

PONTIFÍCIA UNIVERSIDADE CATÓLICA
DO RIO DE JANEIRO



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**Fighting racism in the classroom: an analysis of race
and origin in recent Brazilian ENEM exams with
pedagogical implications**

Departamento de Letras
Curso de Especialização em Língua Inglesa

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ABSTRACT:

This study intends to analyse how the issues of race and decolonization/origin are dealt with in recent ENEM's English exams (years 2018-2022). While examining pre-selected questions presented in these national university entrance exams, I intend to identify inclusion, identity and otherness in the chosen texts and questions, and reflect on how these representations influence perceptions and attitudes towards racial groups. This research also intends to discuss the relevance of critical racial literacy and how the previously mentioned issues can be approached in the English language classroom.

Keywords: Brazil; ENEM; education; origin; race; critical racial literacy; pedagogical implications.

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1. INTRODUCTION

According to INEP¹ (the National Institute for Educational Studies and Research), responsible for ENEM (Brazil's National High School Examination), more than 3.9 million candidates were enrolled to take ENEM in 2023. As stated on the website [brazileducation.info](https://www.brazileducation.info)²:

“The High School National Exam or ENEM (*In Portuguese: Exame Nacional do Ensino Médio*) was initiated in 1998. In 2009, the ENEM exam underwent a transformation. The ENEM is a non-compulsory, standardized Brazilian national exam, managed and operated by the Ministry of Education's National Institute for Educational Studies and Research (INEP). It tests the level of knowledge of the high school students in Brazil.”

ENEM evaluates students' school performance at the end of basic education. Over its more than two decades of existence, ENEM has become the main gateway to higher education in Brazil. Both public and private educational institutions use ENEM to select students. The results are used as the sole or complementary criterion in selection processes.

Individual ENEM results can also be used in selection processes in institutions in Portugal that have an agreement with INEP to accept exam scores. The agreement guarantees easier access to scores of Brazilian students interested in studying in Portugal.

ENEM is taken in two consecutive Sundays at the end of the year (usually in November), at the same time, in the whole country. It consists of 90 multiple-choice questions (45 questions on each day).

On the first day, examinees do the Humanities and Languages evaluation, which is composed of questions in the areas of History, Geography, Literature, Arts, Portuguese language, and foreign languages. Concerning foreign languages, the candidates can choose between English or Spanish. Still on the first day, candidates also have to produce a one-page argumentative essay in Portuguese. On the second day, test takers have to answer questions in the areas of Science and Technologies (Maths, Physics, Chemistry, and Biology).

¹ <https://www.gov.br/inep/pt-br/assuntos/noticias/enem/3-9-milhoes-estao-inscritos-no-enem-2023>

² <https://www.brazileducation.info/tests/higher-education-tests/enem-in-brazil.html>

As INEP states on its website, the institute believes in education as a transformative element, able to reduce criminal recidivism and social exclusion. Bearing this in mind, INEP also carries out the annual National High School Exam for young people under socio-educational measures and adults who are in deprivation of liberty, better known as ENEM-PPL.

According to INEP, both regular ENEM and ENEM PPL follow the same level of difficulty. The only difference is the venue. Regular ENEM takes place in schools and universities, while ENEM-PPL happens in penitentiaries, public prisons, provisional detention centres and institutions for socio-educational measures. ENEM PPL tests take place after the regular ENEM, and on working days.

The English language questions in ENEM exams are my focus of investigation as a teacher and a researcher. Every year, in ENEM examinations, there are five English language multiple-choice questions, in which the written or visual text is originally produced in English and the questions and alternatives are presented in Portuguese.

As an English teacher preparing students to take the ENEM exam, I have been noticing that every year there is at least one out of the five English questions related to race and decolonization. However, I have also noticed that students lack vocabulary and background knowledge in these related topics. I firmly believe that my role as an English language teacher is not limited to teaching students grammar and vocabulary to pass such exams. Above all, my role is to share knowledge and construct knowledge together with students in different world related topics. So, as a white teacher, teaching white students, how could I possibly make this work?

First of all, I was lucky to be married to a black man, who is a PhD researcher on race and racism. By listening to his talks, interviews, and conversations, I started getting more interested in the topic and became puzzled at how to bring such knowledge to my classroom. Professionally, my first step was to enroll myself in an extension course at the Federal University of Uberlândia, in Minas Gerais, Brazil, called “Linguafrô: Teacher education -

deracializing foreign language teaching". It is a course targeted to language teachers and its main focus is how to deal with race both in the classroom and in the syllabus and how to deracialize language teaching. This extension course gave me the courage I needed to take my next professional step: a specialization course in English Language at PUC-Rio.

While attending the Specialization course in English at PUC-Rio, I got in touch with incredible researchers on critical racial literacy. And, in one of the Specialization classes at PUC-Rio, I got puzzled at a question asked by Professor Renan Piedade, in the module "Issues in Research Methodology II", which I will paraphrase as "How does my research help in building a more human society?". With this aim in mind, the main motivation of my research nowadays is to investigate the importance of critical racial literacy in ENEM, so that I can help other teachers and students learn more about the issue and learn the importance of dealing with race and decolonization in the classroom.

Therefore, the purpose of this paper is to analyse ENEM's questions in the English section of the exam, both in the regular test and the test targeted to people who are incarcerated (PPL). My focus in this study is to check who the authors of the fragments selected by ENEM to be used in the questions are and how the issues of race and decolonization/origin are dealt with in the texts' excerpts and questions. While examining pre-selected questions presented in the ENEM exams, I intend to identify inclusion, identity and otherness³ in the questions and reflect on how these representations influence perceptions and attitudes towards racial groups. My aim with this research is not to help students to answer the questions, but to identify the topics related to the previously mentioned issues and understand how they can be approached in the English language classroom.

Regarding the structure of my research, this paper is divided into: literature review (chapter 2), where I intend to discuss what critical racial literacy means and how it is connected to the Brazilian law 11.645/08, BNCC and ENEM; methodology (chapter 3), where I present the research design adopted to conduct

³ The concepts of 'inclusion, identity and otherness' will be further explained during the analysis of the questions that deal with such topics.

my investigation; data analysis and discussion (chapter 4), where I analyse and discuss the pre-selected ENEM questions bearing in mind the issues of race and decolonization; and, finally, final considerations (chapter 5), where I discuss how the law 11.654/08, BNCC (Brazilian common national curriculum) and ENEM could be connected.

2. LITERATURE REVIEW

The purpose of this section is to present the theoretical background that will provide the basis for the analysis to be conducted. In this chapter, I discuss the concept of critical racial literacy (section 2.1), the origins of the term (section 2.2) and the importance of integrating critical racial literacy to the school curriculum (section 2.3). I also analyse the Brazilian law 10.654/08, BNCC (Brazilian National Common Curriculum) and how they connect with ENEM (section 2.4).

2.1 What is Critical Racial Literacy?

In order to introduce this analysis, it is important to understand the concepts of “race” and “literacy”.

According to the Cambridge Dictionary Online:

RACE ⁴noun

[C] one of the main groups to which people are often considered to belong, based on physical characteristics that they are perceived to share such as skin colour, eye shape, etc.:

People of many different races were living side by side.

[U] the idea that people can be divided into different groups based on physical characteristics that they are perceived to share such as skin colour, eye shape, etc., or the dividing of people in this way:

Discrimination on grounds of race will not be tolerated.

LITERACY ⁵noun [U]

knowledge of a particular subject, or a particular type of knowledge.

Literacy is also a basic skill or knowledge of a subject.

Cambridge Dictionary Online defines race based on physical characteristics, but I believe race goes beyond that. Race is also about social or cultural identities and ancestral backgrounds. There are many racial groups, and a person may belong to or identify with more than one group.

Having in mind the definitions of these terms, Aishnine Benjamin on the British website “The Black Curriculum⁶” states:

⁴ <https://dictionary.cambridge.org/dictionary/english/race?q=RACE>

⁵ <https://dictionary.cambridge.org/dictionary/english/literacy>

⁶ <https://theblackcurriculum.com/blog/blog-post-title-three-dxgps>

What are the implications of not being taught racial literacy? As an adult, do you feel comfortable talking about race? Would you avoid saying 'black people' to a black person? Have you ever said 'I don't see colour' or 'I don't see race' in order to make a person of colour feel comfortable? Perhaps the reason for this is because you aren't racially literate. Perhaps you aren't aware that by saying 'I don't see race' you are inadvertently putting a negative value on that person's race by suggesting it's not important to you. It's patronising, ignorant and ill-informed.

So, what can we, as educators do when someone says that they do not see race? Would these people also say that they do not see gender? That they do not see age? Sexism and ageism are a form of prejudice, racism is a crime in Brazil (Law 14.532/2023⁷), and saying that there is no such a thing as race, gender or age is silencing the voice of those who suffer.

Furthermore, in Benjamin's blog, she explains the benefits of being racially literate:

View racial literacy the same way you view literacy of reading, writing and numeracy. People who lack these basic literacies do struggle in later life and in work. Sometimes it can be dangerous, for example, being unable to read warning signs. Without some racial literacy being taught to young people, they too are at a disadvantage in how they engage with people from different cultural backgrounds. Racial literacy is an essential skill for work and everyday life.

When someone is racially literate, they are able to defend themselves when facing prejudice. It is quite common for some black people not to recognize themselves as black until they face a situation in which they are seen as black and discriminated by others.

Racial literacy refers to the understanding, awareness, and knowledge individuals possess about race, racism, and racial dynamics in society. It encompasses the ability to recognize, analyse, and interpret the impact of race on individuals, communities, and institutions. Racial literacy involves developing critical thinking skills and gaining insight into the historical, social, and cultural factors that shape racial experiences and inequalities.

Friedman (2022, p.11) adds to this by stating that

Racial literacy is the ability to identify, understand, and respond to the material and psychological consequences of the social construction of race in ways that resist, recast, and transform (Guinier, 2004; Stevenson, 2014; Twine, 2004). Racially literate people recognize that race operates on systemic levels

⁷ https://www.planalto.gov.br/ccivil_03/_ato2023-2026/2023/lei/l14532.htm

that manifest in intrapersonal, interpersonal, and institutional racism. As a theoretical framework, racial literacy elucidates “the powerful and complex ways in which race influences the social, economic, political, and educational experiences of individuals and groups” (Skerrett, 2011, p. 314) and provides a lens for tracing people’s paths towards antiracism. As a skill set, racial literacy is the capacity and commitment to interrupt racism in personal and professional contexts (Sealey-Ruiz, 2021).

On one hand Cambridge Dictionary states that race is based on physical characteristics, on the other hand Friedman stated that race is a social construction.

Engaging in racial literacy often involves actively learning about different racial and ethnic groups, their histories, contributions, and experiences. By developing racial literacy, individuals can better understand complex racial dynamics, contribute to anti-racist efforts, and promote understanding and empathy across diverse communities.

Twine (2010) describes racial literacy as the capacity to understand daily and local manifestations of race and racism against broader social movements and historical events. Racially literate people recognize that decisions and actions either perpetuate or interrupt racist systems, thus the importance of Critical Racial Literacy.

2.2. What is Critical Race Theory?

According to Ferreira (2014), the first people to talk about Critical Race Theory (CRT) in education in Brazil were Gandin, Diniz-Pereira and Hipólito, in the article “Beyond multicultural education: critical race theory, culturally relevant pedagogy and teacher training (interview with Professor Gloria Ladson-Billings)”. The American professor Gloria Ladson-Billings, together with William F. Tate IV, are known as those who brought critical racial theory into the educational area. Throughout the interview, Ladson-Billings shows the improvements to be made in the school curriculum and in teacher training regarding race.

Based on Tate (1997), Solórzano, D. (1998, p. 11) came up with a more updated version of the five core principles of Critical Race Theory:

1. Intercentricity of race and racism: race and racism are endemic and ongoing in society;

2. Challenges to dominant ideology: being colour-blind to race only gives more power to the dominant ideologies;
3. Commitment to social justice: the fight for civil rights to abolish racism, sexism and poverty;
4. Interdisciplinary approach: a multidisciplinary view allows a better analysis of race, racism and racial (in)equality;
5. Centrality of experiential knowledge: the empirical knowledge people have because of their colour must be shared through counter-storytelling.

To my view, these five core principles are a guide of paramount importance to be followed by teachers in order to promote better discussions in the classroom. These five principles that shape Critical Race Theory are helpful to understand and transform power dynamics towards equity and representation for minority populations.

Understanding that race and racism are ongoing issues in society in an endemic way is a discussion that must be brought to classrooms. Students may bully their colleagues based on racist jokes, without even taking notice of what they have been doing. People have attitudes based on structural racism, copying behaviours that are passed through generations, without questioning them.

Critical Race theory must go beyond sociology, philosophy, and history classes. This is multidisciplinary topic, that can be approached in literature classes, as well as in arts, music, drama, and language classes. Commitment to social justice must be tackled in all disciplines throughout all grades.

2.3 Why is it important to teach Critical Racial Literacy?

Teachers usually share their stories and lives with students. Once rapport is established, students feel safe to share their stories as well. Everywhere we turn, the world is filled with dominant culture narratives. Counter-storytelling, i.e. magnifying the stories, experiences, narratives, and truths of underprivileged communities, creates space for community voices to create the narrative that defines their own experiences and lives.

Critical Racial Literacy empowers individuals and communities to fight against the dominant culture narratives that shadows cultures, traditions, struggles and needs.

Hooks (2003, p.25) has a chapter entitled “Talking Race and Racism”. She starts the chapter by affirming:

Teachers are often among that group most reluctant to acknowledge the extent to which white-supremacist thinking informs every aspect of our culture including the way we learn, the content of what we learn, and the manner in which we are taught.

It is quite common for teachers to talk about what racism is, and the importance to fight against it, but we do not see teachers debating white supremacy or having seminars and workshops with their students in anti-racism.

Teaching Critical Racial Literacy in the classroom is an essential approach to foster awareness, understanding, and combat prejudice against race and discrimination. However, Critical Racial Literacy is not a one-time approach, but an ongoing process of learning and reflecting.

Some strategies that teachers must consider when incorporating critical literacy into lessons are: selecting diverse materials - authors and characters from diverse racial backgrounds, helping students to identify stereotypes, biases and subliminal messages; having open and safe discussions - encouraging dialogue about personal experiences, family stories, observations related to racial prejudice; exploring the history and culture of different ethnic and racial groups, including discussions about slavery and colonialism; conducting critical language analysis - analysing how language is used to perpetuate stereotypes and racial discrimination by the use of euphemisms and linguistic constructs that may reflect biases.

Hooks ⁸(2003, p.2) describes the importance of Black Studies: “Certainly for African Americans the institutionalization of Black Studies provided a space where the hegemony of imperialist white-supremacist thought could be

⁸ bell hooks, in lower case, is the pseudonym chosen by Gloria Jean Watkins. The name chosen, spelled in lower case, is a political positioning of intellectual egoic refusal.

challenged.” Hooks (2003, p.3) also argues that the presence of Black Studies is “a powerful message about the decolonization⁹ of ways of knowing.”.

It is common to hear people say that they want to see an end to racial discrimination; however, as hooks (2003, p.28) points out, “there is clearly a fundamental gap between theory and practice”.

Almeida and Sanchez (2016) noticed that every year, between 2010 (when English questions were introduced in ENEM) and 2012, the English section of the test, which is composed of five multiple-choice questions, presented at least one out of the five questions related to race. That caught their attention because the incidence of such a topic was not as present in the other sections of the exam. Another aspect that also called their attention was how black people and black culture were portrayed in such questions: positive and negative views regarding black people and Africa. However, the authors have a critique on this: as the questions deal with black people and black culture in the United States of America, it might give the false impression that these are not Brazilian issues, and that in Brazil there is a racial democracy.

To my view, the starting point to change society is the classroom, once that is the place where students are from kindergarten to high school, that is, since they are really young until they become young adults. The biggest part of their days is spent at school. The school is the place where the debate must start, because when students go home they talk to their families about what they have been studying, therefore they can also educate their families and the topic goes beyond the classroom and into society.

⁹ “Decolonization” refers to the process by which colonized countries or territories gain independence from the colonizing power and establish their own sovereign governments. It involves political, social, cultural, and economic transformations aimed at undoing the legacy of colonialism.

Key aspects of decolonization include: political independence, territorial sovereignty, cultural revitalization, economic empowerment, social justice.

Decolonization is a complex and ongoing process that varies significantly across different regions and contexts, shaped by historical, political, and cultural factors specific to each decolonizing nation or territory.

2.4 The Brazilian law 11.645/08, BNCC and ENEM

The Afro-Brazilian and Indigenous History and Culture Law (Law No. 11.645/08) is a Brazilian law mandating the teaching of Afro-Brazilian and Indigenous History and Culture which was passed and enforced on March 10, 2008. It amends Law No. 9.394/96, modified by Law No. 10.639/03, which established the guidelines and bases of Brazilian national education to include in the official curriculum of the education system the mandatory theme of Afro-Brazilian and Indigenous History and Culture.

The Law reads¹⁰:

Art. 1 Art. 26-A of Law 9.394, of December 20, 1996, becomes effective with the following wording:

Art. 26-A. In public and private primary and secondary schools, the study of Afro-Brazilian and indigenous history and culture is mandatory.

§ 1 The syllabus referred to in this article will include several aspects of history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of blacks and of the indigenous peoples in Brazil, the black and indigenous Brazilian culture and the black and the indigenous in the formation of the national society, rescuing their contributions in the social, economic and political areas, pertinent to the history of Brazil.

§ 2 The contents referring to Afro-Brazilian history and culture and that of Brazilian indigenous peoples will be taught within the entire school curriculum, especially in the areas of artistic education and Brazilian literature and history.

BNCC (the Brazilian Common National Curriculum – also known as the “Base”) is a normative document that defines the organic and progressive set of essential learning that all Brazilian students should develop throughout the stages and modalities of Basic Education. As defined in the National Education Guidelines and Bases Law (LDB, Law No. 9.394/1996), the Base must guide the curricula of the educational systems and networks of the Federative Units, as well as the pedagogical proposals of all public and private schools for Early Childhood Education, Primary Education and Secondary Education throughout Brazil. That is, the BNCC aims to organize what every basic education student, studying in Brazil, should know.

¹⁰ Translated into English by the author.

The BNCC website¹¹ points out that the Base establishes the knowledge, skills and abilities that all students are expected to develop throughout basic schooling. Guided by the ethical, political, and aesthetic principles outlined in the National Curriculum Guidelines for Basic Education, the Basis adds to the aims of Brazilian education towards integral human formation and the construction of a fair, democratic and inclusive society.

In accordance with the BNCC for High School, the study of the English language, which is compulsory in secondary education (according to the law LDB, Art. 35-A, § 4), continues to be understood as a global language - due to the multiplicity and variety of uses, users and functions in contemporary times -, assuming its lingua franca status, as defined in the BNCC for Primary Education - Final Years.

As mentioned in chapter 1, the ENEM exam is divided into two areas of knowledge, each area tested on a different day. ENEM follows a reference matrix, i.e. what determines how the exam is carried out in the composition of the questions and their structure.

The National High School Exam is divided into subjects related topics called “knowledge areas”, they encompass the contents of Portuguese Language, Mathematics, Natural Sciences and Human Sciences, which are the mandatory subjects in Brazilian high schools. For each of these subjects, the ENEM reference matrix defines competencies to be identified when taking the exam, in other words, it acts as a guideline. In this way, it is possible to assess the performance of the student taking the exam, since these competences and knowledge will be included in the ENEM questions.

The reference matrix also works as a way of ensuring that the structure of the assessment remains within the standard established by the guidelines described in the public notice, making it possible for the content to be similar in the different editions.

¹¹ <http://basenacionalcomum.mec.gov.br/>

ENEM reference matrix¹² states that all areas of the test must follow these five cognitive axes: mastering languages, understanding phenomena, facing problem-situations, building arguments, and making proposals.

The Reference Matrix for Languages, Codes and their Technologies analyses nine competencies of the area, each of which having three to four subtopics, or skills. The nine competences of Languages, Codes and their Technologies area are:

1. Apply communication and information technologies in school, at work and in other contexts relevant to their lives.
2. Know and use modern foreign languages as a means of accessing information and other cultures and social groups.
3. Understand and use body language as relevant to life, social integration and identity formation.
4. Understand art as cultural and aesthetic knowledge that generates meaning and integrator of the organization of the world and of one's own identity.
5. Analyse, interpret and apply the expressive resources of relating texts to their contexts, based on the nature, function, organization, structure of the manifestations, according to the conditions of production and reception.
6. Understand and use the symbolic systems of different languages as a means of cognitive organization of reality through the constitution of expression, communication and information.
7. Confront opinions and points of view on the different languages and their specific manifestations.
8. Understand and use the Portuguese language as a mother tongue that generates meaning and integrates the organization of the world and one's own identity.
9. Understand the principles, nature, function and impact of communication and information technologies in their personal and social lives, in the development of knowledge, associating it with

¹² https://download.inep.gov.br/download/enem/matriz_referencia.pdf

scientific knowledge, the languages that support them, other technologies, production processes and the problems they production processes and the problems they set out to solve.

As stated before, the ENEM reference matrix states that the study of foreign languages belongs to area of competence number 2, i.e., candidates must know and be able to use the foreign language as a means of access to information and other cultures and social groups. This competence area is divided into four categories, called H5, H6, H7 and H8.

H5 - Associate vocabulary and expressions of a text in modern foreign language with its theme.

H6 - Use the knowledge of modern foreign language and its mechanisms as a means of broadening the possibilities of access to information, technologies and cultures.

H7 - Relate a text in the modern foreign language, the linguistic structures, its function and its social use.

H8 - Recognize the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity.

When comparing the Afro-Brazilian and Indigenous History and Culture Law (Law No. 11.645/08), the BNCC and the ENEM reference matrix, it is possible to see points of convergence. The law states in paragraph 2 that the contents referring to Afro-Brazilian history and culture and that of Brazilian indigenous peoples must be taught within the entire school curriculum. The BNCC reinforces the importance of a fair, democratic and inclusive society. Moreover, the ENEM reference matrix states that candidates must know and use the foreign language as a means of access to information and other cultures and social groups. Furthermore, in the area of competence 2 of ENEM's matrix of reference, we can read about access to cultures and the recognition of the importance of cultural production as a representation of cultural and linguistic diversity. In conclusion, Brazilian law 11.645/08, the BNCC and ENEM state as compulsory the access to diverse cultures.

I firmly believe that approaching the topics of race and origin in the classroom is a way to decolonize knowledge, challenge white-supremacy and teach students to be racially literate. By following the law, BNCC and ENEM reference matrix, teachers will have all the tools needed to a more diverse and critical classroom atmosphere.

In the following chapter I discuss the methodology used to conduct this research.

3. METHODOLOGY

Exam questions testing the candidates' reading proficiency in English have been part of ENEM since 2010. In order to conduct my research, I decided to analyse race and origin in questions presented from 2018 to 2022 of ENEM exams, on both the regular and the PPL versions.

Verbal and non-verbal texts in English are used in the formulation of the questions. Cartoons, short text extracts, poems, advertisements, or the lyrics of songs originally produced in English can be found as sources for questions to be answered. The wording is always formulated in Portuguese, as well as the five alternatives the candidate must choose from in order to answer the multiple-choice question. In accordance with the BNCC, the main aim of ENEM is to evaluate the students' reading comprehension skills.

The BNCC – High School document states that aspects such as precision, standardization, error, imitation and level of proficiency or mastery of the language are replaced by notions related to the universe of discourse, that is, intelligibility, uniqueness, variety, creativity/invention, and repertoire. English language classes ought to enable students to cooperate and share information and knowledge through the English language, as well as to act and position themselves critically in society, both locally and globally.

My corpus in this research is composed of 16 ENEM questions aimed at testing reading comprehension skills in English. The topics I have decided to study deal with issues connected to race and origin. The corpus of this analysis consists of 7 questions from the regular ENEM exam and 9 questions from ENEM PPL. In each of the exam years selected for investigation there is at least one question related to the topics under investigation.

This study is inserted in the qualitative research tradition in educational research. Denzin & Lincoln (2006) say that qualitative research in sociology and anthropology "was born out of a concern to understand the 'other'". This other was the exotic other, a primitive, non-white person from a foreign culture considered less civilized than the researcher's culture.

Moreover, this study consists of a critical documentary analysis: a methodological approach used in various fields of knowledge, such as social sciences, humanities, and research in general. It involves the detailed analysis of documents, which can be texts, images, videos, among others, with the aim of understanding, interpreting, and evaluating the content critically. This sort of research does not have an aim on measurement of result, nor quantities.

Bowen (2009, p.27) describes document analysis as, "... a systematic procedure for reviewing or evaluating documents - both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge."

To conduct this critical documentary analysis, several steps were followed:

1. Selection of documents: choosing relevant questions in the English tests in ENEM exams from 2018 to 2022, considering their content, and representativeness¹³.

¹³ Representativeness, according to Ribeiro (2017), refers to the importance of seeing people who are similar to you in different spaces, such as the media, politics, literature, among others. For her, representativeness is fundamental for building the identity and self-esteem of historically marginalized groups, such as women, black people, LGBTQ+, among others. She argues that when these groups are

2. Reading and comprehension: conducting a thorough and detailed reading of the documents, seeking to understand the context, the arguments presented, the information provided, and any possible gaps or biases present.

3. Critical analysis: evaluating the content of the questions critically, questioning their origins, objectives, and possible interests behind their production. Identifying strengths and weaknesses, contradictions, omissions, and interpreting the meaning of the data presented.

4. Contextualization: placing the questions within a broader context, considering historical, cultural, political, and social aspects that may influence the understanding and interpretation of the questions.

5. Interpretation and conclusions: based on the critical analysis and contextualization of the questions, developing informed interpretations and conclusions that contribute to the advancement of knowledge in the field of study.

This approach allows a deep and reflective analysis of the questions, contributing to the construction of solid arguments based on evidence.

In the next chapter I analyse the 16 selected ENEM questions in English tests, discuss how the topics of race and origin are presented on them and propose follow-up activities to be done in class, connected to these ENEM questions.

4. DATA ANALYSIS AND DISCUSSION

In the English language questions presented in the ENEM exam, the topics of race and origin can be addressed in diverse ways. The questions may use verbal and/or non-verbal language, involving the interpretation of texts, cartoons, advertising, speech excerpts, songs, poems, articles, or news that deal with race and its social implications. Candidates are asked to understand and analyse the text fragment presented, identifying its main ideas, inferences and points of view related to the topic.

In addition, English language questions based on the fragment chosen may explore vocabulary and grammar related to race and discrimination. Candidates may be asked about the meaning of words and expressions used to describe situations of prejudice, or how certain grammatical structures can be used to express discriminatory views or promote equality.

English language questions in ENEM may also address race in the historical and sociocultural context of English-speaking countries such as the United States, the United Kingdom, Canada, South Africa, Jamaica, among others. Candidates may be asked to relate historical, political, or social events to issues of race and discrimination and reflect on the impact of these events on contemporary society.

I start this chapter by analysing the selected questions and proposing activities related to these questions to be done with students (section 4.1) and discussing how the topics of race and origin have been dealt with in ENEM exams in the pre-selected time interval, from 2018 to 2022. (section 4.2)

The questions are here presented in inverse-chronological order, starting in 2022 and finishing in 2018.

4.1 Question Analysis

I have decided to analyse the questions from the previous five years in reverse-chronological order. This means that I will start by 2022, with both versions of the test (the regular exam and the PPL version of it) and finish in

2018. As the questions to be answered are in Portuguese, all of them were translated by the author.

4.1.1 ENEM 2022

The 2022 regular ENEM exam presents only one question on race and origin: question 1.

QUESTÃO 01

As my official bio reads, I was made in Cuba, assembled in Spain, and imported to the United States — meaning my mother, seven months pregnant, and the rest of my family arrived as exiles from Cuba to Madrid, where I was born. Less than two months later, we emigrated once more and settled in New York City, then eventually in Miami, where I was raised and educated. Although technically we lived in the United States, the Cuban community was culturally insular in Miami during the 1970s, bonded together by the trauma of exile. What's more, it seemed that practically everyone was Cuban: my teachers, my classmates, the mechanic, the bus driver. I didn't grow up feeling different or treated as a minority. The few kids who got picked on in my grade school were the ones with freckles and funny last names like Dawson and O'Neil.

BLANCO, R. Disponível em: <http://edition.cnn.com>. Acesso em: 9 dez. 2017 (adaptado).

Ao relatar suas vivências, o autor destaca o(a)

- A** qualidade da educação formal em Miami.
- B** prestígio da cultura cubana nos Estados Unidos.
- C** oportunidade de qualificação profissional em Miami.
- D** cenário da integração de cubanos nos Estados Unidos.
- E** fortalecimento do elo familiar em comunidades estadunidenses.

In the selected text, the author Richard Blanco mentions his identity, facts about his origins and the society where he was raised. In this fragment, another important aspect to be observed is inclusion, and how he felt included in his Cuban community.

By trying to find a definition of identity, I have encountered numerous of them. The one by Fearon (1999, p.2) is the one that caught my attention the most. Fearon argues that identity can be presented in two different linked senses, the “social” and the “personal” ones.

In the former sense, an “identity” refers simply to a social category, a set of persons marked by a label and distinguished by rules deciding membership and (alleged) characteristic features or attributes. In the second sense of

personal identity, an identity is some distinguishing characteristic (or characteristics) that a person takes a special pride in or views as socially consequential but more-or-less unchangeable.

When Richard Blanco explains his background, he is telling about his social identity, as a person who belongs to the Cuban community. I believe it is important to bring to the students' different biographies, as a way to show how diverse the world is, and this is what the ENEM matrix of reference states in item H6 – “use the knowledge of modern foreign language and its mechanisms as a means of broadening the possibilities of access to information, technologies and cultures”.

A translation of the question and alternatives based on this text is:

“In recounting his experiences, the author highlights

- a) the quality of formal education in Miami.
- b) the prestige of Cuban culture in the United States.
- c) the opportunity for professional qualification in Miami.
- d) the scenario of integration of Cubans in the United States.
- e) strengthening family ties in communities in the USA.”

The answer key suggests alternative **D** as the correct answer – reinforcing the idea of inclusion and integration in the Cuban community in the USA.

After working with this question in the classroom, the teacher might encourage students to write about their own biographies. It can be an opportunity for students to study their own backgrounds and expose how inserted they feel in their communities.

4.1.2 ENEM PPL 2022

ENEM PPL 2022 brings 3 out of 5 question on the topic that is being analysed: race and origin. These are the questions 3, 4 and 5 of the English language test.

QUESTÃO 03

We walked on, the stranger walking with us. Taylor Franklin Bankole. Our last names an instant bond between us. We're both descended from men who assumed African surnames back during the 1960s. His father and my grandfather had had their names legally changed, and both had chosen Yoruba replacement names.

"Most people chose Swahili names in the '60s", Bankole told me. He wanted to be called Bankole. "My father had to do something different. All his life he had to be different".

"I don't know my grandfather's reasons", I said. "His last name was Broome before he changed it, and that was no loss'. But why he chose Olamina...? Even my father didn't know. He made the change before my father was born, so my father was always Olamina, and so were we.

BUTLER, O. E. *Parable of the Sower*. New York: Hachette, 2019 (adaptado).

Nesse trecho do romance *Parable of the Sower*, os nomes "Bankole" e "Olamina" representam o(a)

- ☐ A priorização do uso do inglês.
- ☐ B resgate da identidade africana.
- ☐ C existência de conflitos de gerações.
- ☐ D afastamento da convivência familiar.
- ☐ E desconhecimento de origens genealógicas.

The author of the excerpt used in this ENEM question is Octavia Estelle Butler, a black American science-fiction author and a feminist. Her stories often deal with racism and prejudice. In this fragment found on the ENEM 2022 test, she deals with African identity and inclusion when talking about surnames.

What does 'inclusion' mean? Asante (1996, p. 2) points that "It is generally accepted that "Inclusion" means inviting those who have been historically locked out to "come in". Asante believes this definition to be weak, and asks rhetorical questions such as "Who has the authority or right to "invite" others in?", "And how did the "invited" get in?" and "Finally, who is doing the excluding?"

Moreover he adds:

So what is inclusion? Inclusion is recognizing our universal "oneness" and interdependence. Inclusion is recognizing that we are "one", even though we are not the "same". The act of inclusion means fighting against exclusion and all of the social diseases' exclusion gives birth to - i.e. racism, sexism, handicapism, etc. Fighting for inclusion also involves assuring that all support

systems are available to those who need such support. Providing and maintaining support systems is a civic responsibility, not a favor. We were all born "in". Society will immediately improve at the point we honor this truth!!

When referring to the ENEM reference matrix, this question represents an H7 category, which intends to lead the test-takers to “relate a text in the modern foreign language, the linguistic structures, its function and its social use”. The social use refers to reclaiming African identity.

A translation of the question and alternatives based on this text is:

“In this excerpt from the novel *Parable of the Sower*, the names "Bankole" and "Olamina" represent

- a) the prioritization of the use of English.
- b) the rescue of African identity.
- c) the existence of generational conflicts.
- d) the distance from family life.
- e) the lack of knowledge of genealogical origins.”

The answer key states alternative **B** as the answer, reinforcing the idea of identity and inclusion that I have previously mentioned.

A proposed activity to be conducted in class, departing from this ENEM question, is for students to go after their families’ identities, that is, for them to search about the origins of their surnames and share their findings with their colleagues and their own families as well, on the hope that this will result in the students’ understanding of their ancestry, a connection with their past, and maybe a sense of belonging to a community.

QUESTÃO 04



Disponível em: <https://twitter.com/cqfluency>. Acesso em: 23 ago. 2017.

Os recursos verbais e não verbais do cartum fazem referência a situações comuns em aeroportos, motivadas pelo fato de que os(as)

- A** hábitos culturais são diversos.
- B** mulheres são ignoradas.
- C** pessoas são impacientes.
- D** saguões são congestionados.
- E** atendentes são desqualificados.

International airports are places where different cultures come together. Therefore, in these spaces cross-cultural communication occurs at all times. The non-verbal language in this cartoon seems to be more important than the verbal language when we focus on racial literacy.

When analysing the non-verbal language, we can see many subliminal messages: the black man is the only one wearing light clothes, and who is not wearing a suit, he has a defensive posture, with his body leaning back. The woman has an aggressive posture towards him, as if she was suspicious of something. The question based on this cartoon does not directly approach the topic of racism, but we can infer racism as part of a hidden agenda.

This is a multi-layered cartoon dealing with issues such as cultural clashes, prejudice and racism. To really understand this question, it is important to have critical visual literacy, reflecting on how these representations influence perceptions and attitudes towards racial groups.

According to the ENEM reference matrix, this is an H8 question, which intends to lead the test-takers to “recognize the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity”.

The answer – alternative **A** - to the proposed question reinforces the idea of cultural diversity; however, no reference to racism is mentioned either in the question or in the alternatives.

A translation of the question and alternatives based on this text is:

“The verbal and non-verbal resources in the cartoon refer to common situations in airports, motivated by the fact that

- a) cultural habits are diverse.
- b) women are ignored.
- c) people are impatient.
- d) lobbies are congested.
- e) attendants are unqualified.

An activity to be conducted in class could be one in which students are asked to analyse Brazilian non-verbal language, how much we gesticulate when talking, how affectionate we are when in groups, and how we touch and hug other people, and how that can be seen by other cultures. As a final question, the teacher could ask students “When it comes to gestures and body language, what do we do that other cultures might find different?”.

Ladson-Billings (1999, p.219) emphasizes the importance of critical race theory stating that “One of the major principles of Critical Race Theory is that people's narratives and stories are important in truly understanding their experiences and how those experiences may represent confirmation or counter-knowledge of the way society works.”

When a person sends a letter like the one sent to the Washington Post, this person is counter-telling the story that has been told once and again by the white-supremacy discourse.

According to the ENEM reference matrix, this is an H6 type of question, which intends to lead the test-takers to “use the knowledge of modern foreign language and its mechanisms as a means of broadening the possibilities of access to information, technologies and cultures”.

An activity that can be done after dealing with this ENEM question is to ask students to re-tell historical facts from a different perspective, in a way to boost their creativity and practice storytelling. For example, the point of view of black people who were freely living in their countries until the moment European colonizers kidnapped them and took them across the Ocean to be enslaved.

4.1.3 ENEM 2021

ENEM 2021 regular exam presents 2 questions on race and origin: questions 2 and 3.

Questão 02

enem2021

The British (serves 60 million)

Take some Picts, Celts and Silures
And let them settle,
Then overrun them with Roman conquerors.
Remove the Romans after approximately 400 years
Add lots of Norman French to some
Angles, Saxons, Jutes and Vikings, then stir vigorously.
[...]
Sprinkle some fresh Indians, Malaysians, Bosnians,
Iraqis and Bangladeshis together with some
Afghans, Spanish, Turkish, Kurdish, Japanese
And Palestinians
Then add to the melting pot.
Leave the ingredients to simmer.
As they mix and blend allow their languages to flourish
Binding them together with English.
Allow time to be cool.
Add some unity, understanding, and respect for the future,
Serve with justice
And enjoy.

Note: All the ingredients are equally important. Treating one ingredient better than another will leave a bitter unpleasant taste.

Warning: An unequal spread of justice will damage the people and cause pain. Give justice and equality to all.

Disponível em: www.benjaminzephaniah.com.
Acesso em: 12 dez. 2018 (fragmento).

Ao descrever o processo de formação da Inglaterra, o autor do poema recorre a características de outro gênero textual para evidenciar

- A** a riqueza da mistura cultural.
- B** um legado de origem geográfica.
- C** um impacto de natureza histórica.
- D** um problema de estratificação social.
- E** a questão da intolerância linguística.

The author of this poem is Benjamin Obadiah Iqbal Zephaniah, a black British writer and dub poet. Born and raised in the Handsworth district of Birmingham, England, which he has called the "Jamaican capital of Europe", he is the son of a Barbadian postman and a Jamaican nurse. He writes that his poetry is strongly influenced by the music and poetry of Jamaica and what he

calls "street politics". While living in London, Zephaniah experienced racism on a regular basis.

The poet recalls the history of Britain and the message of "unity, understanding, and respect" to the British people. He places "justice" as the foremost ingredient in his poem as it brings harmony to the nation. The poem is about Britain's diverse cultural heritage and the continuing process of cultural assimilation, where language plays a significant role in this process of unification, as it binds people and unifies them.

According to the ENEM reference matrix, this question recognizes the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity (H8), as the text offers a "recipe" as a form of the cultural representation and formation of the United Kingdom.

A translation of the question and alternatives based on this text is:

"In describing the formation of England, the author of the poem uses the characteristics of another textual genre to highlight

- a) the richness of the cultural mix.
- b) a legacy of geographical origin.
- c) a historical impact.
- d) a problem of social stratification.
- e) the issue of linguistic intolerance."

This question and answer emphasize the diverse cultural heritage, the origins and the identity of British people as a whole, as stated in alternative **A**.

Bonilla-Silva (2009) examines how racism persists in subtle and institutional ways in contemporary society, challenging the idea of a "racial paradise". "Racial paradise" is a term often used to describe the idea or perception that there is a place or situation where there is no racism or racial discrimination. This conception is often used critically to point out the illusion that certain societies or communities are free of racial prejudice, when in reality racism can be present in more subtle or disguised ways.

The notion of a “racial paradise” highlights the importance of recognizing that racism is a global and systemic reality, and that no place is immune to it. Even in places where racism is not so evident or blatant, there can still be structural discrimination, entrenched prejudices and socio-economic inequalities based on race.

Therefore, the critique of the “racial paradise” concept serves to highlight the ongoing need to combat racism in all its forms and to recognize that racial equality has not yet been achieved in many societies around the world.

As a follow-up activity, the teacher may present the idea of “racial paradise” to students and propose students to write “a recipe” of Brazilian people, mentioning the different cultural aspects that form our country, the religious syncretism, the indigenous people, the African people, European people, the Asian people that make Brazil such a unique and diverse place.

Questão 03

- enem2021

Becoming

Back in the ancestral homeland of Michelle Obama, black women were rarely granted the honorific Miss or Mrs., but were addressed by their first name, or simply as “gal” or “auntie” or worse. This so openly demeaned them that many black women, long after they had left the South, refused to answer if called by their first name. A mother and father in 1970s Texas named their newborn “Miss” so that white people would have no choice but to address their daughter by that title. Black women were meant for the field or the kitchen, or for use as they saw fit. They were, by definition, not ladies. The very idea of a black woman as first lady of the land, well, that would have been unthinkable.

Disponível em: www.nytimes.com. Acesso em: 28 dez. 2018 (adaptado).

A crítica do livro de memórias de Michelle Obama, ex-primeira-dama dos EUA, aborda a história das relações humanas na cidade natal da autora. Nesse contexto, o uso do vocábulo “unthinkable” ressalta que

- A** a ascensão social era improvável.
- B** a mudança de nome era impensável.
- C** a origem do indivíduo era irrelevante.
- D** o trabalho feminino era inimaginável.
- E** o comportamento parental era irresponsável.

This extract, published in the New York Times, is by the first woman of African American heritage to win the Pulitzer Prize of Journalism, Isabel Wilkerson. Wilkerson reminds the reader of how black women were addressed not long ago in Illinois, Chicago. It reflects on the attitudes towards black women, it reflects on identity and black American history and slavery. Naming a black girl “Miss” is a symbol of resistance and decolonization. The journalist argues how improbable and “unthinkable” having a black first lady would be not many decades ago.

A translation of the question and alternatives based on this text is:

“The review of the memoir by Michelle Obama, former first lady of the USA, deals with the history of human relations in the author's hometown. In this context, the use of the word “unthinkable” emphasizes that

- a) social ascension was unlikely.
- b) a change of name was unthinkable.
- c) the origin of the individual was irrelevant.
- d) women's work was unimaginable.
- e) parental behavior was irresponsible."

This excerpt and question deal with race, identity and black history. When Wilkerson reminds us that "black women were meant for the field or the kitchen, or for use as they saw fit", she reminds us that there was no possibility of social ascension for these women, therefore the correct alternative being letter **A**.

Finally, according to ENEM reference matrix, this question shows three parameters: H5, H7 and H8.

H5, which intends to lead the test-takers to "associate vocabulary and expressions of a text in modern foreign language with its theme". This is clear when the question asks what the word "unthinkable" refers to.

H7, which intends to lead the candidates to "relate a text in the modern foreign language, the linguistic structures, its function and its social use". This is made clear when the selected fragment mentions that black women were rarely granted a title therefore parents would name their daughter "Miss". In that case, the author is exemplifying the social use of language.

H8, which aims to lead the test-takers to "recognize the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity". As this book critic is taking into consideration the biography of Michele Obama, the first black woman married to the first black American president, the question is dealing with cultural and linguistic diversity.

The excerpt refers to the 1970s. As a proposed activity, students could analyse Brazilian society in the same period of time and compare it to the present time, analysing how much society has changed, and what women and black people have achieved over the past decades. What was one day considered "unthinkable" that is considered normal nowadays? How has that happened? Who were the responsible people for these changes?

4.1.4 ENEM PPL 2021

ENEM PPL 2021 presents only 1 question on race and origin, which is question 1 of the exam.

Questão 01

enem2021

What is it about Serena that inspires such vitriol? Is it that she dominates in a sport that was once considered to be for the upper crust at country clubs? One would think that Althea Gibson and Arthur Ashe had put that idea to rest decades ago. Is it that she is considered too aggressive on the court? John McEnroe and Boris Becker seem to take the prize for that. Is it because she wins too much? To hate someone merely because he or she is great only speaks to one's own insecurity. To attempt to and fault with someone because you cannot figure out how or why they win so often only shows that you have already lost. Or is it that she is unapologetically black? A #CarefreeBlackGirl who speaks her mind, supports her people, and whose only real opponent is herself.

Disponível em: <https://theundefeated.com>.
Acesso em: 28 dez. 2018.

O texto, que discorre sobre Serena Williams, uma das mais bem-sucedidas atletas do tênis, tem o objetivo de

- A** relatar a evolução do tênis nas últimas décadas.
- B** apresentar uma campanha de incentivo a atletas negras.
- C** classificar o tênis como um esporte altamente competitivo.
- D** examinar as razões das frequentes críticas que a atleta recebe.
- E** condenar a agressividade da atleta durante as partidas de tênis.

This excerpt is by April Reign, a black American media strategist and advocate for diversity and inclusion. In this text, Reign confronts Serena Williams against some white athletes, showing how racial prejudice interferes with how

people react to Serena: with “vitriol”, that is, violent hate or anger expressed through severe criticism. The concept of “otherness” is applied here: otherness is the result of a discursive process by which a dominant in-group (“Us”, the Self) constructs one or many dominated out-groups (“Them”, Other) by stigmatizing a difference – real or imagined – presented as a negation of identity and thus a motive for potential discrimination.

One of the great scholars on the question of the other was Todorov. In the anthropological approach, otherness refers to the construction of identity, the process by which a group constitutes another group of values, representations, and meanings. It is also known as alterity, word deriving from Latin, meaning “other of two”. This term has been increasingly used in the media to express the opposite of “sameness”, or something outside of tradition or convention.

Todorov’s (1982) notion that the Other should be considered as equal, albeit different, serves as a key to read alterity. Having said that, it is necessary to overcome the idea that either the Other is a manifestation of the Self – alterity being thus reduced to identity –, or it is an objectified inferior, with otherness being conceptualised as inequality. ‘What needs to be pursued, therefore, is’ (Todorov, 1982, p. 249).

A translation of the question and alternatives based on this text is:

“The text, which discusses Serena Williams, one of the most successful tennis players, aims to

- a) recount the evolution of tennis in recent decades.
- b) present a campaign to encourage black athletes.
- c) classify tennis as a highly competitive sport.
- d) examine the reasons for the frequent criticism the athlete receives.
- e) condemn the athlete's aggressiveness during tennis matches.”

By reading this paragraph brought by ENEM, whose correct answer is alternative **D**, I could only think about the Brazilian football player Vinicius Junior, who currently plays in Spain and is frequently a victim of racism on and off the

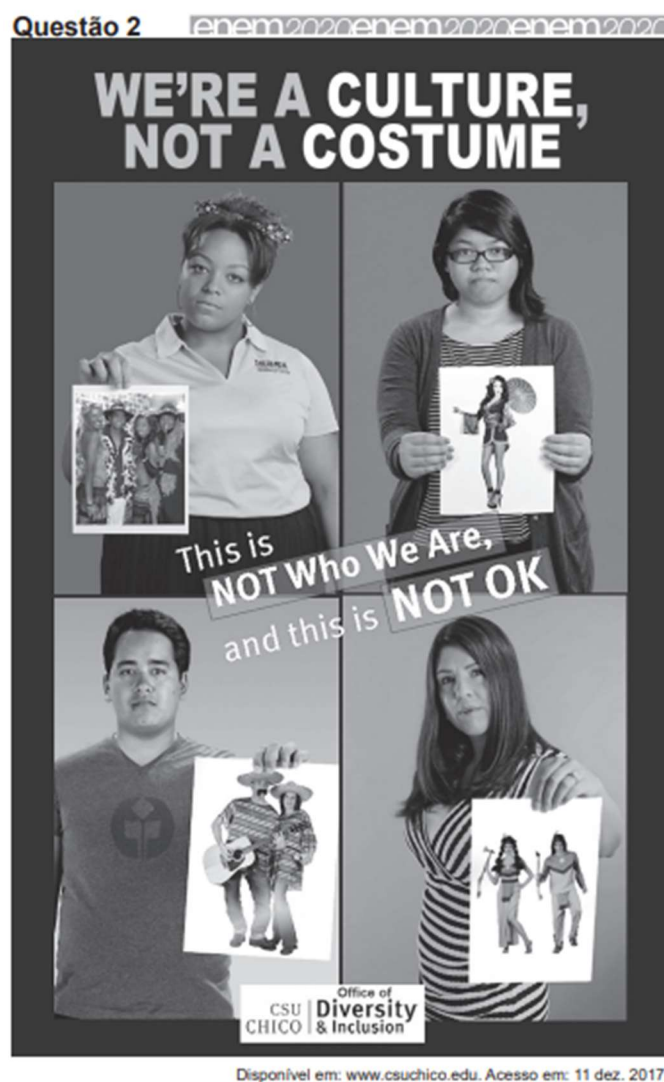
pitch. Just like Serena Williams, Vinicius Junior ¹⁴is an extraordinary player, who has won a number of prizes. As a classroom activity, I would suggest students to bring other examples of black players in different sports and prepare an exhibition with their photos and brief biography.

As for the refence matrix, this is a H7 question, which intends to lead the candidates to “relate a text in the modern foreign language, the linguistic structures, its function and its social use”. The aim of Reign is to bring light to the frequent criticism faced by the black female athlete mentioned.

¹⁴ https://www.espn.com/soccer/story/_/id/40151224/vinicius-junior-real-madrid-laliga-racial-abuse-valencia-21-2023

4.1.5 ENEM 2020

ENEM 2020 brings 3 questions on race and origin: questions 2, 3 and 5.



Nesse pôster de divulgação de uma campanha que aborda a diversidade e a inclusão, a interação dos elementos verbais e não verbais faz referência ao ato de

- A** estereotipar povos de certas culturas.
- B** discriminar hábitos de grupos minoritários.
- C** banir imigrantes de determinadas origens.
- D** julgar padrões de beleza de diversas etnias.
- E** desvalorizar costumes de algumas sociedades.

Again, just as in the previous question, from ENEM PPL 2021, the concept of otherness is brought into discussion. The question deals with inclusion, diversity, and decolonization. This question presents a poster from a campaign, in which the non-verbal language is as significant as the verbal one. This is a multilingual question as it deals with verbal and non-verbal language.

White supremacy treats indigenous people, black people, Mexican people and Asian people's knowledge, beliefs, spirituality as inferior and unequal. This campaign used in the ENEM 2020 test aims to bring to light the power of the dominant cultures who see colonial cultures as inferior. The establishment of a 'colonial matrix of power' (Grosfoguel, 2010) continues to be reproduced even in the absence of a colonial administration when Carnival and Halloween parties happen, and people have to choose what to wear. The decolonization movement can be noticed in both the verbal and non-verbal language used.

Moreover, the capitalization of the words is commonly used to catch attention and can be understood as if the people are shouting. Whenever the whole word is presented in capital letters, emphasis is added to it, however, when only the first letter of each word is capitalized, not the whole word gains emphasis, but it can be seen as a way of making pauses between one word and the other, as if the person was saying it out loud and unhurriedly.

A translation of the question and alternatives based on this text is:

"In this poster promoting a campaign on diversity and inclusion, the interaction of verbal and non-verbal elements refers to the act of

- a) stereotyping people from certain cultures.
- b) discriminating against the habits of minority groups.
- c) banning immigrants of certain origins.
- d) judging the beauty standards of different ethnic groups.
- e) devaluing the customs of certain societies."

Working with this question in a classroom a few days before Carnival would be a good idea, once that it is the time of the year when people are bound to look for a costume to wear. A debate should be held regarding what is and is not a good costume, whether it is appropriate to stereotype people, cultures, religions, etc. When answering this question, students are often confused about choosing alternative A or E, specially because of the false cognate "costume", which in Portuguese can be mixed with the word "habit". However, the correct answer is **A**.

Finally, concerning the reference matrixes of this question, it is possible to point out the H5 reference matrix, which intends to lead the candidates to

“associate vocabulary and expressions of a text in modern foreign language with its theme” and H7, which intends to lead the candidates to “relate a text in the modern foreign language, the linguistic structures, its function and its social use.”

Questão 3

enem2022/enem2022/enem2022

A Mother in a Refugee Camp

No Madonna and Child could touch
Her tenderness for a son
She soon would have to forget...
The air was heavy with odors of diarrhea,
Of unwashed children with washed-out ribs
And dried-up bottoms waddling in labored steps
Behind blown-empty bellies. Other mothers there
Had long ceased to care, but not this one:
She held a ghost-smile between her teeth,
and in her eyes the memory
Of a mother's pride... She had bathed him
And rubbed him down with bare palms.
She took from their bundle of possessions
A broken comb and combed
The rust-colored hair left on his skull
And then — humming in her eyes — began carefully
[to part it.
In their former life this was perhaps
A little daily act of no consequence
Before his breakfast and school; now she did it
Like putting flowers on a tiny grave.

ACHEBE, C. *Collected Poems*. New York: Anchor Books, 2004.

O escritor nigeriano Chinua Achebe traz uma reflexão sobre a situação dos refugiados em um cenário pós-guerra civil em seu país. Essa reflexão é construída no poema por meio da representação de uma mãe, explorando a(s)

- A** demonstração de orgulho por não precisar pedir doações.
- B** descrições artísticas detalhadas de uma obra conhecida.
- C** aceitação de um diagnóstico de doença terminal do filho.
- D** consternação ao visitar o túmulo do filho recém-falecido.
- E** impressões sensoriais experimentadas no ambiente.

Chinua Achebe was one of the most recognizable African poets in the 20th century. Achebe wrote around 30 books (novels, short stories, essays, and poetry), some of which portrayed the West's depreciation of African culture and civilization, as well as the effects of the colonization of the continent by Europeans, but he also wrote works openly critical of Nigerian politics.

A translation of the question and alternatives based on this text is:

“Nigerian writer Chinua Achebe reflects on the situation of refugees in a post-civil war scenario in his country. This reflection is constructed in the poem through the representation of a mother, exploring

- a) pride for not having to ask for donations.
- b) detailed artistic descriptions of a well-known work.
- c) acceptance of a diagnosis of her son's terminal illness.
- d) dismay at visiting her recently deceased son's grave.
- e) sensory impressions experienced in the environment.”

In this poem, the author makes use of synaesthesia: a perceptual phenomenon in which stimulation of one sensory or cognitive pathway leads to involuntary experiences in a second sensory or cognitive pathway. As we read the poem, we can see what is happening, we can even smell what Achebe is describing, therefore the correct answer is alternative **E**.

This poem may have a social function: to make people aware of the situation of refugees. According to the ENEM reference matrix, this matches H7, which intends to lead the candidates to “relate a text in the modern foreign language, the linguistic structures, its function and its social use.”

As a way of bringing awareness of students to the issue of refugees, the first activity that can be requested is to ask students to access ACNUR¹⁵, the UN refugee agency, website and explore what kind of services ACNUR does, which countries it is present nowadays, how much help and support is given to people in need. Then, ask students to search other programs that help refugees, e.g. social projects in Rio de Janeiro called *Centro de Atendimento aos Refugiados* (Refugee Assistance Centre) and *Centro de Proteção a Refugiados e Imigrantes* (Refugee and Immigrant Protection Centre), and find ways to help these and other social projects.

¹⁵ <https://www.unhcr.org/>

Questão 5

Finally, Aisha finished with her customer and asked what colour Ifemelu wanted for her hair attachments.

"Colour four."

"Not good colour," Aisha said promptly.

"That's what I use."

"It look dirty. You don't want colour one?"

"Colour one is too black, it looks fake," Ifemelu said, loosening her headwrap. "Sometimes I use colour two, but colour four is closest to my natural colour."

[...]

She touched Ifemelu's hair. "Why you don't have relaxer?"

"I like my hair the way God made it."

"But how you comb it? Hard to comb," Aisha said.

Ifemelu had brought her own comb. She gently combed her hair, dense, soft and tightly coiled, until it framed her head like a halo. "It's not hard to comb if you moisturize it properly," she said, slipping into the coaxing tone of the proselytizer that she used whenever she was trying to convince other black women about the merits of wearing their hair natural. Aisha snorted; she clearly could not understand why anybody would choose to suffer through combing natural hair, instead of simply relaxing it. She sectioned out Ifemelu's hair, plucked a little attachment from the pile on the table and began deftly to twist.

ADICHIE, C. *Americanah*: A novel. New York: Anchor Books, 2013.

A passagem do romance da escritora nigeriana traz um diálogo entre duas mulheres negras: a cabeleireira, Aisha, e a cliente, Ifemelu. O posicionamento da cliente é sustentado por argumentos que

- A** reforçam um padrão de beleza.
- B** retratam um conflito de gerações.
- C** revelam uma atitude de resistência.
- D** demonstram uma postura de imaturidade.
- E** evidenciam uma mudança de comportamento.

Chimamanda Adichie, the author of this passage, was born in the city of Enugu in Nigeria. She was raised in the university town of Nsukka, in Enugu State. While she was growing up, her father worked as a professor of statistics at

the University of Nigeria. Her mother was the university's first female registrar. The family lost almost everything during the Nigerian Civil War, including both Adiche's maternal and paternal grandfathers. She is a Nigerian writer whose works include novels, short stories and nonfiction.

A translation of the question and alternatives based on this text is:

"The passage from the Nigerian writer's novel features a dialog between two black women: the hairdresser, Aisha, and the client, Ifemelu. The client's position is supported by arguments that

- a) reinforce a standard of beauty.
- b) portray a generational conflict.
- c) reveal an attitude of resistance.
- d) demonstrate an attitude of immaturity.
- e) shows a change in behaviour."

In this book, *Americanah*, the main character, Ifemelu, moves from Nigeria to the USA to study and there she faces racism for the first time. In this excerpt, Aisha, a hairdresser, is trying to convince Ifemelu not only to change her hair colour, but also to straighten her hair. Ifemelu's position is against that, showing resistance to a beauty standard in favour of her black identity – as shown in alternative **C**.

For the reference matrix, this excerpt brings specific vocabulary related to hair and hairdresser experience, such as "comb", "coiled", "moisturize". The ENEM reference matrix H5, which intends to lead the candidates to "associate vocabulary and expressions of a text in modern foreign language with its theme", is the one that best describes this question.

A proposed activity to be conducted in class with students is a debate on what we do in order to feel accepted in society. Reinforcing standards of beauty is passed throughout generations as a way to make people feel inserted in society and people often do this by straightening their hair, dying it blond, going on diets, etc. A debate on impossible-to-achieve beauty standards and their consequences might be a great follow-up activity.

4.1.6 ENEM PPL 2020

ENEM PPL 2020 presents 2 questions on race and origin: questions 4 and 5.

Questão 4

Most people know of the Karen people from television documentaries, magazines and encyclopedias as the “long-neck” or “giraffe” tribe. But the women who wear these brass rings on their neck belong to a sub-group of the Karen known as the *Padaung*. Whatever the origin of the custom one of the more common reasons it continues today, particularly in Thailand, is tourism. Although the *Padaung* have migrated to Thailand in only the last ten years, they have become the most popular “attraction” for hill-tribe trekking tourists. Some have written of this as exploitation of the *Padaung*; many westerners liken the experience of visiting one of these villages to visiting a human zoo. Some tour operators in Thailand now refuse to take tourists into such villages, while some tourists boycott those operators that do.

Disponível em: www.peoplesoftheworld.org. Acesso em: 8 dez. 2017.

O texto que versa sobre a prática do uso de argolas no pescoço por mulheres de uma tribo que migrou para a Tailândia tem por finalidade

- A** apoiar o boicote dos turistas à visitação a essas comunidades.
- B** evitar a exploração dessas mulheres em suas comunidades.
- C** enaltecer essa tradição presente até os dias atuais.
- D** divulgar atrações populares para o público ocidental.
- E** retratar a situação desse costume na atualidade.

Once again ENEM brings the theme of “otherness” into discussion. This process essentially involves looking at others and saying “they are not like me” or “they are not one of us”. This is a way of denying humanity to another person and, consequently, those that have been “othered” are seen as less worthy of dignity and respect. When the exploitation of Padaung is encouraged as a touristic experience, these women are dehumanized, that is why the text mentions that “many westerners liken the experience of visiting one of these villages to visiting a human zoo”. The cultural identity of these women is turned into an exotic touristic experience.

This excerpt was taken from *The Peoples Of The World Foundation* website¹⁶. This foundation aims at promoting indigenous education, knowledge, and science in different parts of the world.

A translation of the question and alternatives based on this text is:

“The text, which deals with the practice of wearing rings around the neck by women from a tribe that migrated to Thailand, aims to

- a) support the boycott of tourists visiting these communities.
- b) prevent the exploitation of these women in their communities.
- c) praise this tradition, which is still present today.
- d) promote popular attractions to Western audiences.
- e) portray the situation of this custom today.”

The text brings a brief history of the Padaung and the current situation of these women. The main aim of this article is not to boycott or avoid tourism in the area, nor to praise this tradition or promote it. The main aim, as stated in alternative **E**, is to portray the situation of these women, who are being visited by western people as if they were not human beings.

The main aim of this article matches H6 in the ENEM reference matrix, which intends to lead the candidates to “use the knowledge of modern foreign language and its mechanisms as a means of broadening the possibilities of access to information, technologies and cultures. The text informs people about the Padaung people and culture and their current situation.

After working with the question of the Padaung women, students can reflect on other groups of people who are seen as *exotic* and tour operators often take visitors to see, such as the indigenous tribes and quilombos (hidden places where runaway slaves were sheltered) and analyse how these excursions are conducted and how much they reinforce stereotypes.

¹⁶ <https://peoplesoftheworld.org/>

Questão 5

In contemporary black popular culture, rap music has become one of the spaces where black vernacular speech is used in a manner that invites dominant mainstream culture to listen — to hear — and, to some extent, be transformed. However, one of the risks of this attempt at cultural translation is that it will trivialize black vernacular speech. When young white kids imitate this speech in ways that suggest it is the speech of those who are stupid or who are only interested in entertaining or being funny, then the subversive power of this speech is undermined.

HOOKS, B. *Teaching to Transgress*. New York: Routledge, 1994.

De acordo com Bell Hooks, intelectual negra estadunidense, o poder subversivo do rap consiste na possibilidade de

- A** transformação da cultura americana dominante.
- B** confronto com os valores da população branca americana.
- C** mudança da norma-padrão da língua inglesa.
- D** imitação do inglês negro por crianças brancas.
- E** entretenimento promovido por esse estilo musical.

Gloria Jean Watkins, better known by her pen name bell hooks, was a black American author, theorist, educator, and social critic. She is best known for her writings on race, feminism, and class. The focus of hooks' writing was to explore the intersectionality of race, capitalism, and gender, and what she described as their ability to produce and perpetuate systems of oppression and class domination.

A translation of the question and alternatives based on this text is:

“According to bell hooks, a black American intellectual, the subversive power of rap consists in the possibility of

- a) transforming the dominant American culture.
- b) confronting the values of the white American population.
- c) changing the standard norm of the English language.
- d) promoting the imitation of black English by white children.
- e) promoting entertainment through this musical style.”

In this paragraph hooks argues for the importance of black culture in transforming society, especially the dominant society. However, instead of listening to what rap musicians have to say, white youngsters make fun and undermine the intentions behind rap music. As alternative **A** states, the

subversive power of rap consists of, to some extent, a transformation of the dominant American culture.

Once more the topic of identity and otherness appears in the ENEM test. The music and the lyrics, the choice of words made by black people being looked down by white people is a direct representation on how society is nowadays, with black identity discriminated and belittled.

This excerpt is about the social use of language, and it connects with the ENEM reference matrix H7, which intends to lead the candidates to “relate a text in the modern foreign language, the linguistic structures, its function and its social use”.

Hooks tells us about how rap music influences the dominant mainstream culture. The same parallel can be made when we talk about Brazil and funk music. This genre of music, just as rap in the USA, discriminated and belittled, is often played in parties of different social classes. As a school project, students can search the history of funk music in Brazil and how it went from being discriminated into being more accepted by different social classes (it is important to highlight that there is still prejudice against this type of music in certain social circles).

4.1.7 ENEM PPL 2019

ENEM PPL 2019 presents 1 question on race and origin: question 4.

Questão 04

Englishman in New York

I don't drink coffee I take tea my dear
I like my toast done on one side
And you can hear it in my accent when I talk
I'm an Englishman in New York

See me walking down Fifth Avenue
A walking cane here at my side
I take it everywhere I walk
I'm an Englishman in New York

[...]

I'm an alien, I'm a legal alien
I'm an Englishman in New York
I'm an alien, I'm a legal alien
I'm an Englishman in New York

Modesty, propriety can lead to notoriety
You could end up as the only one
Gentleness, sobriety are rare in this society
At night a candle's brighter than the sun

STING. *Nothing Like the Sun*. Studio Album. United States: A&M Records, 1987 (fragmento).

Na letra da canção *Englishman in New York*, a fala do eu lírico evidencia uma atitude de

- ☐ A exaltação dos hábitos de um outro povo.
- ☐ B dificuldade de adaptação à cultura alheia.
- ☐ C valorização da diversidade de costumes.
- ☐ D disponibilidade para aprender coisas novas.
- ☐ E predisposição a um comportamento solitário.

Gordon Matthew Thomas Sumner, known as Sting, is an English musician, activist and actor. He was the frontman, songwriter and bassist for new wave band *The Police* from 1977 until their breakup in 1986. He launched a solo career in 1985 and has included elements of rock, jazz, reggae, classical, new-age, and worldbeat in his music.

This song is about being somewhere and feeling like you do not belong to that place. The term “alien” in this song has two meanings: being an alien is a person in another country and being something completely foreign and strange. This song also touches on being a non-conformist “Be yourself, no matter what they say”. It is said that the song is not about Sting himself, but about a friend of

his - the famous eccentric and gay icon Quentin Crisp, who is the "Englishman" of the title. The song was composed not long after Crisp had moved from London to an apartment in Manhattan.

Foreign people tend to find themselves as *aliens*, not necessarily creatures from other planets as many may think at first, but as someone coming from a different country, race or group. As a person with different habits, he is seen with alterity, that is, the quality or condition of being different, especially of being fundamentally different from or alien to the sense of identity of a person or cultural group. And for being such an alien there is prejudice against him from other people who may see him walking on the streets.

This question deals with “recognizing the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity”, which is the focus of H8 parameter in the ENEM matrix reference.

A translation of the question and alternatives based on this text is:

“In the lyrics of the song Englishman in New York, the lyric self shows an attitude of

- a) exalting the habits of another people.
- b) difficulty in adapting to another's culture.
- c) valuing the diversity of customs.
- d) willingness to learn new things.
- e) a predisposition to solitary behaviour.”

As an *alien* who has his own habits, he finds it difficult to adapt to another place, another culture, another way of living, therefore alternative **B** is the answer.

The *alien* in the song migrated from England to the United States. Now, thinking about our country, how do Brazilians treat people who come from other countries and cultures? Depending on where these foreigners come from, they can be treated with acceptance or with discrimination. Why is that so? A person who migrates from the North or Northeast of Brazil to the Southeast may feel as an alien as well, once they dress in different styles, eat different food, speak with a different accent. A proposed activity is to ask students to prepare presentations on different states in Brazil, showing the diverse culture, music, eating habits.

One of the most effective ways of fighting discrimination is through the knowledge and awareness of different cultures.

4.1.8 ENEM 2018

ENEM 2018 has 1 question on race and origin: question 3.

QUESTÃO 03

Don't write in English, they said,
English is not your mother tongue...
...The language I speak
Becomes mine, its distortions, its queerness
All mine, mine alone, it is half English, half
Indian, funny perhaps, but it is honest,
It is as human as I am human...
...It voices my joys, my longings my
Hopes...

(Kamala Das, 1965:10)

GARGESH, R. South Asian Englishes. In: KACHRU, B. B.; KACHRU, Y.; NELSON, C. L. (Eds.). *The Handbook of World Englishes*. Singapore: Blackwell, 2006.

A poetisa Kamala Das, como muitos escritores indianos, escreve suas obras em inglês, apesar de essa não ser sua primeira língua. Nesses versos, ela

- ☒ A usa a língua inglesa com efeito humorístico.
- ☐ B recorre a vozes de vários escritores ingleses.
- ☐ C adverte sobre o uso distorcido da língua inglesa.
- ☐ D demonstra consciência de sua identidade linguística.
- ☐ E reconhece a incompreensão na sua maneira de falar inglês.

Kamala Das was an Indian poet. She wrote in English as well as in Malayalam from Kerala, India. Her written production consists of short stories, poems, and autobiography columns on diverse topics, including women's issues, childcare, and politics.

A translation of the question and alternatives based on this text is:

"The poet Kamala Das, like many Indian writers, writes her works in English, even though it is not her first language. In these verses, she

- a) uses the English language for humorous effect.
- b) uses the voices of several English writers.
- c) warns about the distorted use of the English language.
- d) shows awareness of her linguistic identity.
- e) recognizes the lack of understanding in her way of speaking English."

This poem, as many of her writings, is an autobiography. It shows not only how her linguistic identity, but also how her cultural identity is built. This question recognizes the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity (H8 reference matrix parameter). Linguistic identity refers to a person's identification as a speaker of one or more languages. The linguistic identity is an important part of our identity. And this is especially true for multilingual individuals, such as Kamala Das. The answer to this question is alternative **D**.

Language can be used as a weapon of resistance. Resistance against the colonizers, against a culture. In Brazil, during the dictatorship of President Getúlio Vargas (1930 – 1945) immigrants from Italy, Germany and Japan were forbidden to speak their mother languages in public places. Vargas undertook a nationalist campaign that persecuted languages other than Portuguese. Students may be asked to study more about this period in Brazilian history and the situation of immigrants in Brazil during these years.

4.1.9 ENEM PPL 2018

ENEM PPL 2018 presents 2 questions on race and origin: questions 2 and

4.

QUESTÃO 02

Which skin colour are you? The human swatch chart that confronts racism

In 1933, in a book called *The Masters and the Slaves*, the Brazilian anthropologist Gilberto Freyre wrote: "Every Brazilian, even the light-skinned, fair-haired one, carries about him on his soul, when not on soul and body alike, the shadow, or at least the birthmark, of the aborigine or the negro." This was forefront in the mind of the French artist Pierre David when he moved to Brazil in 2009. "When I was in the streets, I could see so many skin colours", he says. He decided to make a human colour chart, like one you would find in the paint section of B&Q shop, but showing the gradations and shades of our skin colour. The project, called Nuancier or "swatches", was first shown at the Museu de Arte Moderna in Salvador – Bahia, and is now on show in his native France. "Brazil has a better attitude to skin colour than other developed nations", he says. "There's no doubt, because the concept of skin colour difference was recognised very early in their history. Now, it even appears on identity documents."

Yet Nuancier, David says, is still a critique of racism, in Brazil and around the world. "This work may seem provocative – to classify men by colour, to industrially produce the colour of an individual so it can be store-bought. But this is a demonstration of the commodification of bodies. It denounces racism anywhere it is found in the world."

SEYMOUR, T. Disponível em: www.theguardian.com. Acesso em: 21 out. 2015 (adaptado).

O artista francês Pierre David, ao evidenciar seu encantamento com a diversidade de cores de peles no Brasil, no projeto Nuancier, também

- A** desencadeia um estudo sobre a atitude dos brasileiros com base na análise de características raciais.
- B** denuncia a discriminação social gerada com a distinção de cores na população de Salvador.
- C** destaca a mistura racial como elemento-chave no impedimento para a ascensão social.
- D** provoca uma reflexão crítica em relação à classificação e à mercantilização das raças.
- E** elabora um produto com base na variedade de cores de pele para uso comercial.

Curiously enough, among the many ENEM questions analysed in this study, this is the only one that refers to Brazil, more specifically, it presents a French artist's view of the different shades of Brazilian skin colours. The artist himself explains how his work shows racism, otherness, identity, culture, and inclusion/exclusion, provoking reflexion on the spectators, as stated in alternative **D**.

A translation of the question and alternatives based on this text is:

“French artist Pierre David, in his Nuancier project, not only shows his delight by the diversity of skin colours in Brazil, but also

- a) triggers a study on the attitude of Brazilians based on the analysis of racial characteristics.
- b) denounces the social discrimination generated by colour distinctions in the population of Salvador.
- c) highlights racial mixing as a key element in preventing social ascension.
- d) provokes a critical reflection on the classification and commodification of races.
- e) develops a product based on the variety of skin colours for commercial use.”

This fragment, and question, seem to be the only one in all the analysed questions that deals with all the four ENEM reference matrix parameters: H5 – “associate vocabulary and expressions of a text in modern foreign language with its theme”; H6 – “use the knowledge of modern foreign language and its mechanisms as a means of broadening the possibilities of access to information, technologies and cultures”; H7 – “relate a text in the modern foreign language, the linguistic structures, its function and its social use”; and H8 – “recognize the importance of cultural production in modern foreign language as a representation of cultural and linguistic diversity”. Therefore, one can say that it is the most complete question analysed in this 5-year cut.

As a multidisciplinary activity, together with Arts, students can produce the classroom Nuancier project, where students expose their skin colours, just as the French artist did in this exhibition. Similar projects have been held in different schools, and it has been proved to make students feel better about themselves and it has worked in favour of their self-esteem.¹⁷

¹⁷ <https://fundacaolemann.org.br/noticias/conheca-projeto-fotografico-antirracista>

QUESTÃO 04

SPRING BREAK CAMP

MARCH 20, 23-27, 2015

Fun with Folk Art!

Art can be made by anyone!
From pioneers in the Florida
frontier to ancient Timucuan
Indian tribes, artistic tradition
abounds across many cultures!
Learn how to make Native
American pottery, sing pioneer
folk songs, and listen to folk
tales passed down
through generations!



Spring Break Camp, 2015. Fôlder. Orange County Regional History Center.

Tendo em vista a procura por atividades de lazer em períodos de recesso escolar, esse fôlder

- A** divulga uma proposta de acampamento com abordagem temática.
- B** anuncia a exibição de uma série de filmes sobre tradições culturais.
- C** comunica a abertura de inscrições para um curso de música folclórica.
- D** encoraja a realização de oficinas de contação de história para crianças.
- E** convida para a apresentação de uma peça teatral sobre cultura indígena.

This leaflet brings two controversial perspectives. The first is taking children who are on school break to learn about another culture and broaden their understanding, respect and conscious about what is different. The second perspective is taking white children to play “in the circus”, where they are going to sing songs, make pottery and listen to stories and have fun. What is the aim of this camp: learning or playing?

A translation of the question and alternatives based on this text is:

“In view of the demand for leisure activities during school recess periods, this leaflet

- a) advertises a camp proposal with a thematic approach.
- b) announces the screening of a series of films on cultural traditions.

- c) announces the opening of registration for a folk music course.
- d) encourages storytelling workshops for children.
- e) invites you to a performance of a play about indigenous culture.”

As stated in alternative **A**, this leaflet is simply advertising a thematic summer camp. As for the ENEM reference matrix, I can see two parameters: H5 – “associate vocabulary and expressions of a text in modern foreign language with its theme”, and H7 – “relate a text in the modern foreign language, the linguistic structures, its function and its social use”.

This question can be worked together with ENEM PPL 2020 question about the Padaung women and how tour operators in Thailand take visitors to see them in their villages and how tour operators in Brazil take visitors to see indigenous people and quilombola people in their habitats.

4.2 How have race and origin been dealt with in ENEM exams?

As mentioned before in the beginning of section 4, ENEM addresses issues related to race both directly and indirectly in different areas of knowledge, such as the Humanities (Geography and History), Languages (Portuguese language, Literature and Foreign Languages) and Writing. In the Humanities exam, for example, it is common to find questions that address race in the historical, sociological and political context. These questions can show text excerpts, images, or graphics that deal with the topic, and the candidate is asked to interpret and analyse the information presented. However, the aim of this study is limited to the analysis of issues of race and origin/identity in the English exams.

The 2022 standard test of English has one question on identity and inclusion while the PPL exam of the same year brings three questions on race and origin: the first on identity and inclusion, the second on culture and the third on history and identity.

The 2021 standard test of English presents two questions on the race and origin theoretical framework, one on inclusion and another on identity, history, and decolonization. The PPL version of the same year test has only one question, but this one is focused on the issue of otherness.

Both versions of the 2020 exam show topics on otherness, and identity, however, only the regular version has diversity and colonization effects as topics dealt with. In total, the standard test has three out of five questions on these issues, while the PPL version has two.

The regular test of 2019 does not present questions connected to racial literacy. However, there is one question on identity on the PPL version of the same year.

Finally, in the 2018 regular ENEM exam there is one question on identity, while the PPL version contains two questions focusing on the topics of otherness and identity.

Number of questions on race and origin

ENEM YEAR	Regular ENEM	PPL ENEM
2022	1	3
2021	2	1
2020	3	2
2019	-	1
2018	1	2
Total:	7	9

After analysing the ENEM exams from 2018 to 2022, there is only one question, from PPL 2018, that refers to Brazil. All other fifteen questions refer not only to the United States, but also to other countries such as the United Kingdom, Nigeria, Thailand, and India.

As mentioned in the “Literature Review” section (Section 2), Almeida and Sanchez (2016) made a critique that I believe to be still true: as the questions deal with black people and black culture in different countries, it might give us the false impression that these are not Brazilian issues, and that Brazil is a racial

democracy and that race and decolonization are not issues that concern Brazilian citizens.

After this analysis, I got puzzled by one question: why is the Brazilian society not represented in the questions? Important newspapers and websites around the world talk about Brazil and write articles about Brazilian culture, music, politics, cinema, literature, history. So, why not explore these sources and select texts that represent Brazil? This is a question to be addressed in possible future investigations.

5. FINAL CONSIDERATIONS

When dealing with the teaching and learning of the English language during high-school years, the Brazilian Common National Curriculum (BNCC) points out that the contextualization of language practices in the various fields of activity should allow students to explore the presence of the multiplicity of uses of the English language and broaden their perspectives in relation to their personal and professional lives. It should also open up possibilities for these students to get closer to and integrate with multilingual and multicultural groups in a globalized world in which English is a common language for interaction.

It is therefore fundamental to expand students' linguistic, multisemiotic and cultural repertoires, enabling them to develop greater critical awareness and reflection on the functions and uses of English in the contemporary society. In English learning situations, students should recognize the fluid, dynamic and particular character of this language, as well as the identity and singularity marks of its users, in order to broaden their experiences with other ways of organizing, saying and valuing the world and constructing identities.

Thus, learning English should enable students to use this language to deepen their understanding of the world in which they live, explore new perspectives for researching and obtaining information, express ideas and values, argue, deal with conflicts of opinion and criticism, among other actions. In this way, they broaden their capacity for discourse and reflection in different areas of knowledge.

When analysing the ENEM questions in the light of the BNCC intercultural propositions, we can see a clear connection between both. The BNCC proposes expanding students' cultural repertoires, critical awareness and reflection, and the ENEM exam shows all of these in its carefully selected texts and questions. As English language teachers in a technologically globalized world, it is our role not only to teach the foreign language in terms of grammar and vocabulary, but also to teach students to become critical thinkers, to teach them about culture, identity, inclusion, and decolonization as well because I truly believe that education is the key to fighting discrimination, misinformation, and prejudice.

The topics of race, racism and prejudice must be addressed in the classroom, especially when teaching children and teenagers. They are the ones who must help us to re-write history from different perspectives, not only from the white people's point of view. They are the ones who will lead society to a brighter future, a future with more respect to differences – age differences, racial differences, gender differences, religious differences, etc.

Bringing light to these topics is of paramount importance for a better society. A society that shows respect to others. The role of teachers is to bring awareness to social issues, discuss them in the classroom and be optimistic about the future of education.

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7. Appendix

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Presidência da República
Casa Civil
Subchefia para Assuntos Jurídicos

LEI Nº 11.645, DE 10 MARÇO DE 2008.

Altera a Lei nº 9.394, de 20 de dezembro de 1996, modificada pela Lei nº 10.639, de 9 de janeiro de 2003, que estabelece as diretrizes e bases da educação nacional, para incluir no currículo oficial da rede de ensino a obrigatoriedade da temática "História e Cultura Afro-Brasileira e Indígena".

O PRESIDENTE DA REPÚBLICA Faço saber que o Congresso Nacional decreta e eu sanciono a seguinte Lei:

Art. 1º O art. 26-A da [Lei nº 9.394, de 20 de dezembro de 1996](#), passa a vigorar com a seguinte redação:

"[Art. 26-A.](#) Nos estabelecimentos de ensino fundamental e de ensino médio, públicos e privados, torna-se obrigatório o estudo da história e cultura afro-brasileira e indígena.

§ 1º O conteúdo programático a que se refere este artigo incluirá diversos aspectos da história e da cultura que caracterizam a formação da população brasileira, a partir desses dois grupos étnicos, tais como o estudo da história da África e dos africanos, a luta dos negros e dos povos indígenas no Brasil, a cultura negra e indígena brasileira e o negro e o índio na formação da sociedade nacional, resgatando as suas contribuições nas áreas social, econômica e política, pertinentes à história do Brasil.

§ 2º Os conteúdos referentes à história e cultura afro-brasileira e dos povos indígenas brasileiros serão ministrados no âmbito de todo o currículo escolar, em especial nas áreas de educação artística e de literatura e história brasileiras." (NR)

Art. 2º Esta Lei entra em vigor na data de sua publicação.

Brasília, 10 de março de 2008; 187ª da Independência e 120ª da República.

LUIZ INÁCIO LULA DA SILVA
Fernando Haddad

Este texto não substitui o publicado no DOU de 11.3.2008.

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