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Decolonizing the
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The Processes of educational internationalization have long reflected global hegemonies and privileges, often directing scholars from the Global South toward institutions in the Global North. In theory, such opportunities are meant to enhance the qualifications of individuals from the Global South and increase their chances of employment or meaningful contributions in their fields within their home institutions. In *Decolonizing the Internationalization of Higher Education in the Global South* (2023), Silva and Pereira compile fourteen chapters by scholars from the Global South that 1) critically examine these internationalization programs.; 2) advocate for more contextually relevant and effective approaches; and 3) emphasize the importance of the local languages, cultures and lived realities.



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RESENHA

As internationalization becomes more widespread and subject to greater scrutiny, this volume contributes significantly to the ongoing conversation about equitable and inclusive educational practices.

One of the consequences of the intense processes of globalization that occurred in the last half century (and particularly in the past two decades) was an emphasis in processes of internationalization in education. Internationalization can refer to opportunities that afford their participants some degree of contact and exchange with different systems of knowledge and social actors across contexts of education, and sometimes across political borders. In this last case, internationalization in education could involve the physical transference of individuals from one country to another. However, as it has been made clear during the Covid19 Pandemic, there is an array of methods and creative ways per which students, professors and all involved in educational systems can become involved in processes of internationalization. The premise of programs bounded by the internationalization vein is that there is a great deal of benefit for those involved in these contacts. Namely, the exchange of information and experiences between the participants, or merely the acquisition of skills and knowledge developed in certain areas where professionals and experts are well known in their respective fields of expertise, figure as some of the most obvious proposed benefits.

In his discussion about the term internationalization of education, Tarc (2019) acknowledges that it is “complex and historically inflected” (p. 735). As the author further explains, the shifts in the meaning of internationalization of education are directly related to external factors, connected with “geopolitical, economical and historical conditions” (ibid). To understand such educational practices and contexts in their many applications, then, one must look to the external forces and influences that have dictated the needs and changes to motivate them in the first place. Tarc shows, for example, that the initial waves of internationalization of education occurred after the two world wars, whereas the most recent ones were connected to neoliberal political and economic tendencies. Such views have been favored by the development of the so-called global economy and the belief that, to be a part of this system, one must become a “global citizen.” Tarc also establishes an important distinction in international education – connected to the changes in political borders – but the internationalization of education (IE) refers to practices, including all the involved actors, but also curricula, that are connected beyond “educational jurisdictions” (p. 735).

The distinctions and definitions offered thus far can be useful to situate the importance of the special volume “Decolonizing the Internationalization of Higher Education in the Global South: Applying Principles of Critical Applied Linguistics to Processes of Internationalization” (Silva and Pereira, 2023). In it, one finds a collection of articles by well-regarded theoreticians and educators from different spheres in the Global South about the practices that have been useful in decolonizing the internationalization of education. But what does this mean? How can educators serve their students with practices that are geared toward the acquisition of knowledge that is applicable to (and

perhaps generated in) other contexts, while also honoring the specificities of their own identities and cultures?

Silva and Pereira (2023) compile fourteen chapters, organized in three main areas: 1) Theoretical Perspectives; 2) Case Studies and 3) Suggested Routes of Internationalization. As the organizers show, despite being intended as a transformative process, many of the practices put forth in the internationalization of higher education (IHE heretofore) reproduce divergences and imbalances. The aim of this special volume is, thus, to promote and advocate for a “decolonial approach to internationalization, which seeks to challenge and transcend colonialism’s historical and epistemological underpinnings” (p. 1).

Critical Applied Linguistic is the organizing lenses through which the critique, analysis and recommendation for the decolonization of IHE is proposed. The book comprises chapters that illustrate how practices rooted in the realities of the Global South, by scholars and practitioners of the region, can work as possible alternatives to inherited, uncritical practices of IHE. Part I is comprised of three chapters that show the scientific production of Brazilian Graduate Studies (Mourão et al), question colonial imaginaries and discuss possibilities of decolonial inflections (Leal); and offer alternative scenarios and strategies for the Global South (Chancone and Larrechea).

In Chapter 1, Guimarães et al try to map out the research and academic production about the IHE, generated by graduate programs in Brazil, in a period of 20 years (2002-2022). The authors conclude that the consistent increase in interest in this topic confirms the region’s “conscious effort” (p. 18) to address unequal relationships that have marked the production of knowledge and education systems in the Global South, more broadly. In Chapter 2, Leal discusses perspectives that seek to unravel established epistemologies of IHE processes that benefit a few in detriment of many by merely criticizing this process as a relatively new process. The author proposes alternative praxis and perspectives centered in the “coloniality of power”, which opposes the skewed rhetoric that naturalizes modernity as a universal process” (p. 33). Leal also argues for a break with traditional perspectives stemming from the Eurocentric views framed as universal.

Part II contains six chapters, each presenting a specific case of alternative practices that exemplify IHE as seen in local practices. For instance, Ferreira and Stallivieri (Chapter 4), present the history of cooperation in the description of two governmental programs (PEC-G - Programa de Estudantes-Convênio de Graduação and PEC-PG - Programa de Estudantes-Convênio de Pós-Graduação). In Chapter 5, Moreira e Stallivieri discuss how the process of internationalization of universities in the Global South can be seen as a path to global governance. The same authors present, in Chapter 6, another example of the reach of internationalization processes, this time in the case of the Asociación de Universidades Grupo Montevideo (AUGM). The chapter discusses the building of social capital and the establishment of networks as examples of IH. Pereira, in Chapter 7, provides a concrete example of IHE, describing the model adopted at the University of Brasilia. Chapter 8 (Silva and Franco) offer an important discussion on the use of English in IHE, while

questioning whether it is possible to escape models of coloniality, given the widespread use of this language in contexts of IHE. Stein and Chiappa (Chapter 9) offer examples of students from the Global South in Northern contexts, illuminating the dynamics of these connections. Finally, in this section, Wassem and Ferreira (Chapter 10), present the example of IHE in the case of postgraduate programs at Universidade Federal do Espírito Santo (UFES), discussing its challenges and most significant actions.

The third part contains four chapters, each one focused on alternative paths and pedagogical realignments that value and incorporate local practices, cultures and languages. For instance, in Chapter 11, Marques proposes a thought-provoking discussion on the use of translation and translingual practices in contexts of IHE that privilege the balancing of English and the languages of the learners. Veronez and Sembiante (Chapter 12) present a discussion on the most significant challenges and possibilities as it concerns IHE in Brazilian public institutions. The authors call for more public investment in regional partnerships, as a way “to strengthen the relevance of its education.” In Chapter 13, Nez and Morosini add an important component to the discussion about IHE, which is the impact that group leaders have in a Brazilian region. The authors analyze data from public universities in the state of Mato Grosso, in Brazil, while arguing for increasing participation of these institutions’ professors and research group leaders in international programs. The prestige often associated with such opportunities can, as suggested by the authors’ discussion, be translated into practical opportunities for the creation and diffusion of knowledge. In the last chapter, Teixeira et al, discuss processes of decolonializing IHE in the case of Federal University of Amazonas, with a focus on the role the languages use. The chapter starts with a discussion about attempts to classify areas of the worlds, based on their different levels of economic development. After the concept of a “Global South” is explained and historically contextualized, the authors present a brief history of the university as an institution of higher education. The chapter then moves on to include a description of the Federal University of Manaus (UFAM), “considered the first Brazilian university” (p. 250), and the many languages used at this institution. The authors show that many of UFAM’s partnerships are done with international universities in Europe, due to the region’s interest in the Amazon, and leave open the question of why the Global South does not figure more prominently in this institution’s agreements.

The range of areas, institutions and methods in which IHE is conducted as seen through the articles in this volume highlights the careful consideration that it has received from scholars in the Global South. As we see in some chapters, IHE has not only been understood as an opportunity for the improvement of students and faculty, but also as a sign of prestige for the institutions in the “receiving” end of these relationships. When connections are so entangled with notions of implicit superiority (and inferiority), it is not surprising that unequal distribution of social and symbolic capital will benefit some in detriment of others. Thus, the multiple perspectives collected in this special volume demonstrate that institutions in the Global South, which have for so long adapted to, and

actively sought such opportunities, are now reflecting on how their own specificities and contributions can make a difference. Understanding the contexts, actors, and needs of these institutions and of those who have become involved with such IHE processes is vital to ensure that, instead of a mere transfer of knowledge or individuals from one end to another, meaningful and potentially mutually transforming exchanges occur.

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