Continued education in a bi/multilingual context: a discussion starting from "nothing"

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Abstract:
This article, an excerpt from an ongoing doctoral dissertation, aims to problematize the contradictions in the discourse of a teacher educator and to discuss the traces of minor resistance (Gallo, 2008) that emerge in her speech. It seeks, therefore, to highlight the limits and potentialities of continuing teacher education within the context of a bilingual program. The theoretical framework draws on the concepts of translanguaging (Rocha & Megale, 2023; Brum, 2022), major and minor education (Gallo, 2008), as well as the tension between monoglossia and heteroglossia (García, 2009), in order to identify signs of resistance to the monoglossic view of language in an environment strongly marked by corporativism, where language is treated as a product and proficiency as a commodity. The reflections explore the contradictions in the educator's discourse and indicate that, although these concepts are in tension within a contact zone, the search for other forms of agency toward an education worth living evidences the impact of the micropolitics of affect and the destabilization of the "self." From an autoethnographic perspective (Adams, Holman Jones, & Ellis, 2022; Chang, 2016), the article seeks to contribute to the debate on the insurgent potential of bi/multilingual education.

Keywords:
Bi/multilingual education; Autoethnography; Translanguaging.

Resumo:

Este artigo, recorte de uma tese de doutorado em andamento, tem como objetivo problematizar as contradições no discurso de uma formadora e discutir as pistas de resistência menores (Gallo, 2008) que emergem em sua fala. Busca-se, assim, evidenciar os limites e potencialidades da formação continuada de professores no contexto de um programa bilíngue. A fundamentação teórica apoia-se nos conceitos de translinguagem (Brum, 2022; Rocha; Megale, 2023), educação maior e menor (Gallo, 2008), além da tensão entre monoglossia e heteroglossia (García, 2009), para identificar indícios de resistência à visão monoglóssica de língua em um ambiente fortemente marcado pelo corporativismo, que trata a língua como produto e a proficiência como bem de consumo. As reflexões exploram as contradições no discurso da formadora e indicam que, embora esses conceitos se tensionem em uma zona de contato, a busca por outros agenciamentos rumo a uma educação que valha a pena ser vivida evidencia o impacto da micropolítica dos afetos e os movimentos de desestabilização do "eu". A partir de uma perspectiva autoetnográfica (Adams; Holman Jones; Ellis, 2022; Chang, 2016), o artigo espera contribuir para o debate sobre o potencial insurgente da educação bi/multilíngue.

Palavras-chave:

Educação bi/multilíngue; Autoetnografia; Translinguagem.

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INTRODUCTION

This article, an excerpt from an ongoing doctoral research project, emerges from the lived experience of an outsourced teacher educator[2] working for a "bilingual solutions"[3] company hired by private schools to implement bilingual programs. Bi/multilingual education has gained increasing visibility in Brazil, driven by the expansion of educational conglomerates that invest in prestige languages such as English, which, associated with the demands of the global market, reflects what Cavalcanti (1999) has termed *elite bilingualism*. This trend reinforces the commodification of language (Heller, 2010), turning proficiency in an additional language into a socioeconomic privilege that impacts both the cultural value of learning and the appreciation of teaching work.

The expansion of the private sector and neoliberal policies have fostered a tendency for schools to introduce English classes from early childhood education, even though the Brazilian Law of Guidelines and Bases for Education (1996) stipulates that additional language instruction is mandatory only from the 6th year of elementary school. This scenario opens the door for publishers and conglomerates to sell services and teaching materials, outsourcing the implementation of the expanded workload of language classes. So-called "bilingual programs" often include packages ranging from materials and pedagogical support to teacher training and professional development. The program that served as the basis for the reflections presented in this article, in which the teacher educator worked, expanded the workload of the English language subject by offering five classes per week, divided between a linguistic strand and a strand of interdisciplinary projects.

The provocation that gave rise to this article stemmed from the "nothing"[4] that emerged in the voice of a teacher during a continuing education session. Through an autoethnographic research approach, this text aims to problematize the contradictions that surface in the teacher educator's own discourse in that same session, as well as to identify traces of resistance aligned with the concept of "minor education" (Gallo, 2008), reflecting on the limits and potentialities of teacher education in the context of the bilingual program. The contradictions mentioned refer to the friction between the insurgent[5] potential the educator believed to be on the horizon of bi/multilingual

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[1] Reviewed by: Adrailton Zuse.

[2] As will be seen later, the teacher educator is myself—the researcher writing this text. I choose to use the third person to refer to myself in order to situate the readers. In the remaining sections, I assume the first-person voice.

[3] Consisting of student textbooks together with their respective teacher's manuals; pedagogical support; and continuing teacher education.

[4] The indefinite pronoun "nothing" emerged in a dialogue between the teacher educator and a teacher during a continuing education session. As will be discussed later, this "nothing" indicated the absence of expectation regarding the training process itself. In this article, "nothing" will be treated as a noun to designate the emptying of meaning in the training process in question.

[5] Liberali, Megale, Lage, Modesto-Sarra, and Tiso (2022) use the term "insurgent" to encompass two dimensions of bi/multilingual education: the critical intercultural dimension and the decolonial dimension. The intention is to promote "[...] a bi/multilingual education committed to building a more equitable society and seeking to destabilize the colonial

education and the monoglossic and corporativist traces that emerged in her discourse[6] throughout the training.

Subverting the traditional structure of academic articles, the next section will present the methodology, followed by the theoretical framework, in alignment with the autoethnographic approach. The weaving of the data discussion is presented in the penultimate section, followed by the provisional considerations.

METHODOLOGICAL PATHWAYS

The ongoing doctoral research, of an autoethnographic nature, advocates an approach based on the scrutiny of my[7] experiences as a researcher, through textual and video records of my impressions, of the continuing education sessions I conducted, and of conversations with teachers and peers held throughout my work as a trainer linked to a bilingual solutions company. Since this article is a segment of a broader research project, it is important to situate the methodology before moving on to the theoretical framework, as autoethnography—both as a process and product—requires that the written record be more intricately intertwined with personal experience and less "conventionally" academic.

Ellis, Holman Jones e Adams (2022) describe autoethnography as a research and writing approach that aims to systematically describe and analyze personal experience to understand a cultural experience. Chang (2016) argues that the balance of the triad "auto," "ethno," and "graphy" occurs when the method is ethnographic in its methodological orientation, cultural in its interpretative orientation, and autobiographical in its content and writing orientation. The richness of autobiographical narrative and the unique ideas arising from personal experience are valued and intentionally integrated into both the research process and its product. More recently, Adams, Holman Jones, and Ellis (2022) stated that autoethnography is a genre of doubt and a genre of dissent. In its form and content, it challenges the norms of research practice and representation/writing. As a genre of doubt and dissent, it asks its authors, readers, and audience to listen, reflect, and act upon their thoughts and dreams.

The epistemology of postmodern emergence (Somerville, 2007; 2008) proposes movements used as theoretical-analytical devices, namely: wondering, becoming-other, and generating. In agreement with Dorta (2024, p. 24):

> [...] a postmodern epistemology of emergence conceptualizes research as a set of representations in which each element is a pause in the iterative and cyclical process of representation [...] therefore, conducting research from a postmodern epistemology of emergence demands a constant openness to affects, sensory perceptions, multiple forms of language, performative actions, etc.

Being an autoethnographic research, only the trainer's speech was analyzed insofar as it reverberates and responds to the issues raised by the teachers, in an iterative dialogical process. Through the movement of the analyses, by means of the problematization proposed as the general

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system to which we are subjected through the promotion of critical intercultural education." (Liberali et al., 2022, p. 22). In summary, I understand that an insurgent bi/multilingual education project would be translanguaging in its linguistic and pedagogical orientation, anchored in the weaving of lived repertoires that foster mobility in light of interculturally critical and multimodal teachings and learnings, making visible other ways of being, living, knowing, existing, learning, teaching, crossing borders, and dreaming, with respect and care for the smaller aspects of education.

[6] In this text, the conception of "discourse" reflects that adopted by Bakhtin: "[...] language in its concrete and living entirety [...]" (Bakhtin, 2008, p. 207) and the dialogical relations that permeate communication, spatially and temporally situated in the spheres of human activity, involving both linguistic and extralinguistic elements.

[7] From this point onward, as this is an autoethnography, I adopt the first person singular to refer to my speech and experiences as a trainer.

objective of this text, it seeks to demonstrate the iterative movement between questioning, becoming-other, and generating, proposed by the epistemology of postmodern emergence, which does not seek to find answers but rather to scrutinize dissent.

To support the analyses of this article, the recording of a continuing education session held in August 2023 via Google Meet was taken as a basis, with the presence of three teachers from a school located in the interior of São Paulo. The trainer had been pedagogically monitoring this group of teachers since February 2022, attending classes and assessing the teachers' performances, conducting continuing education sessions proposed by the bilingual program, and observing the students' linguistic development.

The data analysis was structured from a cartographic perspective on the points of tension and surprise that emerged in my speech. It was like standing in front of a large map and, little by little, illuminating the lines that identify the paths among the branches of a rhizome to identify its nodes. The concept of rhizome, by Deleuze and Guattari (1995), is originally botanical and is used to designate a way of understanding life, in a broad sense, as a system of connections, without beginning or end, with branches, lines, and segmentarities that can be connected at any point. While the lines and branches are independent, they connect and form intersections; an open system in which the parts make up the whole. An apparent confusion, but one that represents reality: complex, complicated, and kaleidoscopic.

For Marques (2016), cartographic movements are the very movement of the rhizome. Through them, clues were "mapped" in the data analysis process toward "unraveling the ball of yarn" (Oliveira and Paraíso, 2016, p. 163) of my displacements in the movement of becoming-other, manifested through my speech. Kastrup (2009, p. 31) explains that this is a way of analyzing that "[…] aims to follow a process, not represent an object. Broadly speaking, it is always about investigating a production process."

Within the entanglements of the ball of yarn lie points of tension and surprise that indicated obstacles and contours relevant to the problematization of the contradictions intrinsic to the general objective of this text.

THEORETICAL FRAMEWORK

According to Mordente and Portugal (2024), the Brazilian educational landscape has been shaped by neoliberal principles, and the relationship between the supply of goods and services and the realm of knowledge has caused profound paradigmatic transformations not only in educational policies but also in teachers' pedagogical practices. Based on Laval (2019), Mordente and Portugal (2024, p. 2) state that there is "[...] a naturalization between the world of schools and the world of businesses."

Along the same lines, Liberali et al. (2022) indicate that the prominence of bi/multilingual education arrived forcefully in the Brazilian educational industry with the approval of the National Curricular Guidelines for the Provision of Plurilingual Education in 2020. For the authors, besides serving the neoliberal project to which Brazilian education is subjected, the document motivated the emergence of companies promising to train teachers and adapt schools to the parameters set by the Guidelines.

Regarding continuing teacher education in my context as a trainer, it occurred in groups during training sessions that broadly guided teachers' work, as well as individually, divided into two regular cycles and two additional cycles in the first and second semesters of the academic year. In each cycle, activities were organized as follows: four annual group training sessions; a preliminary conversation before class observation; the class observation itself; and a post-observation conversation that led to the establishment of an action plan to develop each teacher's weaknesses.

Assessment was conducted using rubrics defined by the company through a class observation form. The rubrics were based on four pillars establishing parameters of what would be

considered an "ideal" class within the bilingual program: student-centeredness, communication, teaching techniques, and classroom management. There was also a fifth pillar that varied depending on the type of class observed: early childhood education, elementary education, or project classes. Thus, the evaluation aimed to improve the teacher's performance and how efficient they could become. The rubrics are listed below:

a. Plan and customize the lesson [in English] according to the student's needs and the school context;
b. Provide appropriate feedback [in English] to students, promoting a sense of progress;
c. Respond genuinely and personally [in English] to students' contributions;
d. Promote collaboration [in English] among students;
e. Promote multiple speaking opportunities [in English] for a personalized learning experience;
f. Foster an English-speaking environment;
g. Vary interaction patterns [in English] to maximize learning opportunities;
h. Encourage meaningful interactions [in English];
i. Give short and objective instructions [in English];
j. Use elicitation techniques [in English] to activate prior knowledge and engage students;
k. Use scaffolding strategies [in English] to equip students to complete tasks;
l. Use correction techniques [in English] appropriate to the lesson stage;
m. Contextualize activities and presentations [in English];
n. Manage time according to the lesson stage to achieve objectives;
o. Effectively manage behavior and group work [in English] throughout different lesson stages;
p. Monitor activities to check if students are performing the task and using English, providing support when necessary. (Class observation form translated by me, emphasis added, 2023)

For each rubric, the teacher was rated on one of four indicators: 0 – not achieved; 1 and 1+ – partially achieved; 2 and 2+ – satisfactorily achieved; 3 – fully and/or innovatively achieved. According to the way results were organized, if a teacher scored 2 or 2+ on all rubrics, they would reach 60% of what was considered the "development rate." This development rate classified the teacher into four distinct development phases: foundation (less than 40%), development (41% to 60%), confident (61% to 80%), and expert (above 80%). Although, from a corporate perspective, 60% was considered satisfactory, it is impossible not to note the parallel with a grade of 6.0 on a scale from zero to ten. Considering that meeting expectations corresponded to a 60% development rate, it seems that even if a teacher met the descriptors, they would only achieve the "minimum" effectiveness.

The results guided the themes of continuing education meetings held throughout the year. These meetings, either face-to-face or synchronous online, aimed to equip teachers with the skills necessary to meet the rubrics. It was expected that the better the teachers performed development-wise, the more students would engage in effective pedagogical practices that would lead to their linguistic proficiency, in a direct cause-and-effect relationship.

The form descriptors were all written in English and targeted the English teacher's practice. Therefore, I inserted the term [in English] in brackets and italics to clarify that the rubrics aimed to have the teacher ensure students used English throughout the lesson, from early childhood to high school. Except for rubric n, the others emphasized that teacher mediation should happen exclusively in the additional language, since if the teacher used Portuguese for mediation or if students used Portuguese to interact, the trainer could not assign indicators 2 or 3. Rocha and Megale (2023, p. 4) summarize points sustaining the monoglossic ideology:

a) imposition of monolingualism as the rule, upholding the idea of named or individual languages; b) reproduction of stabilizing notions of linguistic proficiency established individually for each named language; c) perpetuation of the idea of the nation as closely linked to a certain people, named language, and geographical territory; d) emphasis on linguistic purism; e) characterization of bi- and/or multilingualism as a set of monolingualisms; f) prescription of a monolithic and essentialist view of culture, from which mixing is seen as a problem to be avoided; g) perpetuation of the notion of language as a self-sufficient, closed system devoid of its ideological nature.

It is therefore evident that the evaluation was based on a monoglossic[8] perspective of language, and teachers' performance was oriented by an ideology historically established to uphold and guarantee the perpetuation of a colonizing social project. In contrast, García (2009) explains that the heteroglossic ideology contrasts with monoglossia by considering multiple linguistic practices in interaction, which would enable other constructions of being and knowing through bilingual education and bilingualism. In the table below, produced by Megale (2018, p. 7) based on García (2009), it is possible to see that different dimensions leading to bilingualism, circumscribed to monoglossia or heteroglossia, imply different groups of people and thus denote more or less unequal power relations and different cultural biases.

Table 1:

	MONOGLOSSIC IDEOLOGY		HETEROGLOSSIC IDEOLOGY	
	Subtractive bilingualism	Additive bilingualism	Recursive bilingualism	Dynamic bilingualism
Linguistic goal	Monolingualism	Bilingualism	Bilingualism	Bilingualism
Linguistic ecology	Language shift	Adding or maintaining languages	Language revitalization	Bi/multilingualism
Understanding of bilingualism	Bilingualism as a problem	Bilingualism as enrichment	Bilingualism as a right	Bilingualism as a resource

Fonte: Reproduced from Megale (2018, p. 7), adapted from García (2009, p. 120).

Observing the second line of the third column in the table above, there is a bilingualism perspective (additive bilingualism) that fits within the monoglossic ideology umbrella; that is, just because a bilingual program calls itself bilingual does not mean it is aligned with the heteroglossic ideology.

Considering that the use of the lesson evaluation form prescribed English as the main aspect of the program's class, and that the development rate for each rubric informed the choice of continuing education content delivered to each teacher, it is clear that the focus of the training was on "how to teach foreign languages efficiently and within the shortest possible time" (Miller, 2013, p. 106). Although personalized training based on individual results has relevant potential for professional development, when we look at the ecosystem constructed to guarantee students' proficiency within a set time, we see that the bilingual program did not break with a prescriptive

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[8] García (2009) explains that the monoglossic ideology of language treats languages as autonomous, separate, and complete systems; that is, it considers it possible for a bilingual person to have identical levels of proficiency in each language they learn.

approach of best methods for language teaching, and corroborated a vision of teachers as more or less efficient (Miller, 2013).

The critique, then, does not lie exactly in the format of pedagogical monitoring done through cycles oriented to individual teacher attention, but in the foundations supporting it and in the use of results. Ultimately, the monoglossic bases and focus on classroom management and technicality limited the potential of continuing education, which could itself be a tool for teachers to appropriate their lived repertoires and knowledge, as well as to embrace and contribute to the insurgent potential of bi/multilingual education (Liberali et al., 2022) — which was the potential on my horizon as a trainer.

Although this model of training offered pedagogical monitoring, it showed gaps in its formative aspects. Instead of promoting study and reflection based on the epistemology of professional practice (Tardif, 2000), it focused on fitting teachers into evaluative rubrics quantifying their development. Thus, although sold as continuing education, the monitoring can be said to be geared towards capacity building and training. Faced with rigid performance rubrics grounded in a monoglossic ideology, the ethical commitment I assumed as a researcher and trainer stemmed from a translanguaging ontology that recognizes the impossibility of separating languages and repertoires in the classroom:

> [...] translanguaging classrooms can be understood as a current. This metaphor is used as an allusion to the dynamism and fluidity of river currents. This fluid and pulsating current enhances the creation of new language practices, as it tensions perspectives, voices, histories, knowledges, interests, among many other factors that affect our lives, including educational contexts, with the purpose of promoting a transformative, critical, and creative experience in these translanguaging spaces. This metaphor helps us understand that just as a river has its banks, the translanguaging educational process is also fluid, while strategically planned. This planning, however, is not fixed and must follow the current, meaning it must be flexible enough to change and readapt as many times as necessary, without failing to consider the importance of maintaining a questioning attitude towards prescribed limits and thus acting from a stance oriented towards social justice and the common good. (Rocha and Megale, 2023, p. 19–20)

Brum (2022), in her work *Banzeiro Òkòtó*, discusses what it means to be translanguaging. Drawing from her and from Rocha (2019) and Rocha and Megale (2023), translanguaging speaks both about being as a state and about being as a body. If the most powerful feeling we can cultivate in ourselves is the courage to cross, because there will always be something to cross, translanguaging is more than an approach situating our practices; it is the driving force fed by our crossing in life, amidst the banzeiros[9] we encounter.

Regarding the school dimension of bi/multilingual education we deal with, translanguaging offers a broader understanding of language that confronts the view of named language and the power relations that constantly cross communicative processes. It also challenges the view of language as an autonomous, static system, a set of structures detached from spatiotemporal reality. While the translanguaging current highlights the dynamic, multimodal, and multisemiotic nature of language and situates it axiologically, from this current emerge perspectives aimed at linguistic practices that mobilize a combination of linguistic, identity, and cultural resources in sociohistorically determined contexts (Rocha and Megale, 2023).

One of the most easily identifiable characteristics in the continuing education work with English teachers in bilingual programs in the interior of São Paulo is the variety of initial training and professional trajectories of the teachers (Megale, 2017). This creates immense heterogeneity in

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[9] Banzeiro is what the people of Xingu call the turbulent territory of the river. It is a place where, if lucky, one can pass, if unlucky, one cannot. It is a dangerous place between where one came from and where one wants to go. Those who row wait for the banzeiro to withdraw its claws or to calm down. They remain silent because the boat can suddenly capsize or be pulled under. They stay silent so as not to awaken the river's anger. There are no synonyms for banzeiro. Nor a translation. Banzeiro is what it is. And it only is where it is. (Brum, 2022, p. 9)

teachers' expectations regarding their own development process. It is undeniable, as the evaluative criteria indicate, that the search for rigid formulas and recipes—a unique and repeatable way of doing things—is tempting, as it seems more applicable with a view to more controllable results. Nevertheless, translanguaging can broaden the narrow, static view of pedagogical aspects that become circumscribed within the epistemology of practice (Tardif, 2000) shared by teachers working in bilingual programs and facing outsourced training and pedagogical monitoring. However, translanguaging is complex and, therefore, places those who choose it as a way of living in an eternal flirtation with contradictions.

Although translanguaging is a powerful concept to promote resistance in an environment that treats school as a business and teachers as responsible for managing results, it alone as an idea, philosophy, and ontology does not have the power to stop neoliberal penetration in bi/multilingual education. Gallo (2008), seeking to explain what Deleuze understood by "concept," makes it clear that concepts do not found realities. They emerge from them, making them comprehensible. As a concept is an adventure of thought, its action is the relearning of lived experience and the resignification of the world: "The concept is a device, a tool, something invented, created, produced from given conditions and operating within those conditions themselves." (Gallo, 2008, p. 51) However, according to the same author, affinity with certain concepts mobilizes possibilities within us. Regarding the previously mentioned epistemology of practice, its articulation with translanguaging could expand informed actions that amalgamate views of language, pedagogical practices, and continuing education.

The existence of rubrics and visible results[10] management relates to aspects circumscribed to what Gallo calls "major education," produced in macropolitics. According to the author, major education is "[...] that of ten-year plans and public education policies, parameters and guidelines, the constitution, and the National Guidelines and Bases Law of Education [...]" (Gallo, 2008, p. 78). For the author, major education is a subjectivation machine producing individuals in series. On the other hand, the author brings into play "minor education,"[11] present at micro-level instances and daily actions that compose our displacements:

> Minor education is an act of revolt and resistance. Revolt against instituted flows, resistance to imposed policies; the classroom as a trench, as the rat's burrow, the dog's hole. The classroom as a space from which we trace our strategies, establish our militancy, producing a present and future beneath or beyond any educational policy. Minor education is an act of singularization and militancy. (Gallo, 2008, p. 78)

Bilingual practices anchored in a conception of minor education open space for movements of questioning, experimentation, and generation of knowledge from and in the language through the translanguaging current. It is a movement through space and time, creating another space-time in which bilingual education is a resource promoting mobility whose purpose is not only enrichment (as in Table 1). Considering this limit, the notion of third space originally proposed by Bhabha

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[10] According to Santos, Silva, and Souza (2017, p. 1), "In the search for increased productivity, quality improvement, and cost reduction, companies resort to continuous improvement. One way to solve the problem is through visual management. It can present important information for the activities to be performed by that sector or process and display production data so that everyone has easy access to the information."

[11] The minor education proposed by Gallo (2008) based on Deleuze and Guattari is what the author himself calls a displacement. His idea is to displace concepts from the plateaus where they originally emerged to promote agencements capable of provoking. The adjective "minor" that Gallo places with the noun "education" was conceived by Deleuze and Guattari to qualify literature. The authors argued that minor literature was not that of a minor language, but that produced by a minority in a major language.

(1990) and displaced into teacher education by Zeichner (2010)[12] sheds light on contradictions. For Zeichner (2010, p. 486):

> Third spaces involve a rejection of binaries such as between professional practical knowledge and academic knowledge, between theory and practice, as well as the integration, in new ways, of what is commonly seen as competing discourses in which a perspective of either/or is transformed into a viewpoint of both/and.

The third space thus refers to singularization that escapes in speech and emerges in the weaving of the pedagogical monitoring process. In view of this, resisting by recognizing that the classroom does not fit strictly within a rigid set of rubrics and giving space to what escapes may favor the emergence of formative aspects amid the majority of what is instituted. Thus, minor education is made in the "in-between," in moments that escape control.

Within a context so controlled by rubrics and reports, it is impossible to plan the minor. One must be sensitive, allowing oneself to be taken by the intensity of becoming, accepting that minor education is a free exercise of reinforcement to the intellect and not to memory. When guided by a monoglossic ideology, work with languages may be limited by the idea that "acquiring" a language depends solely on memory and is logically derived from it.

In minor education, therefore, what is at stake is not mechanical repetition but intensity. The "is" makes no sense, since it is a composition of one with another; questions to be asked are not "what is it?" but "how does it work?" Thus, there is no endpoint, as intensity is not linear but multiple and chaotic, like a rhizome. Indeed, Gallo (2008, p. 175) suggests:

> Minor education is rhizomatic, segmented, fragmentary, not concerned with establishing any false totality. Minor education is not interested in creating models, proposing paths, or imposing solutions. It is not about seeking the complexity of a supposed lost unity. It is not about seeking the integration of knowledge. It is important to make rhizomes. To enable connections and connections; always new connections. To make rhizomes with students, enable rhizomes among students, make rhizomes with projects of other teachers.

Thus, I take advantage of the questioning the author (Gallo, 2008, p. 170) poses to us:

> What if we think of educating as a dog digging its hole, a rat making its burrow? In the desert of our schools, in the endless—yet overcrowded—solitude of our classrooms, will we not each be dogs and rats digging our holes?

"WHEN YOU SAY 'I EXPECT NOTHING, IT'S JUST PROTOCOL,' THAT IS CONTINUOUS PROFESSIONAL DEVELOPMENT": DATA ANALYSIS

In February 2025, a year and a half after conducting and recording it, I watched the recording of the professional development session that grounds the analysis of this article, held in August 2023, and I found myself in a different time. This is both the challenge and the "grace" of autoethnography. While watching and listening to myself leading the session, I followed the cartographic movement and transcribed my speech moments that surprised me, caught my attention, made me hesitate, or sounded contradictory. Analyzing one's own speech demands from the researcher:

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[12] The author tensions the space between knowledge produced at the university and the knowledges circulating in classrooms, suggesting that the "third space" concerns: "[...] the creation of hybrid spaces in initial teacher education programs that bring together Basic Education and Higher Education teachers, and practical professional and academic knowledge in new ways to improve the learning of future teachers." (Zeichner, 2010, p. 487)

> [...] the conviction that we are truly willing to adopt an open and detached stance toward our beliefs and privileges, to assume social responsibility in constructing a new rationality [...] It also requires considerable inner strength to break our bubbles and position ourselves in active, engaged, and committed listening to the other. The listening I refer to here is not restricted to hearing, but implies, more broadly and deeply, the act of becoming sensitive and genuinely caring for the other. (Rocha, 2020, p. 120)

In the process of ongoing professional development, being willing to listen actively and to care for the other is foundational. There is a chasm between the will of those who design and conduct the training and the will of those who participate. The bridge over this chasm can only emerge through detachment from oneself and commitment to the other.

The training session discussed here was the first group session conducted in the second evaluation cycle of 2023. The three participating teachers held degrees in Letters and taught early childhood and early elementary education at a private school in the city of Araraquara (SP), serving approximately 250 students, with an average tuition ranging from R$1,600 to R$2,000. One teacher taught early childhood education; another taught 1st to 3rd grades, and the third taught 4th and 5th grades. Within the bilingual program, it was expected that 5th-grade students would reach level A1 of linguistic proficiency according to the Common European Framework of Reference for Languages (CEFR)[13]. My role as facilitator was to ensure that the teachers could develop the practices proposed in the didactic materials provided by the company to guide students to that level.

By August 2023, after one and a half years as a facilitator in the company, our training focus had shifted from linguistic skills to project-based learning. The slides we used in sessions were always pre-prepared and provided to us. In the session I designed, titled "Projects and Language Use" I created my own material in five stages: sensitization, review of the first semester, discussion of projects, planning of school events, and feedback. Although I sought to build learning collaboratively with the teachers, opting for a Jamboard[14] allowing simultaneous collaboration instead of fixed slides supplied by the company, I was surprised upon reviewing the session to notice I spoke almost the entire time during the 75 synchronous minutes.

The sensitization phase lasted about 10 minutes. I began by discussing the project-based approach[15] to draw a parallel with the project-based didactic materials the teachers used. I gave examples of practices I had observed them conducting and mentioned an experience called *rainbow flowers*, which consisted of placing food coloring in water with white roses so that the petals gradually changed color, demonstrating to 2nd graders the function of the stem in distributing water and nutrients through the plant. We discussed how the experiment "did not work," since the petals took too long to change color. Still, during sensitization, I argued:

> But what is important to consider? Regarding projects, they are actually the essence of bilingual classes because we, as English teachers, tend to focus much more on the language itself, both me and you. So, I feel very comfortable, for example, when I'm with you during a class using [names of linguistic didactic collections] because I know exactly what to look

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[13] The Common European Framework of Reference for Languages (CEFR) is an international standard that describes a person's proficiency in a language, scaling from A1 (beginner), A2 (basic), B1 (intermediate), B2 (independent user), C1 (effective operational proficiency) to C2 (mastery). The bilingual program in question aimed to bring students to level B2 by the end of 9th grade. More information can be found here: https://www.britishcouncil.org.br/quadro-comum-europeu-de-referencia-para-linguas-cefr (Accessed March 8, 2025).
[14] A Google collaborative platform that allowed slides to be edited simultaneously by all participants in a synchronous online meeting. The platform has been discontinued.
[15] In the session, I use the term *project-based learning* to refer to an approach in which students learn content and develop skills by working on real and meaningful projects. Rather than passively receiving information, they investigate complex problems, plan solutions, and create final products or presentations. This approach fosters collaboration, critical thinking, and autonomy, making classes more engaging and connected to the real world.

for and what to expect from that class, *since in language classes we want the students to produce language. But project classes are kind of in limbo because students will mobilize language, but not in the exact way we expect in a language class, right? So things get kind of confusing because students use a lot of Portuguese; consequently, we as teachers also tend to use a lot of Portuguese. And that is the point where we need to be careful. That is the trick, actually.* (Facilitator's speech, emphasis mine, session recording, 2023)

The italicized parts above hint at contradictions in my beliefs as a facilitator. Influenced by a monoglossic ideology, shaped by a view of language as a commodity to be acquired, I said "we need to be careful because students use a lot of Portuguese, and consequently we as teachers tend to use a lot of Portuguese too." Ironically, I said this using Portuguese, even though the guidance was to conduct all training sessions exclusively in English. In some way, I broke the protocol of exclusive English use, signaling the insurgency on my horizon, but I did so by advising "care." Guided by translanguaging toward a view of bilingualism as a resource, there would be no reason to "be careful" about the use of Portuguese in program classes. This stance is demanded when the objective is to bring students to proficiency within a set timeframe.

Still, in the excerpt above, when I say "Projects are actually the essence of bilingual classes [...] but project classes are in limbo because students will mobilize language, but not exactly how we expect in a language class, right? So things get kind of confusing because students use a lot of Portuguese," this evidences contradictions between my belief and the corporate objectives of my work. On the one hand, I emphasize that language is not the "essence of bilingual classes"; on the other, that "things get kind of confusing because students use a lot of Portuguese." This indicates a "limbo" between the dynamic bilingualism of the heteroglossic ideology, which views bilingualism as a resource, and the additive bilingualism of the monoglossic ideology that treats language as enrichment.

At minute 26, in response to a teacher's point about the class schedule, I respond:

[...] it's great what you said about *killing the material* [referring to project materials] because that's not just your impression; it's quite common. We have a very strong linguistic demand. What is the *corporate objective* of the bilingual program? To bring students to B2 by 9th grade. You can't do that without focusing on language classes, but in an ideal bilingual education scenario, we would work only with [project materials]. You can develop language solely through projects too, but we would need time and a lot of experience. We have to be sensitive to understand what kind of language my student will need to perform this task—language beyond the book. So you need the sensitivity to bring that to them as *scaffolding*[16] so they can take the step. *We're not there to facilitate because we're not there to make it easy.* We're there to mediate and lead them from one place to another through the principles of projects and inquiry happening. [...] in that sense, more mediation. (Facilitator's speech, emphasis mine, session recording, 2023)

The highlighted terms, both *killing the material* and *corporate objective of the bilingual program,* reflect aspects of *major education* (Gallo, 2008). The heavy term *killing the material,* introduced by the teacher and echoed by the facilitator, can be seen as reinforcing a political agenda of destruction and signals that working with content brought by the material might be considered more important than experiencing linguistic education as worthwhile, especially considering that these teachers' students are children up to 10 years old.

The corporate dimension of the bilingual program appears in the speech as an invisible

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[16] *Scaffolding* is a teaching strategy in which the teacher provides temporary support to help students understand and use the language more independently. In Portuguese, it means "andaime" (scaffold) and is linked to Vygotsky's sociocultural theory. Support can include explanations, examples, visual cues, language modeling, gestures, and even encouraging the use of the mother tongue early in learning. As students gain confidence and develop skills, the teacher gradually withdraws assistance, allowing them to become more autonomous in communicating in English.

limiting force over the potential of the translanguaging current in which teachers and students were embedded. In my speech, I seek to create a breach against the "corporate objective of the bilingual program" by stating it is possible to develop language through project-based learning, drawing on Vygotsky's sociocultural theory by bringing in the term scaffolding. Moreover, by emphasizing that teachers are not facilitators but mediators of the language learning process, my speech aligns with a critique by Biesta (2012) referring to what the author calls the *new language of learning*. According to Biesta, the contemporary trend of talking about learning rather than education equates "teaching" to "facilitating learning." Thus, the teacher becomes viewed as a facilitator, which undermines the pedagogical work that is a strategic mediation of teaching and learning. Another point in this critique is that when the teacher is considered a facilitator and learning is centered, the student's active role becomes fundamental. While recognizing this role is important, the critique of the new language of learning offers a relevant provocation:

> [...] learning is basically an "individualistic" concept. It refers to what people do as individuals—even when grounded in notions like collaborative or cooperative learning. It thus contrasts sharply with the concept of "education," which always implies a relationship: someone educating another person, and the educator having a certain idea about the purpose of their activities. The second problem is that learning is basically a process term. It denotes processes and activities but is open—if not empty—regarding content and directions. This helps explain why the rise of a new language of learning has made it harder to ask questions about content, purpose, and directions of education. (Biesta, 2012, p. 816)

Regarding this agenda of individualism and processes that cross corporate and school worlds, Rocha (2020, p.119) questions "how to engender other possible worlds?" What directions do we want to follow? To serve which purposes? Through what content?

My emphasis on *We're not there to facilitate anything. We're there to mediate [...]* can be interpreted as a micro-resistance that, according to Rocha (2020, p. 122), can "manifest as a potential and strategic force of resistance and subversion to the new fascism that brutally erupts in contemporary dark times." The micro-resistances mobilized may indicate other possible worlds, especially when, in the context of continuous professional development, space opens for vulnerability, frustrations, and perceptions of aspects that stabilize and destabilize over time. However, observing the questions I raise in the two cited excerpts, we notice they remain at the level of "what is" and "which is," without reaching the "how it works" proposed by Gallo (2008) in *minor education*. The search still seems for standardization rather than intensity. On this temporal cut, at minute 26, I say:

> I remember last year when you joined, you asked me, "Can I do all the [project] activities as drawings?" But at that moment, I didn't have the maturity to say, 'No, because of this.' Today, I've managed to move forward and tell you, 'Better not, because that way, it won't have any meaning for anyone, neither for you nor for the students.' (Facilitator's speech, emphasis mine, session recording, 2023)

The academic and professional maturation process I mention when I say "But at that moment I didn't have the maturity [...] today I've managed to move forward [...]" indicates the "I" in motion of becoming, mutation, and transmutation proposed by Brum (2022) and Somerville (2007). When I respond, "Look, no [don't do all activities as drawings] because they won't mean anything to you or the students," I refer to the potential emptiness of project activities that, instead of mobilizing students' bodies collaboratively in hands-on activities, would become mechanical by producing the same "product" every time. Although I indicated feeling more mature to answer the question, my attempt to give a closed response, instead of jointly crafting a solution that respected the teacher's knowledge and context, shows that I still positioned myself seeking efficiency over situated practice in a translanguaging and heteroglossic perspective.

Finally, at minute 64, entering the feedback phase about the training session, I state that I want to hear the teachers' expectations:

> There is a triad of things. What I believe as myself. What [company name] expects as a teaching system. And what you want. And I realized that although I always ask to know how you are feeling and thinking and how I can work, I never asked you what you expect or want or if you want or don't want continuous professional development. What do you expect? Do you meet with me because I need to meet with you and we keep scheduling trainings, doing things because things need to be done, but what do you want? Do you expect anything from this continuing development process? Or not? Or do you see it as a procedural, protocol thing? [...] What do you expect? From me, from [company name], from the training process itself? (Facilitator's speech, emphasis mine, session recording, 2023)

After moments of hesitation and silence among the teachers, one responds, and another agrees with the response. I then echo what I heard from both:

> When you say 'I expect nothing, it's just protocol,' or when you say you're overwhelmed and can't focus on the chunks, that is continuous professional development. You may not realize it, but when I observe the class and we do feedback, that is also continuous professional development. You're not the same teachers you were this time last year, and this is related to many things—me, the materials, your school routine, [name of school coordinator], the students, their indiscipline, all of that. So, bringing this to your awareness, what we do here stays with you for life, wherever you may teach next year, after, in 5 or 10 years, wherever you may be working—more, less, or in another field. These are skills we develop that help us [...] (Facilitator's speech, emphasis mine, session recording, 2023)

The fact that teachers admit they expect "nothing" from their training processes and see the meetings as "protocol" indicates that my efforts at micro-resistances to open space for the movements of the "I," such as asking how teachers felt about what should be done, and for translanguaging currents, were insufficient to mobilize them toward other possibilities. This likely happens because, although I create micro-resistances and attempt a more fluid, collaborative practice (such as opting not to use a mandatory fixed material but creating my own), I still keep the "corporate objective" present in my discourse, as can be extracted from the excerpt below:

> [...] as the next step [...] take a look at the guidelines I sent by email, but keep this in mind: 'What do I want my student to be able to do? What language do I need to give them? How will I organize my classroom time?' [...] This way, we build it. Let's focus on English in class, focus on English with these children. (Facilitator's speech, emphasis mine, session recording, 2023)

By leaving it as homework for teachers to familiarize themselves with prior guidelines and suggesting they "focus on English" with children, we see that neoliberal and corporate forces constrain my rhizomatic movements that could potentially merge more dynamic practices, as advocated by a view of bi/multilingual education as a resource. Even while seeking to be supported by translanguaging, and criticizing the materials used (when I characterize project materials as "bad for lesson preparation"), my speech reflects monolingual rigidity. Still, I recognize in it an insurgent impulse.

For Rocha (2020), these are signs of the micropolitics of affects that form resistance to the new language of learning and the dark principles hovering over the potential of bi/multilingual education in its diverse forms. In the same vein, Brum (2022) argues that we must become beings who laugh—even defiantly; who fight—even knowing the chances of losing are great; and who are engulfed by "fierce life" amid our excess of lucidity.

TEMPORARY CONSIDERATIONS

By the time I concluded this article in 2025, I no longer held the position of trainer at that company, and the bilingual program in question no longer operates within the school setting from which the analyzed data were derived. I feel a certain frustration and despair caused by the excess of lucidity that writing about my own practice brings. However, Jaffe (2015) reminds us that resistance can be like water: malleable, yet no less resilient. For Brum (2022), the absence of hope is not necessarily sorrowful, since joy itself can be an act of insurrection. Reinforcing Gallo's (2008) perspective, Rocha (2024), cited by Silva and Fratine (2024, p. 112), emphasizes that translanguaging as a concept alone does not guarantee transformation. Nevertheless, "everything is constructed in relation." Major and minor education, monoglossia and heteroglossia, and different dimensions of translanguaging coexist in zones of contact and tension within bilingual classrooms.

Engaging in autoethnographic practice allows me to comprehend my experience as a trainer and the intersecting tensions lived, revealing how the micropolitics of affect can constitute a form of resistance in bi/multilingual education. Above all, my autoethnographic work outlines the erratic process of continuing professional development through which we, teachers, become teachers in the exercise of our profession. Scrutinizing my own speech in search of the discrepancies between what I think—based on my knowledge repertoire—and what I actually do brings to light how sensitive and nuanced the path of critical reflection is. Nonetheless, immersing oneself in this process is essential in order to find ways to critically co-construct with teachers rather than for teachers. To question with them, to listen to them.

Furthermore, the necessity is emphasized to recognize how neoliberalism manifests itself in bi/multilingual education, aiming to denaturalize crystallized conceptions of bilingualism so that translanguaging pedagogical practices can be promoted—practices that foster fluidity and mobility for students while opening space for critical and insurgent potentials within teacher education. Despite the neoliberal strength of the new language of learning, it is crucial to redirect attention to the meanings of working with other languages, other ways of being, thinking, and doing. As Brum (2022, p. 305) highlights, "language is a field where important battles are constantly fought." There is no escaping contradictions. Numerous teachers and trainers resist through their bodies, their words, and their pedagogical practices. The insurgent potential of bi/multilingual education exists and endures.

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