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## QUALITY MANAGEMENT AND GOOD ETHNIC- ENTREPRENEURSHIP TEACHING AND PEDAGOGICAL PRACTICES: THE CASE OF THE CEEPBIOTECNOLOGIA PROFESSIONAL TECHNICAL SCHOOL - ITABUNA-BA

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**Abstract:** This summary highlights the experiences with good ethnic entrepreneurial teaching and pedagogical practices, based on Afro-centered practices, without disregarding other ethnicities, and experienced at ``CEEP-BIOTECNOLOGIA``, in recent times, located in Itabuna, Bahia. Their implementation had a significant impact on educational transformation and the promotion of Afro-entrepreneurship in teaching, at that professional technical school and its consequences in the professional activities of the students who graduated. The main focus was to overcome the limitations of traditional technical education to create a more inclusive educational environment that was conducive to the contemporary demands inherent in the prospects of employability, proactivity for Afro-entrepreneurial businesses and careers of the students who graduated. In addition, there were signs of filling the gaps regarding the lack of representation of pertinent curricular content and practices and recognition of the contributions of Afro-descendants in education. This was a relevant issue that was partially addressed. The methodology adopted involved the implementation of an Action Research (TRIPP, 2005) through "Africanized" 5S practices in the school environment, together with the organization of lectures, workshops and activities aimed at promoting Afro-entrepreneurship. The activities developed contributed to a unique educational transformation, although there are doubts as to its long-lasting nature, in that vocational technical school, by promoting, albeit temporarily, a more inclusive environment and preparing students to survive socioeconomically the challenges of the real world.

**Keywords:** Quality management, 5S Program, Afro-entrepreneurship, Education.

The integration of quality management with good ethnic-entrepreneurial teaching and pedagogical practices in the context of professional technological education (TEIXEIRA, 2023; CAMARGO, 2018) has proven to be a fundamental strategy for promoting a more inclusive education to face the challenges of the contemporary world. Integrating good Africanized ethnic-entrepreneurial teaching and pedagogical practices into the curriculum of Professional Technical Entrepreneurial Education (COSTA; COUTINHO, 2019; GOMES, ISABEL, 2013; DURÃES, 2009; NEUMANN; DIESEL; SILVA, 2017) preparing them for future employability, as entrepreneurs, technological innovators, qualified professionals and aware of ethnic, racial and social issues. It was important to recognize how these students could face various vulnerabilities and overcome them, such as lack of access to financial resources, family instability, lack of emotional and social support, among other challenges. Furthermore, many students in technical schools come from marginalized communities or still face discrimination based on their ethnic origin, gender, or socioeconomic status. Teaching and learning practices have had the power to raise awareness among teachers and students to gradually transform those realities of social exclusion by adopting inclusive approaches centered on students, especially those of African descent, through the practice of the 5S (re)signified principles. They have acquired theoretical quality management skills and have been made aware of self-identification and reconstruction of their ethnic-racial identity in the short, medium, and long term after leaving adolescence and entering the adult world. By promoting Afro-entrepreneurship linked to the educational context, the aim was to train students for the business world and strengthen their cultural identities and survival in the diverse market

(LEMOS, 2019). From this perspective, CEEP's applied good teaching practices have led to developments in students and the rise of Afro-entrepreneurship. Likewise, the educational learnings of quality management and Afro-centered entrepreneurship made a difference from those traditionally expository intra- and extra-classroom teaching and pedagogical practices. Offering impactful practical technical courses for young people and adults, reported here, in this fertile ground of the thematic axis "Educational Spaces, Memories and Narratives", of an autobiographical nature of the authors, when we reexamine our experiences of educational transformation and promotion of Afro-entrepreneurship, via 5S, in the aforementioned school.

The problem described focused on the need to overcome the limitations inherent in traditional technical education, disconnected from the professional reality of the market by creating organizational experiences in a more inclusive ethnic-racial educational environment. This context demanded a review with a focus on the transmission of technical knowledge and skills that promoted a vision of employability and careers in the public and private sectors, and not in the government. Alerting them to an Afro-centered entrepreneurial initiative and the preparation for careers of the students who graduated, alerting them to the infamous absorption or even exit of the 4th sector, organized crime. Technical education focuses on the transfer of theoretical knowledge in the professional area without considering Afro-descendant ancestry, as per the *Ubuntu, as tribal popular participation in a generous, supportive and compassionate way* and *Sankofa, an African form of Life Project, san (return), ko (go); (look, search and grab the future)*, both also inherent to a colonizing mentality of 5S, here (re) signified (GOMES, 2005; FERREIRA, 2018). There is a demand for proactive professionals,

capable of seeing opportunities, especially for Afro-descendants, sometimes relegated to ignorance of ethnic-racial origin. This requires a culture and mentality beyond the entrepreneurial one (DOLABELA, 2008; DORNELAS, 2016; DRUCKER, 2016) and an understanding of sociocultural and economic issues. Addressing the theme of quality management and tools, to promote the teaching-learning of theoretical and practical knowledge about 5S and its transformative philosophy, in this (re)signified perspective. With directed Afro-pedagogical didactic intervention. The methodology adopted began with activities aimed at raising awareness and training, explaining the importance of the Africanized 5S method (KUENZER, 2016; MARTENS and FREITAS, 2017) for efficiency and safety in the school environment. With a structured plan, practical activities in the defined period with dynamics, interviews and photographic records of the environments, conducted by the students themselves, showing informal and non-standardized practices in the educational environment. They demonstrated difficulties in collective dynamics, as they required previously unexplored skills from them. Developing self-awareness of their qualities, problems, current and future challenges, working in the field. Analyzing past records, we identified the areas of intervention, starting with the first three senses: Use, Order and Cleaning. After forming the 5S Committee, we prepared the plan for "D-Day", carried out field practices, discarding unused and damaged objects, reorganizing and cleaning the spaces.

We created layouts for quick and safe access. In the areas of Health and Self-Discipline, we encourage students to contribute to collective, interdisciplinary actions and respect for individual cultural values, with ethics and consideration for diversity. We use dissemination methods,

such as puzzles, banners, folders, lectures and workshops, with students and the school community. We obtained cleaner, more organized and safer environments. In addition, we obtained an increase in the efficiency of operations, reduction in time and a general improvement in morale and collective spirit. The benefits were also perceived in discipline, Afro-entrepreneurial self-confidence, greater awareness of ethnic-racial issues, greater motivation regarding opportunities, perspectives, employability

and career. Some students shared the desire to start their own businesses after experiencing CEEP practices. Finally, this critical reflection strengthened their initial sense of ethnic-racial self-identification and reconstruction of their identity, belonging and purpose, empowering them as agents of change in their communities, promoting equity and social justice. And, it motivated them to seek businesses that not only aim for profit, but also promote pride in their cultural heritage.

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