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### Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian Students of English

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University of San Francisco

**Decolonizing the Brazilian EFL Classroom:  
Creating Space for Afro-Brazilian Students of English**

A Field Project Presented to  
The Faculty of the School of Education  
International and Multicultural Education Department

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Teaching English To Speakers of Other Languages

By  
Robyn D. Mosely  
December 2022

**Decolonizing the Brazilian EFL Classroom:  
Creating Space for Afro-Brazilian Students of English**

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES

by


Robyn D. Mosely

December 2022

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project has been accepted in partial fulfillment of the requirements for the degree.

Approved:

  
Luz Navarrette García, EdD  
Instructor/Chairperson

December 15, 2022

\_\_\_\_\_  
Date

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## ACKNOWLEDGEMENTS

I am deeply grateful to my ancestors. Your sacrifices, struggles, and resiliency made it possible for me to become the person I am today. Every step I take forward, I pray that my actions make you proud.

To the people of Brazil, it is difficult to describe how your gorgeous culture has enriched my life. Your beautiful Portuguese is why I fell in love with language and wanted to share the gift of words with others. Traveling the astonishing geographies of Brazil opened my eyes to the world's marvels and deepened my desire to see and experience the globe. Thank you for inviting me into your homes, communities, and, most of all, your lives. You taught me that joy comes from the simplest of things.

*Para o povo brasileiro, é difícil descrever como sua cultura encantadora enriqueceu minha vida. Seu lindo português é o motivo pelo qual me apaixonei pela língua e quis compartilhar o dom das palavras com os outros. Viajar pelas geografias deslumbrantes do Brasil abriu meus olhos para as maravilhas do mundo e aprofundou meu desejo de ver e experimentá-lo. Obrigada por me convidarem para dentro de suas casas, comunidades e, acima de tudo, suas vidas. Vocês me ensinaram que a alegria vem das coisas mais simples.*

Dr. Sedique Popal, I have watched you for two years in complete amazement. The depth of knowledge, passion, and energy you bring to every classroom interaction is a rare and beautiful gift. However, it is the way you care for the community that earns my most profound admiration. Thank you for teaching me so much more than TESOL. You are everything I wish to be as a teacher and human being.

Dr. Luz Garcia, our time together has been short but powerful! I am so appreciative of your rigorous reviews and guidance. Thank you for helping me bring my vision to life. Dr.

Colette Cann, thank you for your consistent example of academic excellence and for creating safe spaces for black students to build community and exhale. Dr. Jeanette Hernandez, I am grateful for your direction in initiating this project. Your early coaching has proven invaluable over the past eighteen months.

I am blessed to be surrounded by a circle of love—my incredible family and friends. Thank you for always supporting and uplifting my dreams. A special thanks to David Forquer and Gregg Burch for believing in me and for your beautifully penned letters of recommendation. I am deeply grateful to the eight exceptional individuals who grace this project's Profiles in Excellence pages. It is truly an honor to be a part of your community. The unique talents and gifts you bring to this world have indeed made the ancestors proud.

I am honored to be in the company of the bright scholars at the University of California, Berkeley, and the University of San Francisco. I learned so much from you. I hope you know how powerfully brilliant you are. With educators like you, the future shines.

## ABSTRACT

Afro-Brazilians constitute the majority of Brazil's total population. When compared to White Brazilians, Afro-Brazilians are more than twice as likely to live in abject poverty. These striking disparities have significant implications for this community and the socioeconomic well-being of the entire country. Securing access to quality secondary education is imperative for the Black communities of Brazil to ascend out of poverty and hardship.

Completing a foreign language program, typically English, followed by successfully passing a rigorous competency exam, is a prerequisite to obtaining a postsecondary degree in Brazil's university system. This assessment can present a dilemma for Black Brazilians that lack the benefits of private education and tutoring enjoyed by many of their White counterparts. The glaring absence of English language pedagogy that reflects the lives of the Afro-Brazilian community further complicates this predicament. By adopting a Content-Based Instruction framework, this project seeks to deliver a culturally sustaining pedagogy that centers the African descendants of Brazil and the United States. Further, the project aims to promote and accelerate English language acquisition by lowering the affective filter among Afro-Brazilian students.

This four-unit English language curriculum traverses the historical and cultural roots of the two largest African Diaspora populations by providing instruction in vocabulary, grammar, pronunciation, reading, speaking, and writing. The project offers the Afro-Brazilian student an immersive and communicative learning experience that utilizes a multimedia approach—print, video, music, and poetry. By mirroring the lived realities of these learners in the TESOL curriculum, this project seeks to bring more Afro-Brazilian students, educators, and researchers into the study of language and linguistics.

## CHAPTER I

### INTRODUCTION

As two of the largest multicultural countries in the world, Brazil and the United States are often juxtaposed. The nations share a history rooted in the enslavement of African people and the genocide of Indigenous populations, and today face the enormous problems of social injustice, miseducation, and poverty that stem from centuries of racial exclusion. In comparing the two countries, the question of which nation has more effectively addressed social inequities often arises. Research examining racial equality levels in the two countries revealed that over the 100 years from 1890-1990, Brazil demonstrated greater equality among the races until the 1950s (Schwartz, 2018). However, with the birth of the civil rights movement and the legal dismantling of race-based segregation in America, the United States began to make strides toward racial equity, outpacing Brazil significantly. Romero (2021) noted that Brazil had a Gini coefficient of 48.9 in the measurement year 2019. The Gini coefficient gauges wealth distribution on a scale of 0-100, with 0 characterizing a society of total equality and 100 characterizing a society with the highest levels of inequality. This rating marked Brazil as the fourth most unequal nation in Latin America, behind Colombia, Panama, and Costa Rica. Comparatively, the 2019 United States Census results revealed a Gini coefficient of 0.48 for American society.

Brazil, self-defined as a racial democracy, holds fast to the ideology that it is a society free of racism, citing high social interaction and cultural unification as proof. Despite these claims, Brazilian census data and other national surveys reveal grave disparities across all social indexes-housing, education, employment, healthcare, and life expectancy (Paiva, 2009). Nowhere is this inequity more evident than in Brazil's educational systems.

I traveled to Brazil for the first time in 2004 and immediately became enamored with the undeniable presence of African traditions permeating the country's culture. Since that initial visit, I have returned many times, attended a Portuguese immersion program in Northern Brazil, and once hosted a Brazilian exchange student in my California home. While traveling throughout Brazil, I occasionally observed educators and students in their classroom environments. My schoolroom observations validated the knowledge I had previously only garnered through reading or participating in social conversation. These observations validated that Brazil's public school systems deliver a grossly inadequate education to its predominantly black and brown student populations.

Moreover, I noted that very few, if any, Black Brazilians spoke English. This reality intensified as Brazil prepared to enter the world stage, with the 2014 World Cup and 2016 Olympics soon to take place in the country. My community of English as a Foreign Language instructors in Brazil spoke about a significant increase in the numbers of their students in the years leading up to these events, yet noted that they rarely encountered Black Brazilians interested in learning English. Their commentary sparked a series of heated debates seeking to explain this peculiarity. The vast number of career and networking opportunities emerging from these global sporting competitions required achieving some degree of English competence. What could explain why the Afro-Brazilian community made little effort to learn English and participate in momentous events? The absence of this community in EFL classrooms across Brazil piqued my curiosity. I was eager to explore why this group was not well-represented in EFL studies.

### **Statement of the Problem**

Globally, the interplay of race and language has garnered much attention. These topics remain at the center of impassioned academic debates on the persistent effects of colonialism, imperialism, and modern-day oppressive systems deeply rooted in the legacy of slavery (Ferreira, 2007; Nascimento & Windle, 2020; Pennycook, 2006).

Brazil is no exception to the consequences of centuries of racial injustices born out of the enslavement of Africans and the genocide of Indigenous people. The marginalization of these communities began in the early 16th century, when Portuguese settlers arrived in Brazil, intending to export Brazilwood. Instead, they found the economic benefits of sugar production to be far more lucrative. The Portuguese captured and enslaved millions of African laborers to accelerate sugar production and position Brazil as an economic powerhouse globally. Slave labor provided the growth engine for sugar exportation and was responsible for Brazil's diamond, gold mining, and cattle ranching expansion. After subjugating an estimated 5.8M Africans in servitude over the centuries, Brazil was the last country in the Western world to eradicate slavery in 1888 (Schwarcz, 2018).

Today, Brazil is home to the most significant number of African descendants outside the continent of Africa (Mileno, 2018). Based on estimates from its 2020 census, Brazil's African descendant and mixed-race populations represent well over 107 million people, or 50.7% of the country's total population (World Population Review, 2022). Seeking to erase its history of racial subjugation and refute claims of apartheid, Brazil branded itself a racial democracy in the early twentieth century. This government-advocated propaganda promoted Brazil as a color-blind society and concealed the country's immense racial inequalities. While the racial democracy

ideology remains central to Brazil's national identity, Black consciousness movements have taken a foothold across the country.

The culture of Brazil is one in which there is a fair degree of social interaction between races, despite significant race-based disparities in its economy and institutions. Telles (2006) pointed to powerful hierarchies in vertical (economic) race relations marked by vast imbalances in earnings, educational access, and lifestyle. He further described horizontal (social) race relations as comparatively level, citing the percentages of interracial marriage and residential desegregation as evidence of such (Telles, 2006). The result is a country that finds itself in a continual struggle to address remarkably high poverty levels among its communities of African descendants (Pazich & Teranishi, 2014).

The economic data points for Black Brazilians are dismal. Black Brazilians represent 70% of the poorest decile and a mere 15% of the richest decile (Telles, 2006). In its 2019 report, the World Economic Forum projected that a Brazilian family at the lowest income tier would require nine generations to achieve average income status (Bertolin & McCowan, 2022).

Of the social indexes, education is the most evident indicator of earnings potential and civil status. Barriers to accessing educational systems have significant consequences, explicitly so in Brazil. Completing a postsecondary degree has become increasingly imperative in Brazil and paramount to achieving economic stability and social standing (Bertolin & McCowan, 2022). Recent studies confirm that a university degree in Brazil propels significant financial reward and professional ascension. Postsecondary education in Brazil can mean a salary three times greater than earnings with just a secondary education. By comparison, this multiplier is just 1.6x in other peer nations belonging to the Organization for Cooperation & Economic Development (Bertolin & McCowan, 2022).

Additionally, completion of a postsecondary program leads to greater job certainty. Unemployment statistics from 2017 revealed a jobless rate of 14.7% for White Brazilians and 19.7% for Black Brazilians without college degrees. By contrast, the jobless rate for those with postsecondary degrees was 6.3% for White Brazilians and 7.4% for Black Brazilians. These figures highlight the urgency of addressing the nation's profound racial inequities in its educational systems (Bertolin & McCowan, 2022).

The data reveal that Afro-Brazilians have historically been excluded from access to higher education and have an illiteracy rate 2.5 times higher than White Brazilians (Telles, 2006). In a glaring example of academic disparity, a 2003 study concluded that 76.8% of the applicants to the Universidade Federal do Rio de Janeiro were White (Euro-descendants) compared to 20.3% percent Black (Afro-descendants) despite the state being 44.63% black (Ferreira, 2007). These statistics are noteworthy because Brazil's public university systems offer some of the nation's most prestigious postsecondary education.

After attending the country's failing and underfunded primary and secondary schools, Black Brazilians often find themselves inadequately prepared to compete for university admittance and faced with a significant barrier to entry. Applicants to public universities must pass a rigorous vestibular, an entrance exam that determines eligibility and student selection (Nascimento, 2019; Ferreira, 2007). Intentionally, Brazil's public university systems favor White Brazilians. White Brazilians are best positioned to secure admittance in public universities as the beneficiaries of private primary and secondary education and rigorous test preparation courses.

To correct this injustice, the state of Rio de Janeiro was the first to enact affirmative action policies, guaranteeing university admittance for its public school graduates. The federal government has since passed similar legislation safeguarding a percentage of university



admission spots to its primarily Black, Brown, and Indigenous public school graduates. Today, these policies are in place at more than 48 public universities (Pazich & Teranishi, 2014).

Although significantly less in size and scope than social justice movements in the United States, Afro-Brazilian activism was instrumental in driving governmental agencies to enact these affirmative action policies.

Black Brazilians face a second obstacle after gaining admission to postsecondary educational institutions. As a condition for obtaining an undergraduate degree, federal university programs require that students complete an English language course and demonstrate competence in the language by passing an exam consisting of reading, writing, reading, and speaking components. Once again, the Afro-Brazilian student is woefully unprepared relative to their White counterparts.

One possible explanation can be found in an analysis of language instructors in Brazil's public school systems. A 2021 study, "Pesquisa traça perfil de professores de Inglês no Brasil e desafios da carreira," by the Observatory of English Language Teachers in Brazil, unveiled compelling results. The research examined 172 English language instructors in Brazil and considered demographics, educational experience, and student populations. An astounding 27.8% of the sample declined to provide information on their racial categorization ("Pesquisa traça perfil," 2021). Unfortunately, the absence of such a sizable percentage of data hinders a complete examination of the significance of racial categories. However, of the participants that provided their racial classification, the vast majority of teachers of English were white (38.89%). A mere 4% of the participants identified as black, with the remaining (27.6%) identifying as mixed-race ("Pesquisa traça perfil," 2021). The striking correlation between the low number of

Black English language instructors and the absence of Black students in the Brazilian EFL classroom is worthy of further scrutiny.

Data highlighting the academic workload and credentials of teaching professionals in Brazil's public school systems, where the majority of Black students receive their education, further illuminate the seriousness of the situation. On average, an English teacher within the public school system teaches 12.6-14.5 classes and 300-416 students annually ("Pesquisa traça perfil," 2021). Moreover, these instructors do not typically teach English exclusively. They teach multiple subjects, instruct students at various stages of learning, and sometimes teach at more than one school. The adverse impact of this workload on teaching performance cannot be overstated.

Further, most English language teachers (70.4%) in the public school system have inadequate training in language instruction. Only 29.4% have completed a degree or required certification in English. This number rises to almost 100% of language teachers in the federal school system who lack sufficient training to teach English ("Pesquisa traça perfil," 2021). It bears repeating that these schools serve predominantly Black student populations.

Adding further complexity to already exasperating circumstances for Afro-Brazilians to learn English is the increasing demand for fluency in the language as a condition for employment. Academic and workplace requirements for English competency combine to create a tremendous obstacle for Black Brazilians seeking to complete university programs and enter professional workplaces.

While this examination of black students in foreign language programs focuses on Afro-Brazilians' experience, this paradox is not exclusive to Brazil. Throughout the 20th century, African-American linguists began to express the need for more black students to engage in the

study of foreign languages. One of the first academicians to call for an increased presence of Black students studying world languages was University of the District of Columbia professor W. Napoleon Rivers. Dr. Rivers viewed the acquisition of international languages as vital to the economic advancement of black people globally. He held that foreign language studies would provide a path for black students to explore world cultures, gain access to international opportunities, and realize the contributions of Africa and its Diaspora worldwide (Anya, 2017). Rivers further advocated for developing foreign language curricula and learning materials to reflect the presence and contributions of global black citizens through positive imagery (Anya, 2017).

In the years following Dr. River's initial study, his assertions were further validated by linguistic researchers Virginia Nyabongo and K. Miller. Their studies found that glaring disparities in educational facilities, instruction, and culturally relevant language teaching materials contributed to the lack of interest among black students in advanced foreign language studies (Anya, 2017). While these studies mainly focused on African American learners, there is a strong analogy to the marked absence of Black Brazilian students in foreign language programs. The study of English as a Foreign Language is no exception.

To acquire academic credentials, be competitive in the new global economy of Brazil, and realize more significant economic ascension, Afro-Brazilians must achieve proficiency in English. However, we find that even today, the enduring effects of colonialism, discrimination, and social injustices persist and have far-reaching implications for Black Brazilians that wish to teach or learn English.

Much of the English language material today is marked by a discourse of colonization and white supremacy, making it difficult for Black Brazilians to connect with the new language

(Nascimento & Windle, 2020). In a country with a long and painful racial history, Afro-Brazilians need language programs that embody and teach the shared narratives of Black people, celebrate the global experiences and accomplishments of the African Diaspora, and invite these teachers and students into an engaging English language experience.

### **Purpose of the Project**

This field project seeks to apply the principles of cultural responsiveness and address a profound need for language instructional materials that reflect African Diaspora communities' shared traditions and achievements and fully engage Afro-Brazilian students of English. By designing English language lessons that decolonize the pedagogy and invigorate a sense of cultural pride in Afro-Brazilian teachers and students, this project aims to stimulate interest in English language studies. This project affirms my passion for sociolinguistics and my endearment to the people of Brazil. More importantly, this initiative reflects my desire to help improve the lives of Black Brazilians.

In my 18 years of traveling in Brazil, I noted the absence of English competency among Black Brazilians. Although probing for understanding, many underlying reasons for this phenomenon did not surprise me. The simultaneous visibility and invisibility of African descendants within Brazil's social structures are discernible. Years of discrimination and marginalization have sadly permeated the psyche of generations of Black Brazilians.

The absence of academic rigor in their secondary school programs and limited exposure to foreign languages means that many Black Brazilian university students lack the preparation and confidence to see themselves as capable learners of English. This view is reinforced in their classroom interactions with non-black peers and teachers. Black Brazilian students often perceive English fluency as one of the many social advantages exclusive to White Brazilians.

Euro-centric global textbooks depicting Whites as the “norm” and representative of society reinforce this belief.

Second language acquisition studies validate the significance of identity when exploring motives for learning a foreign tongue. Today, English language materials are entirely devoid of the Black Brazilian identity.

The factors above motivate this project, which seeks to mitigate these challenges. The primary goal of this initiative is to advance English language acquisition among Black Brazilian students at the secondary and postsecondary levels and, by doing so, promote foreign language studies, language instruction, linguistics, and second language acquisition research as rewarding learning experiences and career choices.

The project's pedagogy aspires to instill confidence and pride in Black Brazilian EFL students and teachers by presenting positive storytelling and imagery of their peer Diaspora community. This work aims to urge multilingualism among Black Brazilians as an instrument to expand their historical, cultural, economic, and political worldviews and as a pathway to global workplace opportunities. Finally, this initiative seeks to build a bridge between the two largest African Diaspora communities, Brazil and the United States, and foster a sense of shared narratives and heritage between the two societies.

The project introduces Afro-Brazilian teachers and students of English to the history, culture, and experiences of the world's second-largest African Diaspora-the community of 41.6M American Descendants of Slaves (ADOS) that exists in the United States of America. The lessons in this workbook provide a comprehensive study of the major systems of the English language-grammar, vocabulary, and pronunciation; the receptive skills of listening and reading; and finally, the productive skills of speaking and writing at the B1 and B2 levels. This

curriculum adopts multimedia sources to deliver a fully immersive English language instruction program.

### **Theoretical Framework**

Second-language acquisition theories, centering the student experience, intersect to guide the framework for this field project. These frameworks are the Affective Filter Hypothesis, which asserts that language acquisition advances in low anxiety environments; Bialystok's Model of Second Language Acquisition which advocates for the integration of cultural elements in the language classroom; and the Communicative Language Teaching Method which urges the use of real-world scenarios in pedagogy.

#### **The Affective Filter Hypothesis**

Afro-Brazilians exist in a highly racialized society where they face structural discrimination in housing, healthcare, employment, and education at a macro level. At a micro-level, racist indignities are a daily experience for these communities. Centuries of oppression and marginalization have left Blacks in Brazil downtrodden, lacking self-esteem, and feeling unseen. Afro-Brazilian students often feel incapable of learning languages and view learning English as a societal privilege belonging solely to elite, white Brazilians. For these reasons, the Affective Filter Hypothesis is an appropriate framework for developing this field project. In his Affective Filter Hypothesis, Stephen Krashen (2003) asserted that language acquisition occurs best in environments where anxiety is minimal, defensiveness is absent, or the “affective filter” is low.

Language instructors are primarily responsible for creating a safe and engaging classroom environment where students feel welcome and seen. However, the curriculum and classroom materials are also a vital part of the learning process, and the discourse must also

invite the student into the language experience. By designing a decolonized curriculum in which the student sees their history, culture, and real-world experiences, the author expects to create a learning experience that is low in anxiety, delivers an engaging and positive outcome, and, therefore, minimizes the affective filter.

### **Bialystok's Model of Second Language Acquisition**

According to Brown (2007), Bialystok's Second Language Acquisition Model considers both explicit and implicit instruction. Bialystok's Model includes components of Stephen Krashen's Natural Approach Theory and Barry McLaughlin's Automaticity Model. However, it is distinguished because it gives equal consideration to a third component, Other Knowledge. Under the category of Other Knowledge, Bialystok emphasizes the importance of including cultural elements in language acquisition, such as art, food, music, film, and native tongue.

Bialystok's Model has relevance to the author's field project because it incorporates significant language acquisition theories from the field's foremost thought leaders yet augments these theories with the addition of cultural considerations. Cultural relevance is the focus of this curriculum which is explicitly designed to address the needs of Afro-Brazilian teachers and students of English. Engaging these teachers and students demands a multimedia curriculum. Drawing from Bialystok's Model, this curriculum includes music, video, art, dance, poetry, and photography that reflects the African Diaspora culture of the United States and Brazil.

### **The Communicative Language Teaching Approach**

The basis of the Communicative Language Teaching Approach is to build communicative competence (Canale & Swain, 1990). Central to the concept of Communicative Language Teaching (CLT) is the use of authentic materials. CLT relies heavily on the principle of language acquisition through real-world scenarios and situations such that the student develops a practical

use of the language. In CLT, fluency takes precedence to keep the student engaged, and there is minimal focus on error correction. These principles align with the author's objective of creating an English language classroom that utilizes culturally relevant materials mirroring Afro-Brazilians' lives. Each curriculum unit is developed and facilitated using materials that utilize authentic multimedia resources.

### **Significance of the Project**

Access to higher education is conceivably the most significant commitment Brazil can make to its Black population to address centuries-long social and economic exclusion. It is a debt that the government of Brazilians owes to its marginalized Black communities. For Afro-Brazilians, education represents the quickest path to improving their life chances in housing, employment, finance, and healthcare.

Black students and black teachers are noticeably absent from EFL classrooms throughout Brazil. Given the cultural, social, and economic similarities to their African Diaspora counterparts, research based on the participation of African-American students in foreign language programs warrants comparison. An inquiry into African-American students uncovered shockingly low matriculation and progression of this population in foreign language studies and applied linguistics and language research (Anya, 2017).

This project seeks to address inequities found in Brazil's EFL classrooms and to dispel the idea that African descendant communities in Brazil and globally are incapable of achieving multilingualism (Anya, 2017). The project culminates in an Afro-centric curriculum, creating a riveting learning experience for Afro-Brazilian English teachers and students and advancing classroom participation and dialogue.



The lessons in this project provide students with expansive vocabulary, grammar, reading, listening, and speaking opportunities. This learning experience welcomes teachers and students into a safe environment that elevates their voices and engages them in real-life conversations based on their experiences as an African Diaspora community.

The outcomes of this project have far-reaching significance for Afro-Brazilian teachers and students of English because no other such curriculum exists today. Achieving English fluency is life-changing for Afro-Brazilians. The belief that Black Brazilian teachers and students cannot succeed in the English language classroom is fallacious. The project aims to open the door for future generations within the Afro-Brazilian community to become English proficient, expand their global citizenship, and pursue a rewarding career in foreign language studies and linguistics.

### **Limitations**

There are a few limitations to this project. The first limitation is the need to test the curriculum with Black Brazilian students and teachers. I intend to address this limitation through my close ties to academic communities across Brazil. My access to teachers, school administrators, and linguistic professionals provides an avenue to evaluate the cultural relevance and adoption of the workbook content. The second limitation of this project is the challenge of distributing the materials on a wide scale. Overcoming this limitation is critical to reaching Afro-Brazilian educational communities that would benefit greatly from the tools in this project. Upon completing the field project, I intend to provide online access to the materials.

### **Definition of Terms**

**African-Americans:** A term that describes the descendants of African people who were enslaved and brought to the United States to work as free laborers. This group represents 12% of

the current population of the United States of America. Today, many African-Americans also have non-African ancestry. The term, African-American, is frequently used interchangeably with Black Americans (Anya, 2017).

**Afro-Brazilians:** A term that describes the descendants of African people who were enslaved and brought to Brazil to work as free laborers. Today, this group represents 50.7% of the population of Brazil. Unique to Brazil, the definition of people of African heritage is further expanded with classifications for mixed ethnicity (pardos) and those viewed as entirely African (pretos). These classifications are primarily based on skin tone, hair texture, and physical characteristics and are subjective. The term, Afro-Brazilian, is often used interchangeably with the term Black Brazilians (Telles, 2006).

**Black:** A person with dark skin who comes from Africa or is a descendant of African ancestors. This term, Black, is frequently used interchangeably with other terms such as African-American, Afro-Brazilian, Afro-Cuban, and other characterizations of people across the African Diaspora (Manning, 2010).

**Brown:** A term used throughout Brazil to describe people of mixed heritage. This mixed ancestry may be either African and European, African and Indigenous, European and Indigenous, or all three of the major ethnic groups found in Brazil-African, European, and Indigenous (Telles, 2006).

**Racial Democracy:** a term used to denote a positive pattern of social interaction and characterization exclusive to Brazil. This terminology implies that racial relations in Brazil are free of hostility and, in effect, describes a color-blind society. This term is often used to contrast the state of racial relations in Brazil with that of the United States (Mitchell, 2016).

**White Brazilians:** A term used to describe Brazil's people of European descent. The ancestry of this group traces back in significant numbers to Portugal but also includes immigrants from Italy, Germany, and Spain (Telles, 2006).

## CHAPTER II

### REVIEW OF THE LITERATURE

#### **Introduction**

Brazil has seen a significant uprising in social justice movements within its Black communities. These uprisings have propelled governmental officials to enact affirmative action programs to address one of the country's most significant racial disparities- access to higher education. As a result, the number of Afro-Brazilian students entering public universities has accelerated. These affirmative action programs have shed light on a glaring problem – the failure of the public schools in Brazil to prepare minority students adequately.

To receive a degree, Brazil's public universities require passing a comprehensive foreign language course, generally English. Unlike their White peers, most of whom attended elite private schools, Black Brazilians typically have had little or no exposure to English. Moreover, they need to see themselves as competent students of English. A lack of culturally relevant learning materials adds to a feeling of disconnectedness from the English language. The language program featured in this project centers its learning materials on the African Diaspora and Afro-Brazilian cultures. The author believes this will result in a more satisfying learning experience for Black Brazilians and, ultimately, higher levels of English fluency within this community.

Three areas of study merge to form the framework of this project. These conceptual frameworks are The Historical and Modern-Day Effects of Race in Brazil; The Role of Race in Brazil's Educational Systems; and Race, Class, and Identity in the English as a Foreign Language (EFL) Classroom. The following literature review provides a perspective of the historical and modern-day factors that support a need for English language teaching methods and materials

inclusive of Afro-Brazilian identities to promote greater interest among these instructors and learners in achieving English fluency.

The literature review opens by examining the historical and modern-day effects of race in Brazil and the country's history of colonialism, imperialism, enslavement, and marginalization. The literature in this first area of study takes the reader on a journey through Brazil's past to its current state to understand the significant inequities that exist today across the nation's social structures. In the second field of study, the role of race in Brazil's Educational Systems, the literature examines the educational systems of Brazil to understand the race-based inequalities inherent in these institutions. The third area of study, Race, Class, and Identity in the EFL Classroom, probes into the literature that characterizes the role of the three factors in the English as a Foreign Language learning experience.

### **The Historical and Modern-Day Effects of Race in Brazil**

Telles (2006), one of the foremost thought leaders on race in Brazil, explored multiple factors to explain the complexities of skin color in a nation self-defined as a racial democracy. He considered racial categorization, sex, wealth distribution, social class, and economic variables to dissect the powerful forces of the social construct, that is, race. By conducting a statistically supported evaluation of the historical and societal factors that shape modern-day Brazil's social dynamics, Telles (2006) critiqued the widely opposing views on race offered by two of the most prominent scholars of Brazilian sociology. His analysis began by comparing and contrasting the works of Gilberto Freyre and Florestan Fernandes.

The concept of Brazil as a racial democracy stemmed from Gilberto Freyre's book, *The Masters and the Slaves*, first published in English in 1946. The basis for the racial democracy theory was the idea that because of miscegenation or interracial mixing, racism cannot exist.

Ironically, the colonial power structures that left Indigenous and Black women vulnerable and subjected to sexual violence and the legacy of rape marked the start of racial mixing. By contrast, Florestan Fernandes theorized a significant and adverse imbalance in Black Brazilians' financial and social well-being under the guise of legal and political equilibrium. Telles (2006) concluded that racial mixing and the falsehood of equality enacted by the Brazilian elite rationalize the idea of a racially neutral society in Brazil.

This research raises an important question that the self-proclaimed racial democracy must answer: how can inclusion and exclusion operate side-by-side? The exploration of this question is foundational to this project. How can Brazilians maintain such close social proximity yet fail their Black communities in fulfilling the vital promise of a future?

Michelle Lamont (2018) looked at how marginalized communities across Brazil, the United States, and Israel encounter and answer to racist behaviors. Lamont (2018) conducted a qualitative study of 160 Black Brazilians, 150 African-Americans, and 137 marginalized citizens in Israel. She examined how these marginalized groups responded to racialized acts within a historical and social framework. In looking specifically at the Afro-Brazilian participants, she determined that they would often minimize acts of blatant racism, confound race with class, and use miscegenation as a counter-argument to even the mere suggestion of a racist act.

In stark contrast to the more vocal responses from African-Americans, Black Brazilians tended to meet racialized behaviors with either silence or humor and to internalize their humiliation. Finding that Afro-Brazilians were stigmatized at far greater rates than African-Americans, Lamont (2018) characterized this lack of response from Afro-Brazilians as an act of avoidance. Afro-Brazilians were also more likely to be on the receiving end of racial slurs, insults, and jokes. Interestingly, the study revealed that Afro-Brazilians tended to view

these acts as inconsequential, claiming that White Brazilians were far less discriminatory than White Americans. This reluctance by Afro-Brazilians to categorize such experiences as racially motivated emanates from social norms rooted in colonialism that have effectively silenced Brazil's Black communities for decades. To avoid further social backlash and race-based stereotyping, Afro-Brazilians frequently elected to dismiss the behaviors or rationalize them as the result of class rather than race discrimination. While Afro-Brazilians often conflated race and class, African-Americans rarely did. The author drew parallels between the individualized experiences and the broader social, structural, historical, and cultural contexts in analyzing the surveys. The frequent alignment between African heritage and poverty, a deeply rooted ideology of equality, and the concept of a singular national Brazilian culture help explain the characterization of racist behaviors as class-based.

Lamont's research (2018) demonstrated how Afro-Brazilians operate within the context of White supremacy. According to Lamont (2018), remaining voiceless is a matter of survival. These patterns of silence extend beyond responding to microaggressions into every social interaction, including the classroom. These low self-esteem behaviors illustrate the importance of a differentiated, culturally sensitive program for marginalized Black students across Brazil. By uplifting and celebrating the global unity of African descendants of Brazil and the United States, the author seeks to create a safe, fun, and highly interactive experience for Afro-Brazilian teachers and students of English.

### **The Role of Race in Brazil's Educational System**

Klein (2019) looks at the efficacy and constraints of Brazil's Law 11.645.08, requiring the country's public school systems to teach the history of Afro-Brazilian and Indigenous populations. In his research, Klein examines the meaning of legislated cultural discourse and the methods of instituting the policy in light of personal perspectives and interpretations of the meaning and relevance of culture. He concluded that despite a federal order requiring the inclusion of African and Indigenous cultural topics in Brazil's public school systems, the execution of the mandate was often just a symbolic act, applied inconsistently, and at the teachers' discretion. The study found that the minority of instructors actively implementing the law were already predisposed to engaging in racial conversations and might be described as activists (Klein, 2019). Black female instructors were the most committed to implementing the new policy.

This research demonstrates that while legislative action has its place, it is not a comprehensive solution nor a remedy that can correct a long history of racial inequality and discrimination (Klein, 2019). Moreover, the research supports the need for solutions that engage students in discussions reflecting their cultural identity and real-world experiences and create a meaningful dialogue on culture and social change.

Pazich and Teranishi (2014) reviewed the actions taken by state and federal agencies of India and Brazil to increase university admittance rates for socio-economically disadvantaged students. The pair considered these measures within a historical framework and examined how race and social hierarchy prevented entry into higher education spaces. Pazich and Teranishi (2014) also sought to explain how the privileged classes of Brazil and India maintain their dominance in the social hierarchy despite laws enacted to balance national inequities. They



found that affirmative action educational programs in Brazil and India failed to reach and benefit significant parts of their intended population. Specific to Brazil, their findings suggested that the discourse on affirmative action programs has effectively undermined and minimized the country's black social justice movements.

Further, they found that such programs, while well-intended, provided social ascension for specific non-white populations, effectively expanding and redefining Whiteness to include a select few and upholding a social structure in which Whites maintain power (Pazich & Teranishi, 2014).

While designed to offset social inequality, Brazil's affirmative action programs have produced mixed results. One positive result is an increased number of black students entering Brazil's public university system. The 2019 Continuous Annual National Household Sample Survey revealed that Black women accounted for 27% of Brazil's public postsecondary enrollment in 2019, marking them the most significant number of university students. This group is followed by White women and men, at 25% each, and Black men, at 23%. Comparably, in 2001, White women represented the majority of university students at 38%. White men followed this group at 30%, Black women at 19%, and Black men at 13%. (Pinho, 2021). The sharp rise in Black female university matriculation also marked a first-time statistical correlation with their 28% representation in the overall population of Brazil (Pinho, 2021). Unfortunately, the same improvement did not hold for black males. The study cited a particular vulnerability in young black males to premature death, often at the hands of police, as one possible explanation for the disparity (Pinho, 2021).

For Blacks, entry into Brazil's public university systems is the first of many hurdles they will face throughout their academic and professional careers. The most significant obstacle Afro-Brazilians face is the social backlash that comes with being viewed by the majority of society as a product of affirmative action programs (Pazich & Teranishi, 2014). In a glaring example of persistent discriminatory practices, today, White male university graduates in Brazil earn approximately 160% of what their Black female peers with the same credentials realize (Pinho, 2021).

Valente (2016) explored the interplay of race and class in determining eligibility for admission into Brazilian universities. Using socioeconomic data from the Exame do Nacional do Ensino Medio (ENEM), he conducted a quantitative analysis to study the effects of race and class on completing Brazil's university entrance requirements. Valente's (2016) study revealed race and socio-economics as statistically significant factors in gaining entry to Brazil's university systems. A third factor, the attendance of either a public or a private high school, was an equal determinant of acceptance in Brazil's public universities. Most Black students and those of lower socioeconomic status attend underperforming public high schools in Brazil and experience difficulty passing the university entrance exam. By comparison, their predominantly white, socio-economically privileged peers attend private high schools. Afro-Brazilians who succeed in entering the public university system must pass an English language course to graduate.

This literature highlights the disparity and inequality in determining eligibility for admission into Brazil's public universities and the urgent need to address this imbalance. Introducing more robust instruction into the syllabus of Brazil's secondary school programs is the first step toward preparing Afro-Brazilian students to compete at the postsecondary level.

English as a Foreign language is a vital component of readiness for this population. Providing culturally relevant materials is an instrument to accelerate interaction with the language.

### **Race, Class, and Identity in the Brazilian EFL Classroom**

In his book examining the historical context of English and English language teaching, Pennycook (2006) argued that many of our current social constructs result from a colonialist past. He summons academia to embark on a robust discussion that explores how the European rule of colonized nations still today influences the development and interpretation of our cultural values. Pennycook's (2006) research focused on teaching English in the face of the historical forces of colonialism and how the English language dominates the current global stage. He rejected English as a neutral means of worldwide communication, and instead positioned English as a language with deeply woven colonial discourse. He asserted that the presentation of English is a 'self' versus 'other' construct, with 'self' defined as superior and 'other' defined as inferior. According to Pennycook (2006), these divisive definitions are deeply rooted in colonialism. He argued that the discourses that have positioned English as a superior language spoken by the most intelligent beings had created an adversarial relationship between native and non-native speakers. Pennycook (2006) concluded that without a significant transformation of the colonialist form in today's English, colonialism would remain a damaging presence in our classrooms and across social interactions globally.

In an article examining the role of identity in the EFL classroom, Ferreira (2007) investigated the significance of understanding race and ethnicity for teachers to effectively address cultural plurality in the development of curricular lessons and activities. She positioned the EFL classroom as an environment to address race, ethnicity, and inequality issues. To explore the interplay of race and ethnicity in the context of EFL, Ferreira (2007) conducted a qualitative

study in which she collected data from questionnaire responses provided by 46 teachers in a Southern Brazil school system. Ferreira facilitated follow-up interviews with six participants selected from the larger group. The author did not give a reason for the selection of these particular participants. The final study focused on the six interviewees' responses and data gathered from three other participants' questionnaires. Ferreira first explored the complexities of race, ethnicity, and colorism within the framework of Brazil, which identifies itself as a racial democracy, only to find significant evidence to the contrary. To analyze the effects of positionality on the language instructor's interpretations of race-based content in the classroom, Ferreira asked the participants to share their race category and Instituto Brasileiro de Geografia e Estatística (IBGE) grouping, Brazil's national race classification system.

Ferreira concluded that multicultural discussions within the classroom failed to consider anti-racist content. She further asserted that cultural plurality was often limited to stereotypical elements such as dance, music, routines, and habits and did not address the more profound issues of an oppressive history and structural racism. Ferreira discovered that while a significant percentage of the study's participants felt that race-based discussions were necessary, their perspectives differed vastly. Ferreira discovered that in conforming to Brazil's myth of being a racial democracy, the ideology of color blindness among the participant group was pervasive. She found that white teachers were generally uncomfortable discussing issues of race and considered the subject "taboo." Ferreira deduced that a teacher's perceptions about race and their own racial and cultural experiences play a critical role in the delivery of language in the classroom.

Exploring the cultural implications inherent in ESL teaching materials, Nascimento and Windle (2020) investigated the discourse of English Language Teaching textbooks distributed

worldwide. They examined the narratives in these English language materials within the context of Brazil's history of race-based vocational rankings, brute employment practices, and the general lack of cultural representation within textbook contents. The research team conducted a qualitative study centered on interviews with two Afro-Brazilian, socially economically underprivileged university students of English. They selected these students to participate in the study based on their prior interactions with the research team and their new status as affirmative action university entrants. The pair examined how colonization in textbooks presents the idea of the self-reliant, ambitious, thriving white male professional while disregarding marginalized labor forces' role in creating capital.

Nascimento and Windle (2020) discussed this phenomenon as one element of a broader issue: Black and disadvantaged university students experienced a constant degradation of identity in the English language classroom, further exasperated by the discourse. They determined that Brazilian ELT materials acquired through globally recognized distributors failed to consider the local meaning, often resulting in racially insensitive classroom interaction. The researchers argued that using global textbooks in Brazilian EFL classrooms dismissed the role of enslavement, injustice, and racialized violence in creating impoverished conditions in Black Brazilian communities. Nascimento and Windle (2020) asserted that the interpretations found in Brazil's EFL textbooks are shaped from a colonized and patriarchal perspective and relegate minorities to the lowest levels of occupational status. They concluded that the lack of Black imagery on the pages of EFL textbooks marginalizes the existence of Afro-Brazilian English language teachers and students, silences their lived experiences, and minimizes their contributions to the EFL classroom dialogue.

In research examining the factors positively and negatively impacting the English language production by Black and Brown students in the EFL classroom, Nascimento (2019) questioned the correlation between a culturally focused reading program and the academic performance of Black and Brown students. For twelve months, he observed 40 students in three ELT (English Language Teaching) classes he facilitated at the Universidade Federal do Sul da Bahia (UFSB) in Porto Seguro, Bahia, Brazil. Nascimento (2019) considered if language and activities reflecting the students' lived realities would increase their relatability to the subject, stimulate classroom participation, and accelerate their development of English language skills. In his research, he argued that language is inextricably linked to social justice since social inequities are born from language and connected English instruction to historical systems of colonization and European dominance. Nascimento (2019) concluded that English instruction taught from the lens of social, environmental, and racial experiences and advocating the use of multi-language dialogues increased use of the English language. Specifically, he established that reading activities based on the students' lived experiences produced positive results and affirmed that race and ethnicity considerations are critical to developing successful English Language lesson plans.

In an article on the misapprehension of Black English language teachers in Brazil, Nascimento (2019) looked at how race can affirm Black English teachers' identities as a means of defiance to oppressive systems or negate their identities as capable language professionals. He conducted a qualitative study in which he interviewed two Afro-Brazilian English language scholars to develop autobiographical stories. Nascimento (2019) contextualized his research against a historical backdrop in which Brazil sought to correct its long-standing history of race-based inequality in its educational systems. However, despite significant university

enrollments of these populations, he found a disproportionately low number of Black English language professionals.

Nascimento (2019) asserted that racism and university curriculums deeply rooted in Euro-centric aristocracy accounted for the low number of Black students pursuing English language degrees in Brazil. He considered how colonization remains at play today and how language works to maintain colonial dominance and control over Brazil's sizable yet oppressed populations. Finally, he determined that the lingering effects of colonialism and imperialism direct the manner in which global English language programs are delivered today.

Nascimento (2019) also found that Afro-Brazilian teachers experienced difficulty connecting and establishing credibility with their peers. These educators were frequently subjected to racist stereotypes and regarded as less competent than their white peers. His research concluded that racially motivated aggressions do not stop at the classroom door for Black English teachers. He argued that as often the “only” in their locations, these teachers of language seek to use it as a means of resisting racial stereotypes, preventing isolation, and as a pathway to self-preservation and freedom.

The literature reviewed in this study revealed the need for a complete examination of the role of race and identity in hindering Black Brazilians from pursuing and achieving English fluency. A comprehensive critique must also look at improving the professional environment for Black English language professionals and, ultimately, their students. This improvement begins by providing an authentic and welcoming classroom experience that centers the Black Brazilian experience. Including culturally centered materials is one step in the right direction.

## Summary

The literature in this review points to a critical need for authentic, culturally relevant materials in the Brazilian EFL classroom. Looking through a historical lens, Brazil has persistently denied its Black citizens the fundamental right to participate equally within its social structures and institutions. The research uncovered in this study validates that Black Brazilians encounter significant barriers to social and economic opportunities. Black communities in Brazil account for the highest percentages of low-income households and have decidedly lower levels of social ascension. Racial oppression has produced massive unemployment, precarious living conditions, illiteracy, and crime (Telles, 2006). With Blacks accounting for 54% of Brazil's population, nowhere are the effects of class and racial inequality more glaring than in the country's educational institutions (Pazich & Teranishi, 2014).

Today, Brazil currently ranks #32 in the world in education (Tokarnia, 2020). While the country has made strides in reducing its illiteracy rate to the current day rate of 6.6%, there are still well over 11 million Brazilians incapable of reading or writing (Tokarnia, 2020). Looking at educational performance from a racial lens, Black Brazilians complete 8.6 years of school compared to 10.4 years of school completed by their White counterparts (Tokarnia, 2020).

Recently legislated affirmative action programs have accelerated university enrollment for Black Brazilians and marked the beginning of increased social mobility, but widespread racial inequality gaps remain (Pazich & Teranishi, 2014; Valente, 2016). However, gaining acceptance into university systems is just the beginning of an arduous academic journey for Black Brazilians (Nascimento & Windle, 2020). Estrangement is commonplace to Afro-Brazilians and extends across all public spheres. The enduring effects of racial oppression and the stigma of being branded as an affirmative action beneficiary only add to the alienation



Black teachers and students feel in Brazil's higher education environments (Lamont, 2018; Pazich & Teranishi, 2014). University degree programs require the successful completion of an English language program, and for Afro-Brazilian students, these classes are fraught with challenges.

Lacking familiarity with the language, Black Brazilians are at a significant disadvantage compared to their white peers. White Brazilian students have often benefited from private education, English tutoring, and global travel. Even more problematic is Black Brazilians' emotional disconnectedness in pursuing English fluency. In writing about the discourse of colonialism in English, Pennycook (2006) argued that vestiges of colonialism exist in English. Nascimento and Windle (2020) asserted that the lack of regional identity in global textbooks could result in highly racialized and insensitive dialogue within the classroom. In his work on the importance of culturally relevant pedagogy, Paulo Freire (2018) wrote, "One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding" (p.95).

The literature examined here substantiates these claims. Narrative studies of Blacks in the EFL classroom, at the student and instructor levels, provide strong evidence that the lack of cultural relevance and self-identity in the English language teaching materials contribute significantly to a poor experience in the classroom for this group (Ferreira, 2007; Nascimento & Windle, 2020). Conversely, when engaged with culturally relevant materials, the performance of these students improved dramatically (Ferreira, 2007; Nascimento & Windle, 2020).

With the recent enactment of legislation requiring the inclusion of African, Afro-Brazilian, and Indigenous histories in curricula across all public school environments, the

need for culturally responsive, relevant materials in the English language classroom is no longer limited to Afro-Brazilian teachers and students. Teachers, particularly those of European descent, must know the stories of Black Brazilians and develop a level of comfort in communicating and teaching these narratives.

The literature underpins the need to develop an Afro-centric English language curriculum that focuses on the people and the experiences of the African Diaspora. Today's English language materials do not adequately address the needs of this oppressed community. With the advancement of affirmative action programs and the accelerated enrollment of students once denied access to higher education systems, the time has come for Afro-Brazilians to see their identity and culture celebrated on the pages, virtual and paper, of English language learning materials. Developing an English language program that mirrors the history, identity, and culture of Black people not only benefits their community but also brings all Brazilians to a place of acknowledging the wrongs of the past and creating a more equitable path forward.

## CHAPTER III

### THE PROJECT AND ITS DEVELOPMENT

#### **Description of the Project**

Historically, Brazil's black, brown, and poor communities have been denied access to quality educational programs. Poverty, racism, crumbling school infrastructure, and underperforming teachers lie at the root of this social crisis. No community feels the impact of miseducation more than Black Brazilians, who represent more than 50% of the country's total population. Given the general lack of robust educational programs in Afro-Brazilian communities, unquestionably, participation in foreign language programs, including English, is rare. The few Afro-Brazilians participating in foreign language studies discover that they are less prepared than their white counterparts and usually find the materials unrelatable.

Before initiating this project, I observed Afro-Brazilian students in EFL classrooms over several weeks. An African-American woman who has lived in Brazil for many years taught the course. I quickly ascertained that these students engaged and communicated more enthusiastically when presented with topics mirroring the realities of their lives and the lives of those who look like them. The students were intrigued by the African-American experience.

“Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian Students of English” is an effort to accelerate English language learning within this student population utilizing a Content-Based Instruction (CBI) framework. The workbook is presented through the lens of a shared heritage consisting of a four-unit curriculum that traces the collective historical and cultural experiences of the two largest African Diaspora regions, from the transatlantic slave trade to modern-day life. The project aspires to link these two communities through the gift of language. By applying the principles of Culturally Responsive Teaching, the workbook vibrantly

brings to life content that recognizes the challenges and triumphs of these communities.

Ultimately, the project aims to enhance the learning experience by providing a safe space for these students to explore their realities, ensuring they feel seen and heard, and welcoming their cultural perspectives into the classroom.

The lessons in the workbook target high-intermediate students who have developed basic English knowledge and seek to elevate their communicative skills. In parallel, students form a more in-depth understanding of the history of the African Diaspora. The optimal class size for these instructional activities is 12 to 14 students, allowing for sufficient class size to promote discussion while mitigating the chances of disengaging less communicative students.

The first unit, “Our Roots,” provides a historical journey through the transatlantic slave trade, slavery, and emancipation. The second unit, “Our Fight for Equality,” unveils the challenges and acts of resistance by a people determined to gain social equity. The third unit, “Still We Rise,” illuminates the achievements of Black people throughout the United States and Brazil. The fourth and final unit celebrates the richness and beauty of a shared culture rooted in African traditions.

Each unit delivers a comprehensive lesson covering the fundamental language skills of vocabulary, grammar, pronunciation, reading, listening, writing, and speaking.

### **Engagement**

To engage the students and invite them into the learning experience, each unit begins with an activity designed to introduce the forthcoming lesson, promote critical thinking, and encourage verbal communication. The first unit presents facts about Africa and queries the student's perspective on the ancestral home of the African Diaspora. The history of the United States Reconstruction Era introduces the second unit. Maya Angelou's powerful poem, “Still I

Rise,” sets the lessons of Unit Three in motion. The fourth and final unit opens sharing the legacy of Motown and inviting students to voice their perspectives on music.

### **Vocabulary**

Following the engagement activity, each unit provides a vocabulary lesson consisting of ten new words to prepare the students for instruction. The selection of the vocabulary words focused on three important criteria.

1. **Lexicon significance:** How frequently do the words appear in related texts and other domains?
2. **Educational capacity:** How can the word be utilized in subsequent lessons, within and outside the classroom, to enhance the instructional value to the student?
3. **Theoretic comprehension:** What is the significance of the word in relating to and understanding the concepts presented concisely?

With these criteria in mind, a list of words developed, some of which were drawn from a personal lexicon developed through years of reading and cultural engagement. The use of modern-day vocabulary (i.e., enslaved vs. slave) was explored. In the end, a determination was made to use original language and to apply some modernization of the words in the vocabulary and grammar exercises. Perusing several articles, books, and social media further validated the usefulness of the vocabulary. Final vocabulary selection was determined by the usefulness of the terms throughout the entirety of the lessons.

Except for Unit One, which uses a visual representation to depict the words, all the other vocabulary words are presented with the separation of its syllables, the phonetic transcription based on the International Phonetic Alphabet (IPA), and the contextual definition of the lesson.

## **Grammar**

The vocabulary was selected to expand the students' lexicon throughout the instruction. The grammar lessons in Units One and Two specifically address this objective. The grammar lesson in Unit One provides education on the use of prefixes and suffixes. By demonstrating how prefixes and suffixes can be used to create words, this lesson offers a path for students to develop their vocabulary further. The lesson also teaches how grammatical structures can quickly change from one form to another. Unit Two illustrates the use of cognates to convert Portuguese words to English and vice-versa. This lesson offers another tool for students to learn to recognize patterns within words that can help them quickly expand their English vocabulary.

Unit Three pivots to sentence forms and introduces the conditional grammatical structure. This subject was selected because it is crucial to communicate effectively in English. However, the structure is very challenging for many students to grasp. With an understanding of conditionals, speakers can share things that may or may not happen in the future. It also seemed fitting for this unit that highlights achievement and success, where a student may need to express prospects and desires. The ability to express dreams, hopes, wishes, regrets, and consequences is impossible without using conditionals. In Unit Four, the grammar lesson shifts to the subject of African-American Vernacular English (AAVE). The topic of AAVE seemed fitting, given that the focus of Unit Four is on the Black culture of the United States and Brazil. Unquestionably, no such examination of ethnic traditions is complete without exploring the impact of language on culture.

## **Pronunciation**

Social interactions within the Brazilian community afford me opportunities to frequently communicate with these speakers. As a result, I am keenly aware of the communication

challenges these speakers face. Native Brazilian Portuguese speakers and the English educators that work with this student population validated these deficiencies. The pronunciation lessons in this project focus on four of the most difficult challenges. Each lesson provides a detailed analysis of the pronunciation challenge, explains why it is specific to the native Brazilian Portuguese speaker, and offers possible solutions to mitigate pronunciation errors.

### ***Unit One: The Schwa***

This schwa sound does not exist in Brazilian Portuguese. Therefore, the Brazilian learner is unfamiliar with the schwa and its sound, /uh/, is not detectable to their ear. This student will consequently replace the schwa with a more predictable vowel sound based on the spelling of the English word.

### ***Unit Two: Syllable Stress***

Brazilian Portuguese and English syllable stress patterns differ widely. The Brazilian student of English will tend to apply the syllable stress patterns found in Brazilian Portuguese to English, resulting in incorrect pronunciation.

### ***Unit Three: Initial -S- Consonant Clusters***

In Unit Three, the pronunciation activity presents the concept of initial -S- consonant clusters. In Portuguese, no words begin with a -S- consonant cluster. Because there are no words that start with -S- consonant clusters in their native Brazilian Portuguese, these speakers will tend to put an /ε/ sound at the beginning of the word.

***Unit Four: Replacing the /l/ sound with w***

In Brazilian Portuguese, the letter /l/ at the end of a word is pronounced as a w sound. With words ending in the letter /l/, the Brazilian learner may unconsciously apply Portuguese phonetic rules and voice the w sound.

**Reading**

As noted in earlier discussion, Brazilian university students must pass a rigorous English exam to graduate from the public systems of Brazil. A significant section of this exam focuses on the ability to read, comprehend, and interpret meaning. Given this, reading materials appear extensively throughout the workbook to address this instructional need. This content materializes within reading lessons and in some speaking and writing lessons. In addition, the workbook presents reading opportunities in the form of quotes and “Did You Know?” tidbits.

In my observations of Afro-Brazilian students, I noted their interest in learning the stories of African-Americans, past and present. For this reason, most of the reading activities in the workbook take the form of biographies. Unit Three, which features an article on Historically Black Colleges and Universities (HBCUs), is the exception. The remaining reading lessons include biographies on notable African-American and Afro-Brazilians such as Harriet Tubman, Frederick Douglass, John Lewis, Benedita Da Silva, Angela Davis, Lélia Gonzalez, and more.

**Speaking**

The speaking exercises in each of the four units are facilitated through student collaboration, working in pairs and small groups to provide the opportunity for verbal exchange. These exercises are conducted in different formats, including debates, delivering short presentations, articulating interpretations, and expressing ideas and opinions. All speaking



activities require the students to think critically, introspectively explore the impact of the topics in their personal lives, and share their voices.

### **Listening**

In my endeavor to learn Portuguese, listening was the most challenging skill to develop. The development of this skill requires active listening, which is sometimes hard to do, even in one's native language. I purposefully selected video as the medium of choice throughout the listening activities because the ability to watch and listen simultaneously makes it highly effective at enhancing the learning experience. Each of the selected videos heightens the core topic of the unit, builds on the vocabulary and grammar lessons, and helps to prepare the students to engage in the studies that follow fully. Most importantly, the videos leverage the Content-Based Instruction framework to promote classroom participation and concept retention.

Unit One presents the history of chattel slavery in the United States. In Unit Two, a video about the Black Panther Party introduces one of the most potent organized social justice movements. The listening lesson in Unit Three shares the stories of black pioneers in the healthcare field. In the fourth unit, the listening activity unveils the National Museum of African American History and Culture in Washington, D.C.

The lessons offer many additional listening opportunities to augment the primary listening activities. The workbook includes a video of Maya Angelou reading her poem, "Still I Rise"; a video clip of Sr. Jessica Harris introducing her series on the cuisine of Africa and its Diaspora; and a music video of Marvin Gaye singing his infamous song, "What's Going On?" to further enhance the learning experience.

**Writing**

Writing instruction utilizes various materials and formats across the four units. The writing lessons include analyzing paragraph form, free writing exercises, critical thinking responses, comparative essays, and lyrics interpretation. Unit One queries students to dissect the three components of a paragraph and, later, engage in a free writing exercise. Unit Two provides the student with a series of prompts that require the students to think critically and respond in written form. In Unit Three, students read two short biographies, write a brief essay, and write about an important cause. Unit Four presents the students with song lyrics and asks that they write about their interpretations and opinions of the song. The lesson includes a live video performance of the song as an additional learning tool. A second activity in Unit Four asks the students to journal about music and how music is reflected within Brazilian culture.

**Reflect & Remember**

Each of the four units closes with a summary of instruction. This element of the workbook is coined "Reflect & Remember" to emphasize its dual purpose of reinforcing instruction and promoting language retention. Each summary page includes vocabulary activity, grammar or pronunciation activity, and journaling. Instructors may assign the journaling activity for homework. By asking students to verbalize their thoughts at the beginning of the next class, the journaling activity provides an excellent method to recall prior knowledge and introduce the session.

## **Teacher's Resources**

The closing pages of the workbook provide teachers and classroom facilitators with resources to aid in classroom management. An opening letter serves as an overview and brief instructional guide. The resource section also includes an answer key for each of the four units. Finally, the section provides educators with additional educational resources that supplement the four units of the workbook.

## **Development of the Project**

My language interactions with Afro-Brazilians, my desire to see more Black foreign language students, and the striking absence of English language materials that reflect the people, places, and experiences of the global African Diaspora, intersect to form my inspiration for this project.

Over the past two decades, I have traveled extensively throughout Brazil. I became enamored with the country's geography, culture, music, and language after my first trip to the country in 2004. Except for the 2020-2022 timeframe, I have returned every year. In my journeys throughout Brazil, I quickly realized that most of the country's English speakers were middle-class and upper-class Brazilians. To be frank, Brazilian speakers of English were mainly of European descent. This realization piqued my curiosity.

The lack of Black student participation is not unique to Afro-Brazilians. The absence of other Black students is glaring in my foreign language courses, at home in San Francisco, and in the international immersion programs I have attended. This imbalance troubled me as someone passionate about language and understanding its power to transform lives. I began exploring the underlying reasons for this phenomenon, many of which were deeply rooted and complex.

Anya (2016) theorized that the needs of the Black foreign language student, culturally and linguistically, were so distinct and warranted careful reflection to engage these students in linguistic studies. As early as the 1930s, African-American scholar and linguist W. Napoleon Rivers (1934) conveyed an urgent need for greater participation of African-American students in foreign language studies. He cited the opportunity for international job opportunities, a global community, and a more profound understanding of the contributions of the African Diaspora as the basis for his position. While his assessment was directed toward the African-American community, his theories hold for the greater African Diaspora community, given the commonality in our histories and culture. In response to this paradox, I questioned how I could energize foreign language studies within Black communities.

The saying, "Be the change you wish to see," has always resonated with me. I began volunteering with an intercultural program, Brazil Cultural, based in Salvador, Brazil, that matches tutors with Afro-Brazilian students to promote the study of English, Spanish, and Portuguese. I have taught English to students through this program for the last two years. Furthermore, I spent several months observing and participating in an intermediate-level English language classroom taught by a group of Black women, American and Brazilian. These classes focused on social justice topics to deliver English instruction. These subjects ignited discussion in these classrooms. I witnessed an intense desire among these students for materials and conversations that mirror the realities of their lives and those who share similar cultures.

When I embarked on this academic journey, I quickly concluded that my project would center on the Afro-Brazilian student of English. The vision for this project developed from my powerful experiences in the EFL classrooms in Brazil. The intrigue that I have for the Afro-Brazilian culture of Brazil is a reciprocal one. Afro-Brazilians are equally enamored with

and curious about African-Americans. They view the progress of African-Americans as a model for their social advancement. These students thirst to learn Black American history. These sentiments inspired me to author a curriculum that would articulate the richness of our history, culture, resiliency, and triumphs and illustrate how our communities parallel.

This four-unit curriculum is a testament to my belief in the strength of language to bring about social change. It reflects my endearment to the people of Brazil and is a tribute to their beautiful culture. On these pages, I hope to build a bridge between the Black communities of Brazil and the United States and give the gift of language.

### **The Project**

The project can be found in its entirety in the Appendix.

## CHAPTER IV

### CONCLUSIONS AND RECOMMENDATIONS

#### **Conclusions**

The enactment of recent legislation in Brazil mandated race-based quotas in the country's higher education systems. These laws also required that curricula in the classroom address race and racial discrimination topics. Despite a decade-long effort to institute these policies, Brazilian educators continue to grapple with how to deliver this pedagogy within a country with a long and complicated racial history (Azevedo, 2010; Camargo, 2012; Ferreira, 2014). The changing demographic identities at universities across Brazil that have resulted from these policies underpin the need for new teaching practices at the policy, administrative, and instructional levels (Nascimento, 2019).

Further complicating the dilemma postsecondary educators in Brazil face is the requirement that all university students complete a foreign study program to graduate. Second, only to Portuguese, English is the most widely taught language in Brazil and reinforces that the legislative stipulation for discourse on race extends to the EFL classroom. Brazilian EFL teachers have noted a deficiency in the curriculum that deprives them of the confidence they need to deliver such a sensitive topic (Nascimento, 2019). Unquestionably, this perturbation among instructors validates the need to develop an inclusionary EFL curriculum that reflects Brazil's more than fifty percent Black student population.

While Brazil has undoubtedly made some progress in recognizing the significance of identity in pedagogy, this is not the case in English as a Foreign Language instruction (Gimenez et al., 2016). Race, as a topic of discourse, remains absent from the EFL classroom. It is well-documented that identity is central to any meaningful discourse and cannot be ignored.

Racial identity is imperative to purposeful discussion and learning within an exclusionary society such as Brazil. Educators must be prepared with materials they can confidently present. The workbook in this field project delivers a curriculum that meets the legal directive for racially conscious content in Brazil's classrooms. Specific to EFL, the materials fill a notable void in the availability of culturally relevant curricula and concurrently provide a joyous and celebratory perspective on the contributions of African descendants.

A robust discussion on race within the Brazilian EFL classroom dictates preparing teachers to face and address deeply rooted discriminatory beliefs within systems, students, and, most importantly, within themselves. Meaningful dialogue requires dismantling long-held white supremacist ideologies intrinsic to Brazilian society and the false notion of a color-blind society. The idea of a color-blind society is continually propagated across Brazil, even today; its purpose is to quiet voices of resistance and maintain the status quo. Like other societies touting this claim, Brazil is socially hierarchical, with racial categorization as the prevailing determiner of one's ranking. By silencing the voice of the oppressed, color-blind ideologies advance racial marginalization and uphold discriminatory policies, practices, and institutions (Estupinan, 2021). More arduous is the task of deconstructing internalized racism within non-white teachers that stem from lifelong marginalization, hyper-visibility, and social invisibility. In this manner, the oppressor and the oppressed act in unison to maintain white dominance.

Resistance to the changing student demographic is evident in how EFL teachers have failed to execute the mandate for race-based topics in their classrooms. Acting with avoidance, these teachers have simply ignored the decree. In his analysis of teacher narratives, Ferreira (2015) noted that race and racism were very present in the lives of teachers and that these ideas permeated their interactions with students. Ferreira further asserted that these narratives formed

based on the participants' racial experiences and that it might be possible to deconstruct discriminatory ideologies with proper materials and training over time. The materials produced in this project succeed in providing EFL instructors with lessons that inform the experiences of their Black Brazilian student population, uncover Afro-centric historical legacies, and celebrate African Diaspora cultures. With this approach, the project guides positive interaction between Brazilian EFL teachers of all backgrounds and their students. The four-unit workbook ensuing from this project provides teachers with materials they can present with ease and confidence. These materials offer an opportunity for instructors to connect with their students' culture and examine their own negative beliefs.

The most critical factor in any educational equation is ensuring that the needs of students are met. Concerns for the well-being of students intensify in the foreign language classroom and further amplify when addressing the needs of marginalized students. For these students, the power of a culturally sensitive classroom should never be underestimated. Anya (2017) noted that language theories that fail to account for personal history, intersectionality, and positionality are deficient and may inhibit knowledge transfer. Anya (2017) further asserts that effective foreign language instruction requires strategies that scrutinize evolving personal and cultural identities, the availability and allocation of resources, and relational power structures within learning environments.

For Black Brazilian students who have been systematically denied access to quality education, laser-focused attention must be given to instructional approaches, materials, and classroom discourse. Studies substantiate that when presented with culturally adapted content, culturally linked dialogue, and contextualized instruction, Black students thrive in foreign language classes (Anya, 2017; Ferreira, 2007; Nascimento, 2019). Nascimento (2019) asserted



that a thematic curriculum that addressed racialized identities and invited multilingual engagement resulted in a more extensive application of a student's English language skills. My first-hand observations in the Brazilian EFL classroom affirm these findings.

Students, in this case, Black Brazilians, must be afforded the latitude to draw on their narratives, traditions, languages, and lived realities as they advance their knowledge and fluency in another culture (Will, 2022). The curriculum created in this project utilizes culturally relevant teaching strategies as the cornerstone for content development. Requisite English language skills in reading, writing, speaking, and listening materialize through text, video, poetry, and music content to promote classroom engagement and a robust dialogue. Opportunities for multilingualism emerge throughout the pedagogy to enhance the discourse. The project applauds the story of the African Diaspora and, in doing so, triumphs in centering the Black Brazilian learner.

### **Recommendations**

While recent public policy mandated teaching African and Indigenous history and culture across Brazil's public school systems, TESOL educators have long understood the importance of culturally sensitive pedagogy. The materials developed in this field project satisfy a long-neglected demand for English language instruction that specifically celebrates the heritage of Brazil's Black student population. The door to social ascension in Brazil opens with a postsecondary degree. Getting that degree requires competency in a foreign language, commonly English. Given the urgent need to elevate Black Brazilian communities from their current socioeconomic circumstances, educators must proactively prepare students for postsecondary matriculation. These students should be introduced to foreign language studies early in their educational process and in a manner that fully captures their curiosity and interest.

For predominately Black Brazilian student populations, I recommend that the materials in this field project replace existing materials. The field project targets Black intermediate and high-intermediate learners who have progressed to their current language skill level with Eurocentric materials. The project offers these students a unique learning experience that centers on their African heritage. Observations by language professionals and my own validate that these students produce more English language when presented with topics that mirror their real-world circumstances and culture. The materials in this field project were explicitly designed to evoke the robust level of conversation warranted at the intermediate and high intermediate levels.

Further, the lessons offered in the field project are recommended to augment existing materials across all public school system populations. In a nation struggling to overcome centuries of racial strife and discrimination, these lessons provide an opportunity to deepen historical knowledge and cultural appreciation while advancing English language skills and discourse.

The successful integration of the field project into secondary and postsecondary English language curricula necessitates the support of public school administrators, policymakers, and instructors. The materials should be introduced to these critical stakeholders before distribution to students, and an opportunity for questions or debate should be offered. Securing consensus from these collaborators is essential. The rollout of this field project must include special teacher training. Teachers must feel sufficiently prepared to address the sometimes affecting nature of the materials.

There is also a significant application for this work with Afro-Brazilian students in postsecondary institutions. Oral competency in a foreign language, commonly English, is a prerequisite to a university degree for these students. The aforementioned rationales and

recommended actions for adopting this field project in secondary schools hold for higher education institutions across all student populations.

The field project offers considerable opportunity to broaden the EFL discourse provided in the field project. Time allowing, I would have expanded the field project to six units; an opening unit with a comprehensive history of pre-colonial Africa and a closing unit about today's social justice movements.

With the wealth of historical and cultural materials available about the African Diaspora, the field project can further be expanded to include lessons for beginner and low-intermediate learners. A comprehensive end-to-end Afrocentric EFL program for all learners, especially those of African heritage, is within easy reach. Further, the model put forth in this field project should be adopted to create EFL lessons that embody the many world cultures.

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## **Appendix**

Decolonizing the Brazilian EFL Classroom:  
Creating Space for Afro-Brazilian Students of English





# Decolonizing the Brazilian EFL Classroom

Creating Space for Afro-Brazilian Students of English

# SCOPE & SEQUENCE

## Unit 1:

### Roots | *Raizes*

**Engage:** Beginnings, Mother Africa

**Vocabulary:** Slavery to Emancipation

**Grammar:** Prefixes and Suffixes

**Pronunciation:** The Schwa

**Reading:** The Legacy of Harriet Tubman

**Listen & Learn:** The Year 1619

**Speaking:** The Magic of the African

Diaspora

**Writing:** The Transatlantic Slave Trade

## Unit 2:

### Our Fight for Equality | *Nossa Luta Pela Igualdade*

**Engage:** Forty Acres & A Mule

**Vocabulary:** The Fight for Equality

**Grammar:** Cognates

**Pronunciation:** Syllable Stress

**Reading:** Pauli Murray, Legal Activist

**Listening:** The Black Panther Party

**Listen & Learn:** Our Voices

**Writing:** Lélia Gonzalez & Angela Davis

## Unit 3:

### Still We Rise | *Ainda Nos Levantamos*

**Engage:** Still I Rise

**Vocabulary:** Black Excellence

**Grammar:** Conditionals

**Pronunciation:** Initial -S- Consonant Clusters

**Reading:** Why Black Excellence is A Mindset

**Listen & Learn:** Black Pioneers In Healthcare

**Speaking:** What is Black Excellence?

**Writing:** Black Political Activism

## Unit 4:

### Black Culture | *Nossa Alegria*

**Engage:** Motown, The Soundtrack of Black America

**Vocabulary:** Black Culture

**Grammar:** AAVE

**Pronunciation:** Replacing /l/ sound with a /w/

**Reading:** Alvin Ailey, Legendary Choreographer

**Listen & Learn:** NMAAHC

**Speaking:** The Cuisine of Africa & Its Diaspora

**Writing:** What's Going On?

# BRAZIL AND AMERICA: A Shared History

*The African Diaspora* is a tapestry of the many communities of people of African descent dispersed throughout the world as a result of the Atlantic slave trade - the largest forced migration in history.



The Black people of Brazil and the United States share a rich ancestry and culture. The lessons in this English language curriculum celebrate this bond; our beginnings, challenges, resilience, triumphs, and most of all, our joy. The goal of this pedagogy is to build a bridge between the Afro-Brazilian and African-American communities and to inspire greater collaboration. It is my hope that Afro-Brazilian students of English will feel seen and know that their voices have been heard on these pages.





# UNIT 1

Roots

*Raizes*

Decolonizing the Brazilian EFL Classroom

# ENGAGE:

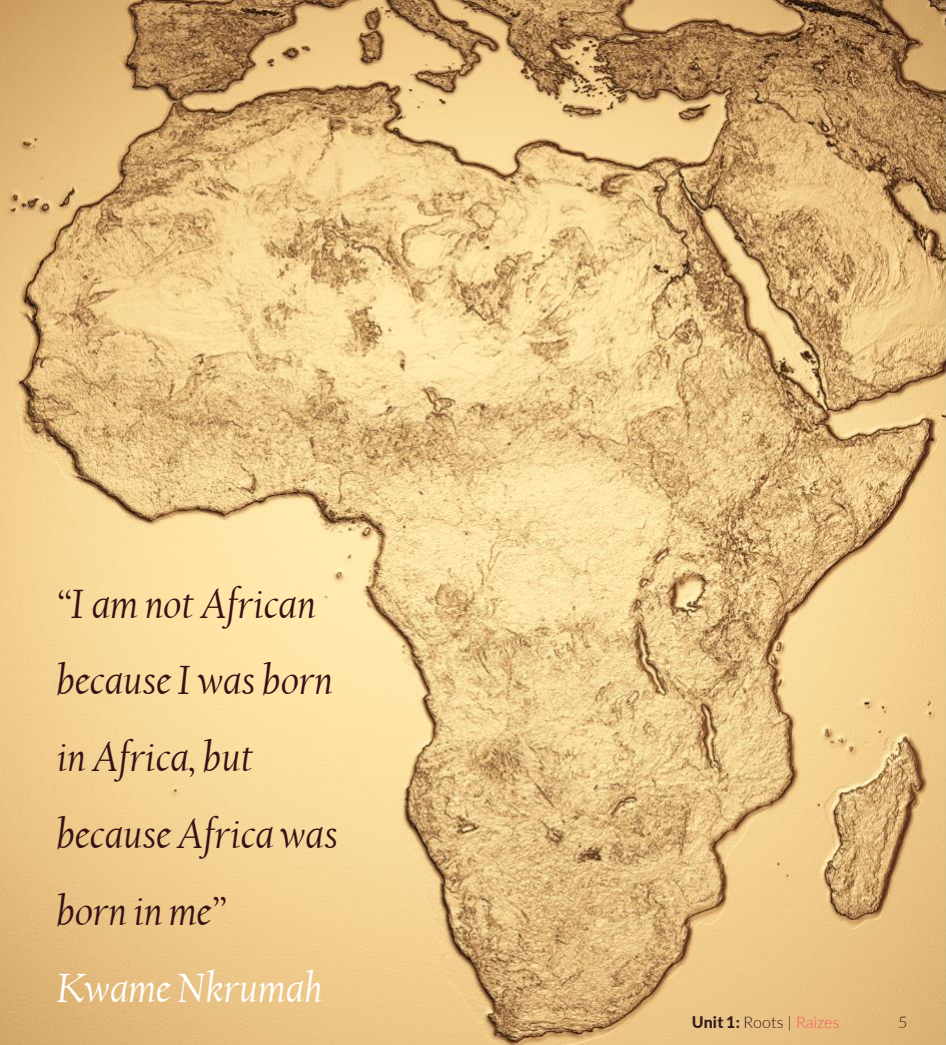
## Beginnings | Mother Africa

### Facts About Africa

- Africa is recognized as the birthplace of humanity, the place where the first evidence of human life began, evolved, and migrated from.
- Africa is the second largest continent on Earth. The continent has 54 countries and nine dependent territories.
- There are 1.3B people and more than 3,000 indigenous groups with unique cultures and languages living on the African continent.
- There are an estimated 2,000 different languages spoken throughout Africa.
- The origins of many developments in science, math, engineering, architecture, and medicine can be traced back to early African civilizations, such as Kemet and ancient Egypt.
- Prior to the European colonization of Africa, powerful kingdoms existed in Ghana, Mali, Egypt, and Ethiopia, and other nations.

With a partner, discuss what you know or believe about Africa. What are some of the words or statements you might use to tell a story about Africa?

Have you ever traveled to Africa or would you like to? What did you see and experience or expect to see and experience?



*“I am not African  
because I was born  
in Africa, but  
because Africa was  
born in me”*

*Kwame Nkrumah*

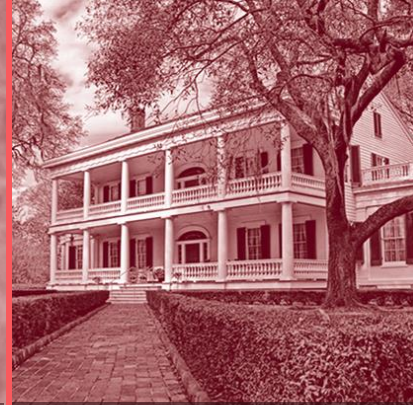




Slave



Ancestor



Plantation

# VOCABULARY:

## Slavery to Emancipation



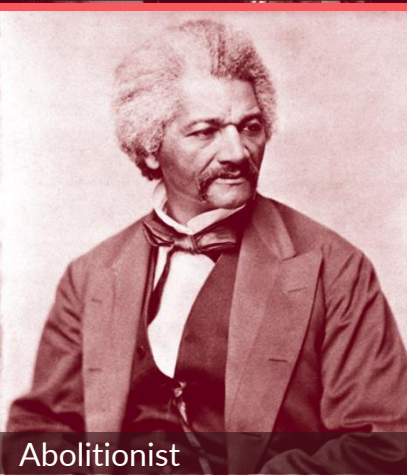
Fugitive



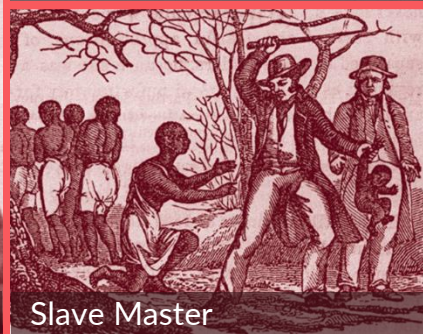
Colonies



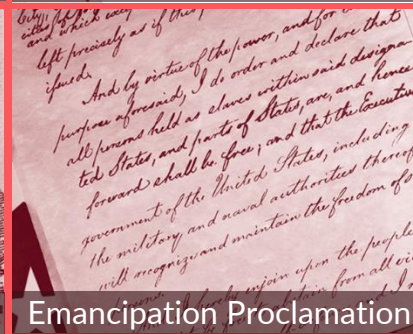
Descendants



Abolitionist



Slave Master



Emancipation Proclamation



Freedom

# VOCABULARY: Slavery to Emancipation

A. Study the pictures above and afterwards, match each of the words in column A with the definition in column B that best describes the word. Mark your answer in column C.

## Column A

1. Slave Master
2. Slave
3. Fugitive
4. Colony
5. Plantation
6. Ancestor
7. Abolitionist
8. Descendant
9. Freedom
10. Emancipation Proclamation

## Column B

- A. Someone who is held against their will and forced to work without pay.
- B. A territory or lands that are under the control of another country and occupied by settlers of that country.
- C. A person who took actions to abolish slavery.
- D. A large house, farm, or estate where cotton, tobacco, coffee, sugarcane, rice, and other crops are grown with the free labor of slaves or low-wage workers.
- E. A person who flees or attempts to escape, particularly from a dangerous situation such as slavery.
- F. The state of being free; not enslaved or imprisoned.
- G. A person from whom another person descends.
- H. A person who holds others in slavery and has total control over their existence.
- I. An important document signed in 1863 that declared the end of slavery.
- J. A person from whom another descends from, generally at least two generations ago.

## Column C

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*“Freedom is never given;  
it is won.”*

*A. Philip Randolph*  
*Civil Rights Activist*

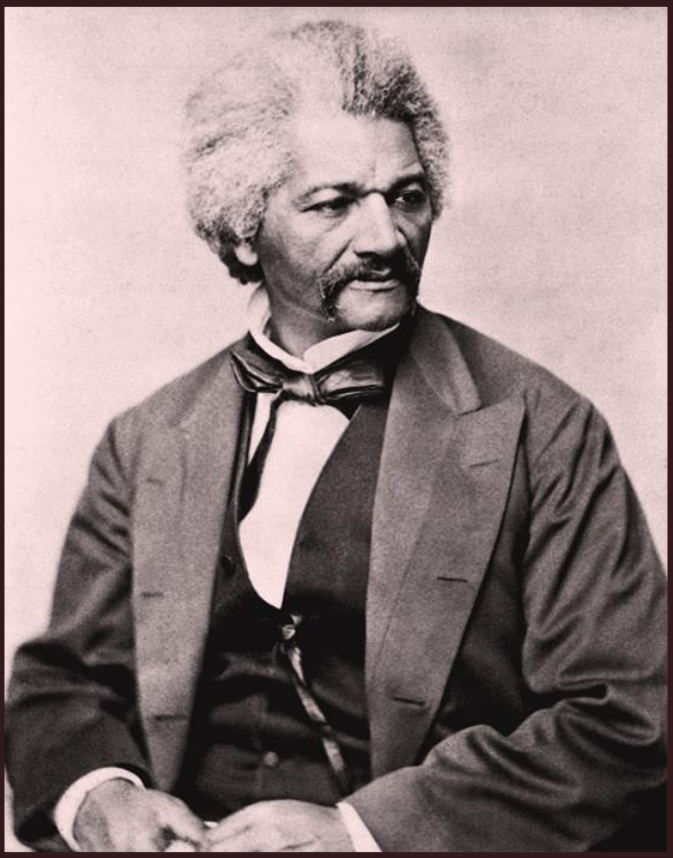




# VOCABULARY: Slavery to Emancipation

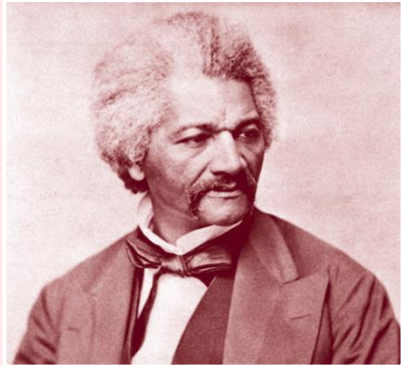
## B. Complete each sentence with the correct vocabulary word and form from the pictures provided on page 6.

1. Black people around the world generally have African \_\_\_\_\_.
2. There were large \_\_\_\_\_ throughout the Southern United States where slaves worked to grow crops of tobacco, cotton, rice, and indigo.
3. A \_\_\_\_\_ is a person is forced to work without pay and does not have their freedom.
4. A runaway slave is considered a \_\_\_\_\_ .
5. A \_\_\_\_\_ is someone that owns people as property.
6. In 1863, the \_\_\_\_\_ was signed to declare the end of slavery.
7. South Carolina was one of thirteen British \_\_\_\_\_ in the United States.
8. Frederick Douglas worked tirelessly to end slavery. He was an \_\_\_\_\_.
9. Slaves often fought back and attempted to escape to win their \_\_\_\_\_.
10. There are more than 140M African \_\_\_\_\_ throughout the African Diaspora.



*“Knowledge makes a man unfit to  
be a slave.”*

*Frederick Douglass*



## Did you know?

**Frederick Douglass** was one of the most important freedom fighters in the abolitionist movement. After escaping from slavery, Frederick Douglass rose to lead the national abolitionist movement in Massachusetts and New York. Some believe that his August, 1863 meeting with President Lincoln influenced Lincoln's decision to issue the Emancipation Proclamation. Douglass was a strong speaker and a talented author who wrote several books. His 1865 autobiographical work, *Narrative of the Life of Frederick Douglass, An American Slave*, described his experiences as a slave and sparked abolition movements throughout the United States.

# VOCABULARY:

## Slavery to Emancipation

**C. Scan the text presented here and the quote on page 10. Complete the following activities.**

1. What words within the text can be used to describe the life of Frederick Douglass? Write at least three.
2. Read the quote by Frederick Douglass on page 10. Working with a partner, discuss the meaning of the quote. Prepare to share your thoughts with the class.

# GRAMMAR: Prefixes and Suffixes

An **affix** is a letter or group of letters that when added to a **root word** creates a new word with a distinct meaning. A root word is a basic word to which affixes are attached. Generally, a root word does not form a stand-alone word, but there are exceptions. The term **affix** describe **prefixes** which are placed at the beginning of a word, and **suffixes** which are placed at the end of a word. By adding and removing prefixes and suffixes, a root word can become a noun, adjective, verb, or adverb. Some word conversions include both a prefix and a suffix. Review the chart below to learn some of the most common prefixes and suffixes.

Prefix	Meaning	Example
dis	not, opposite of	disabled
pre	before	prefix
en, em	put into, cause to be	enable
inter	between	intermediate
un	not	unfriendly
re	again	return
mis	wrong, wrongly	misinform
in, im, il, ir	not	impossible
trans	across	transport
anti	against	antisocial

Suffixes	Meaning	Example
ing	forms present participle verb tense	walking
ed	forms past-tense verbs	liked
less	without	speechless
ful	full of	wonderful
ment	an action or state of being	measurement
ist	person	pianist
ism	a belief or condition	racism
ion, tion, ation, ition	act, process	action
ize	cause to be, conform, or resemble	theorize
ant	One connected with; one that performs a specified act	assistant

# GRAMMAR: Prefixes and Suffixes

A. Using the list of prefixes and suffixes convert the following words into a new form as directed. Write the new word in the blank space. Some words may require both a prefix and a suffix.

Word	Conversion	New word
1. Slave	Noun to Verb	_____
2. Colony	Noun to Verb	_____
3. Nation	Noun to Adjective	_____
4. Emancipation	Noun to Verb	_____
5. Plant	Verb to Noun	_____
6. Master	Noun to Verb	_____
7. Proclaim	Verb to Noun	_____
8. Abolish	Verb to Noun	_____

B. Review the list of words and identify the affixes in each word. Underline all prefixes and suffixes.

1. Enslavement
2. Transatlantic
3. Freedom
4. Descendant
5. Proclamation
6. Servitude
7. Bondage
8. Captivity

### Did you know?

In English, the process of transforming a noun into a verb is called **verbing**. Verbing occurs without any change to the noun by simply placing the noun into the verb position. Commonly used examples of verbing are *google*, *zoom*, and *message*. Can you think of other examples?

## What is a schwa?



The schwa is the most common vowel sound in English. While the schwa does occur in European and some African dialects of Portuguese, it does not exist in Brazilian Portuguese.

The schwa is an unstressed vowel, where the vowel does not make a long or short vowel sound. A schwa can be spelled with any vowel. The schwa produces a sound like the short /u/ sound but is more restrained and muffled. In the International Phonetic Alphabet, the schwa sound is represented by the symbol /ə/. The schwa sound can be found at the beginning with an initial unstressed syllable, in a middle unstressed syllable, or a final unstressed syllable. In some cases, the schwa may exist in more than one syllable position.

a: banana

e: problem

i: family

o: bottom

u: support

y: analysis

## PRONUNCIATION: The schwa /ə/

**A. On your own, identify the schwa in each of the following words.**

**Underline the vowel with the schwa sound.**

1. Master
2. Plantation
3. Colony
4. Abolition
5. Emancipation
6. Freedom
7. Descendant
8. Ancestor

**B. Working in pairs, use an English dictionary to find and create a list of 10 words that have a schwa vowel sound. Practice pronouncing the words with your partner.**





Harriet Tubman circa 1868

*“When I found I had crossed that line, I looked at my hands to see if I was the same person.”*

*Harriet Tubman*



# READING: The Legacy of Harriet Tubman

**Harriet Tubman**

ca. 1820-1913

Edited by Debra Michals, PhD | 2015

Known as the “Moses of her people,” Harriet Tubman was enslaved, escaped, and helped others gain their freedom as a “conductor” of the Underground Railroad. Tubman also served as a scout, spy, guerrilla soldier, and nurse for the Union Army during the Civil War. She is considered the first African American woman to serve in the military.

Tubman’s exact birth date is unknown, but estimates place it between 1820 and 1822 in Dorchester County, Maryland. Born Araminta Ross, the daughter of Harriet Green and Benjamin Ross, Tubman had eight siblings. By age five, Tubman’s owners rented her out to neighbors as a domestic servant. Early signs of her resistance to slavery and its abuses came at age twelve when she intervened to keep her master from beating an enslaved man who tried to escape. She was hit in the head with a two-pound weight, leaving her with a lifetime of severe headaches and narcolepsy.

Although slaves were not legally allowed to marry, Tubman entered a marital union with John Tubman, a free black man, in 1844. She took his name and dubbed herself Harriet.

Contrary to legend, Tubman did not create the Underground Railroad; it was established in the late eighteenth century by black and white abolitionists. Tubman likely benefitted from this network of escape routes and safe houses in 1849, when she and two brothers escaped north. Her husband refused to join her, and by 1851 he had married a free black woman. Tubman returned to the South several times and helped dozens of people escape. Her success led slaveowners to post a \$40,000 reward for her capture or death.

Tubman was never caught and never lost a “passenger.” She participated in other antislavery efforts, including supporting John Brown in his failed 1859 raid on the Harpers Ferry, Virginia arsenal.

Through the Underground Railroad, Tubman learned the towns and transportation routes characterizing the South—information that made her important to Union military commanders during the Civil War. As a Union spy and scout, Tubman often transformed herself into an aging woman. She would wander the streets under Confederate control and learn from the enslaved population about Confederate troop placements and supply lines. Tubman helped many of these individuals find food, shelter, and even jobs in the North. She also became a respected guerrilla operative. As a nurse, Tubman dispensed herbal remedies to black and white soldiers dying from infection and disease.

After the war, Tubman raised funds to aid freedmen, joined Elizabeth Cady Stanton and Susan B. Anthony in their quest for women’s suffrage, cared for her aging parents, and worked with white writer Sarah Bradford on her autobiography as a potential source of income. She married a Union soldier Nelson Davis, also born into slavery, who was more than twenty years her junior. Residing in Auburn, New York, she cared for the elderly in her home and in 1874, the Davises adopted a daughter. After an extensive campaign for a military pension, she was finally awarded \$8 per month in 1895 as Davis’s widow (he died in 1888) and \$20 in 1899 for her service. In 1896, she established the Harriet Tubman Home for the Aged on land near her home. Tubman died in 1913 and was buried with military honors at Fort Hill Cemetery in Auburn, New York.



# READING: The Legacy of Harriet Tubman

A. Read the full text. After finishing the text, read each sentence and determine whether the statement is true or false. Check the box with your response to each sentence.

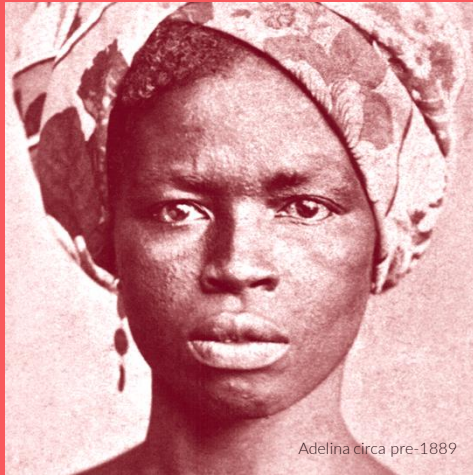
1. Harriet Tubman was freed when the Civil War ended.
2. Abolitionists were responsible for creating the Underground Railroad.
3. Harriet Tubman was a spy for the Confederate Army.
4. Harriet Tubman returned to South many times and helped to free dozens of slaves.
5. To gather information, Harriet Tubman would disguise herself as a nurse.

True False

B. Carefully read the following sentences and circle the correct answer.

1. Harriet Tubman became known as **a nurse in the Underground Railroad / the “Moses of her people.”**
2. The **Union Army / Abolitionists** developed the Underground Railroad.
3. The first signs of Harriet’s resistance to slavery were revealed when **she was 12 years old / she escaped from slavery in 1849.**
4. Harriet Tubman worked as a **doctor / spy** with the Union Army.
5. After the war, Harriet Tubman became a devoted activist for **women’s suffrage / homelessness.**

## READING: Adelina, a charuteira



Adelina circa pre-1889

Adelina, charuteira  
(em português)

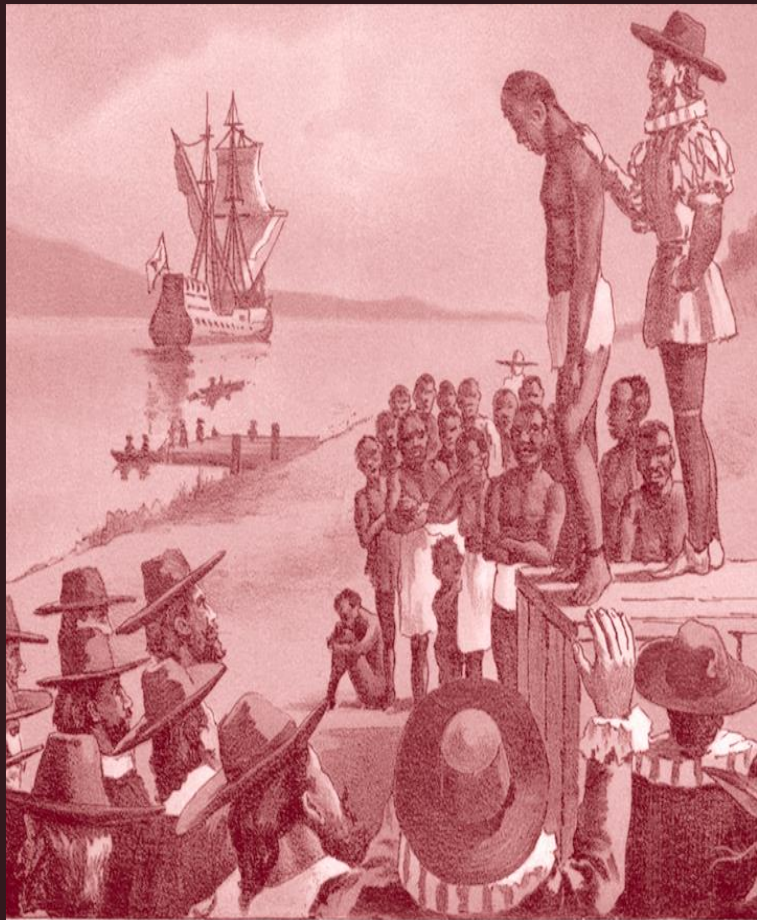
Charutos na rua ela vendia,  
Que o seu pai fabricava,  
Cumpria a tarefa e aprendia  
O que na vida se passava.  
Ela tinha a alma justiceira,  
E abominava a escravidão.  
Salve Adelina, a charuteira  
De São Luís do Maranhão

*Translated into English*

*In the streets, cigars she sold,  
Which her father manufactured.  
While doing this she learned,  
What in life went on.  
She had a soul most just and  
Thus abhorred all forms of slavery.  
Hail cigar woman Adelina,  
São Luís do Maranhão.*

- C. In a small group, read the short biography about Adelina. Drawing on your prior knowledge of Adelina and the below text, **compare and contrast Adelina and Harriet Tubman**. After discussing with your group, select a spokesperson to present the team's key ideas to the class.

**Adelina**, the cigar maker, was born to an enslaved mother and a wealthy slave master. As a mulatto child, she was taught to read and write. However, she was still a slave. Adelina became a cigar maker and sold her products on the streets of Sao Luis. As a street vendor, she learned the many hiding places of the town and provided abolitionists with secret information. Acting as a spy and providing refuge for quilombos and abolitionists, Adelina helped enslaved people escape from plantations and find their freedom.



TWENTY SLAVES THE BEGINNING OF A RACE 1619.

# LISTEN AND LEARN: The Year 1619



"Many rivers to cross" by WHRO Public Media  
2:33

The first African slaves arrived at Point Comfort, Virginia, in late August, 1619. Listen to the story of how slavery began in the United States by scanning the QR code or visiting <https://youtu.be/iYQ1bBddMO8>.

**Indentured servitude** is a form of labor in which a person is contracted to work without payment for a specific number of years.

# LISTEN AND LEARN: The Year 1619



**A. After listening to the video, read each of the following statements and decide if it is true or false. Check the box with your response to each sentence.**

1. The first Africans arrived in Virginia in 1619.
2. Africans were captured in South Central Africa and placed on a Spanish ship bound for Mexico.
3. The Africans were traded in exchange for food.
4. Two ships, transporting African captives, were attacked by Portuguese pirates seeking gold and silver.
5. The first African child born in America was named William Tucker.

True    False

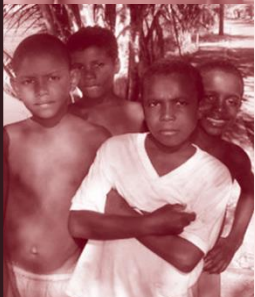
  

**B. Watch and listen to the video again. After watching, read the following sentences and select the words that correctly complete the statements.**

1. **Sixteen / Sixty** men and women were captured in South Central Africa and placed on a slave ship bound for Mexico.
2. The home port of the Treasurer ship was **Jamestown / England**.
3. A pirate ship **accidentally/ intentionally** encountered a Portuguese ship carrying slaves.
4. The White Lion ship set sail for **Old Point Comfort / Jamestown**.
5. The majority of the Africans that landed at Old Point Comfort **remained there / were dispersed among the colonies**.

**C. With a partner, discuss what you have learned about the origins of slavery in the United States. Discuss what you believe led to the enslavement of African people and colonization. Prepare to share your thoughts with the class.**





*“Africa is our center of gravity, our cultural and spiritual mother and father, our beating heart, no matter where we live on the face of this earth.”*

*John Henrik Clarke*

## SPEAKING:

### The Magic of the African Diaspora

The transatlantic slave trade resulted in 10-12 million Africans captured from their homelands, largely in West Africa, and transported to different regions of the Americas to work as free laborers. These communities throughout the Americas are people whose ancestors originated in Africa and that make up the global African Diaspora. Today, the African Diaspora consists of an estimated 140M people.

- A. Working in pairs, discuss the ways in which African influences are visible in your culture today. Prepare to share your thoughts with the class.
- B. In a small group, compare and contrast Afro-Brazilian traditions with another region of the African Diaspora. Select one of the following regions: Cuba, U.S., Haiti, Colômbia, or Peru. In your discussion, consider the food, music, dance, language, religion, and other cultural traditions. Select a spokesperson from the group to share your ideas.



# WRITING: The Transatlantic Slave Trade

**A paragraph consists of a topic sentence that presents the main idea of the paragraph; supporting details that explain, define, or prove the idea; and a concluding sentence to summarize the main idea of the paragraph.**

The era of the transatlantic slave trade signaled a pivotal moment in the history of civilization. The effects of these events remain present today in societies around the world. While slavery and indentured servitude had always existed in some form throughout time, the transatlantic slave trade marked a new and extreme form of captivity called chattel slavery. In this system of slavery, large numbers of human beings were transported thousands of miles and sold as property under the false premise of racial inferiority. Unlike other forms of servitude, chattel slavery denied the enslaved any chance of freedom within a lifetime, and would entail unimaginable acts of family separation, rape, severe beatings, and murder.

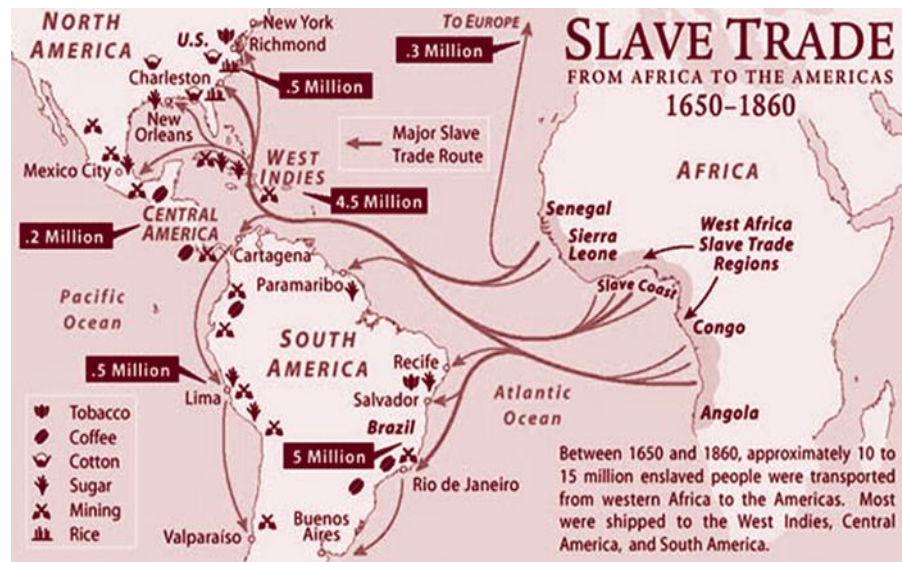
**A. Study the full paragraph. Working with a partner, discuss the paragraph you just read and identify the following components.**

1. Topic sentence
2. Two (2) to four (4) supporting details
3. Concluding sentence

# WRITING: The Transatlantic Slave Trade

B. Free writing: Review the map that illustrates the Transatlantic Slave Trade. Based on the information provided in this map, write uninterrupted for 15 minutes about this important history. Write as much as you can, without focusing on punctuation or error correction. Consider the following questions to help with your writing.

1. When did the slave trade start? When did it end?
2. What were the primary regions of Africa where slaves were captured?
3. What places in the world were Africans enslaved?
4. Which countries received the greatest numbers of slaves?
5. What agricultural crops were harvested in the regions where the most slaves were held?



# REFLECT & REMEMBER

- A. Vocabulary** - From the list below, identify the adjective (s) that best characterizes the vocabulary word. Can you think of additional adjectives?

## Adjectives

Cruel

Scared

Brave

Deceased

Caring

## Words

1. Slave \_\_\_\_\_
2. Slave Master \_\_\_\_\_
3. Abolitionist \_\_\_\_\_
4. Ancestor \_\_\_\_\_
5. Fugitive \_\_\_\_\_

- B. Grammar** - Identify the prefixes or suffixes in the following words.

1. Heritage
2. Enslaver
3. Indenture
4. Colonial
5. Society
6. Ancestry

- C. Journaling** - Read the following questions. In a notebook or journal, write your thoughts on each question. Prepare to share an idea with the class.

1. If you had an opportunity to travel to the African Diaspora location of your choice, where would you go? Why? (page 3)
2. What one fact about the continent of Africa is most noteworthy to you? Why? (page 5)
3. If you could speak with an ancestor, what would you say to them?
4. What new knowledge or language have you learned from the lessons in this unit? Is there anything that surprised you?





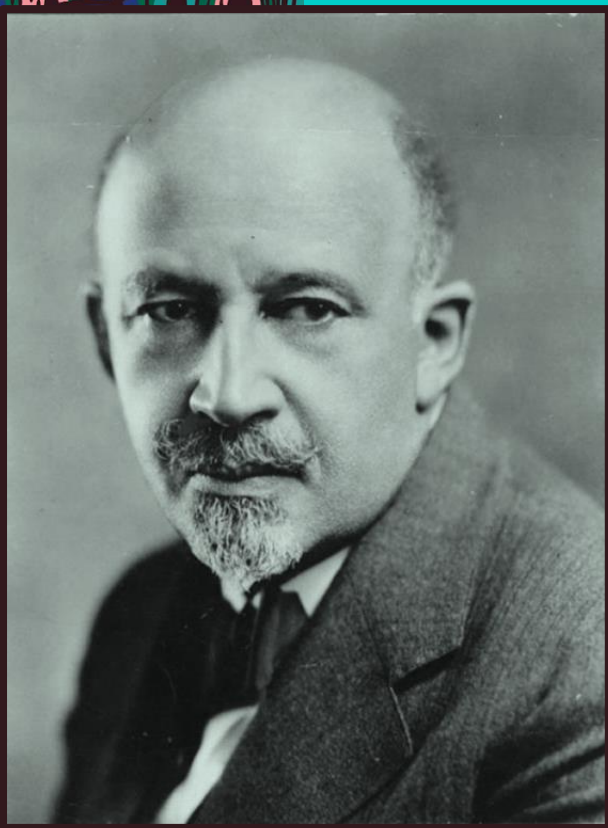
## UNIT 2

Our Fight for Equality

*Nossa Luta Pela*

*Igualdade*

Decolonizing the Brazilian EFL Classroom



*“The slave went free; stood a brief  
moment in the sun; then moved back  
again toward slavery.”*

*W. E. B. Du Bois*

*Black Reconstruction in America, 1935*

# After 400 years of slavery, the fight for equality begins...

**1619**

The first African Slaves arrive in Point Comfort, Virginia.

**1865 - 1868**

Reconstruction Era: a failed attempt at reparations for freed slaves.

**1963**

MLK delivers the "I Have A Dream Speech."

**1965**

The Voting Rights Act is signed into law. Malcolm X is assassinated.

**1865**

The Emancipation Proclamation is signed into law freeing slaves.

**1954**

The Civil Rights Movement begins. It ends in **1968** with the assassination of MLK.

**1964**

The Civil Rights Act is signed prohibiting discrimination & segregation.

**1968**

MLK, Jr. is assassinated. The Civil Rights Movement is disrupted.



## The Reconstruction Era

After the Civil War, a period called Reconstruction began. The Reconstruction Era was initiated to rejoin the seceded Confederate States with the United States and redress the legacy of inequality that slavery had imposed on formerly enslaved people.

Special Field Order 15 was one effort to correct the wrongdoings of slavery. This order set aside 400,000 acres of land to grant formerly enslaved families a plot of 40 acres of farmland and help them establish a new life. This became known as “40 Acres And A Mule.”

After the assassination of President Lincoln, President Andrew Jackson reversed the order and returned the land to Confederate owners. Newly freed slaves were left on their own with nothing. Many were forced to return to work for their former masters as land tenants,

# ENGAGE:

## Forty Acres And A Mule

**With a partner, discuss the following questions:**

1. What do you believe was owed to former slaves?
2. How do you think “Forty Acres and a Mule” would have changed the lives of slaves and their descendants?
3. In what ways were freed slaves in Brazil treated similar or different to those freed in the U.S. ?

*“And we never got the mule, let alone the forty acres.”*

*Charles Evers*



# VOCABULARY: The Fight for Equality

WORD	PRONUNCIATION	DEFINITION
Reconstruction	/ˌrɛkənˈstrækSH(ə)n/	The act or process of rebuilding, repairing, or restoring something.
Segregation	/ˌsɛgrəˈgāSH(ə)n/	The enforced separation of different racial groups in a country, community, or establishment.
Resistance	/rəˈzɪstəns/	The refusal to accept or comply with something. The attempt to prevent something by action or argument.
Discrimination	/dɪˌskrɪməˈnāSH(ə)n/	The unjust or prejudicial treatment of different categories of people or things, especially on the grounds of race, age, or sex.
Movement	/ˈmoo̯vmənt/	A group of people working together to advance their shared political, social, or artistic ideas.
Activism	/ˈaktɪvɪzəm/	A practice that emphasizes direct vigorous <u>action</u> to bring about political or social change.
Civil Rights	/ˌsɪvəl ˈraɪts/	The rights of citizens to political and social freedom and equality.
Equality	/əˈkwälədē/	The state of being equal, especially in status, rights, and opportunities.
Protest	/ˈprōˌtɛst/	A statement or action expressing disapproval of or objection to something..
White Supremacy	/(h)wīt/ /sōōˈpreməsē/	The belief that white people constitute a superior race and should therefore dominate society to the exclusion or detriment of other racial and ethnic groups..



# VOCABULARY: The Fight for Equality

**A. Complete each of the following sentences with the correct vocabulary word from the list provided on page 25.**

1. \_\_\_\_\_ on the basis of race, gender, beliefs, or age causes harm to people all over the world.
2. \_\_\_\_\_ is the purposeful separation of different races of people.
3. Martin Luther King, Jr was a central figure in the \_\_\_\_\_ movement of the United States.
4. The ideology of \_\_\_\_\_ is the foundation of the practice of racism.
5. Efforts to help freed slaves build a new life during the period of \_\_\_\_\_ were met with violence throughout the Confederate states.
6. The U. S. Civil Right movement ignited \_\_\_\_\_ and \_\_\_\_\_ in the 1960's and remains present today.
7. The essence of \_\_\_\_\_ is the basic human right to be treated fairly in all aspects of life.
8. African-Americans refused to accept racism and inequality and launched acts of \_\_\_\_\_.



## The Jim Crow Era

In response to the Reconstruction era, Southern legislatures enacted a series of Jim Crow laws. These laws legalized racial discrimination with the objective of maintaining structures of inequality toward African-Americans. The period of Jim Crow began immediately after slavery was abolished in 1865 and lasted until 1968.

Jim Crow laws prevented slaves and generations of their descendants from having access to voting, education, jobs, and housing. This legalized system of segregation applied to schools, hospitals, restrooms, theaters, public parks, swimming pools, and even cemeteries. These laws were based on the ideology of white supremacy.

# VOCABULARY:

## The Fight for Equality

- B. Scan the text. Identify the vocabulary words that describe the topic of the text.
- C. Working with a partner, compare and contrast the Jim Crow era of the United States with the post-slavery period in Brazil. Prepare to present your ideas to the class.

# GRAMMAR: Portuguese Cognates

**Cognates** are words in two different languages that have the same linguistic origin. These words have the same roots and share similar meaning, spelling, and sound. English and Portuguese words often originate from Latin and Greek base words and therefore, have many cognates. Understanding the most common Portuguese-English cognates is an excellent way to increase your lexicon, comprehension, and pronunciation of English words. Study these common Portuguese to English cognate forms and review the provided examples.

## Words ending in **-ção, são**

Portuguese words ending in **-ção** and **-são** can be transformed into English words by changing **-ção to -tion** and **-são to -sion**.

Civiliza**ção** Civilization

Conclus**ão** Conclusion

## Words ending in **-ível/ável**

Portuguese words ending in **-ível** and **-ável** can be changed to English words by transforming the **-ível ending to -ible** and the **-ável ending to -able**.

Poss**ível** Possible

Comf**ortável** Comfortable

## Words ending in **-mente**

Many Portuguese words ending in **-mente** can be changed to English adverbs by changing **-mente to -ly** or **-lly**.

Natural**mente** Naturally

Total**mente** Totally

## Words ending in **-dade**

Portuguese words ending in **-dade** can be changed to English words by change the **-dade ending to -ty**.

Socied**ade** Society

Identid**ade** Identity



# GRAMMAR: Portuguese Cognates

- A. Review the list of words to the right. Applying the conversion rules, transform the Portuguese words to English. Write the English word in the space provided.
- B. On your own, review the Portuguese-English cognate grammar structures. Create a set of flashcards with Portuguese one on side and English on the other.
- C. Working with a partner, use the flashcards you created to practice converting Portuguese words to English. Alternate with each other the role of displaying the flashcards and the role of translating and pronouncing the words out loud in English.

PORTUGUESE	ENGLISH
Liberdade	
Emancipação	
Horrível	
Sociedade	
Colonização	
Hostilidade	
Brutalidade	
Segregação	
Discriminação	



Syllable stress in English is distinctly different from Portuguese. Without an accent mark, Portuguese words are typically stressed on either the next-to-last syllable or the last syllable. The Brazilian student of English tends to apply the syllable stress patterns found in Portuguese to English, resulting in incorrect pronunciation and ultimately, misunderstanding. Review the below examples of correct English syllable stress and how the application of Portuguese stress patterns might result in a pronunciation error.

**Correct**

Fas-ci-nat-ing

Com-for-ta-ble

Veg-e-ta-ble

**Incorrect**

Fas-ci-nat-ing

Com-for-ta-ble

Veg-e-ta-ble

# PRONUNCIATION: Syllable Stress

In English, syllable stress depends largely on the type of grammar structure. The basic rules of syllable stress are summarized below. Note that there may be exceptions to these rules.

1. When a noun or adjective has two syllables, the stress is generally on the first syllable.  
Table  
Magnet  
Tidy
2. When a verb or a preposition has two syllables, the stress is typically on the second syllable.  
Begin  
Under  
Prevent
3. Two syllable words that are both a noun and a verb follow the rules assigned to their grammar structure.  
Present -as in gift  
Present - give something

# PRONUNCIATION: Syllable Stress

4. When a word has three syllables (noun, verb, or adjective) ending in -er, -ly, the stress is generally on the first syllable.

Bigger

Faster

Manager

Quietly

5. With words ending in -cy, -ty, -phy, -gy, and -al, the stress is on the third to last syllable.

Photography

Democracy

Psychology

6. With words ending in -ic, -ion, -sion, or -tion, the stress is on the second to last syllable

Creation

Mission

Organic

## Did you know?

In linguistics, stress is the emphasis or intensity given to a specific syllable in a word or a particular word in a sentence or phrase. Stress can also be referred to as lexical stress or word stress. Syllables with the schwa sound in them are rarely the stressed syllable.

# PRONUNCIATION: Syllable Stress

## A. Underline the correct syllable stress.

1. re·con·struc·tion
2. seg·re·ga·tion
3. re·sist·ance
4. dis·crim·i·na·tion
5. move·ment
6. ac·tiv·ism
7. civ·il rights
8. e·qual·i·ty
9. pro·test
10. white su·prem·a·cy

## B. Review the below stress patterns. Working with a partner, determine which of the stress patterns is correct. Practice pronouncing each of the words.

oO   Oo   oOoo   ooOo   oOo   Ooo

1. liberty
2. power
3. society
4. political
5. heritage
6. history
7. persecution
8. democracy



Pauli Murray, circa 1968

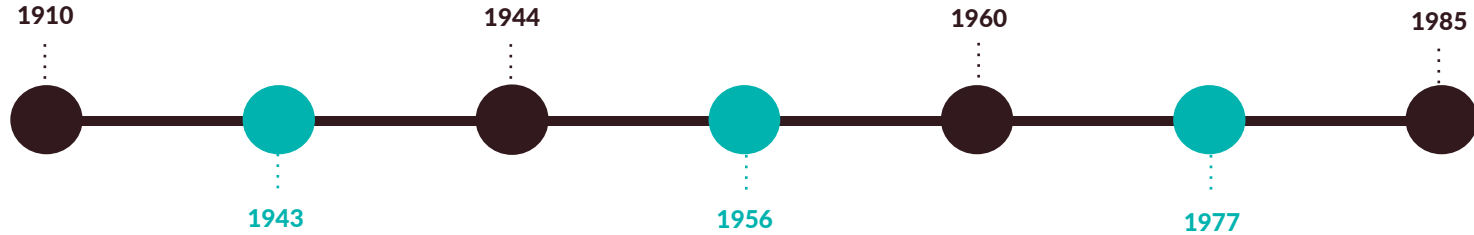
## READING: Pauli Murray, Legal Activist

*Pauli Murray was an unsung hero of the Civil Rights Movement. A lawyer, writer, and academic, Murray used her brilliant mind and exceptional writing skills to fight systemic racial and gender discrimination. Throughout her life, she was a trailblazer, accomplishing many historical firsts.*

Read the full article about the life of Pauli Murray by accessing the QR code or visiting <https://www.paulimurraycenter.com/who-is-pauli>.



# READING: Pauli Murray, Legal Activist



A. Scan the text and write a short sentence about each of the above dates in chronological order.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_



## Dark Testament: Verse 8

### by Pauli Murray

*Hope is a crushed stalk  
Between clenched fingers  
Hope is a bird's wing  
Broken by a stone.  
Hope is a word in a tuneless ditty —  
A word whispered with the wind,  
A dream of forty acres and a mule,  
A cabin of one's own and a moment to rest,  
A name and place for one's children  
And children's children at last . . .  
Hope is a song in a weary throat.  
Give me a song of hope  
And a world where I can sing it.  
Give me a song of faith  
And a people to believe in it.  
Give me a song of kindness  
And a country where I can live it.  
Give me a song of hope and love  
And a brown girl's heart to hear it.*

## READING:

### Pauli Murray, Legal Activist

#### B. Read each sentence and fill in the correct answer.

1. Pauli Murray was denied admission to \_\_\_\_\_ based on gender.
2. Pauli titled her master's thesis "\_\_\_\_\_."
3. In 1960, Murray traveled to \_\_\_\_\_ to explore their African roots.
4. Murray was a founding member of the \_\_\_\_\_.
5. Pauli Murray became the first African-American \_\_\_\_\_.
6. The highest academic degree held by Pauli Murray was awarded by \_\_\_\_\_.

#### C. Read the poem by Pauli Murray. Working with a partner, discuss your interpretation of the poem. Prepare to present your ideas to the class.





*“There will be no prison which  
can hold our movement down.”*

*Huey P. Newton*

# LISTEN AND LEARN: The Black Panther Party



Black Panther Party, NBC News Learn  
4:24

The Black Panther Party for Self-Defense was a revolutionary African-American political organization. Founded in the 1960's, the Black Panther Party became one of the most powerful forces of resistance during that era. Listen and learn the story behind the movement by scanning the QR code or by visiting <https://www.youtube.com/watch?v=uZlnZCpXfpQ>

**A. After watching the video, read the following statements. Select the three statements that describe the objectives of the Black Panther Party.**

- To change the discriminatory laws of the United States.
- To teach Black citizens their legal rights when interacting with the police.
- To secure the release of black prisoners.
- To create hostility within Black communities.
- To hold police accountable within Black communities.
- To develop social programs within Black communities.



## Did you know?

Women were the heart and soul of the Black Panther Party. Their work was instrumental in organizing the activities that kept the movement alive. In fact, by the 1970's, women represented the majority of the Black Panther's membership. Some of these women remain active in the fight for equality today.

# LISTEN AND LEARN: The Black Panther Party

**B. Read each of the following sentences and determine if the statement is true or false. Check the correct response.**

- |   | True                     | False                    |
|---|--------------------------|--------------------------|
| 1. The Black Panther Party was created to expand on the ideology of Martin Luther King.                             | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The Black Panthers worked to secure greater police presence in black communities.                                | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Black Panther Party developed free medical services for the elderly as part of their social reform platform. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. J. Edgar Hoover of the FBI launched a program called Cointelpro to create chaos within the black community.      | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Government sponsored informants existed within the Black Panthers.   | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Huey Newton fled the country to Colômbia to avoid arrest.  | <input type="checkbox"/> | <input type="checkbox"/> |

**C. With a partner, discuss the strengths and weaknesses of the Black Panther Party. Prepare to present your ideas to the class.**

# SPEAKING:

## Our Voices

Working with a partner, read and discuss the quotes. In your discussion, consider the following questions.

1. Discuss your interpretation of at least two of the quotes.
2. Which of these quotes resonates with you most? Why?
3. Read quote 2: Do you agree with Lélia's statement about the language of Brazil? Why or why not?

2.

*"Brazilian culture is a black culture par excellence, even the Portuguese we speak here is different from the Portuguese of Portugal. Our Portuguese is not Portuguese, it is Pretuguês with a whole accent of Kimbundu, Ambundo, in short, the African languages."*

**Lélia Gonzalez**

4.

*"Any time you beg another man to set you free, you will never be free. Freedom is something that you have to do for yourselves."*

**Malcolm X**

1.

*"Change does not roll in on the wheels of inevitability, but comes through continuous struggle. And so we must straighten our backs and work for our freedom. A man can't ride you unless your back is bent."*

**Martin Luther King, Jr.**

3.

*"You have to act as if it were possible to radically transform the world. And you have to do it all the time."*

**Angela Davis**



Angela Davis, circa 1974



Lélia Gonzalez, circa pre-1994

**Angela Davis** and **Lélia Gonzalez** are two of the foremost feminists and civil rights activists in the recent history of the Americas. Both brilliant scholars, Angela Davis earned a doctorate degree in philosophy and Lélia Gonzalez earned a doctorate in social anthropology. Unsurprisingly, their intellectual interests extended well beyond the classroom. Angela and Lélia penned numerous books, essays, speeches, and are considered talented writers. Wrongly defined by their governments and the political right as militants, these phenomenal women received international recognition for their work advocating for equality, criminal justice reform, women, and black culture.

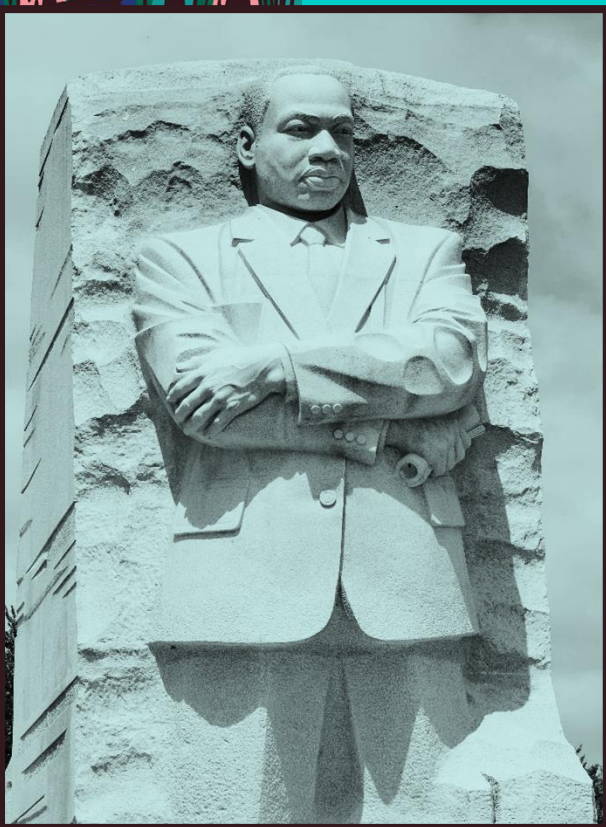
## WRITING:

### Lélia Gonzalez and Angela Davis

Read the text to the left. Using the following writing prompts, compose three (3) paragraphs about the role of black women in advocating for race and gender rights.

1. In what ways have you witnessed black women fight for the rights of their communities?
2. **Intersectionality** is defined as the way in which systems of inequality “intersect” across factors such race, gender, and sexual preference to create distinct circumstances. How do you believe intersectionality affects black female activists?
3. Are there any black female activists that inspire you? Who and why?





*“Injustice anywhere is a threat  
to justice everywhere”*

*Martin Luther King, Jr.*

# REFLECT & REMEMBER

A. Vocabulary - From the list below, match the synonym to its correct vocabulary word. Can you think of other synonyms?

## Synonyms

Separation

Fairness

Refusal

Prejudice

Involvement

## Words

1. Segregation \_\_\_\_\_

2. Resistance \_\_\_\_\_

3. Activism \_\_\_\_\_

4. Discrimination \_\_\_\_\_

5. Equality \_\_\_\_\_

B. Grammar - Applying the rules for cognates, convert the following words from Portuguese to English.

1. Vulnerável
2. Comunidade
3. Possível
4. Diversidade
5. Reconstrução

C. Journaling - Read the following questions. In a notebook or journal, write your thoughts on each question. Prepare to share an idea with the class.

1. If you could have dinner with an important civil rights activist, past or present, who would it be and why?
2. How does activism show up in your life? Is there a particular cause that is important to you? Why?
3. What new knowledge or language have you learned from the lessons in this unit? Is there anything that surprised you?





# UNIT 3

Still We Rise

*Ainda Nos Levantamos*

Decolonizing the Brazilian EFL Classroom



Maya Angelou, circa 1993  
National Archives

*“I am the dream and the hope of the  
slave.”*

*Maya Angelou*

*The Complete Collected Poems, 1994*

# ENGAGE: Still I Rise

Read the poem, “Still I Rise” by the legendary writer, Maya Angelou. With a partner, discuss the following questions:

1. What is your interpretation of this poem?
2. In what ways have you encountered challenges and still risen?

For additional learning, listen to Maya Angelou read her poem “Still I Rise”. Access the video by scanning the QR code or visiting [https://youtu.be/qviM\\_GnJbOM](https://youtu.be/qviM_GnJbOM)



## Still I Rise

You may write me down in history  
With your bitter, twisted lies,  
You may trod me in the very dirt  
But still, like dust, I'll rise.

Does my sassiness upset you?  
Why are you beset with gloom?  
'Cause I walk like I've got oil wells  
Pumping in my living room.

Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.

Did you want to see me broken?  
Bowed head and lowered eyes?  
Shoulders falling down like teardrops,  
Weakened by my soulful cries?

Does my haughtiness offend you?  
Don't you take it awful hard  
'Cause I laugh like I've got gold mines  
Diggin' in my own backyard.

You may shoot me with your words,  
You may cut me with your eyes,  
You may kill me with your hatefulness,  
But still, like air, I'll rise.

Does my sexiness upset you?  
Does it come as a surprise  
That I dance like I've got diamonds  
At the meeting of my thighs?

Out of the huts of history's shame  
I rise  
Up from a past that's rooted in pain  
I rise  
I'm a black ocean, leaping and wide,  
Welling and swelling I bear in the tide.

Leaving behind nights of terror and fear  
I rise  
Into a daybreak that's wondrously clear  
I rise  
Bringing the gifts that my ancestors gave,  
I am the dream and the hope of the slave.  
I rise  
I rise  
I rise.





Barack Hussein Obama, circa 2009

*“We did not come to fear the future.*

*We came here to shape it.”*

*Barack Hussein Obama*

*44th President of the United States of America*

# VOCABULARY: Black Excellence

WORD	PRONUNCIATION	DEFINITION
Strive	/ˈstrɪv/	To make great efforts to achieve or obtain something.
Stereotype	/ˈsteriəˌtɪp/	A belief or idea that a particular group or classification of people or things have the same characteristics.
Perseverance	/ˌpɜːsəˈvɪərəns/	Persistent in doing something despite difficulty or delay in completion.
Achievement	/əˈtʃiːvmənt/	The act of succeeding at something that results from effort, bravery, or skill.
Pioneer	/ˌpiːəˈniːr/	To be the first at doing something (n) To develop or be the first to use something (v).
Brilliant	/ˈbrɪljənt/	Exceptionally smart, talented, or skilled.
Status	/ˈstɑːdəs,ˈstədəs/	The classification or standing of someone or something based on a certain factor such as social, financial, or professional.
Contribution	/ˌkɒntrɪˈbyʊʊʃ(ə)n/	The role a person or thing plays in the creation or advancement of a result.
Prominence	/ˈprɒmənəns/	The status of being important or famous.
Success	/səkˈses/	The favorable completion of an attempt or goal.

# VOCABULARY: Black Excellence

## A. Match the vocabulary word to its synonym.

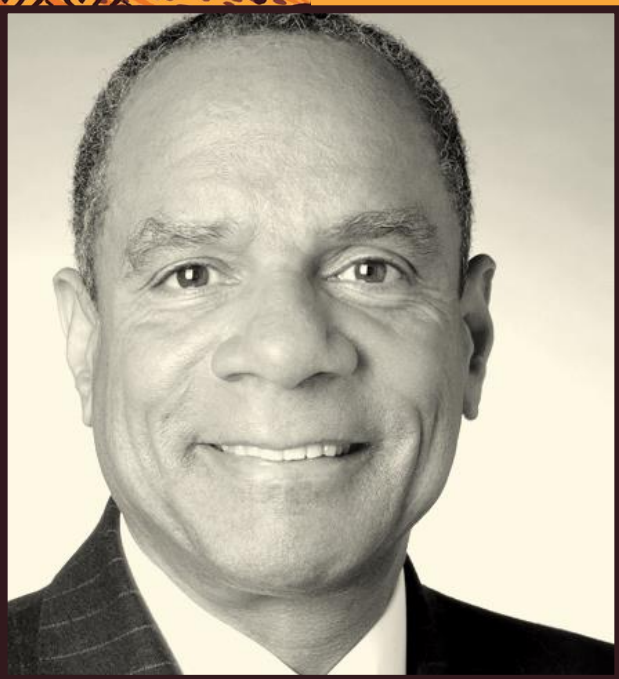
- |           |              |                   |
|-----------|--------------|-------------------|
| 1. _____  | Perseverance | A. Intelligent    |
| 2. _____  | Brilliant    | B. Determination  |
| 3. _____  | Pioneer      | C. Categorize     |
| 4. _____  | Stereotype   | D. Trailblazer    |
| 5. _____  | Status       | E. Ranking        |
| 6. _____  | Success      | F. Advance        |
| 7. _____  | Prominence   | G. Accomplishment |
| 8. _____  | Strive       | H. Realization    |
| 9. _____  | Achievement  | I. Seek           |
| 10. _____ | Contribution | J. Prestige       |

## B. Read the sentence and fill in the blank with the missing vocabulary word.

1. Barack Obama's rise to the Presidency of the United States, despite many obstacles, is an example of \_\_\_\_\_.
2. It is a bad practice to judge and \_\_\_\_\_ others.
3. Oprah Winfrey had a meteoric rise to \_\_\_\_\_ in the world of media and entertainment.
4. There are many \_\_\_\_\_ black scholars in the academic world.
5. To achieve your goals, you must \_\_\_\_\_ each day.
6. Black Americans have made many \_\_\_\_\_ to American society and culture.

## C. Working with a partner, discuss the following questions?

1. What words come to your mind when you think of Black excellence?
2. How do you exemplify perseverance?
3. What are some of the stereotypes you've faced? How did you overcome them?



*“Many people don't focus enough on execution. If you make a commitment to get something done, you need to follow through on that commitment.”*

*Kenneth I. Chenault*

*CEO & Chairman, American Express 2001-2018*



# GRAMMAR: Conditionals

- In English, conditionals are extremely important because they help to express things that may happen in the present and future.
- Conditionals offer many options for creative and imaginative expressions. Without conditionals, it is *nearly impossible to express hopes, wishes, consequences, regrets and dreams*.
- Because conditional sentences consist of two clauses, a subordinate and a main clause, they are innately more complex than many other structures.
- Conditional sentences are statements that express known factors or hypothetical situations and their consequences.
- Conditional sentences may differ grammatically, but they all have two things in common. They each have an **If clause** and a **main clause**.
- The **If clause** introduces a condition or event and the **main clause** expresses a result of the condition.
- In other words, conditional sentences express the idea of If..., then...
- All **If clauses** contain a subject and a verb.
- Conditionals can be categorized as **real** or unreal.

# REAL VS UNREAL CONDITIONALS

REAL	UNREAL
<ul style="list-style-type: none"><li>• Real conditional sentences communicate <b>possible situations</b> and <b>their results</b>.</li><li>• They can express <b>timeless statements</b> and <b>routine (habitual) activities</b>.</li><li>• They can also express <b>possible events and situations</b>.</li><li>• Conditional sentences that express possible events may use <b>present perfect, continuous and modal verb forms</b>.</li></ul>	<ul style="list-style-type: none"><li>• Unreal conditional sentences are used to express <b>fictitious conditions and outcomes</b>.</li><li>• They communicate <b>different levels of certainty</b> or <b>give advice about imaginary situations</b>.</li><li>• Present/future unreal conditional sentences consider <b>situations that are not true in the present but could be true in the future</b>.</li><li>• Past unreal conditional sentences are used to <b>consider possible outcomes to previous events and situations</b>.</li></ul>

# REAL CONDITIONALS

GRAMMAR FEATURE	FORM	USE	EXAMPLES
Present Real Conditionals	<ul style="list-style-type: none"> <li>If/when + present, then + present</li> <li>If/when + present, then + future</li> </ul>	<ul style="list-style-type: none"> <li>Express general, timeless statements and routine activities</li> <li>Express possible events and situations and their outcomes</li> </ul>	<ul style="list-style-type: none"> <li>When I think of the <b>achievements</b> of African-Americans, I feel proud.</li> <li>If you like history, you will enjoy the black <b>pioneers</b> featured in the African-American Museum of History &amp; Culture.</li> </ul>
Future Real Conditionals	<ul style="list-style-type: none"> <li>If + present, then + future</li> <li>In the main clause, the future form can include modals of possibility (could, might, may, should, must) to convey different levels of certainty.</li> </ul>	<ul style="list-style-type: none"> <li>Express possible future results of present or future conditions.</li> </ul>	<ul style="list-style-type: none"> <li>If he has not organized the <b>protest</b>, it must be canceled.</li> <li>If she can attend law school, she should <b>strive</b> to follow in the footsteps of Supreme Court Justices Thurgood Marshall and Ketanji Brown Jackson.</li> </ul>
Mixed Time Real Conditionals	<ul style="list-style-type: none"> <li>If + past, (then) + present/future</li> </ul>	<ul style="list-style-type: none"> <li>Mixed time conditionals occur when the time in the if clause is different from the time in the main clause.</li> </ul>	<ul style="list-style-type: none"> <li>If Barack Obama had not dispelled negative <b>stereotypes</b>, he would not have become President of the United States.</li> </ul>
Past Real Conditionals	<ul style="list-style-type: none"> <li>If + past, then + past</li> </ul>	<ul style="list-style-type: none"> <li>Express timeless situations in the past or possible (not timeless) situations in the past. Both clauses use past forms.</li> </ul>	<ul style="list-style-type: none"> <li>When the <b>Civil Rights</b> Act of 1965 was passed, many believed it was the beginning of change for African-Americans.</li> <li>If MLK was alive today, what would he think about Kamala Harris' rise to <b>prominence</b> as the first woman Vice-President?</li> </ul>

# UNREAL CONDITIONALS

GRAMMAR FEATURE	FORM	USE	EXAMPLES
Present and Future Unreal Conditionals	<ul style="list-style-type: none"> <li>If + past, (then) + would/could/might + verb</li> </ul>	<ul style="list-style-type: none"> <li>Used to consider imaginary events and situations. These sentences are not true in the present, but could be true in the future.</li> <li><u>The If clause denotes that the situation is unreal</u></li> <li>In the main clause <u>would</u> expresses a prediction, while <u>could</u> and <u>might</u> express lesser certainty.</li> </ul>	<ul style="list-style-type: none"> <li>If I were a historian, I might write a book highlighting the <b>successes</b> of Afro-Brazilians.</li> <li>If you decided to write a book, you could follow in the footsteps of the <b>brilliant</b> author, Toni Morrison.</li> </ul>
Past Unreal Conditionals	<ul style="list-style-type: none"> <li>If + past perfect, (then) + would/could/might + have + past participle</li> </ul>	<ul style="list-style-type: none"> <li>Past unreal conditional sentences communicate alternative outcomes to past events and situations</li> <li><u>In the If clause, the past perfect or past perfect continuous introduces the unreal past situations.</u></li> <li>In the main clause, <u>would have</u> expresses a more certain imaginary result, while <u>could have</u> and <u>might have</u> express a possible or less certain imaginary result.</li> </ul>	<ul style="list-style-type: none"> <li>If I had read the books of Machado de Assis, I would have been introduced to a <b>pioneer</b> in Brazilian literature.</li> <li>If our ancestors had not exemplified <b>perseverance</b>, we wouldn't have freedom today.</li> </ul>
Mixed Time Unreal Conditionals	<ul style="list-style-type: none"> <li>If + present, (then) + past</li> <li>If + past, (then) + present</li> </ul>	<ul style="list-style-type: none"> <li>Unreal present affects unreal past</li> <li>Unreal past affects unreal present</li> </ul>	<ul style="list-style-type: none"> <li>If he could have fulfilled his dreams, he would have the <b>status</b> of being an important scientist today.</li> </ul>

# GRAMMAR: Conditionals

## A. Read the following sentences and circle the correct grammar form.

1. If you want to fulfill your dreams, you **have to/ could** persevere.
2. If I could travel to Brazil, I **would have/ would visit** museums to study the achievements of Afro-Brazilians.
3. When I am in Salvador, I **see/saw** the many contributions of Afro-Brazilians to society.
4. If she could have won the election, she **will have/ would have** gained status as a politician.
5. When Barack Obama became President of the United States, he **rose/ would rise** to social prominence.
6. If Toni Morrison had not written great books, we **should/ would not** have access to her brilliant literature.

## B. Working with a partner, respond to the following prompts.

1. If I **strive**, I can \_\_\_\_\_.
2. When I learn about the **achievements** of the African Diaspora, I \_\_\_\_\_.
3. If I could make an important **contribution** to society, I would \_\_\_\_\_.

## C. On your own, write a short sentence responding to each of the following prompts.

1. When I \_\_\_\_\_, I will \_\_\_\_\_.
2. When I \_\_\_\_\_, I should \_\_\_\_\_.
3. If I could \_\_\_\_\_, I would \_\_\_\_\_.
4. If I were \_\_\_\_\_, I might \_\_\_\_\_.
5. If I had not \_\_\_\_\_, I would not \_\_\_\_\_.

# PRONUNCIATION: Initial -S- Consonant Clusters

## What is the challenge?

A -S- consonant cluster is two or more consonants that start with the letter S. In Portuguese, there are no words that begin with a -S- consonant cluster. However, in English there are many words that do. Because there are no words that begin with -S- consonant clusters in Portuguese, these speakers will tend to put an /ɛ/ sound at the beginning of the word. For example, eh-Study.

## Examples

Stay            ['stei] - ['estei]

Stop            ['stap] - ['estap.i] \*

Strong        ['stʌŋ] - ['estʌŋ.i] \*

\*Note that the words that end in a consonant also result in the challenge of closing open syllables.

## What is the solution?

- One useful method is to alternate pronouncing words in Portuguese that begin with s (ex., sim), with English words that have s consonant clusters (ex., student). Focus on making the -s- sound longer.
- Identify words that begin with s consonant clusters (**st, str, sm, sn, sl, sk, sp, spl, spr and sw**) and practice them.

### Did you know?

A consonant cluster is a sequential group of consonants with no intervening vowel. In English, the longest consonant cluster at the beginning of a word is three consonants, such as 'strike', and the longest at the end of a word is four consonants, such as 'fifteenth's'.

# PRONUNCIATION: Initial -S- Consonant Clusters

**A. Practice sounding -s consonant words by alternating pronunciation of Portuguese and English words. Focus on making the -s- sound longer.**

seis	strive
sim	strategy
sair	status
saber	specialize
seguir	speech
sempre	slavery
sentir	stereotype
sonhar	statistic

**B. Words that begin in st, str, sm, sn, sl, sk, sp, spl, spr and sw are called -S- consonant clusters. Here a few examples:**

Spirit  
Strong  
Smart  
Skill  
Sleep  
Style

**What other initial -S- consonant cluster words are part of your vocabulary? On your own, create a deck of flashcards for future pronunciation practice.**

**C. With a partner, take turns pronouncing initial -S- consonant cluster words with the flashcards you developed earlier.**





## Did you know?

Before the Civil Rights Act of 1965 passed into law, Blacks were often denied access to education. In response to this legal segregation, Blacks formed their own colleges and universities. Today, there are 107 Historically Black Colleges and Universities (HBCU) recognized by the U.S. Department of Education. These schools are responsible for educating some of the foremost thought leaders in Black America including MLK, Jr., Kamala Harris, Thurgood Marshall, Toni Morrison, Langston Hughes, W.E.B.DuBois, John Lewis, and many more.

## READING:

### Why Black Excellence is A Mindset

The meaning of “Black Excellence” is a frequent topic of debate among African-Americans. Read the article, *“Why Black Excellence is a Mindset, Not Just a Hashtag”* by scanning the QR code or going to <https://www.blackexcellence.com/why-black-excellence-is-a-mindset-not-just-a-hashtag/>



# READING: Why Black Excellence is A Mindset

**A. Read the article and review the following statements. Select the three statements that best describe the ideas presented in the article.**

- The representation of Black Excellence as someone who is black and who makes their community proud, is a limiting definition.
- Self-help is a new concept to the black community.
- To make progress in Black communities, we must demand help from the majority population.
- Black Excellence is a frame of mind followed by consistent actions to drive progress within the black community.
- The effects of slavery and colonization no longer exist in today's society.
- Achieving Black Excellence requires gaining financial knowledge, business ownership, and embracing our identity as Black people.

**B. Read each of the following statements and determine if the statement is true or false. Check the correct response.**

- |   | True                     | False                    |
|---|--------------------------|--------------------------|
| 1. The Urban Dictionary definition of Black Excellence is the focus of this article.  | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Self-help is a practice that has existed within Black communities forever.   | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The word responsibility evokes negative feelings when discussing the state of Black communities.                                     | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. The hashtag #blackexcellence is only used to represent Black celebrities.  | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. The author describes Black Excellence as a mindset followed by continuous actions to move towards progress within Black communities. | <input type="checkbox"/> | <input type="checkbox"/> |

**C. With a partner, discuss your opinions about Black Excellence. Consider the following discussion prompts.**

1. What is your definition of Black Excellence?
2. How is Black excellence exemplified in your community and throughout Brazil?



Mae Jemison,  
Physician &  
NASA  
Astronaut,  
circa 2018

# LISTEN AND LEARN: Black Pioneers in Healthcare



12 Black American Pioneers Who Changed  
Healthcare, *Everyday Health*, 6:10

Mae Jemison is just one of the many African-Americans who have made significant contributions to the field of medicine. Listen and learn about Black pioneers in healthcare by scanning the QR code or visiting

<https://content.jwplatform.com/previews/YyvBePVz>

**A. Listen to the video for general understanding. Read the following statements and select three statements that reflect the objectives of the video.**

- Celebrate the history of America.
- Highlight African-American firsts in the field of medicine.
- Profile Black professionals in the field of healthcare.
- Highlight the accomplishments of women in healthcare.
- Illustrate how the contributions of African-Americans have shaped healthcare today.

# LISTEN AND LEARN: Black Pioneers in Healthcare

## B. Listen to the video for specific information. Read each sentence and fill in the correct answer.

1. Daniel Hale Williams is credited with the first documented successful \_\_\_\_\_ on a human.
2. In 1904, Solomon Carter Fuller became the first black \_\_\_\_\_.
3. Dr. Jane Cooke Wright became the head of \_\_\_\_\_ at the age of 33.
4. President Bill Clinton appointed Jocelyn Elders to the position of \_\_\_\_\_.
5. Mae Jemison was a trained physician and the first black female \_\_\_\_\_. She dedicated her life to \_\_\_\_\_.
6. First Lady Michelle Obama launched \_\_\_\_\_, She also created \_\_\_\_\_ to promote healthier school lunches and fund meal programs for poor kids.

## C. With a partner, discuss the following questions. Prepare to present your ideas to the class.

1. What challenges do you believe are part of being a Black pioneer?
2. Have you been the first to accomplish something among your friends and family? What?
3. What “first” do you hope to achieve? What is your plan to succeed in achieving this goal? What challenges do you expect?





*“Dreams do come true, but not without the help of others, a good education, a strong work ethic, and the courage to lean in.”*

*Ursula Burns*

*CEO, 2009-2016 & Chairman, 2010-2017, Xerox Corp.*

# SPEAKING: What is Black Excellence?



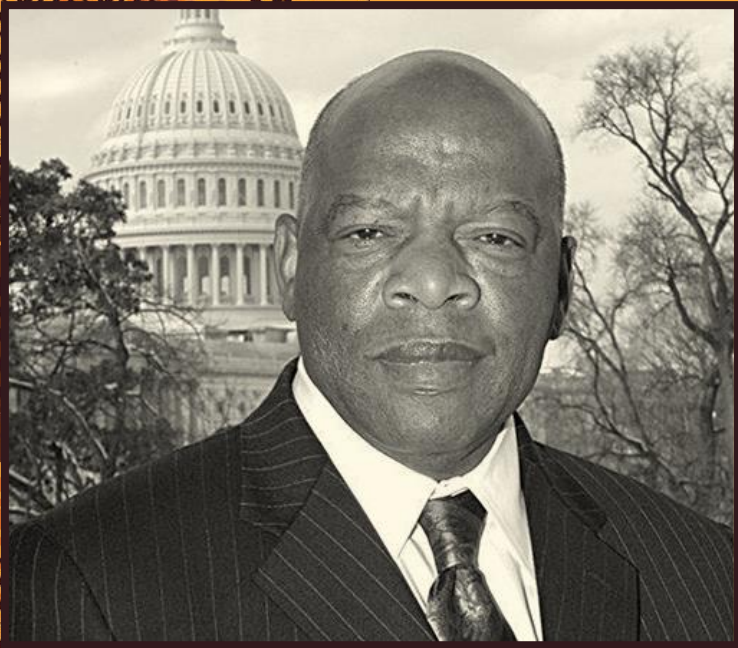
A. The definition of black excellence is a widely discussed topic in the Black community. One **ideology** is that black excellence is represented at the individual level by significant achievement and success. Another **ideology** is that black excellence is working for the greater good of the community.

In a small group of 4, divide into pairs, and debate the two different points of view. Switch sides and debate the opposite point of view.

B. Working with a partner, select a person or organization that you believe exemplifies Black excellence. Prepare a 10-minute presentation discussing the person or organization and your rationale for choosing them. Prepare to present to the class. Make certain that each partner has a speaking role.

## **Ideology**

A manner or the content of thinking characteristic of an individual, group, or culture.



*“Get in good trouble, necessary trouble, and help redeem the soul of America.”*

*John Lewis*

*United States Congressman, 1986-2020*



# WRITING: Black Political Activism



Born in 1940 in segregated Alabama to sharecropper parents, **John Lewis** rose to become one of the most **prominent** voices in the Civil Rights Movement. The failure of the Supreme Court's 1954 *Brown vs. the Board of Education* to enact real change in Alabama's racially divided school system and the Montgomery Bus boycott of 1954-55 inspired John Lewis to drive the change he wished to see. He organized sit-ins at lunch counters that prohibited black patrons from eating there, knowing that these actions would subject him to inevitable arrests. Arrested more than 40 times for his activism, Lewis remained courageous and bold.

Undaunted, John Lewis joined the Freedom Riders in 1961 to protest segregated bus terminals throughout the South. In 1962, John Lewis became the leader of the Student Nonviolent Coordinating Committee and rose to prominence as one of the "Big Six" leaders of the national Civil Rights Movement. At just 23 years old, Lewis was instrumental in planning the 1963 March on Washington and became the youngest speaker at the historical event.

John Lewis believed deeply in the right to vote for all American citizens. He was so passionate about the right to have one's voice heard that he almost lost his life. In 1965, John and a group of activists were violently attacked by police officers while crossing the Edmund Pettus Bridge in protest of the denial of voting rights to Black Americans. The national publicity of this event sparked outrage and accelerated the signing of the 1965 Voting Rights Act into law.

Lewis continued his fight for equality and in 1986 gained election to the U.S. House of Representatives where he had a **brilliant** 34-year career. During his time as a U.S. Congressman, John Lewis became one of the most powerful voices in the House of Representatives, particularly on the issue of voting rights. The decision by the Supreme Court to strike down part of the Voting Rights Act in the 2013 *Shelby vs. Holder* case distressed John Lewis, but he **persevered** in his fight for change.

John Lewis lost his battle with cancer on July 17, 2020, leaving behind a legacy of powerful **achievements**.



*“Racial democracy only exists in school books and official speeches; the elite in Brazil have promoted the myth of racial harmony to make people accept certain forms of discrimination and to deny the need for affirmative action.”*

*Benedita da Silva*

*Brazilian Politician & Activist, 1982-present*

# WRITING: Black Political Activism

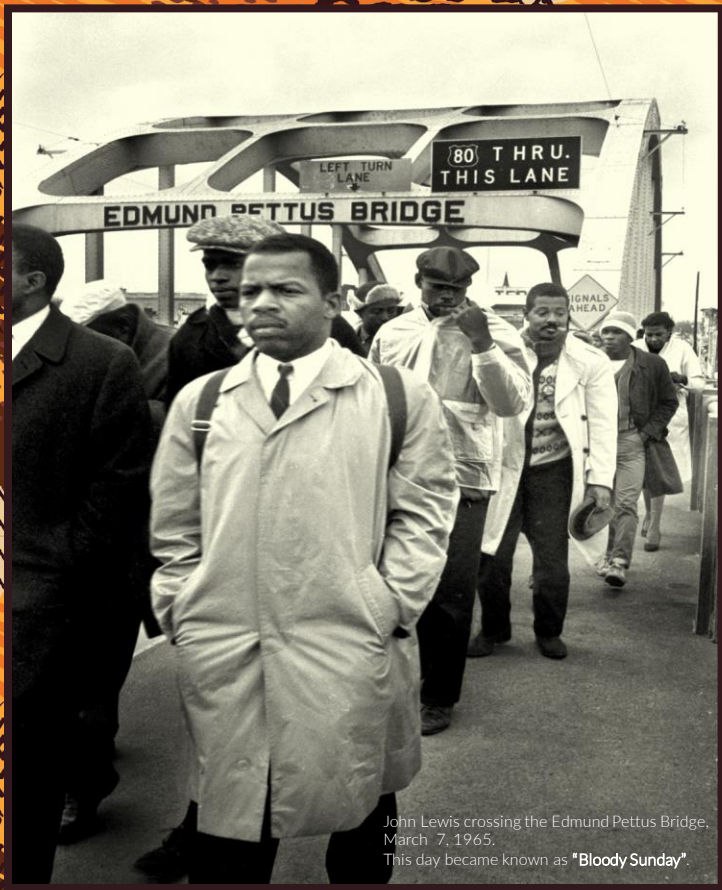


In 1943, Afro-Brazilian politician and activist **Benedita da Silva** was born in the favelas of Rio De Janeiro. She was one of 14 children. Throughout much of her life, Da Silva experienced extreme poverty and trauma, including the loss of two of her four children to curable illnesses.

Once a live-in-maid, da Silva **persevered** and turned the pain and humiliation she suffered into activism for change. Characteristically a fighter, da Silva **strived** to overcome oppressive conditions in Rio's shanty towns. She successfully organized her community to protest the lack of basic electricity, water, and sewage services in her favela neighborhood. da Silva learned to read and write and contributed to her community by teaching other women to do the same.

In 1982, da Silva pioneered the Workers Party and ran for political office, becoming Brazil's first Black city councilwoman. Four short years later, she became a Federal Deputy and later, a Senator. A brilliant political leader, da Silva fought to overcome the **stereotypes** of race, gender, and poverty. She rose to **prominence** in Brazil's complicated political system.

da Silva advocates for greater political engagement and representation within Brazil's Black population. Black people account for almost 50% of Brazil's population, yet their voices have been essentially silenced on the political, economic, and military platforms of Brazil. A successful change-maker, she has dedicated her political life to championing for a better life for those who are marginalized and oppressed, especially women, Blacks, street children, and indigenous people.



John Lewis crossing the Edmund Pettus Bridge,  
March 7, 1965.  
This day became known as "Bloody Sunday".

## WRITING:

### Black Political Activism

- A. Read the short biographies on John Lewis and Benedita da Silva. Drawing on the text and your prior knowledge, write 2-3 paragraphs comparing and contrasting their personal and political lives. Consider the following prompts when writing:
1. In what ways were the personal and professional lives of John Lewis and Benedita da Silva similar? Dissimilar?
  2. How do you believe their achievements have contributed to society?
- B. Write two paragraphs about a cause that you are deeply passionate about. In the first paragraph, introduce and explain your cause and discuss why it is important to you. In the second paragraph, describe what actions you have taken or plan to take to champion your cause.





**Sherrie Littlejohn**  
Technology Executive and Entrepreneur



**Gabriel Nascimento, Ph.D.**  
Professor, Linguistics, UFSB



**Rhea Settles, Ed.D., M.NCRP**  
Civil Engagement Specialist



**David Wright**  
Vice-President and Assistant General Counsel

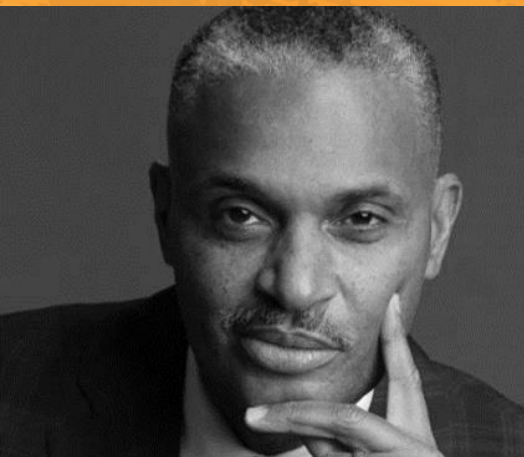
# PROFILES IN EXCELLENCE



**Tanya Holland**  
Multi-media Chef and Cookbook Author



**Rane Souza**  
Translator & Conference Interpreter



**DeWayne Reed**  
Sales & Marketing Executive



**Christopher S. Parker**  
Professor of Political Science, UCSB

# PROFILES IN EXCELLENCE

# REFLECT & REMEMBER

**A. Vocabulary** - Read the sentences and determine if the statement is true or false. Check the correct response.

- |   | True                     | False                    |
|---|--------------------------|--------------------------|
| 1. A pioneer can also be described as a <b>trailblazer</b> .  | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. People that <b>persevere</b> give up easily.   | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. <b>Status</b> is a ranking generally achieved through educational level, professional achievement, social contribution, or wealth. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Most <b>brilliant</b> people do not practice continuous learning.  | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. The concept that a group of people act in particularly negative way is a <b>stereotype</b> .                                       | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Ken Chenault's rise to CEO of American Express is an example of <b>prominence</b> .  | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. An <b>achievement</b> does not require completion.   | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. John Lewis' fight for voting rights was a significant <b>contribution</b> to society.  | <input type="checkbox"/> | <input type="checkbox"/> |

**B. Grammar** - complete the following sentences with the correct verb form.

1. If I could meet Benedita da Silva, I \_\_\_\_\_ discuss the current state of poverty in Brazil with her.
2. If Barack Obama \_\_\_\_\_ persevered, he would not have become the 44th President of the United States.
3. If I were a professor, I \_\_\_\_\_ teach about the contributions of the African Diaspora.
4. If I wish to honor my ancestors' wildest dreams, I \_\_\_\_\_ strive for excellence each and every day.

**C. Journaling** - Read the following questions. In a notebook or journal, write your thoughts on each question. Prepare to share an idea with the class.

1. What do you think or feel when you look at the Profiles In Excellence?
2. Is there a particular person or persons that you want to learn more about? Why? What questions do you have for that person?
3. What new knowledge or language have you learned from the lessons in this unit? Is there anything that surprised you?





## UNIT 4

Black Culture

*Nossa Alegria*

Decolonizing the Brazilian EFL Classroom

# WHAT IS BLACK CULTURE?

*Black Culture* is a tapestry of the talents, traditions, and creativity of the people of Africa and its Diaspora. Black Culture is music, literature, art, dance, fashion, sculpture, theater, spoken word, language, cuisine, and so much more. Ultimately, Black culture is the joyfulness and resiliency of Black people all around the world.



Capoeira; Salvador, Bahia



Eddie Langford and Diana Ross, circa 1969

## ENGAGE:

# Motown, the Soundtrack of Black America

### Motown

Founded in 1959 by Berry Gordy, Jr., **The Motown Record Company** became the most prominent African-American record company of the 60's and 70's. The artists of Motown dominated the Billboard Charts from 1965-68. The company would sign some of the most legendary musical talents including Ray Charles, Stevie Wonder, Diana Ross & the Supremes, Gladys Knight & the Pips, Marvin Gaye, and so many more. Even today, the sounds of Motown can be heard on tv commercials, television shows, stadiums, and homes across America.

1. **Do you have a favorite Motown artist? Who and why?**
2. **Do you have a favorite Motown song? Which one and why?**
3. **Motown artists paved the way for African-American creatives today. What artists do you think paved the way for Afro-Brazilian creatives today?**



# VOCABULARY: Black Culture

WORD	PRONUNCIATION	DEFINITION
Culture	/ˈkʌlʃər/	The customs, arts, social institutions, and achievements of a particular nation, people, or other social group.
Traditional	/trəˈdɪʃ(ə)n/	The passing of customs or beliefs from generation to generation; existing in or as part of a tradition; long-established.
Artifacts	/ˈɑːrdəfakt/	An object which gives information about the culture or history of its creator and users.
Cuisine	/kwəˈziːn/	A style or method of cooking that symbolizes a particular country, region, or establishment.
Celebrate	/ˈseləˌbræt/	Realizing a significant day or event with a social activity or pleasant activity.
Artistic	/ɑːˈtɪstɪk/	Having or revealing natural creative skill.
Legendary	/ˈleʒənˌderē/	Very well known.
Acclaim	/əˈklaɪm/	A high level of recognition and/or praise.
Visionary	/ˈvɪʒənərē/	A person that thinks about or plans the future with imagination or wisdom.
Choreography	ˌkɔːrēˈɑːgrəfiː/	The progression of steps, rhythms, and movements in dance or figure skating, especially in a ballet or other staged dance.



# VOCABULARY: Black Culture

## A. Complete each sentence with the correct vocabulary word.

1. The \_\_\_\_\_ of African-Americans is present in music, art, dance, and theater.
2. A churrasco is a typical way to \_\_\_\_\_ a special event in Brazil.
3. African masks are a commonly found \_\_\_\_\_ in many museums.
4. Jams, stews, and rice dishes are examples of African \_\_\_\_\_.
5. Ray Charles won national \_\_\_\_\_ for his version of the song "Georgia on My Mind".
6. Prince will go down in history as a \_\_\_\_\_ performer.

## B. Match the vocabulary words to its synonym.

- |          |           |                       |
|----------|-----------|-----------------------|
| 1. _____ | Culture   | <b>A.</b> Food        |
| 2. _____ | Cuisine   | <b>B.</b> Imaginative |
| 3. _____ | Legendary | <b>C.</b> Famous      |
| 4. _____ | Acclaim   | <b>D.</b> Heritage    |
| 5. _____ | Visionary | <b>E.</b> Creative    |
| 6. _____ | Artistic  | <b>F.</b> Praise      |

## C. With a partner, discuss the following questions:

1. What does black culture mean to you?
2. What examples of culture are reflected in daily life?
3. How do you create culture within your communities?

**Prepare to share your ideas with the class.**



# GRAMMAR: African-American Vernacular English

African-American **Vernacular** English (AAVE) is a form of the English language spoken largely within predominantly Black American communities. AAVE has its own unique grammar structure, vocabulary, and pronunciation patterns. AAVE is a very important element of Black American culture. Like many dialects of marginalized communities, AAVE is often attached to negative stereotypes and opinions. Yet, the significance of AAVE as a relevant language that has influenced and enhanced the culture and vocabulary of America is unquestionable. It is important to note that slang and AAVE are distinctly different forms of communication.

## **Vernacular**

is defined as the language or dialect spoken by the communities of a particular country or geographic region.

## **Slang vs. AAVE**

**Slang** is a type of communication in which words and phrases are expressed in an informal manner. Slang is contemporary and largely based on vocabulary.

Conversely, **AAVE** is a language with its own grammatical rule, pronunciation patterns, and vocabulary. AAVE can be described as a deviation from the English language that resulted from the need to establish cultural identity.



# GRAMMAR: African-American Vernacular English (AAVE)

Tense and Aspect in AAVE			
Tense	Standard English (SE)	AAVE	Change in Structure from SE to AAVE
Present	He walks	He walk	Omission of -s- in 3rd person present tense
Past	He walked	He walk	Omission of -ed in 3rd person past tense
All	They are hungry	They hungry	Habitual omission of the verb -to- be
Present Progressive	He is walking	He walking	Omission of verb -to be - in 3rd person present progressive
Past Progressive	He was walking	He was walking	No change
Perfect	He has walked	He done walked	Replacing the verb has with done in 3rd person perfect tense
Past Perfect	He had walked	He had done walked	Replacing the verb had with had done in 3rd person past perfect

# GRAMMAR: African-American Vernacular English (AAVE)

## Other Common AAVE Patterns

Word or Structure	Standard English	AAVE	Change in Structure from SE to AAVE
Done	I just finished working.	I done finished working.	Use of the verb done to express completion
Have	I have been there.	I been there.	Deletion of the verb have
To be	We play basketball.	We be playing basketball.	Habitual be
Be + Done	She will have finished school by December	She be done finished school by December.	Use of the verb be + done to express future perfect
Double negative	No one can beat me.	Ain't nobody can beat me.	Double negative
Been (with verbal complements)	He finished eating a long time ago.	He BEEN ate He BEEN done ate	Stressed been Stressed been + done
Been (with non-verbal complements)	He has been a preacher for a long time	He BEEN a teacher	Stressed been
Added -s-	When I remember my grandmother, I cry.	When I remember my grandmother, I cries.	Additional -s- to 1st person verb form.

# GRAMMAR: African-American Vernacular English (AAVE)

**A. Read each sentence and indicate which of the English forms it takes. In the blank space, write SE for Standard English and AAVE for African-American Vernacular English.**

1. \_\_\_\_\_ John like to listen to the music of Miles Davis.  
\_\_\_\_\_ John likes to listen to the music of Miles Davis.
2. \_\_\_\_\_ My church is African-American.  
\_\_\_\_\_ My church be African- American
3. \_\_\_\_\_ We will have traveled to Brazil by the end of the year.  
\_\_\_\_\_ We be done traveled to Brazil by then.
4. \_\_\_\_\_ The tickets been here.  
\_\_\_\_\_ The tickets have been here a long time.
5. \_\_\_\_\_ My mother has walked the entire museum.  
\_\_\_\_\_ My mother done walked the entire museum.

**B. Read the sentences. Determine if the sentence follows the AAVE pattern. Write Y for yes and N for no in the blank space.**

1. \_\_\_\_\_ That girl come from Brazil.
2. \_\_\_\_\_ When I hear the music of Motown, I feel happy.
3. \_\_\_\_\_ We done ate the gumbo.
4. \_\_\_\_\_ She had attended every Prince concert in NYC.
5. \_\_\_\_\_ Ain't nobody at home right now.

**C. In a small group, discuss the following questions. Prepare to share your group's ideas with the class.**

1. Lelia Gonzalez stated that the language of Brazil is Pretuguês. Do you believe that Pretuguês is Black Brazil's answer to AAVE?
2. How is Pretuguês viewed in Brazil?
3. What do you believe the differences are between language forms such as AAVE & Pretuguês and slang/gíria?

# PRONUNCIATION: Replacing /l/ sound with a /w/

## What is the challenge?

The letter /l/ at the end of a word is pronounced as a w sound in Brazilian Portuguese. For example, the BP word “legal” ( meaning “cool), is pronounced le-**gau**. With words ending in the letter /l/, the Brazilian learner may unconsciously apply Portuguese phonetic rules and voice the /w/ sound.

## Examples

Brazil [brə'zɪl] becomes Brasil [bra'ziw]

Call becomes Cow

Ball becomes Bow

## What is the solution?

- To make the /l/ sound, press the tip of your tongue against the back of your upper teeth and voice out through your mouth.
- Do not round the lips when making the /l/ sound. The lips should be neutral and relaxed.
- Practice, practice, practice!

### Did you know?

There are two L sounds in English. There is the light L sound which normally comes at the beginning of a word and before a vowel. Examples of the light L sound include words like laugh, lion, lady, and light. The light L sound is symbolized as /l/. The dark L sound occurs at the end of a word. Examples of the dark L sound include words like email, tall, sell, speakable, able, and apple. The dark l sound is usually symbolized as /ɫ/.



# PRONUNCIATION: Replacing /l/ sound with a /w/

## A. Working with a partner, take turns practicing the following words separately and within the sentence that follows.

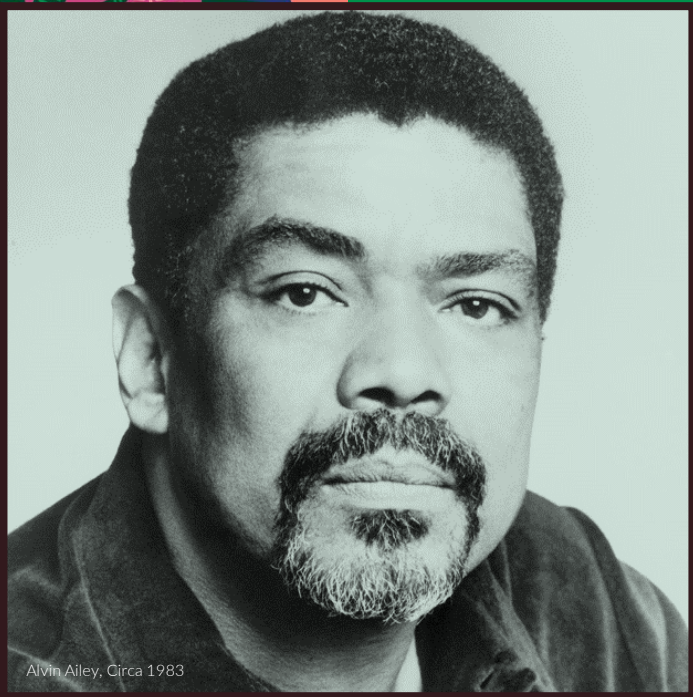
1. Cultural - The **cultural** history of African-Americans is rich and beautiful.
2. Traditional - The **traditional** cuisines of the African Diaspora are very similar around the world.
3. Festival - Each year, we attend the **Festival** of Yemanjá to celebrate the Goddess of the Sea.
4. Annual - Juneteenth is an **annual** celebration to commemorate the end of slavery.
5. Musical - Stevie Wonder is an example of a **musical** genius.
6. National - Ray Charles was recognized George Floyd's death was a time of **national** and **global** reckoning on the issue of race.
7. Global - Michael Jackson gained **global** acclaim with his album, Thriller.
8. Final - I am reading the **final** chapter of Toni Morrison's celebrated book, Beloved.
9. Archival - I enjoyed looking at and reading the **archival** documents at the Schomburg Center for Research.
10. Classical - African-American opera singer Jessye Norman was a **classical** opera singer.

## B. On your own, develop a set of flashcards of words ending in the letter -L-.

Here are a few words to get you started:

Moral  
School  
Brutal  
Joyful  
Casual

**Practice pronouncing the words using the technique mentioned on page 84.**



Alvin Ailey, Circa 1983

*“I wanted to explore black culture and I wanted that culture to be a revelation.”*

*Alvin Ailey*

*Modern Dance Choreographer*



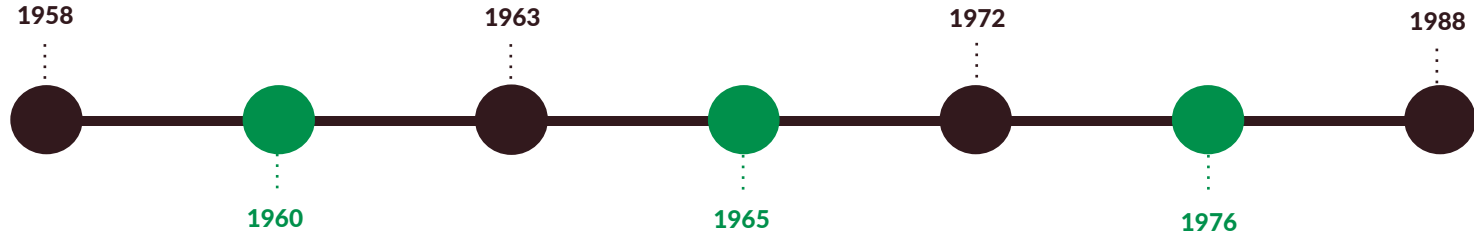
# READING: Alvin Ailey, Choreographer

**Alvin Ailey** was a dancer, director, and choreographer. In 1958, Ailey founded the **legendary** Alvin Ailey Dance Company. A visionary, Ailey committed his life to creating a modern dance company to share, **celebrate** and preserve the beauty of African-American **culture**. The Alvin Ailey Dance Company gained worldwide **acclaim** and still performs around the globe today.

Access the full article on Ailey by going to the QR code or going to <https://www.pbs.org/wnet/americanmasters/alvin-ailey-biography-and-timeline/19856/>



# READING: Alvin Ailey, Choreographer



A. Scan the text and write a short sentence about each of the following dates in chronological order.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_



# READING: Alvin Ailey, Choreographer

## B. Read each sentence and fill in the correct answer.

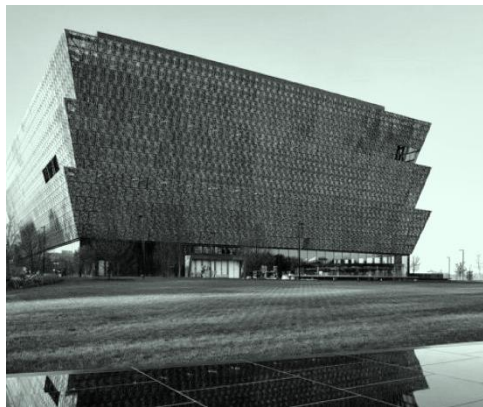
1. Alvin Ailey was born in Texas during the \_\_\_\_\_ era.
2. The choreographed piece, \_\_\_\_\_, by Alvin Ailey gained his dance company its first international acclaim.
3. In 1962, Alvin Ailey American Dance Company performed in the Brazilian city of \_\_\_\_\_.
4. The Alvin Ailey American Dance company performed at the inauguration ceremony of U.S. President \_\_\_\_\_.
5. After Alvin Ailey's death, \_\_\_\_\_ became the company's Artistic Director.
6. Alvin Ailey received a lifetime achievement award from \_\_\_\_\_.

## C. With a partner, discuss the role of dance in the culture of the Afro-Brazilian community. Consider the questions below. Prepare to share your thoughts with the class.

1. How is the art of dance practiced in the Afro-Brazilian community today ?
2. Have you seen or wish to see the Balé Folclórico da Bahia? What are your thoughts about the dance company?
3. What do you know about Brazilian dancer Ingrid Silva? What obstacles do you think she faced as a Black ballet dancer in Brazil?

# LISTEN AND LEARN:

## National Museum of African-American History & Culture (NMAAHC)



**The National Museum of African-American History & Culture (NMAAHC)** is the only United States museum dedicated to chronicling the life, history, and culture of African-Americans. Listen and learn the story of the museum by scanning the QR code or visiting <https://youtu.be/zLxnyFGKYdk>.



A new home for African-American treasures, CBS Sunday Morning, 9:09

- A. Listen to the video for general understanding. Read the following statements and select three statements that reflect the key messages of the video.
- The NMAAHC was built to illustrate the tragedy of Black history.
  - The NMAAHC is a place that celebrates the totality of the African-American experience.
  - The focus of the museum is on celebrity achievements.
  - The museum holds 30,000 artifacts reflecting all aspects of African-American life, past and present.
  - Quincy Jones is an African-American with extraordinary musical talents that played an important role in American culture.



# LISTEN AND LEARN:

## National Museum of African-American History & Culture

**B. Listen to the video for specific information. Read each sentence and select the response that correctly answers the question.**

1. Quincy Jones was responsible for what monumental task at the NMAAHC?
  - a. Selecting the musical artifacts and displays
  - b. Producing the opening ceremony of the museum
  - c. Performing a concert at the museum
2. What U.S. President signed the legislation approving the construction of the museum?
  - a. Barack Obama
  - b. George W. Bush
  - c. George H.W. Bush
3. Who was largely responsible for introducing the bill to construct the NMAAHC?
  - a. Founding museum director, Lonnie Bunch
  - b. Music legend Quincy Jones
  - c. Congressman John Lewis

4. What artifact was donated to NMAAHC by descendants of slave- owners?
  - a. Nat Turner's Bible
  - b. Slave shackles
  - c. Stools from the Woolworth lunch counter
5. What of the following artifacts was not featured in the video?
  - a. Muhammad Ali's boxing gloves
  - b. Chuck Berry's 1973 Cadillac
  - c. Quincy Jones' piano

**C. Working with a partner, discuss a museum you have visited or would like to visit somewhere in the African Diaspora. Where and why? Discuss the artifacts that you would expect to see in your chosen museum.**



*“Soul food, it would seem,  
depends on an ineffable quality.  
It is a combination of nostalgia  
for and pride in the food of those  
who came before.”*

*Dr. Jessica B. Harris, Ph.D.*



# SPEAKING: The Cuisine of Africa & Its Diaspora



**Dr. Jessica B. Harris, Ph.D.** has devoted her life to studying and documenting the cuisines of Africa and its Diaspora. She is a professor emeritus at Queens College, where she taught for more than 50 years. A food historian, Dr. Harris has authored 15 books; several of which center on food-related topics. Watch the video of Dr. Harris discussing the TV series “High On The Hog” about the cuisines of Africa and the African Diaspora.



High On the Hog, Netflix, 4:25

- A. Watch the video (4:25). In a small group, discuss the following questions. Prepare to share the ideas of your group with the class.**
1. What are the key messages that Dr. Harris is trying to convey?
  2. How do you believe Africa & its Diaspora have contributed to the culinary world?
  3. Do we have a responsibility to practice and promote food equality? What is that responsibility?

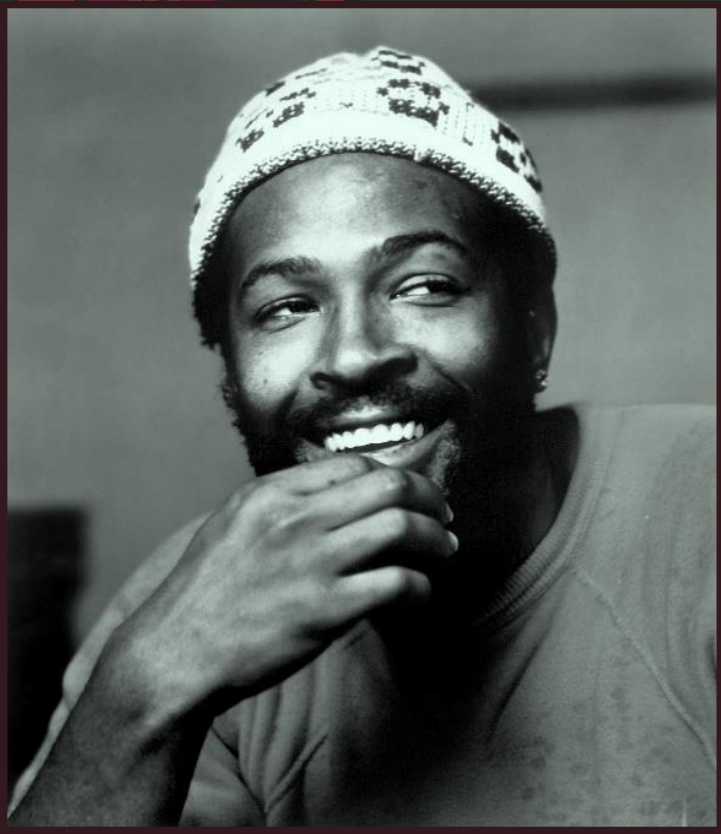
# SPEAKING:

## The Cuisine of Africa & Its Diaspora

**B. With a partner, discuss the following questions. Prepare to present your ideas to the class.**

1. What is the importance of food to Afro-Brazilian culture?
2. What foods best represent your African roots?
3. What do you know about African-American food?
4. Do you think there are similarities in food throughout the African Diaspora. Why or why not?





*"The artist pays the price  
So you won't have to pay  
If only we would listen  
To what they have to say".*

*Marvin Gaye*

*Life is for Learning*

## What's Going On?

Mother, mother

There's too many of you crying

Brother, brother, brother

There's far too many of you dying

You know we've got to find a way

To bring some lovin' here today, yeah

Father, father

We don't need to escalate

You see, war is not the answer

For only love can conquer hate

You know we've got to find a way

To bring some lovin' here today

Picket lines and picket signs

Don't punish me with brutality

Talk to me

So you can see

Oh, what's going on (What's going on)

What's going on (What's going on)

What's going on (What's going on)

What's going on (What's going on)

Right on, baby

Right on, baby

Right on

Mother, mother

Everybody thinks we're wrong

Oh, but who are they to judge us

Simply 'cause our hair is long

Oh, you know we've got to find a way

To bring some understanding here today

Picket lines and picket signs

Don't punish me with brutality

Come on talk to me

So you can see

What's going on (What's going on)

Yeah, what's going on (What's going on)

Tell me what's going on (What's going on)

I'll tell you, what's going on (What's going on)

Right on, baby, right on

Right on, baby

Right on, baby, right on

## WRITING: What's Going On?

Born in Washington, D.C. in 1939, *Marvin Gaye, Jr.* was a Motown Records legend. The son of a preacher, Marvin Gaye first sang in his father's church and later with the Moonglows before signing with Motown Records.

With his soulful sound, Marvin Gaye produced some of Motown's most memorable songs including their best-selling single of the 1960's, "I Heard It Through The Grapevine".

Gaye is perhaps best known for his controversial 1971 album, "What's Going On?" which examined issues of racism, workers' rights, police brutality, poverty, drug abuse, and the environment. Many consider this album to be a meditation on our current political and social issues, globally.

Marvin Gaye died tragically by gunfire in a domestic dispute with his own father, Reverend Marvin Gaye, Sr., just one day shy of his 45th birthday. For many, his music remains the most beautiful and thought-provoking soundtrack of today.

# WRITING: What's Going On?

**A. Free writing:** Read the lyrics to Marvin Gaye's 1971 masterpiece, "What's Going On?" Interpret the lyrics and write uninterrupted for 15 minutes about the meaning of the song. Write as much as you can, without focusing on punctuation or error correction. Consider the following questions to help with your writing.

1. What is your interpretation of the lyrics?
2. Do you find the song relevant today or is it just a piece of musical history? Explain your position.
3. Does this song evoke any particular feelings for you? What and why?

**B. In your journal, write a paragraph about each of the following prompts. Prepare to share your thoughts with the class.**

1. What song has deep meaning to you? What feelings or memories does the song evoke?
2. What musical genre or artist do you believe best reflects Afro-Brazilian culture?



Marvin Gaye: What's Going on?/ What's Happening?  
9:05

For additional learning, watch the video of Marvin Gaye's live performance of the song. Access the video by scanning the QR code or visiting <https://youtu.be/Y9KC7uhMY9s>

# REFLECT & REMEMBER

**A. Vocabulary** - Read each sentence focusing on the vocabulary word and determine if the statement is true or false. Check the correct response.

1. A **celebration** is a sorrowful event.

True  False

2. Balé Folclórico da Bahia is a well **choreographed** presentation of Afro-Brazilian **traditions**.

3. **Cuisine** is a type of **artifact**.

4. Pele was a **legendary** soccer player.

5. Seu Jorge has gained worldwide **acclaim** for his **artistic** abilities.

**B. Pronunciation** - Practice pronouncing the following list of words.

1. Real

2. Soul

3. Dual

4. Racial

5. Vocal

6. Brazil

7. Global

8. International

**C. Journaling** - Read the following questions. In a notebook or journal, write your thoughts on each question. Prepare to share an idea with the class.

1. What elements of Afro-Brazilian culture bring you the most joy?

2. What elements of Afro-Brazilian culture would you like to change? Why?

3. What do you like about African-American culture? Is there anything you don't like? What and why?

4. What new knowledge or language have you learned from the lessons in this unit? Is there anything that surprised you?





# TEACHER RESOURCES

Decolonizing the Brazilian EFL Classroom

# A LETTER TO TEACHERS

## **Fellow Educators,**

Welcome! Bem-Vindo! Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian students is a culturally focused English language workbook. The four-unit workbook explores African-American and Afro-Brazilians' historical, traditional, and communal experiences and how these realities parallel. Adopting a Content-Based Instructional approach, the workbook delivers rich and compelling history lessons while teaching the fundamental English language skills of vocabulary, grammar, pronunciation, reading, and writing.

Applying Steven Krashen's Affective Filter theory, which held that language acquisition is maximized in environments where anxiety is minimal and the affective filter is low, the workbook seeks to engage Afro-Brazilian students in real-world topics that mirror their lives, provide a sense of understanding and well-being, and that encourage language production. The workbook utilizes a multimedia approach of video, poetry, text, music, quotations, and photography to create a captivating experience for you, the teacher, and your students.

The concepts of culturally relevant and culturally responsive pedagogy are particularly applicable in classrooms with underrepresented student populations such as the Afro-Brazilian learner of English. These instructional approaches were foundational throughout the development of the workbook lessons.

Gloria Billings-Ladson (Will, 2022) defined culturally relevant pedagogy as an approach to teaching that uses students' cultural knowledge and backgrounds and affirms their cultural identity while helping them develop critical perspectives that challenge inequities in schools and other instructions. This idea is the essence of the content presented in this workbook and, for instructors of these materials, imperative to an effective classroom engagement.

Brazil's history of racism and oppression towards Black and Indigenous communities is well documented. In light of this, the lessons in the workbook may evoke past and present experiences and possibly some degree of emotion. Instructors must have a heightened awareness

### ... continued

and sensitivity and thus practice culturally responsive teaching when facilitating delicate topics like those in this workbook. Culturally responsive teaching requires educators to consider our students' cultural frames of reference and positionality to guide content delivery.

The lessons in this workbook are designed for intermediate and high-intermediate students seeking to elevate their communicative skills. To fully engage in these materials, students must already understand the core English concepts. These lessons provide the additional benefit of giving students a more in-depth understanding of the history of the African Diaspora.

The optimal class size for these instructional activities is 12 to 14 students to allow for sufficient class size to promote discussion without the risk of overlooking less communicative students. Given the depth of these lessons, teachers must allow ample time to explore each unit component fully. Given the communicative nature of these lessons, a minimum class time of two hours (120 minutes) is recommended to ensure that all students can fully participate. Additional time may be warranted if there is a high degree of discussion on a particular topic.

Each unit begins with an engagement activity to connect the student to the materials. This activity is followed by vocabulary, grammar, pronunciation, reading, and writing activities designed to facilitate communicative skill development. The construction and order of the lessons promote the application of prior knowledge. Each unit closes with a section entitled Reflect and Remember to aid knowledge retention. These activities can be assigned as homework and used to activate prior knowledge in subsequent class periods. The journaling activities in Reflect and Remember are particularly well-suited for at-home assignments.

In closing, the content in this workbook offers a model for how we, as English language professionals, can design and teach an inclusive curriculum that celebrates the world's many cultures. I hope you will "lean in" to these materials and learn and grow side-by-side with your students. I welcome and invite your feedback and questions and can be reached at the below email address.

Tudo de bom / All the best,

**Robyn D. Mosely**

robynmosely@gmail.com

# UNIT 1 ANSWER KEY

## Vocabulary

**Activity A:** 1. H 2. A 3. E 4. B 5. D 6. J 7. C 8. G 9. F 10. I

**Activity B:** 1. ancestors 2. plantations 3. slave 4. fugitive 5. slave master  
6. Emancipation Proclamation 7. colonies  
8. abolitionist 9. freedom 10. descendants

**Activity C:** Unstructured answers

## Grammar

**Activity A:** 1. Enslave 2. Colonize 3. National 4. Emancipate  
5. Plantation 6. Master 7. Proclamation 8. Abolition, Abolitionist

**Activity B:** 1. Enslavement 2. Transatlantic 3. Freedom 4. Descendant  
5. Proclamation 6. Servitude 7. Bondage 8. Captivity

## Pronunciation

**Activity A:** 1. Master 2. Plantation 3. Colony 4. Abolition 5. Emancipation  
6. Freedom 7. Descendant 8. Ancestor

**Activity B:** Unstructured answers

## Reading

**Activity A:** 1. False 2. True 3. False 4. True 5. False

**Activity B:** 1. The “Moses of her People.” 2. Abolitionists 3. She was 12  
years old 4. spy 5. women’s suffrage

**Activity C:** Unstructured answers

## Listen & Learn

**Activity A:** 1. True 2. False 3. True 4. False 5. True

**Activity B:** 1. Sixty 2. Jamestown 3. Accidentally 4. Jamestown  
5. were dispersed among the colonies

**Activity C:** Unstructured answers

## Speaking

Unstructured answers

## Writing

**Activity A:** Topic sentence: The era of the transatlantic slave trade signaled a pivotal moment in the history of civilization. Supporting details: Independent student work. Concluding sentence: Unlike other forms of servitude, chattel slavery denied the enslaved any chance of freedom within a lifetime, and would entail unimaginable acts of family separation, rape, severe beatings, and murder.

**Activity B:** Unstructured answers

## Reflect & Remember

**Activity A:** 1. Scared 2. Cruel 3. Caring 4. Deceased 5. Brave

**Activity B:** 1. Heritage 2. Enslaver 3. Indenture 4. Colonial 5. Society  
6. Ancestry

# UNIT 2 ANSWER KEY

## Vocabulary

**Activity A:** 1. Discrimination 2. Segregation 3. civil rights 4. white supremacy 5. Reconstruction 6. protests, activism 7. equality 8. resistance

**Activity B:** Reconstruction, Jim Crow, discrimination, inequality, slavery, abolished, slaves, descendants, segregation, white supremacy

**Activity C:** Unstructured answers

## Grammar

**Activity A:** Liberty, Emancipation, Horrible, Society, Colonization, Hostility, Brutality, Segregation, Discrimination

**Activity B:** Unstructured answers

**Activity C:** Unstructured answers

## Pronunciation

**Activity A:** 1. Reconstruction 2. Segregation 3. Resistance 4. Discrimination 5. Movement 6. Activism 7. Civil rights 8. Equality 9. Protest 10. White Supremacy

**Activity B:** 1. Ooo 2. Oo 3. oOoo 4. oOoo 5. Ooo 6. Ooo 7. ooOo 8. oOoo

## Reading

**Activity A:** Unstructured answers

**Activity B:** 1. Harvard University 2. The Right to Equal Opportunity in Employment 3. Ghana 4. National Organization for Women 5. Episcopal priest 6. Yale University

**Activity C:** Unstructured answers

## Listen & Learn

**Activity A:** 1. To teach Black citizens their legal rights when interacting with the police 2. To hold police accountable within Black communities 3. To develop social programs within Black communities.

**Activity B:** 1. False 2. False 3. True 4. True 5. True 6. False

**Activity C:** Unstructured answers

## Speaking

Unstructured answers

## Writing

Unstructured answers

## Reflect & Remember

**Activity A:** Segregation-Separation, Resistance-Refusal, Activism-Involvement, Discrimination-Prejudice, Equality-Fairness

**Activity B:** Vulnerable, Community, Possible, Diversity, Reconstruction

**Activity C:** Unstructured answers

# UNIT 3 ANSWER KEY

## Vocabulary

**Activity A:** B, A, D, C, E, G, J, I, H, F

**Activity B:** 1. perseverance 2. stereotype 3. prominence 4. brilliant  
5. strive 6. Contributions

**Activity C:** Unstructured answers

## Grammar

**Activity A:** 1. have to 2. would visit 3. see 4. would have 5. rose  
6. would not

**Activity B:** Unstructured answers

**Activity C:** Unstructured answers

## Pronunciation

Unstructured answers

## Reading

**Activity A:** 1. The representation of Black Excellence as someone who is black and who makes their community proud, is a limiting definition. 2. Black Excellence is a frame of mind followed by consistent actions to drive progress within the black community. 3. Achieving Black Excellence requires gaining financial knowledge, business ownership, and embracing our identity as Black people.

**Activity B:** 1. False 2. True 3. True 4. False 5. True

**Activity C:** Unstructured Answers

## Listen & Learn

**Activity A:** 1. Highlight African-American firsts in the field of medicine.  
2. Profile Black professionals in the field of healthcare.  
3. Illustrate how the contributions of African-Americans have shaped healthcare today.

**Activity B:** 1. heart surgery 2. psychiatrist 3. Cancer Research Foundation  
4. U.S. Surgeon General 5. astronaut; improving global health.  
6. Let's Move Initiative; Healthy Hunger-Free Kids Act

**Activity C:** Unstructured answers

## Speaking

Unstructured answers

## Writing

Unstructured answers

## Reflect & Remember

**Activity A:** 1. True 2. False 3. True 4. False 5. True 6. True 7. False  
8. True

**Activity B:** 1. would 2. had not 3. would 4. must

**Activity C:** Unstructured answers



# UNIT 4 ANSWER KEY

## Vocabulary

**Activity A:** 1. culture 2. celebrate 3. artifact 4. cuisine 5. acclaim  
6. legendary

**Activity B:** D, A, C, F, B, E

**Activity C:** Unstructured answers

## Grammar

**Activity A:** 1. AAVE, SE 2. SE, AAVE 3. SE, AAVE 4. AAVE, SE  
5. SE, AAVE

**Activity B:** 1. Y 2. N 3. Y 4. N 5. Y

**Activity C:** Unstructured answers

## Pronunciation

Unstructured answers

## Reading

**Activity A:** Unstructured answers

**Activity B:** 1. Jim Crow 2. Revelations 3. Rio de Janeiro  
4. Judith Jamison 5. The Kennedy Center

**Activity C:** Unstructured answers

## Listen & Learn

**Activity A:** 1. The NMAAHC is a place that celebrates the totality of the African-American experience. 2. The museum holds 30,000 artifacts reflecting all aspects of African-American life, past and present. 3. Quincy Jones is an African-American with extraordinary musical talents that played an important role in American culture.

**Activity B:** 1. B 2. B 3. C 4. A 5. C

**Activity C:** Unstructured answers

## Speaking

Unstructured answers

## Writing

Unstructured answers

## Reflect & Remember

**Activity A:** 1. False 2. True 3. False 4. True 5. True

**Activity B:** Unstructured answers

**Activity C:** Unstructured answers

# BOOKS

1. *March, Books 1-3*, by John Lewis with Andrew Aydin
2. *We are Not Equal Yet*, by Carol Anderson with Tonya Bolden
3. *Stamped: Racism, Antiracism, and You*, by Jason Reynolds and Ibram X. Kendi
4. *Black Roses: Odes Celebrating Powerful Black Women*, by Harold Green III
5. *Black Oak: Odes Celebrating Powerful, Black Men*, by Harold Green III
6. *Warriors Don't Cry: A Searing Memoir of the Battle to Integrate Central High*, by Melba Pattillo Beals
7. *Marching for Freedom: Walk Together, Children, and Don't You Grow Weary*, by Elizabeth Partridge
8. *Black Joy: Stories of Resistance, Resilience, and Restoration*, by Tracey Michael Lewis-Giggetts
9. *Rhythm Ride: A Road Trip Through the Motown Sound*, by Andrea Davis Pickney
10. *Timelines From Black History: Leaders, Legends, Legacies*, by Mireille Harper

# ADDITIONAL RESOURCES

## Resources for learning about the 400th anniversary of enslaved Africans to America

<https://larryferlazzo.edublogs.org/2019/08/02/useful-resources-for-learning-about-the-400th-anniversary-of-bringing-enslaved-africans-to-america/>

## Teaching About Slavery in the U.S.

<https://www.edweek.org/teaching-learning/opinion-teaching-about-slavery-in-the-u-s-start-with-honesty/2021/11>

## Sources to examine the Civil Rights Act of 1964

<https://www.learningforjustice.org/professional-development/webinars/selecting-primary-sources-to-examine-the-civil-rights-act-of-1964>

## A Time for Justice Teachers Guide

[https://www.learningforjustice.org/sites/default/files/kits/A\\_Time\\_for\\_Justice\\_Teacher\\_s\\_Guide.pdf](https://www.learningforjustice.org/sites/default/files/kits/A_Time_for_Justice_Teacher_s_Guide.pdf)

## 101 African American Firsts

<https://www.blackpast.org/african-american-history/101-firsts-african-american/>

## 23 Black Leaders Who are Shaping History today

<https://www.cnbc.com/2021/02/01/23-black-leaders-who-are-shaping-history-today.html>

## Democracy and Me

<https://www.democracyandme.org/toward-a-more-equitable-curriculum-resources-for-teaching-black-history-and-culture/>

## African-American History and Culture

<https://edsitement.neh.gov/teachers-guides/african-american-history-and-culture-united-states>

## **Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian Students of English**

Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian students is a culturally focused English language workbook. The four-unit workbook explores African-American and Afro-Brazilians' historical, traditional, and communal experiences and how these realities parallel. Adopting a Content-Based Instructional approach, the workbook delivers rich and compelling history lessons while teaching the fundamental English language skills of vocabulary, grammar, pronunciation, reading, and writing. The lessons in this workbook are designed for intermediate and high-intermediate students seeking to elevate their English communicative skills. These lessons provide the additional benefit of giving students a more in-depth understanding of the history of the African Diaspora.

The workbook utilizes a multimedia approach of video, poetry, text, music, quotations, and photography to create a captivating experience for teachers and students. Each unit begins with an engagement activity to connect the student to the materials. The engagement exercise is followed by vocabulary, grammar, pronunciation, reading, and writing activities designed to facilitate communicative skill development. The construction and order of each lesson promote the student's ability to apply prior knowledge. Each unit closes with a section entitled Reflect and Remember to aid knowledge retention.

Decolonizing the Brazilian EFL Classroom: Creating Space for Afro-Brazilian students reminds us of the importance of acknowledging identity in the classroom and strives to ensure that students who have long been invisible are seen.

## ABOUT THE AUTHOR

*Robyn Mosely* has more than 20 years of experience in corporate business and currently leads sales strategy at a Fortune 25 technology firm. Her truest passion lies in embracing the cultures of the world through travel, language, and cuisine. Robyn holds an MBA from the Executive Program at Georgia State University, certifications from the Kellogg School of Business at Northwestern University and Rutgers University, a TESOL certification from the University of California, Berkeley, and a Master of Arts degree in TESOL from the University of San Francisco. This project is a reflection of her endearment to the people, culture, and language of Brazil.

