

**ALL "WORLD" IS BANTU YES SIR!**

**TODO "MUNDO" É BANTU SIM SENHOR!**

**TODO "MUNDO" ES BANTÚ ¡SÍ SEÑOR!**

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## **ABSTRACT**

This article focuses on researching a segment of the Bantu peoples, originating from Central-Western Africa and later from East Africa, sub-Saharan regions below the Equator. This is because they were the first Black population absorbed by the Atlantic Diaspora. In Brazil, the Bantu people were distributed across various regions, mainly through the ports of the Southeast, particularly Rio de Janeiro, especially the Baixada Fluminense, given its predominantly Bantu composition. Therefore, the overall objective is to encourage global society to delve into the past and, through the African continent and the Atlantic Diaspora, understand itself, considering Darwinian theory asserts the emergence of "Homo sapiens" precisely in the lake region, a demographically Bantu area. This fact is reinforced by research on the presence of melanin in the inhabitants of that area, due to climatic conditions. So, by immersing ourselves in the past, this time in reverse order, or rather, from the Baixada Fluminense, Rio de Janeiro, Brazil, until we reach the place of origin of the intelligent being (the maker of things). From there, we analyze from this angle to understand why the statement is made: "The whole world is Bantu, yes sir." Clues point to facts that show that the traditions and cultural references of this people were fundamental in the construction of Brazilian identity. This set of traditional and cultural values remains alive in the daily lives of families, in Candomblé temples, in the streets, in the markets, in the samba school grounds (large, medium and small), and in the avenues of their official parades. All this, before, during and after Carnival or in other types of popular festivals, as well as in any other place of Afro-descendant human concentration, mainly through their language, dance and musicality. These expressions remain anonymous regarding their countries of origin. They are generalized in the classrooms of this region, as well as in other regions of Brazil, simply as black or African. Thus, Africa, geographically, socially, and politically, is treated as a region devoid of any solidarity, forgetting that it constitutes the "Cradle of Civilization." The methodology used was qualitative-quantitative, with a descriptive nature, since it began with the collection and measurement of demographic data of the specific African population, supported by its strata, which brought the religious culture of the Bantu peoples to Brazil. The scientific paradigm followed to make the methodological choices was pragmatic, which facilitated the identification and description of the religious culture of the Bantu peoples in the diaspora of enslaved Africans subjected to the South Atlantic slave trade. The expected results revolve around combating racism, recognizing and valuing the identity of the Bantu black person, due to being the pioneer in the descent of Homo sapiens, in the construction of Brazil, and the formation of the Brazilian language, among other influences.

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## RESUMO

Este artigo tem como objeto de pesquisa parte dos povos denominados Bantu, oriundos da África Centro-Occidental, e posteriormente da África Oriental, regiões subsaarianas, abaixo da linha do Equador. Haja vista, ter sido a primeira vertente negra absorvida pela Diáspora Atlântica. No Brasil, o povo bantu foi distribuído por várias regiões, principalmente, pelos portos do sudeste, com destaque para o Rio de Janeiro, privilegiando a Baixada Fluminense, haja vista, a sua formação, majoritariamente banta. Dessa forma, o objetivo geral é provocar, a sociedade mundial mergulhar no passado para através do Continente Africano e a Diáspora Atlântica, conhecer a si mesma, haja vista, a teoria darwinista afirmar, o surgimento do “homo sapiens”, precisamente, na região dos lagos, área demograficamente banta. Fato este reforçado por pesquisas diopianas quanto a melanina existente nos seres habitantes daquela área, por conta das condições climáticas. Então, ao realizar essa imersão no passado, desta feita, em ordem inversa, melhor dizendo, da Baixada Fluminense, Rio de Janeiro, Brasil, até chegar ao local de surgimento do ser inteligente (fazedor de coisas). Daí então, analisar por este ângulo para entender o porquê da afirmativa: “Todo o Mundo é Bantu Sim Senhor”. Pistas apontam para fatos que levam às tradições e referências culturais desse povo, terem sido fundamentais na construção da identidade brasileira. Esse conjunto de valores tradicionais e culturais permanece vivo no dia a dia das famílias, nos terreiros de candomblé, nas ruas, nos mercados, nas quadras das grandes, médias e pequenas escolas de samba, e nas avenidas de desfiles oficiais delas. Tudo isso, antes, durante e depois do carnaval ou em outros tipos de festas populares, bem como em qualquer outro lugar de concentração humana afrodescendente, principalmente por meio de sua linguagem, dança e musicalidade. Estas expressões, permanecem anônimas quanto aos seus países de origem. São generalizadas nas salas de aulas dessa região, bem como, em outras regiões do Brasil, apenas como negras ou africanas. Assim, a África, geográfica social e politicamente, é tratada como uma região descompromissada de qualquer olhar de solidariedade, e esquecem de que esta constitui-se como o “Berço Da Civilização”. A metodologia utilizada foi quali-quantitativa, com natureza descritiva, uma vez que se iniciou com a coleta e mensuração de dados demográficos da população africana específica, apoiada por seus estratos, a qual, trouxe a cultura religiosa dos povos bantos para o Brasil. O paradigma científico seguido, para realizar as escolhas metodológicas, foi o pragmático, o que permitiu facilitar a identificação e descrição da cultura religiosa dos povos bantos, na diáspora dos africanos escravizados, submetidos ao tráfico do Atlântico Sul. Os resultados esperados giram em torno do combate ao racismo, reconhecimento e valorização da identidade do negro bantu, por conta de ser o pioneiro na descendência do homo sapiens, na participação na construção do Brasil, e formação da língua brasileira, entre outras influências.

**Palavras-chave:** Bantu. Baixada Fluminense. Rio de Janeiro. Brasil. Mundo.

## RESUMEN

Este artículo se centra en la investigación de un segmento del pueblo bantú, originario de África Centro-Occidental y posteriormente de África Oriental, en las regiones subsaarianas situadas por debajo del ecuador. Esto se debe a que fueron la primera población negra absorbida por la diáspora atlántica. En Brasil, el pueblo bantú se distribuyó por diversas regiones, principalmente a través de los puertos del Sudeste, en particular Río de Janeiro, y en especial la Baixada Fluminense, dada su composición predominantemente bantú. Por lo tanto, el objetivo general es animar a la sociedad global a profundizar en el pasado y, a través



del continente africano y la diáspora atlántica, a comprenderse a sí misma, considerando que la teoría darwiniana afirma el surgimiento del "Homo sapiens" precisamente en la región de los lagos, una zona demográficamente bantú. Este hecho se ve reforzado por la investigación sobre la presencia de melanina en los habitantes de esa zona, debido a las condiciones climáticas. Así, al sumergirnos en el pasado, esta vez en orden inverso, o mejor dicho, desde la Baixada Fluminense, Río de Janeiro, Brasil, hasta llegar al lugar de origen del ser inteligente (el creador de las cosas), analizamos desde esta perspectiva para comprender por qué se afirma: «El mundo entero es bantú, sí señor». Las pistas apuntan a hechos que demuestran que las tradiciones y referencias culturales de este pueblo fueron fundamentales en la construcción de la identidad brasileña. Este conjunto de valores tradicionales y culturales se mantiene vivo en la vida cotidiana de las familias, en los templos de candomblé, en las calles, en los mercados, en los recintos de las escuelas de samba (grandes, medianas y pequeñas) y en las avenidas de sus desfiles oficiales. Todo esto, antes, durante y después del Carnaval o en otros tipos de fiestas populares, así como en cualquier otro lugar de concentración humana afrodescendiente, principalmente a través de su lengua, danza y musicalidad. Estas expresiones permanecen anónimas respecto a sus países de origen. En las aulas de esta región, así como en otras regiones de Brasil, se generalizan simplemente como negros o africanos. Así, África, geográfica, social y políticamente, se trata como una región carente de solidaridad, olvidando que constituye la "Cuna de la Civilización". La metodología empleada fue cualitativa-cuantitativa, de naturaleza descriptiva, ya que comenzó con la recopilación y medición de datos demográficos de la población africana específica, respaldada por sus estratos, que trajeron la cultura religiosa de los pueblos bantú a Brasil. El paradigma científico seguido para la toma de decisiones metodológicas fue pragmático, lo que facilitó la identificación y descripción de la cultura religiosa de los pueblos bantú en la diáspora de africanos esclavizados sometidos a la trata de esclavos del Atlántico Sur. Los resultados esperados giran en torno a la lucha contra el racismo, el reconocimiento y la valoración de la identidad de la persona negra bantú, por ser pionera en la descendencia del Homo sapiens, en la construcción de Brasil y en la formación de la lengua brasileña, entre otras influencias.

**Palabras clave:** Bantú. Baixada Fluminense. Río de Janeiro. Brasil. Mundo.



## 1 INTRODUCTION

The Atlantic Slave Deterritorialized about 12.7 million Africans, mostly Bantu, between the sixteenth and nineteenth centuries, impacting the formation of colonial societies. African workers were fundamental to the production of wealth, being responsible for different trades and economic activities, such as agriculture, navigation, land transport, domestic services and the different forms of production in the urban world, such as street commerce, stevedoring, among others (Bezerra, 2011). It is necessary to think that this process also meant an African diaspora, not only demographic, but also technological, since the knowledge of trades such as navigators, cooks, masons, blacksmiths, architects, among others, were widely practiced by Africans long before they were deterritorialized and sent to the Americas. Likewise, it is necessary to identify that African peoples also impacted the Brazilian cultural formation. Although not recognized by coloniality, the African peoples of Banta origin were the main responsible for the formation of most of the Brazilian cultural expressions, coming from Angola, such as: samba, capoeira, maracatu, jongo, tambores de mina, among others. Even in the cases of cultural expressions of Iberian origin, such as the folias de reis, the samba schools and carnival, the Bantu and their descendants resignified these expressions, transforming them into symbols of freedom, resistance and resilience of the black population that forms the majority of Brazilian society in contemporary times. Among the popular expressions of Brazilian culture, Candomblé stands out for preserving civilizing principles against colonials, that is, in a society marked by domination, slavery and the extermination of peoples and cultures through colonization, African peoples bequeathed a religiosity whose philosophies and existence offer other cosmogonic possibilities. Thus, other perspectives and epistemologies for Brazilian society are fundamental for thinking about contemporary social issues resulting from a process of slavery that inaugurated a necropolitics. Thus, this article's main function is to bring to light, through the products mentioned below, the preponderant role of the Bantu black in the construction of Brazil and the formation of the Brazilian language, in order to maintain the preservation of the Bantu culture as a strengthening of the identities of black youth in the territory, as well as to provide opportunities for educational training and professional preparation for the insertion of individuals from the popular classes in the productive market. (Adolfo, 2010), (Bezerra, 2011), (Costa e Silva, 2006), (Lopes, 2014), (Redinha, 1958), (Ribas, 1958), (Slenes, 2008), among others.



## 2 DEVELOPMENT

To think about Africa historically, it is necessary to go beyond the ideas of a continent of exotic nature and without history. African and Asian societies were seen as static societies by the Eurocentric system. The colonizers considered Africans as heirs of rudimentary customs, primitive societies, frozen in time since immemorial periods. This look at African cultures was not restricted to the nineteenth century, nor only to research guided by positivist sciences, influenced by social Darwinism. And not only to the works that followed the reading of historical materialism, and reached a good part of the twentieth century.

According to Alberto da Costa e Silva (2006, p. 57), Charles Darwin, in his book "The descent of man and sexual selection, published in 1871" explains that, in each major region of the world, the existing mammals are closely related to the extinct species of the same area. It is probable, therefore, that Africa was once inhabited by extinct apes closely connected with the gorilla and chimpanzees: and as these two species are now the most closely related to man, it is more probable that our primitive ancestors lived on the African continent than anywhere else. As Costa e Silva (2006, p. 57) warns, "Darwin's intuition seems to be confirmed by scientific findings, which increasingly point to sub-Saharan Africa as the region where man, the animal maker of instruments, emerged". Because of this, it should be noted that Africa south of the Sahara Desert, below the equator, in the central western part was and is nothing more, nothing less than a demographically Bantu region due to the peoples who live there speaking mostly languages belonging to the proto-Bantu linguistic trunk.

Darwin's theory (1871), which places Africa as the place of origin of man, is a confirmation that there are no arguments against evidence. not all the racism that already existed at that time could deny the place of Africa as the cradle of civilization. Considering that to this day it is considered the most probable hypothesis regarding the emergence of man. An Africa considered by Eurocentrism as an apathetic continent, with no prospects for evolution, inhabited by sub-races, descendants of Can, a religious theory, cited by Azzi (2008, p.29), is suddenly recognized as the cradle of civilization.

The Senegalese Sheik Anta Diop (2003, p. 73) reinforces it, shown in Figure 7, who states that the first men were Negroids, and that according to Gloger's law, animals in the general sense, warm-blooded, in hot and humid climates, developed melanin (black pigmentation). That is why the origin of humanity was black, the whitening took place due to climate change. Another result is to be able to prove that the territorial space pointed out by Charles Darwin as the cradle of civilization is exactly the same place where the Bantu people

come from, that is, Central Africa, the same one that, by irony of fate, had its people relegated to ostracism by the precursor of the study of the Brazilian black, Dr. Raimundo Nina Rodrigues (1896), who classified him as inferior to the Sudanese people who later arrived in the new colony of Portugal.

This is said, not least because the region indicated by Darwin, as the cradle of civilization, goes against the concepts of the Eurocentrism instituted, when already in the nineteenth century they defined the existence of two worlds, the rich to the north and the poor to the south. By explaining socioeconomic differences based on skin color, the capitalist nations of that time exempted themselves from their historical responsibility. In other words, they bequeathed to ethnic origin and not to imperialism, colonialism and exploitation, the backwardness and misery of a large part of the nations of the world.

Sub-Saharan Bantu peoples below the equator brought to Brazil from the Kingdom of Congo, a central-western region of Africa formed by numerous small kingdoms existing between the *Zaire* (or Congo) rivers, the *Kuango River* and the *Lucala River*. In "The Hoe and the Spear: Africa before the Portuguese", Alberto Costa e Silva (2006), says that according to Banta tradition, around the fourteenth century, when *Nimi Lukeni*, the king of the *Kikongo* married an important woman of the Ambundo people, the kingdom of *Kongo* was formed, and the king came to be called *Mani Kongo*, the Lord of the Congo. The capital of the Kingdom of Congo was in the Center-North of the domains, the city was called *Mbanza Kongo*. The city was all fortified, surrounded by a stone wall and was on top of a hill, surrounded by the cultivation areas as well as the villages. *Mbanza* was a large commercial center through which shipments of salt, fish, fabrics, ceramics and baskets, raffia and copper passed. This great city was the center of a kingdom that subdued the small kingdoms around it, which became vassal kingdoms. The basis of the economy was agriculture and farmers produced bananas, palm oil, coconuts, cola, millet, sorghum, yams, macunde, they also raised pigs, cattle and goats. The rivers were rich in fish and the savannahs were rich in game. They knew iron, which they used in the manufacture of weapons and copper in the manufacture of jewelry. From the valley of the Inquice or Nkisi River, to the east, the raffia cloths (Costa e Silva, 2006, pp. 521-522).

In the Kingdom of Angola, at the time of the Portuguese discovery, there were two kingdoms south of the Kingdom of Congo. They were *Ndongo* and *Matamba*. In 1555 a nomadic and ferocious people invaded Congo and southwest Africa, from Guinea to the center of the region today Angola. They were the *Jaca* or *Majaca*, also called *Simba* and



*Manes* in Guinea, *Gatas* or *Gallas* in Abyssinia (Ethiopia) and *Jingas* in Angola. The invaders destroyed everything and one of the chiefs, the *Ngola Jinga*, took possession of the two kingdoms (*Ndongo* and *Matamba*). He gave the kingdom of *Ndongo* to his son, the *Ngola Nbandi*, whose name has since come to designate the conquered kingdom (*Ngola*: Angola). It was the dynasty of the *Jingas* that was established in Angola, the former kingdom of *Ndongo*, also now called the kingdom of the *Jinga* or the *Jingas*. *Ngola Bandi*, son of *Ngola Jinga*, was a brave king who resisted the fierce expeditions of the Portuguese colonizers several times, victoriously counterattacking them (Vansina, 2011, p. 648).

In 1618 the vassals of *Jinga Nbandi*, eighth king of *Matamba*, tired of the tyranny of the old king, revolted and killed him. *Ngola Nbandi*, son of the old *Jinga Nbandi* and a slave (not to be confused with the first *Ngola Nbandi*), took power. Thanks to the conspiracy prepared, and to consolidate the two kingdoms of Angola, *Matamba* had his brother, stepmother and a nephew, the son of a sister, beheaded. This sister is the one who would be the future Queen *Jinga*, the famous D. Anna de Souza. She never forgave her brother for the affront she received (her son's death), although she pretended to have forgiven him and collaborated as Ambassador of the Kingdom of *Matamba* before the colonizers (Costa e Silva, 2006).

It was in one of these embassies that she consented to be baptized in the Catholic religion, receiving the name Anna de Souza. But, at the first opportunity, the Catholic Dona Anna took revenge on her brother, poisoning him on the small island of *Kuanza*, where he had taken refuge beaten by the Portuguese and completely abandoned by his vassals.

There is a passage about the haughtiness of Queen *Jinga*, when received in a palace, in peace negotiations with the Portuguese Viceroy, in Luanda, 1657. Detail: the viceroy sits on the throne to receive her, however, he does not offer *Jinga* a place of seat. Then she retaliates and unravels, and orders one of her maids to get on all fours, to serve as her seat. In this way, he levels himself at the level of the Viceroy, maintaining the horizontality of the dialogue and, at the same time, also demonstrating his power and fearlessness in the face of the attempt to intimidate the colonizing foreigner (Mello, 1945).

*Nzinga Mbandi Ngola*, queen of *Matamba* and Angola, lived from 1581 to 1663, and represents resistance to the occupation of African territory by the Portuguese who landed there for the slave trade. The Portuguese occupation of that region began in 1578 with the foundation of what is now Luanda, the capital of Angola. King *Ngola Kiluanji*, *Nzinga*'s father, resisted the invasion of his territory for many years. He was succeeded by his son *Ngola*



*Mbandi* who, initially, also prevented the advance of the slave trade into the interior. Nzinga assisted her brother by negotiating the return of territories already occupied by the invaders. But later he did not agree with the submission to the Portuguese of several African chiefs, including his brother, and, ordering their deaths, he came to command resistance groups to the occupation of the lands of *Ngola* (Angola) and *Matamba* (Thornton, 1991).

*Nzinga* allied himself with *Jaga* warriors and began to act in quilombos, with spaces and war tactics similar to those used by his contemporary Zumbi dos Palmares in Brazilian lands. He achieved victories and relative peace until he died at the age of 82. In the last days of Queen Jinga, the Capuchin missionaries managed to return to Catholicism (1657) in which she remained until her death on December 17, 1663, at the age of 82, according to Father Antonio Caeta (Pacavira, 1985).

Unlike the African countries already mentioned, Mozambique, having exported, less enslaved to Brazil, did not present sufficient quantity and subsidies in a timely manner, to form another Bantu religious nation of calundu/candomblé. Historical estimates indicate that more than 500,000 slaves were taken from Mozambique during the diaspora period, with significant numbers destined for the islands of the Indian Ocean and, later, for Brazil, especially in the nineteenth century when Bantu calundu/candomblé was already formed by the nation of the Ambundos, speakers of the Kimbundu language, belonging to the country of Angola. and by the Bakongo nation, speaker of the Kikongo language, which previously, that is, before the partition of the African continent, at the Berlin conference, was the former kingdom of Congo, today one of the eighteen Angolan provinces called Zaire (Costa e Silva, 2006).

The slave trade from Mozambique had two main routes: Indian Ocean: Hundreds of thousands of people were trafficked to the Mascarene Islands (such as Réunion and Mauritius) and other regions of the Indian Ocean between the eighteenth and nineteenth centuries. Atlantic Ocean: Although with a smaller contingent, Mozambique became an important source of slaves for Brazil, in the final period of the slave trade, when trafficking from Angola and Costa da Mina suffered greater repression.

Exact figures are difficult to determine due to the clandestine nature of much of the trafficking, especially after the formal ban on the trade. However, historical databases such as the Slave Voyages project bring together thousands of voyage records to help quantify this forced movement. Between the first and fifth centuries, Bantu peoples migrated from



northern and western regions to this region. Swahili and, later, Arab trading ports existed on the Mozambican coast until the arrival of Europeans (Pelissier, 1988).

During the first and fifth centuries, migratory waves of Bantu-speaking peoples came from regions of West and North Africa through the Zambezi River valley and then gradually settled across the plateau and coastal areas of the country. These peoples established communities or agricultural societies based on the cultivation of cattle. In addition, they brought with them the technology for the extraction and production of iron utensils. Metal used by them in the manufacture of weapons in the conquest of neighboring peoples. The coastal trade of Mozambique was first dominated by Arabs and Persians, who had established settlements as far south as the Island of Mozambique. Swahili, Arab, and Persian trading settlements existed along the country's coast for several centuries. Several Swahili trading ports dotted the country's coast before the arrival of the Arabs, who traded with Madagascar and the Far East. Swahili and, later, Arab trading ports existed on the Mozambican coast until the arrival of Europeans (Cabaço, 2010; Mondlane, 1975).

Mozambique is endowed with rich and extensive natural resources. The country's economy is primarily based on agriculture, but the industrial sector, mainly in the manufacture of food, beverages, chemicals, aluminum, and oil, is growing. The country's tourism sector is also growing (Mosca, 2005; Gefffray, 1991).

The arrival of the Bantu peoples in this region more than a thousand years ago introduced important elements in the political, economic and social dynamics of the region, which had a great impact on the political-administrative organization of the Postcolonial States. The Bantu migrated to the region from southern Cameroon and the southeastern region of Nigeria, having populated the territories of Angola, South Africa, Botswana, Democratic Republic of Congo, Lesotho, Namibia, Mozambique, Tanzania, Zambia and Zimbabwe. Subsequent migrations and the slave trade led the Bantu peoples to settle in Madagascar, Mauritius and the Seychelles as well). Among the most common native languages are Macua, Tsonga, Ndau, Chuabo and Sena (Matusse, 2009).

The population of about 30 million people is predominantly made up of Bantu peoples. The religion with the largest number of adherents in Mozambique is Christianity (the Catholic denomination is the one with the largest number of adherents), but there is a significant presence of followers of Islam. The country is a member of the African Union, the *British Commonwealth*, the Community of Portuguese Speaking Countries (CPLP), the Latin Union,



the Organization of the Islamic Conference, the Southern African Development Community and the International Organization of the Francophonie.

As for Portuguese rule, since about 1500, Portuguese trading posts and fortresses have ended Arab commercial and military hegemony in the region, becoming regular ports of the new European sea route to the east. Vasco da Gama's voyage around the Cape of Good Hope in 1498 marked the Portuguese entry into the region's trade, politics, and culture. The Portuguese gained control of the Island of Mozambique and the port city of Sofala in the early 16th century, and by the 1530s, small groups of Portuguese traders and prospectors looking for gold had penetrated into the country's interior regions, where they set up the garrisons and trading posts of Sena and Tete on the Zambezi River, and attempted to gain exclusive control over the gold trade. The Portuguese tried to legitimize and consolidate their commercial position through the creation of the Crown Deadlines (a type of sesmaria), which were linked to the administration of Portugal. Although the deadlines were originally developed to be controlled by the Portuguese, due to miscegenation with the locals they eventually became Luso-African centers defended by large armies of African slaves known as *cundas*. Historically, there was slavery in Mozambique. Human beings were bought and sold by local tribal chiefs and by Arab, Portuguese and French traders. Many of the Mozambican slaves were supplied by tribal chiefs who raided neighboring warrior tribes and sold their captives to partners. (Cabaço, 2007).

Although Portuguese influence gradually expanded, its power was limited and exercised by individual colonists who were granted extensive autonomy. The Portuguese were able to wrest much of the coastal trade from the Arabs between the 1500s and 1700s, but with the capture of Fort Jesus of Mombasa (in present-day Kenya) by the Arabs in 1698, the trend shifted to the Arab side. As a result, Portuguese investment declined while Lisbon turned to more profitable trade with India and the Far East and the process of colonizing Brazil. During these wars, Arab tribes from present-day Oman recovered some of the trade from East Africa north of Mozambique. In the nineteenth century, other European powers, particularly the British (British South Africa Company) and the French (Madagascar), became increasingly involved in the region's trade and politics around the territories of Portuguese East Africa (Geffray, 1991).

During the Portuguese colonial rule, a large minority of people of Portuguese descent lived permanently in almost all regions of the country and Mozambicans with Portuguese blood, at the time of the country's independence, numbered about 360,000 people. Many of

them left the region after Mozambican independence in 1975. There are various estimates for the size of the Chinese community in Mozambique, seven thousand to twelve thousand people (Cabrita, 2000).

Mozambican literature achieved greater development in the colonial period, dealing with nationalist themes. The most important writers of this phase were Rui de Noronha and Noémia de Sousa. José Craveirinha began in literature in the 1940s, addressing themes of the social reality of Mozambicans in his poems, and provoked the rebellion. He is considered the most important Mozambican poet. José Craveirinha received it. It is believed that a significant part of Mozambican literary production is due to the poets of the so-called "European literature" (Seno, 2024). These poets like Mia Couto are those who, being ethnically Caucasian, center all, or almost all of the theme of their works on the daily problems of Mozambique, exerting a significant influence on the country's national identity, (Braúma, 2014)

Supporting the previous texts, the authors Adolfo (2010) and Lopes (2014), among others, corroborate the importance of investigating African cultural diversities that refer to linguistics, divinities, ancestry, the concept of life and death and reincarnation with an emphasis on the role of the child, it is also of paramount importance in the construction of the content to be included in Brazilian education. In the past, as for the formation of the Baixada Fluminense, it is found that today the following municipalities are: Queimados, São João de Meriti, Belford Roxo, Mesquita, Nilópolis and Duque de Caxias, as former districts of Nova Iguaçu. It is also known that the first wave of slaves coming to Brazil in 1565 came from the ports of West Central Africa. The first shipment of slaves that arrived in Rio de Janeiro dates from the middle of the same period, that is, shortly after the foundation of the City of São Sebastião do Rio de Janeiro (Figueiredo, 2004). Thus began the occupation of the Baixada Fluminense by this valiant people who brought in their *mutue* (head) and in their *muxima* (heart) their divinities and entities, developed here in a secret way, the so-called Calundus, who gave rise to the Bantu Candomblés (Ângelo, 2013). They brought their agricultural technology, here used in the cultivation of sugarcane, cotton, coffee, beans, rice, corn, cassava, etc., in addition to manual arts and many other wisdom (Bezerra, 2011).

As the African diaspora took place, unlike the African peoples, who later arrived and were directed to Salvador - BA (seventeenth and eighteenth centuries), the Bantu arrived from the sixteenth to the nineteenth century, were spread throughout the Brazilian territory, contributing with their agricultural technology, construction of railroads, construction of cities,

among other achievements. A fact that, together with the Indians and the Portuguese, elevated Brazil abroad to the condition of a Nation (Júnior, 1953), (Costa e Silva, 2006), (Freyre, 2003); (Netherlands).

Almost three million people entered the ports of southeastern Brazil, especially Rio de Janeiro, which is equivalent to approximately 21.5% of all Africans who arrived in the Americas as slaves. Of this amount, more than 80% came from the regions of predominance of Bantu culture in West Central Africa. Africans from this region were in majority quantity in the various spaces of slave life in Rio de Janeiro, both in the interior of the province and in the capital. It was common to see them on the streets as urban workers, but especially in the countryside, where the difficult daily life of sugarcane, coffee and other food crops was lived (Bezerra, 2011). (Lopes, 2012), among others. Therefore, it is also a regional and local issue. It is important to highlight the coincidence of the entry of the Bantu in Rio de Janeiro, in the same year of the foundation of the City, 1565. Based on the study initiated by the Baixada Fluminense, culminating in Darwin's theory (1871), there is no reason not to imagine that: **"THE BAIXADA FLUMINENSE IS BANTU, RIO DE JANEIRO IS BANTU, BRAZIL IS BANTU, "THE WHOLE WORLD IS BANTU, YES SIR!"**.

### **3 METHODOLOGY**

The research is based on the use of the qualitative-quantitative methodology, with a descriptive nature, since it began with the collection and measurement of demographic data of the specific African population, supported by its strata, which brought the religious culture of the Bantu peoples to Brazil.

The scientific paradigm followed to make the methodological choices was the pragmatic one, which facilitated the identification and description of the religious culture of the Bantu peoples, in the diaspora of enslaved Africans, subjected to the South Atlantic slave trade. (Costa e Silva, 2006; Slave Voyages, 2017).

In addition to this contribution, a bibliographic review of authors such as: Adolfo (2010), Ângelo (2013), Bezerra (2011), Figueiredo (2004), Lopes (2014; 2012; 2011), Maia (1961), Mott (1997), Pereira (2011), Prandi (1991), Ramos (2001), Redinha (1958), Thompson (2001), Thornton (1991) and Vanzina (2004), among others. Among the expected results is the deconstruction of the negative labeling that marginalizes Candomblé and the *Bantu* nation due to its peculiar aesthetics.



In view of this, some sources were essential for the development of this research, including:

- Library of the University of São Paulo/SP. SIBI/USP – Ground Floor Cidade Universitária. Rua da Praça do relógio, 109, Butantã, São Paulo-SP. Zip Code: 05508-050. Phone: 3091-4195.
- Institute of Brazilian Archaeology - IAB. Belford Roxo, RJ, CEP 26193-575. Phone: (21) 3135-8117. E-mail: [www.arqueologia-iab.com.br](http://www.arqueologia-iab.com.br).

In its first stage, the research found the variables Bantuism and non-Bantuism with the support of descriptive quantitatives, since it was necessary to build a dialogue with historical demography, so that, as shown in Table.1, it was possible to name and quantify the African nations that predominated among the enslaved Africans who arrived in Rio de Janeiro during the Atlantic Slave Trade.

**Table 1**

African Regions	Numbers	%
Senegambia	756.000	6
Sierra Leone	389.000	3,1
Costa da Mina	337.000	2,7
Gold Coast	1.209.000	9,7
Bay of Benin	1.999.000	16
Bay of Biafra	1.595.000	12,7
West Central Africa	<b>5.695.000</b>	<b>45,5</b>
West Africa	543.000	4,3
Total	12.570.000	100

Source: Slavevoyages (2017). Trans-Atlantic Slave Trade Database. Retrieved from <[www.slavevoyages.com](http://www.slavevoyages.com)>.

Thus, this same table leads to agreement with Bezerra (2011), when he states that of the almost three million enslaved people who entered the ports of southeastern Brazil, 80% were of Banta origin, that is, they came from West Central Africa *versus* Central Africa. Therefore, these variables have to do with the ethnicity and cultural traditions of the first Africans who lived and worked in the Recôncavo da Guanabara during the times of slavery and the Atlantic slave trade.

In the data analysis, the Mann-Whitney test was applied for comparison between two independent samples. Thus, the hypothesis to be tested is that: there is no association between the variables ("Bantu" and "non-Bantu" follow-up) at the level of significance ( $\alpha =$

5%). These procedures were carried out to contemplate the general objective that is to investigate and prove the Bantu cultural and religious influence in the Baixada Fluminense, in addition to also covering the specific objectives that deal with training, inclusion in Brazilian education, with the help of the Bantu impact as a single theme in Carnival. For this, the following three were chosen, among many other influencing factors:

- a) The human demographic quantity of each group;
- b) The time lapse between them, as to the order of arrival (sixteenth, seventeenth and eighteenth centuries).
- c) The period of permanence in the territory (from the fifteenth to the nineteenth century, and after slavery).

These factors collaborated in all ways in favor of the Bantu, the result of which showed the majority of *Bantu men and women*, to the detriment of non-Bantu men and women (Africans from other linguistic regions of Africa), as shown in Table 2.

**Table 2**

*Variables – Mann Whitney Test*

Variable	Bantus	Non-Bantus	P-value
Male	273,04	230,50	0,012
Women	274,93	243,95	0,075

Source: 2022 survey data.

Table 1 shows that Bantu women, although not statistically relevant, are more numerous than non-Bantu women. This confirms Bantu hegemony in terms of population. However, the exclusivity of men in the Bantu orchestra and a greater demand for musicians demonstrate that there is a Bantu majority in the population of Nova Iguaçu. In this way, it is also possible to measure the cultural impacts of Bantu religiosity in the patrimonial and educational formation of Nova Iguaçu. Thus, the methodology contemplates all objectives, since by virtue of the theme, its variables transit, implicitly or explicitly, throughout the research carried out.

## 4 CONCLUSION

In terms of experiences, it is an article that invites Brazilian society to dive into the past in terms of diaspora, to get to know itself, and from there, to create new perspectives of Bantu artistic languages, or as an Afro-descendant Bantu, to redesign other expressions as they



have already done when creating the samba school, the maracatus (Nation and Baque Virado), among other artistic languages, as well as, at the same time that they are rarely called upon to make this connection with the past, they will fix in memory the preponderant role of their ancestors in the construction of Brazil and the formation of our Language, and then, with the certainty of their identity, they will strengthen themselves in the fight against racism. And in order to be able to move, not only Brazilian society, but the entire world society, to discover in three or more days, what has been hidden for almost five hundred years in the history of Brazil, the ideal would be to look for the largest amphitheater on the planet, Marquês de Sapucaí **to carry out a thematic plot through the 12 Samba Schools of the Special Group, The thematic plot: EVERYONE "WORLD" IS BANTU YES SIR!** Action that represents a worldwide strategy of visual communication in the fight against racism and appreciation of black identity. As a result, it is important to emphasize that these samba schools, now considered great exponentials of culture, have gigantic and overcrowded rehearsal courts, constituting vast fields of research and information through the rehearsals, guaranteeing valuable returns to the sponsoring brands and the research itself. In addition to court rehearsals, there are also technical rehearsals that take place on the Samba Walkway, external presentations, among other means of dissemination. However, if the 12 samba schools of the special group are not obtained, the amount equivalent to the remaining vacancies will be divided equally among the associations of the Gold Group, which accept the thematic theme in question, since they also parade in Marquês de Sapucaí, on Friday and Saturday of Carnival. And so, successively, being able to reach the Samba Schools of the Silver, Bronze and Evaluation Groups, of Intendente Magalhães, baptized as "carnival of the People", for those smaller schools, which parade there. Thus demonstrating the expansion of dialogue in this project.

Still within this context, it would also be important to hold a hybrid course of presentation and orientation on the subject, lasting 6 months, administered by a competent public or private body, in a previously authorized space, in order to train a reasonable number of participants from each Samba School belonging to the respective group, regarding the memory and heritage of the Bantu in the construction of Brazil and the formation of the Brazilian Language. And within this contest, guide the participating samba schools, didactically, during the production period, including the realization of workshops alluding to the unique theme, preferably in these communities or other interested spaces. In this act you will be discovering and training people, mainly of black origin, many of them who

already work in this field, however, informally, because they do not have certification in the various fields of Art, History and other comprehensive areas, such as: blacksmiths (welders), carpenters, prop makers, decorators, seamstresses, hatters, designers, tailors, carnival workers, dancers, musicians, actors, among many other skills that black culture has to offer.

In terms of plurality, this is a project whose title already expresses the great richness of artistic manifestations presented by the samba schools in an unprecedented way, exploring the Africa/Latin America connection, that is, Angola, Congo, Mozambique, Brazil, the World. These manifestations, complemented with the orientation course alluding to the theme created and applied by professors, on knowledge that reaffirms diversity, connecting orality with academia. In this way, it offers ways to understand the contemporary construction of Identities.

That said, Brazil, Angola, the Congos and Mozambique, with a vast baggage of diversities, frictions and conceptions, symbolize, perhaps, what is most consistent in the immeasurable area of integration disputes between Africa and South America. Thinking in this way, from the union of these cultures, much can and should still be learned. Unraveling some mysteries, and deciphering some taboos, is imperative. Even better, if it can appropriate knowledge such as this and many other learnings, to subsidize representations of greater expansion. Based on the reports of interviewees, the search for greater knowledge about the Bantu in Africa and Brazil will increase the number of followers, practitioners and sympathizers, in search of new knowledge. The theme in question, due to its diversity and non-habituality, brings a range of suggestive potentialities, which will imply many other academic works. Therefore, with the conviction that many obstacles on the Banta theme still need to be overcome, future research is suggested.

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