



Interviewer: Thank you very much for your participation in this project. The objective of this survey is to produce a coherent and detailed narrative of your story. So I recommend you feel free to say whatever you want to say, without worrying about speaking in depth. That's what we want. Tell me about the place you were born.

Interviewee: I was born in Salvador, Bahia. I live in a neighborhood called Mata Escura. I was there for a long time, 15 years, and then I came to the Pelourinho. Then I got married, I have a three year-old son, and I'm here living my life, participating on this Pelourinho culture here. I am a hair braider. My husband work at a shopping mall here in the center of Pelourinho. And I stay here braiding hair for many people from many regions, places, with languages that I don't even know, and I don't understand what they're saying. But I do what I can to grab their attention.

Interviewer: And you remember how was your childhood? What are you most beautiful memories?

Interviewee: Amazing as it may seem, it was the Carnival. I remember that my mother-- I think I was about just past 2 years old, my mother took me, and she made my hair loose like this. My hair is not straight, it's curly. She let my hair go loose. And she took a red tape, and wrapped it around my forehead, tying the rest of the hair. She did made the lower part of the hair quite loose. And I was wearing a flowery dress, in the middle of the party, and my mother was watching me. And other moments with my mother. I think I was about 13 years old more or less, and I would go with my mother to the Carnival parties. We arrived there in between Campo Grande and here- at the moment I'm forgetting. We stayed there on those stages up there, waiting for the *trio elétrico* to pass by us so we could see it.

Interviewer: Do you remember any particular game, pastime, or fun things you used to engage with?

Interviewee: I loved to play "*ono um*," to play ball, to play catch, hide and seek, all those child's plays really. I would play more with boys than girls, we would run an everything. I used to love it.

Interviewer: Tell me about your parents and grandparents. Where were they from?

Interviewee: My father and my mother, they lived at Mata Escura, but they got divorced about three or four years ago. My mother is still there, at Mata Escura. My father lives close to the airport here. I'm not really sure where it is, I've never been there. He's living his life with another person, and my mother is living her life, raising her children, because she's a warrior. And she's a person that makes me very proud and encourages me to, being a daughter, her only daughter, I mean, her only female child, because I have two other brothers, to have a person like that that does--

That doesn't depend only on a man, on a husband, or anyone, to depend only on myself, to work for my own things, the things I want. And my grandparents-- I never met my grandfather. I only met my grandmother. My grandmother-- Amazingly, my

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grandmother taught me to cook several dishes, several kinds of Bahian food. My mother was sick for some time, so she taught me to do a lot of things, even *Grandma's Farofa* she taught me. I think my mother didn't know how to do that. My grandmother taught me a lot of things. She was already 80 years old, and she-- It was a little difficult for her to read, but she did read for me, like- better than other people that worked at the university. She read well, wrote when she was going shopping, she wrote her lists by herself, it was, "Two kilos of this, two kilos of rice, two kilos of beans." She would write it on paper and leave for her shopping. When she wasn't able to go anymore, she would write her little list and send my aunt or my mother to go buy her stuff. But unfortunately she passed away. She was 84 years old when she passed away. We missed her a lot. And I keep living life, like- with the things she taught me, I'm living my life.

Interviewer: How was the Pelourinho when you were a child? What do you remember about this area?

Interviewee: Pelourinho was better, because it was more organized, there was more police, and Pelourinho used to be much more decorated, you would see many foreigners coming here, lots of people wanting to leave their countries to come here and visit the Pelourinho, to see where the Michael Jackson image was, where Michael Jackson filmed, down there, at the Pelourinho. And people also like to see the culture, there are artworks, and everything.

But the Carnival also, talking a bit about that, the Carnival here used to be better, there was more ornaments, it was- you know that thing-- You would feel it. And nowadays the Pelourinho is in bad shape. Nowadays-- I don't remember the name of the singer, but a lot of people do. I'll sing just a little bit of the song: "Pelourinho is not what it used to be. Pelourinho is not what it used to be. Look at it and you'll see. Look at it and you'll see." So, the Pelourinho was better. Now there are some policemen, but very few of them.

Also, nowadays the whole world is involved with drugs, the children around 12, 13 years of age, 18 years, trafficking, dying, not even reaching their 20s, like my grandmother used to say, "If you're able to reach your 20 years, you'll go far". But there are children that don't even reach their 18 years of age and they die, an awful spectacle, those horrible scenes, it's quite incredible. So, the Pelourinho has some audience, the police is around, but also, a lot of foreigners come here and are not careful at all.

For example, walk around with their bags open, asking to be robbed. Example, instead of hiring a guide to take them to places, to take them to visit places, like the church here, the gold church, the San Francisco Church, no, they ask a homeless boy, some drug-using person. So, just because the person is nice and all, they accept them, they think they are a guide, and they are taken around, but sometimes that's not the case. Some are actually nice, but there are some that do what? They take them back there on 28, and then-- You know? Rob them. Then they get desperate, go to the police station and all, and after that they say, "Oh, I'm never

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coming back to the Pelourinho.” Pelourinho is not dangerous. There are some strange things, but if you do everything right, you’re not at any risk of being robbed here.

Interviewer: How was the work in your profession when you were a child? Was it different?

Interviewee: It was. There was a lot more people. And I learned how to braid with my older cousins. There was a day when I was at home, in Mata Escura, then they arrived- I stayed there watching them braiding people’s hair. I said, “You know--” And everybody knows how to braid in my family. And then I kept learning, learning with no need for anyone to teach me, I learned by watching them doing it. Then I used my mother as guinea pig, I did it on her, kept doing it, until a day when she noticed it and asked me to come work in the Pelourinho. I think I was about 14 years old more or less. I came to work in the Pelourinho as her assistant. I kept working with her, working with her. And nowadays I have my own spot here, I’m the owner of my spot.

So I’m here with the other hair braiders, braiding hair. Some times are more profitable, some are less. But we’re here in the struggle, right? Because there are a lot of people that want us out of here, you know? But I don’t think that’s the way to go, because we are practically- we’re part of a culture here at the Historical Center, because we earn a living off of that. A lot of braiders already bought their own house, made their things, paid college for their children, working as hair braiders. So that can’t happen. But there’s always someone on the inside that works out a way of not letting that happen, as it didn’t happen, because there was a time when they were about to remove us from here, but thank God it didn’t happen, and we’re here with the help of those people, working, struggling a lot.

Interviewer: Do you like eating?

Interviewee: I do.

Interviewer: What are your favorite food?

Interviewee: I like caruru and moqueca, all kinds of moqueca, shrimp moqueca. I also like xinxim very much. All those foods rich in palm oil, which is a-- People born here already have that habit of eating palm oil.

Interviewer: Can you share a recipe?

Interviewee: Yes, I can. It’s a recipe of- a pistol shrimp moqueca. You take the pistol shrimp, remove its head, clean it, wash it very well, you have the oil, coconut and salt ready, and- It depends, because I also like to add chayote, I like to add it cut into very small pieces. And you mix everything. And also you can’t forget that amount of pepper to make it very tasty. Do it with care and love, and it will be great.

Interviewer: Do you like cooking?

Interviewee: I like cooking, more the things with palm oil, because it's where I shine. Sweets and things like that are not my forte.

Interviewer: Do you like music? What kind of music do you prefer?

Interviewee: I prefer music like, Silvano Salles, seresta. Silvano Salles, pagode, Psirico, Harmonia do Samba. Also something that reminds me a lot of my past as a kid, its'-- It escapes me now. I forgot. Really. And there are other bands I like a lot. Not those bands that like to devalue women. But those reasonable songs I like very much. Specially the Psirico band, when they sing, "É chuí chuí, é chuí chuí." Music from the people, you know? That music that's really from the people, that you feel it, that gives you goosebumps. Even my aunt, when she hears that kind of music, she talks about everything, about people living in the slums, living in poor regions, and all, about people that have no means of paying for a better living, my aunt cries, and cries. But given the state of the world today, right? There's no way of listening to those songs without having in your head for a moment, "Oh, if I had the power, I would change how most things are done."

Interviewer: What's your favorite proverb?

Interviewee: Yes, favorite proverb. What do you mean? My pastime, or what? My pastime, I like dancing, I do like dancing. I've taken capoeira lessons also- I do a lot of things, but my strong point is to braid hair. It's a gift that, if I didn't have it-- For example, I study, but if I haven't-- Because you have several options in life, you can be a doctor, a physician, et cetera, but my actual thing, which I received it as a gift, is to braid hair. I like doing different things. I also like painting landscapes, those images like, plants, roses, things like that. I like it.

Interviewer: What religion do you practice?

Interviewee: The religion I practice is *Candomblé*. My mother is a *Mãe-de-Santo*, a priestess of *Candomblé*. I also have a cousin, and friends, that are from- because there are *Ogã*, *Eke*, *Pai-de-Santo* also, all that. And I, myself-- And there are also people who are *rodantes*, the people who invoke the *Orixás*, the *Caboclos*, some invoke *Erês*, and other states of matter.

Interviewer: How important is your religion to you?

Interviewee: For me religion is about respect, to respect my religion and respect other people's religions, because there is a lot of prejudice against this religion, the *Candomblé*, because some people say- people who are evangelical say that *Candomblé* just talks to the Devil. It doesn't. Not so much. It talks partially with God and partially with the devil, demon, the way people say, how other people say it. But I think if there's respect-- I have several colleagues that are evangelical, some of them don't care, they think it's a natural thing. So much so that we- when we're together we don't talk about religion, we talk about other things.

But some people judge us, saying that Candomblé is a religion from the devil, that we're sinners, that it's-- You know? I like my religion, I really do. I respect other people's religion so they can respect mine. As long as they respect me, it's okay. And if someone start talking trash about my religion, I'll argue with that person. "No, it's not like that." I try to put in her mind that it's not at all like they're thinking, because the people from the church, there are-- There are the Candomblé people, there are the people that are lose in the world, and there are the people that go to church. It's not like that.

Interviewer: Is there some connection between your job and your religion? Do you incorporate your religious beliefs into your profession?

Interviewee: In my profession, no. As a braider, no. But I have some friends, that work close to here, that work with that. When people, my customers say, "You know, I would like to attend a Candomblé session to have a consultation, to take an herbal bath, do some cleansing." Then I recommend or take them there, and they do their consultation there. Then the person pay and do a cleansing, do everything, and they leave the Pelourinho felling more light and all that. And some people even do-- For example, some kind of ritual to improve their life, like, marriage, getting more money, things like that.

Interviewer: Can you describe your favorite part about your religious service?

Interviewee: My favorite part-- I'm a *rodante*. One day I'll be able to-- One day my *Orixá* will catch me, it can be here, it can be at home, it can even be during a *Candomblé* session, wherever I am, anywhere, it can be my mother's *Candomblé*, it can be other people's *Candomblé*, with other *Pais-de-Santo*, because the song we sing calls for the *Orixá*. The *Orixá*, the *Caboclo*, the *Erê*, the *Exu*, anyone, it calls for them. So, from my part I'm more or less like that, I still don't channel them, so I keep showing things to the new *Eke di*. Because, before I was a *rodante*, I was an *Eke di*, because at my house, at my mother's house, the *Mãe-de-Santo's* house, there were not many people, there were few people. So, since I wasn't a *rodante*, they did put me in a basic position of *Eke di*.

When the *Caboclo* is dancing to a song, I go with a clean, white cloth and clean him, dry him, I light up his cigar, I go to the place where the drinks are stored- because they must drink hot drinks, they can't drink cold drinks, it must be hot. All that. I'm basically an *Eke di rodante*. I also help the people who are having any difficulties, the new *Eke di's* that don't understand, that arrive like, suddenly, that are chosen at the day of the party. Then I teach them how to do things, if they need to stand, to get down, to give blessings, during which songs they must give blessings. All of that.

Interviewer: What's the name of your profession or your job? What do you think about your profession?

Interviewee: The name of my job-- We are hair braiders. We are hair braiders. And we work on a space provided by the city administration. We keep the place clean, we

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do our job. When we're done with the work, we clean it. We have our trash cans, everything is quite pretty, everything is tidy, and in the right place, because it's from this work that we earn our living. So we have to keep the place clean, and also because sometimes, as I said, there are people that don't know how to do anything else, just to braid hair, like myself, I don't have anything else I could do. I also thing that the area-- For example, if tomorrow, or after that, I win-- Like, I'm saving a little money to be able to open my own beauty salon here in Historical Center, I want to have my own salon here in Historical Center, because I'm going to be living from this for as long as God allows me.

Interviewer: And how did you start working in this profession?

Interviewee: I started as an assistant. I was assistant to several hair braiders here in the Center, several of them. I was younger, I was quite little, I think I was about-- Well, not little, I was about 13 years old, and I would braid with other braiders, I would work with some braiders at one corner, at another, they were always placing me to work on the braids, you know? And they were enjoying my work, and all the braiders here are really, really good at it, you know? It's a work of art. Right? I'm the youngest here, because I've been at this spot for less than a year. I am basically the youngest of them. The others have already been working here for 30, 20 years, or 15 years. And then there's me here, the youngest, basically, because I've been working for myself for only about 4 years. But for others, it seems likes I have more experience than that.

Interviewer: How long have you been working in this area, at the Pelourinho?

Interviewee: At the Pelourinho, for other people, it's been about five years, because I used to only work, like, during Carnival times. As the Carnival was approaching, I would start work. And when it was finally Carnival time, I would be here working. As long as there was an audience, I kept coming. When there wasn't more people, I would go home, because there were very few customers, and there wasn't that-- Because when we work, we have two or three assistants, and since I was an assistant, after the party time I would go home. Then when another party time came about, I would return to braid again.

Interviewer: What do you like about working here? And what don't you like about working in the Pelourinho?

Interviewee: What I don't like?

Interviewer: What you like.

Interviewee: What I like is that, in here we have that mixture, we do hair braiding, we do Gandhi's Turbans sometimes here, during the Carnival, Gandhi's Turbans. And the things I don't like here is when we're braiding a hair and a homeless boy comes in, getting in the way, disturbing us, asking for money, all dirty, even smelling in a way that we can't stand. That gets in the way of the work. Sometimes the person



wants to do the braids, but they don't allow it. If they would, that would be great. But they bother people. They really stalk the tourists walking around here, and all that.

Interviewer: Have you worked somewhere else?

Interviewee: I used to work back there in Mata Escura, the neighborhood. I worked there as a braider. After that I came here, working for other people, and now I have my own spot.

Interviewer: What do you like about your profession?

Interviewee: I like to braid. Because while braiding, we keep talking, I learn about what's been going on in other people's countries, I get more informed, I communicate more, even get in touch with other languages. Sometimes we even try to learn some words, like for example, "How do you say 'braider' or 'braid'?" Things like that, we ask, they tell us. Then we try to write the word or they write it down for us. We try to communicate in the easiest way possible, the more adequate way, to grab their attention.

Interviewer: And what don't you like about your work?

Interviewee: I don't like-- I don't like when it's raining, because honestly, when it rains the Pelourinho is totally empty, you know? People go inside places, the tourists can't walk around to know the area better, to sit down and have a *tererê*, a tiara, or a braid done on their hair. It's not possible.

Interviewer: Did you have other types of work before?

Interviewee: Previously I worked at my grandmother's house, cleaning the place, my grandmother's house. She would give me some money, but I didn't accepted, you know? Because she's my grandmother. But she would say, "Here, buy something for you. I know that you need, and all that." So I would clean the house, she would give me some money. But that was all I did. And braiding, I always did that, since I learned how to braid, I was braiding, braiding, braiding, and it that was it.

Interviewer: How do imagine the tourists see you?

Interviewee: To me, the ones I don't understand their language, they must come from some very different language, I don't know. There are some that understand us and say, "Thank you." We gesticulate with our hands. I don't know if they, in their language, understand in a different way, but they gesticulate also. We gesticulate to them. And they don't understand our language so they gesticulate towards us as well.

Interviewer: How is your relation with the people from Bahia?

Interviewee: Very good. I'm friends with God and the world here in the Pelourinho. I'm friends with people from the stores, the banks, I'm friends with everybody here. Everybody is everybody's friends. It's a warm thing, you know? It's a family here in the Center. You know? Even some of the boys, the homeless boys, there are some of them that respect us, they have some consideration. When we say, "Hey, please." They leave. Then I finish my job, and they go after the other ones. And I say, "Hey, don't annoy them and things like that." All that. But here it's a thing like, any person coming from any state, any country, coming from there to here, to Brazil, here, to Salvador, I think- it's a thing like a mother's heart, there's always space for one more.

Interviewer: Do you have a different relationship with the men compared to the women?

Interviewee: The women we have- because a lot of people come here from other countries, they arrive here, they like to talk, some of them love to talk. I talk with them while braiding their hair, I talk, I talk. They talk about the places they live, how things are there. Some of them come here and say, "Oh, my God, I love these big black men you have here-- I love the big black men from Salvador, I love them." Then I say, "Yes. There are plenty of them big ones here. Look down there, at Partido Alto, at Fua. Go there, because there are lots of them there, today is the day." Then the women go, and spend time there. Sometimes they even find a partner. There are people here from other countries that left their country and came to live here with their big black men. There's all that.

And the men, they come here, we talk a lot. Many of them also leave here and go live in another country, get married, live there. Sometimes, some will even travel to do some presentation there. Then when they come back, they say. "Wow, Aline--" Because we have those recurrent customers. "Oh, Aline, it was magical there. I danced like this, this, and that." Because a lot of men here are dancers of afro dance, pagode, reggae, seresta. So I think that with the rhythm they have here, a local rhythm, it makes men and women from other places fascinated with the local women and men. We have a lot of rhythm here.

Interviewer: Are you married?

Interviewee: I live with someone. We live together. I have, as I said, I have a three year-old son, called Júnior. And I have Jorge, he's called José Jorge, and he works up here also. He comes here, he comes to see me all the time to know how I am, if I need anything, because staying here-- He comes and brings me water. Then we go out to lunch, to walk around sometimes. Then I come back to my work, and he goes back to his work.

Interviewer: How did you meet your boyfriend?

Interviewee: How did I meet him? I met him-- I came to work for someone as a braider. And then we ended up-- His job was right across the street from mine. Back

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then we were friends, just friends. Before we met he was married, and he got divorced. And after that we met each other. We met-- She was actually the person who introduced us. We were braiding, because he knows a little about how to do it. Then we were both braiding this woman's hair, and we were doing it together, me and him, and it was great. We started to know one another.

We were good friends, but we weren't even dating and other people were already saying that we were dating, but we were not. His wife was very upset with me, because I was his friend. I was his friend, but I wasn't her friend. She was very upset and all that. But truth be told, their marriage wasn't really going well, and it was basically finished. They only needed a little reason to break up, because it was bound to happen sooner or later. They would break up eventually, because she a person that liked--

Like, she wasn't sure. It only took someone telling her, "Look, that girl is hitting on your husband." And she would promptly start talking aggressively, calling names, and all that. Even if she wasn't sure. And with me it was different, you know? Because I met him, he stayed by my side, and over time he divorced here, and stayed with me. We started dating. We would go to all parties we could find here in the Historical Center, because there are lots of them to go here, *seresta*, *partido alto*, lots of things, in here there are really lots of attractions, there's *Maculelê*, there's presentation of *Orixás*, people dressed up playing music, singing songs, there's all that. We went out a lot, a lot. And then one day he invited me to live with him here in the Center. And I accepted and went to live with him.

Interviewer: Does he work? Which one of you makes more money?

Interviewee: He works. He's formally employed. He works at the shopping mall, the *Shopping do Pelô*, and he's also a driver for the mall. So, he's paid a minimum wage, and here I earn-- Well, here it's like this, when there's a lot of customers I make lots of money, I reach about R\$600, R\$700. In three or four days I earn something within that range, adding up all the money. When there are few customers, sometimes I make only about R\$50 per day. And also, there are days where I don't earn any money at all. Some other days, I may make R\$20. It's like that. It varies, when there are few customers.

Interviewer: Tell me about your son. What are your hopes and expectations for him?

Interviewee: Expectations for my son, Júnior-- He's a person that we look at and say, "This boy will not allow other people bully him." He's a bit of a rebel, or something like that. I'm the only one who can really control him, and his father, because other people can't. So, I'm like-- My expectation is that he-- [phone rings] My husband. He's calling to know if Júnior went to school. Hello. I'm giving an interview here. At my spot. At my spot. No, I'm giving an interview. Okay, okay. Bye. Bye.



Then, that's it, my son-- To me, I'm not thinking about having another one, because nowadays you need to have the means to finance them through college. So, I wish that he can get an honest job some day, that he may be able to earn his living, not need me or his father, unless it's for other things, other kinds of problems. That he may depend- that he may be an independent man, an honest man, and that he may also know an honest person for him. Because I always say I don't like dishonesty. Either the person is, or she's not.

So I have this expectation that he finds a job, as a driver, or a taxi driver. In the future he may even like to-- A doctor, a teacher, I don't think he will be, because he's very naughty. He may even do something wrong and cause problems. But, like, some profession where he can-- Because what he likes more is to drive, so it must be something related to driving, and he'll probably like something related to the Internet, because he already loves his smartphone. He's three years old and already knows how to connect it to the TV. So, imagine that.

Interviewer: Would you like for him to keep doing the work you do?

Interviewee: No. No. I want him to have a job that pays a fixed wage salary, that he may have a salary, at least a salary, you know? So he can live his life, because this is a job that someday may not be enough. If a person lives only with this, and don't do other things, the money may become short, and the person may end up with nothing. You know? For example, I work here, but my husband has a formal work. If I can't contribute, he can. You know? He pays for the bills at home. It's done. What I do is to help him. But if I was living only from this, without my husband or my son, I would be somewhat impaired, because most of what I earn come during the party seasons, like the Carnival, because it's when more people come to visit here.

Interviewer: Have you lived in other state?

Interviewee: No, I only lived at Mata Escura, which is a neighborhood here, at the Center, the Pelourinho, here at the Historical Center.

Interviewer: Do you participate on some group or organization?

Interviewee: Work organization or-- I participate on the group of braiders, which is a group we have here with the braiders, where they tell us what we can do, what we can't do at our spots here, which is from Sesp. It's Sesp, they also provide us with courses, so we take courses to become more professional at our work, to learn how to communicate better with the tourists, and all that, there is this organization for it, the Sesp.

Interviewer: What kind of relations do you have with the other women working in the area?

Interviewee: The braiders-- Because it's a lot of competition, you know? It's a lot of people. So, I have friendships-- I'm friends with everybody. There are some with



whom it's sort of, I talk to them, we chat, they call me to braid at their spot, I leave my own and go work on theirs. I call them to come to my place also. But there are some with whom I only say, "Hi, hi," and things like that, because I'm not too close to other people like that. That's rare.

Interviewer: Would you like to talk about something we haven't talked about yet?

Interviewee: Yes. For the people who are afraid of coming here, to Salvador-Salvador, Bahia, Brazil- I'd say they should come, because here, walking around, you'll see we have several cultures, lots of art, there are many places to visit, don't be afraid of coming here. Because sometimes it's the person themselves who facilitates them being robbed, or something- Because if you do everything right-- Because the guides come here and say, "Don't walk around with your bag open. Don't walk around with this--" And sometimes they do just that, and we say, "Mister--" Or not- because we don't understand the language, but we go there, tap them on the shoulders, "Close your bag." And they do that, it works, and some say, "Thank you." But most foreigners look like they're asking to be robbed.

Those people who had bad experiences here, I hope they come back, do things right-- They are afraid of coming to the Pelourinho, saying it is this, it is that, it is bad. But they should come to know the place, because-- I ask God that- we'll have an election now, I think it's this month, the election. And I ask God to help this mayor, these candidates that are running, say- so that they improve the Historical Center, but really improve it. Because if they do that, there will be no better place, we'll be full of people here.

Because these politicians just think about doing other things, doing this, doing that, many of them keep saying- keep lying. "Oh, I'm going to do this," and doesn't do it. "Oh, I'm going to do that," and doesn't do it. If João Henrique win again, if he win-- I'm not so sure because there are many people unhappy with him here in the Historical Center, because we have many houses, the old mansions here, they're falling apart. This mansion here is from the time- they're very old, these mansions. They have lots of things, a lot of story to tell. And they're getting ruined. I hope they improve on that, you know? That we have-- I hope we have more police taking care of the Historical Center. For example, to put-- Because there are many bands here, many attractions, to grab the attention of people who may have had a bad experience, so they can come back and see that it's not usually like that. That's about it. Thank you.

Interviewer: What year were you born?

Interviewee: My year of birth? I was born in 1990.

Interviewer: And what's the highest school grade you've reached?

Interviewee: I, since I'm still studying, I'm doing seventh and eight grades.



Interviewer: And where do you live?

Interviewee: I live at the Poeira Street, Nazaré.

Interviewer: And what's the name of your neighborhood?

Interviewee: Here is basically the Historical Center. It's Barroquinha here.

Interviewer: Thank you for your participation. You can talk to me if you have more questions or if you want to add something else to your contribution. Thank you very much.

Interviewee: Okay.

[00:43:43] [END OF AUDIO]