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A NARRATIVE REVIEW RELATING THE THEORY OF TRANSLANGUAGE TO BILINGUAL EDUCATION, TEACHER TRAINING AND DEMOCRACY

A NARRATIVE REVIEW RELATING TRANSLANGUAGING THEORY TO BILINGUAL EDUCATION, TEACHER TRAINING, AND DEMOCRACY

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Summary
Bilingual education in Brazil takes place in different contexts and its definition and consolidation is a subject for the most varied studies. The objective of this literature review article was to analyze the theory of translanguaging, its holistic approach to the individual exposed to it and its interrelationship with the pillars of education, freedom and democracy. Within this perspective, this work discussed world authors on the subject of bilingual education, in the company of Edgar Morin's complexity theory, the paradigms of the current world presented by Alain Tourine and Freirian praxis. These observations resulted in confirmation that the theory of translanguaging creates bridges with a democratic and transformative education, while the prematurity of the theory in teacher training was also highlighted.
Key words: Translanguaging. Bilingual Education. Democracy. Teacher training.

Abstract
Bilingual education in Brazil takes place in different contexts and its definition and consolidation is a matter for the most varied studies. The aim of this literature review article was to analyze the translanguaging theory, its holistic approach and interrelationship with the pillars of education, freedom, and democracy. Within this perspective, this paper discussed world authors on the theme of bilingual education, along with Edgar Morin's theory of complexity, the paradigms of the current world presented by Alain Tourine, and the Freiriana praxis. These observations supported that the translanguaging theory creates bridges with democratic and transformative education, whereas it was evident the prematurity of the theory for teachers in training.

Keywords: Translanguage. Bilingual Education. Democracy. Teacher training.

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1. Introduction

Bilingual or multilingual education is growing in Brazil, it can come from different contexts, such as preparing for the demands of the globalized world to migratory inclusion. It occurs in some ways, such as adherence to international curricula, bilingual school programs, or inclusion needs. In such situations, a new language is absorbed and linked very strongly to the school curriculum, which raises the need for regulation of what can be considered bilingual education.

> Many schools claim to offer bilingual education in their pedagogical proposal, but in practice what they do is, for example, an extension of classes in English or another foreign language [...] for the MEC, schools for the deaf are considered bilingual and indigenous people. The Organization of Bilingual Schools of São Paulo (OEBI) considers as bilingual, in its statute, schools whose workload in early childhood education is at least 75% in a foreign language to 25% in secondary education (FALTA, 2019).

While guidelines are being sought, studies have already demonstrated their individual, social relevance and applicability. In a contemporary world, one of the roles of bilingual education is to emancipate the individual from the world, making them capable of exercising their global citizenship as it configures and transforms this subject beyond the reality that surrounds them.

> Starting from the premise that human development occurs through a dialectical interaction between the individual and the environment, the physical and social world, and its cultural and interpersonal dimensions, of which it has been part since its birth, according to Vygotskian conception, education You have to make people think in order to transform the world so that they can act politically on it (MESSIAS, [200-?]).

In general it is understood that bilingual education indicates that teaching and learning will take place in two or more languages at some point, there is still debate about how much time should be established for this exchange to happen, however, the most relevant in terms The development of this form of teaching is that the teacher and student use the second language for communicative purposes in the classroom. In fact, while the decisions are imprecise, it focuses on the balance between both languages. Therefore, bilingual education can be considered as the provision of school education where, in a given period, instruction is planned and taught in at least two languages (ELSNER; KEßLER, 2013).

However, in Brazilian education English language teaching happens late at around eleven years of age, according to researchers François Grosjean and Ping Li (2012) a new language is easily acquired earlier in life than later.

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When it comes to time, age, this delay in learning a language hinders, but does not make learning impossible, and increases social differences since for the private education network, bilingualism is presented at an increasingly earlier age, which despite criticism, does not negate the fact that a well-executed bilingual education will benefit this individual. "The fact is that interest in bilingual education cuts across different social classes and age groups. Not providing opportunities for bilingual education in public networks will further deepen existing inequalities in the country" (MEC, 2021).

Another type of expressive bilingualism is what occurs through migratory movements present around the world and now so real in Brazil in the face of migration flows of non-Portuguese speaking families, most of whom speak Spanish and come from Latin American countries. . In this context, there is the inclusion of children who speak their native language in regular education, which makes these individuals, bilingual in a context beyond the school curriculum, emergent bilinguals. According to data from the 2019 Annual Report of the International Migration Observatory (OBMigra), Brazil is home to 774 thousand immigrants, in approximate numbers, considering all legal protections (CAVALCANTI *et al.apud*GUIMARÃES*et al.,*2020).

In this way, in private or public school settings, due to the adoption of programs or the need for reception, bilingual education takes place from the metropolises to the interior of this country, being mediated by bilingual or non-bilingual teachers in basic education. This reality leads us to analyze what type of bilingual teaching has been worked on, since for this teaching to actually happen it does not depend solely on linguistic skills. Relevant bilingual education must respect cultural and social diversity, in other words, dialogue between individuals and their life repertoire, placing them at the center.

Based on this principle, a more realistic understanding of the concepts of translanguaging is then achieved, after all, bilingualism is not limited to two languages worked separately, quite the contrary, it is about a unique individual learning a new language against the background of their mother tongue and its repertoire.

> García (2009) defines translanguaging as multiple discursive practices that bilingual speakers use to understand the bilingual world in which they live. It is, therefore, the process used by bilingual students to create a space where they can make use of their entire linguistic and semiotic repertoire and which is accepted

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> by teachers as a legitimate pedagogical practice (LASAGABASTER; GARCÍA, 2014, our translation).[two]

To this end, the translingual educator does not limit his practice to just the language discipline, but understands that there are many ways in which language students interact with it, inside and outside the school, making this type of education unique and dynamic (SOLORZA, 2019). This concept is not just about the ability to switch from one language to another, but about using the individual's entire repertoire and communicative practices. “Translanguaging theory pushes educators to engage with students’ authentic forms of language – to listen respectfully to what is really being said by students without judgment” (SOLORZA, 2019, our translation).[3]

Therefore, it is based on this transformative capacity that a language provides in the relationships in which it occurs, that this article has its guiding question expressed as follows: What is the association of translanguaging theory with current bilingual education?

Faced with this question, the research objective is to review and integrate how much the ideas of authors on the subject of bilingual education, democracy and teacher training communicate with translanguaging practices.

2 Theoretical foundation

The concepts used as study principles and theoretical foundations for the article will be grouped as follows: bilingual education, teacher training and translanguaging and democracy.

To this end, it is proposed as a theoretical framework the work in the field of the foundation of bilingual education and bilingualism carried out by François Grosjean and Colin Baker, the theory of translanguaging present in the works of Ofelia García, the paradigm of complexity by Edgar Morin, cultural law present in the work of Alian Tourine and the conceptual support in Freirian pedagogy.

[two]García (2009) defines translanguaging as multiple discursive practices that bilingual speakers use to understand the bilingual world in which they live. It is thus the process used by bilingual students to create a space where they make use of all their linguistic and semiotic repertoire and which is accepted by teachers as a legitimate pedagogical practice.

[3]Translanguaging theory pushes educators to engage with students' authentic ways of languaging—to respectfully listen to what is actually being said by students without judgment.

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3 Method

This article is descriptive in nature, considered a narrative literature review. The databases used were Capes, Scielo and ERIC within the intersection of bilingualism, translanguaging and teacher training.

On the Capes platform, 61 articles were found, mostly related to bilingual education for the deaf, only one article could bring collaborations regarding issues of translingual practices. The article in question is called: We are all from the Border: Linguistic Ideologies and the construction of a translingual pedagogy in 2018.

On the Scielo platform, 6 articles are connected to the search, however only one article proved to be relevant because it deals with teacher training for intercultural competences named, “The concept of emerging debate as a resource for the inclusion of intercultural competences in initial teacher training in Chile de 2019”.

Finally, the last 5 years were collected on the ERIC platform, which resulted in a total of 11 journals, two of which are indirectly related to the problem of this research, namely: “The Metaphoric Perceptions of the Prospective Turkish Language and Literature Teachers, Taking Pedagogical Formation Education about "Bilingualism"” (The metaphorical perceptions of future teachers of Turkish language and literature, based on pedagogical training on "bilingualism"), 2021 and the article “Communicative Competences Required in Initial Teacher Training for Primary School Teachers of Spanish Language in Contexts of Linguistic Diversity”, 2020.

It was understood that the state of the art surveyed so far presents articles relevant to the research question, however they are not closely related to the training of early years educators in the context of translingual practical education.

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4 Result and Discussion

4.1 Bilingual Education

Defining bilingual education is not something simple, as it is a definition that is faced with subjective issues relating to exposure time, reasons for applying bilingual education, methods of integration with the language that is significant to their learning, in addition to these differences, also It is important to present the social and political issues involved, that is, where bilingual education actually takes place.

Apart from the questions of definition, which are relevant mainly when talking about the network of private schools where this education is offered as a product, it is necessary to evaluate which portions of society actually receive this "bilingual education" since education and Communication exert an emancipatory role on the subject.

“Learning the assumption of the subject is incompatible with pragmatic training or with the authoritarian elitism of those who think they are owners of truth and articulated knowledge” (FREIRE, 1996, p. 42).

So there are two worlds when we talk about bilingual education, one related to classes capable of paying for and opting for this education, a relatively small portion of high income, where the individual will have contact with the language and its culture even in their initial years, whether through the application of a bilingual curriculum or through some implemented program. In contrast to public education networks, which reach the largest portion of the population and do not provide language teaching for the initial years, the same happens from the fifth year onwards with reduced hours, which, as explained above, will hardly characterize a bilingual education for these individuals. “Nobodies: nobody’s children, the owners of nothing. The nobodies: the nones, running wild, dying their lives, fucked up and underpaid: Who are not even though they are” (GALEANO, 2020).

Furthermore, one cannot ignore the fact that bilingual education often does not happen as a choice, especially when it refers to migratory issues present in our contemporary world and in the reality of many border schools, in these issues it is necessary to point out the confrontational role of translanguaging and the emergence of emerging bilinguals.

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> García's notion of trans (beyond) + language as part of a project of social justice and freedom to transform bilingual education, looking beyond strict language allocations and standardized language ideologies. (SOLORZA, 2019, our translation).[4]

Defining a subject as bilingual is also not a new subject, it requires understanding the formation of that subject in its entirety, outside of a monolingual and rationalist approach. For Morin (2000), there is a need to reorganize education for the future, which, in addition to articulating knowledge, must escape the paradigm of simplification, after all, in the author's words, educating to understand mathematics or a specific discipline is one thing, educating for human understanding is another, in other words, education should be a space to explore universal teaching centered on the human condition.

Colin Baker in his book, Fundamentals of Bilingual Education and Bilingualism, offers a discussion of this definition by answering the question: Are you bilingual or not? The author argues that language is not something static and observations of the circumstances in which bilingualism develops and applies must be considered, linguistic competence is broader than just defining oneself as bilingual or not, for Baker (2001) " Classifying people as bilingual or monolingual is therefore too simplistic."

In the same way, François Grosjean, another author on the subject, presents the dangers of labeling someone as bilingual or not, but unlike Baker, he presents us with a more holistic view of this bilingual individual who cannot be easily fragmented into monolingual or bilingual. "A bilingual (or holistic) view of bilingualism proposes that bilingualism is an integrated whole that cannot be easily decomposed into two separate parts" (GROSJEAN, 1989, our translation).[5]

For the author, it is a mistake to say that bilinguals will be those who fluently master two languages, or will not have an accent, or that they are just those who learned during childhood, these pre-judgments only reflect a view of two monolinguals in one person. . However, discussions about the use of the term bilingualism do not interfere with the fact that there are bilingual subjects and therefore it is worth reflecting on this development and

[4]García's trans (beyond) + languaging notion as part of a social justice and liberate project to transform dual language bilingual education by looking beyond strict language allocations and standardized language ideologies.

[5]A bilingual (or wholistic) view of bilingualism proposes that the bilingual is an integrated whole which cannot easily be decomposed into two separate parts.

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evolution. Studies carried out by Dr Patricia K. Kulh (2010) from the University of Seattle Washington have shown that in the first months of life children are capable of recognizing and distinguishing other languages, especially because they do so by exclusion, using auditory, visual discrimination and by statistics.

In reality, all babies present this capacity, therefore one cannot be considered more capable or intelligent than another, however, it is in the capacity for more accurate distinction between different languages that bilinguals will present executive capacities such as memory, attention, planning between others are more acute, which would justify the presentation of bilingual education at early ages (COSTA; HERNÁNDEZ; BAUS, 2015).

> Language acquisition depends not only on linguistic skills, but also on other cognitive abilities, such as memorization and categorization, as well as the motor skills necessary to control the tongue, jaw and lips (GROSJEAN; BYERS-HEILEN, 2018, our translation).[6]

4.2 Training of teacher educators for translanguaging

In addition to thinking about the unfolding of the child's brain system, which whether or not it will result in the speaker of more than one language, since only the initial exposure to the language is not enough, we cannot forget the social stimulus where everything happens, in the interaction with others, family, community and why not with the teacher.

> Principle of mediation by the other – before becoming independent, the learner experiences the mediation of a "more capable" other (who could be a parent, a teacher or a colleague). This mediation is called assisted performance, an occasion in which the "more capable" interacts with the learner to provide temporary structural support. (MARQUES, 2011, p. 37).

According to Grosjean, children grow up bilingual in many different circumstances. They may be born into bilingual families or in other cases parents opt for educational opportunities that expose their children to a second language, that is, they are exposed to the social factor.

Therefore, once a language is acquired in infants in a set of perceptual, cognitive and social skills, the relevance of the mediators of a bilingual education is proven, reflected in this article in the figure of the pedagogue teacher in the early years.

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When talking about educating children in another language, one cannot disregard the necessary training at undergraduate levels that one needs to have. Today in Brazil, a degree in pedagogy is a requirement for teaching the national curriculum, however changes in current discussions link bilingual teaching to professionals with language training or proven proficiency (MEC, 2021).

Such training guidelines are important so that bilingual education is carried out by trained professionals who speak the language, however, linguistic knowledge alone is not enough, as it is in the perfect combination between initial training, proficiency and practice that teaching effectively occurs. Within these perspectives, the professional pedagogue is also a potential bilingual teacher.

The training of this professional is a fusion of skills, which reflects the theory of translanguaging. Training within this perspective will avoid failures to meet demand or inadequate service by teachers who do not have the combination of knowledge and skills to develop current bilingual education (JOHNSTONE, 2004).

So it is in the multiple practices of pedagogy that this teacher interacts with a transformative bilingual education immersed in translanguaging. Therefore, for this new professional to be able to manage this teaching, he or she must become an apprentice and researcher on the topic in question. As Portuguese educator Antonio Nóvoa reported in an interview, “Continuous learning is essential in our profession” (GENTILE, 2021). In other words, the training of a current pedagogue teacher is related to translanguaging practices in their approach, perspectives and objective, however it is in the engagement with the theory of translanguaging that an increasingly significant bilingual education is guaranteed in the initial years.

> Teacher training for cultural diversity must be based on three axes: A concept of multiculturalism and interculturality, knowledge of the facts and an analysis of one's own identity in relation to the values that are transmitted (MADRID, 2004, our translation).[7]

[7]The training of teachers for cultural diversity, according to Parla (1994), must be based on three projects: 1) A concept of multiculturalism and interculturality, 2) The knowledge of people. 3) An analysis of self-identity in relation to the values that are transmitted.

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4.3 Democracy and translanguaging

As analyzed, within the literature, despite counterpoints regarding the definition of what characterizes a bilingual education, there are bilingual subjects in their most varied contexts, which refutes the learning of a language as just an arsenal of rules and structures. In reality, bilinguals should not be seen in a fragmented way, but as a whole, as transformative bilingual education happens when the student and their trajectory are considered in a constant dialogue, a democratic relationship between subject and language.

In other words, it begins to be understood that bilingual education is not only related to learning content and curriculum, quite the opposite, when it considers the individual as a whole, it is based on the premise of the concept of translanguaging: a look at the cultural repertoire and social, their mother tongue and the dependence on this background for learning what is new, such a possibility is liberating and truly democratic. “Education must reinforce respect for cultures, and understand that they are imperfect in themselves, in the image of human beings” (MORIN; CIURANA; MOTTA, 2003, p. 105).

Ofélia Garcia in her work Bilingual Education in the 21stcentury (Bilingual Education in the 21st century) reflects on the globalized world, the mobility of people and technological advances that have repercussions on the birth of transnational democracies. In other words, but within this same dynamic, Morin states that “the main objective of education in the planetary era is to educate for the awakening of a world-society” (MORIN; CIURANA; MOTTA, 2003, p.63).

Therefore, student-centered educational practices become an approach that is not new, but necessary for a non-colonizing bilingual education. Looking at the individual as a whole during the implementation of a bilingual education will then speak to Freirian theories, Alain Tourine and consequently to questions of consciousness.

> What should never be forgotten is that the encounter between societies and cultures always contains an asymmetry of power: one of them is the majority, the other is the minority, on the one hand the colonizer, on the other, the colonized (TOURAINE, 2007, p. 180 , our translation).[8]

[8]what must never be forgotten is that an encounter between societies and cultures always contains an asymmetry of power: one of them is majority, the other is minority, on the one hand, the colonizer, on the other, the colonized.

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Every living democracy needs freedom and conflict as drivers. The conflict in bilingual education resides in what is traditional, when we talk about students in the context of learning a new language, for example the English language, the conflict in Latin learning will fall on the power of the curriculum and traditional teaching practices. However, it is in the face of the conflict between holistic education centered on the individual, with respectful democratic practices, that cultural rights come into being.

Right to identify with your mother tongue and respect it, therefore, it will be with this freedom that the language will show its power, after all, as contemplated by Ofélia Garcia, it is in the observance of language as a right that resistance, power and solidarity are expressed (GARCÍA , 2008).

> Education will be an instrument for correcting marginality to the extent that it contributes to the constitution of a society whose members, regardless of differences of any kind, accept each other and respect each other in their specific individuality (SAVIANI, 2000, np).

This freedom can be understood in the following areas: personal, social and religious. In the individual context, the learning subject, despite the impositions of society, neo-capitalist and Americanizing cultures, homogenizing school standards (curriculum, programs), can enjoy the freedom to move between different worlds. In what is religious or transcendent, according to Contardo Calligaris (2021), it is up to the individual to experience their freedom while escaping the freedom of being able to invent life without having to invoke transcendence. In this sense, it is in the practice of a bilingual education curriculum aligned with the student's daily life, their needs and life history that schools will reflect society, its policies and bilingual practices within a direct social bilingualism (GARCÍA, 2008) .

In other words, support for a modern bilingual education, or better said translingual, then constitutes a democratic act, an expression of the individual's freedom in the face of knowledge and of themselves, a state of awareness of their role in the face of cultural diversity, awareness and praxis, the act of becoming aware of inequalities (self-awareness) and acting to change them (NWEKE; OWOH, 2020). “Cultural pluralism is an imperative in a fast-moving world. Nothing can stop nomadism

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associated with the rapid increase in international exchanges (TOURAINE, 2007, p. 160, our translation)".[9]

Therefore, it is through the awareness of this individual, be it a public or private school student, migrant, teacher in training, child or adult that trans+language will happen. This subject, aware of his repertoire, learns, changes and transforms. Language then exercises its real power in the construction of a complete, planetary subject, with freedom of actions capable of forming social agreements or conflicts. For Morin et al. (2003, p.88) is "through the raising of a cross-border and transcultural citizen awareness, in which it is clearly demonstrated that global problems require global responses". In other words, it will be in non-traditional bilingual education that the school will be able to form citizens who not only speak another language, but who interact together, in different contexts and in different ways in support of global needs.

> That's what the world is — he revealed — A lot of people, a sea of bonfires. Each person shines with their own light among all others. No two bonfires are the same. There are big bonfires and small bonfires and bonfires of all colors (GALEANO, 2020).

Final considerations

In relation to the most varied authors worked on and interrelated in the body of this article, it became clear that the theory of translanguaging is a more faithful approach to the reality of a world beyond linguistic and territorial barriers, that is, planetary, transdemocratic.

The theory of translanguaging communicates with knowledge necessary for current and future education, with the discourses of complexity present in the work of Edigar Morin, historical issues of democracy and education present in the work of Demerval Saviane and postmodern policies defined by Alain Tourine. The common thread between them all is an educational practice beyond traditionalism, beyond banking, which then evokes democracy, the balance between freedom and rights, a pedagogy that transforms based on the subject's repertoire.

Since education is carried out in the most varied aspects between the individual, State and society, from the teacher's initial training to the classroom, so that education

[9]Cultural pluralism is an imperative in a world in fast motion. Nothing can halt the nomadism associated with the rapid increase in international exchanges.

bilingual is relevant to individuals in training, whether by choice or necessity, it is important to enhance the discussion and application of translingual practices in Brazilian education.

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