



LATIN AMERICAN & IBERIAN INSTITUTE



LEARNING OBJECTIVES: This resource incorporates activities aligned to the following [Common Core Standards](#).

Key Ideas & Details: (1) Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text; (2) Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

Craft & Structure: (4) Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone; (5) analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g. a section, chapter, scene, or stanza) relate to each other and the whole; (6) Assess how point of view or purpose shapes the content and style of a text.

Integration of Knowledge & Ideas: (7) Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words; (9) Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

Range of Reading & Level of Text Complexity: (10) Read and comprehend complex literary and informational texts independently and proficiently.

Comprehension & Collaboration: (2) Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally; (3) Evaluate a speaker's point of view, reasoning, and use of evidence, and rhetoric.

Name: _____

Date: _____

What is Carnaval?

—Our Brazilian Life

<https://www.youtube.com/watch?v=nWCFIYyLRI0&t=187s>

This video was created and is narrated by an American family living and working in Brazil. In this video, they introduce Carnaval in Brazil and share the intricacies of this special celebration.



Answer the following questions as you watch this video:

1. What is a “bloquinho”?
2. What is Carnaval?
3. When is Carnval & how long does it last?
4. The video describes Carnaval as a mixture of different cultures and celebrations. Which cultures have morphed together to form Carnaval?
5. What can you expect to **see** at Carnaval?
6. What can you expect to **do** at Carnaval?
7. What can you expect to **hear** at Carnaval?
8. What might you expect to **smell** at Carnaval?
(make an educated guess based on what you notice in the video)
9. What celebrations / holidays happen after Carnaval?



[10 Fascinating Facts about Brazilian Carnival](https://www.youtube.com/watch?v=vrsb1EZsVbA)

—Our Brazilian Life

<https://www.youtube.com/watch?v=vrsb1EZsVbA>

This video was created and is narrated by an American family living and working in Brazil. In this video, they share clips from their experiences at Carnival in Salvador, Brazil and share 10 interesting facts about Carnival.

Instructions: Watch the video on *YouTube* linked above to learn more about how Carnival is celebrated and why it is an important celebration. Take notes as you watch the video and answer the questions below.

In your own words, summarize the ten interesting facts listed in this video:

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- 10. _____

What are **2 things** you are still curious about (they can be about Brazil in general or about Carnival)?

- 1. _____
- 2. _____



“From Samba to Carnival: Brazil's Thriving African Culture”

by: Shasta Darlington

Updated 11:13AM ET, Wed. July 24, 2013.

From Samba and Carnival to food, music and religion, African culture is everywhere in Brazil!

The cultural heritage stems from the estimated four million slaves who were brought to the country over a 300-year period, at least four times as many as to the United States.

Brazil was the last country to abolish the slave trade in 1888. More than half of Brazilians now identify themselves as Black or of mixed race, according to the latest census.

Rio de Janeiro now has the most famous Carnival in the world, attracting [an estimated 1.1 million visitors to the city this year and with 5.3 million people taking part in street parties, according to the English language newspaper The Rio Times.](#)

Carnival, which is celebrated across Brazil, combines Samba -- music and dance which grew out of Brazil's Black neighborhoods -- and the Catholic tradition of celebrating the run-up to Lent brought by Portuguese colonialists.

After the abolition of slavery, the rituals of the Catholic former colonialists and their former slaves [merged to form the origins of modern Carnival, according to the Rio Times.](#)

One explanation for the origins of Carnival is that it began in a Catholic church, Our Lady of the Rosary, built by slaves in the 1700s whose masters wanted them to convert to Catholicism.

"The Black people that were part of this congregation, most of them came from Congo," said Joao Carlos Desales, a tour guide who took CNN around Rio de Janeiro.



"So they were able to organize a celebration where they would choose a man and a woman, and they would be the king and queen of Congo. That celebration turned out to be the beginning of Carnival celebrated in Brazil."

Even many of Brazil's Catholic saints are said to have African heritage.

St Benedict, whose name is remembered in Our Lady of the Rosary church, was a slave from North Africa, who promised to devote himself to Catholicism if he became a free man, Desales said.

Brazil's patron saint, Our Lady of Aparecida, a Black clay statue of the Virgin Mary, was -- according to some -- found by runaway slaves on their way to Quilombo, a community of runaway slaves.

Quilombo communities continue across Brazil to this day.

Luis Sacopa, president of the association of Quilombos, runs a restaurant with his 17 members of his family in a piece of jungle in what is now an expensive suburb of Rio de Janeiro.

His grandparents found this piece of land after escaping slavery.

The family has fought a legal battle to hold on to its land against the threat of eviction, and now has official protection for their right to remain.

"Thanks to god we have had success and we're still here at the end of our dispute," said Sacopa. "Thanks to god, the family has united, we're fighting and we're winning the fight against the elite in this expensive neighborhood of Rio de Janeiro."

Sacopa said he was able to resist eviction with the help of his Orixas, gods of the Yoruba people of South-west Nigeria, Benin and Togo.

In Brazil, the religion is known as Candomble, and it has a large following in some Afro-Brazilian areas, particularly Salvador in Bahia state.

Candomble was prohibited in Brazil up until the 1950s, but influenced much of the country's food and music. In Sacopa's restaurant he serves feijoada, a typical Brazilian dish originally created by slaves from their masters' leftovers.



A new Historical Circuit of African Heritage opened in Rio de Janeiro in 2010 to help tourists and descendants of slaves reconnect with the past slavery. The project began after workers installing a new drainage system in the central districts of Saude and Gamboa [discovered hundreds of personal objects belonging to African slaves, according to the Rio Times](#).

Archaeologists established that this was the site of the 19th century slave trading complex, the Cais do Valongo, or Valongo Quays. Many of the discoveries are now on display in the Valongo Gardens, the newspaper reported.

Another discovery of recent years is the remains of a squalid slave cemetery in the courtyard of a home in central Rio de Janeiro. Renaldo Tavares, an archeologist who has been studying the discovery, said: "These are human remains mixed in with the garbage from the city. It shows how society in the 19th century treated slaves.

"Bones, pieces of ceramic, bits from construction, tiles, animal remains, bits of food, society threw all sorts of things in here. Slaves were considered garbage by society."

Ana de la Merced Guimaraes, the homeowner who discovered the bones in her courtyard, said: "When we started to remodel our house, we found all these bones. We thought it was a family grave, but there was so much we thought maybe it had been a serial killer.

"But then we calmed down and talked about it and called a lawyer and the police. And he said 'don't worry, we aren't going to accuse you, it's probably something very old.' A neighbor told us, a long time ago, that our street was a slave cemetery."

Brazil's third city Salvador, in Bahia state, northeast Brazil, has some of the strongest links to Africa. Salvador was the first colonial capital of Brazil and its central district, Pelourinho, now a [UNESCO world heritage site](#), was the New World's first slave market from 1553, according to UNESCO.



Text source:

Shasta Darlington. 2013. "From Samba to Carnival: Brazil's Thriving African Culture." *CNN*. 24 July.

Name: _____

Date: _____

COMPREHENSION CHECK for Shasta Darlington. 2013. "From Samba to Carnival: Brazil's Thriving African Culture." *CNN*. 24 July.

VOCABULARY:

As you read through the text, locate the following vocab terms and (1) annotate the terms in the text, (2) then use context clues to create a definition for each term using your own words.

a. abolish: _____

c. Quilombo: _____

b. Samba: _____

d. feijoada: _____

SHORT ANSWER QUESTIONS:

After reading through the text, answer the questions below in 2-3 complete sentences. You may refer back to the text; however, remember to use your own words to answer the questions below.

1. The subtitle of the text claims that "African culture is everywhere in Brazil;" based on information in the text, explain 2 ways (or examples) in which Africa culture is still very present in Brazil today.

2. This article provides an example of a religious syncretism, which Khan Academy defines as: "the blending of cultures and ideas from different places."¹ Based on this text, which two cultural identities have blended together in Brazil? How can elements of both individual cultures still be seen today in Brazilian culture?

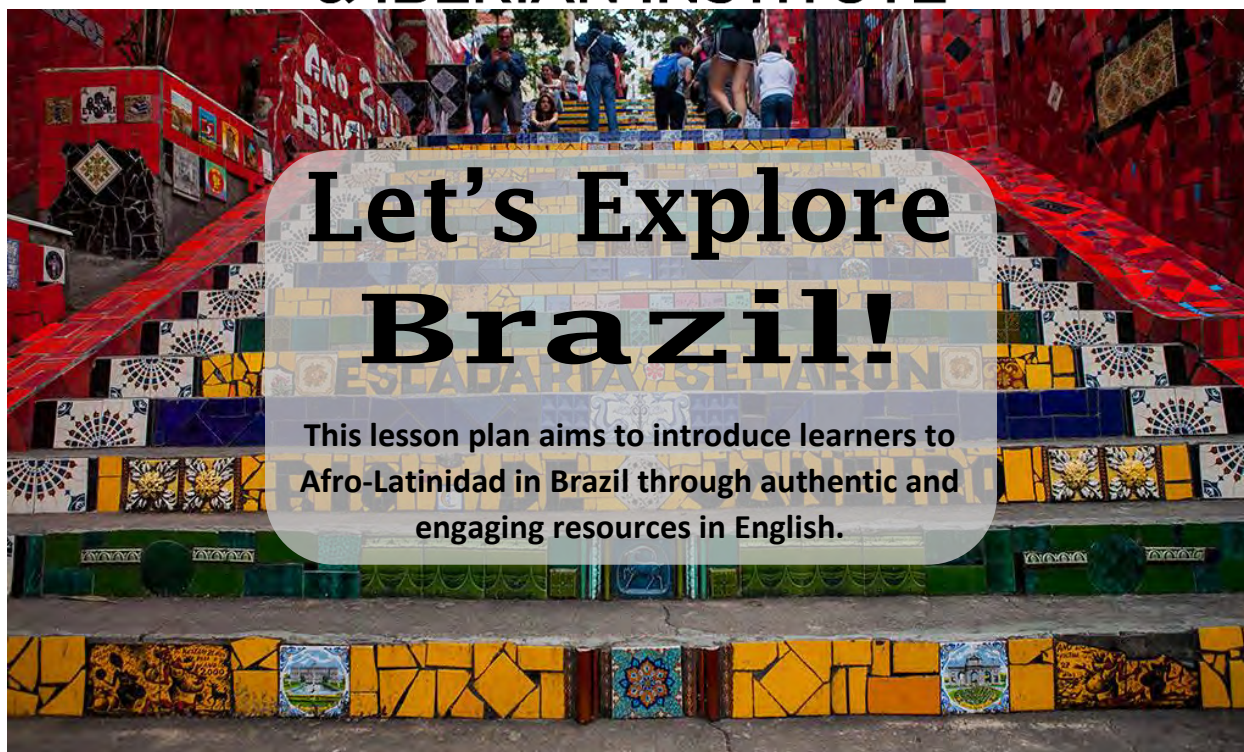
¹ "Syncretism (Article)." *Khan Academy*, Khan Academy, www.khanacademy.org/humanities/world-history/ancient-medieval/syncretism/a/syncretism-article.

ETHICAL ISSUE:

At the end of the text, the author explains that UNESCO (the United Nations Educational, Scientific and Cultural Organization) recognizes and thus preserves Pelourinho, which is the central district of the former Brazilian capital —Salvador— and has a lengthy history as the first slave market and place where Indigenous, African and European cultures intermingled. While this space is now protected by UNESCO, the author also mentioned a part of central Rio de Janeiro where a cemetery for enslaved people was found. The author explains that these burial grounds were uncovered when a family began to renovate their house but doesn't mention whether this area has been preserved or protected. In your opinion, should this cemetery be protected and preserved? Explain why or why not in a full paragraph. If you believe it should be preserved, explain what the city of Rio should do to protect it. Feel free to compare this site to any other sites as you see fit.



LATIN AMERICAN & IBERIAN INSTITUTE



Let's Explore Brazil!

This lesson plan aims to introduce learners to Afro-Latinidad in Brazil through authentic and engaging resources in English.

LEARNING OBJECTIVES: This resource incorporates activities aligned to the following [Common Core Standards](#).

I. Key Ideas & Details:

- a. Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- b. Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

II. Craft & Structure:

- a. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

III. Range of Reading & Level of Text Complexity:

- a. Read and comprehend complex literary and informational texts independently and proficiently.

IV. Text Types & Purposes:

- a. Write informative / explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

V. Production & Distribution of Writing:

- a. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- b. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

VI. Range of Writing:

- a. Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

Name: _____

Date: _____

PERFECT DAY / SEASON 3 / BRAZIL

Author: Jihan Hafiz,

Photographer: Stephanie Foden,

1 March 2018

Salvador da Bahia is Africa's beating heart in Brazil. It's home to the largest population of Afro-Brazilians, and Salvador's residents, known as *soteropolitanos*, are proud to call their city "the Black Rome."

Everything from Carnival to government ceremonies in Bahia honors Salvador's African spirit. The city's motto, *terra da alegria* (land of happiness), stems from its proud African history, music, and culture of resilience. Yet, despite the capital's Black majority, the political and media powers of Bahia remain in the hands of the white elite. The imbalance and exclusion have led to festering social issues in the city.

Living for years in the charming yet complicated historic district helped me see the *duas caras* (two faces) this mystical city wears. The *cidade alta* (upper city) is built on a cliff and overlooks the *cidade baixa* (lower city). Under the Portuguese empire, the upper city was where the political elite lived, while the lower city was the economic district, where they handled their business, including the ports where African slaves arrived. Salvador's *duas caras* are also reflected in the fact that while the Brazilian government is happy to applaud its African city's Black culture, it ignores the deadly levels of police violence toward Afro-Brazilians. A majority of Salvador's Black residents suffer from racism on a daily basis. It's common for tourists walking around the historic district to witness an innocent group of young Black men suffer violent police pat-downs that are humiliating and terrifying for the victims. The *duas caras* are also seen in the clear division between the wealth of the historic district and the intense poverty in Salvador's *favelas*.

Despite this harsh reality, music, dance, and outdoor festivals are a mechanism of survival passed down through generations to keep the morale and spirits of *Baiana* people alive. If you stay in the barrio of *Santo Antônio* in the *cidade alta*—which I recommend, given its charm, romantic sunsets, and endless party vibe—you can experience local life from both the *alta* and *baixa* perspectives. It's key to keep safety in mind. Don't be flashy. And don't be surprised if your plans change. You're on *Bahia* time!





7:00 AM

Pousada do Boqueirão

R. Direita de Santo Antônio, 48 – Santo Antônio Além do Carmo, Salvador

Breakfast, or **café da manhã** as it's called in Brazil, happens early, and the coffee never disappoints.

For a more **cidade alta** experience, go to **Pousada do Boqueirão**, a vintage **baiano** hotel that feels like an art museum. The back opens onto a beautiful terrace with a great view of the Bay of All Saints, with ports and lush jungles leading down to the lower city. There you can enjoy some of Salvador's morning favorites, including gluten-free options like **bolinho de estudante**, a rolled dough of tapioca flakes, grated coconut, coconut milk, and sugar, deep-fried then rolled in cinnamon and sugar; or different **cuscuz baianos**, made of both corn and tapioca, mixed with sugar, coconut milk and shreds; the famous tapioca-based, taco-shaped **beijus** come with various fillings, served with strong coffee or espresso drinks; and fresh juice options like guava and tamarind. Be sure to browse around this lovely hotel, where the jungle seems to have grown into the walls.

A more local and economical option is **Padaria Santo Antonio**, a modest bakery-turned-cafe a few doors down with noticeable blue- and- white- checkered tiles. Enjoy the freshly squeezed juice options, pastries, and colorful cakes.

If you're feeling adventurous, try the Nutrilar supermarket. To get there, take **Travessa José Bahia**, an alley known for its socially provocative graffiti. Make a left at the end of the alley on **Rua dos Adôbes**; keep right and follow the street around the corner, where you will see the Nutrilar. I don't recommend walking down this street at night or when it isn't busy. Inside the Nutrilar is a counter where you can order freshly made sandwiches, burgers, smoothies, juices, pastries, and **baiano** cakes. My favorite, the **bolo de aipim**, is a gluten-free breakfast cake made of coconut and manioc (cassava). Or try the addictive **açaí na tigela** (frozen, mashed acai), served with granola and bananas. Most **baianos** eat their breakfast at the counter and then leave.

Don't forget to try the **cafezinho**, finger-size cups of strong coffee, served **preto** (Black) or **com leite** (with milk), sold by local vendors for 50 centavos (15¢) from boxed carts blasting street music.



9:00 AM

Praça do Santo Antônio

Cairu – BA

Take photos of the colorful colonial buildings that date back to the 16th century along **Rua Direita do Santo Antônio**. You will pass quaint restaurants, hole-in-the-wall stores that transform at night into makeshift bars, cafes, boutiques, and dance studios. Head to the **Praça do Santo Antônio**, a plaza where you'll see the daily activities of those who live in the area or commute from outside the city for work.

If you are a believer, pay homage to **Santo Antônio** at the lemon-colored church in front of the plaza. Locals, when they feel lost, often seek guidance from **Santo Antônio**, commonly synchronized with the African **orixá** (god, or spirit) **Ogum** or **Oxóssi** in **Candomblé**, the Yoruban-based spirituality of Afro-Brazilians in the North.

The massive white wall at the end of the plaza is the **Forte da Capoeira** (Capoeira Fort). Born in Salvador, **capoeira** is a mixture of martial arts and dance created by Angolan slaves as a means of physical and cultural resistance. The fort was originally built by the Portuguese to repel foreign invaders and served as a prison for Africans taken during the failed **Malé** uprising in 1835, when Muslim Africans launched a slave revolt against the Portuguese empire. The fort is now used to preserve the history and legacy of **capoeira** in Salvador. **Capoeira** icons such as **Mestre Boca Rica** and **Mestre Bimba**, who lived through Brazil's **capoeira** ban in the 1920s, turned Salvador into one of the prime locations for international **capoeiristas** to master the art.

You will run into **capoeira rodas** (circles) throughout the day and hear the constant sound of **capoeira**'s primary instrument, the single-stringed **berimbau**, an ancient African instrument brought to Salvador by African slaves. In some Salvador **barrios**, schools and families require kids to train in **capoeira**. If you're interested, take classes or ask for a private tour of the fort, which also serves as a community center where locals train, enjoy movie nights, and attend international **capoeira** events.



10:30 AM

Igreja Nossa Senhora do Rosário dos Pretos
Largo do Pelourinho, s/n – Pelourinho, Salvador

Candomblé will be another major theme throughout your day in Salvador. You will see it reflected in the culture, cuisine, lingo, music, and traditions—in the **baiana** women dressed in traditional garb, in the bands of young people on drum lines, and in the smell of the popular street snack, **acarajé**, frying in palm oil.

As you walk up the steep hill toward the main plaza, notice the ornate blue church on the left, with colorful ribbons adorning its gates. This is **Nossa Senhora do Rosário dos Pretos**. It's one of the first places of African worship in Brazil, where slaves synchronized Catholic saints with their African **orixás**. Mass on Tuesday nights and Sunday mornings includes African songs and prayers.

When you reach the famed **Pelourinho** square, keep in mind that this is the location where Africans enslaved by the Portuguese were publicly tortured and murdered. The word **pelourinho** means “little whipping post.” Visit the **Museu Afro-Brasileiro da UFBA**, on the second floor of the coral building on the corner of the main square, **Praça Terreiro de Jesus**. You’ll find art illustrating the traditions, artifacts, and customs that crossed the Atlantic Ocean and still dominate Salvador’s culture.

The nearby **Fundação Cultural do Estado da Bahia** (FUNCEB) is truly a marvel. The massive school, run by the government and independent donors, caters to the community’s passion for African and contemporary dance and music. It serves as a prestigious steppingstone for many Afro-Brazilian dancers who later perform on Broadway. Famous Afro-Brazilian dance instructors and an exhilarating live band attract huge crowds. As a former student, I can vouch for the electrifying experience of dancing to the rhythms and movements of the African **orixás** worshipped by so many Salvador residents. If you take a class, prepare to sweat and relinquish all personal space and inhibitions.



Across the courtyard is **Casa do Olodum**, home of the world-famous Afro-Brazilian drumming group. Like the dance school, **Olodum** is a source of community and African pride. Founded as an Afro-Brazilian alternative to the main Carnival circuit, **Olodum** is a percussion, art, and theater group that has nurtured local talent from the favelas for decades. **Olodum**’s sound of the slums, highlighting social issues, racism, and African pride, are one of the most identifiable sounds of Salvador da Bahia. If you are here during Salvador’s many **festas** (celebrations), watch them live. Crowds of **baianas** sway back and forth, singing all their songs as the drum lines shake you in your spot.

For an afternoon snack, try one of Salvador’s favorite street foods, **acarajé**. **Acarajé** is a burst of flavors and textures. Mashed Black-eyed peas mixed with onions create a doughy paste rolled into a ball or deep-fried in **azeite de dendê** (palm oil). The **acarajé** is cut in half and served with delicious **vatapá**, a mixture of ground bread or breadcrumbs, coconut milk, shrimp, peanuts, and **dendê** oil, topped with sun-dried shrimp. The **acarajé** also includes salad, a special spicy oil, and **caruru**, a mix of okra, shrimp, onions, and **dendê** oil. These foods all originated in Africa and are used as ritual offerings during **Candomblé** ceremonies. **Dendê** oil, which came to Salvador from Africa through the Atlantic slave trade, is such a major part of the cuisine here that proud **baianas** sport their African Pride with “**dendê no meu sangue**” T-shirts, meaning “**dendê** oil is in my blood.”



12:00 PM

Praça da Sé

Praça da Sé – Comercio

Salvador – BA

Brazil

Walking toward the main bus stop **Praça da Sé**, you'll find a mix of locals, street dogs, vendors, and entertainers around a statue dedicated to **Zumbi dos Palmares**, a warrior and hero to all Afro-Brazilians. **Zumbi** was a legendary African leader who broke free from slavery and led one of Brazil's largest **quilombos**, or maroon communities, with tens of thousands of freed and escaped Africans. If you are here on November 20th, nationally recognized as Black Consciousness Day, **Zumbi** will be covered in flowers, food offerings, and ceremonial gifts.

Past **Praça da Sé** on the far right is another plaza, with a giant cross, leading out to a fabulous view of the bay. **Monumento da Cruz Caída** is a reminder to all visitors that Salvador, which translates as "savior," was the original capital of Brazil. In the same plaza you will find statues of African women in traditional garb at the **Museu da Gastronomia Baiana**, a small museum honoring **baiana** women, matriarchs renowned in Brazil for their cuisine and hospitality.



Along the way you will see local vendors selling **cafezinhos**, **picolé** (handmade fruit popsicles), and my favorite, **cuscuz de tapioca com coco**, a wet pastry made of tapioca flour, coconut, coconut water, and honey, served with condensed milk and coconut shreds. If you get a chance, buy popcorn from a street seller who will top it off with shreds of coconut and hot butter.



12:30 PM

Elevador Lacerda

Praça Municipal, s/n – Centro Histórico, Salvador

Elevador Lacerda, an elevator that transports mainly locals from the upper city to the lower city and vice versa. It's worth taking, and from here you can take a taxi to the famous **Museu de Arte Moderna da Bahia**, better known as the MAM. Once a sugar plantation on the water before it was transformed into an art center, the MAM hosts installation art, portraits, photography, music, and theater by local artists. It's also popular for its laid-back jazz nights every Saturday, when locals and foreigners mingle, listening to music or enjoying the museum. Down by the water of the MAM, facing the **cidade alta**, you can see the artsy **favela** and beach of Gamboa, known for its Afrocentric murals and graffiti art. *(If you seek out the Gamboa beach, always have a local accompany you there.)*



Take a taxi back to where you started and you will notice the infamous **Mercado Modelo** directly across the road from the **Elevador Lacerda** in **cidade baixa**. It has great local vendors and food, but it's a tourist trap and often feels eerie. Remember that it was once Salvador's slave market; there Africans were forced on display, torn from their families, and sold to slave owners. Many were tortured and died in the market's basement cells, and local urban legend has it that the ghosts of African slaves still haunt the area.



2:30 PM

Caranguejo do Farol

Av. Oceânica, 235 – Rio Vermelho, Salvador



\$2). Take a seat at one of the restaurants along the coast, either **Caranguejo do Farol** or, for a more local beachfront experience, **Nago Moquecaria e Restaurante**, in the heart of **Porto da Barra**. If you want something light, try the **bolinhas do camarão** or **do bacalhau** (deep-fried dough balls stuffed with shrimp or codfish and various spices), **caldo de sururu** (a thick, dark-gray shellfish soup, packed with **baiana** spices and served with lime and spicy sauce), or the **escondidinho** (barbecued meat and cheese stuffed in mashed yucca). But if you are looking to feast, try **camarão com alho** (garlic shrimp) or Bahia's signature dish, **moqueca**. Originating in Salvador, **moqueca** is a thick, rich, deep-orange, slow-cooked stew with fresh coconut milk, traditional spices, fish, shrimp, ginger, garlic, peppers, and dendê oil. It's served with rice, **vatapá**, **caruru**, and, of course, **farofa** (a cassava flour roasted in butter, hugely popular in Bahia and served with practically everything).



4:30 PM

Porto da Barra Beach

Av. Sete de Setembro, s/n – Barra, Salvador

People-watch along the boardwalk in **Porto da Barra**. **Baianas** love sunbathing, showing off their latest swimwear, and drinking on the beach until sundown. Notice the men love **sungas** (tight swim briefs), and the women are usually in tiny bikinis, strutting back and forth along the water. But the beach is also family-friendly, and you'll see people



of all ages enjoying the warm ocean water and playing paddle ball and soccer. You definitely want to try the **queijo**. Local sellers with tin grills walk by and fry cheese right in front of you, topping it with oregano or molasses or spicy sauce or all three. If you're lucky, you'll see people **joga**-ing (the basic motion of **capoeira**) on the beach as the tide comes in.

Grab a last drink and prepare for the sunset, when **baianos** clap, whistle, and give standing ovations as the sun disappears into the sea.



6:30 PM

Praça da Sé

Praça da Sé – Pelourinho, Salvador



Take the public bus or a taxi back to **Praça da Sé**. If it's Saturday, go directly to the **MAM** for jazz night from 6 to 9 p.m. If it's any other day of the week, start your night off at **O Cravinho**, a cabin-like tavern that has as much character as its food has flavor. It's packed with locals but the long lines to dine are worth the wait. They are known for their **infusões**, **cachaça** infused with flavors like pineapple, ginger, or beetroot. I almost always go with their signature drink, the **Cravinho**, which is **cachaça** infused with cloves and cinnamon. Definitely enjoy the mouth-watering garlic shrimp, which you should try eating with the shells like **baianos** do.



Lastly, if you go to Salvador anytime between November and February or between June and July, you are in for a treat of endless festivals, seasonal foods, and wild outdoor parties. So, as the locals say when they cheer on their **futebol** team or want a visitor to come or stay, **Borá Bahêa!**

This text was adapted from: Hafiz, Jihan. "The Perfect Day in Salvador." *Anthony Bourdain: Explore Parts Unknown*. 1 March 2018. <https://explorepartsunknown.com/brazil/perfect-day-in-salvador/> by UNM Latin American and Iberian Institute's K-12 Outreach.

Name: _____

Date: _____

COMPREHENSION CHECK



VOCABULARY: The author incorporates some terms and phrases in Portuguese throughout the text. Use context clues to define or explain them in English. Remember to annotate the terms in the text where you find them and where the author provides some clue about the terms in the text. *If you speak Spanish, some of the terms might seem similar! :)*

a. cidade: _____

d. baianos / baianas: _____

b. praça: _____

e. museu: _____

c. futebol: _____

SHORT ANSWER QUESTIONS: The author shares a lot about Salvador throughout this article. Use the details in the text and the images throughout to answer the questions below.

1. In the beginning, the author says that residents of Salvador call their city “the Black Rome;” why do you think Salvador has this nickname?

2. Based on the activities and places that the author recommends through the article, what is important to Salvador and to the people of this city? Include specific examples and details to support your response.

3. Based on the activities and foods mentioned throughout the text, what do you think people are like in Salvador? And, what sorts of activities seem to be very popular here?

Based on the foods described through the text, what kinds of flavors would you expect to find in Salvador? And, what kinds of plants, trees, etc. would you expect to see in Salvador?

SELF-REFLECTION: Every city in the world is unique in its own way thanks to its history and culture. After learning about Salvador, compare it to your home city or your favorite city. Explain what makes each city unique and different, but also describe the similarities between the cities. Use the space below to brainstorm and then write a concise and succinct 1-2 paragraphs describing and comparing the two places.

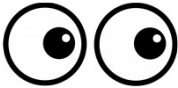


Salvador, Brazil	Both Cities	My City: _____

Name: _____

Date: _____

Predictions:

What Can We Expect to Feel at Carnival?

What might we <u>*see*</u> ?	What might we <u>*hear*</u> ?	What might we <u>*smell*</u> ?
		
What might we <u>*touch*</u> ?	What might we <u>*taste*</u> ?	
