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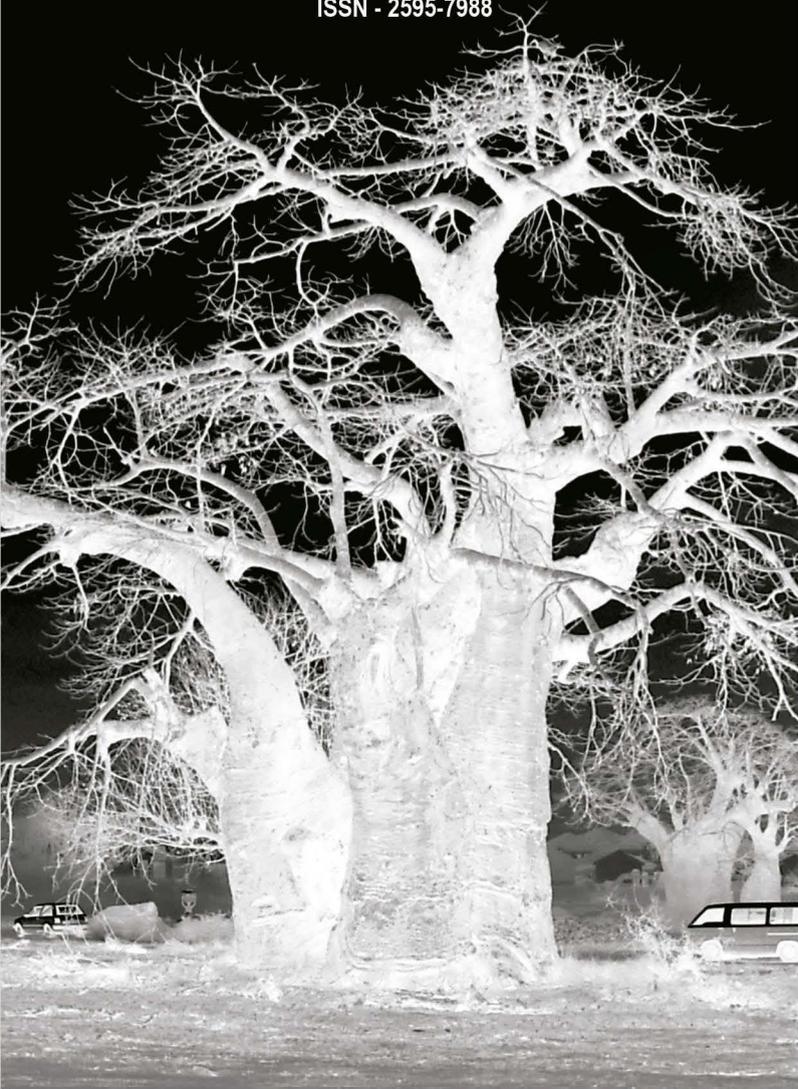


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## AFROBRAZILIAN GEOGRAPHY: SPACE REFERENCES OF SECULAR STRUCTURAL- INSTITUTIONAL RACISM IN OFFICIAL GOVERNANCE

Autor:  
Prof. Dr. Rafael Sanzio Araújo dos Anjos

PROJETO GEOAFRO  
INSTITUTO BAOBAS  
CIGA/UnB  
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## PRESENTATION

*Plan and achieve the demands and activities of the **Geography AfroBrazilian Project: Education and Territorial Planning (Project GEOAFRO)**, have been a constant academic challenge, together with the different engaged follow-ups. That way, each performed project is an opportunity to reinforce the proposed goals, added partnerships and a bigger reach in the decisive sector and the civil society. The GEOBAOBÁS Journal, placed in cyberspace in that opportunity, is one more fulfilled dream, where the works of great importance produced over the dynamics of the Project GEOAFRO and their partners could be revealed, wherever possible, with their original characteristics.*

*A big hug to everyone!*

*Brasília- Brazil, February 2022*

## APRESENTAÇÃO

Planejar e concretizar as demandas e atividades do **Projeto Geografia Afrobrasileira: Educação & Planejamento do Território (Projeto GEOAFRO)**, tem sido um permanente desafio acadêmico e junto aos distintos seguimentos envolvidos. Neste sentido, cada produto realizado é uma oportunidade para fortalecer os objetivos propostos e agregar parcerias e um maior alcance no setor decisório e junto a sociedade civil. O Periódico GEOBAOBÁS, colocada no ciberespaço nesta oportunidade, é mais um sonho realizado onde trabalhos de grande relevância produzidos ao longo das dinâmicas do Projeto GEOAFRO e seus parceiros poderão ser divulgados, sempre que possível, com as suas características originais.

Um abraço grande a todos e todas!

Brasília-Brasil, fevereiro, 2022



## ***AFROBRAZILIAN GEOGRAPHY:***

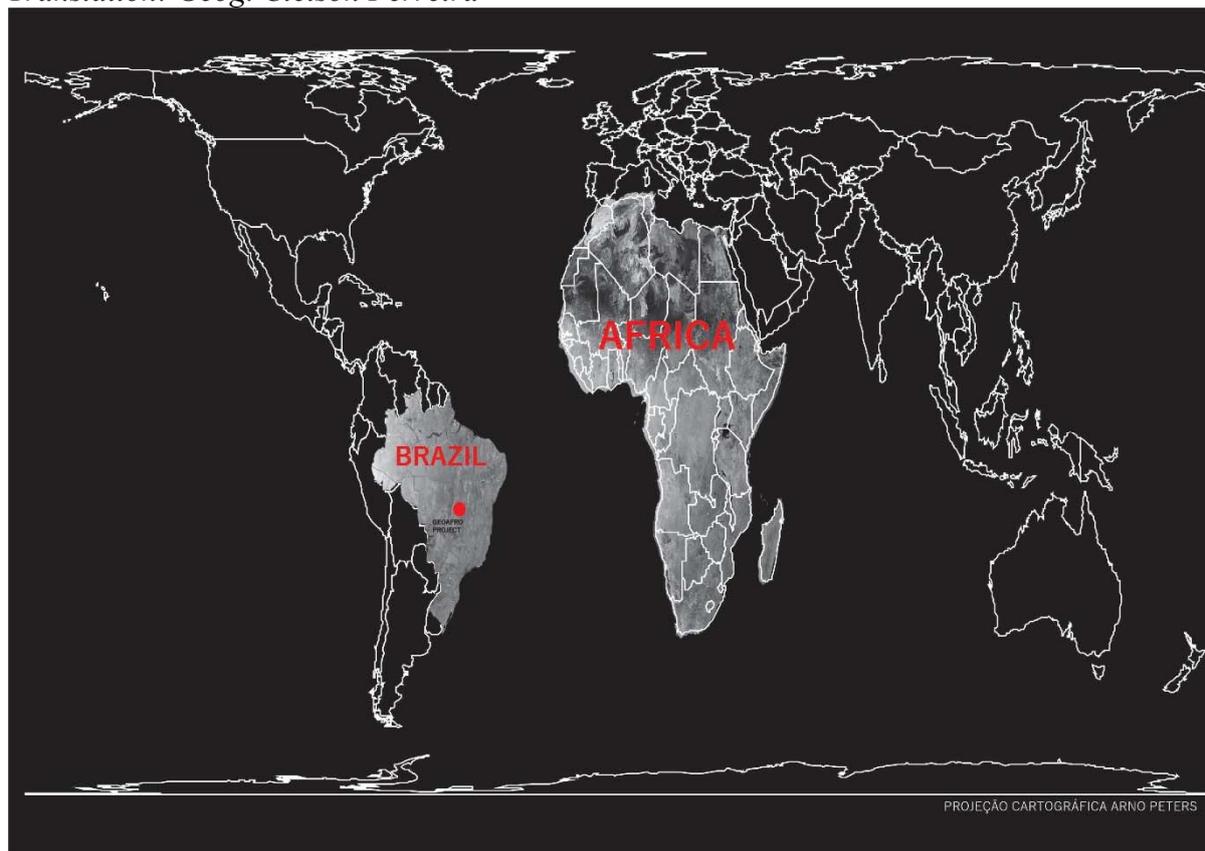
### ***SPACE REFERENCES OF SECULAR STRUCTURAL-INSTITUTIONAL RACISM IN OFFICIAL GOVERNANCE***

**Rafael Sanzio Araújo dos Anjos**

*Geographer, Full Professor at the University of Brasília / GEOAFRO Project Manager / Director of the Applied Cartography & Geographic Information Center.*

E-mail: [cartografia@unb.br](mailto:cartografia@unb.br) Site: <https://portalprojetogeoafro.com/>

Translation: Geog. Cleison Ferreira



**ABSTRACT (Inglês)** - References from cartographic and photographic languages from a historiographic, geopolitical and geolaw perspective were used in this paper to express fundamental aspects of Afrobrazilian Geography, revealing different territorialities in space and time. This is because there is an unacknowledged secular coexistence, governed by a geography of non-existence, based on the hostility of the theme, the omission of information, and official errors and mistakes, which function as basic State strategies for maintaining the conservative, oligarchic dominant system, segregating, and prejudiced. The decreasing prestige of Geography and Cartography in power structures; the fragmented model when dealing with the country's secular and pending territorial demands; and the maintenance of the dominant racist social thinking, with regard to African matrices in the territory and of the Brazilian people, constitute basic obstacles to the effective implementation of permanent, constant, and articulated public and private policies in Brazil. In this paper, we seek to help expand knowledge about the conflicting geographic references of contemporary African Brazil and present other elements for understanding the spatial configurations and governance of Afrobrazilian territories, at constant risk and without a defined place in the nation. **Key Words:**

afrobrasilian geography, geolaw, afrobrasilian geopolitics, afrobrasilian territory, afrobrasilian cartography.

**RESUMO (Português do Brasil)** - Para expressar aspectos fundamentais da Geografia Afrobrasileira, o artigo usa referências das linguagens cartográfica e fotográfica numa perspectiva historiográfica, geopolítica e do geodireito, revelando territorialidades distintas no espaço e no tempo, isto porque existe um convívio secular não assumido, regido por uma geografia da inexistência, pautada na hostilidade da temática, na omissão das informações e nos erros e equívocos oficializados, que funcionam como estratégias básicas do Estado para a manutenção do sistema dominante conservador, oligárquico, segregador e preconceituoso. A diminuição crescente dos prestígios da Geografia e da Cartografia nas estruturas de poder; o modelo fragmentário de tratar as demandas territoriais seculares e pendentes do país, assim como, a manutenção do pensamento social racista dominante, no que se refere às matrizes africanas no território e do povo brasileiro, constituem entraves básicos na implementação eficaz das políticas públicas e privadas permanentes, duradouras e articuladas no Brasil. Neste paper buscamos auxiliar na ampliação dos conhecimentos sobre as referências geográficas conflitantes do Brasil Africano contemporâneo e trazer outros elementos para o entendimento das configurações espaciais e da governança dos territórios afrobrasileiros, em risco permanente e sem lugar definido na nação. **Palavras Chave:** Geografia Afrobrasileira, Geodireito, Geopolítica Afrobrasileira, Território Afrobrasileiro, Cartografia Afrobrasileira.

**RÉSUMÉ (Francês)** - Pour exprimer les aspects fondamentaux de la géographie afro-brésilienne, l'article utilise des références issues des langages cartographiques et photographiques dans une perspective historiographique, géopolitique et géolégislative, révélant des territorialités différentes dans l'espace et dans le temps, c'est qu'il y a une coexistence séculaire inassumée, régie par une géographie de l'inexistence, fondée sur l'hostilité du thème, sur l'omission d'information et sur les erreurs et malentendus officiels, qui fonctionnent comme des stratégies de base de l'État pour le maintien du système dominant conservateur, oligarchique, ségrégatif et préjugé. La baisse croissante du prestige de la Géographie et de la Cartographie dans les structures de pouvoir ; le modèle fragmentaire de traitement des revendications territoriales laïques et en suspens du pays, ainsi que le maintien de la pensée sociale raciste dominante, à l'égard des matrices africaines sur le territoire et du peuple brésilien, constituent des obstacles fondamentaux à la mise en œuvre effective de la politique permanente, des politiques publiques et privées durables et articulées au Brésil. Dans cet article, nous cherchons à contribuer à l'élargissement des connaissances sur les références géographiques conflictuelles du Brésil africain contemporain et à apporter d'autres éléments à la compréhension des configurations spatiales et de la gouvernance des territoires afro-brésiliens, à risque permanent et sans place définie dans la nation. **Mots clés:** Géographie afro-brésilienne, Geolaw, Géopolitique afro-brésilienne, Territoire afro-brésilien, Cartographie afro-brésilienne.

**IBERE (Yorubá)** - Lati şalaye awọn ẹya ipilẹ ti Afro-Brazil Geography, nkan naa nlo awọn itọkasi lati awọn aworan ati awọn ede aworan ni itan-akọlẹ, geopolitical ati irisi geolaw, şafihan awọn agbegbe orişirişi ni aaye ati akoko, nitori pe ibagbepọ alaillesin ko ro pe, ijọba nipase ẹkọ-aye ti aisi-aye, ti o da lori ikorira ti akori, imukuro alaye ati awọn aşışe osise ati awọn aşışe, eyiti o şişẹ gegebi awọn ilana ipilẹ ti Ipinle fun itoju Konsafetiifu,

*oligarchic, ipinya ati eto ikorira. Idinku ti ndagba ni ọlá ti Geography ati Cartography ni awọn ẹya agbara; awọn fragmentary awoṣe ti awọn olugbagbo pẹlu awọn alailesin ati ni isunmotosi ni agbegbe awọn ibeere ti awọn orilẹ-ede, bi daradara bi awọn itoju ti awọn ti ako ẹleyameya awujo ero, pẹlu iyi si African matrices ni agbegbe ati ti awọn Brazil eniyan, je ipilẹ idiwo ninu awọn munadoko imuse ti awọn. ilu ati ni ikọkọ imulo yẹ, pípẹ ati articulated ni Brazil. Ninu iwe yii, a wa lati ṣe iranlọwọ lati faagun imọ nipa awọn itokasi agbegbe ti o fi ori gbarawon ti Ilu Brazil ti ode oni ati mu awọn eroja miiran wa si oye ti awọn atunto aye ati iṣakoso ti awọn agbegbe Afro-Brazil, ni eewu ayeraye ati laisi aaye aṣoye ni orilẹ-ede naa. **Awọn Koo-ọrọ:** Afro-Brazil Geography, Geolaw, Afro-Brazil Geopolitics, Afro-Brazil Territory, Afro-Brazil Cartography.*

**REZIME (Criolo Haitiano)** - Pou eksprime aspè fondamental nan Jewografi Afro-Brezilyen, atik la sèvi ak referans ki soti nan lang katografik ak fotografi nan yon pèspektiv istoryografik, jeopolitik ak jeolwa, revele diferan teritoryalite nan espas ak tan, sa a paske gen yon viv ansanm eksklizyon pa sipoze, Gouvènè pa yon jewografi nan inegzistans, ki baze sou ostilite a nan tèm nan, omisyon an nan enfòmasyon ak erè ofisyèl yo ak erè, ki fonksyone kòm estrateji debaz nan Leta a pou kenbe sistèm dominan konsèvatif, oligarchik, segregasyon ak prejije. N bès nan k ap grandi nan prestige nan Jewografi ak Kartografi nan estrikti pouwa; modèl la fragman nan fè fas ak egzijans yo eksklizyon ak annatant teritoryal nan peyi a, osi byen ke antretyen an nan panse sosyal la rasis dominan, ki gen rapò ak matris Afriken nan teritwa a ak nan pèp brezilyen an, konstitye obstak debaz nan aplikasyon an efikas nan. politik piblik ak prive pèmanan, dirab ak atikile nan Brezil. Nan papye sa a, nou chèche ede elaji konesans sou referans jeyografik konfli nan Afriken Brezil kontanporen epi pote lòt eleman nan konpreyansyon an nan konfigirasyon espasyal ak gouvènans nan teritwa Afro-Brezilyen, nan risk pèmanan ak san yon plas defini nan nasyon an. **Mo kle:** Jewografi Afro-Brezilyen, Geolaw, Jeopolitik Afro-Brezilyen, Rasis estriktirèl, Katografi Afro-Brezilyen, Rasis enstitisyonèl, Teritwa Afro-Brezilyen, Gouvènans Afro-Brezilyen, Rasis jeyografik.

**RESUMEN (Espanhol)** - Para expresar aspectos fundamentales de la Geografía afrobrasileña, el artículo utiliza referencias de lenguajes cartográficos y fotográficos en una perspectiva historiográfica, geopolítica y geo-jurídica, revelando diferentes territorialidades en el espacio y el tiempo, esto porque hay una convivencia secular no asumida, regida por una geografía inexistente, fundamentada en la hostilidad del tema, la omisión de información, los errores y desaciertos oficiales, que funcionan como estrategias básicas del Estado para el mantenimiento del sistema dominante conservador, oligárquico, segregado y prejuicioso. El creciente declive del prestigio de la Geografía y la Cartografía en las estructuras de poder; el modelo fragmentario de tratamiento de las demandas territoriales seculares y pendientes del país, así como el mantenimiento del pensamiento social racista dominante, con respecto a las matrices africanas en el territorio y del pueblo brasileño, constituyen obstáculos básicos en la implementación efectiva de las políticas públicas y privadas permanentes, duraderas y articuladas en Brasil. En este artículo, buscamos ayudar a ampliar el conocimiento sobre las referencias geográficas conflictivas del Brasil africano contemporáneo y traer otros elementos para la comprensión de las configuraciones espaciales y la gobernanza de los territorios afrobrasileños, en riesgo permanente y sin un lugar definido en la nación. **Palabras claves:**

*Geografía afrobrasileña, Geo-derecho, Geopolítica afrobrasileña, Territorio afrobrasileño, Cartografía afrobrasileña.*

**QHUBA KABUSHA (Zulu)** - Ukuveza izici ezibalulekile ze-Afro-Brazilian Geography, i-athikili isebenzisa izinkomba ezivela ezilimini ze-cartographic nezithombe ngombono wezomlando, wezwe nezombusazwe, okuveza izindawo ezahlukeni emkhathini nesikhathi, lokhu ngenxa yokuthi kukhona ukuphilisana kwezwe okungacatshangwa, obuswa indawo yokungabibikho, okusekelwe enzondweni yendikimba, ukweqiwa kolwazi kanye namaphutha namaphutha asemthethweni, asebenza njengamasu ayisisekelo oMbuso ukuze kugcinwe uhlelo olubusayo lwe-conservative, oligarchic, lokuhlukanisa kanye nolubandlulula. Ukwehla okukhulayo kokuhlonishwa kweJografi kanye ne-Cartography ezakhiweni zamandla; imodeli eyizicucu yokubhekana nezidingo zezwe nezisalindile zezwe, kanye nokugcinwa komcabango obusayo wokucwasa ngokwebala, ngokuphathelene namatrices ase-Afrika endaweni kanye nabantu baseBrazil, bakha izithiyo eziyisisekelo ekusetshenzisweni ngempumelelo izinqubomgomo zomphakathi nezizimele ezihlala njalo, ezihlala njalo futhi zivezwe e-Brazil. Kuleli phepha, sifuna ukusiza ukukhulisa ulwazi mayelana nezinkomba zendawo ezingqubuzanayo zeBrazil yase-Afrika yangaleso sikhathi futhi siletthe ezinye izici ekuqondeni ukucushwa kwendawo kanye nokuphathwa kwezindawo zase-Afro-Brazilian, ezisengozini yaphakade futhi ngaphandle kwendawo echaziwe esizweni. **Amagama angukhiye:** I-Afro-Brazilian Geography, Geolaw, Afro-Brazilian Geopolitics, Structural Racism, Afro-Brazilian Cartography, Institutional Racism, Afro-Brazilian Territory, Afro-Brazilian Governance, Geographic Racism



Photo: Detail of curled dry healing herb. Municipal Market - Feria de Santana - Bahia. Prof. Rafael Sanzio, 2018

## INTRODUCTION

It is neither significant nor acceptable that the Brazilian nation continues to “present itself” to the dominant system as a “European country”, maintaining a secular process of denying reality, especially in the irreversible marks found in the territory that was organized, in the conflicting population designed, and in the structure of the divided and multifaceted society. These are concrete instances in the broad set of contradictions, which have as “background” the references of the five centuries of criminal slavery system (here we include the four centuries of Colonial Brazil and the 100 years of the 20th century of Brazil Republic of slavery mentality), still unresolved in the country.

Geography continues to be the best instrument for observing what happened, because it presents the marks of spatial historicity; what is happening, because it has registered the agents that act in the current spatial configuration; and what can happen, making it possible to capture the lines of forces of territorial dynamics, and point out the possibilities of the space structure in the near future (ANJOS, 2011). However, some geographical narratives were constructed and told from the perspective of the “winners”, that is, the representatives of the dominant geoeconomic system with the support of the State in its legitimation, especially the legal ones. In this sense, we question here the Official Geography, as the only geography in Brazil, bringing other paradigms for spatial understanding of the past, present and near future, and adopt a geographical perspective in which the traditional peoples of the forest, whom we have called “Indians” for five centuries, and the ethnic matrices from Africa, in the broad sense (technologies, knowledge, languages, ethnic groups, cultures, religions, among others territorialized references) are the main actors in the territorial formation of Brazil. In this sense, the “AfroBrazilian Geography” that we are dealing with in this opportunity is conceived not as a piece of geographic parceling, but has the perspective of being a structural and revealing component of Real Geography, which rescues one of the main “invisible Brazils” for centuries

, that is, peoples and territories that existed and remain surviving, but in a marginal, unofficial, residual way and not seen in their fullness. This Geography that brings the spatiality of the nation's exclusion and secular conflict is what we question here, proposing other readings and representations of geographic space, where the conflicting complexity of existing-resistant Africa in Brazil is duly considered. In this sense, spatially characterizing and interpreting the structures existing in the territorial formation of Brazil and its diverse people, taking as a reference the geographic aspects of the revealing African heritage in the Brazilian territory is the basic premise of AfroBrazilian Geography (ANJOS, 2020).

The Project AfroBrazilian Geography: Education, Cartography & Spatial Planning (GEOAFRO/[www.projetoafrobrasil.com](http://www.projetoafrobrasil.com)) has been established since 1989 in an academic-operational structure for the development of teaching, research, and extension activities carried out nationally and internationally having as a basic premise that it is possible to study, represent and intervene in the multi-scale and dynamic territory, having the African matrices as the main “ground” of geographic interpretations and explanations. After the 1st. Diaspora Geopolitics & Cartography Colloquium Africa – America – Brazil (June 27, 2012, CET-UnB), on the recommendation of the Ethnolinguist Yeda Pessoa de Castro, the GEOAFRO Project started to use the word “AfroBrazilian”, without the hyphen separating the terms, as a single culture and not an articulation of two cultures, one African and the other Brazilian (which does not exist without African cultures). This component was very relevant in the sense of giving more affirmation to the identity references for the population of African origin, as well as to the geographic categories and instruments, mainly the territory and the spatial representations.

We understand that the concept of territory brings together the feelings of appropriation of a portion of space in terms of its limits and borders. “The territory is the support of human existence! It is in essence a spatial and social fact that has been linked to a political dimension for centuries, permeated with identity, capable of categorization and dimensioning” (ANJOS,

2011). In this direction, in the “AfroBrazilian territory the cultural and symbolic references of the African matrices in its collectivity are recorded, that is, it is the multi-scale space (cadastral, urban, municipal, regional and national) built and materialized from its references identity and territorial belonging, where its population has a predominant ethnic and social trait” (ANJOS, 2020).

Maps, the main products of Cartography, are graphical representations and interpretations of the real world, which establish themselves as effective tools in the reading of the territory, making it possible to reveal the social constructions and natural features of space and, therefore, show the geographic facts and their conflicts. These are essential for connecting the levels of observation of reality and simplification, reduction and explanation, in addition to providing clues for decision-making and solutions for governance. In this sense, AfroBrazilian cartography is above all a basic strategic tool for citizenship that has been denied for centuries, since this instrument, in a way, “speaks” and makes “visible” the “African Brazil” that most do not want to “hear” nor “see,” but its existence is possible! That’s why Cartography is not just a drawing: it produces documents, that is, it can show how society works, how the city, the municipality, the state, the nation are doing, where there are those excluded and those included in the system (ANJOS, 2007).

Graphical modeling of the dynamics of the territory is at the heart of the effective possibilities of representations of geographic information. These “constitute a synthesis cartography that makes it possible to graphically reveal what happened in the dynamics of space and become increasingly essential for constituting a bridge between the levels of abstraction of reality and simplification, reduction, explanation and clues to government decision-making and research” (ANJOS, 2008). In this paper, seeking more comprehensive spatial interpretations that are in tune with territorial dynamics, we used this cartographic resource more.

Photographs can be important documentary records and are, like maps, strategic resources in the process of geographic knowledge, especially because of the representations and interpretations of time, space, society, which do not crystallize and are not static. In the “photographic record of an environment or a cultural matrix it is possible to see the references of a social structure that allows us to observe whether it is rich or poor, fair or discriminatory, among other possibilities of spatial interpretations” (ANJOS, 2011). Whether in the details of African matrices or in the landscapes of geographic facts, the photographs are not restricted to a mere portrait of the moment, but to a way of looking and being looked at. Therefore, we understand photography as a fundamental instrument in the process of getting to know what happened and what happens in an Afrobrazilian territory.

We take as a premise that dealing with African Brazil in geographic, cartographic and photographic contexts, seeking to recognize the geopolitics of exclusion and its precarious and hostile governance system, as well as overcoming the existing structural and institutional racism is to face one of the strategic mechanisms of maintenance of the secular territorial and social non-existence of the surviving Colonial Brazil. In this paper, we seek to help expand knowledge and information about the conflicting spatial references in our Afro-descendant nation, as well as bring other geographical elements to the understanding of the configurations and governance at work in the colonial-minded State that commands the country. Some references on Diaspora Geography and the repressive and hostile Geopolitics of the secular model established in Africa and Brazil are dealt with in the following item.

## **1. THE GEOPOLITICS OF THE AFRICAN DIASPORA AND COLONIAL BRAZIL**

Cartography and geography of the world will be profoundly modified from the 14th century onwards with the entry of Modern Europe into the gold rush in African continent, based on the riches revealed above all by the Catalan Atlas (Mapa mundi de los Cresques) with an

approximate date of production around 1375. This new actor that will enter the secular territorial dynamics already established of enslavement and de-structuring of the territories of the North African peoples (Egypt, Nubia and Mali Empires) by the expansion process of the Muslim States, characterized a new European continent in search of wealth and strengthening of political states. The space process of Arab enslavement lasted around 1000 years and created territories and borders that were designed and created from the violence and profits of the slavery of African peoples. The representation of the graphic modeling in **Figure 01** shows the relevant spatial components of this continental process that will stimulate the reconfiguration of the known world, historical processes, geographic science and, above all, the cartography produced.

In Modern Europe, due to its privileged geographic position in relation to the Atlantic Ocean and its internal political context, the small Kingdom of Portugal inaugurated a new period in the Slavery Route with the advance along the African coast (1434). With the support of the caravels and the moral endorsement of Pope Nicholas V, uncomfortable with the victory of the Muslims against the Orthodox Catholic Church in Constantinople, the Portuguese had the official concession to continue attacking the African continent, that is, the legalization of the slave trade. In a century, Lisbon became the richest and most important capital in Europe with an economy based on trade, mainly on the enslavement of African peoples, that is, the State was strengthened with this prerogative. Over the 15th, 16th, 17th, 18th, and 19th centuries, the known world expanded, especially the territories incorporated into it, the “new” established and imposed borders, and the significant evolution of techniques. This long period in the history of human beings will be characterized by a new phase in the relationship between human beings and nature and it is in this context that Geographical Science will develop and serve the great project of globally justified scarvish domination, which had Africa as its epicenter. of the production of wealth, armies and strengthening of States.



Figure 01 – References of the Tragedy of the African Diaspora in the 5th-14th Centuries: The Expansion of Territorial Domination–Economic of Muslim States & the Geopolitics of the Criminal Enslavement phenomenon. Source: ANJOS, R.S.A. Territórios Quilombolas: Dinâmicas, Importância e Enfrentamentos. UNIVASF, 2020

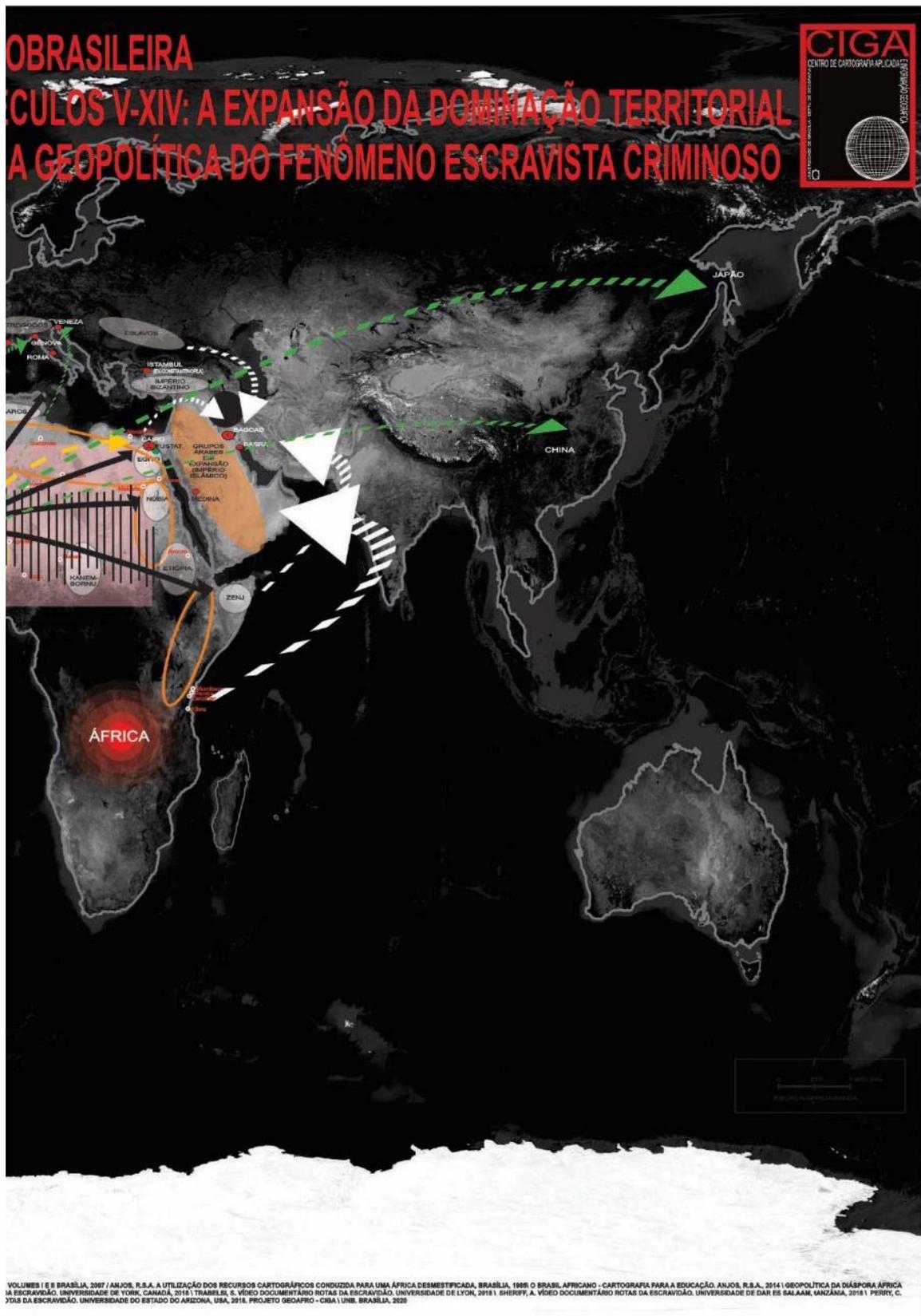


Figure 01 – References of the Tragedy of the African Diaspora in the 5th-14th Centuries: The Expansion of Territorial Domination–Economic of Muslim States & the Geopolitics of the Criminal Enslavement phenomenon. Source: ANJOS, R.S.A. Territórios Quilombolas: Dinâmicas, Importância e Enfrentamentos. UNIVASF, 2020

The great triangle of economic-commercial flows from the 15th to the 19th century involving Europe, Africa, and the New World (America), had the Atlantic Ocean as a great connecting space and through its seas the goods from Europe, the Orient, and the colonies, and the “slave ships” that left the network of European ports and the coast and against the coast of the African continent. It is in this ocean that the great cemetery of the centuries of the Africa-America diaspora can be found. The graphic modeling of **Figure 02** below shows the main references of trade and goods flows in the four centuries of trafficking and the Geography of the Diaspora that was configured and structured based on the dynamics of the slave system on the Atlantic and Pacific margins and in the interior of the American continent, especially that of Iberian domination, even with its social, political and economic contradictions (ANJOS, 2014).

In the Europe-Africa-Europe Flow, ships from European slave ports carried weapons, textiles, beverages, and other goods, and from African ports came salt, precious stones, coffee, sugar, ivory, human beings, among other tropical products. The America-Africa-America Flow was primarily characterized by the displacement of different ethnic groups with their cultural and technological baggage for the occupation and formation of new colonial territories and on its Eastern coast, rope tobacco, potato brandy, peanuts, among others, were exported. other goods. From the America-Europe-America Flow came sugar, brandy, cocoa, tobacco, coffee, rubber, precious stones, cotton, potato, sunflower, tomato, corn, pepper, vanilla, etc., and barley, cattle, oats, and rye were sent to the New World. The fixed points of articulation and “knots” were mainly characterized by the network of cities and ports that will provide local and regional support in the Geography of the Diaspora.





Figure 02 - Source: ANJOS, R.S.A. O Brasil Africano: Cartografia para Educação. Mapas Editora & Consultoria, 2014.

The secular spatial displacements of African peoples to Brazil for four centuries (between the 16th and 19th), not properly quantified, document how the consolidation of the slave society managed to stabilize and develop despite political conflicts, and the economic and social contradictions. Here is the fundamental matrix of the perverse exploitation of nature's resources driven by a model where the control of the means of production, capital, technological resources, and land concentration will crystallize for five centuries, including the 20th century (Slave Republic), with the maintenance of inequalities as a permanent "background" (ANJOS, 2010).

The process of pulverizing the different African matrices in the colonial territory by the slave State also had as a strategy to hinder social organization, extinguish the original language, and make impossible the continuity of cultures, that is, real devices were created so that populations from Africa lost their identity references and, consequently, there was a dilution of the African ethnic identity. This is yet another geographical factor that contributes to the lack of an ancestral reference of origin of the AfroBrazilian population, with profound interferences in their citizenship and in the feeling of territorial belonging. The process of pulverizing the different African matrices in the colonial territory by the slave State also had as a strategy to hinder social organization, extinguish the original language and make impossible the continuity of cultures, that is, real devices were created so that populations from Africa lost their identity references, and, consequently, there was a dilution of the African ethnic identity. This is yet another geographical factor that contributes to the lack of an ancestral reference of the AfroBrazilian population, with profound interference in their citizenship, and in the feeling of territorial belonging.

It is necessary to emphasize that it was the Brazilian geographic regions of European economic interest that detained the greatest flows of enslaved African populations. Following the thematic maps in **Figure 03**, the territorial references of origin in Africa in the four centuries

of criminal trafficking in populations and the consequent disruption of societies and political states are shown.

In the 16th century, the regions characterized as Upper and Lower Guinea became the main spatial references for human trafficking. These were brought mainly to the sugar regions of Pernambuco and Bahia, but were also taken to Maranhão and Grão-Pará. The African territories affected by human trafficking during this period currently correspond to the international boundaries of the following countries: Sierra Leone, Senegal, Guinea, Guinea-Bissau, Nigeria, Benin, Burkina Faso, Ghana, Ivory Coast, Liberia, Mali, and Gambia. In the 17th century, trafficking will be dynamized on the coast of Angola, transporting African peoples to Bahia, Pernambuco, Alagoas, Rio de Janeiro, São Paulo, and regions in the center-south of Brazil, and of *Costa da Mina* (Mine Coast – gold and slave), with flows to the provinces from Grão-Pará, Maranhão, and the current territory of Rio Grande do Norte. The former Costa da Mina currently comprises the territories of the following countries: Côte d'Ivoire, Liberia, Burkina Faso, Mali, Nigeria, Congo, Ghana, Togo, Benin, Niger, and Cameroon. The well-known Angola Coast currently corresponds to the following countries: Angola, Gabon, Democratic Republic of Congo, and Equatorial Guinea. In the 17th and 18th centuries, the most important and lasting territorial extensions of the slave trade routes were established: the Costa da Mina and Angola Coast. It is during this period that the largest volumes of African peoples transported to Brazilian territory will occur.

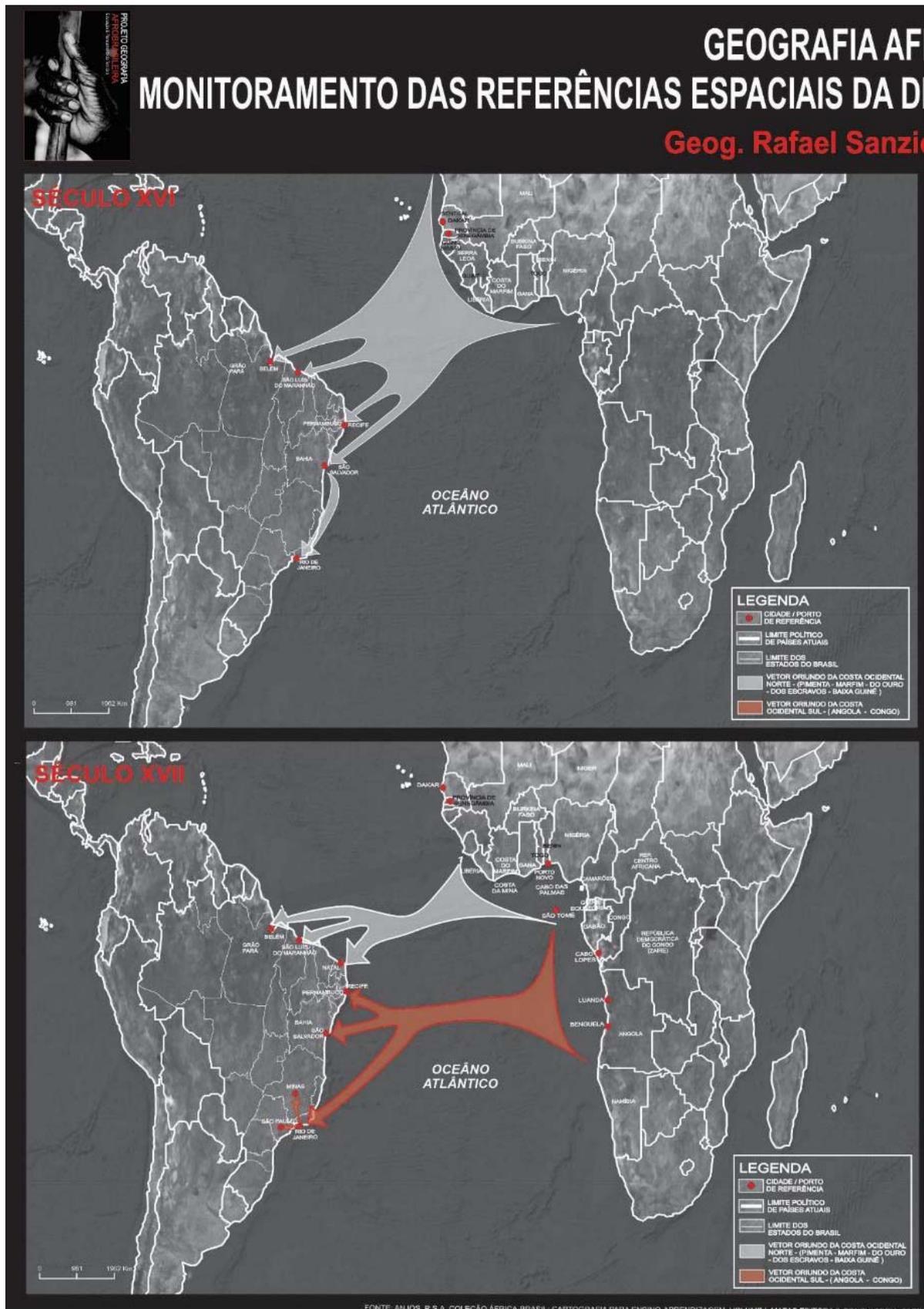


Figure 03 - Source: ANJOS, R.S.A. Quilombos: Geografia Africana – Cartografia Étnica – Territórios Tradicionais. Mapas Editora & Consultoria. Brasília, 2010

# ROBRASILEIRA IÁSPORA AFRICANA PARA O BRASIL. SÉCULOS XVI-XIX

## o Araújo dos Anjos

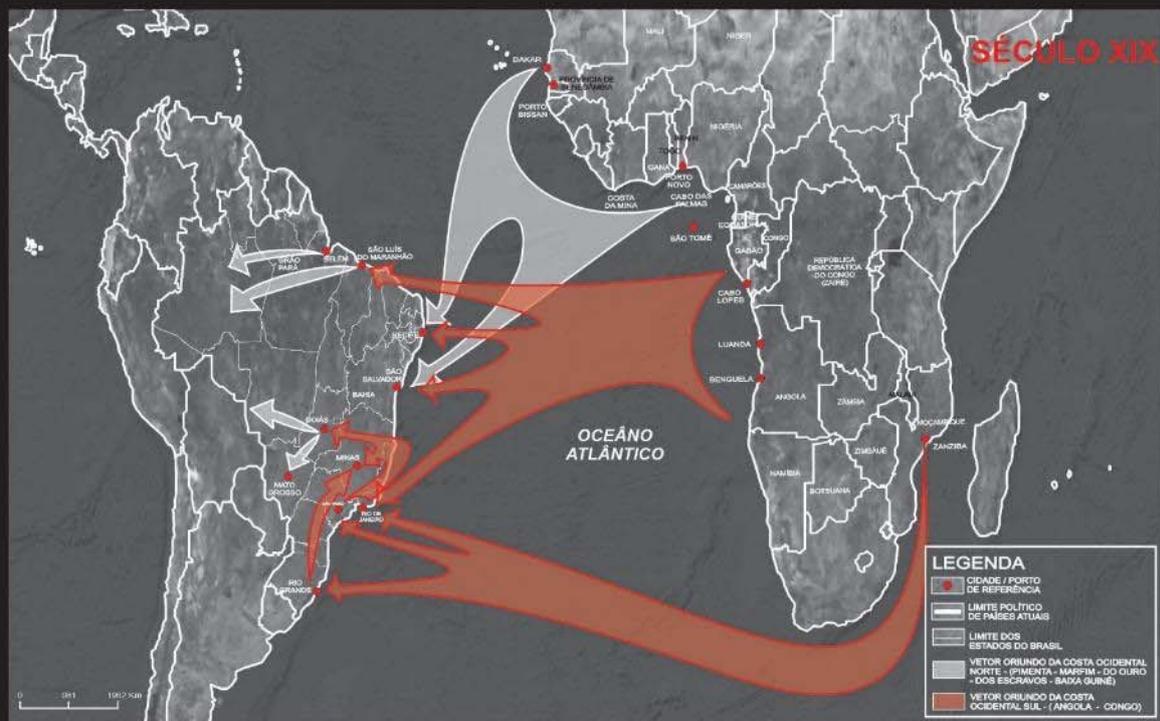


Figure 03 - Source: ANJOS, R.S.A. Quilombos: Geografia Africana – Cartografia Étnica – Territórios Tradicionais. Mapas Editora & Consultoria. Brasília, 2010

In slave-owning America, the quilombo meant the concrete geographic expression of conflicts and tensions in the dominant system, and was a reconstruction and elaboration of a type of territorial organization that existed in southern Africa. It is the first great African territoriality of resistance to the oppressive system in the New World. The large extension of “free” villages, with an African-based form of territorial organization, which will develop on the Brazilian shores of the Atlantic Ocean, have in common the reference of a safe and protected space, not necessarily isolated, with equal conditions in most community relations, freedom, access to land, and a possible basis for confrontations and wars (ANJOS, 2010).

**Figures 04, 05 and 06** very accurately reconstitute the Quilombola Geography of the former resistance territories. In this sense the African and the American quilombo have fundamental similarities. These African sites in America were a spatial fact of continental extension and had a collective desire to resist the society of oppression and exclusion. In Uruguay and Brazil they were and are called mocambos, calhambo, and quilombos; in Colombia, Ecuador, Mexico and Cuba they are palenques; cumbes in Venezuela; maroons in Haiti, the Caribbean, Suriname, the Guyanas, the United States and Jamaica; Cimarrones in several other parts of America that speak Spanish and Bush Negroes in French Guiana (ANJOS, 2010).

The **Figure 07** shows the extent of organized social movements of Africans and their descendants in the continental territory in formation, spatial facts that reveal the dimension of territorial conflicts in the slave system, which had in the quilombos and their movements the main threats to the slave system. Although it only occurred in Brazil in 1850, the first half of the 19th century was characterized by several treaties aimed at abolishing the slave trade.



Figure 04 - Aspects of the typology and distribution of housing in the former quilombo of Colonial Brazil. Espaço do Quilombo - Cerrado Museum. Goiânia-GO. Geog. Rafael Sanzio, 2007 Fonte: ANJOS, R.S.A. Quilombos: Geografia africana, Cartografia étnica, Territórios tradicionais. Mapas Editora, 2010



Figure 05 - References to the stove and wood oven in the former quilombo of Colonial Brazil. Espaço do Quilombo - Cerrado Museum. Goiânia-GO. Geog. Rafael Sanzio, 2007 Fonte: ANJOS, R.S.A. Quilombos: Geografia africana, Cartografia étnica, Territórios tradicionais. Mapas Editora & Consultoria, 2010



Figure 06 – Aspect of the security and observation system in the former quilombo of Colonial Brazil. Espaço do Quilombo - Cerrado Museum. Goiânia-GO. Geog. Rafael Sanzio, 2007 Fonte: ANJOS, R.S.A. Quilombos: Geografia africana, Cartografia étnica, Territórios tradicionais. Mapas Editora & Consultoria, 2010



Figure 07 - Source: ANJOS, R.S.A. Quilombos: Geografia africana, Cartografia étnica, Territórios tradicionais. Mapas Editora & Consultoria, 2010

Due to European geopolitical pressures, this is the period in which bilateral links between the African and American continents are broken, and the triangular traffic routes between America, Africa and Europe are destroyed. However, Brazil for 66 years and the United States for another 90 years remained slaves after independence. Some references about the State Geography of colonial support and the excluding institutional model in the conduct of territorial demands and peoples of African origin in Brazil are dealt with in the following item.

## **2. THE EXCLUDING GEOGRAPHY OF BRAZIL AND THE RACIST GOVERNMENTAL MODEL IN CONDUCTING THE DEMANDS OF AFRICAN TERRITORIES AND PEOPLE**

The Official Geography in Brazil, that is, the Geography that the Brazilian State has developed over its five centuries of formal existence in the global system, will become operational in this lasting context of domination and exploitation of subjugated and inferior territories and peoples, thus betting in inequalities, in the inefficiency of government actions, restricting access to education and health, and demanding obligations from the less favored segments. Even with the Colonial Geopolitics of protecting the class that holds the capital and the means of production, Brazil was and remains extremely fragile because it depended and depends on the workforce of African and traditional forest peoples to maintain itself. It is worth remembering that Brazil was the Colony that most forcibly imported African human beings from different ethnic backgrounds and the last to leave the slave system in America, institutionally resolved with the signing of the *Lei Áurea* (Golden Law), in 1888, due to international pressures, and in an internal context of tension between segments with different interests from the dominant society and with traumatic consequences in society and in the Brazilian territory in these 132 years “carrying” the references of criminal slavery (ANJOS, 2019).

It is evident that the *Lei Áurea* aimed to prevent the full citizenship of Africans and their descendants in Brazil, consolidating an Official Geography of Inequalities by “laying down” a structure of secular privileges. In this sense, the legal framework of the *Lei Feijó* (Feijó Law), in 1831, which clearly prohibited the trafficking of African human beings, but which became known as the *Lei para Inglês ver* (what means “only for English people seeing”) due to the non-compliance by the Empire; the Law 001 (1837) institutionalized that Africans and Afrozilians could not study and prohibited them from attending public schools; the 1st. *Lei de Terras* (1855) registers the prohibitions for Africans and their descendants not to have land in Brazil; the 1st. Demographic Census (1872), revealing that 70% of the population of the Empire were peoples of African origin, the context in which the “Policy of Whitening and Extermination” was designed; the Saraiva Cotegipe Law (1885) which does not allow illiterate people to vote so that they have no place in politics; the Vagrancy Law (1890) which institutionalizes violence and its naturalization, that is, the formalization of the police state; and Law 9081 (1911) which creates several facilities for European immigrants, such as payment for the passage from Europe to Brazil, welcoming at the ports, food, and clothing and driving to the destination. These are some references of geolaw with direct reductions in territorial planning, in the structuring of society and citizenship, whose “background” aimed to promote the extinction of people of African origin through hunger, lack of education, deterritoriality, and non-existence in the dominant system, or that is, the actual materialization of a full Racist Geography.

Another component of this context is the “entry” of European peoples and the “exit” of African peoples and descendants that occur at the same historical moment (end of the 19th century and beginning of the 20th century), that is, a geopolitics of Colonial Brazil to provide the return of populations of African origin according to an action underway by other colonial states such as the United States, Cuba, Dominican Republic, Haiti, Jamaica, Puerto Rico,

England, Ireland, Scotland and India. **Figure 08** shows this diasporic movement denominated in historical references as “the returnees”, in which Brazil has a special highlight in the cartography presented. From the ports of Recife, São Salvador de Bahia and São Sebastião in Rio de Janeiro, more than 5,000 freed Africans will leave (GURAM, 2000) for political units of European domination in the Gulf of Guinea, present-day Nigerian countries (Amaras, Repatriates , Agudas and Creoles), Togo (Nagôês), Benin (Agudás), and Ghana (Tabom).

These facts show why Brazil will maintain a predominantly prejudiced social thinking, based on an erroneous concept widespread in the continental nation to the present day, materialized in actions and facts of discrimination in practically all segments of society. It is important to recognize the survival of this Colonial Geopolitics in Brazil, which came out “angry” from the slavery period, therefore resistant and mostly opposed to leaving the rules of institutional and social privileges of the slave political-economic-social system. This unresolved resistance of five centuries is still predominantly configured in society and in the contemporary multi-scalar territory with a structural racism, that is, a behavioral belief of superior beings (existing, visible and official) with documents and place in the territory, and inferior beings (non-existent, invisible and marginal) without documents and without place.

This situation is aggravated by the Constitution of 1934, which encourages eugenic education in schools, where the reference was made to the inferiority of “black” skinned people (should do) and another to “white” skinned people (should be served). At this historical moment, there was the geographical expansion of the Eugenic Clubs and the Brazilian Integralist Action, of Nazi conception and which preached “white” racial supremacy (scientific, cultural and political) supported by the Federal Constitution and the State.

A process called “sanitization” of the Brazilian population is triggered, associated with the ongoing eugenics education, where a black person could not exist, be, or appear in an official photograph.





The photographic record (anonymous) of the visit of the Minister of Labour, Mr. Lúcio Collor, to the Union of Bank Workers in São Paulo in 1931 has two versions (**Figure 09**): the original which contains an Afro-Brazilian boy in a jacket, flanked by two women in the left of the frame of the image, and another version of the same photograph with a racist trick, in which he, the only black person in the official photo, is replaced by a “Euro-Brazilian”, also in a jacket, to compose the prejudiced image accepted by “Brazil Eugenic”.

The manipulated photo emblematically reveals the real Brazil, which is formed by a false photograph of “men and women who claim to be white or in disguise”, constituted by a 20th century slave-owning elite who do not want to see reality and repair the five centuries of slavery. Santos, when dealing with the vitiated racial order and negligence towards blacks in Brazil, says: “The issue is not treated ethically. Many things are needed to overcome rhetorical chatter and ceremonial gestures, and achieve consequent political action. Or blacks will wait for another century to obtain the right to full participation in national life.” (SANTOS, 2000)

Still as a result of this “Old Slave Republic”, in 1968 we have the so-called “*Lei do Boi*” (Ox Law) which institutionalizes student quotas for the children of farmers in contemporary Brazil with a colonial mindset. It is evident that the country is not against racial quotas, it is against the Afro-Brazilian people and their cultural and territorial references, that is, against black people! This Geography of Inequalities maintained for centuries by the structure of privileges is a permanent violence against the nation and its natural resources (water, oil, mining, etc.), which is irrelevant if they are going to be exhausted, degraded or ended, because it exists with the select dominant group a plan “B”, which is their European passport or dual citizenship. This strategy confirms the still resistant mentality in the owners of the means of production that Brazil is to be explored, sold, divided, and defended, when appropriate, as in the 18th and 19th centuries.



**GEOGRAFIA AFROBRASILEIRA  
MANIPULAÇÃO-DESCARACTERIZAÇÃO FOTOGRÁFICA  
COMPROBATÓRIA DO RACISMO ESTRUTURAL INSTITUCIONALIZADO  
NO BRASIL OFICIAL. SÉCULO XX**



Geog. Rafael Sanzio Araújo dos Anjos

Foto Anônima: Visita oficial do Ministro do Trabalho ao Sindicato dos Bancários de Osasco - São Paulo - SP, 1931. Acervo do Centro de Documentação do Sindicato dos Bancários de Osasco e Região. Fonte: ANJOS, R.S.A. Atlas Geográfico ÁFRICABRASIL, Mapas Editora & Consultoria, 2014 | Atualização: Projeto GECAPRO, 2020



FOTO ORIGINAL (OFICIAL) COM O MENINO AFROBRASILEIRO DE PALETÓ



FOTO MANIPULADA (MODIFICADA) COM O MENINO EUROBRASILEIRO DE PALETÓ

Figure 09: Source: ANJOS, R.S.A. Atlas Geográfico ÁFRICABRASIL, 2014. Acervo: Fotografia anônima da visita do Ministro do Trabalho no Sindicato dos Bancários de Osasco. 1931, Centro de Documentação do Sindicato dos Bancários de São Paulo, Osasco e Região.

Another relevant geographical component of the 20th century “Old Racist Republic” is urban reforms as symbols of modernization, marked by major “sanitization” works in large Brazilian cities, especially those that functioned as large ports and junctions in the established and streamlined urban network by the slave system. The main function of this governmental process was to hide and make up the inequalities and “whiten” the space, that is, a typical example of implemented geographic racism. In this sense, a real massacre is carried out in the central areas of large cities in urban Brazil, that is, Recife, Salvador, Rio de Janeiro, São Paulo, Porto Alegre, Belém, Fortaleza, and others, historically occupied by African communities and their descendants (neighborhoods, terreiros, quilombos, brotherhoods, clubs, among other types). In these spaces, without social or financial reparations, entire communities were removed for spatial manipulations, hiding histories of the territories used with an African matrix and irreversibly shaping the pattern of anti-Afrobrazilian spatial segregation in the planning of the real territory. This is a traumatic part of the historiography of Brazilian urbanism inspired by the “Urban Reform of Paris”, which does not effectively consider this socio-spatial exclusion (ethnic-racial expulsion), in favor of the references of the landscapes of European cities. The photographic records in **Figure 10** of Augusto Malta from the first half of the 20th century are examples of this “makeup” process of the Brazilian urban space at the expense of the real urban Brazil.

Another structural issue of “African Brazil” is the demographic one, which continues without an adequate response and representation, because the official racial measurement criteria lead to an underestimation of the real number of citizens of AfroBrazilian origin in the country. In the first census carried out in 1872, “skin color” defined places in colonial-imperial society in which ethnic group and social condition were inextricably linked. This colonialist heritage underwent minor adjustments throughout the 20th century, but remains of essence in the 21st century.

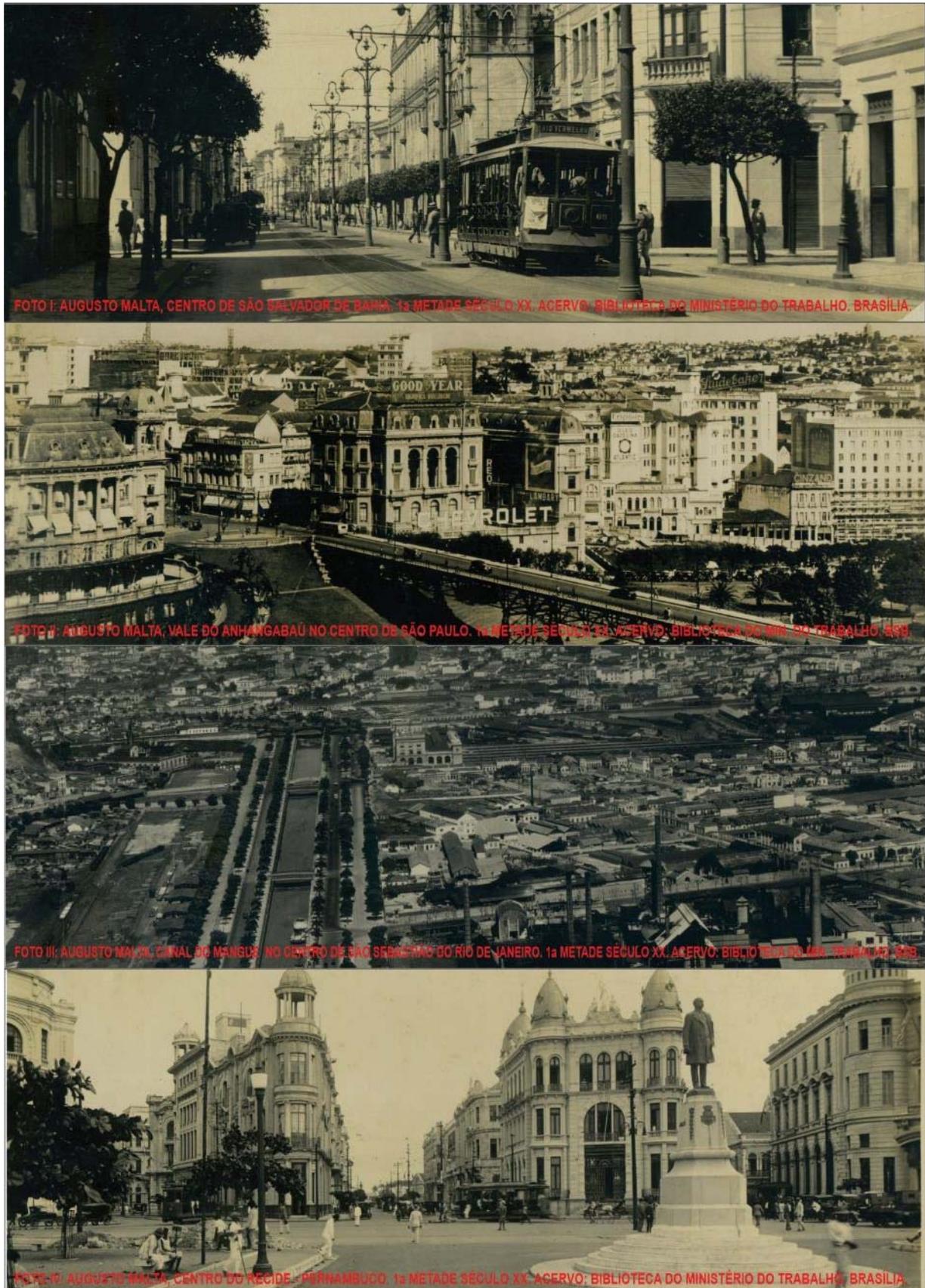


Figure 10 – Source: Photographic records from the centers of Salvador, São Paulo, Rio de Janeiro and Recife. First half of the 20th century. Collection: Ministry of Labor Library – Brazil

The Brazilian Institute of Geography and Statistics (IBGE) continues to group individuals into white, black, yellow and brown, considering as white, black or yellow those who so declare and the “others” are classified as brown. Recently, this institution entered the group of “Indians”.

**Figure 11** shows the evolution of black and brown populations from the 1940 Census to the most recent (2010) and some findings are relevant: “1. The small growth of the black population, for centuries associated with an enslaved contingent, and inferring reveals how racism and the colonial mentality persist in Brazilian society; 2. The spectacular growth of browns throughout the computed decades. It’s a phenomenon! I wonder why? We remind that associated with the “brown” is the indefiniteness of its identity, its place in society, its ancestral reference, its territoriality.

We cannot forget what the proverb reminds us of: “all cats are *brown* in the dark”. There are thousands of men, women, children and elderly people who feel internally that there is still no defined place in the country’s social structure; 3. The timid increase in the growth of the population declared black in the last reveals the efforts made at different levels of education, by representative entities, organized movements, and punctual public policies in these periods, such as the implementation of Law 10.639, and 4. This Figure also includes a simulation of the graphic projection of the official statistics of the process of growth of black and brown populations for the year 2020.” (ANJOS, 2018)

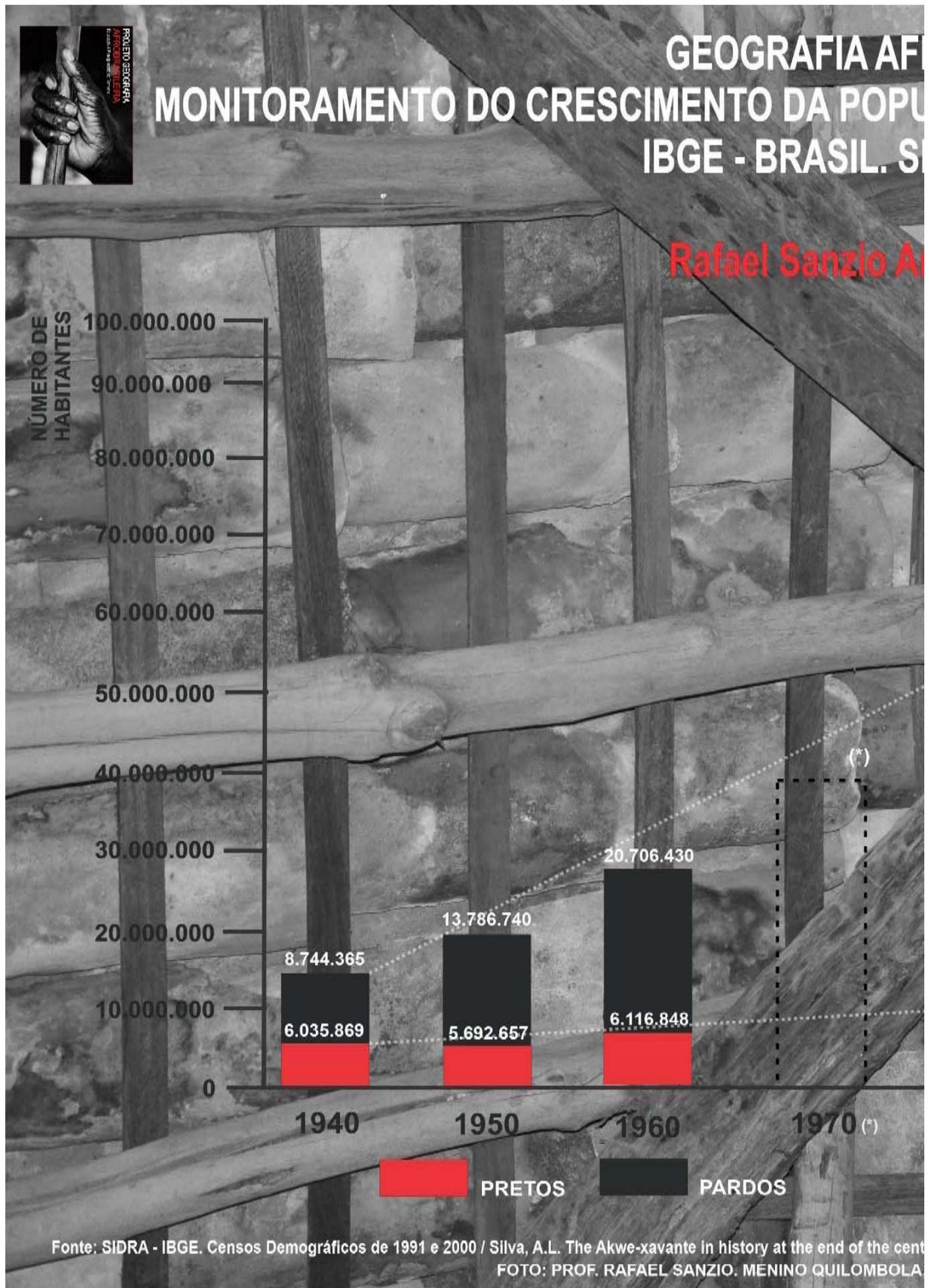


Figure 11: Source: ANJOS, R.S.A. Mapping of Terreiros in the Federal District 1st. Step – Basic Cartography. Instituto Baobás, Brasília, 2018.

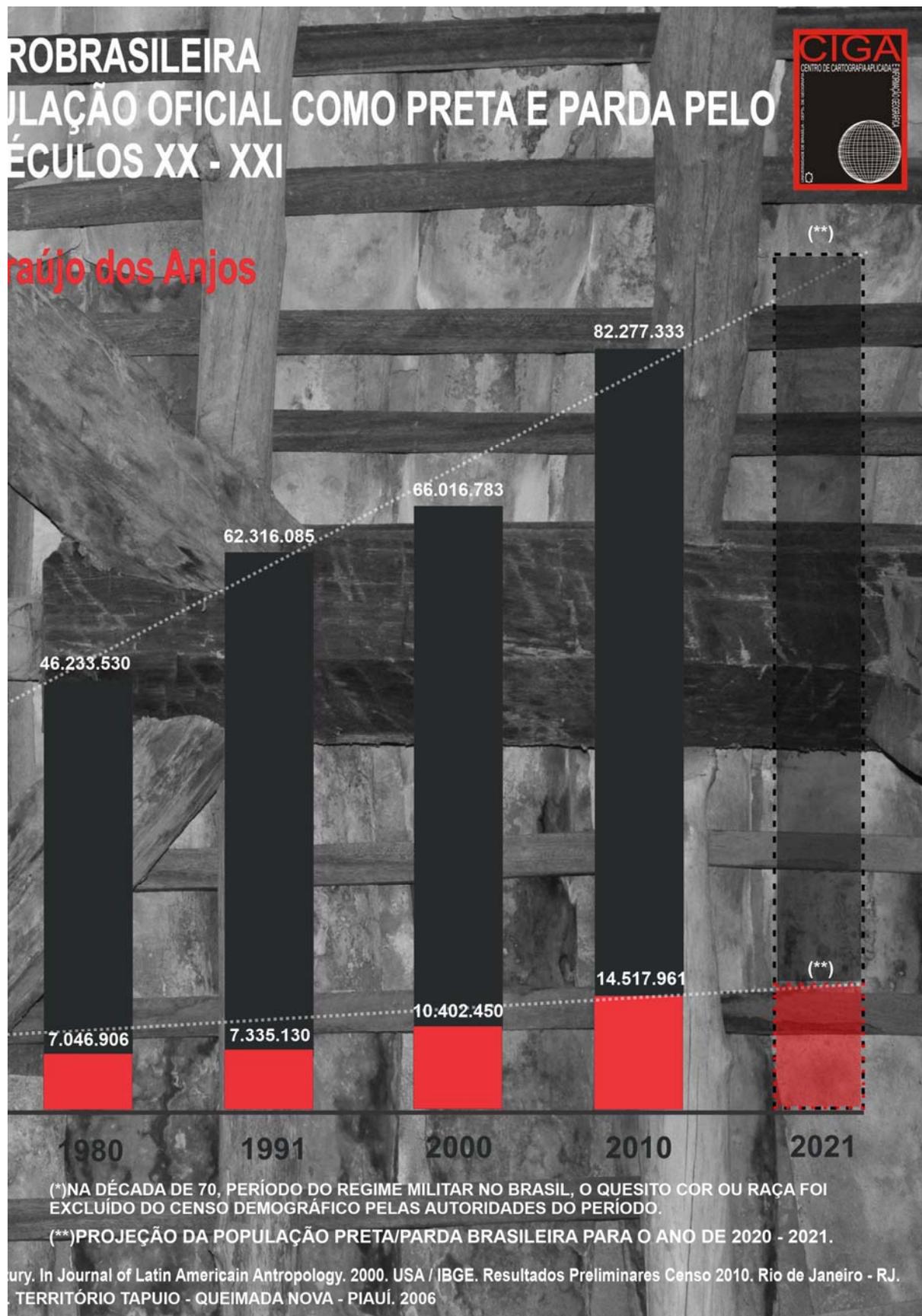


Figure 11: Source: ANJOS, R.S.A. Mapping of Terreiros in the Federal District 1st. Step – Basic Cartography. Instituto Baobás, Brasília, 2018.

We must assume that the population considered as “brown” in the history of the Censuses is in fact the contingent that has different degrees of African descent and it is evident that the population of Brazil with reference to the African continent is not a minority, but a majority. The ongoing strategies for expanding uneducation and consolidating references to “ethnic and racial minorities” are components that aim to consolidate the whitening process of Slave Brazil, designed by the “white” elites and by the Colonial, Imperial, and Republican “Brazils” (Old and New) as a State policy and not a Government policy to maintain an unequal and racist Brazil. However, the perspective of expanding the AfroBrazilian awareness of the population, not only the brown, as well as the strengthening of ancestral clarification of African matrices in the formation and construction of the nation, will enable the emergence of a real African Brazil with a place in the territory, in society, and in the system.” (ANJOS, 2018)

The uncharacterized and disqualified way in which the Brazilian State has conducted cartographic and geographic policy in the country for sectors that have been excluded for centuries, reveals institutional fragmentation and bureaucratic actions, constituting a governance model that strengthens operational and attribution conflicts, but above all causes irreparable damage to the effective management of public policies in the territory. Let’s take two recent examples of the materialization of institutional racism territorialized in the ineffective and segregating State and its expression in the process of ordering the national territory.

The National System for the Promotion of Racial Equality (Sinapir) has as its basic reference to constitute a form of organization and articulation for the implementation of a set of policies and services aimed at overcoming racial inequalities in Brazil, seeking to guarantee the effective equality of opportunities for the AfroBrazilian population, defense of their rights and combating racial discrimination and other forms of intolerance. Sinapir was established by Law n. 12,288/2010 within the scope of the Racial Equality Statute and regulated by Decree n.

8.136/2013 with the expectation of promoting an efficient and effective institutionalized transformation in achieving benefits for the population of African origin in Brazil. Official membership of Sinapir by the twenty-six (26) Federation Units and the five thousand, five hundred and seventy (5,570) municipalities is a basic condition for the state, district and municipal bodies promoting racial equality to act in a decentralized and in the Basic, Intermediate or Full management modalities, which will be defined based on the degree of institutionalization of the racial equality policy within the scope of the political-administrative territorial unit. **Figure 12** shows a cartographic representation of the nation and the federated entities participating in Sinapir (SEPPPIR, 2019), that is, the political units that adhered to the System, their level of adhesion and those that did not. The main spatial findings are as follows:

1. Of the twenty-six (26) Federative Units (UF), four (4) did not join (Amazonas, Roraima, Tocantins, and Piauí; Bahia is the only state with Full membership; Mato Grosso, Mato Grosso do Sul, Espírito Santo, and Paraíba with Intermediate membership and the others with Basic membership (Acre, Rondônia, Pará, Amapá, Maranhão, Ceará, Rio Grande do Norte, Pernambuco, Alagoas, Sergipe, Goiás, Minas Gerais, Rio de Janeiro, São Paulo, Paraná, Santa Catarina, and Rio Grande do Sul.) If we return to the data on the enslaved population in the 1872 Census, which reveals the most enslaving political units in the 19th century, therefore those that were most enriched with the system, only Bahia maintains the reference. The others (São Paulo, Minas Gerais, Rio Grande do Sul, Pernambuco, Maranhão, and Ceará) are in the lowest level of membership, that is, Basic;
2. **Figure 13** shows the records of participating municipalities in Sinapir and their management modality. Only eighty (80) municipalities are registered in different modalities in the country, that is, less than 2% of the total number of municipalities in Brazil (5,570). The number of municipalities with adhesion by IBGE's regions are as follows: North Region - three (03), Northeast Region - eighteen (18); Midwest Region - seven (07); Southeast

Region – thirty-six (36), and South Region – sixteen (16). These two thematic maps clearly show the real geopolitics of the structural and institutional racism of the State reproduced in the hostility and absence of participation in the nation’s territorial politics, aiming to insert African matrices.

The National Day of Black Consciousness is an achievement of the Unified Black Movement (MNU), and is celebrated on the date of the death of the hero Zumbi, the last great leader of the Quilombo de Palmares or Angolajanga (Pequena Angola) structured in the 17th century in the Province of Pernambuco. The Republic of Palmares, as it was known, had in 1670 an estimated population of 20,000 inhabitants, distributed in an area of 27,000 km<sup>2</sup>. Zumbi dos Palmares died on November 20, 1695. The date was established by Law n. 12,519 published in the Official Gazette on November 10, 2011. Almost after 10 (ten) years, but without a national holiday. **Figure 14** shows the political units and municipalities in Brazil that set the date of November 20 as a Holiday - the National Day of Zumbi dos Palmares and Black Consciousness.

The spatial responses of the systematized data (SEPPIR-Ministry of Women, Family and Human Rights, 2019), reveal some relevant findings. Are the following:

3. Of the twenty-six (26) UF, only five (05) adhered to the holiday on November 20th, that is, states and total municipalities (413) based on state laws (Amazonas, Mato Grosso, Amapá, Rio de Janeiro, and Alagoas);
4. Ten (10) UF had municipal records that adhered, however it is a holiday in the city, in a punctual way. This fragmentary action reveals itself quite differently in the territory, for example: in Santa Catarina, Tocantins, Paraíba, and Maranhão, only one municipality joined the holiday; in Paraná and Espírito Santo, two adhesions; Bahia, three municipalities; Goiás, four; Minas Gerais, nine, and in São Paulo, one hundred and two municipalities joined, which is the state with the highest municipal membership in the country;

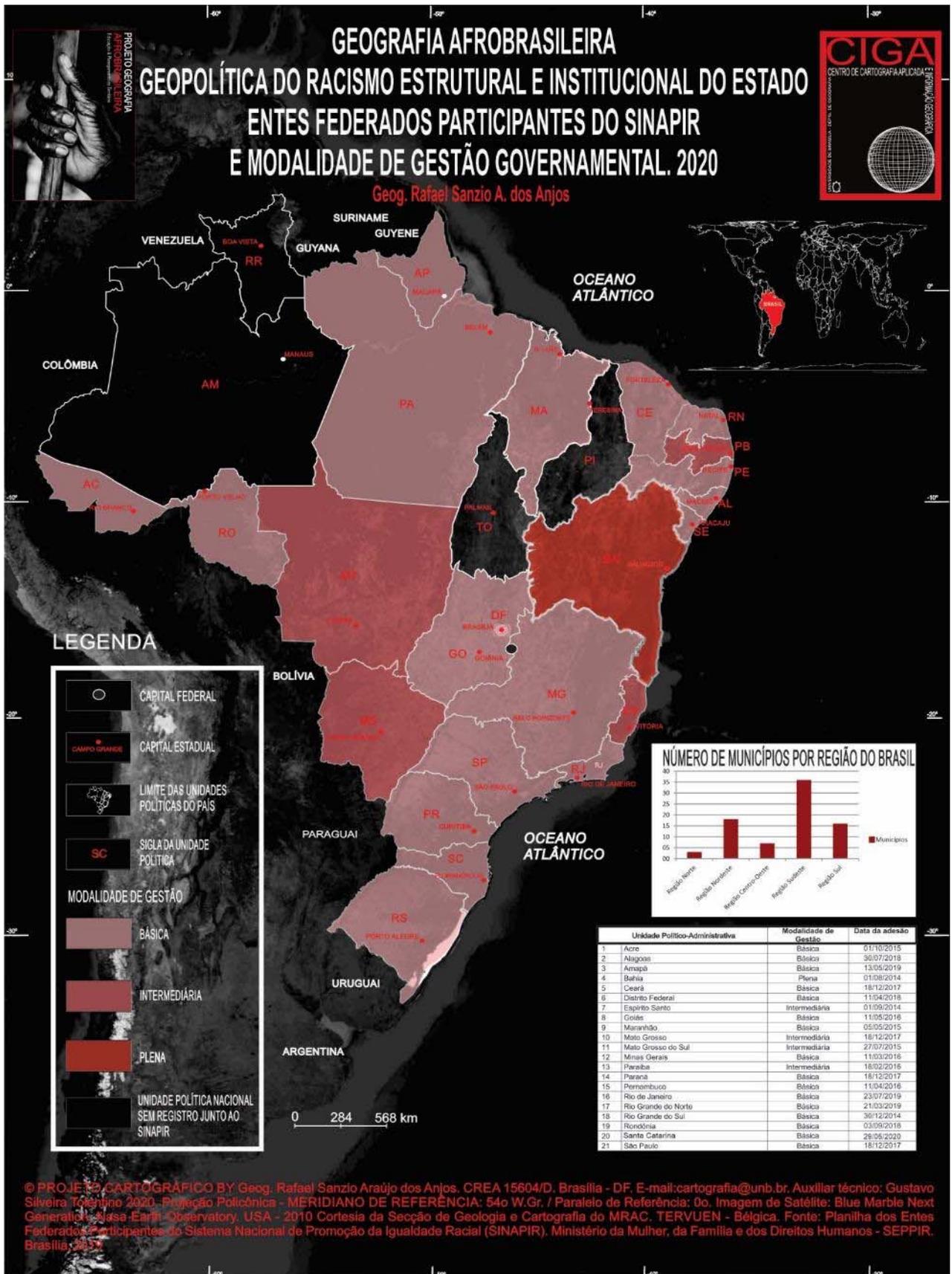
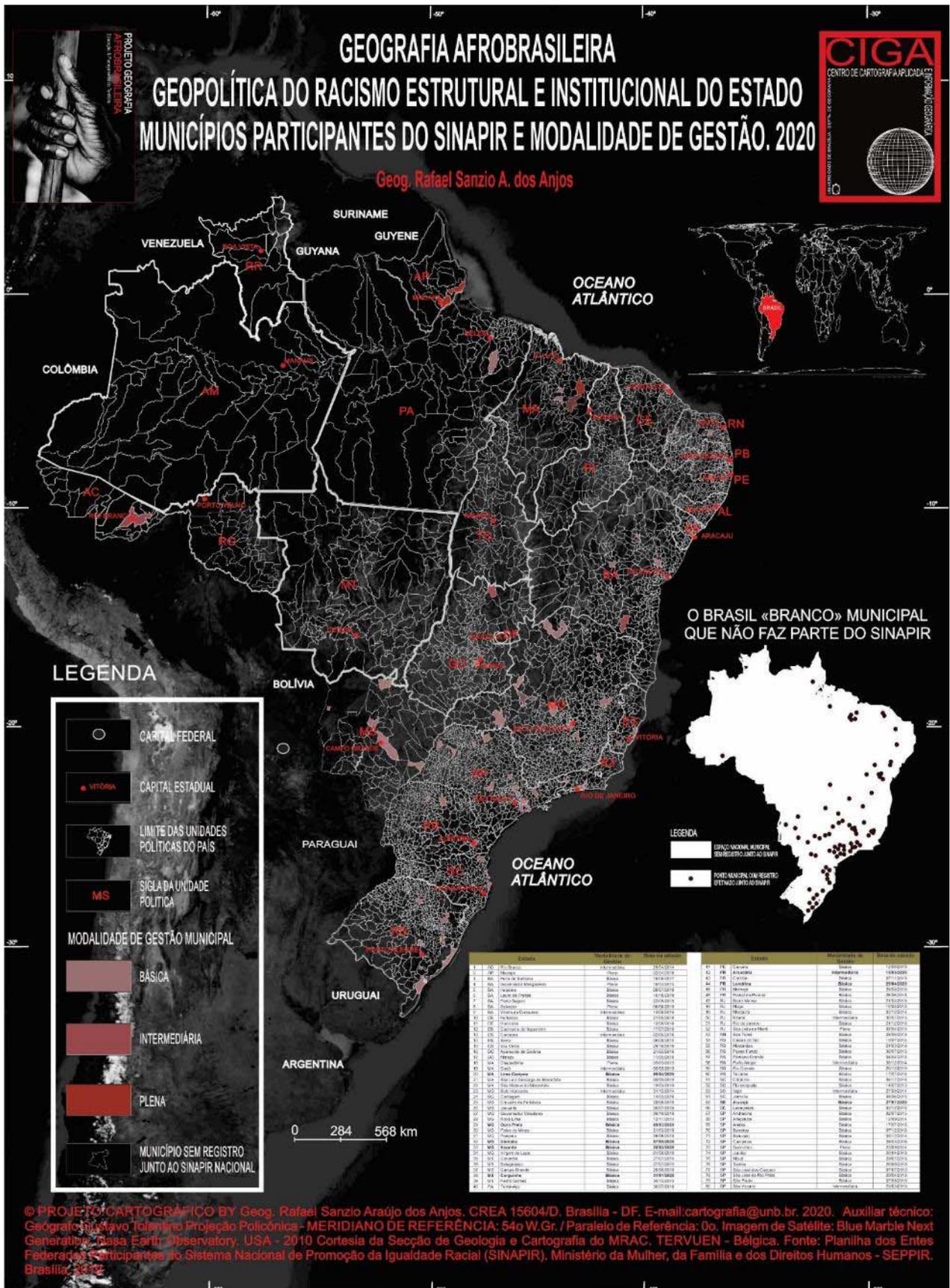


Figure 12 – Source: Geopolitics of State Structural and Institutional Racism – Federated Entities Participating in Sinapir and Government Management Modality. 2020. Source: ANJOS, R.S.A. Conflicting Spatial Representations of Official and Unofficial Brazils. UFRGS, 2020



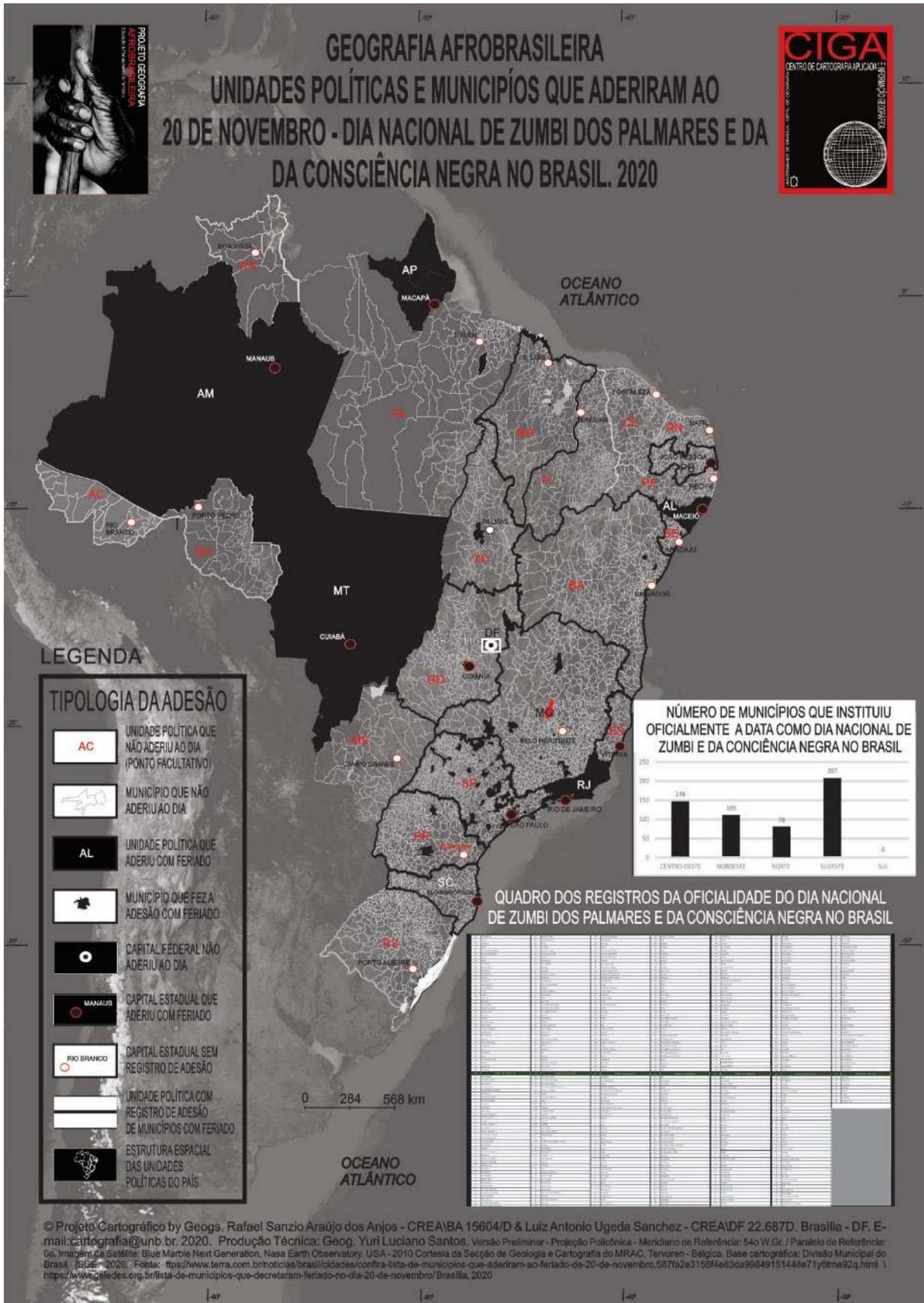


Figure 14 – Source: Political Units and Municipalities that joined the Holiday of 20 November – National Day of Zumbi dos Palmares and Black Consciousness in Brazil. Law 12519 (2011). Source: ANJOS, R.S.A. Webinar GEOAFRO IV, 2020

5. The political Units with their municipalities that did not join are the following: Acre, Rondônia, Roraima, Pará, Ceará, Rio Grande do Norte, Pernambuco, Piauí, Rio Grande do Sul, and the Federal District;
6. This AfroBrazilian cartography reveals that 80% of the country's Political Units did not make the National Day of Black Awareness proposed by Law official, and the spatial fragmentation of municipalities reveals the isolation of the theme in governance. Of the five thousand five hundred and seventy municipalities in the country, only 10% (540) adhered, either by state and/or municipal laws. Political Units that have been slaveholding for centuries in Brazil and that have developed and enriched themselves with slavery, show themselves absent and omissive, forgetting that "silence" speaks!

A bill is being processed in the Federal Senate (PLS 482 \2017), by Senator Randolfe Rodrigues (Rede Party-AP), seeking to adjust this geographic racism and proposing that the National Day of Zumbi and Black Consciousness become a nationwide holiday, however, without a scheduled date for consideration of the matter. Bill 5228/20 is also being processed in the Chamber of Deputies, which proposes to transform the National Day of Zumbi and Black Consciousness into a national holiday, already celebrated in a fragmented way in the nation on November 20th. The text by deputy Gervásio Maia (from Socialist Party - PSB-PB), the author of the proposal, also obliges the public power and private initiative to promote campaigns against racism and racial violence of all kinds.

These two contexts of the territorialities of Sinapir and the National Day of Zumbi dos Palmares and the Black Consciousness in Brazil are some of the wide range of examples that reveal the type of racist governance that takes place at all levels of public management, that is, federal, state, and municipal, which has constituted a structural obstacle in operational actions: legal-administrative, economic-territorial, and, above all, social for "African Brazil".

Even though Brazil is appointed as the second largest nation on the planet with a population

of descent in Africa, it is in relation to this people that the most discriminatory statistics and socioeconomic depreciation throughout the 20th and 21st century are computed in the midst of the racial and cultural model "White". In the worst places in society and territory, with some exceptions, are the Afro-Brazilian populations. In this way, being a descendant of the African continent in the country, for centuries, remains a risk factor, a challenge for the maintenance of human survival, an effort to gain visibility in the dominant system and, above all, put additional energy to be - to be inserted in the territory. In this sense, Vargas makes it clear that we "blacks experience violence not because of what we do, but because of who we are, or rather, because of who we are not. Free violence amounts to a state of terror that is independent of laws, rights and citizenship." (VARGAS, 2017). Some basic recommendations are outlined below.

### **3. SOME CONCLUSIONS AND RECOMMENDATIONS**

Taking as a reference that analytical constructs and speculations are not exhausted, we conclude and recommend the following:

1. The maintenance of misinformation of the Brazilian population about the African continent and its references continues to be a structural obstacle to a real perspective of change in our fragile and incomplete democracy. We cannot ignore that among the main obstacles created by the system for the insertion of the population of African origin in Brazilian society is its inferiority in the school system with immeasurable damage to successive generations, since we are dealing with an order that has been institutionalized for more than two centuries, especially in geographical and historical education permitted, and in the distorted and limited way in which it is taught and learned in the country. Official Brazil, by denying that it is a racist nation, is not only hiding the ethno-racial inequalities defined for centuries in its social and territorial structure, but also trying to make the ongoing genocide and

weakening policies invisible, as well as keeping the kidnapping of five centuries of the integrity of African and Afrobrazilian existences;

2. From a geographic-cartographic point of view, we have some geopolitical-historiographic questions without satisfactory answers: What is the official geographic place of the African matrix (people and territory) in Brazil? Where is the official map of the quilombola territories of the country? How is the Afrobrazilian spatial database in INDE (Brazilian Spatial Data Infrastructure)? And the mapping of the State of the population of African origin? Why so much prejudice against the mappings of religious terreiros? These and other pertinent questions will only have instrumental answers and blunt tools if Colonial Brazil, still resistant, “sees” Afrobrazilian Geography and Cartography as official public policy. Thus, it will be possible for the citizenship and full existence of African Brazil to be configured in an effective and less conflicting way;
3. Despite the secular geographic inequalities model in the concentration of the means of production, capital and land in Brazil, that is, even being the most unequal country on the planet, where almost 30% of income is in the hands of only 1% of the inhabitants of the country (PIKETTY, 2017), there are meager gains from public reparation policies in the last 30 years that cannot be erased from memory or from the territory. The fundamental question of the present and near future of African Brazil is: how to guarantee State policies that uphold the social and individual rights of its marginalized population? When will the necessary agrarian and urban reform take place? When will the Afrobrazilian population be entitled to the passport of the country(ies) of their ancestors? When will the implementation of racial reparation quotas in public and private companies take place? The experiences acquired in the policies of past Governments were relevant, but not sufficient or permanent. In this sense, the integrity of the nation is at risk, because the cartographic-geographic mosaic of the 19th century remains consensual in the 21st century, maintained by the

geopolitical project of permanent segregation and privileges, that is, a significant part of the nation continues “frozen” as the Provinces of Imperial Brazil, represented in **Figure 15**;

4. AfroBrazilian Geography reveals what many do not want to see, even using artifices such as the denial of reality, that is, it highlights the secular geographic racism still prevalent in the nation. The Official Geography of the country, by not properly treating AfroBrazilian Geography, configures an explicit form of discrimination in the structural racism of five centuries. This undoubtedly is one of the main geographic challenges of the 21st century. **Figure 16** shows the quantitative geographic distribution of the nation’s quilombola territories, the greatest expression of African territoriality in the five centuries of the slave system in Brazil, which purposely does not have an official cartography, as a basic strategy of not officially making this territorial demand visible, that is, the cartographic representation, even being the result of research, is an “unofficial” document, because the State ignores it, but uses it when it is convenient. Here we take this example of the issue of quilombola communities in Brazilian territory as one of the most fundamental ones that can no longer be treated with punctual, sporadic actions or hindered by conflicts of institutional attributions present in a significant way, in these first two decades of the 21st century and with maintenance indicators. The current model of governance of the demands of African matrices in the country is disaggregating and can be changed when we have a real perspective of change in the country’s State policy, with a focus on reparations for the secular debts with “African Brazil”;
5. We assume that information by itself does not mean knowledge. However, it reveals that with the help of science and technology, we are able to collaborate with geographic knowledge in modifying actions and punctual and superficial recurring policies in the nation. From an instrumental point of view, we understand the official map as an effective tool in resolving territorial conflicts (support and mediation in defining borders and using

the conflicting territory). In this sense, official geolocation as a public policy, that is, accurate and automated geographic information guaranteed with security and accountability by the decision-making sector (respecting the General Data Protection Law - LGPD and the Civil Law of the Internet in Brazil), as a tool for visibility and revelation of the nation made invisible by structural racism and all its mechanism of State that maintains inequalities, is important to subsidize the adoption of consequent measures in changing the emergency situations of the populations and territories of “African Brazil”.

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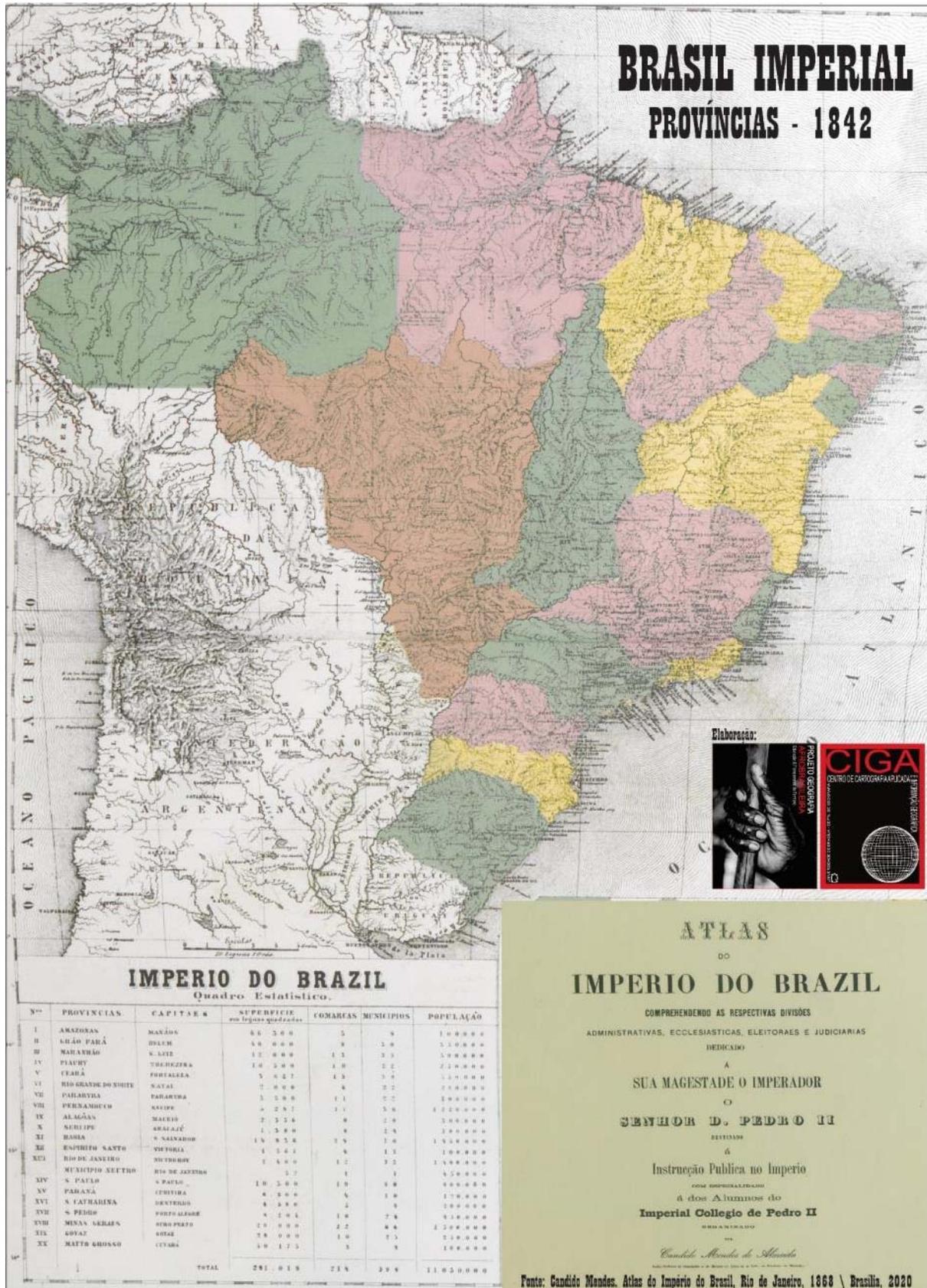


Figure 15. Source: Mendes, C. Atlas do Império do Brasil, Rio de Janeiro, 1842 \ Elaboração cartográfica: CIGA-UnB/ Projeto GEOAFRO, Brasília, 2020

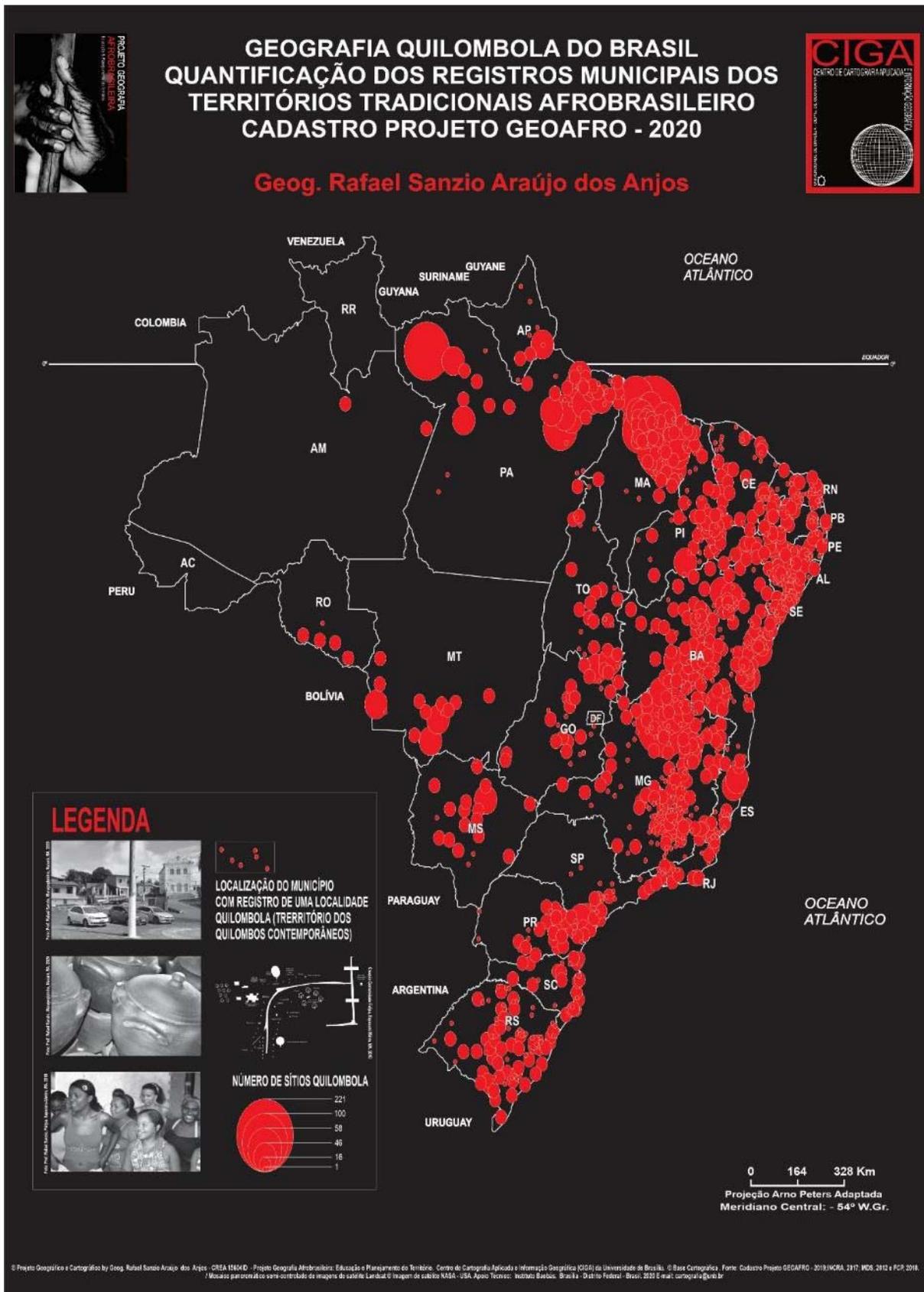


Figure 16. Source: Quilombola Geography of Brazil. Quantification of Municipal Records of Traditional AfroBrazilian Territories. GEOAFRO Project Register – 2020. Source: ANJOS, R.S.A. Quilombos: Geografia Africana - Cartografia Étnica – Territórios Tradicionais. Mapas Editora & Consultoria, Brasília, 2010 \ Atualização: Projeto GEAfro, Brasília, 2020.

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