

The Role of the School and the Continuing Education of Teachers in Ethnic-Racial Relations in an Experience in the Community of Curuzu, Salvador-Ba

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Abstract: The present work aims to reflect on the pedagogical experience in the community of Curuzu through pedagogical coordination in the Lato-Sensu Specialization entitled “African and Afro-Brazilian Studies Methodology” of Integrated Colleges Olga Mettig in 2007. The General Objective was to train of education professionals and related areas on Law 10,639 and its operation in pedagogical work, whether carried out in the classroom or in another collective learning space. The specific objectives were: to provide pedagogical subsidies on Law 10.639 and to promote pedagogical interaction between the various cultural matrices that formed the Brazilian territory. This course was intended to comply with the operation of Law 10.639/03, having as its main target audience educators and graduates in the area of human and social sciences. The main results of this experience revolve around the access for educators to decolonial and anti-racist theories. Other important results revolved around the work of education professionals who received postgraduate degrees, where they demonstrated insertion in various segments of Bahian society, such as centuries-old institutions such as the Society for the Protection of the Underprivileged (SPD), founded 190 years ago, as well as in schools traditional public and private education systems and in Afro and Afoxé blocks.

Keywords: Law 10.639/03, African and Afro-Brazilian Studies, School, Teacher Training, Curuzu

1. Introduction

The development of the lato-sensu specialization “Methodology of African and Afro-Brazilian Studies” developed in 2007 and 2008 at Faculdades Integradas Olga Mettig sought to deepen knowledge about racial relations in Brazil, since the mechanisms used by the predominantly white ruling classes, to exclude Afro-descendants from accessing socially produced goods and services, while at the same time using social institutions to produce and reproduce cultural values and patterns that perpetuate and legitimize their power.

The school has been a powerful social agency in the creation and propagation of negative stereotypes in relation to Afro-descendants. In a country with a history of slavery of more than 300 years, he got used to treating black people as a commodity, until the present day, being responsible for

racism.

Racism has never been considered a problem in Brazil in view of the longevity of slave labor and the fact that a developing country with colonization of exploitation with an external dependence created this current reality that excludes a good part of the population of African origin.

The image that the school expands of the black through its pedagogical materials is largely marked by the stereotype of intellectual incapacity and incompetence. These stereotypes of incapacity can develop in black and white children prejudices about the intellectual capacity of black people, resulting in black children in a feeling of incapacity, which can lead to disinterest, repetition and evasion. In white and light-skinned children, the stereotype of incompetence attributed to blacks can lead them to attitudes of contempt and a concept of less value to this ethnic-racial group, generating rejection and

distancing from it [13].

In this way, the school has been omitting to discuss, to bring into it the debate on racial inequalities, and the possibilities of overcoming this cruel reality. But the fact of omitting does not mean that it does not convey and reinforce the racist stereotype, either through the written and pictographic language that textbooks bring or the failure of educators to seriously address this issue in the classroom. Bringing to the knowledge of students the true history of enslaved Africans and their descendants, their contributions to the formation of our country.

“To educate is to transgress, in the sense of transposing what has been instituted; it means transforming, in the sense of changing attitudes in search of freedom, shackles, ignorance. Education makes women and men transcend themselves in search of something more, to improve the quality of their short and insignificant lives, it frees them, taking them beyond them and then brings them back dizzily, as in a lurch on a roller coaster, back to themselves, making them more human, which means being responsible towards others and towards themselves, raising here an ethics as an unequivocal demand for a gregarious life and an aesthetics as a condition of choice of a lifestyle and way of conducting the educational process. These philosophical categories, ethics and aesthetics, come together with the concept of education, without, at any moment, abandoning the perception of oneself, because, by educating oneself, man perceives himself.” [14]

The contribution of the advent of the Berlin Conference in 1885, which divided the map of Africa and changed borders, languages, hymns, flags, habits, cuisine; to the detriment of the alien priorities of Earth peoples.

The impacts of the Berlin Conference were not only profound and perverse for the African population, but also for the Afro-Brazilian population, but specifically for the Afro-Bahian population in the interior of the Candomblé terreiros.

This Conference verticalized the relationship between nations, placing Europe at the top of superiority and at the bottom, in a much inferior way, the African nations, contributing to the black population being seen as second-class citizenship or sub-citizenship, going to crystallize all existing racism in our society.

“The experiences of the black population have always imposed defeats on the canon of Brazilian thought against its desire to think about the elimination of the black population, in symbolic terms (or not).” [1]

The context of a nation marked by centuries of slavery did not contemplate the contents of African history and culture brought by enslaved Africans and bravely preserved by their descendants. When children of African descent enter schools, mainly public schools, the process of inculcating Eurocentric cultural values and standards begins. The sociocultural reality experienced by these children is relegated to the background, the symbols and representations they live with and are used to are not endorsed, not valued, on the contrary, it is common

for them to be stigmatized and discredited. Vanda Machado makes the following statement:

“The school, as an ideological apparatus of the State in its practice, tends to ignore black cultural values, its symbolic universe, encouraging in children the stereotype patterns of the ideology of whitening” [8].

The role of the school, before 2003, until the present day, continues to contemplate, even after 18 years of the publication of law 10.639/03, the life and cosmovision of the colonizer remains the tonic of education.

Black has two dimensions. One with its similar and one with the white. A black person behaves differently with a white person and with another black person. There is no doubt that this cissiparity is a direct consequence of the colonial adventure... And no one thinks to dispute that it feeds its main vein at the heart of the various theories that made the Negro halfway in the development from ape to man. It is objective evidence that accounts for reality [6].

Fanon's [6] statement reveals that colonialism has been strengthened by lowering and excluding the history of African civilizations, denying access to memory to the descendants of these enslaved peoples who end up having incomplete citizenship, as well as overvaluing the colonizer.

“School, therefore, as an apparatus of the State, seeks to establish and reproduce constituent values of a Eurocentric identity, consequently promoting the rejection and, consequently, the evasion of the vast majority of Brazilian children, throwing them out of official society, relegating them as future second class citizens, prevented from a real participation in the hegemonic socio-economic process, classified then as “unspecialized labor”. Subject to receiving tiny wages for strenuous work” [7].

In this way, the inclusion in school curricula of contents that contemplate Afro-Brazilian and African history and culture represents the possibility of changing this Eurocentric curriculum base and the introduction of cultural plurality, recognition of the contributions that enslaved Africans and their descendants have made and continue to give to the construction of the country, helping to deconstruct negative stereotypes created over centuries about Afro-Brazilian culture.

2. The Importance of This Proposal

Brazilian society is multi-ethnic, as its formation took place through the forced and conflicting coexistence between peoples of different ethnic origins. However, social institutions are structured within a Eurocentric cultural model, privileging the world view of the dominant groups in our society. And the school, as a social institution focused on the production and transmission of knowledge, is a fundamental instance for the production and reproduction of the values and cultural patterns of European matrix that value and strengthen the dominant groups formed, while the values and cultural patterns of Afro-descendants, of Indians and other ethnic minority groups are not contemplated and valued

within the official education system.

“The function of the school, before 2003, until the present day continues to contemplate, even after 18 years of publication of Law 10.639/03, the life and cosmovision of the colonizer continues to be the keynote of education.” [2]

In this respect, the progress achieved with the approval of Law no. 9.394 that establish guidelines and bases for National Education that provide for the inclusion in the curricula of contributions from the different cultures and ethnicities that formed the Brazilian people.

As a result of the struggles and pressures of social groups affected by discrimination and civil entities that fight for the social inclusion of Afro-descendants, Law nº. 10.639/2003, which establishes the mandatory teaching of Afro-Brazilian and African History and Culture in Basic Education.

The General Objective was to train professionals in education and related areas on Law 10.639 and its operability in pedagogical work, whether carried out in the classroom or in another collective learning space. The specific objectives were: to provide pedagogical subsidies on Law 10.639 and to promote pedagogical interaction between the various cultural matrices that form the Brazilian territory.

3. A Pedagogical Proposal

The pedagogical proposal developed in this *latu-sensu* specialization was based on a varied scientific matrix, as it is a plural proposal that includes discussions that were carried out by professors, professors and intellectuals.

The proposal was marked by some other specificities such as: all the workshops were held in the neighborhood of Curuzu, since this community is marked by its history of resistance, favoring an exclusive and unprecedented scenario from the point of view of urban survival strategies used by the resident population, due to the fact that this community is located on the outskirts of the city and has a set of characteristics that show the large concentration of African descendants and the set of civilizational references of African matrix materialized and reorganized as: the temples of religiosity of African matrix, Carnival movements (group Ilê Ayiê, group Birimbalada, Volcano of freedom, etc.).

It was in this scenario that the workshops were developed, with participant research as one of the focuses. Materializing the possibility of action research through the application of methodologies developed during the Specialization courses and workshops at the Antônio Eunides Community School with the training of teachers and volunteers.

Table 1. Disciplines of the Specialization in Methodology of African and Afro-Brazilian Studies.

subject	Menu	workload
history of Africans in Brazil	It studies the customs, traditions and culture that were brought by Africans and African descendants to Brazil and their main forms of resistance and organization.	45 hours 11 meetings
The Brazilian Territory and the African Diaspora	It studies the African and Afro-Brazilian territories and spaces organized in Brazil and their way of interacting with society, focusing on the diaspora.	30 hours 08 meetings
African History: Special Seminars	It studies emerging themes linked to African and Afro-Brazilian populations.	30 hours 08 meetings
Methodology of Educational Projects	It studies the elaboration of educational projects in formal and non-formal learning spaces.	30 hours 08 meetings
Research methodology.	Studies and elaborates the themes and norms of ABNT and builds the research project for monograph or article.	45 horas 11 encontros
Monograph I.	Elaboration of the scientific production of the student with advisor.	30 hours 08 meetings
Monograph II.	Elaboration and finalization of the Scientific elaboration of the professor with the supervisor, being monograph or article.	30 hours 08 meetings
School and Pedagogy in the search for cultural plurality	It studies the school's relationship with cultural plurality and African and Afro-Brazilian culture through time, its setbacks and advances.	45 hours 11 meetings
Higher Education Methodology.	It studies the methodologies linked to the exercise of higher education and their relationship with the law 10.639/03.	30 hours 08 meetings

Source: Pedagogical Project for the Specialization in Methodology of African and Afro-Brazilian Studies at Faculdades Integradas Olga Mettig.

Elaboration: Sandro dos Santos Correia.

The table of subjects was composed of 3 of 45 hours and 5 of 30 hours, being titled according to table 1 shown above, highlighting the workload and the number of meetings that were held at the headquarters of the private higher education institution that were the following: History of Africans in

Brazil, The Brazilian Territory and the African Diaspora, History of Africa: Special Seminars, Methodology of Educational Projects, Research Methodology, Monograph I, Monograph II, School and Pedagogy in the search for cultural plurality and Methodology of Higher Education.

Table 2. Workshops for the Specialization in Methodology of African and Afro-Brazilian Studies.

Workshop	Menu	workload
The Black and the Everyday	Analysis of strengthening identities and rights, aiming at building political and historical awareness of diversity.	15 hours
Afro-Brazilian Aesthetics.	Studies of culture in terms of knowledge, practices, aesthetics, design, musicality and Afro-Brazilian gestures, based on the Afro-Brazilian conception.	08 hours

Workshop	Menu	workload
Afro-Brazilian Cultural Identities and Identifications	It studies the black heritage in relation to the deities of Ancestral Africa in the context of the conflicts between civilizing proposals for the world and the construction of the sacred by Afro-Brazilians, uniting different ethnicities for the re-signification of ancestral values.	15 hours
Racism and its psychological construction	Discussion about cultural identities and identifications, everyday life and racism. Assessing the negative impacts on the Afro-Brazilian population.	08 hours
The construction of didactic material for Afro-descendants.	Reflection on the equality of Afro-descendants, as subjects of rights, strengthening self-esteem through the production of didactic material for Afro-descendants	15 hours

Source: Pedagogical Project for the Specialization in Methodology of African and Afro-Brazilian Studies at Integrated Colleges Olga Mettig.
Elaboration: Sandro dos Santos Correia.

4. The Experiences of This Pedagogical Construction

The first experience concerns the activities carried out during the development of the discipline “The Brazilian Territory and the African Diaspora” and the workshop “The black and the everyday” developed on Saturdays in the neighborhood of Curuzu during the period of April 2007.

The discipline worked with concepts related to the Diaspora and the Territory and the Workshop with everyday life and some civil rights. They promoted a Meeting with Pan-Africanist North Americans on April 16, 2007 at Integrated College Olga Mettig (see figure 1) with Specialization students to discuss the concept of diaspora to assess cultural differences and the impacts brought by the Slavery and its Abolition to think about deconstruction strategies to the advancement of the exclusion of the African descent and, specifically, the Afro-Brazilian.

“One of the peculiar characteristics of the population of Salvador is the existence of a large number of spontaneous occupations in areas of rugged topography, which makes access to areas where local residents live together difficult.” [4]

One of the activities took place during the development of the workshop in the neighborhood of Curuzu, specifically at the state elementary school Celina Pinho (now deactivated), through dialogue between the North Americans, in a total of four people, a sociologist, an anthropologist, the director of Dominguez Hills University in the US state of California and a construction entrepreneur in the United States.



Figure 1. Meeting with Pan-African North Americans at Integrated Colleges, Olga Mettig on 16. 04. 2007.

This dialogue made it possible to reflect on the development of the quota system in the USA and whether it has represented an inclusion in the quality of life of Afro-Americans, at the same time as we reflect on the living conditions in Bahia with the various episodes that reveal intolerance, racism and poverty continue to be problems for the Afro-Brazilian population. Often, influencing an entire future generation that did not have access to basic information for educational and social development.

One of the important experiences was the visit to the Terreiro Ilê Kayó Alaketu Axé Oxum in the Alto do Rosarinho neighborhood in the municipality of Cachoeira, where it was possible to verify the daily use of the Yoruba language in a religious temple of the Ketu nation.

When we still see the impacts of the Berlin Conference, we see that the state of Bahia preserved many cultural aspects such as gods, dances, rituals, but the persecution of the State had to hide these Africans to avoid being sentenced to prison and jail.

“In the process of discussing the risks found in the Recôncavo Baiano, the city of Salvador, capital of Bahia, could not be an exception. The dichotomous way in which the urbanization process has been taking place puts hundreds of families in a vulnerable situation, which, for not having access to an adequate housing policy, end up occupying the hillside areas, with a very steep slope, causing serious environmental risks.” [12]

This conjuncture made communication between Africans and their descendants difficult, who today are also experiencing the impacts of globalization and the Neoliberal State in which elites are strengthened and subalternized communities and nationalities are weakened.

The meetings held at the “The black and the everyday” workshop were marked by the technological possibility in the exhibition of the documentary videos “Xirê” and “green leaf” by filmmaker Alex Souza, in addition to the components of the alabê workshops on April 28, 2007.

The Seminar “Speak África: African diaspora in Curuzu” took place on July 21, 2007 at the premises of the Celina Pinho School, located in center of Curuzu, with the objective of sharing information produced in the meetings of the disciplines and workshops for a more direct contact to the contents taught by verifying their practice.

The Seminar presented the community of Curuzu in several thematic sessions: from 08:00 to 10:00 the Quilombo theme was exposed and discussed. The theme Abolition of Slavery was developed, right after we started the last theme

“Terreiros de Candomblé”, with its end at 18:00 hours.

The target audience present at the Seminar were teachers from the Antônio Eunides community school (now deactivated), students from local public schools, residents and religious and political leaders of the Curuzu neighborhood. The teachers of the Mother Hilda school also signed up for the Seminar.

5. Contextualizing the Curuzu Community

This part of the document intends to reflect on the importance of this moment for the community of Curuzu and how its experience dialogued with Brazil and the rest of the world in the fight against racism with its example with the various organizations created in that place having as a reference the black group Ylê Ayiê, M. N. U (Unified Black Movement), Oju Obá, Birimbalada, Alabê and other entities and associations.

Around 1948, the neighborhood underwent the first urban intervention with the water and sewage system implemented by Embasa (Water and Sewage Company of the State of Bahia) as well as the installation of the laundry and medical post. Curuzu was one of the first popular streets to undergo urban intervention in the city of Salvador [3].

The number of residences was expanded and the place gained a new configuration. The old layout around the gardens and the existing social integration among the former residents gave way to schools, medical centers, asphalt, collective transport and commerce. Since the Laundry located in a place that today is the bus square and named by Júlia Kubitschek, mother of former president Juscelino Kubitschek, together with the health post appear in 1958. It is one of the first urban facilities to be installed and later the foundation of some medical schools and clinics.

The street Curuzu has these characteristics linked to its historical process that identifies this area with the past of the African continent, as well as the preservation of these traditions through the development of knowledge and cultural practices.

Its geographic space was forged under the traditions of African and Afro-Brazilian matrix, this culture was formed and expanded by being part of the daily process of some territories.

In the first half of the 20th century, the region that comprised the neighborhood of Curuzu had a vast vegetation among the few existing houses, characterized by a peri-urban area made up of several “farm” with fruit trees and other plantations, which occupied most of the neighborhood; like the “Mr. Bigodeiro”, located in View of Frades, and the “Zé Four” farm, which had a special prominence in the region, for being one of the organizers of the June festivals.

“The reduction of existing green areas in these places will not only harm candomblé, but also the quality of life of all city residents. Changes in the microclimate, in the degree of erosion and in the relative humidity of the air, in

addition to the impermeability of the soil itself, caused by asphalt and the installation of urban equipment in some neighborhoods of the city, will profoundly alter the standard of quality of life of Salvadoran citizens.” [5]

The origin of the neighborhood's name is undefined, with some residents claiming to be of Yoruba origin, meaning pagan children or faecal cake; Another explanation given by inhabitants of the area regarding the name is that during the period of Independence of Bahia there was an Indian called “curuzu” who stood out in battles for his resistance and struggle. Another name that was previously attributed to this community was “Vista do Bonfim”, it received this name because from there you could see the church of Bonfim, a great reference in Religious Syncretism, both in terms of the pilgrims' walk towards it, as well as to the street afoxé, in which they mingled in a space of revelry and faith.

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Curuzu is an area defined as self-built that predominates in the local landscape from the point of view of urban form and architectural typologies, the relationship that the street has in freedom makes several paths and borders that go through Pero Vaz, Duque de Caxias, Guarani, São Cristóvão and center of Tanque.

Among the festivities that had the characteristics mentioned above there are; the processions of Santo Antônio, São João, Carnival, the Lavagem da Fonte da Baixa dos Frades and Christmas. In the celebration of Christmas, it was common to organize processions, offerings and public performances involving the deities of the Catholic Church.

“We are saying that the African diaspora in the world, whether in Europe or in America - in the case of Brazil -, including North America - a location that has numerous studies on ethnic-racial inequalities -, suffers historical persecution in traffic and obtaining access and right to the rich and enlightened city.” [10]

There were two types of dance: the Pastorinho, which involved children and the Pastoril, the adults, all involved in the interpretation of the birth of Christ. These dances took place in the locality of Campinho, today called street new of Curuzu.

The feast of São João began in the month of May, called the month of Mary, and people gathered at the house of the late “Lebeté”, celebrating the first of June with the religious festivities of Santo Antônio, extending from two to three days. of July starting with the Independence of Bahia, until the following day.

The Ilê Aiyê is an Afro group that was born in the 1970 with the aim of organizing the carnival of blacks in this city, because it was forbidden for Afro-descendants to play in the carnival of Bahia and only a carnival institution dedicated to

this segment would be able to "insert" the black in the carnival.

Today, with 46 years of existence, the group develops some activities in the neighborhood, such as: School Mother Hilda and the Pedagogical Education Project with teachers from public schools in Liberdade.

Among the various forms of manifestation of local power, the Afro Ilê Aiyê group, born in November 1974, constitutes an important reference for the residents of the place, in terms of its representativeness, reaching expressiveness, also, outside the state and the country.

"The experiences of the black population have always imposed defeats on the canon of Brazilian thought against its desire to think about the elimination of the black population, in symbolic terms (or not)." [15]

Another reference is the organization of the night of Beleza Negra do Ilê Ayiê, which selects a group of black women in the valuable mission of being chosen as "Goddess of Ebony" and positively values the aesthetics of African origin as a positive reference.

This is one of the discussions brought by this carnival group, but which, in its core, brings this commitment, the defense of black populations, who were also victims of the disastrous impacts of the last two world wars, that of 1914 and that of 1945.

From there, around 1989, a movement emerged, organized by some residents, whose purpose was to mobilize the community for non-payment of water receipts and the regularization of urban garbage collection.

The Bahian Water and Sewerage Company – Embasa, did not comply with the regular supply of water. There was no supply for about five months and the irregular arrival of a truck from Limpurb, an urban cleaning company in the city of Salvador, which collected the garbage produced by the community, was intense.

In 1990 the community was organized around AMAC (Association of Residents and Friends of Curuzu), carrying out its first work as a representative entity in 1991 with a campaign to build gardens in places where garbage was deposited, since these points of dirt posed a danger to everyone, as they were located in front of a school and next to a medical post.

The social struggles aimed at the right to live involved entities such as: the Oriobá and Alabê groups, MNU (Unified Black Movement), AMAC, Chapel São José, Temples of Afro-Brazilian Religiosity Ilê Axé Jitolu and Vodun Zô and the group itself, of neighborhood residents.

The Curuzu becomes a neighborhood on September 20, 2017 with Decree No. This law provides for the delimitation and denomination of neighborhoods in the municipality of Salvador.

The work of urban requalification in Curuzu had the work order signed on August 6, 2019, with a forecast of 09 months of duration with an investment of 6.8 million reais.

One of the public policies born in Curuzu is the Cultural Corridor, the Cultural Corridor of Curuzu, one of the ideas defended by Professor Eny Kleyde Vasconcelos Farias

(2007), coordinator of the postgraduate course at Integrated Colleges Olga Mettig for several years and at the same institution there were four graduate classes, a Latu Ssensu Specialization in African and Afro-Brazilian Studies.



Figure 2. Inauguration of the bust of Apolônio de Jesus in center do Curuzu in 2020.

The bust inaugurated in Largo do Curuzu by Apolônio de Jesus is living proof of the memory of this place that honors one of the founders of the Afro group Ilê Aiyê and founder of the Afro group Oju Obá.

The meaning of diaspora for the descendants of Africans to the present day is an aspect that unites and links several generations in a political action to fight racism and exclusion, going beyond, being the starting point for the search for ancestry and memory of the black people.

6. Specialization Academics and Their Consequences

As we see from 2007 to 2021 is a period of 14 years, in those years the political reality of the country lived an experience marked by public policies that had not been lived before by the Brazilian population, such as affirmative action.

The students of the latu sensu specialization were public school teachers, who worked in teaching establishments of the city of Salvador and also of the state secretary of education of Bahia.

Among these academics were also cultural agitators such as board members of carnival groups such as Ilê Ayiê, Olodum, Araketu and sons of Gandhi.

The trajectory of these teaching and cultural professionals was marked by a novelty in the application of law 10.639/03 and how it, in the face of inexperience, was a new and pedagogically different moment.

Some participants also belonged to religions of African origins, such as Candomblé and Umbanda, who signed up because of the proposal to embrace a theme that was historically excluded by universities.

"In the Brazilian reality, segregation assumes socioeconomic and ethnic-racial forms. On Brazilian soil, the black population is distributed and located in the body of cities according to the tripod work/income, housing and

education.” [9]

Relations with the course participants, with some and some, continue to the present day, such as the SPD (society protecting the underprivileged) in which it assumed the general coordination of an institution created in the official period of Slavery in 1832.

7. Conclusions

It was concluded that there was a deepening, between the students and the community of the neighborhood of Curuzu, about the information of the African continent and the Afro-Brazilian population; in addition to the interaction between the community and the academy through seminars and the increase in the participation of the local population and self-esteem. Mainly for the population residing in the neighborhood of Curuzu for its example of resistance in the city and as a remaining quilombo area in the municipality of Salvador.

The other aspect to be considered is the guarantee of the collective construction of a methodological possibility to be inserted and worked in formal and informal spaces of education for the education system, even not finishing this formal stage of one of the impositions of capitalism for education that they are materialized in the social relations of exploitation established in the Brazilian territory.

The 15 years after the Specialization experience found different information from 2007 such as the closing of the state school Celina Pinho, and in 2017 with the change of status from street to neighborhood and the urban requalification that inaugurated the bust of the black hero Apolônio de Jesus in the square center of today's Curuzu district.

What has not substantially changed yet is prejudice, discrimination and racism, and due to the current global situation, the role of this community in the city of Salvador still remains one of the vanguards as a beacon that guides us in the construction of a without racism or less unequal conditions in education.

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