Colonial borders are illustrated within many practices that create perceptions of how Brazil has framed its sense of national language. Recently, there has been room for debate in Brazilian linguistics due to two trends: First, superstratists who draw on racist philologist, Serafim da Silva Neto to compare current aspects of European Portuguese with alleged marks of Afro-Brazilian communities to undermine the hypothesis on influences of Africans that turned into creoles/creolists. Secondly, a range of theorizations that advocate for marks that encompass the existence of Niger-Congo family of languages influencing Brazilian Portuguese. My discussion engages in a criticism on how linguistic racism is active in both trends which strive to prove Africans were not able to frame language as a unit. I am opposing language ideologies that conceive languages as units, which ensures the vision that some people (white, Europeans etc.) have languages and others did not develop full languages (except semi creoles/creole). Alternatively, I claim Pretoguese is not a legitimate language, but a tool Brazilians use to edit and speak Portuguese.

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