

Venezuelans in Brazilian Schools: Reflections and Strategies from Plurilingual Education / *Venezolanos/as en las escuelas brasileñas: reflexiones y estrategias desde la educación plurilingüe*

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ABSTRACT

The article addresses the issue of migration in education by conducting a theoretical overview of pluralistic approaches and intercultural education. We explore both notions using various theoretical and analytical contributions from the fields of linguistic and intercultural education (Silva, 2010; Candelier, 2013; Candau, 2013; Russo; Borri-Anadon, 2019; Puh, 2020; Friedrich; Melo-Pfeifer; Ruano, 2021) and discuss their implementation at an educational institution attended by Venezuelan migrants. We present and analyze two didactic actions conducted in a public school in João Pessoa, in the Brazilian Northeast, within the framework of doctoral research and the university extension program MOBILANG UFPB: mobility, citizenship, and plurilingualism. Considering these didactic experiences, we highlight the need to conceive and build a model of an intercultural and plurilingual school from an interdisciplinary and articulated perspective that encompasses studies on culture, language, education, and diversity. We

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emphasize the need for public policies and pedagogical actions that value the linguistic and cultural repertoires of migrant students in schools.

KEYWORDS: Education; Pluralistic approaches; Multilingualism; Migration; Venezuelan diaspora.

RESUMEN

El artículo aborda la cuestión migratoria en la educación a través de un balance teórico sobre los enfoques plurales y la educación intercultural. Exploramos ambas nociones a partir de diversos/as aportes teórico-analíticos de las áreas de la educación lingüística e intercultural (Silva, 2010; Candelier, 2013; Candau, 2013; Russo; Borri-Anadon, 2019; Puh, 2020, Friedrich; Melo-Pfeifer; Ruano, 2021) y discutimos su operacionalización en el contexto de una institución educativa con presencia de migrantes venezolanos/as. En este sentido, presentamos y analizamos dos acciones didácticas realizadas en una escuela pública de João Pessoa, en el nordeste brasileño, dentro del marco de una investigación doctoral y el programa de extensión universitaria MOBILANG UFPB: movilidad, ciudadanía y plurilingüismo. De estas experiencias didácticas destacamos la necesidad de pensar y construir un modelo de escuela intercultural y plurilingüe a partir de una mirada interdisciplinar y articulada que contemple los estudios sobre cultura, lengua, educación y diversidad. Así mismo, resaltamos la necesidad de políticas públicas y acciones pedagógicas que valoricen los repertorios lingüísticos y culturales de los/as estudiantes migrantes en las escuelas.

PALABRAS CLAVE: Educación; Enfoques plurales; Interculturalidad; Migración; Diáspora venezolana.

1 Introduction

Forced migration, often portrayed in the mass media, in which individuals leave their birthplaces for reasons beyond their control, due to environmental and climate disasters, civil wars, or major crises in socio-economic conditions and public order, has become a significant topic in the global public debate. In the hemisphere of the Americas, one of the most significant population movements has been from Venezuela. This Caribbean country is going through an unprecedented acute multidimensional crisis, causing the exile of a large part of its local population.

According to the United Nations High Commissioner for Refugees - UNHCR (2022), as of the writing of this article in December 2023, more than seven million Venezuelans had left their homeland, shaping a phenomenon that tends to persist in the short and medium term, as the structural situation in Venezuela shows no significant signs of improvement. Considering that the total Venezuelan population is thirty-one million, it can be affirmed that approximately 25% of the population has left the country during the last years.

Venezuelan migration has considerably impacted all the countries in South America, which have historically been a source of emigrants rather than a destination for immigrants. The magnitude of this phenomenon, unprecedented in recent history, has underscored Latin America's inexperience in receiving and accommodating forced migrants. Within this context, schools have been challenged by the arrival of new students. Given the traditional role of schools as promoters of a homogeneous and monocultural society

(Santos, 2003; Veiga-Neto, 2003; Candau, 2013), it is understandable that these institutions have struggled to integrate the social, linguistic, and cultural diversity introduced by the massive influx of Venezuelan children and teenagers.

It is noteworthy that between April 2018 and December 2022 Venezuelans aged 0-19 represent approximately 43% of the total number of migrants internalized to Brazil (PNI, 2022). Thousands of Venezuelan children and adolescents are currently attending Brazilian kindergartens and schools.

Access to public schools at all levels is guaranteed by Brazilian law, regardless of a student's nationality or legal status. However, 17% of Venezuelan children (age 6-11) and 19% of Venezuelan adolescents (age 12-17) in Brazil are not enrolled in school, and this percentage is even higher in states bordering Venezuela (R4V, 2022). Therefore, ensuring access to the basic education system and promoting conditions to prevent students from dropping out emerge as challenges for public authorities and the host society.

This article compiles a theoretical review of pluralistic approaches, emphasizing the importance of plurilingualism and interculturality, and their potential applications in diverse contexts and school migration settings. This reflection is developed within a doctoral thesis that applies an ethnographic approach in two public schools in the city of João Pessoa, in northeastern Brazil. This research is also part of the university extension project “Mobilang UFPB: mobility, citizenship, and plurilingualism”¹, which promotes actions to support plurilingualism and assist migrants in this city with various language support activities. By examining two activities implemented in an elementary school we highlight the need to develop a model for an intercultural and plurilingual school.

2 Venezuelan Children and Adolescents in the Brazilian Educational System

There are currently approximately 415,000 Venezuelans residing in Brazil (R4V, 2023). Most of their migratory movement has occurred through the state of Roraima, which has land access across the 17 kilometers between the cities of Santa Helena de Uairén, in the state of Bolívar in southeastern Venezuela, and the northern Brazilian city of Pacaraima in Roraima state. In the latter city, violent attacks on migrant

¹ Extension project nº PJ426-2022. In Portuguese: Mobilang: mobilidade, cidadania e plurilinguismo. More information at: [@mobilang_ufpb](http://plone.ufpb.br/mobilang).

shelters have been registered, and incidents of discrimination and racism. The massive arrival of these individuals put pressure on an already precarious public system, making it impossible to provide comprehensive, culturally sensitive, and dignified care for these individuals (Globo, 2018). The fact that these migrants are arriving in a state with a small population, limited public services, impacts significantly their opportunities for assimilation and integration (Fundação Getulio Vargas, 2020).

The exacerbation of conflicts with the local population prompted the Brazilian federal government, in conjunction with international organizations such as UNHCR and the International Organization for Migration - IOM, among others, to develop Operação Acolhida (Operation Welcome). This initiative offers humanitarian assistance to Venezuelans arriving in Roraima, ensuring their reception, identification, immunization, and proper and proper documentation of their entry into the country. One of the pillars of this initiative is the National Resettlement Plan (Plano Nacional de Interiorização – PNI, in Portuguese), which seeks to safely and voluntarily relocate, with travel costs paid, Venezuelan families who families who are in vulnerable conditions and first enter Brazil via Roraima, to other cities and regions within the national territory.

The interactive panel of the PNI (2022) reveals that 88 thousand individuals have been resettled, equivalent to 21% of all Venezuelan migrants now residing in Brazil. Our interactions and conversations with many of these individuals in João Pessoa, Paraíba state, at moments like events organized inside and outside the university, in schools that are the subject of this study, and in other spaces for integration and socialization in the city, indicate that many Venezuelans have decided to migrate via this government program as a result of their contact or kinship with relatives, acquaintances, and friends who pioneered this migration by previously making the trip to these places on their own, informally, and who over time have obtained some stability that allows them to provide guidance, as well as symbolic resources and economic and emotional support for the newcomers. This demonstrates the power of social networks in maintaining the migratory phenomenon (Massey *et al.*, 1993; Arango 2003; Portes; Dewind, 2006).

This context allows us to understand the great responsibility taken on by the Brazilian state, public authorities, and the educational system. School institutions are called upon to build possible and contextualized pathways to receive, integrate, and ensure the continued attendance of the school-age population from Venezuela, embracing their identities, differences, competencies, ways of being and knowing, languages, life stories, and traditions. Azevedo and Barreto (2020) point out that the rates of children crossing international borders have drastically increased in recent years, however “few studies

present this issue in the field of education” (Azevedo; Barreto, 2020, p. 88; free translation). According to the authors, not knowing what happens to these individuals after the migratory act hinders the construction of proactive actions to assure access to education, integration, acceptance, and adaptation.

It is important to note that children and adolescents are often the most vulnerable participants in international migration, as they must follow the will of their parents and often do not understand (or do not agree with) the reason for the decision to leave their country, thereby abruptly giving up their friends, games, bonds, and family and emotional environment (Rodrigues *et al.*, 2014). This in a way becomes a paradox, as family displacements are aimed precisely to improve the quality of life for new generations, and children are thus central to migration projects (Diez, 2020).

These children and youth face the often complex and solitary task of learning a new language to facilitate their schooling, socialization, and integration into the new culture, as is the case with the Portuguese language in Brazil. The emerging academic literature about the Venezuelan school-age public in Brazilian schools (Sánchez, 2020) demonstrates that learning Portuguese is a barrier to full integration into school spaces, even in border regions, which theoretically are their welcoming nature, have diverse demographic compositions and greater presence of bilingual practices (Spanish-Portuguese). Consequently, the migrants social relations are limited to people of the same nationality (when found), making spaces and interlocutors for their creative and cognitive expression unfeasible. This situation ends up excluding foreign students and rendering them invisible within the school environment, perpetuating a school model that does not favor cultural, epistemological, and linguistic alterity.

3 Plurilingual Didactics, Migration, and Education: Intercultural Perspectives

The term plurilingualism, as formulated by the European Commission since the mid-20th century, refers to the set of linguistic and cultural competencies and repertoires that an individual possesses, while multilingualism refers to the coexistence of several languages within a specific society (García; Otheguy, 2019; Erazo, 2020). Despite their differences, nuances, and debates, which we do not intend to delve into in this text, these two concepts invite us to consider a daily fact present many current spaces: people interacting, living, and communicating in diverse languages.

Billiez and Trimaille (2001) provide a historical overview of migration and analyze the significant impact of the phenomenon on research in the language sciences in the 1970s in France and Europe. Thus, European linguists, inspired by North American research and in the face of emerging migration challenges in school systems, began to record, observe, and study topics such as: the teaching/learning of languages to migrants, bilingual practices, phenomena of linguistic contact, among others. In this line, the didactics of plurilingualism initially arise as a social and associative movement that later establishes itself within the scientific field in response to the interest to articulate solutions for these problems. Later, with the consolidation of the European Union, the area of languages occupied an important space in political, social, educational, and economic discussions in the construction of European citizenship.

The concept of plurilingualism and therefore plurilingual and pluricultural competence are notions widely disseminated from the works of the Council of Europe, such as the Common European Framework of Reference for Languages (CEFR, 2002, p. 2). This framework, in addition to providing a guide for learning, teaching, and evaluating languages, is a tool that promotes plurilingualism in response to the linguistic and cultural diversity present in society. In this context, we highlight one of the three basic principles established in the preamble of Recommendation R (82) 18 of the Committee of Ministers of the Council of Europe, which guides the realization of an educational effort so that linguistic diversity “ceases to be an obstacle to communication and becomes a source of enrichment and mutual understanding” (CEFR, 2002, p. 2).

The principles outlined in the 2000 version of the CEFR were revisited and redefined in a 2018 revision (which was translated into Spanish in 2021), re-evaluating a certain Eurocentric vision. The 2018 version develops three areas that correspond to the promotion of inclusive language education: mediation, plurilingual/pluricultural competence, and sign language competence. In this regard, we highlight the importance of language education and its role in society beyond aspects purely related to language, as pointed out by the CEFR in its extended version:

Language education contributes to the Council of Europe’s core mission to «achieve a greater unity between its members» and is fundamental to the effective enjoyment of the right to education and other individual human rights and the rights of minorities as well as, more broadly, to developing and maintaining a culture of democracy. (CEFR, 2021, p. 19; free translation).

Although the Common European Framework of Reference emerged in the context of Europe and as a response to dynamics in that continent, the framework has been adopted and adapted by many countries around the world, including Brazil and others in South America, primarily for teaching and learning hegemonic languages. It is worth noting that the discussion regarding bi/pluri/multilingualism is closely linked to perspectives that aim to theoretically address the configurations, tensions, and policies related to the concept of culture in schools.

Within these approaches we find aspects of multi- and inter-culturality, which respond to specific contexts of educational systems and to their own political-social nuances (Russo; Borri-Anadon, 2019; Candau, 2013). It is important to note that beyond the work carried out in Europe and North America, significant schools of thought and proposals for bi/plurilingual and intercultural education have been developed in Latin America. The movements for constitutional reforms that followed military dictatorships and began in the 1990s not only recognized pluriculturalism and multilingualism but also fostered the development of a unique epistemology based on local realities.

Silva (2010) asserts that the concept of multiculturalism originates in the politically dominant countries of the Global North. This perspective, classified as “liberal” or “humanist”, recognizes the presence of various ethnic groups and nationalities and promotes a form of coexistence, respect, and tolerance among cultures and peoples. Puh (2020) identifies the existence of a parallel strand of multiculturalism which, while recognizing linguistic plurality and the cultural contributions of various social groups, advocates for a unifying language and a hegemonic culture, that support an uncritical, harmonious, and unpolarized society. The acceptance of this linguistic-cultural system is considered a precondition for achieving a balanced and harmonious society.

Candau (2013) identifies the existence of an assimilationist multiculturalism that seeks to have minorities adopt the values, mindsets, symbols, and knowledge of the hegemonic culture. In school settings, the monocultural and homogenizing character of the school system is not problematized considering curriculum contents, privileged values, relationships between social actors, and strategies used in classrooms (Candau, 2013).

In this context, regarding the phenomenon of migration in the education system, the multicultural perspective implies the tacit acceptance by foreign students of the language, principles, norms, and rituals of the host school institution. Therefore, although the presence of new subjects in the school universe is

recognized, their identities, languages, and ways of representing and understanding the world continue to be relegated to the background. Consequently, conditions are not generated for the promotion of their cultural and linguistic repertoires, nor for reflection on the macrostructural processes that cause the forced migration of millions of people. Multiculturalism does not confront the issue of power relations that traverse intercultural relations, nor the deep-seated mindsets, imaginations, and beliefs that shape the school system (CANDAU, 2013).

To overcome these conceptions of multiculturalism, new proposals, frameworks, and theoretical paradigms emerge. Puh (2020) identifies a progressive perspective of multiculturalism that questions the tendency to ignore or overlook differences between human groups. In this way, studying and interrogating these differences would allow us to understand the causes of inequalities and hierarchies among languages and cultures. The author highlights the emergence of a critical perspective inspired by the premises of Paulo Freire, advocating for dialogue and critical reflection to negotiate and reaffirm the multilingual nature of society, and emphasizes the need to implement or apply this perspective in the field of languages, which has so far been limited (Puh, 2020).

Silva (2010) explains that the critical conception of multiculturalism operates under the premise that cultural differences cannot be conceived separately from power relations and the interests of dominant/hegemonic cultures. He affirms that this conception is based on materialist and poststructuralist ideas, interpreting difference as a linguistic and discursive process linked to practices of signification and power relations that establish the parameters of what is considered “different” or socially valid. This new critical vision questions notions of “tolerance”, “harmony”, and “respect”, focusing on the structural processes promoting discrimination, racism, and social inequality.

Likewise, Puh (2020) highlights the emergence of proposals that abandon the prefix “multi” and with it the dogmatic stance that freezes identities and ignores differences between them. He explains the emergence of the concept of interculturality, which incorporates a vision of languages and cultures in constant relation, assuming the complexity of clashes, interactions, and conflicts between social groups. This would be a shift from a model in which ethnicities or groups are merely placed side by side in a certain territory—a model that sometimes reinforces segregation—to one that refers to the interweaving of these groups, where they enter into reciprocal relations and negotiations (Canclini, 2015).

Reflecting on the participation of indigenous peoples in the democratic system in Bolivia, Cusicanqui (2008) points out that intercultural dialogue requires questioning the monopoly of Eurocentric elites who inherited the colonial state, in an effort to build a fairer society capable of embracing collective goals based on dialogue among peoples treated as equals, including those historically ignored and their forms of reasoning.

Candau (2013) underscores the notion of interculturality as a category that embraces an understanding of the power mechanisms that pervade relationships among social groups. The researcher posits that cultural relationships are historically constructed, far from idyllic, and fraught with tensions, and power struggles that hierarchize individuals, embedding prejudices and discriminatory practices. Consequently, she advocates for an educational approach that encourages a genuine dialogue between cultures and acknowledges 'the other', which is achievable through an intercultural lens. Hence, interculturality underscores the need to understand not just the cultures and languages found within the school context, but also the cultures of minority groups and their power dynamics in national societies (Russo; Borri-Anadon, 2019). In view of these considerations, it appears that intercultural education offers a critical perspective on diversity, encapsulating the dialogic interplay between languages and cultures, with a significant focus on the unequal structures and historical challenges inherent in Latin American countries.

In response to the imperative for communication and integration of migrant populations, countries such as Argentina, Chile, and Brazil have implemented language education initiatives focused on teaching their national languages—Spanish and Portuguese, to migrants. In Brazil initiatives such as Portuguese as a Welcoming Language (In Portuguese: Português como língua de acolhimento - PLAc), play a critical role in educational programs geared towards the reception and integration of these populations.

Without claiming to be comprehensive, we mention several works that highlight the relevance of this topic in current academic discourse. For instance, the book “Língua de Acolhimento: experiências no Brasil e no mundo” (Ferreira *et al.*, 2019), offers a collection of works on language teaching for migrants in countries such as Germany, Brazil, Chile, and Finland. More recently, the 2022 July-December edition of the journal *Caracol* (No. 24), published by the University of São Paulo, included the dossier “Contato de línguas, minorias e políticas linguísticas no âmbito hispânico”(Language Contact, Minorities, and Linguistic Policies in the Hispanic Sphere”). Similarly, the journal “Teias” from the Federal University of Rio de Janeiro dedicated its June 2022 edition, volume 23, number 69, to the theme of migration and education, in an issue entitled

“Migração e refúgio: desafios educativos entre desigualdades e diferenças” (Migration and Refuge: Educational Challenges between Inequalities and Differences). These publications highlight the fundamental role played by university outreach as a space for the development and implementation of actions for the reception and integration of the migrant public from an interdisciplinary perspective.

The activities carried out in schools, which will be detailed later in this article, are underpinned by two pillars: research and extension. As previously mentioned, the Mobilang UFPB project: mobility, citizenship, and plurilingualism implements initiatives to support plurilingualism and offer communicative assistance to immigrants. Conceived in 2019 in response to the massive influx of Venezuelans to João Pessoa, Brazil, as part of the PNI, this project was conceived as a supplementary initiative to enhance the existing programs aimed at teaching Portuguese to foreigners and migrants at the Federal University of Paraíba (UFPB). However, this project's objective is not focused on Portuguese teaching/learning per se, but on orchestrating activities that promote linguistic and intercultural communication, guided by the principles delineated in the expanded version of the CEFR (2021) and the pluralistic approaches we will outline below.

To promote and provide didactic responses for the development of plurilingualism and plurilingual and pluricultural competences, in 2008 the Council of Europe published the Framework of Reference for Pluralistic Approaches to Languages and Cultures (MAREP). The authors of this work applied the term “pluralistic approaches” to those didactic approaches that implement teaching-learning activities simultaneously involving several linguistic and cultural varieties (Candelier, 2013).

There are four didactic approaches that comprise the set of plural approaches. The first two have a tradition spanning over forty years, while the last two date back to the 1990s. Firstly, the intercultural approach aims to foster awareness of existing linguistic and cultural diversity. Secondly, integrated language didactics strive to establish connections between teaching the mother tongue and foreign language(s) across all learning levels, integrating them into other disciplines and areas of knowledge. Thirdly, the 'awakening to languages' approach, which as a pedagogical approach develops activities to awaken positive aptitudes and motivation towards language learning. Lastly, the inter-comprehension of related languages, beyond being a communicative practice, serves as a didactic method that concurrently focuses on two or more languages from the same family (such as Romance, Germanic, Slavic). This approach draws upon partial competencies and linguistic proximity to facilitate connections and transitions between languages.

These four approaches are complementary and can be applied in conjunction. For instance, an inter-comprehension activity could also be incorporated into a language awakening exercise, or it could be seamlessly integrated into the teaching of a non-linguistic subject. In this way, the MAREP suggests they should operate in synergy, as these approaches are designed to interrelate various languages and cultures within the same activity (Candelier, 2013).

In this vein, inspired by the principles of plural approaches and similar experiences in Latin America (Carinhas; Araújo e Sá; Moore; 2020), a collaborator and researcher from the Mobilang UFPB project planned and implemented two engaging activities in an elementary school in João Pessoa. These activities sought to integrate, make visible, and offer a participatory space for children and adolescents from Venezuela, incorporating the languages, cultures, and knowledge present in the school community. In the following section we will describe and share the insights gained from these activities.

4 Trajectories and Linguistic-Cultural Repertoires: Beyond the Classroom

The pedagogical intervention was carried out at a public institution with approximately 500 students that operates during the morning period. It is located in a region relatively close to the center of the city of João Pessoa and the vast majority of the students are from low-income families. It offers primary education from the 1st to the 9th grade. At the beginning of 2020 the school received three Venezuelan siblings from southern Venezuela, one of them enrolled in the 6th grade and two in the 9th grade.

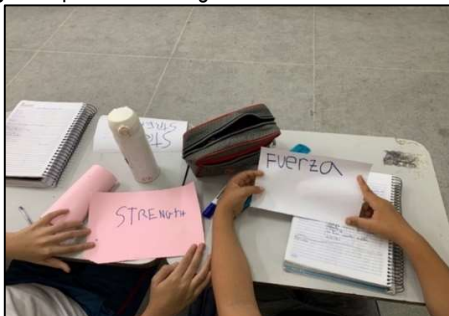
Our extension project was directly contacted by school administrators who were concerned about promoting the integration, welcoming, and schooling of Venezuelan students. Until then, there had been no history of foreign students in this educational institution. Therefore, within the framework of research for a doctoral thesis in education by one of the MOBILANG UFPB² collaborators, we conducted an initial activity aimed at transforming the linguistic landscape of the school and making visible the languages taught, based on the theoretical perspective of pluralistic approaches in school contexts of migration and refuge (Friedrich; Melo-Pfeifer; Ruano, 2021).

We first conducted an inventory of the signs and guidelines displayed on the school walls, which were written in Portuguese and generally highlighted actions and values important to the school community,

² The research was submitted to and approved by the UFPB Ethics Committee. Process. 5.051.191. Approval on: 10/21/2021.

defined in the school's political-educational project, such as *força* (strength), *fé* (faith), *respeite* (respect), *acredite* (believe), *respire* (breathe), etc. Based on this diagnostic, we planned a workshop to translate these signs into English and Spanish. With the collaboration and participation of the school's English teacher, which was crucial for the success of the activity, we planned and conducted a two-hour workshop with the 6th grade group, consisting of approximately 20 students who carried out the respective translations. For the translation into Spanish, they received assistance from one of the Venezuelan siblings (Image 1).

Image 1: Spanish and English translations of school signs



Source: [Researchers' collection, fieldwork, 2022.]

This action sought to challenge the implicit “monolingualism” of the school environment, a common feature observed in other schools we visited. Our goal was to promote awareness of and appreciation for the existence of other languages and cultures within the school community. During the workshop, we emphasized the importance of the Spanish language and the value of having native Spanish-speaking students. These students, who were tasked with posting the new signs next to their Portuguese equivalents (Image 2), found this activity to be a space where their backgrounds and knowledge were recognized and appreciated.

Image 2: Venezuelan Students (Re)writing the Linguistic Landscape at School



Source: [Researchers' collection, fieldwork, 2022.]

The second activity took place in a geography class. Following the positive impact of the linguistic landscape activity, the geography teacher contacted our project with the intention of offering sessions on Venezuelan geography and culture. We then collaborated with the Venezuelan siblings to design a session where they could share information about Venezuela, including its geography, landscapes, climate, history, and traditions. This provided them with an opportunity to discuss their migrant experience and the daily challenges they face.

We conducted this training twice for the 8th and 9th grade students in the school auditorium. These meetings were guided by an intercultural vision that favored an exchange of knowledge, languages, and expertise with the migrant students, who took center stage during the sessions (Image 3). They shared stories and photographs about their customs, journeys, culture and gastronomic preferences. At the same time, they explained the reasons for their migration and their perspective on being a student in a foreign country.

Image 3: Venezuelan Student Presenting the Challenges of Being a Student in Brazil



Source: [Researchers' collection, fieldwork, 2022.]

These educational spaces allowed for critical reflection on the current economic and social conditions suffered by the Caribbean country, with the aim of sensitizing the school community to undertake welcoming actions for this population. This also made it possible to address issues of racism and discrimination that migrants face daily. At the same time, this pedagogical action demonstrated the importance of overcoming the fragmentation in schools that leads teachers to develop activities in isolation (Imbernón, 2016).

It is important to highlight that migrant students played a significant role in both activities, promoting the legitimacy and importance of other languages in the school space, and their relevance in addressing the diverse identities and differences of the globalized world. Moreover, in the Geography class activities, they

exhibited an excellent command of the Portuguese language to present and interact with the audience. The students explained words in Spanish, their connection to elements of Hispanic culture, and their similarities with Portuguese, challenging the hegemonic nature of the language of instruction and strategically using their linguistic repertoire (Friedrich; Melo-Pfeifer; Ruano, 2021).

Conclusion

The reception of migrant children and adolescents certainly requires pedagogical actions and public policies tailored to this population's unique needs, interests, and characteristics. However, we have observed that such initiatives are typically limited to isolated or individual actions taken by teachers or research teams - often via university extension projects - who volunteer to present a plural and intercultural school model. In this context, it is important to emphasize the vital role that the State and public authorities must play. They bear a fundamental responsibility for fostering dialogue and developing public educational policies that ensure the schooling of foreign students and their successful integration.

Brazilian schools must be critically (re)thought and (re)invented to embrace contextualized and intercultural models that respond to the aspirations, difficulties, and realities of these students and their families, promoting the reception, integration, and participation of Venezuelan students and those of other nationalities. In this sense, a critical perspective of school institutions should be nourished by contributions and experiences with school-aged migrant populations, carried out in regions of Brazil with a history of migrant presence.

We also emphasize the importance of constant mobilization at all levels, including the implementation of a legislative framework (laws, resolutions, and guidelines) that guarantees linguistic and educational rights (the macro level), through the teaching, administrative, and pedagogical staff (the mid-level), and involving students, parents, neighbors, and citizens in general (the micro level), to promote strategies, practices, and actions that favor the emergence and construction of the cultural and linguistic repertoires of foreign students, valuing their traditions, customs, languages, identities, and differences. This crucial transformation is underscored by questions, tensions, debates, and contemplations concerning the pedagogical, didactic, and administrative duties of school institutions. Considering migration and education from a theoretical

perspective requires an interdisciplinary approach that encompasses studies on culture, language, education, and diversity.

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