

Culture and Education: Ethnographic Aspects about the Ganza Culture

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Abstract: The present work is inserted in the ballast of production related to Afro-Brazilian education and culture based on Law no. 10,639 of 2003, which establishes in the official curriculum the guidelines and basis of national education, inclusion and compulsory teaching of History and Afro-Brazilian Culture. It is a cut of the interdisciplinary doctoral thesis developed by University of São Paulo by the Program of Humanities, Rights and other Legitimacies since 2015. This study was financed in part by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil (CAPES) - Finance Code 001. The same one was previously published in the Annals of ANPAE 2018. The objective of this work is to present a brief ethnography on the “Ganza Culture”, formed in North Africa thousands of years ago. The main purpose is the mediumistic development, millennially “cultivated”, until the present day, with entities of the spiritual plan and different mediumistic practices. The food and dance ritual manifests one of the ways of being and believing of these people. In this sense, discussions in the educational area, on themes involving Afro-Brazilian cultures, as well as other cultures, should serve to promote effective and public policies that bring in the different social contexts better conditions of access to information and respect for the ways of being and living of each one of several groups. Therefore, it is part of the objective of this ethnographic work, to highlight the important role of Education and Teaching as a way to preserve cultures. Thus, I emphasize the importance of one among many others manifestations of Ganza Culture, as part of this preservation and respect for to the Human Being and the Afro-Brazilian cultures.

Key words: education, Law No. 10,639 of 2003, Ganza culture, mediumship, “dance of the crown”

1. Introduction

The present text intends to bring some aspects about the importance of the knowledge about an ancient culture that has been formed in North Africa called Ganza Culture. It arrived in Brazil at the end of the slavery with Ganza and Joaquim, brought as slaves. Respectively great grandfather and grandfather of Master Raiz, the latter was the current Ganza — leader of this culture. The information contained in this text is the result of more than twenty years of belonging and the search for knowledges, besides the practice within this culture.

By belonging to it, it was fundamental to obtain information that end up not being revealed to those who do not live within the researched field, being also fundamental for the development of doctoral research developed by the University of São Paulo (USP), since 2015. All teaching of this culture from the beginning is done by orality. It was authorized for the first time to be written by Ganza, leader of this culture, according to what was mentioned. Interviews, observations and practice of Ganza’s teachings culture of its people made it possible for this text to be

produced.

Therefore, the knowledge of this African matrix culture is relevant to the area of education, in observance of Law No. 10,639 of 2003, which establishes in the official curriculum the guidelines and bases of the national education, inclusion, obligatory teaching of Afro-Brazilian History and Culture. Therefore, this culture is part of this area of education, important for the multicultural society and Afro-Brazilian studies. The search for knowledge about that that it is intended to work to promote better quality of access to information and especially respect for the Human Being and diversity must be one of the main objectives of teaching. Consequently, several knowledges are acquired in the communities, in the different groups that work in society, in different cultures, whether indigenous, African, Afro-Brazilian, European, Asian, among others.

In order to fulfill its humanistic task, the school must show students that there are other cultures besides yours. The autonomy of school does not mean isolation, closure in a private culture. Autonomous school means curious school, daring, seeking to dialogue with all cultures and conceptions of world. Pluralism means eclecticism, especially dialogue with all cultures, from a culture that opens up to others (Gadotti, 1992, p. 23).

Thus, the field of knowledge transmitted and worked in the area of education should be used for the dialogue with other cultures, in addition to aware people from their commitment to their life choices. Therefore culture, teaching and education undoubtedly go together.

2. Development

The Ganza Culture was formed during forty-eight generations by “warriors” of different nations, millennia before Christ, in the north region of Africa. After completing forty-nine generations, they became nomads. Their formation came from the “mixture” of “warriors”, those who accepted to be part of these people and this culture, being chosen the best among different nations. Thus, from the mixture of ethnies (blood), flesh (body) and the spirit of the warriors, they formed a group of people with knowledge in different areas, whose main objective was to appease. Something else stood out in the preparation and formation of the warriors, the “mediumship”, one of the main axes of this culture. Thus, mediumship was developed during the formation of these people so that the knowledge shared between them was interconnected to the spiritual plan, to the spiritual entities, also called entities or gods, who were “captivated” daily by the warriors for their daily activities, regardless of which they would be.

Thus, the ethnography summarily presented in this brief text involves one of the rituals of mediumistic development pertaining to Ganza Culture, held at Terreiro Senzala in Maringá Pr/Brazil. The tutor and leader of this culture and the Terreiro Senzala is Ganza, known as the Master Raiz, figure one below. The knowledge about its people, since its formation thousands of years ago until nowadays, maintains the mediumistic practice in this culture.



Figure 1 Ganza (Master Raiz)

Source: Terreiro Senzala, file ACCAME (2016)

In the sequence, Figures 2 and 3, we can see Terreiro Senzala.

Especially in Figure 2, some mediums are preparing food, various types of nuts, and also potatoes and rice cooked. It is part of the ritual that involves spiritual interconnection with three lines of work: old line, line of souls and line of exuns (African Spiritual Entities). This ritual will be performed by one of the mediums of the terreiro, that will make the interconnection through the preparation of food and the “delivery” for entities, besides the “Dance of the Crown”, figure four below. This dance brings in its movements characteristics of three groups of people: Nagô, Congo and a third not revealed.



Figure 2 Preparing Food for Entities

Source: Mascarin, personal archive (2016)



Figure 3 Mediums of Terreiro Senzala
Source: Mascarin, personal archive (2016)



Figure 4 “Dance of the Crown”
Source: Mascarin, personal archive (2016)

After the “delivery” of the food to the entities of the mentioned lines above and the performance of the dance, the rest of the food is consumed by the people of the terreiro. With the ritual of preparing food and performing the “Dance of the Crown”, which must be performed from time to time, it’s established the connection that will straighten the medium spiritually with the entities, as well as their mediumship.

3. Conclusion

This brief ethnography is relevant in the sense of bringing information about knowledge of Afro-Brazilian culture, which, until 2015 were not revealed to those who did not belong to this culture. From the thesis of doctorate mentioned at the beginning of this work, the knowledge of the formation of an ancient people, who live

in orality and their way of life started to be written, and also started to be allowed its publication. In the area of education, encouraged and authorized by Law No. 10,639 of 2003, this type of work is important for the knowledge, besides, it enables discussions and public policies committed to culture and education. Consequently, the objective of this work is to contribute to the field of knowledge of Afro-Brazilian cultures, bringing a little of their way of being and of living, expanding knowledge to think about education.

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