

## African Languages, Race, and Colonialism: The Case of Brazil and Angola

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The Oxford Handbook of Language and Race

*Edited by H. Samy Alim, Angela Reyes, and Paul V. Kroskrity*

Print Publication Date: Oct 2020 Subject: Linguistics, Sociolinguistics

Online Publication Date: Oct 2020 DOI: 10.1093/oxfordhb/9780190845995.013.9

### Abstract and Keywords

This chapter explores how language was used in the racial construction of differences and equalities in colonial and post-independent contexts by analyzing the meanings attributed to Portuguese as a language in the colonial era of Brazil and Angola, two former Portuguese colonies. Brazil and Angola played an important role in Portuguese colonization by both contributing and suffering the effects of the use of categories such as language and race as strategy of control and resistance. The chapter argues and illustrates that the ideas of customs, language, and other cultural markers were signs of “civilization” in Portuguese colonization. The deliberate designing of the overlapping categories of language and Portuguese social customs has produced ethnic, social, and political differentiations whose legacy is still apparent in pernicious ways.

Keywords: language, race, racialization, colonialism, colonization, Brazil, Angola

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IN this chapter, we explore how language was used in the racial construction of differences and equalities in colonial and post-independent contexts, following a politics of categories (Brubaker 2002). We analyze the meanings attributed to Portuguese as a language in the colonial era of Brazil and Angola, two former Portuguese colonies. The discussion in this chapter represents the further development of some of our previous research into colonial linguistics and the ideologies of language, and critical linguistic politics (Errington 2001, Fardon and Furniss 1993, Irvine 2008, Makoni & Meinhof 2004, Makoni and Pennycook 2006, Makoni and Severo 2014, Severo and Makoni 2015).

We problematize from a historical and critical perspective the concept of languages as fixed entities capable of being counted, systematized, and named. We assume that the structural perspective of language—as an abstract and separate entity that exists prior to the individuals and social practices—helped to shape the homogenizing ideology of one language, one nation that underlined several colonial practices. We also try to avoid the sociolinguistic concept of language variation/diversity, since its framework is based on the same abstract concept we try to problematize, where multilingualism would be taken either as the sum of individual languages or as a multilayered concept. Linguistic meta-

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language must be historically problematized, since it also worked in favor of colonial narratives that helped shape the idea of colonized people as being handicapped, people whose language would be a kind of simplified system, as in the concept of creole languages (Severo and Makoni, in press). Thus, we recognize that (1) languages are historically and politically invented by a complex colonial apparatus that overlaid language, race, power and religion in specific ways; (2) the metalanguage used to frame communicative practices are historically invented and cannot be considered separately from the (p. 154) “objects” they describe and invent; (3) the colonial linguistics that helped shape languages had material effects on language policies adopted by colonial powers, as in the role of education in the institutionalization and systematization of languages, mainly by inserting literacy as a powerful representation of what counts as language; (4) the concepts of language should be submitted to continuous revision so that we avoid using colonial frameworks to describe and problematize historical power relations (Makoni and Pennycook 2006, Severo and Makoni 2015).

We hope the discussion about the historical and political invention of African Languages—mainly in diaspora, as in Brazil—contributes to the effort made by critical scholarship committed to developing a “Black Linguistics,” whose goal is to “expunge and reorder elitist and colonial elements within language studies” (Makoni et al. 2003). The theoretical contribution of Black Linguistics includes rethinking naturalized categories such as mother tongue, proficiency, language diversity, creoles, and so on, from an ideological perspective, all of which has impacted foundationally the development of raciolinguistics as defined by Alim (2016). We consider that the modern and contemporary rhetoric of language revitalization, endangered languages, language salvation, and language rights must be taken with caution, since such terms are usually used to refer to linguistic practices of former colonies in America, Africa, and Asia. Although we do not problematize these concepts in this chapter, we make a point of considering that the framework that underlines these ideas also helped shape modern concepts of African languages.

In the analysis, we illustrate that, although race and language were constructed as if discrete, they also overlap in important ways. We also take into account the historical and political processes that subsequently produced a hierarchization of colonial subjects. We argue that the idea of race emerged in the colonial context of the Discoveries (Mignolo 2011, Quijano 2002) as a product of a complex strategy of domination and appropriation of peoples, languages, and lands. In this chapter, we compare two historical contexts that were entangled by Portuguese colonization and Portuguese language: Brazil and Angola. On one hand, such places emerged as a product of colonial encounters that used the slave trade, race, religion, and Portuguese language as instruments of control; on the other, Brazil and Angola reinvented ways of dealing with power relations as a creative and poignant form of anti-colonial resistance.

In colonial Brazil, the Directory of Indians of 1758 was the first legal document that formalized Portuguese as a language. The document was intended to regulate the freedom of indigenous peoples in Brazilian lands, transforming them into Portuguese vassals. The medieval category of vassalage was used to transform local people into subjects of the

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Portuguese Crown, which meant to be under Portuguese protection and control (Candido 2011). To become a Portuguese vassal, the individual should be converted to Christianity; in Brazilian context, indigenous people that became Portuguese vassals would have to learn Portuguese. Since vassals could not be enslaved, such categorization in Brazil differentiated indigenous and enslaved Africans, in which skin color was used as a signal to reinforce such colonial politics. The categories of Brazilian indigenous vassals in the eighteenth century differed from African vassals in the (p. 155) nineteenth and twentieth centuries. Lands inhabited by indigenous peoples in Brazil would be considered Portuguese at the crucial time of border demarcation by the Treaty of Madrid of 1750 between Spain and Portugal, which means that the 1758 Directory acted retroactively onto the 1750 treaty. This treaty was consistent with the international rule of *uti possidetis*, in which land occupation would determine who dominated it. This means that after the 1758 document designated indigenous people as Portuguese vassals, the land demarcation would frame indigenous land as Portuguese land (Garcia 2007).

The process of transforming indigenous people into Portuguese vassals included, according to the Directory, an incentive to “interethnic marriages”, although we know that aggression, oppression, abuse, and rape marked the historical experience of colonized women, which included indigenous ones (Smith 2014). The Directory, which aimed at transforming the “natives” into vassals, used the Portuguese language as a criterion for which people fell under Portuguese domination. In the Directory, the relationships between race and language as categories begin to emerge, in particular the links between indigenous identity, land occupation, and Portuguese as a language. The following excerpt illustrates this first official discourse of Portuguese as a language in Brazil:

*Sempre foi máxima inalteravelmente praticada em todas as Nações, que conquistaram novos Domínios, introduzir logo nos povos conquistados o seu próprio idioma, por ser indisputável, que este é um dos meios mais eficazes para desterrar dos Povos rústicos a barbaridade dos seus antigos costumes; [ ... ] os primeiros Conquistadores estabelecer nela o uso da Língua, que chamaram geral; invenção verdadeiramente abominável, e diabólica, para que privados os Índios de todos aqueles meios, que os podiam civilizar, permanecessem na rústica, e bárbara sujeição, em que até agora se conservavam. Para desterrar esse perniciosíssimo abuso, será um dos principais cuidados dos Diretores, estabelecer nas suas respectivas Povoações o uso da Língua Portuguesa, não consentindo por modo algum, que os Meninos, e as Meninas, que pertencerem às Escolas, e todos aqueles Índios, que forem capazes de instrução nesta matéria, usem da língua própria das suas Nações, ou da chamada geral; mas unicamente da Portuguesa, na forma, que Sua Majestade tem recomendado em repetidas ordens.*

It has always been the unchangeably practiced maxim in all nations, which have conquered new domains, to introduce their own language to the conquered peoples, as it is indisputable; this is one of the most effective ways to banish the barbarity of their old customs [ ... ] only the first Conquerors took care to establish the use of the language, which they called General, a truly abominable and diabol-

ical invention, so that the Indigenous that were deprived of all those means, which could civilize them, remained in the rustic and barbarous subjection, in which they had been kept since then. To banish this pernicious abuse, it will be one of the main occupations of the Directors to establish in their respective settlements the use of the Portuguese language, not accepting in any way that the boys and girls who belong to the schools, and all those Indigenous who are capable of instruction in this matter, use the native language of their nations, but only of Portuguese, in the form that His Majesty has recommended in repeated orders.

(p. 156) The preceding excerpt reflects the extent to which language was used as a strategy of control in Portuguese colonies. In the legal text, the ideas of customs, language, and civilization were markers of “civilization.” The deliberate designing of the overlapping categories of language and Portuguese social customs has produced ethnic, social, and political differentiations whose legacy is still apparent even today in pernicious ways, such as the contemporary use of the term “indigenous language”.

The *general language* (língua geral) in Brazilian context is generally understood by linguists as a language derived from tupi-guarani languages, spoken by indigenous people from the coast during the colonial era. We argue that the concepts of *general* and indigenous languages are colonial inventions that contributed to the process of generification and homogenization of different groups and individuals, being used to racially designate indigenous people and to provide “a means to overcome the most difficult aspect of the problem of language in the New World: the heterogeneity of the linguistic landscape” (Betancourt 2014, p. 125). As example of the complexities of this concept, the Brazilian linguist Mattoso Camara Jr. (1979) considers that it was a simplified systematization and a Jesuit invention, used for the purpose of evangelization. Several Brazilian scholars, however, still consider that the *general language*—as the one described by the Jesuit Anchieta in *Arte da grammatica da lingoa mais usada na costa do Brasil* (1595) [The Arts of the Grammar of the most commonly used language in Brazil]—is a reliable linguistic documentation of language spoken by indigenous people in the sixteenth century (Rodrigues 2002). Such linguistic instruments construct language as a fixed and abstract system whose representation is based on Latin-based script.

The Directory considers such Indigenous general language as an “abominable and diabolical invention”, which signals to a religious interpretation of indigenous language, where Portuguese language would be seen as a symbol of salvation and general language as a signal of condemnation. In this sense, salvation and civilization make part of a Portuguese colonial project that used religion—Christianity specifically—as a partner in their racial language policy. The document also helps to frame the Portuguese as benevolent, the ones freeing the savages from their own misery and lack of civilization. The overlapping between Portuguese, Portugal and Christianity produced in the colonial era the Christian-lects (Severo and Makoni 2015): a specific set of languages and discourses that were used to racially classify, control and govern Brazilian and African colonized peoples.

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The Directory, besides formalizing a role of Portuguese as a language of control in Brazil, established racial differentiation between the indigenous peoples and blacks of African origins:

*Não consentirão os Diretores daqui por diante, que pessoa alguma chame Negros aos Índios, nem que eles mesmos usem entre si deste nome como até agora praticavam; para que compreendendo eles, que lhes não compete a vileza do mesmo nome, possam conceber aquelas nobres idéias, que naturalmente infundem nos homens a estimação, e a honra.*

(p. 157)

The Directors will not, from now on, allow any person to call the Indigenous as Negroes, nor will they [Indigenous] allow them to use this name among themselves as they have hitherto practiced; so that by understanding that the vileness of such name does not belong to them [Indigenous], they will be able to conceive those noble ideas, which naturally fulfill men with recognition and honor.

In colonial Brazil, racial differentiation and hierarchy were created between indigenous and African black peoples. The hierarchy is an example of the way that Portuguese colonialism shaped and created new forms of relations between indigenous peoples and Africans in Brazil. Indigenous peoples were elevated to the category of “vassals of His Majesty” and were to be “civilized” in line with the Crown. African black peoples would have the status of enslaved formalized by the Directory. Enslaved indigenous were called *negros da terra* (negroes of the land) as a strategy to differentiate them from African enslaved people. This means that the category “negro”—despite skin color—was used as a symbol of slavery in colonization. In this sense, Mbembe (2017:78) attributes the emergence of a Black consciousness to the power relations that characterized colonization and the slave trade: “The noun ‘Black’ is in this way the name given to the product of a process that transforms people of African origin into living *ore* from which metal is extracted [ ... ] The progression from *man-of-ore* to *man-of-metal* to *man-of-money* was a structuring dimension of the early phase of capitalism.” This is how economy and race overlapped in the production of a “phantasmagoria” (Mbembe 2017) called “Black.” In Brazilian colonial context, knowing Portuguese and being Christianized were symbols that helped transform the *man-of-ore* into a civilized (vassal) human.

Although the document granted apparent privilege to indigenous people in relation to black enslaved Africans, nowhere was the dispossession of indigenous peoples more severe as a consequence of Portuguese colonialism than in Brazil (Russell-Wood 2007). We concur with Mignolo (2011:8) when he describes the colonial invention of the relation between race and skin as follows: “The racial configuration between Spanish, Indian, and Africans began to take shape in the New World in the eighteenth century, ‘blood’ as a marker of race/racism was transferred to skin.”

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Portuguese colonialism not only involved racial differentiation between Spanish, Indian, and African, but also between Africans themselves. In processes not unlike those described previously, the enslavement of African peoples brought to Brazil for colonial exploitation involved language as an indicator of racial differences. For example, Africans who had recently arrived in Brazil and were unaware of Portuguese were called *boçais*; those who understood Portuguese and knew local customs were called *ladinos*; and slaves born in Brazil were called *creoles* (de Almeida 2012, Klein 1999). Such linguistic differentiation is legitimated by one of the main Brazilian dictionaries (Houaiss 2001): the main meaning of *boçal* refers to the recently arrived black slave who did not know Portuguese; also it refers to the one who is ignorant, rude, lacking human feelings and intelligence. The association between not knowing Portuguese and not being human inscribes the African enslaved into those three objectification categories mentioned by Mbembe (2017). According to the same dictionary, *Ladino* refers to the (p. 158) indigenous or black slave who had any degree of acculturation by knowing Portuguese. *Ladinos* would conquer some differentiated status in the slave trade, for example they “accompanied their masters on voyages of discovery and conquest to the Atlantic Islands and the New World, and were the first black inhabitants of America” (Klein 1999:13).

This linguistic differentiation between African blacks was used as a category that signals to an idea of higher or lower proficiency in Portuguese as implying being more or less civilized from the perspective of the Portuguese. Such proficiency was connected to the idea of being able to communicate and understand Portuguese. Interestingly, after the Law of November 7, 1831 that liberated all slaves entering Brazil from that date on, proficiency in Portuguese was used as a criterion to testify the occurrence of illegal traffic and contraband of enslaved Africans. The regulations for the law of 1831 were published in April 1832, demanding that all ships arriving in Brazilian ports should be inspected; articles 9 and 10 of those regulations connected such inspection to the use of Portuguese: “When a superintendent of police or justice of the peace received information concerning the purchase or sale of a newly imported Negro, he was to summon the man to his presence, examine his knowledge of Portuguese, try to determine the time and place of his arrival in Brazil” (Conrad 1969: 620). In this case, not knowing Portuguese could be a signal of contraband. Such inspection using Portuguese as a tool to identify illegal traffic produced two effects: on one hand, not knowing Portuguese, or pretending to not know it, was used as a form of resistance by slaves since it was seen as a sign that the Africans had recently arrived, meaning that they were legally free; on the other hand, enslaved Africans started to receive instruction in Portuguese, which increased their price in the slave trade in Brazil (Conrad 1969).

The dynamic relationship between Africans in the context of slavery in Brazil created conditions for the emergence of a new and broad “Bantu identity,” allied to a “Bantu language” that used fragments of different languages, mainly Umbundu, Kimbundu, and Kikongo (Slenes 1992). A linguistic definition of Bantu languages includes structural criteria, such as sharing both a system of grammatical genders and a group of invariable radicals (Guthrie 1948). In this chapter, however, we consider that colonization helped shape the meaning of Bantu language based on (1) European ideologies, such as the

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Herderian perspective “in which language, race and geographical location were constructed as indivisible” (Makoni and Pennycook 2006:24); and (2) the nineteenth century comparative philology that helped shape Bantu languages as a group within a biological and typological system of classification (Abdelhay, Makoni and Severo, in press).

Under slavery, different ethnic groups that spoke different languages, for the purpose of resistance and survival, became one community that started sharing common linguistic elements; in this context, Bantu languages emerged as a product of colonial social practice that entailed race, colonialism and resistance (Makoni and Pennycook 2006). Africans in the context of slavery reinvented the meaning of community as a strategy of resistance. One example of this strong sense of community was the emergence of *quilombos*, which was “initially regarded as a form of political resistance against slavery and the colonial regime [and] has become a form of social organization and ethnic (p. 159) category, and a legal category found in public policy” (Leite, 2015, p. 1226). *Quilombos* are settlements related to a form of political and social organization of black experience that is historically connected to colonialism. Currently, there are more than 3,000 communities that are considered as remnants of *quilombos*, a fact that reveals the social and political impact of the slave trade in contemporary Brazil. Some Brazilian linguists have described the language of these communities as African-Brazilian Portuguese, from a structural perspective. We consider such concept as a colonial and modern invention that uses language as a symbol of identity, by following a politics of groupism (Brubaker 2002) that does not necessarily reflect the way the community defines itself. We argue that Bantu languages in diaspora work as a double-sided and ambivalent invention for the purpose of colonization and resistance and not as a formal language typology, as is frequently suggested in African linguistics. From the perspective of Africans in colonial Brazil, Bantu language helped shape a sense of common identity and community; from the perspective of the colonizer, the invention of Bantu languages contributed to racializing and categorizing African peoples by using typological categories, such as the idea of “ethnolinguistic groups” (Severo 2015).

The use of language for racially demarcating and differentiating people is not restricted to the colonial epoch. In the context of Brazilian independence, it went further; for example, it influenced a utilization of public facilities, such as literacy, which was a privilege for the urban elite (Alberti and Pereira 2016). The introduction of literacy through formal education included treatment of the language practices of indigenous and African blacks in a pejorative manner, which reinforced the differences that were created by Portugal during the colonial era. For example, (former) African linguistic uses of language in the context before and after Abolition in 1888 were viewed in a negative light. Speech practices that involved these languages would be evaluated as *crippled*, *geringonça Luso-African* [Luso-African widget], *caçange Portuguese* [Portuguese spoken by Angolan/caçange people], *bunda* [butt] or *Nagô* [Iorubá language] (Lima 2005). Language used as a sign of racial and social difference also was popularized academically by the Brazilian sociologist Gilberto Freyre in *Casa Grande and Senzala* [The Masters and the Slaves] (1933/1986):

The result was an initial duality of languages: the speech of the gentry and that of the natives, one the official, upper-class tongue, the other popular, for daily use. This was a duality that was to endure steadily for a century and a half and afterwards was to be prolonged under another guise: in the antagonism between the speech of the whites who lived in the Big Houses and that of the Negroes in the slave huts. Out of it all, meanwhile, there was to be left with us a linguistic vice which only today is being corrected or attenuated by our latest novelists and poets, and which is represented by the enormous void that exists between the written and the spoken language, between the Portuguese of university graduates, priests, those holding a doctor's degree, who are almost always prone to be purists, inclined to preciosity and classicism, and the Portuguese that is spoken by the people, by the former slave, by children, by the illiterate, the back-woodsman, and the *sertanejo* [rural people].

(Freyre 1933/1986:167)

(p. 160) There are social and racial divisions in contemporary Brazil that are reflected in the status ascribed to Popular Brazilian Portuguese and Literate Brazilian Portuguese. Such dichotomous perspectives that split Brazilian Portuguese into two have been problematized by sociolinguists who propose a more dynamic vision of Portuguese spoken in Brazil, including the existence of two edges: on one side there would be the so called African-Brazilian Portuguese and on the opposite side there would be the Literate Brazilian Portuguese; between these two extremes, there would be the Rural Brazilian Portuguese and the Urban Non-Literate Brazilian Portuguese (Petter and Oliveira 2011). Although such categories try to grasp the complexities and variation of language practices in Brazil, we consider that they integrate a politics of invention, by classifying, naming and attributing structural features to each variety. We argue that such structural perspectives miss the social and political meanings of language practices. For example, the idea of African-Brazilian Portuguese reinforces stereotypes related to the idea of Africaness: rurality, blackness, helping to shape a certain politics of identity.

Another colonial context, deeply connected to the history of Brazil, is Angola. The process of enslavement in Angola also used language as a criterion of differentiation and classification (Severo and Makoni, 2015), as can be seen in the following example that associated the slave trade, economics, and language:

Slaves from the African mainland were first sent to Santiago, where traders from the Spanish Indies came to buy ... This practice kept the Spanish from trading directly with Africa, thereby undermining the lucrative Portuguese monopoly, but it also allowed the slaves to receive some instruction in the Portuguese language and in Christianity, which enhanced their value in the American markets.

(Newitt, 2010:152)

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Slavery was appropriated by the colonial enterprise, which used race as a criterion for differentiating people, naturalizing differences, and hierarchizing societies. The economic relationship between Portuguese as a language and as a criterion for enslavement was previously mentioned in the concepts of *ladinos* and *boçais*. Knowing a European language could be seen as a signal of prestige in the slave trade: “Knowledge was an important granter of status in the slave community. This could be the ability to read or to write the local European language [ ... ] These types of knowledge would often be associated with either skilled occupations, those possessing autonomy, or domestic service that entailed contact in a frequent basis with the master class and other nonslave group” (Klein 1999:185). In this case, knowing a European language reinforced social distribution between individuals in the economic pyramid of colonial relations and also reinforced some status inside the slave community.

In addition to the context of enslavement, another example that illustrates the relationship between language and race, producing the racialization of languages and people, was the Indigenous Statute and Colonial Act of 1929–1961, a set of colonial laws that helped shape and control colonial identities—citizen, assimilated, indigenous—of (p. 161) African peoples in Portuguese colonies. The following is an excerpt that illustrated the role played by Portuguese as a language of instruction in the construction of those colonial rules and categories:

*Artigo 1—são considerados indígenas todos os indivíduos de raça negra, ou dela descendentes, que não estejam abrangidos pelo disposto no Artigo 2º deste Diploma e não satisfaçam conjuntamente às seguintes condições: a) Falar, ler e escrever a língua portuguesa; b) Possuir bens de que se mantenham ou exercer profissão, arte ou ofício de que auferam o rendimento necessário para o sustento próprio [ ... ] c) Ter bom comportamento e não praticar os usos e costumes do comum da sua raça; d) Haver cumprido os dever militares que, nos termos das leis sobre o recrutamento, lhes tenha cabido. (Estatuto dos Indígenas Portugueses das Províncias da Guiné, Angola e Moçambique 1929:60)*

Article 1—Indigenous people are considered the blacks or their descendants who are not covered by the provisions of Article 2 of this Diploma and that do not fulfill the following conditions: (a) to speak, read and write the Portuguese language; (b) to possess goods that provide their maintenance or exercise profession, art, or office from which they derive the necessary income for the proper sustenance [ ... ] (c) to demonstrate good behavior and not practice the customs of its race; (d) to have fulfilled the military duties.

Similar to what had happened in Brazil two centuries earlier, the document regulates the differentiation between the indigenous and the assimilated, using the idea of citizenship. An important distinguishing feature between the categories of race and language was a proficiency in Portuguese that, combined with other characteristics, would constitute the idea of a civilized individual. For example, “to speak, read and write the Portuguese language” is coupled with possessing “goods,” sustaining a “profession,” fulfilling “military

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duties,” as well as “good behavior” which is contrasted with practicing “the customs of its race.” This idea of proficiency ratifies racial differentiations, in which the natives (non-citizens) would be those who spoke only African languages and the citizens and assimilated would be those who spoke or were highly proficient in Portuguese: “An applicant [to become an *assimilado*] had to prove his ability to speak and write correct Portuguese [ ... ] The Portuguese settler, who might be illiterate and unable to satisfy such qualifications himself, did not have to worry about such tests: he was already a Portuguese citizen” (Minter 1972:20). This language policy produced a series of disparaging assessments about the variety of Portuguese spoken by the Africans in Angola, as “dog language” or “black language.”

In terms of linguistic policies, the Statute and Colonial Act (1930) legitimized and racialized linguistic differences in Angola, in which greater or lower mastery of Portuguese or other African languages would be a sign of a greater or lower degree of “civility” in which the norm was Portuguese. An artifact that illustrates the relationship between language and racial identity was the Identity Card (IC), a Portuguese national document used between 1930 and 1961. The process of obtaining an IC was extremely bureaucratic and was based on a politics of classification and differentiation that used (p. 162) language as a main criterion. According to Matrosse (2008), the questions asked during this process included: “What kind of food do you consume? Do you speak Portuguese? How and where do you live? What kind of house do you live in? What uses and customs do you practice?” (p. 27).

The Identity Card shows that from the perspective of Portuguese colonizers, language, custom, and identity overlapped and were used as signs to define what counts as a civilized individual. The use of a photograph, for example, testifies the role played by skin color in defining a colonial politics of identity: “Even the *assimilado* does not find himself in a position of full equality with white Portuguese. He has to carry an identity card with him to *prove* that he is a citizen. Whites carry their proof in the colour of their skin.” (Minter 1972:20). The document shows how Angolan people had their native names changed to Portuguese ones: For example, Mario Pinto de Andrade was Angolan and an important political leader who was against colonization. In his Identity Card, his parent’s names are both Portuguese—José Cristino Pinto de Andrade and Ana Rodrigues Coelho de Andrade. Portuguese colonization was deeply connected to Christianity, where the use of a Portuguese name in baptism signals to a joint politics of civilization and evangelization: “The Portuguese colony in Angola, founded in 1575, also spread Christianity and Christian names in west-central Africa” (Thorton 1993:730). In Andrade’s document, his nationality is considered Portuguese and his profession is “student”; Andrade has studied in *Colégio da Casa das Beiras*, a Catholic secondary school located in Luanda.

The colonial memory of having to use Portuguese as a norm to determine the degree to which an individual was civilized is still strong today, as we can notice in an interview given to the online newspaper “O Público” by the Angolan writer Dário de Melo (2015), in which he reported a personal experience in colonial Angola where, at the age of 8, he ob-

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tained an IC for the category “Euro-African”, what was in line with the politics of assimilation.

Racial differentiation, skin color, and language policy also were articulated by religious institutions in the colonial era: “It was Christian theology that located the distinction between Christians, Moors, and Jews in the ‘blood’” (Mignolo 2011:8). In Angola, until 1851, the Catholic Church endorsed the Portuguese policy: Catholics were responsible for establishing and managing the Angolan education system. The missionaries, however, should be Portuguese, and foreign missionaries would be accepted only in the absence of Portuguese volunteers. One example was the Missionary Accord (1960), a document signed by the Portuguese dictator Salazar with the Vatican, making Catholic missions responsible for schooling in Africa, mainly in rural areas where education started to be called as *ensino de adaptação* [adaptation school] (Soares 2002). Such religious and educational missions were responsible for both evangelizing and teaching Portuguese. In this context, Christianization, the Portuguese language, and Africanization overlapped.

Protestant missionaries, however, differed considerably. They had no central power, originated in diverse countries and religious denominations, and had diverse political orientations toward the Angolan liberation project, which made Portugal insecure about their presence in Angola. Protestant missions were not directly articulated with Portuguese central power, which granted them a certain autonomy to associate with (p. 163) local groups. A main feature of Protestant evangelism was their interest for local languages by, for example, translating the Bible to African languages (Demartini and Cunha 2015). The presence of Protestants in Angola and other Portuguese colonies was granted by the General Act of the Berlin Conference (1885).

Later, Catholic and Protestant linguistic missions were supported by the Summer Institute of Linguistics (SIL), an American and evangelical mission founded in 1934, focused on academic work with minority languages. Religious discourses subscribed to a philosophy of languages as discrete and named units for the purpose of evangelical conversion and the grouping of people under “ethnolinguistic” macro categories. In this sense, “contact between the modern world and the (perceived) formlessness or inchoate ethnicity of the pre-modern world is the prelude to the sociopolitical process of leveling, aggregation, assimilation, (re-) labeling, classifying and sorting” (Hutton 1998:126). The raciolinguistic “politics of groupism” (Brubaker, 2002) adopted by Catholicism and Protestantism differed strategically. Whereas Catholics were much more aligned to monolingualism (Portuguese), Protestants were aligned to plurilingualism, reifying, hierarchizing, and subduing identities, languages, and different forms of social organizations.

## Conclusion

The examples presented in this chapter illustrate the subtleties, complexities, and importance of the discussion about the relationship between language and race. Language was inscribed in race, and, conversely, race was inscribed in language. In both Angola and Brazil, race and language were inventions with radical and substantial social and political

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consequences. Although racism is not the only face of colonial power, it is one of the most powerful forces because it naturalizes differences between groups and establishes a hierarchy between them. Language policy has contributed to racism by legitimizing colonial categories that have fostered stereotypes about linguistic uses.

We understand that the articulation between language and race operated in different domains: (1) economic, by classifying and assigning economic and social differentiation to linguistic uses; (2) political, by using language as an instrument of differentiation and control, based on the ideas of vassalage (Brazil) and citizenship (Angola); (3) social, by the practice of categorization, classification, and grouping of people based on linguistic criteria, such as the ideas of indigenous, assimilated, and citizen; and (4) epistemic, by the invention of languages as discrete, leveled, and named entities, used as colonial and racial categories in Brazil and Angola.

Finally, we argue that the critique of this regime of colonial power requires a reconsideration of the concepts used in language policies. Critical language policies, then, emerge as a theoretical and practical field that problematizes linguistic categories, especially in postcolonial contexts. To do so, we consider that a historical perspective is central to promoting the genealogy of language ideas in relation to the political, social, and (p. 164) epistemic experience of the so-called colonized peoples. It is necessary, in this case, to excavate histories and narratives that have been historically silenced, turning language policy into a fundamental field of dialogue.

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