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Introduction to Slavic Studies in Brazil: A Belarusian perspective

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<u>Abstract.</u> Taking place in November 2023, the first course of Introduction to Slavic Studies at the Federal University of Bahia, Brazil, had the general objective of providing the public with basic knowledge about Slavic countries and peoples. During four meetings, topics related to the history, language and culture of these people and their relations with Brazil were discussed. In this context, the meetings had the following specific objectives: to present a general historical and linguistic overview of Slavic languages, from their detachment from Proto-Indo-European to their current configurations; address identity issues relating to these languages and cultures, deconstructing paradigms and prejudices about countries, peoples and individuals; apply the teaching of basic notions of Belarusian as a practical example of a Slavic language remarkable for its central location and diglossia, in addition to the use of the Cyrillic and Latin alphabets; and articulate classroom discussions with historical events of relevance to Slavic countries and Brazil. The course had a total of 74 individuals enrolled, of which 25 achieved the minimum attendance of 75% to obtain a certificate. Through a questionnaire, an approval rate of over 70% was observed, with 100% positive comments regarding the organization and conduct of the course. With this, it is hoped that the course can be repeated and that more teaching, research and extension projects related to the Slavic world will be developed in Brazil.

Keywords: Foreign languages; Central and Eastern Europe; Post-colonial; Cultural Studies.

Introduction

> *Всички хора се раждат свободни и равни по достойнство и права.*
> *Те са надарени с разум и съвест и следва да се отнасят помежду си*
> *в дух на братство (OHCHR, 1948)*

How many people worldwide would think the above sentence is in Russian? How many of them are graduating from Language courses at major universities without even knowing the name of this alphabet, the second most used in the world? Why does it matter to us, in the Americas? These were some questions that led us to carry out the first edition of the Introduction to Slavic Studies Course, at the Federal University of Bahia (UFBA), which this article focuses on. For four weeks, the academic community and the general public

had the opportunity to learn fundamental historical, cultural and linguistic aspects of the Slavic peoples, as well as share their knowledge and experiences related to this complex ethnic group.

The initiative was idealized and undertaken by professor Paterson Franco Costa, master and doctor in Literature and Culture at UFBA, with research on Belarus in the field of intersemiotic and audiovisual translation associated with postcolonial cultural studies. The course was carried out in partnership with Volha Yermalayeva Franco, representative of the Belarusian diaspora in Brazil at the People's Embassy of Belarus, then master's degree student of Architecture and Urbanism, also at UFBA, with research on Belarusian cultural heritage and teaching Slavic languages to speakers of other languages. We also had the participation of the Ukrainian activist based in Bahia Anastasiia Syvash, postgraduate in Visual Arts at the National University of Kyiv, and Milan Puh, doctor in Education at the University of São Paulo (USP) and professor at UFBA Institute of Letters.

The course's general objective was to provide students and the external community with basic knowledge about Slavic languages and cultures through expository-dialogic classes and classroom activities. Furthermore, it aimed at fostering a greater understanding of notable global events that impact Brazil and the region. From the perspective of Paulo Freire, understanding the world passes through language, with one of the biggest pedagogical challenges being how "to work with oral or written language associated or not with the strength of the image, in order to enact the communication that is found in the very understanding or intelligence of the world" (Freire, 2015, p. 115).

The specific objectives were the following: I. Present a general historical and linguistic overview of the Slavic languages, from their detachment from Proto-Indo-European to their current configurations; II. Address identity issues relating to these languages and cultures, deconstructing paradigms and prejudices about countries, peoples and individuals; III. Apply the teaching of basic notions of Belarusian as a practical example of a Slavic language, notable for its central location and diglossia; and IV. Articulate classroom discussions with historical events of relevance to Slavic countries and Brazil, such as the political crisis in Belarus, the Russian invasion of Ukraine and the consequent threat of nuclear disaster and World War III.

As indicated at the beginning, the initiative is based on the perceived lack of knowledge about Slavic languages in the community, especially in academia. This is detrimental to the ability to evaluate events of global importance, given the relevance of this linguistic family and ethnic group in the world, e.g.:

● The subfamily of Slavic languages is the most extensive in Eurasia, covering an area of over 24 million km², nearly the size of North America, extending from Central Europe to the Sea of Japan;

● Slavic languages have more than three hundred million speakers, making them the most populous in Europe;

● Most of these speakers use the Cyrillic alphabet, the second most popular in the world (which includes numerous non-Slavic languages, such as Udmurt and Mongolian);

● One of the official languages of the UN and BRICS is Slavic: Russian;

● Some of the world's most studied thinkers come from predominantly Slavic countries, such as: Maria Skłodowska-Curie, also known as Marie Curie; Śviatłana Aleksijevič (Сьвятлана Алексіевіч), also known as Svetlana Aleksievich; Julia Kristeva (Юлия Кръстева); Leŭ Vyhocki (Леў Выгоцкі), also known as Lev Vygotsky; Mykola Hohol (Микола Гоголь), also known as Nikolai Gogol; and Mikhail Bakhtin (Михаил Бахтин).

Therefore, the course aimed to encourage the spread of knowledge, helping to fill a gap in UFBA's modern foreign language courses, which cover two of the three major European language families: Germanic (German and English) and Romance (Spanish, French and Italian). However, the largest of them, by population and territory, the Slavic languages, are not covered. The course was held in November of the same year, over four meetings of four hours each, at the UFBA Institute of Letters, in Salvador, Brazil, with an audience of approximately seventy people, including students from the institution and external audiences.

The experience recalled here aims to contribute directly or indirectly to future research and initiatives within Slavic studies in Brazil and elsewhere, as well as offering the public, especially those unfamiliarized with the region, an introduction to this vast field of studies. Given the subjective nature present in the word "experience", we do not intend here to compose an in-depth analysis or a technical report, with rigid structure and austere language. With the desire to offer our perspectives as teachers and facilitators of this experience, we divided the following report into four subsections, one for each class, accompanied by our reflections.

Class 1 — Cartography of the Slavic peoples: from prehistory to the present

"What is Slavic?" It was with this question that we began the course, on a Monday afternoon, in the auditorium of the Institute of Letters. In fact, every Monday afternoon in November of that year was dedicated to the course. As more people arrived, we saw more and more faces surprised by the laconic question. The class was instructed to write their answers anonymously on pieces of paper to be collected and read by Franco immediately afterwards. It is possible to trace a spectrum composed of responses from the most speculative to the most scientific. On one extreme, some notes pointed to a vague relationship between "Slavic" and "slave", going through generalizations associated with

Russia. On the other extreme, impromptu lexicographic definitions referred to Slavs as people of Indo-European origin native to Eastern Europe and speakers of Slavic languages. For our part, we emphasized that there was no right or wrong, until that moment, and we did not comment on the answers, as our objective was to assess the knowledge of the students and verify the changes at the end of the course, when we would re-read those answers and open a debate session.

Next, we showed a map of Eurasia, highlighting the territories where Indo-European languages are traditionally spoken (**Figure 1**).

Figure 1. Indo-European languages in Eurasia and their subgroups. Slavic languages in green. Source: Commons, 2021.
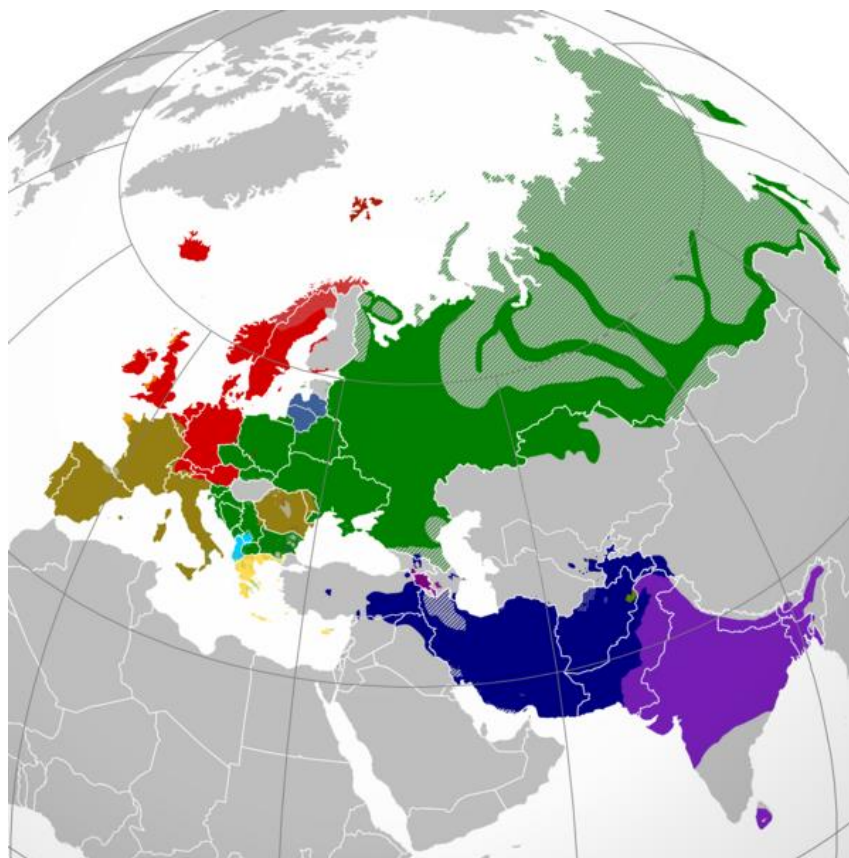
"Do you speak any Indo-European language?", we asked, to which some voices replied negatively from the auditorium. A small discussion soon began, as other people were quick to point out Portugal on the map, highlighting its kinship with the other languages in the group. "Yes, Portuguese is also an Indo-European language, a distant relative of English,

Ukrainian, Sanskrit and even Kurdish! But not Basque or Hungarian, as you can see on the map."

This was an important moment of reflection for some students, as if they were discovering a little about themselves. To delve deeper into this scenario, we showed the video *Indo-European Languages — Word Comparisons*, from the Brief Histories channel (2021), with a series of cognates among the group's languages, such as **méh₂tēr*, reconstruction of the word "mother" or "maternal", in Proto-Indo-European, whence, for instance, *mater-*, in Old Church Slavonic, *māter*, in Latin, *mātar-*, in Avestan, and *matṛ́*, in Sanskrit.

From this introduction, we moved on to Proto(Balto)-Slavic, which, according to Sussex and Cubberley (2006), originated between the Carpathian Mountains and the Dnipro River, between present-day Slovakia and Ukraine, around four thousand years ago. We presented some examples taken from the book (2006, p. 22), such as **desętь*, reconstruction of "ten" in Late Proto(Balto)-Slavic, derived from PIE **déḱm̥*, from which derive the current *dešimt*, in Lithuanian, and *deset* in Serbo-Croatian, to explain how the change from this ancestral language to its descendants occurred and how the Baltic languages became distant to the point that there is no consensus on whether they can in fact be considered part of the same group with the Slavic languages. Nonetheless, the authors note that "There is certainly strong evidence to link Slavic more closely to Baltic than to any other Indo-European language family." (2006, p. 22).

Still in the first meeting, we addressed some basic characteristics about phonetics, writing and distribution of the current Slavic languages. Generally, these are subdivided into Western, Southern and Eastern, but it is also possible to trace a division between East and West. While Eastern Slavic languages are written with the Cyrillic alphabet, invented in medieval Bulgaria and strongly associated with Orthodox Christianity, their Western counterparts use the Latin alphabet, typically associated with other religious denominations, especially Catholic and Protestant Christianity. Other scripts historically used for Slavic languages, such as Arabic and Glagolitic, were addressed in the second meeting, within the historical context of each nation.

As a practical exercise, we distributed leaflets containing the Article 1 of the Universal Declaration of Human Rights in the major thirteen Slavic languages and played their respective audios, taken from the website omniglot.com (Omniglot, 2023), randomly and anonymously. The task was simple: try to associate what was spoken with what was written (Cyrillic texts were accompanied by their transliteration) to find out the unknown language. The class managed to identify almost all the languages, becoming familiar with them while learning to distinguish them. For homework, we asked the class to divide into groups to carry out a mini-seminar on the chronology of the Slavic peoples, the topic of the next class.

Class 2 — Historical and social transformation of Slavic peoples and languages

After a brief recap of the previous class, we entered the subject of the history of the Slavic peoples, with presentations made by students in a mini-seminar format. Arranged in alphabetical order, the groups addressed historical, economic, political and cultural aspects of each country, opening space for questions and debate afterwards. To facilitate the discussion, brief introductions to each country were made, which we summarize below.

Belarus (Беларусь)

The name Belarus stems from *Biełaja Ruś*, which means White Rus'. The term Rus' refers to the Kyivan Rus' of the 9th to 12th centuries, to the successor (Eastern Slavic) principalities, and to the people (*Rusy*) who lived under their authority. Ruthenia, the Latin name for the Kyivan Rus', gave rise to the name White Ruthenia. The western areas of present-day Belarus formed part of historical Black Ruthenia, whereas Galicia constituted Red Ruthenia. Among the three Eastern Slavic nations, it is only in the name Belarus that the reference to the former Rus' has remained. The term "White Russia" [*Belorussia, Byelorussia* or *Weißrussland* (Ger.)] has a pejorative meaning for Belarusians, in the same way as Little Russia does for Ukrainians. This is because Rus' refers to the ancient Kyivan Rus' and its subjects rather than to the Russian ethnic group (*Rusky*), which emerged much later in areas that were under the Mongol yoke for a lengthy period and thus became culturally different. Byelorussia, or the Byelorussian SSR, became the name of the country in the Soviet era, which was then changed to the Republic of Belarus in 1991. Today, Russians also use the official name Belarus in place of Byelorussia (Karácsonyi et al., 2017, p. 21).

Bosnia and Herzegovina (Bosna i Hercegovina / Босна и Херцеговина)

Bosnia's history is mainly influenced by its religious and ethnic diversity. Bosnia — which consists of two regions, Bosnia in the north and Herzegovina in the south — fell to the Turks in 1463, and many Bosnian nobles became Muslims. Arabic script was used to write Bosnian Islamic literature at least until the end of the 19th century. However, Bosnia remained linguistically close to Serbian and, until its autonomy in 1992, Bosnian was seen as a dialectal area of Serbo-Croatian. Its population is predominantly Muslim, a characteristic it shares with Kosovo, a result of the 500 years of Turkish occupation of the Balkans. During the Tito era, Bosnian Muslims received the new "ethnonym" *Muslimani* (previously they were simply Serbs or Croats of Islamic faith), but this name was

abandoned in the new state, replaced by *Bošnjaci* (Bosniaks). The Herzegovinian dialect was chosen for the Serbo-Croatian standard (Sussex & Cubberley, 2006, p. 75–76).

Bulgaria (България)

Originally a Turkic tribe that arrived in the Balkans from the north of the Black Sea in 679 AD under the command of Asparukh, the Bulgarians subjugated the Slavs of modern Bulgaria and southern Serbia in 681 AD. With a system of government and social organization superior to that of the Slavs, but less solid linguistic and cultural heritage, within two centuries, Bulgaria spoke Slavic. The First Bulgarian Empire lasted until 1018, when Bulgaria and the entire Balkan Peninsula became part of the Byzantine Empire. The Second Bulgarian Empire (1196–1331) was linguistically and culturally more stable, but eventually fell to the Turks in 1393. The ensuing period of Ottoman rule lasted five centuries, until 1877. Bulgarian writers and linguists moved towards a codification of the language that reflected Bulgarian rather than imported models, which were updated in 1945 (Sussex & Cubberley, 2006, p. 67–68).

Croatia (Hrvatska)

The national idea of an independent Croatia dates back to around 924 AD, when King Tomislav led the Croats to liberation from Byzantium. However, from the end of the 11th century until the Battle of Mohács, in 1526, the Croats were under Hungarian rule, which was followed by 250 years of Turkish rule. In 1790, with the Turks already out of Croatian territory, the Croatian Assembly formally chose a form of alliance with Hungary, which lasted until World War I. The fact that the national standard was based on a Serbian dialect was a source of irritation for Croats who tended to promote Croatian, while the Serbs remained more faithful to the notion of a Serbo-Croatian language. This linguistic separatism increased whenever political and ethnic tensions between Serbs and Croats were exacerbated, such as the Yugoslav political crisis of 1991. The two languages are now officially separated (Sussex & Cubberley, 2006, p. 74–75).

Czechia (Česko)

In the 9th century, the State of Great Moravia was established, a kingdom that included Bohemia and parts of present-day Slovakia, Poland and Hungary. Moravia fell to the Hungarians around 900, and the young Slavic culture was driven west. The installation of the Habsburgs in Bohemia, in 1526, consolidated Prague's position as a commercial and intellectual center, but the prospects for the Czech language were not promising and

Bohemia entered a period of Germanization that was only alleviated by the emergence of nationalism at the end of the 18th century. In the first half of the 19th century, Prague was the intellectual center of the West Slavic world, joined by Slovakia, Bohemia and Moravia, in 1918, to form the new Czechoslovak state. The Czech Republic, made up of Bohemia and Moravia, was separated from Slovakia to form the Czech Republic in 1992 (Sussex & Cubberley, 2006, p. 98–103).

Montenegro (Crna Gora)

The use of the name Crna Gora or Montenegro began in the 13th century in reference to a mountainous region in the Serbian province of Zeta. The later medieval state of Zeta maintained its existence until 1496, when Montenegro finally fell under Ottoman rule, within which it managed to maintain a certain level of autonomy. From the 16th to the 19th centuries, Montenegro was a theocracy governed by a series of prince-bishops. After World War I, during which Montenegro fought on the side of the Allies, the country was absorbed into the Kingdom of Serbs, Croats and Slovenes, which became the Kingdom of Yugoslavia in 1929. At the end of World War II, it became a Yugoslav constituent republic. When the latter dissolved in 1992, Montenegro joined Serbia, from which it separated in 2006, through a referendum (CIA, 2022, p. 347–348).

North Macedonia (Северна Македонија)

In the irony of history, the people whose ancestors gave the Slavs their first literary language were the last to see their modern language recognized as a separate Slavic language, distinct from the neighboring Serbian and Bulgarian languages. Between the 12th and 20th centuries, Macedonian language and culture were almost continually subjugated to external religious and political pressures. The cultural crisis of five centuries of Ottoman rule and the strongly authoritarian religious control of the Greek Orthodox Church caused a lack of continuity in Macedonian culture and identity. Macedonia joined the Yugoslav Federation as a separate republic with its own language and literature, in 1944. Contemporary Macedonia is autonomous, although it is under pressure from Greece and Bulgaria in establishing its political, economic, cultural and linguistic autonomy (Sussex & Cubberley, 2006, p. 69–71).

Poland (Polska)

The origins of the Polish state, as well as Bohemia and Moravia, are uncertain. The Poles ("plain dwellers") occupied the area between the Oder and Vistula rivers around the 6th

century, and were constantly persecuted by Western Germans. In 963, Mieszko I finally won an important victory over the Germans and promoted the Christianization of Poland in 966. Its status as a regional power was consolidated after the Union of Lubin (1569), joining Belarus, Lithuania and Ukraine. But the division of Poland by Russia, Prussia and Austria, in 1772 and 1773, and its total dismemberment in 1795–1797, represented a genuine threat to the continuation of Polish linguistic culture. After its independence in 1918, the fate of the Polish language in the reconstituted Polish state was no longer in danger (Sussex & Cubberley, 2006, p. 92–93).

Russia (Россия)

Similar to Belarusian, Russian began to distance itself from Eastern Proto-Slavic around the 13th century (Sussex & Cubberley, 2006, p. 81), which is accentuated with the rise of Moscow as a political center, distancing itself from the influence of the principality of Kyiv. Centuries of Bulgarian and Tatar influence deepened this distance, with a marked influence of Asian languages and, from the 15th century onwards, European languages. In the 18th century, Russian became a standardized language and, under Peter I, closer to the West, being influenced mainly by the French and German languages. The 20th century saw the collapse of the Russian empire and the rise of the USSR, whose spelling reforms shaped contemporary Russian.

Serbia (Србија)

Early Serbian history was marked mainly by resistance to Bulgarian influence in the east and south, while the Nemanja dynasty (1169–1331) established the medieval kingdom of Serbia, along with a considerable flowering of literature and arts. The Christians, however, were defeated in Kosovo in 1389, and Serbia remained under Turkish control until the end of the 19th century. The Serbian language, however, still lacked a political basis, which only emerged with the formation of the new Serbian Kingdom after the revolt of Kara George (1804–1813). This led to the growth of pan-Slavic sentiment, which the Habsburg empire tried to suppress. Serbia was eventually freed from Turkish control by the Treaty of Berlin in 1878. Serbia's success in the Balkan Wars of 1912–1913 had the effect of uniting the Serbs and drawing non-Serb states into a closer union that emerged as Yugoslavia. At the time of the Yugoslav dissolution [1990s], there was still no official grammar or dictionary of the unified language (Sussex & Cubberley, 2006, p. 72–73).

Slovakia (Slovensko)

The Slovak people were separated from the Czechs by the Hungarian capture of Great Moravia, c. 900 AD, and until 1918 it had no official ethnic or linguistic status. Until the end of the 18th century, its spoken language had only regional recognition, and until the

end of the 19th century the written language, when it was not Latin, Hungarian or German, was predominantly Czech. During the 1960s, however, Slovak linguistic sentiment culminated in the publication of a set of principles for the promotion of the Slovak language. The separation of Czechoslovakia into the Czech and Slovak Republics occurred at the beginning of 1992, peacefully. The effect of this change confirmed the status of Slovak as an autonomous language (Sussex & Cubberley, 2006, p. 104–105).

Slovenia (Slovenija)

Except for brief periods, the Slovenian people were subject to non-Slavic governments and the religious rule of Rome from their conversion in 748 until 1945. After 1278, they passed from control of the Holy Roman Empire to that of the Habsburgs. From the 14th century onwards, the official policy was Germanization and colonization to the detriment of the Slovenian language and culture. The official languages were Latin, German and Italian, the latter two spoken by the nobility and the middle classes, while the peasantry spoke Slovene. World War II consolidated most Slovenes in Tito's Yugoslavia, with full constitutional linguistic rights, as a constituent republic. The language is now fully codified in spelling, grammar and lexicography. The separation of Slovenia as an independent nation when Yugoslavia was dissolved in 1991 has strengthened the status of Slovenia, in the absence of pressure and competition from Serbia and Croatia (Sussex & Cubberley, 2006, p. 78–79).

Ukraine (Україна)

Established in the 8th century, the Principality of Kyiv (Kyivska Rus') brought together important ancient Slavic states, such as the principalities of Galicia (Halychyna) and Volynia, which assumed an important role in the history of Ukraine especially after the Mongol invasion of 1240. In the 13th century, most of the Ukrainian territory was part of the Grand Duchy of Lithuania, and, after the Union of Lublin in 1569, the Republic of the Two Nations (union with Poland). At the end of the 18th century, the Polish-Lithuanian Commonwealth was divided by the Russian, Prussian and Austro-Hungarian empires. As a result, substantial parts of Ukraine, Belarus, and Poland were annexed by Russia, which banned the use of Ukrainian in much of public life from 1863 to 1905. Although nominally autonomous since 1917, the Ukrainian language did not truly prosper within the Soviet Union, from the 1930s until the formation of the modern and independent Ukrainian state in 1991 (Sussex & Cubberley, 2006, p. 85).

Discussion

It is important to note that the groups' presentations greatly deepened these excerpts, which, as previously stated, only served as an introduction to the discussions. In the mini-seminar, the groups also had the freedom to discuss topics of interest to them, which resulted in a diverse and dynamic class. In addition to history, varied topics such as dance and gastronomy were discussed, as in the case of Ukrainian *hopak* dance, and Slovakian *halušky* recipe. Furthermore, socioeconomic indicators, such as the countries' minimum wage and trade balance with Brazil were mentioned, a subject discussed in greater depth at the final class.

It is also worth noting that one of the objectives of the mini-seminar was to show the interconnections between the histories of each Slavic people, which we believe has been achieved. Throughout the presentations, it became apparent that numerous dynamics were experienced together by two or more nations, sometimes simultaneously. An example of this is the struggle against Turkish-Ottoman and Austro-Hungarian imperialism in the Balkans, Tatar-Mongol and, later, Russian in the East and Germanic in the West.

In this context, we pointed out that, although history sometimes suggests a supposed "weakness" or "inferiority" of the Slavic peoples, often at the mercy of their more "powerful" neighbors, there are two main factors to consider: first, the same goes for any country in the world, no matter how powerful they may seem, such as the USA, which was once a colony of Great Britain, which, in turn, was also colonized, and so on; second, that each contemporary Slavic country defeated these seemingly superior enemies, ultimately achieving independence.

Class 3 — Belarus: A synthesis of the Slavic world

The theme of the third meeting was dedicated to Belarus as an example of a Slavic country that has intersections and draws parallels with other nations in the region. The mediator was Volha Yermalayeva Franco, a native of the country based in Salvador, where she has represented the Belarusian diaspora in Brazil through the People's Embassies of Belarus initiative (Belarus Abroad, 2024). Located in the geographic center of Europe, Belarus borders three other countries with a Slavic majority: Ukraine, Poland and Russia. Its history, language and culture draw parallels with several aspects discussed in recent meetings, such as: a colonial past, marked by the coexistence of Orthodox and Catholic Christianity, besides other Abrahamic religions, such as Judaism and Islam; a problematic coexistence of the national language with a colonial language under an authoritarian regime; and the historical use of Cyrillic and Latin alphabets, among other issues.

The starting point was the geopolitical contextualization of the country where, in recent years, police repression has intensified in response to the large protests against the dictatorship established in 1994. We talked about the existing conflict between the national discourse and the regime's discourse, the traditional and official national symbols (**Fig. 2**).

Figure 2. Left: Symbols of the former Byelorussian Soviet Socialist Republic (1919–1991); Center: White-red-and-white flag and Pahonia coat of arms, pre-Soviet heritage with medieval origins resumed in the first years of independence of the current Republic of Belarus. Right: Flag and coat of arms established by Lukašenka in 1995. Source: Kotljarchuk, 2004 (adapted).

In this context, it was important to contextualize the civil resistance movements against the dictatorship. This included key figures such as human rights defender Aleś Bialacki, winner of the 2022 Nobel Peace Prize, currently a political prisoner in Belarus, and writer Śviatłana Aleksijevič, winner of the 2015 Nobel Prize for Literature, currently in exile. Furthermore, the discussion included internationally recognized historical figures born in Belarus, such as Leŭ Vyhocki, psychologist and pedagogue, born in Orša and raised in Homiel, where he began his professional career; and Marc Chagall, a visual artist who gained international fame after moving to Paris, but painted his hometown Viciebsk throughout his life.

The second point of the class was the Belarusian language. We made a brief introduction to the history of its writing:

- The arrival of Cyrillic in the Belarusian lands, in the 9th century;

- The use of Ruthenian, or Old Belarusian, as the official language of the Grand Duchy of Lithuania, including the Third Statute of the Grand Duchy of Lithuania (1588), which served as the basis for the modern concept of constitution used worldwide;

- The printing of the Bible translated into Belarusian by Francysk Skaryna in 1517, the first book printed in an East Slavic language;

- The use of *łacinka*, the Latin alphabet devised for the Belarusian language, in the 14th century, officially used for the transliteration of toponyms in the country;

- The use of *arabica*, the Arabic script for the Belarusian language, introduced by Belarusian Tatars in the 16th century;

- The history of simultaneous publication in Cyrillic and Latin scripts of books and newspapers in Belarusian, which was fairly common until the first half of the 20th century;

- The status of Belarusian as the only official national language until 1995 and co-official, along with Russian, since then, in addition to having minority status in regions of Poland, Russia, Ukraine, Lithuania and Latvia;

- The status of a vulnerable language according to UNESCO due to the "widespread use of Russian in its stead" (UNESCO, 2010, p. 39);

- Data from the 2019 census, which shows that 60.3% of the population (approx. 6 million) consider Belarusian their native language and 31.7% of the population (approx. 2 million) say they use the language in everyday life.

Furthermore, we present the Cyrillic and Latin spellings used for Belarusian, and its phonetic system. We exemplified and commented on the main grammatical characteristics of the Belarusian language, based on Sussex and Cubberley (2006) as the main reference, presenting examples of characteristics in common with other Slavic languages:

- Absence of articles

- T–V Distinction (Ty — Vy)

  o   Ty — Vy (Ты — Вы) — (in)formal, sg — pl.

- Declension: 7 cases

o   Nominative (subject): Гэта кав*а* (Heta kav*a*) — This is coffee.

o   Accusative (direct object): Я *цябе* ведаю (Ja *ciabie* viedaju) — I know *you*.

o   Dative (indirect object): Вы *мне* сказалі (Vy *mnie* skazali) — You said *to me*.

o   Genitive (ownership, attribute, origin): Яны з Бразыл*іі* (Jany z Brazyl*ii*) — They are *from Brazil*.

o   Instrumental: Ты пішаш алоўк*ам*. (Ty pišaš ałoŭk*am*) — You write *with a pencil*.

o   Locative / prepositional: Яна жыве ў Полацк*у*. (Jana žyvie *ŭ* Połack*u*) — She lives *in* Polatsk.

o   Vocative: Тат*у*! (Tat*u*!) — Dad!

- **Flexible syntax**

o   The relationship between subject, verb and object is marked by endings, not syntax**:**

▪   Мама любіць кав*у* / Кав*у* любіць мама / Любіць мама кав*у* (Mama lubić kav*u* / Kav*u* lubić mama / Lubić mama kav*u*) — Mom loves coffee.

- **Three genders**

o   Feminine, masculine, neuter: кав*а*, сы*р*, малак*о* (kav*a*, sy*r*, małak*o*) — coffee, cheese, milk (neutral does not apply to people and animate beings).

- **Aspects**

o   **Perfective**: complete action. E.g. Мы сказалі (my skazali) — We said

o   **Imperfective**: incomplete action. E.g. Мы казалі (my kazali) — We were saying

▪   This results in different verbs. E.g. сказаць (skazać); казаць (kazać)

- **Three verb modes**

o   **Indicative**: Мы шмат працу*ем* (My šmat pracu*jem*) — We work a lot.

o   **Imperative**: Хадз*і* сюды! (Chadz*i* siudy!) — Come here!

o   **Conditional**: Калі *б* я ведала... (Kali *b* ja viedała...) — If only I knew...

In addition to familiarizing the students with grammatical aspects of Belarusian, this activity served to show examples of writing with the Cyrillic alphabet. To delve deeper into this topic, we introduced the Belarusian Cyrillic alphabet and carried out a practical activity, which consisted of transliterating student names on the board. Next, we looked at a list of basic phrases in Belarusian, comparing them with similar phrases in neighboring Slavic languages: Ukrainian, Russian, and Polish (**Table 1**). After that, we distributed the printed phrases individually, so that the class could create small dialogues and practice.

Table 1. Comparison of basic sentences between Belarusian and neighboring Slavic languages.

English	БЕЛАРУСКАЯ МОВА Belarusian	УКРАЇНСЬКА МОВА Ukrainian	РУССКИЙ ЯЗЫК Russian	JĘZYK POLSKI Polish
Hello!	Вітаю! Vitaju!	Добридень! Dobryden′!	Здравствуйте! Zdravstvuyte!	Witam!
How are you?	Як маесься? Jak majeśsia?	Як справи? Yak spravy?	Как дела? Kak dela?	Jak się masz?
Good	Добра Dobra	Добре Dobre	Хорошо Khorosho	Dobrze
Thanks	Дзякуй Dziakuj	Дякую Dyakuyu	Спасибо Spasibo	Dziękuję
You are welcome	Калі ласка Kali łaska	Будь ласка Bud′ laska	Пожалуйста Pozhaluysta	Proszę

For the next class, students were asked to participate in the Brazil — Slavic World News panel that we created on padlet.com, adding journalistic content that included events and information directly related to Brazil and at least one Slavic country. This activity was intended to create a starting point for our discussion at the next meeting.

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Class 4 — Brazil and the Slavic World

The fourth and final meeting was also the most comprehensive and dynamic, since: 1. we started with an interactive activity (Brazil — Slavic World News panel); 2. we had the participation of Anastasiia Syvash, who talked about the war in Ukraine and her experience in Brazil; 3. we carried out an intercomprehension activity, since three people of different Slavic nationalities were together; and 4. Professor Milan Puh made a presentation on Slavic studies in Brazil. Finally, we reread the answers to the question "What is Slavic?" from the first class and, as for homework, a course assessment quiz was proposed.

The class began with reading and discussing of the news on the panel. They covered almost all Slavic countries, establishing commercial, political and cultural relations with Brazil, such as the charity concert with Ukrainian refugees organized by Volha Yermalayeva Franco and Anastasiia Syvash in the Historic Center of Salvador (Oliveira, 2022) in favor of the victims of the Russian invasion, and Franco's interview with Folha de S. Paulo newspaper about the protests electoral fraud in Belarus (Zanini, 2020).

We also briefly discussed the Bilateral Relations Portal of the Ministry of Foreign Affairs (Gov, 2023) with links to all countries with which Brazil maintains diplomatic relations. Of these, we listed all the Slavic ones and read some summaries of the history of these relations. After reading the Ukraine page, Syvash told us about her hometown, Kharkiv, and her people's struggle to defend against Russian invasion. Syvash also told us about her work as a designer, including in partnership with Franco, in initiatives that seek to popularize Slavic languages and cultures in Brazil. This includes planners and teaching materials (Linguarte, 2023) and visual arts, such as the three-meter tall Motanka sculpture in front of the UFBA Institute of Letters (**Figure 3**).

Inspired by the traditional Ukrainian amulet doll of the same name, the sculpture was made with recycled material by Brazilian artist André Fernandes, in partnership with Volha Yermalayeva Franco and Anastasiia Syvash. It symbolizes the Ukrainian people's desire for justice and peace, while serving as an information totem with a QR code from which the public can access online content about local events and initiatives related to Belarus and Ukraine (Franco & Syvash, 2024). One such initiative is the podcast *Diary of War*, organized by Ukrainian activist Daria Kolomiec and translated into Portuguese by Franco and Syvash in 2022.

Figure 3. Motanka sculpture displayed in front of the UFBA Institute of Letters, Nov. 2023.

Photography: Paterson Franco Costa

We then carried out an intercomprehension activity, which consisted of each representative writing three sayings from their people on the board, teaching the pronunciation to the students, who then tried to guess the meaning. Franco wrote in Belarusian "Ведаў Бог, што ня даў сьвіньні рог" ("God knows why he didn't give a horn to the pig"), "Адзін пень гарэў, а другі сьпіну грэў" ("One stump burned while the other warmed its back") and "Чорт чорта пазнаў дый на піва пазваў" ("One demon ran into another demon and called him for a beer"). Then, it was Puh's turn, with the Croatian sayings "Nije zlato sve što sja" ("All that glitters is not gold"), "Danom konju u zube se ne gleda" ("Do not look a gift

horse in the mouth"). and "Bolje vrabac u ruci, nego golub na grani" ("A sparrow in the hand is better than a pigeon on the roof"). Finally, Syvash wrote the Ukrainian sayings "Робити з мухи слона" ("To make an elephant out of a fly"), "Розставити всі крапки над "і"" ("Dotting the i's") and "Яблуко від яблуні недалеко падає" ("An apple doesn't fall far from the apple tree").

In addition to trying to understand the meaning of the sayings, purposefully chosen because almost all of them have parallels in Portuguese and other western languages, the activity also resulted in a lexical comparison between terms (e.g. *слон / slon* means "elephant" in the three languages) and an illustration of the general characteristics of pronunciation and spelling, elements previously seen only theoretically. Furthermore, it was a moment to demonstrate in practice how these languages are handwritten.

The fourth moment of the class consisted of Puh's lecture on Slavic studies in Brazil, in which he narrated his experience of post-doctoral research at the University of the Centre-West (UNICENTRO) between 2018 and 2020. Gathering diverse information and research on what is produced about the Slavic world in Brazil, the lecturer showed the developments of the research that were published (Puh, 2020; Krause-Lemke, 2021). Additional results included the course Eastern Europe: Education, Languages, Cultures and Migrations, at the University of São Paulo, and the creation of a research group, Leste Europeu em Movimento (Eastern Europe in Movement) and the organization of events such as the Eastern European Fair, in 2023, also in São Paulo.

Finally, we once more read the answers collected in the first class, on the question "What is Slavic?". Given the anonymity of the notes, we cannot say for sure how many of the people present wrote them, but the reactions upon hearing the answers contrasted with the strangeness of the first meeting. Some smiles and smirks could be noticed towards the least informed answers and nodding upon hearing the more academic ones. Verbally, however, there was little interaction, perhaps due to shyness or fear of revealing authorship. At the end of the activity, however, we reached a consensus that the classes were productive and everyone there learned something. In order to evaluate this learning in more detail, we announced to the class that we would send, by email, a questionnaire related to the topics covered in the course. This activity was not graded, but it would help us understand how much content was absorbed by the class and which points we need to pay more attention to, in order to improve the experience should the course continue.

Final considerations

In line with the objectives of UFBA's extension activities, the Introduction to Slavic Studies course sought to contribute to the interdisciplinary, critical, and responsible education of students. It took place through weekly face-to-face classes at the Institute of Letters, in

which fundamental elements for the basic understanding of Slavic languages and cultures were presented, with the opportunity to discuss with people from that region, deeply engaged in the topics covered, about history, culture, geopolitics and perspectives on relations between Brazil and the Slavic World.

As a result, there was a high rate of academic achievement, according to responses to the questionnaire provided to the class (see **Appendix 1**). The questionnaire was sent to 25 people with a minimum frequency of 75%, and the correct answers reached the following percentages, per question: 1— 100%; 2 — 79%; 3 — 86%; 4 — 35%; 5 — 57%; 6 — 93%; 7 — 71%; 8 — 71%; 9 — 77%; 10 — 64%. Therefore, the average score is 7.3. It is worth highlighting that the objective of the questionnaire was to assess the general performance of the class and serve as a parameter to understand how to improve future editions, i.e., not an assessment for certification purposes, which is based solely on the attendance of each student.

In the comments field provided in the questionnaire, which is optional in nature, a total of ten comments were registered (see **Appendix 2**) all anonymous, as our intention was to obtain sincere impressions. Considering the class average and the comments, it is possible to state that the work plan was implemented satisfactorily and the course was successful. We hope that this is just the beginning of a lasting, mutually beneficial partnership for the university, the community and Slavic Studies in Brazil and the world.

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Appendix 1: Assessment questionnaire

Portuguese	English
1. Quem são os povos eslavos?	1. Who are the Slavic peoples?
A) Habitantes do Leste Europeu	A) Inhabitants of Eastern Europe
B) Povos escravizados pelos antigos romanos	B) People enslaved by the ancient Romans
C) Povos de origem indoeuropeia falantes de línguas eslavas	C) Peoples of Indo-European origin who speak Slavic languages
2. As línguas eslavas se escrevem...	2. Slavic languages are written...
A) Com o alfabeto cirílico	A) With the Cyrillic alphabet
B) Com o alfabeto latino	B) With the Latin alphabet
C) Ambas alternativas anteriores	C) Both alternatives above
3. O alfabeto cirílico é de origem...	3. The Cyrillic alphabet is originally...
A) Russa	A) Russian
B) Tcheca	B) Czech
C) Búlgara	C) Bulgarian
4. Em que idioma está o texto abaixo?	4. What language is the text below in?
Хүн бүр төрж мэндлэхдээ эрх чөлөөтэй, адилхан нэр төртэй, ижил эрхтэй байдаг. Оюун ухаан нандин чанар заяасан хүн гэгч өөр хоорондоо ахан дүүгийн үзэл санаагаар харьцах учиртай.	*Хүн бүр төрж мэндлэхдээ эрх чөлөөтэй, адилхан нэр төртэй, ижил эрхтэй байдаг. Оюун ухаан нандин чанар заяасан хүн гэгч өөр хоорондоо ахан дүүгийн үзэл санаагаар харьцах учиртай.*
A) Esloveno	A) Slovenian
B) Russo	B) Russian
C) Mongol	C) Mongolian

5. Uma língua escrita em cirílico...

A) é necessariamente indo-europeia

B) é necessariamente eslava

C) pode ser de qualquer família linguística

6. Qual desses países NÃO é eslavo?

A) Eslováquia

B) Bósnia

C) Albânia

7. Qual religião predomina entre os eslavos?

A) Cristianismo ortodoxo

B) Cristianismo católico

C) Depende do país

8. Toda pessoa de um país eslavo é eslava.

A) Não sei

B) Verdadeiro

C) Falso

9. Todas as línguas eslavas são mutuamente inteligíveis.

A) Verdadeiro

B) Falso

C) Depende

5. A language written in Cyrillic...

A) is necessarily Indo-European

B) is necessarily Slavic

C) can be from any language family

6. Which of these countries is NOT Slavic?

A) Slovakia

B) Bosnia

C) Albania

7. Which religion predominates among Slavs?

A) Orthodox Christianity

B) Catholic Christianity

C) Depends on the country

8. Everyone from a Slavic country is a Slav.

A) I do not know

B) True

C) False

9. All Slavic languages are mutually intelligible.

A) True

B) False

C) It depends

10. As línguas eslavas geralmente declinam em quantos casos? A) 4 B) 10 C) 7	10. Slavic languages usually decline in how many cases? A) 4 B) 10 C) 7

Key: C for all questions.

Appendix 2: Comments section of the Assessment Questionnaire

Portuguese	English
"Muito interessante. Foi realmente uma introdução aos estudos eslavos, um pontapé inicial para conhecer mais sobre esse mundo." *"O curso foi muito bom, deu um otimo contexto histórico, geográfico e sociocultural, foi muit interessante ter um contato com as culturas eslavas e tirar muito dos pré-conceitos que o ocidente criou em nossas mentes."* *"Esperando ansiosamente por um cursinho de férias!" [sic]* *"Мне очень нравится. Пожалуйста, откройте курс русский язык" [Gosto muito. Por favor, abram um curso [de] língua russa]* *"Os idiomas eslavos e bálticos são muito mal traduzidos nas américas. Isso reflete, talbez, uma falta de profissionais com perspectivas quanto a*	*"Very interesting. It really was an introduction to Slavic studies, a starting point for learning more about that world."* *"The course was very good, it gave a great historical, geographical and sociocultural context, it was very interesting to have contact with Slavic cultures and remove many of the preconceptions that the West created in our minds."* *"Looking forward to a summer course!"* *"Мне очень нравится. Пожалуйста, откройте курс русский язык" [I really like it. Please open a Russian language course]* *"Slavic and Baltic languages are very poorly translated in the Americas. This perhaps reflects a lack of professionals*

particularidades do idioma, cosmovisão e cultura; mas também o fato de que interesses ideológicos se interpõe, alternando a romantização e a demonização desses povos. É necessária uma divulgação mais ativa,em particular patrocinada oelas Universidades." [sic]

"Proposta muito interessante do curso, servindo como um ponto de partida para quem busca conhecer e estudar mais sobre os povos e culturas eslavas"

"Foi bem legal, pena que não consegui assistir todas as aulas"

"O curso foi muito proveitoso e sua didática adequada ao público geral!"

"A inserção de dinâmicas durante a aula é um aspecto excelente do curso. Em relação à didática da professora e do professor, possuem uma cumplicidade fantástica e estão sempre disponíveis para cessar as dúvidas questionadas."

"O curso foi muito bom. Os professores foram incríveis e bem atenciosos. Foram dias de muitos conhecimentos."

"O curso foi um experiencia incrível, torcendo para que surjam outras iniciativas no campo dos estudos eslavos em Salvador." [sic]

with perspectives on the particularities of the language, worldview and culture; but also the fact that ideological interests get in the way, alternating the romanticization and demonization of these peoples. More active dissemination is needed, particularly sponsored by Universities."

"Very interesting course proposal, serving as a starting point for those looking to know and study more about Slavic peoples and cultures"

"It was really cool, it's a shame I couldn't attend all the classes"

"The course was very useful and its teaching was suitable for the general public!"

"Inserting dynamic activities in class is an excellent aspect of the course. In relation to the teachers' didactics, they have a fantastic chemistry and are always available to solve any questions."

"The course was very good. The teachers were incredible and very attentive. Those were days of great knowledge."

"The course was an incredible experience, hoping for other initiatives to emerge in the field of Slavic studies in Salvador."

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Paterson Franco Costa. Professor of English at the Federal University of Bahia, Brazil, where he defended both his Master's and Doctor's dissertations about Belarus. He has several publications on Belarusian language, culture, and politics. Additionally, he has organized events, created, and translated content to raise awareness of the public on Belarus's struggle for freedom and democracy. His main interests are: Postcolonial Cultural Studies, Intersemiotic Translation, and Audiovisual Translation.

Volha Yermalayeva Franco. Representative of the People's Embassy of Belarus in Brazil and an activist of the Belarusian diaspora in Brazil, where she has been living since 2011, organizing Belarusian cultural events. She completed a journalism course at the Belarusian Collegium (2005–2007), at the same time she studied at the Faculty of Journalism in the Belarusian State University, from which she was expelled for cooperation with independent media. Graduated from the bachelor's program Cultural Heritage and Tourism at the European Humanities University (2012) and Master of Architecture and Urbanism in the Federal University of Bahia (UFBA, Salvador, State of Bahia, Brazil, 2024). She teaches Belarusian, Portuguese, Russian and English as foreign languages and translates Belarusian poetry and prose into Portuguese.

Пра аўтараў:

Патэрсан Франко Коста. Прафэсар ангельскай мовы Фэдэральнага ўнівэрсытэта Баіі (UFBA, Бразылія), дзе абараніў магістарскую й доктарскую дысертацыі пра Беларусь. Мае некалькі публікацый пра беларускую мову, культуру й палітыку. Арганізоўваў імпрэзы, ствараў і перакладаў кантэнт для падвышэньня дасьведчанасьці грамадзкасьці пра барацьбу Беларусі за свабоду й дэмакратыю. Асноўныя інтарэсы: посткаляніяльныя культуралягічныя дасьледаваньні, інтэрсеміятычны пераклад і аўдыёвізуальны пераклад.

Вольга Ермалаева Франко. Прадстаўніца Народнае амбасады Беларусі ў Бразыліі й актывістка беларускае дыяспары ў Бразыліі, дзе жыве з 2011 году й арганізоўвае беларускія культурніцкія імпрэзы. Прайшла курс журналістыкі ў Беларускім калегіюме (2005–2007), у гэты ж час навучалася на факультэце журналістыкі БДУ, адкуль была выключана за супрацу зь незалежнымі выданьнямі. Скончыла бакаляўрскую праграму "Культурная спадчына й турызм" у Эўрапейскім гуманітарным унівэрсытэце (2012) і магістарскую праграму архітэктурнага факультэта Фэдэральнага ўнівэрсытэта Баіі (UFBA, г. Саўвадор, штат Баія, Бразылія, 2024). Выкладае беларускую, партугальскую, расейскую й ангельскую мовы як замежныя. Перакладае на партугальскую мову беларускую паэзію й прозу.

Об авторах:

Патерсон Франко Коста. Профессор английского языка Федерального университета Баии (UFBA, Бразилия), где защитил магистерскую и докторскую диссертации по Беларуси. Имеет несколько публикаций о беларусском языке, культуре и политике. Организовывал мероприятия, создавал и переводил контент для повышения осведомленности общественности о борьбе Беларуси за свободу и демократию. Основные интересы: постколониальные культурологические исследования, интерсемиотический перевод и аудиовизуальный перевод.

Вольга Ермалаева Франко. Представительница Народного посольства Беларуси в Бразилии и активистка беларусской диаспоры в Бразилии, где живет с 2011 года и занимается организацией беларусских культурных мероприятий. Окончила курс журналистики в Беларусском коллегиуме (2005–2007), одновременно училась на факультете журналистики БГУ, откуда была отчислена за сотрудничество с независимыми изданиями. Окончила бакалаврскую программу «Культурное наследие и туризм» Европейского гуманитарного университета (2012) и магистратуру архитектурного факультета Федерального университета Баии (UFBA, г. Салвадор, штат Баия, Бразилия, 2024). Преподает беларусский, португальский, русский и английский как иностранные языки. Переводит беларусскую поэзию и прозу на португальский язык.

Патэрсан Франко Коста, Вольга Ермалаева Франко:

Уводзіны ў славістыку ў Бразыліі: Беларускі погляд

(web-magazine "Culture. Nation", issue 34, November 2024, 38-65, www.sakavik.net)

Патэрсан Франко Коста — *Фэдэральны ўнівэрсытэт Баіі (UFBA), Бразылія*

Вольга Ермалаева Франко — *Фэдэральны ўнівэрсытэт Баіі (UFBA), Бразылія*

Анатацыя. Першы курс "Уводзіны ў славістыку" у Фэдэральным унівэрсытэце Баіі (UFBA, Бразылія), праведзены ў лістападзе 2023 г., меў на мэце даць грамадзкасьці базавыя веды пра славянскія краіны й народы. Падчас чатырох сустрэч абмяркоўваліся тэмы, зьвязаныя з гісторыяй, мовай і культурай гэтых народаў і іх стасункамі з Бразыліяй. У гэтым кантэксьце сустрэчы ставілі наступныя задачы: прадставіць агульны гістарычны й лінгвістычны агляд славянскіх моваў, ад іх пратаіндаэўрапэйскага падзелу да сучасных канфігурацый; зьвярнуць увагу на праблемы ідэнтычнасьці, зьвязаныя з гэтымі мовамі й культурамі, дэканструюючы парадыгмы й забабоны адносна краінаў, народаў і асобаў; прадставіць базавыя паняцьці беларускай мовы як практычны прыклад славянскай мовы, што вылучаецца сваім цэнтральным разьмяшчэньнем і дыгласіяй, у дадатак да выкарыстаньня

кірыліцы і лацінкі; і абмеркаваць гістарычныя падзеі, зьвязаныя з стасункамі славянскіх краінаў і Бразыліі. Усяго на курс запісаліся 74 чалавекі, зь якіх 25 наведалі прынамсі 75% заняткаў, неабходныя для атрыманьня сэртыфіката. З дапамогай анкетаваньня было выяўлена, што матэрыял засвоены больш як на 70%. Водгукі студэнтаў складаліся на 100% з станоўчых камэнтароў адносна арганізацыі й правядзеньня курса. У сувязі з гэтым можна спадзявацца, што курс можна будзе праводзіць паўторна й што ў Бразыліі будзе распрацавана больш навучальных, дасьледніцкіх і асьветніцкіх праектаў, зьвязаных з славянскімі мовамі.

Ключавыя словы: Замежныя мовы; Цэнтральная й Усходняя Эўропа; Посткаляніяльныя дасьледаваньні; Культуралёгія.

Патерсон Франко Коста, Вольга Ермалаева Франко: Введение в славистику в Бразилии: Перспектива для Беларуси
(веб-журнал “Культура. Нация”, вып. 34, ноябрь 2024, 38-65, www.sakavik.net)

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Аннотация. Первый курс «Введение в славистику», проведенный в ноябре 2023 года в Федеральном Университете Баии (UFBA, Бразилия), был направлен на предоставление бразильской общественности базовой информации о славянских странах и народах. В ходе четырех встреч обсуждались темы, связанные с историей, языком и культурой этих народов, а также их отношениями с Бразилией. В этом контексте были поставлены следующие задачи: представить общий историко-лингвистический обзор славянских языков, от их протоиндоевропейского разделения до современных конфигураций; проанализировать проблемы идентичности, связанные с этими языками и культурами, деконструируя парадигмы и предрассудки относительно стран, народов и личностей; представить базовые основы беларусского языка как практический пример славянского языка, который отличается своим центральным расположением и диглоссией, помимо использования кириллицы и латиницы; и обсудить исторические события, связанные с отношениями славянских стран и Бразилии. Всего на курс записались 74 человека, из которых 25 посетили по меньшей мере 75% занятий, необходимых для получения сертификата. Опрос выявил усвоение знаний на 70% в среднем. Комментарии учащихся в 100% случаев содержали положительную оценку организации и проведения курса. В связи с этим можно ожидать, что курс может быть проведен повторно и что в Бразилии будут разработаны новые образовательные, научные и просветительские проекты, связанные со славянскими языками.

Ключевые слова: Иностранные языки; Центральная и Восточная Европа; Постколониальные исследования; Культурология.