerned with developing linguistic practices based on the appreciation of cultural and social identities and seeking the development of more critical and autonomous attitudes in learners, to the detriment of the simple transmission of supposedly neutral linguistic structures, as we have already asserted.

CECLLA is a regulated Extension Program linked to the Letters Course at the Porto Nacional Campus – UFT and has been offering regular and additional Portuguese language courses since July 2010. The partnership with Relinter was established in the first semester of 2022, when an action plan and a project were developed for CECLLA to offer language courses on all university campuses and to all students who wished to apply for exchange programs in various countries but did not have the minimum fluency required

by universities where the primary language was not Portuguese. In this sense, CECLLA-Relinter was created to include our UFT and high school students by offering free courses, initially in English and Portuguese language for foreigners from various countries, coming from exchange programs, and also to immigrants who chose Palmas to settle. In the first semester of 2026, the program also began offering French language instruction, based on the availability of human resources that we obtained.

Regarding class offerings, during the second semester of 2022, we offered five English language classes, three in-person and two online, serving 143 students from campuses in the capital and the interior. In the first semester of 2023, we offered eight English language classes, five in-person and three online; and one in-person Portuguese for Foreigners (hereinafter PLE) class, serving 314 students. In the second semester of 2023, we offered eight English language classes, five in-person and three online, in addition to one in-person PLE class, serving 263 students. In the first semester of 2024, we offered twelve in-person¹ English language classes and one in-person PLE class, serving 191 students. In the second semester of 2024, we had nine in-person English language classes and one in-person PLE class, serving 172 students. In the first semester of 2025, we maintained the offering of nine in-person English language classes and one in-person Portuguese as a Foreign Language (PLE) class, serving 225 students. In the second semester of 2025, we had eleven in-person English language classes and one in-person PLE class, serving 269 students, and in the first semester of 2026, 10 in-person English language classes and one PLE class are being offered, all in person, in addition to one in-person French language class, as already mentioned.

From the beginning, language education at CECLLA has been developed by monitors who are undergraduate students at UFT, guided by professors from the Letters course. As a pedagogical approach guiding the program, CECLLA proposes to work on language education according to a critical-reflective approach (Rocha, 2022a; Rocha, 2022b), because we understand that we are working towards the formation of citizens who are more critical and aware of the power relations present in our society. These relations are

¹ From the first semester of 2024 onwards, CECLLA-Relinter began offering only in-person classes because from that point on we were able to implement at least one class on each of our inland campuses.

constructed, imposed, and reinforced through our linguistic use. In this sense, we reiterate that the pillars that support the program's action base are strongly linked to translanguaging (as we will see in the following section) and connected to concepts such as emancipation, empowerment, and inclusion. Furthermore, it is worth highlighting that our English language students, are encouraged to acquire a connection with the language as a *lingua franca*, deterritorialized, which is still seen as hegemonic and exclusionary, but which can be mastered and become part of the repertoire of those who need to communicate in various parts of the world (Siqueira, 2026).

Beyond the CECLLA Program and the fact that UFT is a CELP-BRAS application center, the Letters Course and UFT have maintained a partnership for many years with the Languages without Borders (IsF) Program of the Andifes Network, Federal Government. We maintain supervising professors, a general coordinator for the English language area and another one for the Portuguese language area, and we periodically offer online teaching classes via the IsF platform. This action is also quite significant and corresponds to another learning alternative for our students who, through the collective offer, can enroll in courses in various languages and levels. Both programs are complementary, one being completely face-to-face (CECLLA) and the other completely online with synchronous meetings (IsF), and they greatly expand the opportunities for free and quality language education within our university.

Having presented the main actions in the field of language education for internationalization at UFT and prepared the ground for our subsequent discussions, let us move on to the next section.

3 TRANSLANGUAGING AND TEACHER EDUCATION AT CECLLA

Up to this point, we have been concerned with presenting and discussing CECLLA's actions regarding language education as one of the pillars of internationalization at UFT. As already pointed out, we foster a vision of language that is fundamentally antagonistic to that proposed in a structuralist conception, linked to language as a system external to the individual. On the contrary, we have defended the consideration of language as an eminently

political and ideological tool that can serve both to include and to promote greater autonomy to marginalized and minoritized social groups in the most varied contexts, such as Black people, Indigenous people, LGBTQIA+ populations, people with disabilities (PWDs), Quilombola communities, women, the elderly, the homeless population, immigrants, etc.

As an alternative consistent with the objectives of a more inclusive language education, encompassing reflections and practices aimed at working for the common good, cooperation, and integration among diverse communities, we take the concept of translanguaging (as well as the concept of additional language, previously discussed) as an inclusive, comprehensive, and appropriate support for the work developed at CECLLA. This is because we share the same premise as Silva, in Silva and Lima (2022, p. 184), for whom translanguaging is taken, among other things, as “a philosophy, a political and ideological act, that invites individuals to exercise their critical thinking”.

Before getting into the discussions about translanguaging and its contributions to this study, it is necessary to clarify how this concept is used in this study. We use translanguaging to refer to bilingual or multilingual practices and also to “the pedagogies that emerge from these practices” (Menezes *et al.* 2023, p. 4). Canagarajah (2013) and García and Wei (2014) further explored the term and alerted us to the fact that translanguaging should not be confused with “code-switching” or language alternation, as

it does not only concern the change from one language to another, but the construction of interrelated and complex discursive practices, in which languages and knowledge are constituted in the interactive process, and therefore cannot be attributed and/or fitted into a traditional definition of language (apud Krause-Lemke, 2021, p.2076).

In this sense, based on the writings of Canagarajah (2013), Garcia and Wey (2014), and also Krause-Lemke (2021) and Menezes *et al.* (2023), the concept of translanguaging has been expanded from the very consideration of language as a construction of discursive practices that allow, along with a range of other semiotic and cultural complements, interaction between people and communities in specific contexts. Therefore, we refer to translanguaging as a practice that increasingly distances itself from a tool

for communication, according to the premises contained in structuralist conceptions of language, to approach the view of language as political act, agency, resistance, and also as a common practice inherent to social action which, in turn, is shaped by spatio-temporal pressures and by cultural, ideological, and historical requirements. Our assumptions about this important concept are complemented by the words of Silva *et al.* (2023, p.1), which encourage us to understand translanguaging “as an act of resistance to ideologies that reproduce discrimination and a way of building democratic attitudes that enable humanized social coexistence among diverse cultures and repertoires”.

When we compare the more structuralist² practices and concepts and the contextual contingencies inherent to CECLLA, we need to continue our reflections by asserting that this program was born in a context with two characteristics that clash, or rather, collide head-on, with the reality of the vast majority of free and private language courses. Therefore, the type of teaching that is developed and promoted in most of these free private courses is not appropriate or even plausible, in Prabhu's terms (1990), for us to practice. And this is precisely the point of confluence or convergence between the theories related to critical education, the assumptions of translanguaging, and the work with additional languages at CECLLA. One of the characteristics inherent to CECLLA concerns our target audience and will be discussed in the next section, in light of identity and border studies.

The other characteristic that differentiates CECLLA from a private language course is the fact that our teachers are not formally trained and do not hold diplomas, as already pointed out. In other words, they are all teachers in training who, in addition to teaching for the sake of teaching, are also teaching to learn. Following this configuration, CECLLA is an extension program that, besides functioning as a free linguistic education center, also arose from the need to serve as an auxiliary internship field in teacher education (Rocha, 2022a). Furthermore, teacher education at CECLLA is committed to the formation of teachers as agents of transformation

2 Among these practices and concepts, we list: foreign language teaching and the teaching of the ‘global language’ with the adoption of universalist ‘successful’ teaching models, methods and approaches, or those linked to behaviorist, repetitive practices focused on memorizing vocabulary and structures aimed at grammatical precision instead of development of fluency, autonomy, critical thinking and sociocultural engagement of the student.

(Vasconcellos, 2003; Dubet, 2008), capable of developing practices that challenge the supposed pedagogical neutrality and encourage both teachers and students to question certain practices of domination that create, sustain, and maintain the vast majority of social inequalities. These are, without a doubt, other points of convergence with critical language education and the practice of translanguaging.

Having discussed translanguaging and its resonance in language and teacher education developed at CECLLA, we will now move on to the discussion about actions aimed at the students in the program, in light of identity and border studies.

4 THE CONTRIBUTIONS OF IDENTITY AND BORDER STUDIES

In the previous section, we addressed one of the aspects inherent to the CECLLA Program, which is the teacher education. Another characteristic of the program, to be discussed from now on, concerns our target audience. Our audience has always been composed of undergraduate students from UFT and also people from the community, residing in the five cities in the State of Tocantins where there is a campus of UFT. 15% of all available vacancies have always been allocated to high school students from public schools and, if there are still vacancies left, these are distributed among other members of the community, but always giving preference to the socioeconomic criterion, that is, to people with greater economic and social vulnerability. Based on this criterion, we can infer that our students, unlike others from the private network, do not seek language courses with the objective, for example, of facilitating communication on a trip to Disneyland at the end of the year.

Conversely, our students are seeking knowledge that will enable them to be approved in proficiency exams (so that they can apply for exchange programs) and also greater professional or academic qualifications (in the case of calls for research projects and postgraduate programs). Therefore, the objectives of these students when enrolling in language courses are, in most cases, quite consistent with their aspirations, possibilities, and conditions, in addition to being part of short- and medium-term plans. Perhaps this is

the reason of our success rate or achievement rate of 38.8%³ in the courses, which is considered high for non-degree language courses in Brazil.

Despite the goal of providing free, quality language education to people who would be excluded from the process if they had to pay, we must confess that we have never implemented any specific policy to guarantee the entrance and permanency of minority or historically marginalized groups. This situation has existed since the program's founding in 2010 and persists, sometimes bothering us, but not to the point of having mobilized significant changes. We agree with Munanga (2020, p. 73) who argues that "when implementing a social policy in any country in the world, we must state which segment of society it is directed towards, that is, it must name the group or people to be benefited". I anticipate that if the component of inclusion is not foreseen in language education at CECLLA, neither is it in the Federal Government's internationalization policies. This is why this issue deserves to be discussed prominently here, in light of border studies.

One of the theoretical approaches used to aid our discussions is the notion of border, proposed by Anzaldúa (1987). The author defends border identities and the development of mestizo and hybrid consciousness not as a demerit, but as a place for the deconstruction of colonial binaries, since these identities have perspectives capable of expanding the way knowledge is produced and validated. Thus, for Anzaldúa (1987), understanding border identities as legitimate spaces for the production of knowledge and not as deviations is fundamental if we want to overcome the supposed pedagogical neutrality with its limited view of the subject and its purposes. Her reflections on the notion of mestizo or hybrid consciousness show that subjects who move between languages, cultures, and systems of oppression construct knowledge capable of challenging our colonial heritages and are able to expand the way knowledge is produced and validated in the most diverse contexts. Anzaldúa's studies (1987) allow us to expand our perception and work towards maximizing the reach of the CECLLA Program, not only by fostering a vision of internationalization that can include historically marginalized groups, called mestizos or border residents, but also by presenting the perspective of

3 The success rate or completion rate is the result of dividing the number of students who enrolled by the number of students who successfully completed the course. In this case, the success rate of 38.8 corresponds to an average of the rates for the semesters during which the project existed, from 2022/2 to 2025/2.

understanding border identities as spaces for the construction of knowledge and the destabilization of our colonial legacies, something quite common in studies related to translanguaging. Thus, what was previously seen as a “solidarity-based” inclusion of less favored social groups is now taken as an educational perspective that aggregates knowledge and promotes the engagement of individuals with a view to contributing to the confrontation and resistance to an education that is still eurocentric today, following the model of education for obedience and subservience to the dictates of historically colonizing and exploitative nations of the Global South.

Anzaldúa’s writings (1987) echo in Munanga’s (1999), who advocates for the development of education and the construction of a curriculum that affirms Black identities and confronts structural racism. According to the author, this is an ethical, political, and epistemological requirement, and it is not just about inserting Afro-Brazilian and African content, but about transforming the foundations of the educational project, questioning the criteria that have historically defined which knowledge is considered legitimate and which is systematically inferiorized or erased. Like Anzaldúa (1987), but specifically addressing Black populations, Munanga (1999) argues that we need to value the knowledge produced by these populations, as well as their cosmologies, their histories of resistance, their forms of community organization, and their cultural expressions in order to shift education away from its Eurocentric logic and combat structural racism and the mechanisms of reproduction of racial inequality in the country.

Discussions concerning critical language education, not only within CECLLA but also in broader spheres of power linked to public policies for internationalization initiatives, cannot avoid such discussions, lest they fall into the trap of replicating the same subjugating practices that have led us to decontextualized and exclusionary teaching methods, particularly regarding the teaching of English, considered a status symbol and belonging to the hegemonic segment of our society. Furthermore, ignoring such discussions greatly contributes to allowing Brazilian universities, once again, to occupy a subservient position in relation to the prestigious epistemologies of the global north. Having said that, I return to our research question – How have contextual conditions at CECLLA determined the course of internationalization actions within UFT? – to revisit the discussion about the actions that most require our attention at CECLLA.

As we can state, it is necessary to reflect and critically consider how and why, even with theoretical grounding, contextual conditions, and critical-ideological engagement, we still lack policies that can guarantee priority access for marginalized social groups to the courses offered at CECLLA. Based on some reflections, we understand that criticism of the actions developed by the program so far should not be limited to the lack of a more accurate look at the social demands that surround us, but requires observation of a whole range of factors involved in the internationalization processes. These factors range from macro public policies, through our urgent need to meet a demand, and reaching the tip of the iceberg, which is the public served by these public policies.

By saying that, it is important to clarify that the issues related to the target audience served at CECLLA involve recognizing that, despite having students from various countries in Africa and in South and Central America – in addition to our Brazilian students, mostly mixed-race, but also Black – all this diversity and multicultural contact within the program is underutilized in favor of prioritizing efforts in the linguistic education of these students.

Thus, except for one semester-long get-together party (in which each student or group of students brings a typical dish from their country, which is combined with some typical Brazilian dishes), all the cultural richness resulting from these incredibly rich contacts between different nations is restricted to the routine and the everyday interactions within the classrooms. And this, as already mentioned, happens as a consequence of prioritizing language teaching over cross-cultural experiences, since we only have two years to provide conditions for our students to reach at least the B2 level, required by the vast majority of foreign universities.

One criticism, based on this contextual situation at CECLLA, in an attempt to answer our question, is that, despite our commitment to critical language education and working with additional languages based on the premise of translanguaging in its sociocultural scope, we have not yet been able to disentangle ourselves from the structuralist commitments of teaching languages as instruments or tools for future use. By not prioritizing the multiculturalism intrinsic to the program, we also miss the chance to act in the gaps and to change the foundations of thinking about what constitutes truly inclusive education. We also miss the opportunity to value border knowledge and mixed identities, capable of transforming Eurocentric, subservient,

and colonizing education into a practice of citizenship and resistance to institutional racism and the most varied forms of oppression.

In this sense, it is worth reflecting on the fact that it is not enough to have favorable contextual conditions, just as it will not be enough for our future calls for proposals to prioritize access for minority social groups (although this action is urgent) if, within our classrooms, the concern revolves around the structural and instrumental learning of the language and not the cultural integration and construction of an ethos of co-construction and sharing of knowledge already present between teachers and students. Perhaps we have not yet realized it, but even before students secure a place for exchange programs, internationalization has already begun within the classrooms of the CECLLA program, in the diversity of daily interaction and the exchange of experiences between students and teachers. What remains for us, based on this recognition, is to use all the resources at our disposal and embrace our privilege of being able to rely on our mestizo and hybrid consciousness (Anzaldúa, 1987) if we truly want to dismantle the binaries and colonial shackles that insist on dominating the core of our culture and our educational practices. In this regard, what comforts us momentarily is that, like Munanga (1999, p.74), we believe that, because we are “at the beginning of a process whose duration we cannot predict, the Brazilian university still has much to contribute to the fight” not only against racism, but against any type of subservience, subjugation, oppression and exclusion still practiced in educational environments.

5 CONSIDERATIONS FOR THE MOMENT

In the final moments of our reflections on the CECLLA Program, it is fitting to revisit our objectives as a way of concluding, at least momentarily, our discussions. This study aimed at reporting and discussing the actions focused on internationalization within the CECLLA Program, with an emphasis on the critical linguistic education of Brazilian and foreign students. In light of theorists who conceptualize internationalization, translanguaging, and border identities, discussions were undertaken and they allowed us to reflect on the contextual conditions within CECLLA and how these conditions have determined the course of internationalization actions at UFT. Throughout

the study, we sought to provide an account of the program’s functioning, as well as the target audience served. Based on our reflections, we assume that we have some contextual issues that differentiate us from private language courses, such as the fact that our teachers are also undergraduate students, the fact that we only have two years of time to provide conditions for our students to reach at least level B-2 in proficiency tests, and also the fact that our target audience is quite diverse in terms of nationalities and comes, for the most part, from students with proven socioeconomic vulnerability.

Another contextual situation concerns the fact that, despite being part of a public policy for inclusion, CECLLA does not guarantee places or specific actions directed at Black, Indigenous, LGBTQIA+, and Quilombola populations, historically marginalized or not prioritized in internationalization programs. This situation led us to reflect on the real reach of the program and to seek a basis that would allow us to go beyond the purely solidarity-based view of inclusion policies commonly promoted in various public policies. Thus, based on the studies of Anzaldúa (1987) and Munanga (1999 and 2020), we brought to the forefront the reflection on the urgent need for the inclusion of minority groups, not from a welfare perspective, but as a way of overcoming an educational mentality that is still subjugated to the epistemologies of the global north. Based on studies of border identities and mixed or hybrid consciousness, the aforementioned authors have provided us opportunities to reflect on the inherent potential of historically excluded populations with regard to an education that is truly liberating, emancipatory, and focused on resistance to eurocentric colonial practices. We hope that our future actions can be informed by these reflections and that they will generate the desired results described throughout this study.

REFERENCES

- Abreu-e-Lima, D.M.; Moraes Filho, W. B.; Montenegro, A. R. A. (2016). Perfil da Área de Língua Inglesa nas Universidades Federais Brasileiras. (2016). In: Sarmento, S.; Abreu-E-Lima; D.M. Moraes Filho, W. B. (org.). *Do Inglês sem Fronteiras ao Idiomas sem Fronteiras: a construção de uma política linguística para internacionalização*. Belo Horizonte: Editora UFMG, p.47-76.
- Anzaldúa, G. (1987). *Borderlands/La Frontera: The New Mestiza*. 1. ed. San Francisco: Aunt Lute Books.

- Canagarajah, S. (2013). *Translingual practice*. New York: Routledge.
- Dubet, F. (2008). *O que é uma escola justa?* A escola das oportunidades. São Paulo: Cortez.
- Garcia, O.; Wei, L. (2014). *Translanguaging: Language, Bilingualism and Education*. Palgrave Macmillan, Basingstoke, U.K.
- Knight, J.; De Wit, H. (1995). *Strategies for Internationalization of Higher Education: historical and conceptual perspectives*. In: De Wit, H (Org.). *Strategies for Internationalization of Higher Education a comparative study of Australia, Canada, Europe and United States of America*. Amsterdam: Europe Association for International Education, p. 5-33.
- Krause-Lemke, C. (2025). *Translinguagem: uma abordagem dos estudos em contexto estrangeiro e brasileiro*. Trabalhos em Linguística Aplicada, Campinas, SP, v. 59, n. 3, p. 2071-2101, 2021. Disponível em: <https://periodicos.sbu.unicamp.br/ojs/index.php/tla/article/view/8658236>. Acesso em: 27 mar.
- Menezes, N.O.S *et al.* (2023). O ensino de língua adicional em contexto de migração: princípios para o desenho de uma sequência didática para uma sala de aula translingue. *Revista Horizontes de Linguística Aplicada*, ano 22, n.1.
- Moita Lopes, L. P. (Org.). (2006). *Por uma Linguística Aplicada Indisciplinar*. São Paulo: Parábola Editorial.
- Munanga, K. (1999). *O livro de uma vida: África e negros no Brasil*. 1. ed. São Paulo: Ática.
- Munanga, K.. (2020). O papel da universidade na luta antirracista e na defesa das políticas de ações afirmativas. *METAXY: Revista Brasileira de Cultura e Políticas em Direitos Humanos*, Rio de Janeiro, v. 3, n. 1, p. 60-74, jan./jun. Disponível em: <https://revistas.ufjf.br/index.php/metaxy>.
- Prabhu, N. S. (1990). *There's no best method – why?* Tesol Quartely, v. 24, n. 2, p. 161-176.
- Pereira, F. M. (2021). Internacionalização e formação linguística na UFBA: um relato sobre desafios e estratégias. *Fórum Linguístico*, v. 18, n. 1, p. 5631-5641.
- Pinto, P. T.; Garcia, D. N. M.; Santos, D. C. (2021). Ações de internacionalização para o ensino e a pesquisa na área de línguas. *Fórum linguístico*, v. 18, n. 1, p. 5618-5630.
- Rocha, D. C. A. (2022a). Resignificações sobre o Planejamento de Aulas de LI: Contribuições dos Estudos de Atos de Fala. *Humanidades & Inovação*, v. 9, p. 24-39.
- Rocha, D. C. A. (2022b). O Projeto Ceclla e a criação de uma comunidade de prática: questões sobre a necessidade de melhor formação linguística e o despertar para o papel social e político do professor. In: Kleber Aparecido da Silva. (Org.). *Línguas Estrangeiras/Adicionais, Educação Crítica e Cidadania*. 1ed.Brasília: Editora Universidade de Brasília, v. 1, p. 177-210.
- Rosa, T. A. B.; Ziegler, F. L. S; Arnt, J. T. (2024). A internacionalização da educação do/no Instituto Federal Farroupilha: (des)caminhos em (re)construção. *The Specialist*, v. 45, p. 38-58.
- Silva, K. A. da. (2022). Internacionalização da Educação no Sul Global: Um diálogo com o Prof. Kleber Aparecido da Silva. [Entrevista concedida a] Samuel de Carvalho Lima. *Revista Linguagem em Foco*, v.14, n.1, p. 179-196. Disponível em: <https://revistas.uece.br/index.php/linguagememfoco/article/view/8535>.
- Silva, K. A.; Xavier, R. P. (2021). Um panorama da internacionalização da educação superior na área do ensino de línguas adicionais e da pesquisa no Brasil. *Fórum Linguístico*, Florianópolis, v. 18, n. 1, p. 5585-5595.
- Silva, K. A. *et al.* (2023). Apresentação: Translinguagem e educação linguística crítica em contexto (pós) pandêmico. *Revista Horizontes de Linguística Aplicada*, ano 22, n.1. p.DT3.
- Siqueira, D. S. P. (2025). BNCC e Inglês como Língua Franca: do limão faremos uma limonada?. *Entretextos*, Londrina, v. 25, n. 1, p. 212-234. DOI:10.5433/1519-5392.2025v25n1p212-234. Disponível em: <https://ojs.uel.br/revistas/uel/index.php/entretextos/article/view/51750>. Acesso em: 20jan. 2026.
- Tosta, H. T.; Stallivieri, L.; Tosta, K. C. B. T. (2016). A Internacionalização da Educação Superior: descrição do processo em curso na Universidade Federal Fronteira Sul. *Sinergia – Revista do Instituto de Ciências Econômicas, Administrativas e Contábeis* (ICEAC).
- Vasconcellos, C. S. (2003). *Para onde vai o professor?* resgate do professor como sujeito de transformação. São Paulo: Libertad.