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**THE VOICES BEHIND THE MOUNTAIN:
EXPERIENCE OF TEACHING AND LEARNING ENGLISH IN THE
QUILOMBOLA COMMUNITY OF CAIANA DOS CRIoulos/PB**

**CAMPINA GRANDE/PB
JUNE, 2015**

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Final paper presented to the Course of Letters (English), in the State University of Paraíba, as a requirement to graduate as an English teacher, under the supervision of Professor Ms. Karyne Soares Duarte Silveira.

**CAMPINA GRANDE/PB
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DEDICATION

This paper is dedicated to Edileuza Maria Ferreira,
the woman I have the privilege of calling MOTHER.

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My gratitude goes out to the many people who have helped me as I have done this research. They dreamed my dream and walked beside me to make this dream a reality. I want to tell all of them a huge THANK YOU.

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Education is the key that will unlock the door of opportunity.

(Gordon B. Hinckley)

ABSTRACT

The present work consists of an action-research whose general objective was to promote English language learning by focusing on the abilities of comprehension and oral expression to youth and adults in the Quilombola community of Caiana dos Crioulos, located in Alagoa Grande/PB. We have established the following as the specific objectives of this study: (i) to identify the characteristics of the youth and adults of Caiana dos Crioulos community in relation to English language learning; (ii) to verify and list didactic procedures and techniques that are more efficient to the process of teaching and learning of the English Language for the mentioned context; (iii) to analyze the experience of the English language teaching and learning for the students of the community, as well as for the teacher in formation. The motivation for this study was the need perceived, on the part of the teacher in initial formation of the Modern Course/English in a public university in Paraíba, about the social context of the members of that community to negotiate handcrafts they produce with foreign visitors who are frequently present in Caiana dos Crioulos. In this sense, we understand that the English language functions as lingua-franca, facilitating communication between community members and tourists. We believe that our work is included in the perspective of Interdisciplinary Applied Linguistics, as established by Moita Lopes (2006, 2009), Kleiman (2013), and others, whose research assumes a greater social commitment when proposing an ethical research agenda that redefines life in society in order to better understand it in the construction of another social world in which the different subjects have turn and voice. By teaching some members of Caiana dos Crioulos community to speak English (even if, initially, at a basic level), we value this community giving them turn, voice and visibility in the society to which they belong, strengthening their identities and the possibility of interaction with other communities, including the foreign ones.

Keywords: Teaching and learning. English Language. Quilombola community.

RESUMO

O presente trabalho trata-se de uma pesquisa-ação cujo objetivo geral foi promover a aprendizagem de Língua Inglesa com foco nas habilidades de compreensão e expressão oral para jovens e adultos da comunidade Quilombola de Caiana dos Crioulos, situada na zona rural do Município de Alagoa Grande/PB. Como objetivos específicos, estabelecemos os seguintes: (i) identificar as características dos Jovens e Adultos da comunidade de Caiana dos Crioulos quanto ao aprendizado de Língua Inglesa; (ii) verificar e listar procedimentos e técnicas didáticos mais eficazes para o processo de ensino-aprendizagem de Língua Inglesa do referido contexto; (iii) analisar as experiências de ensino-aprendizagem da Língua Inglesa tanto por parte dos alunos da comunidade, bem como da professora em formação. A motivação para a realização deste estudo foi a necessidade constatada, por parte da professora em formação inicial do Curso de Letras/Inglês de uma universidade pública na Paraíba, sobre o contexto social dos membros da referida comunidade de negociarem o artesanato produzido com visitantes estrangeiros que frequentemente estão presentes na comunidade de Caiana dos Crioulos. Neste sentido, entendemos que a língua inglesa funciona como língua franca, facilitando a comunicação entre os membros da comunidade e os turistas. Acreditamos que nosso trabalho situa-se na perspectiva da Linguística Aplicada Indisciplinar, conforme preceituam Moita Lopes (2006, 2009), Kleiman (2013), dentre outros, cujas pesquisas assumem um maior compromisso social quando propõem uma agenda ética de investigação que (re)signifique a vida em sociedade com a finalidade de melhor compreendê-la, na construção de um outro mundo social, no qual os mais variados sujeitos tenham vez e voz. Ao ensinar alguns membros da comunidade de Caiana de Crioulos a falar inglês (mesmo que, inicialmente, em nível básico), valorizamos esses sujeitos dando-lhes vez, voz e visibilidade na sociedade da qual fazem parte, fortalecendo, assim, suas identidades e a possibilidade de interação com outras comunidades, inclusive estrangeiras.

Palavras-chave: Ensino-aprendizagem. Língua Inglesa. Comunidade Quilombola.

TABLE OF PICTURES

1. Picture 1 - Moments after the bus broke.....	32
2. Picture 2 - Message on the board at the Neighborhood Association	34
3. Picture 3 - Linda visiting Caiana dos Crioulos in March of 2015.....	36
4. Picture 4 - Teaching personal pronouns to students	42

CONTENTS

INTRODUCTION	11
1. THEORETICAL FOUNDATION	13
1.1 Education rights in Brazil.....	13
1.2 The context of Quilombola communities: social inclusion	15
1.3 Interdisciplinary Applied Linguistics: a new perspective	17
1.4 Teaching English through Oral Skills	19
1.5 The Importance of Affect in English Language Learning and Teaching.....	22
2. METHODOLOGY	25
2.1 Type of research	25
2.2 Caiana dos Crioulos in context.....	26
2.3 Our partners in Caiana.....	27
2.4 The course plan.....	29
2.5 Instruments and procedures used	30
3. DATA ANALYSIS.....	31
3.1 Presenting the project to the community	31
3.2 The History of Quilombola Social Inclusion	33
3.3 The Do's and Don'ts in the teaching-learning process.....	37
3.4 After effects of the project	43
FINAL REMARKS	45
REFERENCES	47
APPENDIX	49

INTRODUCTION

The experience presented in this paper was brought to our attention after visiting Alagoa Grande/PB in 2014. We heard about the Quilombola Community of Caiana dos Crioulos, a community located behind a mountain (this is where the title for the project originates from), and were told that many people from outside the country visit Caiana in order to do research about slavery and the remnants of those communities.

The community is pleased to have tourists from out of the country to visit their place; however they would like to be able to communicate to those visiting in order to socialize, as well as to sell products made by them. Thus, the lack of knowing English has been a communication problem for them for quite some time. They normally have an average of five foreign researchers camping at the community for a few months throughout the year, which means they are losing the opportunity to create a little bit more income for the community.

It was pondering upon their situation that, as teacher in initial formation, we decided to put together a project that would minimize the problem for the community. After the decision was made, we started to study more about this Quilombola community and the best way to approach them. We came to the conclusion that teaching them how to communicate in English would be the solution for their specific problem.

Thus, in June of 2014, we produced a course plan to teach them the oral skills of the English language at the community once a week. This plan was then presented to the members of the community, in August of 2014, and was accepted with great enthusiasm. We made an agreement that there would be meetings once a week, specifically on Fridays, where we would present an English lesson to those willing to participate.

Based on this experience, we have established as the general objective of this research¹ to promote English language learning (focused on listening and speaking skills) to youth and adults in the Quilombola community of Caiana dos Crioulos, located in Alagoa Grande/PB. In order to achieve this goal, we have set the following specific objectives: (i) to identify the characteristics of the youth and adults of Caiana dos Crioulos community in relation to the English language learning; (ii) to verify and list didactic procedures and techniques that are more efficient to the process of English language teaching and learning for the mentioned context; (iii) to analyze the experience of English language teaching and learning for the students of the community, as well as for the teacher in formation.

¹ In October 2014 this research was approved as an official Extracurricular Course supported by UEPB under the supervision of Prof Ms Karyne Soares Duarte Silveira.

We believe this experience of teaching and learning English in Caiana dos Crioulos community is relevant for three main reasons: social, scientific and personal ones, as shown in the following paragraphs.

In terms of social contribution, we hope this project may benefit the community by providing an alternative to some of their personal struggles: the need to communicate, interact and negotiate their products with visitors from different countries. In this sense, we understand that the English language serves as *lingua franca*, to facilitate communication between community members and tourists. In addition, we intend to value this community by giving them turn, voice and visibility in the society to which they belong, strengthening their identities and the possibility of interaction with other communities, including the foreign ones.

In relation to the scientific relevance, this research may add knowledge in the field of studies of Interdisciplinary Applied Linguistic showing that the new perspective for Linguistics can positively affect the lives of those involved in the studies by giving them voice and a new meaning to their position in society.

At last but not least, we may state as a personal contribution of this experience the fact that as a teacher in formation as well as the researcher responsible for this project, we had the chance not only to apply the techniques learned throughout our formation, but also to self evaluate our way of teaching and became a better professional due to the difficulties faced during the lessons.

In order to properly present this teaching and learning experience, we have divided this paper in four parts. In the first part, the theoretical foundation, we point out laws and some theories related to education rights in Brazil, the context of Quilombolas communities in this country, the new perspective taken in Applied Linguistic, some theoretical views related to the teaching process through oral skills and a discussion about the importance of affection in the teaching-learning process. In the second part, the methodology, we present the type of research, the context of the community where this work is taking place, a description of our partners, an explanation of our course plan and the instruments and procedures used to collect any needed data. In part three, the data analysis, we provide the results of this experience. To conclude, in part four, we share our final remarks on this research.

1. THEORETICAL FOUNDATION

The theoretical foundation of this paper is presented in five different topics: firstly, we describe education rights in Brazil and the theories related to illiteracy and the education of adults; secondly, we discuss the history of Quilombola communities in Brazil and their inclusion within society; as the third part, we present how a new perspective has been taken in Applied Linguistics; in the fourth one, we provide a theoretical view of the teaching process of English through oral skills; and in the last part, we reflect on the importance of affect in the English learning and teaching process.

1.1 Education rights in Brazil

According to Brazilian Education Guidelines and Bases (LDB²), number 9.394 of 1996, all Brazilian citizens are guaranteed the right to have access to free education in order to be educated. In the 5th article, *caput*, we find the following:

5th Art. Access to basic mandatory education is a subjective public right, and any citizen, group of citizens, community association, trade union association, class entity or any other legally constituted and, also, Public Ministry, can trigger the government to demand it. (BRASIL, 1996, p. 10 – our translation)³

This education is to be provided by the government which is tasked with the responsibility to provide schooling freely and to ensure it is of the best quality.

It is important at this point to mention the fact that all citizens have the right to be educated but it does not necessarily mean they will be literate. Unfortunately, in Brazil it is not difficult to find large portions of a community which has attended school for years, which, in turn, is considered by the Federal Constitution (BRASIL, 1988) to have been educated but has not received a proper education to bring them to level of being literate.

Ferreiro (2002, p. 16) defends this same idea when she says:

Illiteracy is the new name given to a very simple reality: the universal basic education does not ensure the daily practice of reading, neither a taste for reading, much less the pleasure of reading. In other words, there are countries that have non-educated people (because they do not ensure a minimum basic schooling to all their inhabitants) and countries that have illiterate people

² LDB stands for *Lei de Diretrizes e Bases da Educação*.

³ Art. 5º: “O acesso à educação básica obrigatória é direito público subjetivo, podendo qualquer cidadão, grupo de cidadãos, associação comunitária, organização sindical, entidade de classe ou outra legalmente constituída e, ainda, o Ministério Público, acionar o poder público para exigi-lo.” (BRASIL, 1996, p. 10)

(because, although they have ensured their inhabitants a minimum basic education, this education did not produce readers in a full sense).⁴ (our translation)

Illiteracy does not only affect the way a group will read or write, it goes beyond this; it also affects their self-esteem, especially in a group or community that has a history of suffering from persecution and discrimination. This also affects the business of people because they are not able to fully function within their profession, which often requires them to use all of the skills that come with literacy, namely: reading, writing, speaking and listening, which are all important skills needed in communication.

Once again it is necessary to mention that to LDB (BRASIL, 1996), all Brazilians have the right to good education in order to feel included in the global world, since the most important feature is that they feel like they are a part of this global world. Unfortunately, this inclusion sometimes does not come to a community such as the Quilombola Community of Caiana dos Crioulos in Alagoa Grande/PB through the mandatory schooling, in which a need has been stressed for other programs to complement this missing education.

In Brazil there is a program called EJA⁵, which stands for Youth and Adult Education. EJA was established and is supported by the Federal Constitution (BRASIL, 1988). The program focuses on educating participants with particular characteristics such as adults who did not have the opportunity to get basic mandatory education when they were young. Most of these participants have come a long way, through much suffering, before having the opportunity to access this program and becoming a part of it. In relation to this group of people, Barcelos (2006, p. 39) states:

EJA is composed by a group of people that, as a general rule, were silenced for long moments in their lives. They are people that, in some cases, already believe that they are unable to learn, who are too old to learn any subject or that nothing will change in their lives, by the fact they learned something new.⁶ (our translation)

⁴ “*Iletrismo é o novo nome dado a uma realidade muito simples: a escolaridade básica universal não assegura a prática cotidiana da leitura, nem o gosto de ler, muito menos o prazer da leitura. Ou seja, há países que têm analfabetos (porque não asseguram um mínimo de escolaridade básica a todos seus habitantes) e países que têm iletrados (porque, apesar de terem assegurado esse mínimo de escolaridade básica, não produziram leitores em sentido pleno).*” (FERREIRO, 2002, p. 16).

⁵ EJA stands for *Educação de Jovens e Adultos*.

⁶ “*EJA é composta por um grupo de pessoas que, via de regra, foram silenciadas por longos momentos em suas vidas. São pessoas que, em alguns casos, já chegaram a internalizar que são incapazes de aprender, que são velhas demais para aprender qualquer assunto ou mesmo que nada mudará em suas vidas, pelo fato de aprenderem algo novo.*” (BARCELOS, 2006, p. 39)

Barcelos (2006) points out that student's background leads to problems that create difficulties in the student's learning process. However, despite all these problems, students still have the right to access good education which includes qualified teachers to deal with this learning context. Also in LDB (BRASIL, 1996, p. 59), 87th article, paragraph 3, section III, the fact is presented that each city and state need to: "conduct training programs for all practicing teachers, also using for this, the features of distance education"⁷ (our translation). Thus, teachers are encouraged to participate in these training courses because it will help them to better know how to deal with all these different groups and their specific needs. Quilombola communities, as described in the next topic, are a prime example of one such group that has specific needs due to their unique history where they had to overcome many difficulties in order to have access to educational rights.

1.2 The context of Quilombola communities: social inclusion

For over 300 hundred years slavery was allowed in Brazil. Many people, including women and children, lived under tough circumstances and were forced to do heavy work; much more than their body could withstand. They were cruelly punished when something was done against their owners will and they had no right to complain about their living situation.

According to Amaral (2011, p. 12-13) slaves were treated as objects and called "Things":

In Brazil, the legal status of slaves followed the same rule of Roman law, of a "thing". And also as the Roman law states, slavery followed the womb, which means to say that every child born of a slave would also be a slave. Because they were legally "things", men and enslaved women could be donated, sold, traded, passed through the wills of their owners and shared, as all of the other goods. As a "thing" they could not own and bequeath property, establish savings, nor testify in court proceedings.⁸ (our translation)

After many years of suffering, some slaves started uprising and fighting for their lives against the overseers that kept watch over them. Many of the slaves were able to break away

⁷ Art. 87. Parágrafo 3, Inciso III: Realizar programas de capacitação para todos os professores em exercício, utilizando também, para isto, os recursos da educação a distância. (BRASIL, 1996, p. 59)

⁸ No Brasil, a condição jurídica dos escravizados seguia a mesma norma do direito romano, a de "coisa". E também como o direito romano, a escravidão seguia o ventre, o que significava dizer que todo o filho de escrava nascia escravo. Por serem juridicamente "coisas", os homens e mulheres escravizados podiam ser doados, vendidos, trocados, legados nos testamentos de seus senhores e partilhados, como quaisquer outros bens. Na condição de "coisa" eles não podiam possuir e legar bens, constituir poupança, nem testemunhar em processos judiciais. (AMARAL, 2011, p. 12-13)

from their compounds and escape to places far away from the farms where they were kept. To Amaral (2011), it was during this time of rebellion that Quilombolas⁹ Communities were formed because the slaves needed a place to live and be safe from slave-hunters. In the Quilombola Communities the slaves were able to have a better life; however they had to hide themselves from the world at all times.

It was only on May 13th of 1888 that the Golden Law¹⁰, abolishing slavery in Brazil, was signed by Isabel, the Imperial Princess in charge of Brazil. The law number 3.353 had only two articles: the first said that from that moment on slavery was abolished in Brazil and the second one repealed other existent laws that contradicted the statement of the Golden Law (KLEIN, 2014).

Many slaves were afraid that their old owners would follow and force them to do the heavy work again. For this reason, many of them looked for a Quilombola Community to live in or founded one in order to protect themselves and their families.

For decades these Communities were ignored by the Brazilian State and unnoticed by society; they have come a long way to finally being noticed and partially included in society. In this regard, Dutra (2011, p. 18) says: “The recognition of the existence of quilombos in Brazil is relatively recent”. Due to this fact, many of the Quilombolas were unable to attend school and get education. It was only after 1950 that some cities realized they would have to include the Quilombolas in the educational program. Paré *et al.* (2007, p. 222) states:

In the 1950s, the Quilombolas had developed a strategy to search out access to formal education, with immense difficulty, due to the location of the schools that were in regions of European immigrants, where the blacks were not included. After a survey was taken of the number of children without schooling in the Quilombo, the city was obligated to build one. The school gave a new sense of community to the group.¹¹ (Our translation)

Although it was by obligation that some cities built a school inside of these communities, it helped the Quilombolas to feel included and gave them the ability to read and write, helping them to be better qualified to find jobs outside of the community and eventually help the community. The access to education gave them a new perspective of life helping them

⁹ Quilombolas’ is the term used by those who live in such communities to refer to themselves.

¹⁰ *Lei Áurea*.

¹¹ *Na década de 1950, os quilombolas desenvolveram uma estratégia de busca de acesso à educação formal, com imensa dificuldade, devido à localização de escolas em regiões de imigrantes europeus, onde o negro não tinha inserção. Após levantamento do número de crianças sem escola no quilombo, a prefeitura viu-se obrigada a construí-la. A escola deu um novo sentido de comunidade ao grupo.* (PARÉ *et al.*, 2007, p. 222)

to overcome discrimination and understand that they are part of society. Having a school inside of the community was a huge step to many other achievements including the increase of their self-esteem.

This rise in confidence has allowed the community to accept and recognize that being black is not a bad condition. Many Quilombolas struggled for years to accept the fact that they were black and tried to change this by using other words to describe themselves such as saying they were dark. Because of this new found self-worth they were able to accept their background and recognize that being black was not something of which they should be ashamed (LIRA, 2012).

According to Fundação Cultural Palmares¹² (BRASIL, 1988), the access to education was just the first step in helping the fifteen hundred Quilombola communities that exist nowadays in Brazil to be socially included. In the following topic we show the importance of giving these communities much more than education, but mainly voice.

1.3 Interdisciplinary Applied Linguistics: a new perspective

At the back of the book *Por uma Linguística Aplicada Indisciplinar* by Moita Lopes (2006) the following statement is found:

Too often, research and social life are like oil and water: they do not mix. In this book, however, the idea is defended that all knowledge is political and comes from somewhere. Politicizing the act of searching and thinking alternative to social life is an intrinsic part of the new ways of theorizing and doing applied linguistics.¹³ (our translation)

In Brazil, studies related to Applied Linguistics (AL), according to Moita Lopes (2009), present a new perspective to AL; he calls it Interdisciplinary Applied Linguistics. It does not have the purpose of solving problems related to the teaching-learning process of languages; which can be applied in this specific case to English. The Interdisciplinary AL consists of a more inclusive way of doing science. The aim is to understand the language practices in a given social context.

¹²Fundação Cultural Palmares is the social institution that keeps track of Quilombola communities and gives them support when needed (BRASIL, 1988).

¹³ *Muito frequentemente, pesquisa e vida social são como água e óleo: não se misturam. Neste livro, contudo, defende-se a idéia de que todo conhecimento é político e vem de algum lugar. Politizar o ato de pesquisar e pensar alternativas para a vida social é parte intrínseca dos novos modos de teorizar e fazer linguística aplicada.* (MOITA LOPES, 2006, note on the back of the book)

The Interdisciplinary AL will not make research easier but will however help to enlarge studies in different contexts going far beyond the disciplinary frontiers to comprehend the actual world. In this regard, Moita Lopes (2009, p. 19) states:

It is interdisciplinary in the sense that both recognize the need not to be built as a discipline, but as a mestizo and nomadic area, and mostly because it wants to dare to think differently, beyond established paradigms that prove to be useless and need to be unlearned in order to understand the present world.¹⁴ (our translation)

Moita Lopes (2006) says that the Interdisciplinary AL needs to be seen as something that brings hope, especially to those who do not have a voice in the society. Much of the AL used to have a stereotype that gave voice to anything that follows the societal trend of homogeneity and would never give a voice to all the groups. As Pennycook argues (2006, p. 74 *apud* MOITA LOPES, 2009, p.20), “the linguistic (in the majority of its current manifestations, is of limited use) and, in the worst case, takes our attention away from issues that we need to focus on more.”¹⁵ (our translation)

The Interdisciplinary AL presented by the author becomes important not because of the process of teaching and learning itself but because of how it may contribute to the purpose of giving a new meaning to the social life of a community by helping them to be understood, to have rights and a voice in society. These same groups tend to suffer discrimination by the groups who have an active voice and sometimes are suffocated and intimidated to keep their voice, or cause, unheard from the rest of the world.

This group of people that do not have a voice is also one of the subjects in this new perspective of AL. To Moita Lopes (2009, p. 85-105) these voiceless groups are those who are excluded from the homogeneous society life, such as: homosexuals, natives, blacks, and the poor. The author calls these unheard voices the *South Voices*¹⁶ (MOITA LOPES, 2006, p.86).

The process to these voices being heard involves the creation of a non-homogeneous society where not only one point of view can be followed, but instead many different cultures

¹⁴ *Ela é interdisciplinar tanto no sentido de que reconhece a necessidade de não se construir como disciplina, mas como uma área mestiça e nômade, e principalmente porque deseja ousar pensar de uma forma diferente, para além de paradigmas consagrados, que se mostram inúteis e que precisam ser desaprendidos para compreender o mundo atual.* (MOITA LOPES, 2009, p. 19)

¹⁵ *A linguística (na maioria de suas manifestações atuais, é de uso limitado) e, no pior dos casos, tira nossa atenção das questões que mais precisamos focalizar.* (PENNYCOOK, 2006, p.74 *apud* MOITA LOPES, 2009, p.20).

¹⁶ *Vozes do Sul* contextualized in the Interdisciplinary Applied Linguistic according to Moita Lopes (2006, p. 86).

and points of view can be heard and accepted by society. However, the acknowledgement of the existence of these groups is not enough to make them a part of the society. Therefore, there is a need to let them stand up, be seen and speak through their own voices as a means to be accepted for their real identities and origins.

It has been shown in this section how a new approach to AL has brought more to understanding to all of society. By hearing the excluded voices, AL has created new possibilities in an unknown frontier to which new agendas of study need to be made. Kleiman (2013) supports this need for a new research agenda because she believes that Interdisciplinary AL has an incredible power to transform the perspective in this field of research from hearing the dominant voice in society to giving a larger voice to the minorities in society by understanding and producing knowledge from the perspective of these unheard voices.

Interdisciplinary AL has therefore given hope to a group of people that had before been unheard, and sometimes forced to be quiet, in society. By bringing their voices and stories to an equal standing as that of the popular voice of society allows them to see a future where their opinions and voices will be considered valid. These new, never before heard voices, can bring valuable perspectives to societal problems that plague the world and bring a greater age of understanding. One way for these voices to be heard is to teach them, through the use of oral skills, to present their ideas in an effective manner, as it is discussed in the next topic.

1.4 Teaching English through Oral Skills

When speaking of oral skills it is important to know that it consists of two major components: listening and speaking. Before a person is able to communicate and respond to another person he/she must first be able to comprehend what is being spoken not only by understanding the words spoken, but also the meaning behind these words.

To Richards (2008), listening itself can be broken further down into two categories of listening as comprehension and listening as acquisition. Listening as comprehension is just as it sounds. The method dictates that the user will listen to a conversation and process the words being spoken as they come. There are two different ways of doing this and it can be called bottom-up and top-down approaches.

In the bottom-up approach the listener will process the words as they are spoken and immediately assign definitions to the words without having an understanding of the background of the topic. The top-down methodology uses background knowledge on the given

topic being discussed to have a more complete understanding. Without this information either there will need to be more discussion on the topic or a misunderstanding might occur. Often these two methods will be used together during any given situation.

Listening as acquisition is a more proactive approach to learning a second language. As Richards (2008, p. 15) says:

However, for language development to take place, more is required than simply noticing features of the input. The learner has to try to incorporate new linguistic items into his or her language repertoire, that is, to use them in oral production. This involves processes that have been variously referred to as restructuring, complexification, and producing stretched output.

A student of a foreign language must try to apply fresh and new words in the regular vocabulary in order to achieve a higher fluency within the language. Once they have begun this process they are then able to experiment with these new ideas and are able to see if they have understood the input to the point of intake. VanPatten (1993, p.436 *apud* RICHARDS, 2008, p. 15) speaks of this as:

. . . those [processes] that mediate the incorporation of intake into the developing system. Since the internalization of intake is not mere accumulation of discrete bits of data, data have to “fit in” in some way and sometimes the accommodation of a particular set of data causes changes in the rest of the system.

Once this intake has taken place a conversation is now ready to happen. There are several factors that need to be understood when having a conversation in another language. Some of these factors can be what manner of speech is correct when speaking to a friend, a family member or a superior at work. When speaking to each of these people a different style of speaking is normally adopted even without the person noticing they are doing so, as it is stated by Brown and Levinson (1978 *apud* RICHARDS, 2008, p. 21):

Different speech styles reflect perceptions of the social roles of the participants in a speech event. If the speaker and hearer are judged to be of more or less equal status, a casual speech style that stresses affiliation and solidarity is appropriate. If the participants are perceived as being of uneven power or status, a more formal speech style is appropriate, one that marks the dominance of one speaker over the other. Successful management of speech styles creates the sense of politeness that is essential for harmonious social relations.

In speech there are several different settings a person might find himself in and these

can be categorized into: talk as interaction, talk as transaction and talk as performance (BROWN and YULE, 1983 *apud* RICHARDS, 2008, p. 28). Talk as interaction can be understood to be social conversation. Talk as transaction occurs when a piece of understanding is desired and must be found by asking questions to achieve the knowledge. Talk of performance can be thought of as a monologue that a person presents to a group of people. All these categories are mastered at different levels according to the specific person, because some people are more comfortable with talk as interaction as they are more social but might lack the skills needed for talk as performance (RICHARDS, 2008).

However, according to Rahman (2010, p. 3) these are not all the skills that are needed to communicate effectively in a conversation:

As a speaker there are several elements of oral communication of which one needs to be aware in order to learn how to use them to his advantage. Apart from the language used for communication, there are several others [*sic.*] elements which the speaker should learn to communicate effectively. The skills are eye contact, body language, style, understanding the audience, adapting to the audience, active and reflexive listening, politeness, precision, conciseness, etc.

Thus, we need to understand that in different countries and cultures the appropriate skills will be changed. For instance, depending on the culture, not looking someone in the eyes while talking may be considered a rude attitude, while in another country that could be taken as an offense or a challenge to authority.

To Lindsay and Knight (2006), teaching English through oral skills requires teachers to pay special attention to the material and activities to be used in class to make sure they emphasize the oral skills of interest. Teachers should bring activities in which students will be able to practice situations as well as activities that they encounter on a daily basis and this will help them to easily identify the given tasks with themselves creating a more authentic reality while producing a richer learning experience.

Providing activities where the students are put in pairs and groups give them the chance to practice with their social peers and not only the teacher, as mentioned by Lindsay and Knight (2006, p. 64). These kinds of activities will help learners not only to produce sentences in English but to also give them the chance to interact using them and gain the understanding of when is the proper time and place to use that specific sentences. The authors also mentioned the importance of giving learners the chance to hear the words being taught many times in

order to learn the correct way of pronouncing them which plays an important role in the process of teaching oral skills.

One of the most important tasks while teaching a second language is the ability to measure the intake of a learner. It is important because of the possible outcomes that will occur with the student. Therefore, the idea is not to bring despair and hopelessness to the learning process, but to give the most positively constructive critiques possible, so that the student will feel the desire to keep learning. In the end, we believe that the way students feel about how they are doing in the course will be the greatest determination in their progress. In relation to this aspect, the next section of this paper is devoted to the role of affect in language teaching and learning.

1.5 The Importance of Affect in English Language Learning and Teaching

To fully understand the relation between affect and English language learning, it is necessary to comprehend the terms *affection*, *emotion* and *feeling*. Even though these are common words used in our daily routine, many people do not know their respective definitions when questioned about them. Most people think of affection as something that is always positive, a synonym of love, but it can be positive or negative as Robbins (2010, p. 95) states:

We can then think of positive affectivity as a dimension of feelings that consists of specific positive emotions such as enthusiasm, self-confidence and joy at the top of the scale, and boredom, laziness and tiredness at the bottom of it. On the other hand, negative affectivity is a dimension that includes feelings of affective states such as nervousness, stress and anxiety at the top of the scale, and calm, tranquility and balance in the lower part of it.¹⁷
(our translation)

Thus, we may understand affection as a crucial condition in human development. For instance, when a father hugs his baby after the baby takes his first steps, showing the baby that he is proud of him; the baby will probably increase his desire for this positive affection and starts to walk more toward his father due to this positive motivation.

According to Robbins (2010, p. 92), “emotions are intense affective expressions

¹⁷ *Podemos, então, pensar em afetividade positiva como uma dimensão dos sentimentos que consiste em emoções positivas específicas, tais como entusiasmo, autoconfiança e alegria, no topo da escala, e tédio, preguiça e cansaço na parte inferior dela. Por outro lado, a afetividade negativa é uma dimensão dos sentimentos que inclui estados afetivos como nervosismo, estresse e ansiedade no topo da escala, e a calma, tranquilidade e equilíbrio, na parte mais inferior dela. (ROBBINS, 2010, p. 95)*

directed towards a person or a thing.”¹⁸ (our translation). These emotions can be positive such as laughing, smiling and clapping. Also there are negative emotions such as crying, trembling and screaming.

Emotion has an organic activation. That is to say, emotions are not controlled by reason. For example, a person who is approached by a thief might get very frightened and may want to run away from the situation even though the person knows that this is not the best way to react in a circumstance like that. The right thing to do in this situation would be not to give the thief a reason to attack or cause any harm.

Robbins (2010, p. 92) also gives a definition of feelings. He states, “Feelings are affective states less intense and with longer duration than emotions and normally do not require a contextual stimulation in order to be manifested.”¹⁹ (our translation)

So, we may say that feelings have a cognitive nature; it is the representation of a sensation and appears after a person has had time to think and process about how the action has affected him/her and how he/she has chosen to react. An example of this is when an action is done to somebody and that person takes the time to process the initial emotion and then chooses to react in a positive or negative manner.

According to Wallon (1986), emotions and feelings are two ways through which affection can be shown. To Damasio (1994), in turn, emotion is a response from the body to a positive or negative stimulation to which it has been submitted, while feelings are when a change has been noticed by the body. Thus, we may say human beings are constantly being affected by something or someone’s action, that is, by external elements. Due to this fact, we may conclude that affect has an important role in the learning process.

The process of learning another language can be very difficult and it is very common to hear phrases of disappointment from students who are learning English. This can be seen in all English classes no matter if it is a Private, a Public or a Language School.

To Silveira (2010), affect has so many positive influences inside a classroom environment that teachers should be made aware of it from the beginning of their graduation courses and pass this knowledge on to their own classrooms as they move on to teach.

In general, students have difficulties speaking in English and because of this they tend to abandon their studies in this area. When teachers are connected to their students they can

¹⁸ *Emoções são expressões afetivas intensas dirigidas a alguém ou alguma coisa.* (ROBBINS, 2010, p. 92)

¹⁹ *Sentimentos são estados afetivos menos intensos e mais duráveis do que as emoções e que geralmente não requerem um estímulo contextual para se manifestarem.* (ROBBINS, 2010, p. 92)

encourage them to keep doing their best to reach success. As a result, students tend to hear what teachers have to say because they trust them.

It is possible to say learning and affect are connected, because it is much easier to learn once you have a motivation. In the process of teaching and learning, affection is necessary to motivate the students as well as the teachers. We believe the motivation students get from their teachers has the ability to encourage them in their personal lives which, in turn, can help them to have a more positive attitude in their professional careers. In agreement with this idea, Cunha (2007) points out that the student's capacity to learn is connected to affect.

Students interact and are better able to learn the rules of the target language when they are affectionately involved with their teachers and classmates in the classroom; a fact that seems to make the difference while learning a foreign language. It is suitable to use as a support to the previous statement the theory of the affective filter by Krashen (2009), in which he says that factors such as motivation, self-confidence and anxiety can influence the amount of intake and input that a student will receive. The idea of an affective filter is introduced where depending on the status of the learner from the previously mentioned states of emotion there will either be a low or high filter where a low filter causes a learner to succeed and a high filter will cause a learner to struggle.

According to this theory, students who are not motivated and have low self-confidence are said to have a high filter that will not allow information to be processed and will affect their acquisition of the second language in a considerable way. Thus, a good environment along with a good relation with the teacher and pupils will help keep this affective filter low and assist students in the learning process.

After contextualizing the theme, in the following section of this paper we present the methodology used in order to collect the necessary data for the final analysis of this research.

2. METHODOLOGY

In this section of the paper we present the methodology used during the course of this research. First, we describe the type of research used. Afterwards, we provide a description of the community where this research took place. Then, we present the individual partners of our research and their defining characteristics. Following that, we present the course plan for the project. Finally, we comment on the procedures and instruments used during the collection of data.

2.1 Type of research

This research is categorized as an action-research. According to Moreira and Callefe (2006, p. 89-94), “The action-research is a small-scale intervention in the real world, and a close examination of the effects from this intervention.”²⁰ (our translation)

The purpose of an action-research is to notice and diagnose an issue in a current situation in a chosen field of study. Once this issue has been clearly defined, a course of action can be generated to explore the effects of a planned action to alter the current issue. Next, the plan is put into action while carefully taking notes on the results. Finally, a careful analysis of the results from the action part of the research is realized and possible further actions may be planned. This analysis can be done throughout the whole process and small corrective steps may be taken to guarantee the problem will be solved.

This entire process may be repeated for as many times as desired until a final and definite result can be drawn from the gathered information. As this process is not necessarily about the quantity, because not all things can be put into a quantity and measured, such as feelings, this process will be evaluated qualitatively. This is the typical process that a teacher would use in their classroom as they are able to carefully monitor the needs of the class and adjust their teaching methodology as a particular need arises which improves the quality of learning.

After all that was presented, this research can be classified as an action-research with situational and self-evaluating characteristics.

²⁰ “*A pesquisa-ação é uma intervenção em pequena escala no mundo real e um exame de perto dos efeitos dessa intervenção*”.(MOREIRA e CALLEFE, 2006, p. 89-94).

2.2 Caiana dos Crioulos in context

Caiana dos Crioulos is a Quilombola Community located on the top of a mountain in Alagoa Grande/PB. Although this community is placed only 73 kilometers away from Campina Grande and 13 kilometers from Alagoa Grande, it seems as if it is from another country full of distinct history and tradition.

There are three different stories about the foundation of this particular Quilombola community which took place between the 17th and 19th century. The first one describes that they came from Mamanguape/PB after a rebellion occurred in one of the ships that was pulling into harbor at Bahia da Traição. The second one says they might have come from Palmares/PE, the biggest Quilombola community at the time, to escape even further away from their previous owners. The last one states they might have come from Areia/PB, which had many slaves at the time and is located only 20 kilometers from the community.

Since some of those slaves got their freedom before the Golden Law. Therefore, there is a chance that they would have run to the top of the mountains because they were afraid that their old owners would return and make them slaves again, but they did not want to go too far in hopes that their family would be set free as well. There is also a possibility that all of these stories are correct due to the fact that Caiana dos Crioulos has a variety of accents and dialects that are spoken by only a few in the community (ALMEIDA, 1994).

The community used to have 2,000 inhabitants but nowadays only 140 families still live there. Officially, they are part of Alagoa Grande/PB, therefore the city is responsible for the only school in the community, where teachers, from Alagoa Grande, make the trip to the mountain every day to teach.

The economy of the community is based on the products they plant and the handcraft they make. On Saturdays the Quilombolas go down to Alagoa Grande to sell their products on the open market. They travel by an old bus they have in the community that carries down all the production, such as beans, they plan to sell.

The community has a famous group of dancers named *Desencosta da Parede*. This group dances *Ciranda*²¹, which is the biggest tradition the community has that is passed down through generations. In this group, women also learn how to make many things, such as: seed necklaces, bags, dolls, bracelets and etc.

Caiana dos Crioulos has called the attention of people from around the world because

²¹ A typical dance from the north-east of Brazil that is danced with the people creating a circle that is then rotated.

of its culture. Many scientists go to the community for a period of time to do research related to their economy, agriculture, dance and schooling. Tourists from Brazil and out of the country are also drawn to Caiana for these distinct attractions as well as for its unique history.

Despite the tragic history the community has been through in relation to their origin, they are a very happy group of people. They are constantly laughing and know how to get the most from the life they live. Although they live a very humble lifestyle this community is full of rich tradition and history that is a great addition to Brazil.

2.3 Our partners in Caiana

This research took place in an English class in the community of Caiana dos Crioulos in Alagoa Grande – PB. The class had 15 students, all women, between the ages of 15 and 47; lessons were held at the Neighborhood Association in their little town. This community was chosen due to the need to communicate with visitors from outside of the country that come to visit or study at their community. In order to understand who our partners were, we present here a brief description of each individual member of the group and then a discussion of the group as a whole.

Carla²²	<ul style="list-style-type: none"> ▪ 20 years old, single, no kids. ▪ Knows how to read and write²³. ▪ Studies and helps on a family farm.
Doralice	<ul style="list-style-type: none"> ▪ 47 years old, married, 10 kids. ▪ Reads and writes on a basic level. ▪ Works in the community center and helps on a family farm.
Regina	<ul style="list-style-type: none"> ▪ 21 years old, single, no kids. ▪ Knows how to read and write. ▪ Works on a small family farm.
Marcia	<ul style="list-style-type: none"> ▪ 19 years old, married, 01 kid. ▪ Does not know how to read and write-Illiterate. ▪ Works on a small family farm.

²² For ethical reasons, we have changed all names of the group members to protect their identities.

²³ Here we are making reference to their mother tongue, that is, Portuguese.

Vânia	<ul style="list-style-type: none"> ▪ 38 years old, married, 3 kids. ▪ Reads and writes on a basic level. ▪ Stays at home mother.
Graça	<ul style="list-style-type: none"> ▪ 26 years old, married, no kids. ▪ Knows how to read and write. ▪ Takes care of younger siblings.
Adriana	<ul style="list-style-type: none"> ▪ 35 years old, married, 05 kids. ▪ Does not know how to read and write-Illiterate. ▪ Helps husband on family farm.
Creuza	<ul style="list-style-type: none"> ▪ 19 years old, single, no kids. ▪ Knows how to read and write. ▪ Finishing high school; works on a family farm.
Penha	<ul style="list-style-type: none"> ▪ 19 years old, single, no kids. ▪ Knows how to read and write. ▪ Finishing high school; works on a family farm.
Elena	<ul style="list-style-type: none"> ▪ 15 years old, single, no kids. ▪ Knows how to read and write. ▪ Studies at school and helps out on family farm.
Odeti	<ul style="list-style-type: none"> ▪ 16 years old, single, no kids. ▪ Reads and writes on an intermediate level. ▪ Studies and works on family farm.
Zelia	<ul style="list-style-type: none"> ▪ 16 years old, single, no kids. ▪ Knows how to read and write. ▪ Studies and takes care of younger relatives.

Sara	<ul style="list-style-type: none"> ▪ 15 years old, single, no kids. ▪ Knows how to read and write. ▪ Student.
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Aline	<ul style="list-style-type: none"> ▪ 45 years old, married, 5 kids. ▪ Knows how to read and write on a basic level. ▪ Works cleaning homes and selling handcrafts.
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Luana	<ul style="list-style-type: none"> ▪ 23 years old, married, no kids. ▪ Knows how to read and write. ▪ Studying to become a teacher; works on a family farm.
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As can be seen from the table above, most of the participants have a basic level of literacy in their mother tongue, that is, Portuguese. Although some of them know how to read and write, their vocabulary is limited and can only be considered to be at a basic level. There are two participants that are illiterate and are still struggling to learn how to write their names due to the fact that they are unfamiliar with the design of some of the letters in their names which makes them feel uncomfortable.

The group as a whole was very eager to learn English however many participants in the group had no previous exposure to learning English as a foreign language excluding those that attended school and even this group had only seen the very basic level of verbs and vocabulary. They all had to walk to the community center, which is not close to their house. The closest student was Graça who lives 3 minutes away, all of the others had to walk around 20 minutes to arrive there. Adriana is the student who lives the furthest away; she lives almost 1 hour away walking distance from the Neighborhood Association.

They all address each other as family and the youth treat the elderly in a very respectful way. Even during classes if one of the old students arrived late all the young ones would stand up and ask the old one to bless them. All of this is a natural part of their daily routine.

2.4 The course plan

We have organized the English course and prepared our lessons by considering the needs and taking into account the complete situation of the community, as mentioned in the previous section. One such need that we were aware of was communicating with tourists and

researchers that go to their community throughout the year. Therefore, while selecting the content to be taught we focused on a vocabulary that students would be able to use in order to communicate with these foreign visitors. Subjects such as the following were selected: personal pronouns, colors, numbers, fruits, vegetables, likes, dislikes, verbs, directions and so on.

The material used during the lessons was chosen based on the need for each lesson. For example, when we were teaching about colors we brought colored plastic balls and did activities where we could use those. When we taught them about fruits and vegetables we used real fruits and vegetables that were cultivated inside the community, which were considered the most useful as those are the ones they would sell to visitors.

Throughout three months (from August to October 2014) we had 10 lessons, however only five of them were used in our analysis in this paper to avoid repetition, due the fact that some of these not mentioned lessons were used to review past content. One of the lessons had to be cancelled due to the bad weather, it is impossible to have access to the community when it is raining.

2.5 Instruments and procedures used

To collect all the information necessary for this research (which has the aim not just to describe the lesson but to portray the importance and significance of the learning process to both the students and teacher involved) tools such as the following were used: informal interviews, observations and videos recorded during the lesson.

Normally this type of information is collected in a questionnaire but it was not used in this case to avoid an uncomfortable situation with those in the group that are not able to read and write. A possibility of recorded interviews was thought of throughout the process but it was not used due to the fact that most the group members were too shy to speak individually and do not like to make eye contact when alone and prefer to speak while in a group.

Therefore the interviews were in an informal manner during private conversations held before and after classes. During this time students seemed very comfortable talking about themselves, their personal lives and their aims for the future (all of these plans being inside of the community).

3. DATA ANALYSIS

In this section of the paper, I²⁴ make an analysis of all the data collected from August through October of 2014 during the English lessons in Caiana dos Crioulos community. This analysis is based on observations made during the lessons, videos of the lessons, personal notes recorded after each lesson and informal interviews held throughout the months. The following discussion and analysis is divided into four different sections with the first consisting of the presentation of the project to the community; followed by a discussion of the history of the Quilombola communities and their social inclusion; after I have a section of the Do's and Don'ts of the teaching-learning process; and finally ending with the after effects of the project where tangible results are discussed.

3.1 Presenting the project to the community

The first time I visited Caiana dos Crioulos was on August 30th, 2014 during the event Caminhos do Frio²⁵. I was introduced to one of the leaders of the community, in Alagoa Grande-PB and afterwards I traveled with her to Caiana dos Crioulos. The extract below is taken from Lesson Record 01 (Appendix A), giving us a better understanding of my first trip to the community:

It is such a long ride; Caiana is located in a distance of 13km from Alagoa Grande what gave me plenty of time to become their friend. Half way through our journey there the bus broke, what seems to me something common because everybody was familiar with the situation. They were in the bus after a long morning working in the open market, they had kids there, they had their groceries and it was late for lunch. I thought they would be mad and complaining about the situation but to my surprise it was completely different. They had their musical instrumentals there, so they just got out of the bus and did one of their typical Cirandas. Under a very hot weather they were singing, laughing and dancing. First just part of them, but at the end everybody was out of the bus talking and dancing too. I thought that was amazing and I also used that opportunity to be closer to them by participating of their cultural activity over there. So, I tried to learn how to dance Ciranda too. It was interesting to see how they all change after they saw me dancing their dance. They felt much more comfortable talking to me after that, it was like I became part of them. (Lesson Record 01)

²⁴At the point where I am the teacher that did the research it was found that in order to create a smooth flow in the writing of the analysis, the first person singular voice would be used throughout the rest of the analysis section.

²⁵Caminhos do Frio is an annual event that happens in the state of Paraíba.



Picture 1 – Moments after the bus broke.
 Source: Geyna Ferreira da Silva (2014)
 Photo by: Luanna Alves de Oliveira.

Eventually, we were able to continue our journey to Caiana dos Crioulos and I was able to talk to the community about the project of teaching them English. Also recorded in Lesson Record 01 it is stated:

I was able to introduce them the project. It was funny how much they laugh with the idea of learning English, no one seemed to be really interested, but after I told them that they would be learning only how to speak and that we would not be studying how to write in English they changed; many more people were interested, including the men of the community. Sadly, most of the men will not be able to attend the course because they have to work to provide to their families but they support their daughters and wives to go. I thought that was amazing. The main goal for today was to introduce the program and register the students and it was successfully done. I have 15 people registered. (Lesson Record 01)

Although, the goal for the first visit was reached, I could not stop thinking how quick they changed when I told them that we would only be studying the oral skills of the English Language and they did not have to worry about writing in English or Portuguese during the lessons.

As it was previously discussed in this paper, according to Brazilian Education Guidelines and Bases (LDB), number 9.394 of 1996, all Brazilian citizens have the right to have access to education. However, it does not mean that by having access to education they will be able to reach a high level of literacy (FERREIRO, 2002).

As the law states, Brazilians do have the right to have access to education but I am in

agreement with the viewpoint of Ferreiro (*op. cit.*) that this does not mean it will be a quality education that will bring the people to a high, or even normal, level of literacy. After these past few months of visiting the community it can be perceived that there are people who feel uncomfortable and lose the desire to participate in any form of reading whether it is to read simple sentences or to take on a large project due to their level of literacy. This holds back the community as a whole and leads to a loss of future opportunities. It is disconcerting to see a community that becomes so uneasy when asked to do anything with reading and writing, whether it is in their native language or a foreign language.

Another point dealing with the before mentioned law is that there is a guarantee for a building where people can go to obtain their education. But having a building does not necessarily mean there will be an environment where a student might feel comfortable nor does it mean there will be appropriate materials available for the students or even that the education received will be of good quality. As discussed before, teachers need to receive special training to help them better deal with the difficulties they will face when going to a specific area. If the teachers are not properly instructed to deal with the specific difficulties of a community, such as the historical background of Quilombola communities, they will not be able to properly share knowledge to their students.

Ferreiro (2002) says that schools are not encouraging the habit of reading into the students which I consider to be a simple solution to overcome part of the issue of illiteracy by helping our students gain a taste and pleasure for reading that might be currently missing in many classrooms. When a person is given this desire for reading it can be like a fire that will lead them to consume more books which will, in turn, lead to an increase of their desire to the point that there will be no task in which they will feel uncomfortable. Although I mention that the reading skill can be used to help people become more proficient at a language, it was left out of this research at this point, so that the students participating would feel more comfortable being part of this project.

3.2 The History of Quilombola Social Inclusion

In Brazil, slavery has only been abolished since 1888 which is only 127 years ago which can be thought of as considerably recent. Due to the many societal difficulties that followed this event the Quilombola communities had to endure many more hardships before they were finally recognized in society and given many of the basic rights that their fellow Brazilians before them had received. The fact that it is relatively recent that these communities

are being recognized in society is best said by Dutra (2011, p. 18) when she says: “The recognition of the existence of quilombos in Brazil is relatively recent.”

It can be seen that even though since the 1950s, when there was a large push to give the Quilombola communities access to education (PARÉ *et al*, 2007), there is still a transition that is being made to more fully integrate these communities into society and make them feel fully included. Although the Quilombola community did not choose to be born into these circumstances they do not let themselves be ashamed of their past and neither do they let it hold them back, but they are proud of who they are.

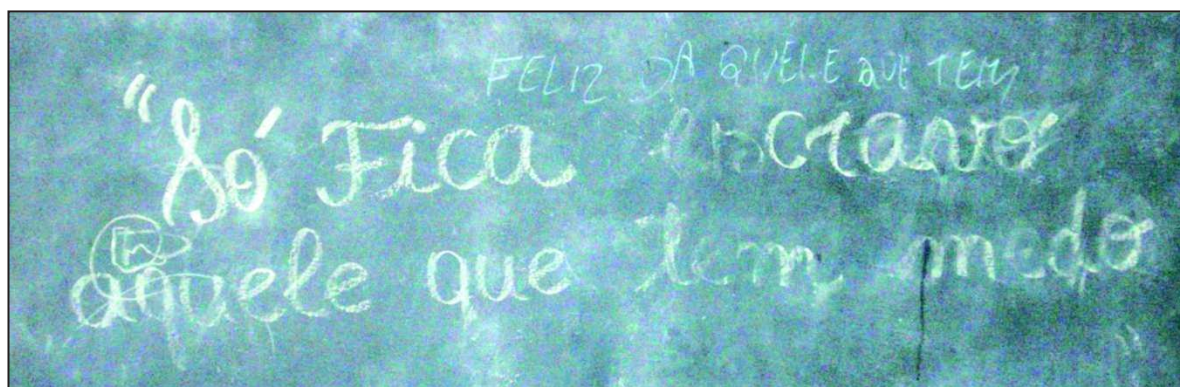
That was something I noticed since my first visits to community was how happy they are despite all the difficulties they have faced because of their connection with slavery. My initial thoughts are written in Lesson Record 01 (Appendix A):

After, they took me to a little tour there; they showed me the school and some of the houses, all of this with a huge smile and a big heart. It is different from here; they have such a unique characteristic. (Lesson Record 01)

As well as in Lesson Record 02 (Appendix B):

I was able to observe that they have cultural things everywhere. They are not ashamed of their ancestors and they do not like when people feel sorry for them. They are proud of who they become to be because of this past. They are strong and happy. (Lesson Record 02)

There was a message I saw when I first got to the community on a board in the Neighborhood Association, that said, “Only those who are afraid stay slaves²⁶” (our translation).



Picture 2 – Message on the board at the Neighborhood Association.

Source: Geyna Ferreira da Silva (2014)

Photo by: Geyna ferreora da Silva.

²⁶*Só fica escravo aquele que tem medo.*

This message expresses that they are not afraid and do not need to hide themselves from society anymore and they are free now. On the other hand, this does not change the fact that there still exist many prejudice towards this group and that they are still being unheard and ignored by a huge part of society. They want to be heard. They want to express their opinion. They want to let the world knows they are here as well. However, the fact they are not ashamed and they do want to change their social inclusion status does not mean that it does not scare them to say, “*Hey I am here, I want you to listen to what I have to say*”. Also when they are frustrated with the situation and want to do something about it they might not have the necessary skill sets to make this dream a reality.

This can be seen from the lack of quality in education and recognition over the years where many things have been taken away from these communities, such as better job opportunities, negotiating the sale of their products and advancing their knowledge on general subjects that can help them in many ways. I believe it can be said that an increase in the quality of education will give to this community the ability not to be afraid, thereby releasing them from a situation that they had been trapped within due to their illiteracy.

Nowadays researchers in the Applied Linguistics field of study have a new method to approach these situations which is called Interdisciplinary Applied Linguistics. In this sense, I agree with Moita Lopes (2006) that the research being conducted needs to consider the final and overall impact in the lives of the students inside of a social context.

As discussed in the theoretical section of this paper, it is to teach them in a way that the students will be able to clearly present themselves in the given social context thereby given themselves a voice in a situation where before they had none. This is what Moita Lopes (2006) defends when he states that we need to hear the *South Voices*, in other words, hear those who are also part of the social context but are not really included, because they are not able to express their desires, opinions and critiques about the society they are immersed in. Thus, all of the lessons prepared during this project were planned with these thoughts in mind, that is, I used an approach that would help ensure the instruction they were receiving would be useful in their social lives outside the classroom. This can be seen in Lesson Record 05 (Appendix E):

In the previous lesson I asked them to bring a fruit or a vegetable to the class today. We placed all the fruits and vegetables on the table and I taught them all the names. They did a very good job and it was much easier after they realized that they could learn the names by thinking of it as a second name for the fruit or vegetable in Portuguese. For example, “cebola onion”, “batata potato”, and so on.

After that we role played. I had a supermarket and they had to come and buy the fruits and vegetables by using the names we learned and the phrase “How much?” They were doing so well during the practice that I decided to make it difficult and say the price in English as well. However, they had no problem understanding.

I noticed they are feeling more comfortable with the language and even when I mix vocabulary from the actual lesson and the previous lesson they are able to understand. The students felt very happy that now they know how to interact with tourists. (Lesson Record 05)

This activity is an example of how English can be taught in a more inclusive way by bringing the English Language closer to the reality of the students, as shown by the new perspective of Applied Linguistics. Because most of the people in Caiana dos Crioulos are farmers, I thought it was appropriate for them to bring vegetables to the next lesson in order to teach them the words for those vegetables in English because they would be able to make the most use out of this new vocabulary as compared to if I taught them about cars or any other topic not meaningful to them.

What I believe made this also a proper activity is that they specifically brought vegetables that they grow and would be selling these specific vegetables to tourists in the future. This was shown to be useful later when a visitor from the United States came to their village and was talking with them and asking them questions about what kind of food they liked to eat and cultivated in the area. A picture of this event can be seen in picture 3.



Picture 3 – Linda visiting Caiana dos Crioulos in March of 2015
Source: Geyna Ferreira da Silva (2015)
Photo By: Nathan Daniel Keilbart.

As a concluding thought for this section, I believe that Interdisciplinary Applied Linguistics takes the opposite view of what society believes to be the best situation. In the case of my project, for example, people might ask, “Wouldn’t it be easier just to bring a translator along anytime tourists visit this community and not have to go through the long process of teaching the community a new language?” I believe that Interdisciplinary Applied Linguistics brings the opposite view by thinking people should be given new skills and tools so that they themselves can confront their obstacles and not have to rely on someone else to be their voice.

I can say that doing research with this new perspective might mean that we are going beyond disciplinary frontiers and taking the longest road to obtain the needed results because it is needed to put more effort into it. But I feel that it will be more useful in the future for the community and there has been one example provided where these lessons have already been useful for this community to communicate in a social context with a foreign visitor. The following section of the analysis discusses the different methods and activities ones that were found to be useful and also those that were found to be not as productive used while teaching.

3.3 The Do’s and Don’ts in the teaching-learning process

As mentioned before, learning another language can be a hard process and does not matter the context. Furthermore, teaching the oral skills of a new language also has its difficulties, especially when dealing in a group with a low level of literacy in their native language, as is the case in this research. Therefore, the first lesson was crucial because it was going to give me, as teacher, an idea of how I should proceed in the following lessons and the best way to approach them and teach the subjects. In Lesson Record 02 (Appendix B) I have written:

I was happy to see that all of the 15 students came today. As normal, there was that little moment at the beginning where everybody is quiet and do not want to talk, but I planned some activities and we were able to break the ice. I did some games related to their personalities and they would have to tell something about them. E.g.: Name, likes and dislikes, favorite food and etc. You can make them laugh very easily and after this they were able to feel more comfortable with me.

Today I taught them how to introduce themselves and they did a very good job at it. Some people in the ground know how to read and some do not. So I have to find the best way to teach them. I was able to see today that I will not be able to use many techniques I know because they just can’t understand. For example, I was trying to use association, using a name that they already know to help them learn a name in English, but it did not work. If I say, “This sound here is like the RA from Raimundo”, they all would think the word means

Raimundo”. So, I am not using this anymore, it is very confusing to them. Everything has to be repeated many times and taught in a very simple way, not pointing out grammar. (Lesson record 02)

I can say that one negative point in the lesson mentioned above was trying to associate the sound of the words I was teaching them to similar sounding words in Portuguese. The idea of doing this came from my own process of learning the English language. I had found it easier to learn new words and how to pronounce those words in English by thinking of a word that I already knew in Portuguese that had a similar sound. Even though I was trying to help them with this technique, it ended up making them confused. Once I noticed this, I immediately stopped using this technique and began to think of a new way to help them learn these new words.

It can be seen here that when teachers show empathy towards their students and their limitations, they can create a better environment inside the classroom. As it was mentioned before, affection can be understood as a crucial condition to human development and is connected to the teaching-learning process which is in agreement with Silveira (2010) when she talks about the good influence affect has inside a classroom. Another way I showed affection towards my students was by bringing other people up to visit them that could also help them in some way. One time I brought a lady, Gicélia Alves, that taught them how to make jellybean flowers, which they could use as another way to make money, another time I brought another lady, Josilda Gomes, that is a dentist that helped them out with a fluoride treatment and another time an English professor, Karyne Soares went to the community with me, her visit was an important visit because it was during her visit that I finally realize the students were really leaning the language and that all the effort put into this project was being worth. I felt that this helped me show that I care for them and also brought us closer together.

Another difficult aspect in my lessons is that I had to change the words I chose to use because I could not use any terms related to grammar, such as verbs, pronouns, adjectives and so on, which can be compared with Lindsay and Knight (2006) discussions on how lessons need to be planned and structured according to the needs of the students. The reason I had to stop using these kinds of words was that for my illiterate students it was not making sense to them as they did not know grammar in Portuguese, so I could not expect them to fully understand these concepts in a foreign language. Also if I kept using words that they were not familiar and comfortable with I would not have as good of a connection with them due to them possibly stop paying attention because they could not understand. The extract below from Lesson Record 04 (Appendix D), shows an example of one of these lessons:

I introduced five new verbs to them today which was very interesting because some of them are illiterate and do not understand what it means if I say verb or pronoun, so I introduced the verbs just as words. (Lesson Record 04)

Although throughout the project there were several points I had to change in my lessons due to some methods not being good for the students, I believe it was overall a good experience. Because I was unsure beforehand of all the needs of these students, I began to learn from the lessons what did not work and then changed my teaching strategy to more efficiently teach to their specific needs that they had in learning the English Language. I feel that dealing with the challenge of changing my teaching strategy helped me to grow professionally as a teacher.

Pondering about the points above, I might say they were not the only things to which I had to pay attention. I also had to be careful with the activities I chose to use during the lessons. In order to teach English through oral skills, a teacher needs to focus on activities which students will not only learn how to produce the language but also how to use their speech in the many different settings, as mentioned by Brown and Yule (2008): talk as interaction, talk as transaction and talk as performance. During the lessons I gave students the opportunity to practice these different types of talks as mentioned by having them speak and listen to each other which can be seen in the example below that is taken from Lesson Record 04 (Appendix D):

We studied today the following verbs: want, eat, like, cook and buy. I used pictures and gestures to help them memorize the meaning of the verbs. To each verb I gave a specific sign and would repeat that sign when referring to the verb. After teaching all of the verbs, I explained to them that they are able to use the words together that we had learned so far to make phrases. For example, “I like to cook eggs”, “I want four white eggs”, and etc. And they all had to give me an example of a phrase. (Lesson Record 04)

However, I was really surprised when they began to practice without my request for them to do so, as it is shown in the following extract from Lesson Record 03 (Appendix C):

Today I brought cupcakes as a treat for them and they all loved it. It was interesting to see that without me asking them they were practicing the pronouns with each other. They would use the taught words in conversation such as:

A: You like cupcake?

B: Yes, I like cupcake.

A: You like cupcake black *ou* cupcake white?

B: Cupcake black *é* good.

I know they don't know the right structure to ask questions yet but it was really nice to see them attempting to make questions with the words they already knew. (Lesson Record 03)

It can be seen that the activity in the previous example is in agreement with what Lindsay and Knight (2006) state about the fact that activities should focus and emphasize the skills of interest; in our case, the oral skills of listening and speaking. Thinking of this and knowing that I only had a limited time to teach them a language, I tried to find the best combination between the vocabulary the community would be able to make the best use of, such as knowing colors, which could later help them with selling products, and activities to which they could relate the words being taught and would be able to find them useful.

At this point in the analysis it is found useful to give an example of one such lesson where I did, as mentioned in the previous paragraph. I focused on the oral and listening skill but also taught them something they could use when talking with tourists, which I tried to do in an enjoyable way. The following extract from Lesson Record 03 (Appendix C) shows an instant where I applied this process thought:

In the second circle we learned about the different colors. I had many plastic colored balls on the ground and I used them to teach the colors. After they all learned the colors, I gave them a sheet of paper and asked them to use the markers and crayons on the ground to draw whatever they wanted but they had to use at least four colors. After they drew the picture they had to show their picture and tell the group in English the name of the colors they used to draw the pictures. It was really interesting to see how well they responded to the use of colorful material and activities like the one I did. (Lesson Record 03)

Someone might think that asking a group of grown-ups to draw and color, as the activity presented above for circle number two, is a kind of childish activity. But as we can see, simple activities like that can help students to better memorize the vocabulary needed, just as suggested by Lindsay and Knight (2006).

As the students began to learn and use the vocabulary they had been taught, I was able to teach them that we can make use of other elements of communication, such as body language and eye contact, to make ourselves more understandable. This thought is in agreement with the viewpoint of Rahman (2010, p. 03): "[...] Apart from the language used for communication, there are several others [*sic.*] elements which the speaker should learn to communicate effectively."

To better demonstrate to the students how much body language, gestures and all of

these other elements can be used to our advantage, I prepared a lesson in which I put together a little market in the room with objects they normally sell such as: necklaces, earrings, bracelets as well as some fruits. As they already knew all of the vocabulary needed, I asked them to pretend as if they were selling those products and I was going to pass by their tables to buy something. While passing by, I would make facial expressions that would let them know whether or not I liked the product. If I saw something that I really liked I would make a very excited and happy face. When seeing something that appealed to me, but I would possibly like to see it in a different color, I would make a doubt face and so on.

Again, the activity above confirms what was said by Rahman (2010), in that we can use secondary communication elements as a complimentary tool to our oral skills of speaking and listening to help in the teaching-learning process of a new language. It is important to be able to proficiently read the signs people give while talking to one another to better understand and communicate. This can be used and applied to the context of a conversation where the community might be trying to sell some of their products to a tourist. Based on the facial expressions the tourist uses while looking at the products, they could judge whether they like it or are possibly looking for something else. I consider this aspect to be essential while teaching students how to communicate in a foreign language. As teachers, our obligation should not only be to focus on vocabulary, but also give students ideas and suggestions on how to be as proficient as possible in the new language they are learning. This is one of the reasons why I tried to include these elements in lesson after lesson to help the students see through multiple examples how these elements would benefit them while speaking and listening in the target language.

In the beginning of this section I mentioned some difficulties I had throughout the process of teaching this group. Now I would like to briefly discuss a specific point that was not planned beforehand, but was noticed during the lessons and was found to be helpful in teaching the English Language to the community.

I noticed that activities with colors and games helped catch their attention and also retain the information until the next lesson. Some of the students even told me that they appreciated all the different colors I had used in a lesson because in their culture bright colors mean happiness. Since that day, I began to bring many different colorful items to the lessons to make sure they all were interested and involved in the activities. Even in the tasks that I thought would be hard, such as teaching them pronouns (Picture 4 below), the colorful pictures caught their attention and helped them to better learn the content. This is expressed in many of

the Lesson records and such an example can be seen in the extract from Lesson Record 03 (Appendix C):

I noticed today that they are able to learn everything I teach in a very fast way. I also noticed that they learn better when the activities are funny and colorful. If I bring the same activity in only one color they don't get as excited as when I bring the same activity but with many colors. (Lesson Record 03)



Picture 4 – Teaching personal pronouns to students.

Source: Geyna Ferreira da Silva (2014)

Photo by: Thiago Albuquerque.

I believe that when we pay attention to what the students like and find something that they enjoy, we should find any and all ways to incorporate it into our lessons. Because I showed I had paid attention to their likes and dislikes, I feel I was able to create an environment where the students knew I was considering what was best for them and from this was able to create a bond with them. These reactions from the students, their enjoyment and bonding from the lessons can be related to what Damasio (1994) says, as it was previously mentioned, that the emotions and feelings they felt is a response to a positive external stimulation. The extract below from Lesson Record 04 (Appendix D) was some feedback I got from the students:

The leader of the community told me today that all the students like me. One of the girls even told her she was dreaming about the upcoming lesson because of how excited she is for that I am teaching English to them. They gave me a gift of gratitude today for the lessons. They made beju²⁷ and I thought that was really sweet of them. I really feel that they trust me now and that they are letting me be a part of them. (Lesson Record 04)

²⁷Beju is a typical food from the northeast of Brazil made of cassava root.

This was one of many examples of how the students came to trust and rely on me. There were other times that they would send me home with little gifts. One example of this was the time that I had them bring the vegetables for the lesson and they sent the food home with me. It has been shown that students are able to learn and grow more in a classroom setting where they feel some connection with their teacher and fellow students as opposed to a classroom where they might feel not listened to or overlooked and start to struggle. As Cunha (2007) says the capacity of a student to learn is connected to affect.

Something related to the previous is the affective filter as mentioned by Krashen (1988), when he describes the danger of students creating a filter based on their experience in the learning process. There can be a low filter, which is what every teacher should try to create in their classroom, and also a high filter which can be devastating to a student's attitude in the learning process, as already discussed in this paper. One such experience occurred while I was teaching a lesson. One of the students had begun to fall a little behind and began to say that she couldn't do the exercise that was being practiced. It is seen here that because she was struggling a little her self-confidence began to diminish. I immediately went over to her and walked her through what we were doing. By doing this, I accomplished two things: firstly, removed the high filter being caused by her anxiety and lack of self-confidence; then, I also showed her that I was really concerned with her learning the content and this increased the total affection that we had.

I was glad that I was made aware of how important affect can be in the classroom as described by Silveira (2010). Because of the understanding I had, I strived to create a friendship with the students, so that they would not feel awkward or uncomfortable coming to the teacher but rather they would feel like they were instead coming to a close friend.

3.4 After effects of the project

To conclude the analysis section, I would like to discuss some tangible results from my research, in which it was shown that the efforts made throughout the project had an effect in the social lives of the students which is what Interdisciplinary Applied Linguistics aims to do. I would also like to mention that even though most of this analysis was written about the first three months of the project (from August through October of 2014), some discussion occurs on events that happened after that time period.

Throughout the project I focused on teaching the community members words in the English Language that they could use when trying to sell their products to tourists. Since the

beginning of the project, many groups of North American tourists have gone to visit the community and it was a different experience for them as compared to before the start of my project. Even though the students were only able to communicate on a basic level, they still could have a conversation with the tourists and this interaction led to negotiations related to their products. After a few minutes there, the tourists were able to buy and even ask for a specific color of a certain product. What before was a barrier between them, now is a reason to rejoice because of the success with their business.

Although the writing skill was not taken to be part of the project due to the level of illiteracy of some of the students, after eight months had passed, the part of the students who are literate began to ask me to help them develop their reading and writing skills in English. After some extra planning, I was able to figure out a way to still include all of the students, the literate as well as the non-literate ones, and keep the original idea of the project to teach by having as the main focus oral skills, but also teach those who wanted to explore writing skills. It is surprising to see that those who were interested after only a few lessons are already able to write basic messages in English.

The project has been going on for almost a year, which is much longer than the initial three months I thought I would be doing, and there is still plenty of work to be done with the Quilombola community. However, for personal reasons, the way in which the lessons will be taught will have to be changed. I will not be able to be present in person at the community every Friday anymore, and so it was agreed with the students that we would continue the lessons through social media. The community center where the lessons are currently held now has a room with multiple computers that have access to the internet and can be used to do video lessons which will enable the students to increase their knowledge and practice what has been taught throughout past lessons. I will continue to create lessons through videos and post it on a Facebook page created for the students. The students that know how to access the page will be able to help the other students gain access to the videos.

These after effects shown in here can be considered just the beginning of a future of such great possibilities for this community, which will hopefully help bring them to a greater inclusion in the global society.

FINAL REMARKS

The general objective of this research was to promote the learning of the English Language focusing on the abilities of comprehension and oral expression to youth and adults in the Quilombola community of Caiana dos Crioulos, located in Alagoa Grande/PB. The specific objectives were: (i) to identify the characteristics of the youth and adults of Caiana dos Crioulos community in relation to the English language learning; (ii) to verify and list didactic procedures and techniques that are more efficient to the process of English language teaching and learning for the mentioned context; (iii) to analyze the experience of English language teaching and learning for the students of the community, as well as for the teacher in formation.

After all that was shown in the analysis, it is possible to conclude that the main as well as the specific objectives mentioned above were accomplished. The English classes in Caiana dos Crioulos started on September 5th, 2014, a week after the first meeting with the students where we presented the project and registered the participants, and it is still continuing until the present day (June 2015), far exceeding our expectations.

Over these past ten months we have taught the Quilombola community the English Language and have worked with them by practicing the vocabulary and grammar needed to put them in a comfortable situation where they can speak and communicate with the foreign tourists that come to the community. We faced difficulties during this process with finding the proper method to teach due to the low level of literacy among the students. It was found that not referring to any words related to grammar but instead just teaching everything as words helped reduce any confusion that might arise. It was also found that teaching through word association was not a good approach to use in this situation and the teaching method had to be changed.

Regardless of the difficulties we had, we believe this research can be considered an innovative method for teaching English with the Interdisciplinary Applied Linguistic view of inclusion in the Quilombola community using the oral skills and through this have helped them to have a voice and feel more included in society.

Since the beginning of the project, many groups of North American tourists have gone to visit the community and it was a different experience from before the start of the lessons. Even though the students were only able to communicate on a basic level, they were still able to have a conversation with the tourists and this interaction led to negotiations related to their products. After a few minutes there, the tourists were able to buy and even ask for a specific

color of a certain product.

Another North American came to visit the community and with the amount of English that had been taught the visitor was able to communicate and understand what the community members want to say. After the experience of having conversations with the foreign tourists, it is possible to say that the students' self-confidence has grown increasing their desire to learn more.

Using colorful items during the lessons, due to having cultural implications, was found to be an effective method to help the students remember new words. It was found that when colorful objects were used in the lessons the students had an increased desire to participate. Having colors as a highlight for the lesson helped the teacher have a better result with the activities chosen, as suggested by Lindsay and Knight (2006).

Affect between the teacher and students, as mentioned by Silveira (2010), was also found to be an effective method and had many beneficial outcomes. Due to the high level of affect, students felt more comfortable discussing problems with the teacher because they felt they were coming to a friend. Showing genuine concern for students caused the affective filter, as mentioned by Krashen (1988), to be lowered because the teacher was able to approach the students as a friend and relieve any anxiety or low self-esteem that might occur.

This teaching and learning experience will not be concluded this year; however the way in which the lessons will be taught will have to be changed. The teacher will not be able to be present in person at the community every Friday anymore, so the lesson will be continued through social media. The community center where the lessons are currently being held has a room with a computer that can be used to do video lessons which will enable the students to increase their knowledge and practice what has been taught throughout past lessons.

Reflecting on the whole experience, seeing the happiness and gratitude expressed by these people and considering the effect that has been realized in their lives, it can be said that this project presented many opportunities for the teacher to gain not only teaching experiences but also personal life experiences that were shared with the community members of Caiana dos Crioulos which will be treasured for the rest of her life.

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APPENDIX

APPENDIX A – Lesson Record 01

Caiana Dos Crioulos

Visit 01 – August 30th, 2014

Today was the first time I visited the community of Caiana dos Crioulos in Alagoa Grande – PB. I was introduced to them by my brother, Gustavo Silva. He has been working with this community for awhile now and introduced me to one of the leaders from there. Our first contact was still in Alagoa Grande, Cida one of the leaders came down to take some tourists to visit their community because they are part of the event Caminhos do Frio.

Gustavo told me before that they are very nice, however they sometimes take a while before open up to strangers, he said I would have to be really nice to them and make sure I would not say anything that would make them feel sorry for having slaves as their ancestors. So I did just as he told me.

My first plan was to go to Caiana with people from the community and register all of those who were interesting on having English classes with me but I had to change my plans. For some unknown reason by me the city change the morning program of Caminhos do Frio and did not sent the bus with tourists anymore but I decided to go to Caiana with them still to present my project.

There is an old bus that comes down to Alagoa Grande every Saturday morning so those who live in Caiana can have the chance to sell their products in the open market. The bus is really old and in bad conditions. On our way to Caiana in this old bus I was already talking to them trying to make some new friends and letting them know more about me.

It is such a long ride; Caiana is located in a distance of 13km from Alagoa Grande what gave me plenty of time to become their friend. Half way through our journey there the bus broke, what seems to me something common because everybody was familiar with the situation. They were in the bus after a long morning working in the open market, they had kids there, they had their groceries and it was late for lunch. I thought they would be mad and complaining about the situation but to my surprise it was completely different. They had their musical instrumentals there, so they just got out of the bus and did one of their typical Cirandas. Under a very hot weather they were singing, laughing and dancing. First just part of them, but at the end everybody was out of the bus talking and dancing too. I thought that was amazing and I also used that opportunity to be closer to them by participating of their cultural activity over there. So, I tried to learn how to dance Ciranda too. It was interesting to see how they all change after they saw me dancing their dance. They felt much more comfortable talking to me after that, it was like I became part of them.

It was taking a long time to fix the bus so Cida found us a ride to the community and after some adventures I was finally in Caiana dos Crioulos. I was able to introduce them the project. It was funny how much they laugh with the idea of learning English, no one seemed to be really interested, but after I

told them that they would be learning only how to speak and that we would not be studying how to write in English they changed, many more people were interested, including the men of the community. Sadly, most of the men will not be able to attend the course because they have to work to provide to their families but they support their daughters and wives to go. I thought that was amazing.

The main goal for today was to introduce the program and register the students and it was successfully done. I have 15 people registered.

After, they took me to a little tour there; they showed me the school and some of the houses, all of this with a huge smile and a big heart. It is different from here; they have such a unique characteristic. Their face facial appearance, skin tone is very unique. It is really easy to notice by the pictures and videos.

They have a famous group of Ciranda and late that day they all went down to Alagoa Grande again to present their dance at the downtown square as part of Caminhos do Frio. It was a very beautiful presentation. After they present their dance they had to go back to Caiana and I came back to Campina Grande.

APPENDIX B-Lesson Record 02

Caiana Dos Crioulos

Visit 02 – September 9th, 2014

Classes officially started today and I have to confess that I was a little bit nervous to this first lesson. I had not seen the place where the lessons will be held it before. So, when I got at the community I went to the little school they have there and Thiago, who helps the community, was waiting for me and took me to the place where I will be working for the next months.

The place is not far away from the school, it looks like a house but it is the Neighborhood Association. I got there before of the students and I had time to explore the place and see what they have there that I might be able to use in my lessons; they have TV, board, and an old computer, they also have a big area with lots of space to do many activities and games.

I was able to observe that they have cultural things everywhere. They are not ashamed of their ancestors and they do not like when people feel sorry for them. They are proud of who they become to be because of this past. They are strong and happy.

I was happy to see that all of the 15 students came today. As normal, there was that little moment at the beginning where everybody is quiet and do not want to talk, but I planned some activities and we were able to break the ice. I did some games related to their personalities and they would have to tell something about them. E.g.: Name, likes and dislikes, favorite food and etc. You can make them laugh very easily and after this they were able to feel more comfortable with me.

Today I taught them how to introduce themselves and they did a very good job at it. Some people in the ground know how to read and some do not. So I have to find the best way to teach them. I was able to see today that I will not be able to use many techniques I know because they just can't understand. For example, I was trying to use association, using a name that they already know to help them learn a name in English, but it did not work. If I say, "This sound here it is like the RA from Raimundo, they all would think the word means Raimundo". So, I am not using this anymore, it is very confusing to them. Everything has to be repeated many times and taught in a very simple way, not pointing out grammar.

For the first lesson it was a very successful one, plus they have to most important thing that is enthusiasm. They are very excited to come next Friday and so am I. They gave me a pumpkin as a thank you gift; I thought it was very sweet.

APPENDIX C-Lesson Record 03

Caiana Dos Crioulos

Visit 03 - September 19th, 2014

Today was a very productive day. It was possible to teach new stuff and review the previous lesson. The group was also really into the lesson and participated a lot.

I normally teach the lesson in a big circle but today was different. I prepared three circles and in each one of them I put different activities related to the subjects I was going to teach there.

In the first circle I reviewed the previous lesson by asking them their names, what they like to do and some vocabulary we learned in the last class (corn, apple, pumpkin, hotdog, mango, etc).

In the second circle we learned about the different colors. I had many plastic colored balls on the ground and I used them to teach the colors. After they all learned the colors, I gave them a sheet of paper and asked them to use the markers and crayons on the ground to draw whatever they wanted but they had to use at least four colors. After they drew the picture they had to show their picture and tell the group in English the name of the colors they used to draw the pictures. It was really interesting to see how well they responded to the use of colorful material and activities like the one I did.

In the third circle I taught them the basic personal pronouns. I was really afraid to teach this subject because I didn't know if they would be able to understand or not due to the ones who are illiterate. However, it was much better than what I had expected. They learned very fast and are already using it in their vocabulary. In order to teach this subject I put pictures on the floor representing each of the pronouns, pictures of me and my family, which made them more interested in the story. They all had the chance to practice out loud the use of pronouns. Which by the way they did a very good job.

I noticed today that they are able to learn everything I teach in a very fast way. I also noticed that they learn better when the activities are funny and colorful. If I bring the same activity in only one color they don't get as excited as when I bring the same activity but with many colors. This has to do with their culture.

Today I brought cupcakes as a treat for them and they all loved it. It was interesting to see that without me asking them they were practicing the pronouns with each other. They would use the taught words in conversation such as:

A: You like cupcake?

B: Yes, I like cupcake.

A: You like cupcake black *ou* cupcake white?

B: Cupcake black *é* good.

I know they don't know the right structure to ask questions yet but it was really nice to see them attempting to make questions with the words they already knew.

APPENDIX D-Lesson Record 04

Caiana Dos Crioulos

Visit 04 – September 16th, 2014

Today was the best lesson so far. I started the lesson by doing a review of the previous lesson just to make sure they were still familiar with the pronouns and they did a very good job again with remembering the words.

I brought plastic colored eggs to help them review the colors. However, I used the same eggs to teach them how to count. We learned how to count from one to ten.

I introduced five new verbs to them today which was very interesting because some of them are illiterate and do not understand what it means if I say verb or pronoun so I introduce the verbs just as words. So it is possible to hear in the video that I introduced the verbs as words. We studied today the following verbs: want, eat, like, cook and buy. I used pictures and gestures to help them memorize the meaning of the verbs. To each verb I gave a specific sign and would repeat that sign when referring to the verb. After teaching all of the verbs, I explained to them that they are able to use the words together that we had learned so far to make phrases. For example, “I like to cook eggs”, “I want four white eggs”, and etc. And they all had to give me an example of a phrase.

Today I also prepared an activity to be played in groups. I divided the class into two groups, Group 1 and Group 2. I had thirteen balloons to each group on the other side of the room. The objective of the activity was to run to the other side of the room, pick up a balloon and pop the balloon while saying a phrase in English using the verbs we learned today. They had to do that until all the balloons had been popped. Group 1 won the game. But at the end we had the chance to practice all of the phrases they said and review the meaning of the words that were used by both groups.

They really liked this activity and they all participated with enthusiasm. Not only to play but to learn as well. Something I really liked about this group is that they like to participate and there is always someone that wants to go participate first. This facilitated the process for teaching.

Next week we are going to learn about fruits and vegetables. I asked them today that each of them bring a fruit or a vegetable next week. They are all very excited. Cida, the leader of the community, told me today that all the students like me. One of the girls even told her she was dreaming about the upcoming lesson because of how excited she is for that I am teaching English to them. They gave me a gift of gratitude today for the lessons. They made beju and I thought that was really sweet of them. I really feel that they trust me now and that they are letting me be a part of them.

APPENDIX E-Lesson Record 05

Caiana Dos Crioulos

Visit 05 – October 3rd, 2014

During this visit I decided to increase the level of difficulty of English for the students. Today I did something different. Instead of saying “Oi” when I arrived there, I substituted that for the English word “Hi” because I want to help them to have the opportunity the practice what we have been learning and not only during the lessons. They responded very well and are very excited for this new activity.

As I always like to do I started the lesson doing a little review of the previous lesson and once again I was surprised at how much they are able to absorb of what I have been teaching them. I reviewed the numbers from one to ten and the five verbs I introduced during the previous lesson.

Today I decided to practice a little dialogue with them helping them to practice as if they were talking to a tourist trying to sell their products. The first step was to treat the tourist nicely by saying hi, asking him his name and how he is doing. Following is an example of their first basic dialogue.

Student: *Hi. My name is Cida. What is your name?*

Tourist: *My name is Carlos.*

Student: *How are you Carlos?*

Tourist: *Fine. And you?*

Student: *Fine.*

Tourist: *Bye.*

After practicing this dialogue with a partner, I taught them how to say, “How much?” This was a little bit difficult because I had to make sure they would not confuse it with the phrase “How are you?” I had to explain and repeat several times in order for them to understand the difference between the two phrases.

In the previous lesson I asked them to bring a fruit or a vegetable to the class today. We placed all the fruits and vegetables on the table and I taught them all the names. They did a very good job and it was much easier after they realized that they could learn the names by thinking of it as a second name for the fruit or vegetable in Portuguese. For example, “cebola onion”, “batata potato”, and so on.

After that we role played. I had a supermarket and they had to come and buy the fruits and vegetables by using the names we learned and the phrase “How much?” They were doing so well during the practice that I decided to make it difficult and say the price in English as well. However, they had no problem understanding.

I noticed they are feeling more comfortable with the language and even when I mix vocabulary from the actual lesson and the previous lesson they are able to understand. The students felt very happy that now they know how to interact with tourists.

Today a friend of mine, Gicélia, went to Caiana with me to teach them how to make jellybean flowers. The students were very happy to learn something different that will be able to help them financially.