



THE ROLE OF RELIGIOUS EDUCATION IN THE FACE OF THE GROWTH OF RELIGIOUS INTOLERANCE IN BRAZIL

ORIGINAL ARTICLE

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ABSTRACT

In this article, the main objective is to analyze the role of Religious Education in the face of the growth of religious intolerance. Being a predominantly Christian country, and knowing that teachers can impose their own points of view in the classroom, the research question asks: how can we prevent this from resulting in proselytizing Religious Education? As a hypothesis, this article argues that the solution lies in better training of Religious Education teachers, who should be based on the Sciences of Religion, ensuring non-confessional teaching. Among the justifications, there is the need to adapt Elementary Education, putting it at the service of a democratic society, free from prejudice and accepting diversity. Therefore, it is essential to ensure that Religious Education remains free from proselytism, integrating itself into the fight against religious intolerance—especially concerning African-based religions. Regarding the methodological procedures, bibliographic and documentary research is highlighted, through which the main concepts and prevailing philosophical principles guiding Brazilian education were sought, as well as legal instruments that assist in combating religious intolerance in Brazil.

Keywords: Religious Education, Intolerance, Secularity, Prejudice.



1. INTRODUCTION

Brazil is marked by religious conflicts (MARINHO, 2022).[2] According to Marinho (2022), there are records of intolerance against African-based religions (ABR) in schools. This article analyzes the role of Religious Education (RE) in the face of the growth of religious intolerance, aiming to answer: how to prevent proselytizing practices in RE in a predominantly Christian country? One alternative is teacher training for RE based on the Sciences of Religion (SR) and Resolution No. 5/2018, promulgated by the Ministry of Education, to ensure non-confessional teaching.

Diversity is a common characteristic among human beings. RE needs to abandon the remnants of confessional education, integrating itself into the fight against religious intolerance, especially concerning ABR, as recommended by the National Common Curricular Base (BNCC)[3] (BRAZIL, 2018).

The research methodology is bibliographic and documentary. It aims to analyze specialized literature through books, articles, theses, and dissertations to position the discussion in light of the current state of the issue. Documentary research, in turn, relies on current legislation and normative documents that help reflect on school Religious Education in Brazil.

The article intends to reflect on the scenario of religious intolerance in Brazil in three steps, considering it as a historical factor. It then seeks to analyze religious intolerance in the context of national education. Finally, it locates RE in the fight against religious intolerance. It is inferred, therefore, that RE is a powerful tool for building a harmonious environment in which individuals learn to coexist with differences and to show respect for diversity. In effect, RE teachers play an essential role that stands out in the dichotomy of personal and professional choices, in favor of a culture of peace in Brazilian schools.



2. RELIGIOUS INTOLERANCE AS A HISTORICAL FACTOR

In the colonial period, religious intolerance took shape in the "Europeans *versus* indigenous and enslaved Africans" relationship. With violence, Europeans imposed their religiosity. After independence, other religious groups established themselves here: Lutherans, Methodists, Presbyterians, Baptists, and Adventists (BRAZIL, 2016). Being Brazilian meant being Catholic. The State hindered the rooting of other religious beliefs. Decree No. 1827 allowed non-Catholics a place in legal norms - proselytism and places of worship - (BRAZIL, 1827), and Law No. 1,144/1963 recognized Protestantism as a religion (BRAZIL, 2016). Religions merged into syncretism. Candomblé, which, according to Albuquerque (2020, p. 7), "is closer to the ancestral traditions of the African continent, derived from Yoruba mythology," incorporated African Muslim elements. Thus, respect for pluralism must be guaranteed so that conflicts and intolerance can be combated, seeking alternatives for respecting religious diversity (BRAZIL, 2016).

For Fernandes (2017, p. 117), religious intolerance targets minorities. Ethnocentrism, racism, economic issues, and the maintenance of the status quo accompany this phenomenon. The Federal Constitution (CF/88) proclaimed: "freedom of conscience and belief is inviolable, ensuring the free exercise of religious cults and guaranteeing, in the form of the law, protection for places of worship and their liturgies" (BRAZIL, 1988), asserting: "no one shall be deprived of rights by reason of religious belief or philosophical or political conviction" (BRAZIL, 1988).

The right to religious freedom is related to the principle of human dignity (BRITO, 2022). Religious freedom encompasses the relationships between the State, church, and citizens. In the Democratic State of Law, everyone has the freedom to profess their faith without restrictions, accepting peaceful coexistence with those who propagate their religion and/or have no religion (JESUS, 2021).



According to Rocha and Oliveira (2018), religious intolerance manifests itself in physical, verbal, material, or psychological attacks carried out by radical religious adherents against opponents. Religious intolerance constitutes a hate crime, violating the dignity and freedom of the human person. The freedoms of expression, belief, worship, and religious organization are guaranteed by the Universal Declaration of Human Rights and by the CF/88 (OLIVEIRA; LOBATO, 2019). Religious intolerance is:

A pretensão de dominação social [...]. O preconceito ou a intolerância religiosa pode ser uma manifestação de poder de um grupo social sobre outro [...]. Quando um grupo social pretende dominar a sociedade pela via religiosa, prega-se a satanização, o etnocentrismo, a intolerância em relação às outras religiões (SANTOS, 2002, p. 22).

According to Pilão and Faleiros (2022), the CF/88 advocates for the dignity of the human person, establishing equality, protection of life, security, property, guarantees of due process, and various freedoms of movement, thought, exercise, and the choice of labor and religion. The latter explicitly states the inviolability of freedom of conscience and belief, ensuring the free exercise of religious cults and the guarantee of protection for places of worship and their liturgies. It secures the freedom of belief and non-belief by the State, and in case of violation, the responsible party should be punished.

Law No. 11,635/2007 instituted the National Day to Combat Religious Intolerance; however:

De 2011 a 2014, calcula-se que das denúncias identificadas com a religião atacada, 35% são denúncias de discriminação contra religiões de matriz africana. Ainda sobre esses dados, a população negra é mais vitimada. Entre as 345 vítimas que declararam a cor, 210 são pretas ou pardas. O número representa 35,2% do total de vítimas e 60,8% do total de vítimas que declararam a cor de pele (FERNANDES, 2017, p. 122).



According to Fiorotti (2019), the image of Brazil, marked by consolidated religious freedom, religious tolerance, and a blend of beliefs, is challenged by the growth of religious intolerance. The literature on the spiritual battle of neo-Pentecostals, demonizing African-Brazilian religions (ABR), encourages people to commit acts of religious intolerance. The sharp increase in intolerance is a fact, encompassing ethnic-racial relations, gender, political-party affiliations, and religious identity. This phenomenon has translated into a rise in violence, manifested in murders and physical assaults involving Black individuals, residents of urban peripheries, women, individuals with sexuality perceived as deviant[4], left-wing party activists, and, especially, adherents of ABR.

In Brazil, ABR do not enjoy the same level of political and social expression as Christian religions. Claims for the recognition of Candomblé as cultural heritage may establish a place already attributed to Catholicism for ABR. Such an achievement involves the concept of Africanity[5], generating internal tensions within the religious universe and alliances with other social actors (BURITY, 2020). Consequently:

A intolerância e a violência religiosas se constituem o conjunto de ideologias e atitudes ofensivas a diferentes crenças e religiões e às pessoas que as professam, podendo [...] tornar-se perseguição e incluir atos de agressão física. Já violência e a perseguição por motivo religioso costumam ser caracterizadas pela ofensa, discriminação e [...] por atos que atentam à vida (FONSECA, 2018, p. 32).

The types of religious violence are:

Violência psicológica por motivação religiosa, caracterizada por qualquer conduta que causa danos emocionais e diminuição da autoestima; violência física por motivação religiosa, caracterizada por qualquer conduta que ofenda sua integridade ou saúde corporal; violência relativa à prática de atos/ritos religiosos, caracterizada pela proibição de ritos, orações e oferendas (FONSECA, 2018, p. 32).



Between 2011-2015, according to Souza (2022), there were 965 reports of religious intolerance in Brazil: 42% in newspapers, 41% in specific ombudsmen, and 17% in legal proceedings, resulting in an average of one case every two days. There were 49 reports in 2011, increasing each year until 2015, with 313 reports - a growth of 640%. Regarding geographical distribution, we have: Rio de Janeiro with 28%, São Paulo with 16%, and Bahia with 7% of the cases.

Religions of African origin (RMA) become victims of violence. They are stigmatized, discredited, and demoralized due to ignorance and fallacious arguments from self-proclaimed Christian groups. Their followers are physically or psychologically assaulted, and their temples are vandalized (CRUZ; ALMEIDA, 2022).

There are three types of freedom: belief, worship, and religious organization. In the first, one can participate in any religion, change beliefs, or stop believing. This includes the freedom of choice, adhering, changing religion, or not adhering to any religion, and the freedom of disbelief, being an atheist, and expressing agnosticism (SILVA, 1999).

In the freedom of worship, different religious perspectives create their habits, customs, traditions, and cultures. Religious belief imposes rules of behavior without violating the rights of others. Religion, in its essence, is expressed in the practice of rituals, in worship, in its ceremonies, manifestations, meetings, loyalty to habits, traditions, in the manner indicated by the chosen religion (SILVA, 1999).

The freedom of religious organization refers to the freedom to build temples, and the State must protect them. According to Silva (1999), this freedom concerns the possibility of establishing and organizing churches and their relations with the State. This constitutes the pursuit of the realization and materialization of democratic principles and pluralism. Democracy and human dignity are pillars of the 1988 Constitution, representing the power of the people exercised in a pluralistic manner, accepting a plurality of ideas, cultures, and ethnicities, assuming dialogue between



divergent opinions and thoughts, and the possibility of peaceful coexistence of different forms of organization and interests in society (PILÃO; FALEIROS, 2022).

Citizens have the right to worship, believe or not believe according to their understanding. To express beliefs, clear boundaries are needed for peaceful coexistence (JESUS; MAIA, 2021). The act of expressing the freedom of belief does not represent an absolute right because the practice of liturgies cannot undermine values and social rules already established by society. Worship must be carried out in harmony with fundamental rights, without collision, as the State is not allowed to prioritize freedom of worship over other values: protection of life and human dignity (BASTOS, 2010).

According to Fonseca (2018), the State faces difficulties in combating intolerance and religious violence against followers of RMA. One solution is to create spaces to mediate conflicts, expand training processes, bring groups together, engage in dialogue and mediation, aiming to break down prejudices and establish an environment of respect for religious diversity.

The State is above religious disputes, managing society. It is necessary to separate the State from religion, and citizens must preserve their right to understand and accept their own beliefs, combining the duty to respect the beliefs of others (PILÃO; FALEIROS, 2022). According to Nogueira (2020), tolerance linked to religious freedom means respect for the faith of others, the basis of human rights in the legal system. Tolerance means to endure or accept. It is not a benevolent or concurring action. Those who tolerate do not necessarily respect. Tolerating the different is assigning considerable power to the tolerator over what or who is tolerated - as if things, institutions, or people really needed the full consent of the tolerator to exist. Religious intolerance is:

A partir de um conjunto de ideologias e atitudes ofensivas, discriminatórias e de desrespeito às diferentes crenças e



práticas religiosas ou a quem não segue uma religião [...]. Costuma ser caracterizada pela ofensa, discriminação, perseguição, ataques, desqualificação e destruição de locais e símbolos sagrados, roupas e objetos ritualísticos, imagens, divindades, hábitos e práticas religiosas [...]. Há atos de violência física e que atentam à vida de um determinado grupo que tem em comum determinada crença (BRASIL, 2013, p. 9-10).

In Brazil, disrespect for the practice of non-dominant religions, such as RMA, is evident. According to Simões and Salaroli (2017), religious choice is a citizen's right. The coexistence of practitioners of different religions needs to be discussed. Religious pluralism requires knowledge to deal with unusual situations. Tolerating does not mean acting or agreeing with the other's thoughts but the right to express faith. Rights exist for everyone.

3. RELIGIOUS INTOLERANCE IN THE BRAZILIAN EDUCATIONAL CONTEXT

According to Filizola and Botelho (2019), school curricula and teaching practices are based on a Eurocentric perspective, which prevails in the production of knowledge and the colonized social imagination. According to Rodrigues (2020), one form that racism takes in schools is religious intolerance against followers of RMA. Structural racism reinforces the "colonial ideology, maintaining the status of white superiority among social institutions, including schools" (RAPOSO; ALMEIDA; SANTOS, 2021, p. 8). Therefore, teaching Afro-Brazilian and African culture represents an advancement in the curriculum, which is not only based on the curriculum structure but also on articulating affirmative actions and learning issues (ALMEIDA; SANTOS; OLIVEIRA, 2021).

Affirmative actions for the black population began with Decree No. 4228/2002 - National Affirmative Action Program (PNAA)[6] (BRASIL, 2002). ER follows the PNAA line, offering non-denominational education with universal values for



citizenship building (ALMEIDA; SANTOS; OLIVEIRA, 2021). According to Brasil (2022), ER observes religion and its manifestations, listing historical and geographical knowledge, principles, and practices. It promotes the knowledge of religion from a historical and social perspective, including the subjective elements of religion.

The provision of ER for schools is understood as a field of knowledge and cultural formation. For Castro and Baldino (2014), this character becomes universal: respect for religions without discrimination or privileges. Believing and not believing emerge as epistemological possibilities, and there is no single form, god, or religious system.

RMA are present in Brazil, and religious racism places them below the line imposed by capitalist, patriarchal, Christian, modern, European colonial logic, perpetuated since the 16th century (FILIZOLA; BOTELHO, 2019). According to Adão (2022), ER plays an essential role in combating prejudice, discrimination, and religious intolerance, and it can train teachers not to reproduce prejudice and religious intolerance in the classroom context. The foundation of ER proposes a reflective path about the meaning of life and the practice of justice, anchored in solidarity, representing, for citizens, the full condition of exercising freedom and, for society, the solidarity of human beings.

The prefix "in" denotes the negation of tolerance. It alludes to disrespect, condemnation, non-recognition of what or who is different. A reaction to diversity and overvaluation of the self over others. Intolerance arises from fear of the unknown, manifesting itself in physical and/or symbolic violence (LANZA; RODRIGUES; SILVA, 2017).

Schools reflect stigmas and stereotypes because maintaining the oppressive system is always easier than breaking free from the ties of the dominant classes (RAPOSO; ALMEIDA; SANTOS, 2021). Schools also constitute a space for the reproduction of prejudice and the violence that characterizes it. Education needs to illustrate the



principle of diversity. There is specific cultural capital in each culture, beliefs, ideas, values, and myths that connect the community to its ancestors and traditions. It becomes essential to conceive an education capable of privileging diversity, circumscribed in unity because assimilations from one culture to another prove to be enriching (MORIN, 2000).

4. ER IN COMBATING RELIGIOUS INTOLERANCE

In the BNCC (National Common Core Curriculum), Religious Education has been established as an essential curricular component for the comprehensive education of students, capable of promoting respect for diversity of beliefs, inclusion, and citizenship. The BNCC includes Religious Education as a mandatory curricular component in public schools in both the Early Years and the Late Years of Elementary Education, but with optional enrollment. In summary, the BNCC contributes to the recognition of the social function of ER, as well as its pedagogical identity, establishing principles, objectives, methodologies, and knowledge to address the religious phenomenon from a scientific-social perspective (BRASIL, 2018).

According to Veiga and Resende (2008), the school is the organization of social relationships among individuals from different segments. Recognizing the school as an institution means understanding the broader sense of its structures and its set of norms, values, and relationships. The importance of diversity is related to the construction of school autonomy, promoting democratic and communicative attitudes: inclusion, the minimization of prejudice, and motivation for cultural and religious diversity, resulting in less racial discrimination.

For Torres and Carvalho (2019), the school is a multicultural environment in which teachers construct their practices to work with pluralism, considering the other, in education for cultural negotiation, addressing conflicts resulting from the power



asymmetry among different sociocultural groups, favoring the construction of a common project in which differences are dialectically included.

According to Von (2003), when the school provides a democratic and receptive environment, respect is instinctively expressed. This motivation involves students and members of the school community. There are effective practices to be implemented by the school for a democratic environment: teaching the rights and freedoms to be respected; combating influences that lead to fear and exclusion; promoting activities with the participation of families, among others.

According to Brito and Barrozo (2022), freedom of religious expression, as a corollary of the right to free expression of thought, may be subject to limitations, as it is not an absolute right, to the extent that it expresses discriminatory values that violate equality, or incitement to discrimination, violence, and other acts that violate the rights of others, as is the case with RMA. In other words:

No que tange à liberdade de expressão e de pensamento religioso confrontado com o discurso de ódio, sabe-se que a liberdade de expressão religiosa se tange ao direito que a população tem de expressar, praticar e divulgar a sua doutrina, sem ser recriminada por isso [...]. Sabe-se também que o discurso do ódio é relacionado com a forma que as pessoas expressam a sua opinião sobre a situação sendo favorável ou não a seus conceitos, ou seja, é o abuso da liberdade de expressão que lhe foi concedido (LINS *et al.*, [s.d.]).

The legislation related to Religious Education (ER) faces fewer obstacles today. Previous legislations have been amended, encompassing a broader view of other religious beliefs and doctrines. The Brazilian legal framework enables ER to work with knowledge related to traditions and develop students' capacity to choose their faith, as they can study the key aspects of different beliefs (BORIN, 2018).

It is necessary to introduce ER in the fight against intolerance and prejudice towards RMA (Religions of African Origin). According to Passos (2007), ER integrates



"popular education" and seeks autonomous education, with values embedded in the process of social construction, focusing on education for full citizenship and relying on educational assumptions rather than mere religious arguments. Therefore, religion needs to be included in schools to value all of them and consider culture, history, and society.

According to Salles and Gentilini (2018), religious intolerance in schools has become one of the major challenges for Brazilian education. Other curricular components address the topic in a cross-cutting manner, but students adhere to different religious beliefs. In school, they suffer moral harassment and psychological torture from majority groups or teachers for whom religious principles outweigh humanistic values.

For Brandenburg (2013), ER considers ensuring the development of human integrity. Religious development constitutes integrity through family, social, cultural, or anthropological induction. The delimitation of ER's object of study, in a contextualized manner, based on elements of local reality, along with curriculum organization, attests that ER integrates specific contexts, focusing on the region and school-specific characteristics.

The scope of ER is more evident in its political dimension than in its object of study or epistemological focus. It reveals the political inconvenience of the epistemology of ER in schools. According to Passos (2007, p. 63):

A educação assenta-se sobre pressupostos e valores que incluem a dimensão religiosa do ser humano, enquanto o Ensino Religioso fica posto como um meio de educação da religiosidade em si mesma, finalidade que permite chegar a uma visão integral do ser humano e a fundamentar sua atuação ética na história [...]. O sujeito ético pressupõe o sujeito religioso. Esse modelo parece concretizar perfeitamente a ideia de educação religiosa ou da religiosidade dos sujeitos como uma necessidade para a formação geral escolar (PASSOS, 2007, p. 63).



According to Santos (2019), ER offers contributions to comprehensive education because it enables the observation and understanding of the surrounding world. This is essential for ER – valuing students' experiences and knowledge, thus enhancing their integral education – as it requires pedagogical practices and ethical attitudes to guide methodologies focused on including curricular components that address religious diversity and are free from proselytism.

For Nascimento (2016), ER fits into an emerging paradigm, opposing the dominant paradigm that uses instrumental reason and the disciplinization of knowledge. Reforming thinking and reconstructing knowledge to understand reality can combat prejudice and religious intolerance. The restructuring of the foundation of ideas about the cosmos in the minds of humans – the cosmic, human, and historical aspects – is part of this reality, which can be studied from different, complementary, and interdependent angles, including the religious one.

According to Tuono and Vaz (2017), racial prejudice and religious intolerance in schools stem from a lack of knowledge. Therefore, ER teachers should work on moral, ethical, and cultural awareness to develop the ability to establish values and knowledge and act consistently with them. Thus, the student can reflect on their values and ethical principles, leading them to think about the injustice and suffering that their ideas and attitudes may cause. When individuals use common sense and moral consciousness, there is a greater chance of not engaging in racist and prejudiced behaviors.

According to Tessarole (2021), it is necessary for the cultural and religious plurality of societies to be exercised democratically, including: welcoming, inclusion, and respect, to characterize diversity. This enhances the universe of Basic Education to become a space capable of imparting knowledge and including different cultural and religious expressions, enabling and motivating peaceful coexistence and the exchange of knowledge and experiences. From this perspective:



É necessário estar atento à criação de novos valores éticos que tenham como base a noção de alteridade, como a relação entre os desiguais. A educação intercultural seria um caminho para isso, uma vez que coloca como evidência uma nova consciência dos direitos as diferenças. Mas ressalta-se aqui a importância de não se enxergar o professor como o grande redentor ou articulador de todas as demandas da sociedade [...]. Existe ainda uma larga distância entre o que é aprendido nos cursos de formação de professores com o cotidiano escolar [...]. Porém, [...] o conceito de laicidade deve estar presente na educação, principalmente nos cursos voltados para a formação docente para a educação pública [...]. Deve existir uma separação entre o religioso e o público [...]. No contexto da sala de aula, a laicidade pode favorecer ao maior debate e quebra de preconceitos perante concepções discriminatórias, racistas e intolerantes (MÜLLER; COSTA, 2016, p. 34).

For Silva (2017), ER can encourage, promote, develop, and foster respect among religious and non-religious perspectives, contributing to the construction of a global ethics based on tolerance, respect, and peaceful coexistence. In school, ER can discuss diversity, culture, beliefs, and faith, anchored in respect and tolerance, through discourse, reflection, and knowledge exchange.

According to Junqueira and Rodrigues (2014), the content of ER classes needs to consider the diversity of theoretical frameworks and prioritize scientific productions to avoid information compromised by religious interests. Respecting the right to freedom of conscience and religious choice is another goal of ER. ER contributes to the development of citizenship education, emphasizing tolerance and acceptance of religious diversity. Through the historical demonstration of various religions, it becomes evident how they create and disseminate moral, ethical, and social values, which are recognized as urgent and indispensable today.

A relação entre a religião e a escola pode ser trabalhada pelo ER, pois [...] a religião se constitui de um universo de significação, do papel de revelar o sentido profundo das realidades humanas, dos laços de comunhão, da criação de comunidades pensantes e compromissadas, de integração social, de relação com o sagrado por meio de ritos, festas,



sacramentos e como uma espécie de guia moral que elenca valores que favorecem o discernimento e a ação do ser humano (RAMOS; RAMOS; SOARES, 2022, p. 17).

According to Souza and Moraes (2021), the ER teacher plays a fundamental role in promoting equality, diversity, and mutual respect among students, combating racism and religious intolerance, and raising awareness among families and the school community about respecting religious diversity. This goes beyond the transmission of content that privileges only a particular religion at the expense of others.

The structuring of ER should focus on the teaching-learning process and provide a conceptualization of what is inherent to it. This entails the implementation of teaching practices grounded in pedagogical rather than religious perspectives (JUNQUEIRA; RODRIGUES, 2014).

5. CONCLUDING REMARKS

Religious intolerance is on the rise in Brazil. This article demonstrated that religious prejudice is a historical factor, and the few public policies have not been able to minimize racial prejudice. Over time, Roman Catholic postulates were imposed, inhibiting diversity. With the 1988 Brazilian Constitution, there seems to be more acceptance of diversity, attempting to minimize prejudices.

RMA (African-derived religions) continued to suffer persecution and attacks. After the 1988 Constitution, ER was configured to reduce confessional appeal, aiming for education committed to diversity and acceptance of cultural and religious pluralism. At its core are the assumptions of the Sciences of Religion, treating religiosity from a scientific perspective, but this did not change the reality of RMA in Brazil. In this endeavor, the Sciences of Religion emerge as a conducive field to demonstrate that RMA, once composed of pre-modern cultural elements – because in their Afro-religious rituals, the rhythmic bodies of the subjects in sounds and words materialize



cultural elements preceding modernity – are essentially decolonizing and can act as agents in an intercultural dialogue perspective.

Paths must be paved for ER in the fight against religious intolerance. To avoid proselytizing practices in the classroom, investment should be made in teacher training, making these professionals more aware of their duty, leading them to combat intolerance and prejudice and encouraging acceptance and respect for cultural and religious diversity. ER must combat prejudice and religious intolerance, and the preservation of the Democratic Rule of Law depends on it.

Minorities deserve respect, and their right to have or not have a religion. To build a harmonious environment, it is necessary to learn to live with differences while respecting diversity. The ER teacher plays an important role, standing out in the necessary dichotomy of personal and professional choices in favor of a culture of peace.

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APPENDIX - FOOTNOTE

2. According to Marinho (2022), religious conflicts in Brazil "stem from the colonial legacy of epistemic racism, intertwined with the competition for the religious market and the peculiar characteristics of the national religiosity, which believes in magical-religious solutions to its everyday problems, coupled with the Brazilian society's tendency to resort to violence to resolve conflicts."

3. Base Nacional Comum Curricular (BNCC).

4. According to Madureira and Branco (2007), Western society has established heterosexual identity as the only possible unit, so that other identities, seen as deviant and abnormal, are considered a flaw of the individuals, leading to a process of marginalization.

5. The term signifies the cultural multiplicity of the African continent, emphasizing the existence of concurrent cultures, not just a single culture. The concept has a cultural dimension of knowledge production, making it a political dimension. In other words, Africanities are grounded in the culture and history of African peoples and their descendants (SOUZA, 2010, p. 151).

6. Programa Nacional de Ações Afirmativas (PNAA).

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