



Associação dos Filhos e Amigos do Ilê Iyá Omi Asé Ofá Kare
Entidade de Utilidade Pública Municipal e Estadual – Lei Nº 8.545/2006
C.N.P. J - 05.071.123/0001-37
Fundada em 17.07.87
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Icoaraci-Belém-Pará-Brasil



AFAIA is a non-profit, non-partisan civil society institution, founded in 1987, out of the need for organization of black women and men, members of Ilê Iyá Omi Asé Ofá Karère. A reference in the Amazon, the Entity is experienced in the production of Debates, Seminars, Meetings, Forums and Projects focused on the social inclusion of the black population and African Matrix religiosity in the Amazon, in various areas;

Religious Racism against African Matrix Traditional Peoples and Communities - Terreiros People

BY BÀBÁ EDSON CATENDE

"Stop killing us" demand leaders and terreiro communities throughout the country in the face of numerous cases of violence to which such communities are subjected.

For years, these populations have been systematically violated in their rights to express their faith, with their worship spaces invaded, their sacred objects destroyed, and religious leaders murdered. Structural racism hinders access to justice and public policies to reduce inequalities. Persecution and criminalization of African Matrix cultural and religious practices persist. Religious racism continues to be reproduced by public entities - notably by the justice system - as a kind of vicious cycle. The Brazilian Penal Code of 1940, still in force, criminalizes charlatanism (art. 283) and quackery (art. 284), practices that have also been mistakenly associated with Afro-Brazilian religions; Many terreiros are being forced to move by the demands of parallel power, and the State remains inactive. Black mothers lose custody of their children for wanting to include them in their religious practices. This "Macumbeiro" body is violated for having its belonging intrinsically linked to African matrix traditions. The 1988 FC guaranteed full religious freedom, however, Afro-Brazilian religions continue to face, in various spheres, unfavorable legal, political, and social treatment, thus affecting the enjoyment of their rights and establishing inequalities in various dimensions of their public and private lives. This reality can be seen in the daily refusal of care in health units, in the embarrassment in the use of public transportation - where religious proselytism has been a vehicle for hate speech against African matrix religious practitioners - and even in restricted access to public agencies with religious attire.

In this logic of inhumanity imposed on the black and Afro-religious population, it is necessary to understand what religious racism is and what the consequences are for these populations. By using the term "religious racism," the racialized nature of religious intolerance in Brazil is emphasized. It is recognized that discrimination against African matrix religions is deeply rooted in notions of white superiority and the history of racial oppression in the country. This terminology highlights the intersection of race and religion as a particularly insidious form of prejudice and injustice.



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Religious racism aims to devalue, marginalize, and persecute Afro-Brazilian religions, disrespecting their beliefs, rituals, and customs. This form of discrimination is based on negative stereotypes and prejudices deeply rooted in society, perpetuating stigmas and preventing the full exercise of religious freedom. It is a violence that affects not only individuals but also the sacred and symbolic structures of terreiros and the spaces where these traditions are practiced.

It is essential to recognize that governance must understand the pedagogy of terreiros and establish meaningful dialogue in this regard, so that proposed public policies are truly effective. (Schmidt, 1982) asserts that "Public policy is a response to a political problem," in this sense, public policy is a tool used by governments to address social and economic problems and promote the well-being of society as a whole. It involves defining objectives, identifying solutions, and implementing programs and actions to solve or mitigate these problems.

WHAT WE RECOMMEND

- . Adopt comprehensive and effective policies to combat religious racism, especially against traditional African matrix communities and peoples.
- . Continue efforts to increase public awareness of ethnic and racial equality issues and the fight against violence against Afro-descendants, especially black youth.
- . Continue to take measures to implement existing legislation combating structural racism in order to promote equitable treatment of hyper-vulnerable populations.
- . Take preventive measures to reduce violations of the rights of Afro-descendants.
- . Conduct thorough, impartial, and timely investigations into all crimes committed by institutionalized or non-institutionalized agents against the Afro-descendant population, especially black youth and traditional terreiro communities.
- . Reject bills aimed at curtailing the exercise of religious freedom.
- . Continue to take measures to develop legislation and policies at the federal, state, and municipal levels to punish and prevent hate crimes and discrimination against the Afro-descendant population.

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