

# Fatumbi Roots and Life Project

## I. PROJECT IDENTIFICATION

### **Title: Roots and Life Fatumbi**

### **Project description :**

Changes in inclusive treatments for people with mental illness, while significant, are coming slowly in a demand that lead agencies and other voluntary institutions are available, but are unable to meet the needs of this audience. in question ; it is with this intention that the creation of this project aims to contribute to inclusion, in the individual-family-society treatment relationship.

<Racines et Vie Fatumbi > is a project whose interest is to reach the general public with psychic disabilities and psychological problems, contributing socially to their interaction and autonomy through interactive mini courses focused on Black Culture. Starting from the space that will be used, which is Ilê Axé Opô Aganjú in Lauro de Freitas, Bahia and focused on Black Culture and emphasizing the religion of Candomblé that encompasses and embraces its community by respecting the limits of each individual and adding strengths for a common good.

Fatumbi Association Comunidade maintenance through the project <Racines et Vie Fatumbi > of relations with the Terreiro de Candomblé Ketu Nagô no Ilê Axé Opô Aganjú of the Babalóríxa Pai Balbino Daniel De Paula, Obarayí , who in this perspective will work on the essence of the individual in collaboration with professionals from each specific area of each course as a subterfuge for the interaction of participants and interaction with the social and cultural environment.

### **Purpose and activities:**

#### **• Main objective:**

The project aims, through the Afro-Brazilian Culture, to insert the individual in the socio-cultural and socio-communicative context of interaction in his community, making him identify with the environment and with him. -even, being relevant the relationship of the mentally handicapped with their daily life.

#### **• Specific objectives:**

1. Strengthen autonomy in general, aiming at the perspective that this individual who learns in a light and interactive way and he adds his autonomy in a fluid way.
2. Socialize the individual to an additional task to his routine, bringing the individual to a socialization interaction where he will be the main member and being the one who chooses to do an activity without any kind of pressure, he will feel free to do it. to perform and in the sense of socializing.
3. Reinforce the act of inclusion, in his routine, the subject who was previously inert in a stressful routine will be able to carry out his activities, meet other people and feel that he can actually do something different of his own volition .

• The activities proposed by the project will be carried out in the first year through workshops in Embroidery-Cutting/Sewing, Afro Dance/corporal expression, Cultivation of Medicinal Plants and Vegetable Garden, Aesthetics & Afro Hairstyles, Tales & Stories of Afro-Brazilian Culture . The Workshops will take place once a week, lasting 2 hours each, where there will be 1 coordinator who will be responsible for accompanying and guiding people and professionals in the workshops, 5 monitors (animators) who will animate the workshops,

a snack kit for the students and the uniform (project t-shirt). The workshops administered within the framework of the project must always be linked to the black culture of Candomblé and the project can extend, for example, to artistic workshops in memory of great actors who have spread Afro-Brazilian Culture such as Carybé or Pierre Fatumbi Verger with photography. Classes will take place on Saturdays and students will be able to take more than one class, as there will be four classes per month in addition to <Tales & Tales> of Afro-Brazilian Culture.

## **II DESCRIPTION OF THE PROJECT**

### **Project summary**

The project <Racines et Vie Fatumbi > is based on the individual/community relationship, a subject that is gradually gaining space, despite many difficulties and prejudices (due to the lack of knowledge of the population), by virtue of the socialization, the project tends to offer the person suffering from mental disorders a way to interact and learn something new. The workshops are focused on the perspectives of his own reality and his experience of the Afro Culture, a culture that is part of his conviviality, being a resident of the city of Salvador known as the City of AXÉ due to a great concentration of blacks and the predominance of Candomblé; and within this cultural learning, emphasizing for this individual his importance in society.

### **Objectives pursued by the project :**

Considering the family and community ties, the person with mental problems finds himself in the middle of these two continuums, which often fail to objectify their actions. It is in this sense that the project aims to highlight the individual and his position at the culmination of social life; by joining the project (whatever it is) this individual is able to sharpen his autonomy, to learn something motivating that changes his usual routine, thus, he will have contact with other people who do not most of its usability and inclusion will be done through something enjoyable.

### **Provisional timetable**

#### **Indicate the different stages of the project:**

#### **Milestones Month/Year**

**Embroidery/Sewing:** May-June-July-August-September-October /2023

**Afro dance / body expression :** May-June July- August-September-October /2023

**Vegetable garden & plantations:** May-June-July-August-September-October /2023

**Aesthetics & Afro Hairstyles:** May-June-July-August-September-October /2023

**Tales & Stories:** May-June-July-August-September-October/2023

In parallel, the 4 Saturday afternoon workshops (held together from 1:30 p.m. to 3:30 p.m.) between 1 p.m. and 5 p.m., (2 hours each and 1 hour of snack and 1 hour of <Tales & Stories> all together) the workshop <Contes & Récits> which is a transversal workshop to the practical work of the workshops. This work concerns the benevolence of an older person of the Cult of Candomblé, this person has the function, by his wisdom and his experience of Space, of bringing together the various workshops in a coherence and a coordination which leads to a reflection on the ancestry of the Candomblé culture.

Today, VoVó CiCi is responsible for this mission through its experience as a member of the Pierre Verger Foundation but within the Axé Opô Island Aganjú other members of the religious community will be able to

intervene according to their experience and their specific knowledge according to the needs of the field and the educational issues.

In the medium term (after two years) by hiring a <lunch lady> (paying her not by the hour, but at the cost/benefit of the workshop) with the concern of having meals in order to create a workshop for children with food problems creating lunch directly in the Space with 4 to 5 participants. And in order to create a new workshop: that of drawing & art.

### **Territory of deployment:**

Ilê Axé Opô Aganjú in Lauro de Freitas, Bahia are naturally “embedded” in a peripheral neighborhood in Salvador, under the influence of first, second and third generation Afro-descendants. To understand its exhibition and its objective, it is necessary to understand the history of this terreiro de Candomblé which celebrates its 50th anniversary this year. Pai Balbino Daniel De Paula, Obarayí with the help of the French Pierre FATUMBI Verger and other important religious dignitaries settled in the late 60s in this place lulled by the vegetation and far from the city. Pierre Fatumbi Verger is one of the first Europeans to take an interest in Afro-Brazilian and black culture through photography as a mode of expression from an artistic and scientific point of view. Due to his status as a European, he had already traveled to Africa when the Afro-descendants of the African Diaspora in Bahia had lost their connection with their African matrix due to slavery. All his life he imposed himself as a Messenger between these two worlds. The Pierre Verger Foundation about Engenho Velho de Brotas in Salvador is there to protect his work through his photography. The goal of our project is to give back to the community that surrounds the land of Ilê Axé Opô Aganjú a benefit to the international recognition of our Babalórixa Pai Balbino Daniel de Paula, Obarayí and valued our cultural identity of Candomblé in a positive way by integrating a social project within our religious community to fight against racial and cultural prejudices. But that's the theory, today in 2022 the world of Candomblé has evolved a lot thanks in particular to the existence of social networks and the internet. Indeed, in a sociological position, by developing paid social work through Workshops directly oriented towards Afro-Brazilian Culture, Ilê Axé Opô Aganju through its members and priests who live within the terreiro can help maintain this place and preserve our ecological, social and cultural environment.

### **Description of target audience(s):**

The public, made up of people with socialization problems and psychic problems, will be encouraged to develop the creative side of their personality thanks to techniques developed in the workshops. The project is not there to replace the learning work of school, but to develop the personality of the individual through Citizenship, art and imagination. In small groups of 12 students maximum for workshops with a Professor (initiated within our Culture) will create an interactive dialogue with the participant so that he tells his life and suppresses his fears through the creative game that the workshop developed. At the end of the four workshops, held at the same time on a specific space of Ilê Axé Opô Aganjú , everyone will come together for our Afro-Brazilian Culture storyteller to do reflective, dynamic work so that everyone can incorporate the day's work and make the connection between the workshop and Afro-Brazilian Culture .

What I find interesting in a terreiro de Candomblé is that you can consider this space as a micro-society on a human scale. A small space like this in Lauro de Freitas that is not a theatre, a performance hall or a place of consumption like a bar... also develops an idea of hierarchy and the Community Spirit without necessarily having to develop marketing strategies.

- The target audience is people with psychological problems, aged between 12 and 48, with an average of 8 to 12 beneficiaries for each workshop with their respective tutors.

### **Participation of persons with disabilities in the implementation of the project**

Obviously, in order to find our audience, there will be preliminary work done by the project coordinator visiting the CAPS (Centre for Psychosocial Care) around Lauro de Freitas and identifying with the social workers of the

health post of the city to be able to make visible our public with the specificity of our work. But we will be able to integrate into the group people who come from much further away from the city of Salvador and from the localities in the interior of the State of Bahia.

- The people who will be in the workshops must have a companion, who will participate actively and in person, presenting the Covid-19 vaccination card (minimum 2 doses) at the time of registration, where they will learn step by step of each step. registration phase in the chosen workshop with the facilitators and an identity card (RG) or residence permit.

The idea is that the people who will be instructors of the courses will be initiates in the religions of the African Matrix with an empirical experience in the field of activity of the workshop, having a look already nourished by an ancestral knowledge of their own learning, culture in Candomblé. The idea is to create a dynamic with the participant with a disability. Thus, our cure will be effective for the integrating in situation of handicap between the pedagogical dynamics in a double cognitive relation between - Knowledge and spirituality -.

### **Description of partnerships.**

In “our” space on Saturday afternoon, before the <Contes & Récits>, a privileged moment will be reserved for everyone to have a snack together. The objective of this mid-term moment will be to hire a cook in the project <Racines & Vie Fatumbi > so that she can create a cooking workshop with people with food problems. Within Ilê Axé Opô Aganjú , we have a kitchen that allows us to start this work. In the beginning, we will start working with our team with the goal of eating natural cuisine and then develop our own culinary heritage to avoid canned foods, which are usually eaten by children from poor neighborhoods. Horta Fatumbi is present to provide professionals in the workshops who are people who can have a professional activity or students (training in pedagogy and at least the end of secondary education will be required) and who are responsible for administering the paid workshops. (And to supplement their income with dignity or to help keep them in higher education).

All workshop materials will be the responsibility of Horta Fatumbi Comunidade and Ilê Axé Opô Aganjú will be responsible for providing the technician in each workshop according to the educational prerogatives and specific to each workshop.

### **Description of the means of dissemination of the project.**

The communication of the workshops will be done through the social networks and the Facebook & Instagram pages of the device and the website of the association: <https://hortafatumbi.org>

The < Racines & Vie Fatumbi > Project is the result of an immersion in the Cultural Space of the Pierre Verger de Fabien Foundation and a story of friendship and complicity with Mãe CiCi Ebomi in this Terreiro de Candomblé Ilê Axé Opô Aganju do Babalorixá OBARAYÍ who has become through hard work and dedication also his own. During his apprenticeship Mãe CiCi told him the story and his brotherly bond with his friend, father, late Pierre Fatumbi VERGER. Fabien did research with Mãe CiCi for 20 years and its immersion in this system has favored the idealization of this project through the creation of the French Association law 1901: " Comunidade Horta Fatumbi " in 2017 in Toulouse. Through his time in this Cultural Space, which helped him materialize his “healing” by writing a book “The Legend of the Man with the Silver Shoes” and resuming a university course.

**“Racines & Vie Fatumbi” which guides its intervention through actors of the African matrix religions, and which accepts young handicapped people in free engagement and outside a conventional health system. The objective of the project is not to seek to medicalize a device such as the Ilê Axé Opô Aganjú , but to give a look and a Cultural and Social intervention related to its environment on mental illnesses and psychological problems.**

## **Assessment**

Lauro de Freitas is an ultra-urban place in the center of the city near Ipatinga beach, our Center in Lauro de Freitas will allow us to open up with the city of Salvador for this type of device. In this place on the outskirts of the city, there is little room for children to develop in a secure environment to foster an imagination. It's a dormitory area. Creating a structured project for children, adolescents and young adults with disabilities is a deficit for the community. Being able to institutionally finance this project allows the creation of an activity **FREE** for young people with disabilities already in the process of school absenteeism, thus stimulating this population on the risk of becoming future drug users in the process of being marginalized .

The project will be evaluated as positive if the young people identified will be attentive to the presence in the workshops, because this project is not there to replace the school world. We must be attentive to the motivation and participatory interest of young people. If workshops have over 65% attendance at all activities, the goal will be achieved for everyone.

- Coordinators, teachers, animators and young people with disabilities.

## **Exceptional and/or innovative design elements**

- Recognition of each professionalization workshop as a device for future financial autonomy;
- Promote the continuity of the integration of society in general against prejudice and discrimination;
- Promote Afro-Brazilian Culture through creative projects for the good of the community.

Personally initiated in a terreiro de Candomblé, this project will be there as the mission to enhance a Culture, promoting the possibility for two universes to feed each other: the terreiros de Candomblé through the Ilê Axé Opô Aganjú and young people with disabilities see on the margins of the education system in search of moral values and identity without necessarily seeking a religious objective for this learning but can be rediscovering an identity genealogy and a lost paternity.

<Roots & Life Fatumbi > is a project initiated by the Association Comunidade Horta Fatumbi and in connection to a certain extent with the Association of Ilê Axé Opô Aganju . We will, in a certain way, manage this Religious Space (Nativity Scene of VoVó Ana and other places of the very specific complex) once a week on Saturday. In a practical way, the project leaders will take charge of the workshops, under the guidance of Mãe CiCi and priests present as well as the "Sponsors" of the device and under the responsibility of the two coordinators (administrative & pedagogical) of the project to leave the material of the space as it will have been found. Also we will have the obligation to prepare the workshops in their appropriate places for the arrivals of our <participants and seeds of life>.