Translanguage to support the growth of the bilingual lexicon: a realistic review fusing psycholinguistics and educational sciences

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Abstract

In this review, we assess the proposition that, by fostering cross-linguistic transfer, translanguaging in the classroom aids in the growth of the bilingual lexicon. In order to solve this issue, we combine research from educational sciences and psycholinguistics to determine how effective teaching strategies for monolingual children can be applied to teaching strategies for bilingual children. We demonstrate that teaching tactics that improve the mental connections between words that are semantically and phonologically related are beneficial for both monolingual and bilingual children. For bilingual children, these strategies should encourage both within- and cross-language connections. We contend that translanguaging techniques like multilingual label quests and multilingual reading and writing can improve cross-language linkages and, as a result, facilitate cross-linguistic learning by encouraging the use of the home language in the classroom.

Introduction

Structuralist language ideologies developed during colonial and modernist periods havebeen dominant in the study of language. Those ideologies privilege Western Europeannotions of "one language, one people" and reinforce the power of state-endorsed namedlanguages (Makoni & Pennycook, 2007). These language hierarchies and ideologiesprecipitated dominant models of bilingualism throughout the 20th century, whichcharacterized named languages as static, standardized competencies one

might“acquire.” Working within modernist notions of whole, pure languages, Lambert (1974) characterizedlanguage education for bilingual populations as following a “subtractive” or “additive”model. Subtractive bilingualism was characterized by the bilingual speaker’s replacementof their minoritized language with the society’s dominant language. The subtractivemodel has been imposed upon many indigenous and low-income racial- and languageminoritized peoples all over the world. For the elite, privileged members of society, and inperiods and places characterized by linguistic tolerance, an “additive” model ofbilingualism has been more accepted. In this model, a person (usually a member of thelanguage majority group in society) who is already “proficient” in one language adds asecond language to their repertoire, maintaining both. While the additive model maydemonstrate more respect for the language perceived as an individual’s first language,like the subtractive model, it operates within a monolingual and monoglossic frame ofreference. Bilinguals are expected to be balanced, and operate as two monolinguals inone (Grosjean, 1982); that is, they are assumed to perform exactly as would a monolingualspeaker of each language. Despite the fact that the complex multilingualism of Asians and Africans has ancient roots(see, e.g., Canagarajah & Liyanage, 2012; Khubchandani, 1997), sociolinguistic studies inthe West have only recently taken a multilingual turn (May, 2013), as globalization andmass migration have made obvious the “superdiverse” linguistic environments in whichspeakers operate (Arnaut, Blommaert, Rampton, & Spotti, 2015; Blommaert, 2010;Jørgensen, 2008). Both the subtractive and additive models have proved insufficient toaccount for the nonlinear ways that bilinguals actually use and acquire language, leadingGarcía (2009) to propose that bilingualism might be better perceived as dynamic. Giventhat bilinguals’ language practices are learned in specific social contexts and are“multiple and ever adjusting to the multilingual multimodal terrain of the communicativeact” (García, 2009, p. 53), individuals’ languaging repertoires are unique to them.

In the study of language, structuralist language ideologies developed during the colonial and modernist periods have been dominant. These ideologies elevate Western European

notions of "one language, one people" and strengthen the power of state-sponsored namedlanguages (Makoni & Pennycook, 2007). Throughout the twentieth century, these language hierarchies and ideologies paved the way for dominant models of bilingualism that characterised named languages as static, standardised competencies that one could "acquire."

Lambert (1974), working within modernist notions of whole, pure languages, described language education for bilingual populations as a "subtractive" or "additive" model. Subtractive bilingualism was defined by the bilingual speaker's replacement of their minority language with the dominant language of the society. Many indigenous and low-income racial- and language-minoritized peoples around the world have been subjected to the subtractivemodel. For the elite, privileged members of society, and historical periods and locationsLanguage ideologies developed during the colonial and modernist periods have dominated the study of language. These ideologies strengthen the power of state-sponsored namedlanguages and elevate Western European notions of "one language, one people" (Makoni & Pennycook, 2007). These language hierarchies and ideologies paved the way for dominant models of bilingualism that characterised named languages as static, standardised competencies that one could "acquire" throughout the twentieth century.

Working within modernist notions of whole, pure languages, Lambert (1974) described bilingual language education as a "subtractive" or "additive" model. Subtractive bilingualism was defined as the bilingual speaker's substitution of the dominant language of the society for their minority language. Many indigenous and low-income racial and linguistic minorities around the world have faced discrimination.

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Working within modernist ideas of complete, pure languages, Lambert (1974) referred to the "subtractive" or "additive" approach of language teaching for multilingual people. The substitution of a bilingual speaker's minority language with the socially dominant language is known as subtractive bilingualism. Numerous indigenous and low-income racial and linguistic minoritized peoples throughout have experienced.

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