**Contributions to the United Nations Declaration on the Promotion and Full Respect of the Human Rights of People of African Descent**

**REPORT:** RELIGIOUS RACISM IN BRAZIL



**Conectas Direitos Humanos** is a civil society organization with the mission to enforce human rights and fight inequalities in order to build a fair, free, and democratic society. Conectas was responsible for organizing this report with the contribution of the organizations and collectives below.

Uma imagem contendo Forma

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**Criola** CRIOLA is a feminist and anti-racist civil association founded and led by black women. Founded in 1992, it works to build a society in which the values of justice, equity and solidarity are fundamental, facing cis-heteronormative patriarchal racism, as well as developing actions aimed at improving the living conditions of the black population, especially of black women, both cis and trans, valuing their social and political insertion so that their presence and contribution are welcomed as a good of humanity.

The **Iniciativa Direito à Memória e Justiça Racial** (Right to Memory and Racial Justice Initiative) is an organization that seeks to combat State violence and debate Public Safety in the Baixada Fluminense region (Rio de Janeiro/Brazil) with a focus on racism.



The **Instituto de Defesa da População Negra** (Institute for the Defense of the Black Population) is a non-profit entity organized to defend the complete exercise of citizenship and respect towards the dignity of the black population, offering free legal services to the black, poor, and peripheral peoples.

The **Jeholu Cultural Occupation** (JEHOLU) is a group composed of representatives of African-origin religions, specialized in themes associated with different forms of religious, cultural and social expression, working with policies of access, incidence and fight against racial violence applied to Afro-Brazilian and traditional African religions, between forms of action and research.



The **Justiça Global** (Global Justice) is a civilian association dedicated to the promotion of social justice and human rights through research, training, and the elaboration of materials on the status of human rights in Brazil; its institutional goals include the submission of complaints to regional and international human rights protection systems.

**INTRODUCTION**

1. The General Assembly resolution A/RES/76/226 of December 2021, which invited the Permanent Forum of People of African Descent to contribute to the preparation of a draft United Nations Declaration on the Promotion and Full Respect of the Human Rights of People of African Descent; and at the invitation of this Permanent Forum to civil society actors, academic non-governmental organizations and experts working on issues related to the Afro-descendant population to present written statements on the potential scope and content of the draft Declaration, the present organizations show the following.
2. In view of the consultation process and, noting the urgency of the current context in which the Declaration is built, it is of interest that its text devotes attention to the protection of freedom of religion and belief and to the fight against religious racism. In this sense, and based on the Brazilian reality as a paradigm of the stigmatization of traditional peoples and communities and cults of African origin, this document aims to contribute to the preservation of the protection of the freedom of religion and belief of invisible groups, whose right is systematically violated.
3. Discrimination against religions of African origin, racially superimposed against traditional peoples and communities in Brazil, is something recurrent. According to the Universal Declaration of Human Rights (Article 18), everyone has the right to freedom of thought, conscience and religion. This right implies the freedom to change his religion or belief, as well as to manifest it alone or in community with others and in public or private, through teaching, practice, worship, and rites. It is inadmissible to impede religious practices, including the rights of children and adolescents. However, several studies, reports and official records denounce a reality of systematic discrimination against peoples and traditional communities of African origin in Brazil[[1]](#footnote-1).
4. The non-recognition of African-origin religions, an expression of structural racism in the country, translates into violent practices. The break-ins, destruction, and arson of ceremonial temples (namely "terreiros") and other places of worship and the persecution and murder of community and religious leaders linked to these sacred territories must be seen as actions that foment other forms of racist violence against the ways of being and producing culture of these populations. Thus, such acts of violence against religions of African origin[[2]](#footnote-2) are of State responsibility and competence, insofar as contrary to its duty to guarantee the free expression of faith and religiosity of these people, it exposes them to a state of constant threat and danger.

**METHODOLOGY**

1. This report proposes to address the points corresponding to fundamental rights and guarantees pertaining to freedom of religion and belief, including the recommendations made to Brazil in the 3rd Cycle of the Universal Periodic Review with regard to cult discrimination, and to point out the status of implementation or not of these rights:

* Assessment of national and international legislation in relation to religious law in Brazil.
* Judicial struggle of communities of African origin for the maintenance of their right to religion or belief.
* Failure to comply with recommendations related to discrimination and racism as the focus of the debate on State action.
* Setbacks in measures aimed at strengthening investigations in cases of violation of religious rights by public security agents.
* Hate speech of candidates for election based on violence perpetrated against religions of African origin.

**OVERALL ASSESSMENT**

1. Observing the provisions of Art. 18 of the Universal Declaration of Human Rights (1948); the Art. 18 of the International Covenant on Civil and Political Rights (1966); General Comment 22 by the Human Rihgts Committee (1993); the United Nations Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981) and the Beirut Declaration on Faith for Rights (2017), which address freedom of thought, conscience and religion or belief.
2. The United Nations Conference on Environment and Development of 1992, the Convention on Biological Diversity (CBD), which proposed measures to ensure the conservation of biodiversity and its sustainable use, and Convention 169 on Indigenous and Tribal Peoples of the International Labor Organization (ILO) in 1989, enacted by Presidential Decree No. 5051, of April 19, 2004, which establishes in its Art. 2, paragraph 1 that: “Governments shall assume the responsibility of developing, with the participation of the peoples concerned, coordinated and systematic action to protect the rights of these peoples and guarantee respect for their integrity.”
3. The Universal Declaration on Cultural Diversity approved at the 31st General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO), in 2002, which establishes cultural rights as a framework for cultural diversity, as well as human rights as a guarantee of cultural diversity, with priority to the so-called minorities and indigenous peoples.
4. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted at the UNESCO General Conference, at its 33rd meeting, held in Paris from 3 to 21 October 2005, which aims to protect and promote cultural expressions, with evidence in the relations between culture and development, as well as in the recognition and respect for cultural goods as carriers of identities, values, ​​and meanings.
5. The Human Rights Council Resolution 16/18 of 2011 on combating intolerance, negative stereotypes, stigmatization, discrimination, incitement to violence and violence against persons based on religion or belief and the Rabat Plan of Action 2012, which prohibits defense of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence and seeks the international protection of freedom of religion or belief and the fight against hatred and intolerance against minority and stigmatized religions.
6. The Constitution of the Federative Republic of Brazil of 1988 in its Fundamental Principles in Art. 3, item IV: “to promote the good of all, without prejudice of origin, race, sex, color, age, and any other forms of discrimination.
7. The “Marcha Zumbi contra o racismo, pela cidadania e pela vida” [Zumbi March Against racismo, for citizenship and for life] (1995), in Brasília – DF (Brazil).
8. The Programa Nacional do Patrimônio Immaterial [National Intangible Heritage Program] (PNPI), established by Federal Decree no. 3,551, of August 4, 2000, which aims to implement a policy for the inventory, registration and safeguarding of cultural assets of an intangible nature.
9. The Third World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001), in Durban (South Africa).
10. The Curriculum Guidelines for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African History and Culture, and Federal Laws no. 10.639/2003 and 11.645/2008, which established the mandatory teaching of content related to Afro-Brazilian, African, and indigenous culture and history.
11. It is also important to mention the existence of Law No. 12,288, of July 20, 2010, which establishes the Statute of Racial Equality; amends Laws No. 7,716 of January 5, 1989; 9,029 of April 13, 1995; 7,347 of July 24, 1985, and 10,778 of November 24, 2003, which provides for the rights of belief:

“**CHAPTER III**

**ON THE RIGHT TO FREEDOM OF CONSCIENCE AND BELIEF AND TO THE FREE EXERCISE OF RELIGIOUS CULTS Art. 23.**

**Art. 23.** The freedom of conscience and belief is inviolable, and the free exercise of religious cults is guaranteed and, in accordance with the law, the protection of places of worship and their liturgies is guaranteed.

**Art. 24.** The right to freedom of conscience and belief and the free exercise of African origin religious cults includes:

I - the practice of cults, the celebration of meetings related to religiosity and the foundation and preservation, by private initiative, of places reserved for such purposes.

II - the celebration of festivities and ceremonies by the precepts of the respective religions.

III - the foundation and maintenance, by private initiative, of charitable institutions linked to the respective religious convictions.

IV - the production, commercialization, acquisition and use of religious articles and materials suited to the customs and practices based on the respective religiosity, except of conduct prohibited by specific legislation.

V - the production and dissemination of publications related to the exercise and dissemination of religions of African origin.

VI - the collection of financial contributions from natural and legal persons of a private nature for the preservation of the religious and social activities of the respective religions.

VII - access to bodies and means of communication for the dissemination of the respective religions.

VIII - communication to the Public Prosecutor's Office for opening a criminal action in the face of attitudes and practices of religious intolerance in the media and any other places.

**Art. 25.**  Religious assistance is guaranteed to practitioners of religions of African origins interned in hospitals or other institutions of collective detention, including those subjected to a custodial sentence.

**Art. 26.**  The public power will adopt the necessary measures to combat intolerance towards religions of African origins and discrimination against their followers, especially with the objective of:

I - curbing the use of the media for the dissemination of propositions, images or approaches that expose a person or group to hatred or contempt for reasons based on the religiosity of African origins.

II - inventory, restore and protect documents, works and other assets of artistic and cultural value, monuments, springs, flora, and archaeological sites linked to religions of African origins.

III - ensure the proportional participation of representatives of religions of African origins, alongside the representation of other religions, in commissions, councils, bodies and other decision-making bodies linked to the public power."

1. The I National Plan for the Sustainable Development of Traditional Peoples and Communities of African Matrix (2013-2015).
2. In addition to Law No. 9,459 of 2017[[3]](#footnote-3), which defines crimes resulting from racial or color prejudice, and adds a paragraph to art. 140 of Decree-Law No. 2,848, of December 7, 1940, instituting practices of racial discrimination as a crime, "Article 1. In the form of this Law, crimes resulting from discrimination or prejudice based on race, color, ethnicity, religion, or national origin shall be punished." and "Art. 20. Practice, induce or incite discrimination or prejudice based on race, color, ethnicity, religion or national origin." Decree No. 6040,[[4]](#footnote-4) of February 7, 2007, which institutes the National Policy for the Sustainable Development of Traditional Peoples and Communities is also observed.
3. It is worth noting Legislative Decree No. 1 of 2021, which approves the text of the Inter-American Convention against Racism, Racial Discrimination and Related Forms of Intolerance, adopted in Guatemala on the occasion of the 43rd Ordinary Session of the General Assembly of the Organization of American States, on June 5, 2013.
4. Decree No. 10,932, of January 10, 2022, delimits the following scopes of discrimination, namely:

“1. Racial discrimination shall mean any distinction, exclusion, restriction, or preference, in any area of public or private life, the purpose or effect of which is to nullify or curtail the equal recognition, enjoyment, or exercise of one or more human rights and fundamental freedoms enshrined in the international instruments applicable to the States Parties. Racial discrimination may be based on race, color, lineage, or national or ethnic origin.

2. Indirect racial discrimination shall be taken to occur, in any realm of public and private life, when a seemingly neutral provision, criterion, or practice has the capacity to entail a particular disadvantage for persons belonging to a specific group based on the reasons set forth in Article 1.1, or puts them at a disadvantage, unless said provision, criterion, or practice has some reasonable and legitimate objective or justification under international human rights law.

3. Multiple or aggravated discrimination is any preference, distinction, exclusion, or restriction based simultaneously on two or more of the criteria set forth in Article 1.1, or others recognized in international instruments, the objective or result of which is to nullify or curtail, the equal recognition, enjoyment, or exercise of one or more human rights and fundamental freedoms enshrined in the international instruments applicable to the States Parties, in any area of public or private life.

4. Racism consists of any theory, doctrine, ideology, or sets of ideas that assert a causal link between the phenotypic or genotypic characteristics of individuals or groups and their intellectual, cultural, and personality traits, including the false concept of racial superiority.

Racism leads to racial inequalities, and to the idea that discriminatory relations between groups are morally and scientifically justified.

All the theories, doctrines, ideologies, and sets of racist ideas described in this article are scientifically false, morally reprehensible, socially unjust, and contrary to the basic principles of international law; they therefore seriously undermine international peace and security and, as such, receive the condemnation of the States Parties.”

1. The obligations that the Brazilian State must comply with about the text of Decree No. 10,932, of January 10, 2022, in which “Article 4. The states undertake to prevent, eliminate, prohibit, and punish, in acoordance with their constitutional norms and the provisions of this Convention, all acts and manifestations of racism, racial discrimination, and related forms of interolerance.”
2. The Universal Periodic Review of Brazil, which verifies the fulfilment of human rights obligations and commitments assumed by the United Nations Member States, highlighted among the recommendations, the need to reduce inequalities, recognizing the importance of protecting culture and worship of African origin, namely: *“60. Continue putting in place measures aimed at preventing violence and racial discrimination against Afro-Brazilians and protecting their cultural heritage sites and places of worship.”*
3. Noting that “religious intolerance” or even “racial prejudice”, among other expressions related to the discrimination that religions of African origin experience, stem from structural racism, it is important to emphasize that spirituality of African origin, professed in these religions, has as its principle the respect for individuality, collectivity and ancestry as a means and a fresh start.
4. The constitutionality of the sacralization of animals in religious cults – a common practice in some religions of African origins, such as Candomblé – had been in dispute in the Federal Supreme Court since 2016, when the Public Ministry of the State of Rio Grande do Sul presented the Extraordinary Appeal (RE) 494601, which discussed the validity of State Law 12,131/2004.[[5]](#footnote-5) Judged by the STF in 2019, RE [1096915/SP](https://portal.stf.jus.br/processos/downloadPeca.asp?id=15342916656&ext=.pdf) unanimously determined the practice’s constitutionality.
5. In recent decades, people linked to traditional communities of African origin occupied some institutional spaces in Brazil, which made it possible to influence State actions on behalf of less discriminatory practices. Likewise, several civil society actors worked tirelessly to provide spaces for institutional dialogue that could, in some way, protect the debate in defense of people who are part of traditional communities and communities of African origin.
6. In this sense, Resolution No. 440/2022 of the Brazilian National Council of Justice instituted the National Policy for the Promotion of Religious Freedom and Combating Intolerance within the Brazilian Judiciary, establishing as one of its principles the adoption of administrative measures that guarantee freedom religious in the institutional environment, including an incentive to tolerance and religious pluralism among its members, servants, collaborators and the general public, without compromising the jurisdictional provision and administrative routines (item IV of Art. 3).
7. The respect for religious pluralism is directly related to peace and security, the possibility for people of different faiths to coexist in a world of diversity, as well as to real access to full citizenship, the exchange of learning and, above all, the preservation of equality[[6]](#footnote-6). The search for freedom of thought, conscience, religion, or belief is one of the characteristics of societies that mobilize for equity and seek the full protection of human rights. Investing in policies that include this agenda is essential for democracy preservation.
8. Regarding the applicability of Laws 10.639/2003 and 11.645/2008[[7]](#footnote-7), religiosity must be understood as one of the relevant aspects of culture and, consequently, of the epistemology that underlies school curricula. An uncritical conception of secularism, quite common in Brazil, understood as the utopian absence of religious values ​​in the educational environment, subsidizes the racist erasure that affects black culture in education because, despite being understood by the black movement as culture and not as a religion, mythology, history, and traditional culture of African origin suffer the persecution of a conservative religious nature in the school context.
9. It is also important to note the negative impact that the following state actions had in terms of strengthening, in practice, the neo-conservative positions in the country: 1) the Agreement between the Government of the Federative Republic of Brazil and the Holy See concerning the Legal Statute of Catholic Church in Brazil, signed in Vatican City, on November 13, 2008, approved by Legislative Decree No. 698, of October 7, 2009, and promulgated by Decree No. 7,107, of February 11, 2010; 2) the judgment of the Federal Supreme Court of 2017, which dismissed the Direct Action of Unconstitutionality No. 4,439, proposed by the Attorney General's Office against excerpts from the Law of Guidelines and Bases for Education and the agreement signed between Brazil and Santa See. Because of this, it is important that the Brazilian State be charged with the full exercise of secularism contemplated in Article 5 of the Federal Constitution of 1988, protecting minority religiosities and guaranteeing the right to the free exercise of religious cults, including protection, under the law, to places of worship and their liturgies.
10. The preservation of rights of traditional communities of African origin religions permeates the struggle for access and the right to land. Despite being a key agenda, especially for religions such as Candomblé, whose cult is linked to the physical space of existence, it is made invisible as part of the rights that circumscribe the preservation of dignity and the recognition of the citizenship of this people.[[8]](#footnote-8)
11. In May 2019, the UN General Assembly approved the resolution proposed by Poland, establishing 22 August as the International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief, in which “Strongly condemning continuing violence and acts of terrorism targeting individuals, including persons belonging to religious minorities, on the basis of or in the name of religion or belief, and underlining the importance of a comprehensice and inclusive community-based preventive approach, involving a wide set of actors, including civil society and religious communities”[[9]](#footnote-9). In proclaiming an international date, the General Assembly recalls that States have a primary responsibility to promote and protect human rights, including those of religious minorities and their right to freely exercise their religion or belief.
12. Despite the international commitments assumed by Brazil, the secular State established in its Federal Constitution and the obligations arising from it, there is a long history of violence perpetrated against the rights of people of African origin religions by the bodies of the justice system. We highlight the following:

* Cases that overlap freedom of religious expression to the detriment of the practice of hate speech based on belief, such as lawsuits in relation to conduct practiced by religious representatives[[10]](#footnote-10).
* Violence caused by agents of the justice system against spaces and/or people from traditional African descendent peoples and communities[[11]](#footnote-11).
* Cases of images of depredations caused by the population against symbols of religions of African origins and published on social networks[[12]](#footnote-12).
* Discrimination cases practiced by communication vehicles.
* Religious prejudice and cases of discrimination practiced by communication vehicles[[13]](#footnote-13).
* Cases in which electricity supply services are denied to people or spaces of traditional peoples and communities of African origin[[14]](#footnote-14).
* Cases in which people from traditional peoples and communities of African origin are verbally assaulted in public spaces[[15]](#footnote-15).

1. The intolerant speech towards the religions of African origin is a practice recurrently used by public figures linked to the Brazilian conservative field. Recently, for instance, the Brazilian First Lady, Michele Bolsonaro, associated African religions with “darkness”[[16]](#footnote-16). Despite international organizations, such as the UN, condemning acts of intolerance and violence against groups based on their religion, having even instituted the International Day in Honor of Victims of Violence based on Religion or Belief, the daily routine of persecution, violence and discrimination against peoples and communities of African origin in Brazil demonstrates that we still have a long way to go in the fight for the promotion and respect of the human rights of African descent people, as well as for the full exercise of freedom of religion and belief for ceremonial temples (namely "terreiros") communities in the country.

**RECOMMENDATIONS**

1. The entities that subscribe to this document recommend that the elaboration of the United Nations Declaration on the Promotion and Full Respect of the Human Rights of People of African Descent devote special attention to the issue of protecting freedom of religion and belief and combating religious racism.
2. The following items are based on an assessment of the reality of systematic human rights violations experienced in Brazil and that, unfortunately, are also expressed in other states. Regarding the issue of fighting religious racism, the following aspects should be considered during the work of drafting the articles of the future Declaration:
   1. Emphasize that the Member States of the United Nations must commit to the **creation and implementation of an anti-discrimination policy against traditional religions of African origins** and that spaces and methods are created to guarantee and fully maintain the right to worship of its participants. It is essential that the **civil society** that makes up the debate related to religions of African origin be summoned to this process. The public policy to be formulated and adopted must provide the protection, preservation and safeguarding of **religious temples and cultural spaces** of African origin and also provide for the creation, implementation, and preservation of specialized centers for the care and combat **of religious violence**, aimed at a public that makes up the population of traditional communities of African origin and African religious cult. It is important to talk about the right to **religious assistance** of peoples of African origin and access of priests in public bodies such as prisons, hospitals and the like. The Declaration in question could recommend that States create a **national observatory of public policies** focused on the religions of traditional peoples of African origin;
   2. Recommend that the Member States **prioritize the topic within their framework**, for instance, by creating bodies such as a Ministério de Promoção da Igualdade Racial e Combate ao Racismo Religioso [Ministry for the Promotion of Racial Equality and Combating Religious Racism].
   3. In the preamble of the Declaration, it is essential to reinforce the importance of preserving documents that have a pedagogical purpose, **teaching** the protection, care, cataloging and registration of holy items inscribed in the protection of **memory** and rights and the preservation of heritage cultural and immaterial existing in religious houses of worship of African origin.
   4. To call on the Member States to convene civil society, including entities, researchers, public managers, and authorities of traditional religions of African origin, to promote **statistical data, research, indicators and related** aimed at the defense of the rights of religious worship and the physical and cultural integrity of spaces intended for the worship of peoples and traditional communities of African origin and direct fight against religious racism.
   5. Within the scope of the United Nations, we recommend that the Declaration proposes the creation, implementation, and preservation of an international network for the integral protection of peoples and communities that profess the traditional cult of African origins, to develop solutions and create tools for the application of international regulations and preservation of the rights of practitioners of religions of African origin. Such a network could act, for instance, in the creation and organization of mechanisms for the registration of the Bantu, Yoruba and Fon languages ​​as national and international cultural and intangible and intangible heritage.

**ANNEXES**

**5.1.** List of organizations that subscribe to the report with contact information.

* **Conectas Direitos Humanos**

**Contacts:** conectas[@conectas.org](mailto:violencia_institucional@conectas.org) / [www.conectas.org](http://www.conectas.org)

* **Criola**

**Contacts:** [www.criola.org.br/](https://criola.org.br/)

* **Iniciativa Direito à Memória e Justiça Racial**

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* **Instituto de Defesa da População Negra**

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* **Ocupação Cultural JEHOLU**

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* **Justiça Global**

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1. SILVA NETO. José Pedro da. Caderno de Debates e Cartilha: Povos e Comunidades Tradicionais de Matriz Africana. 1. Ed. PNUD/ONU/SECOMT/SEPPIR/Ministério da Justiça e Cidadania, Brasília, 2016. e SILVA NETO. José Pedro da. Povos e Comunidades Tradicionais de Matriz Africana: visgo para combater o racismo. In Centro Sérgio Buarque de Holanda. No. 12, year 13, may 2019. p. 91 a 120. [↑](#footnote-ref-1)
2. RODRIGUES, Ozaias Silva. O candomblé sob a mira do racismo e do terrorismo religioso: ataques, categorias e identidades reinventadas. **Revista Docência e Cibercultura**, v. 5, n. 2, p. 51-72, 2021 e GUALBERTO, Marcio Alexandre M. **Mapa da Intolerância Religiosa – Violação ao Direito de Culto no Brasil**. Associação Afro-brasileira Movimento de Amor ao Próximo (Aamap). (Afro-Brazilian Association Movement of Love to Others) Rio de Janeiro, 2011. [↑](#footnote-ref-2)
3. Available in: <https://legislacao.presidencia.gov.br/atos/?tipo=LEI&numero=9459&ano=1997&ato=ea9c3ZU90MJpWTeb1> Access in 24/08/2022. [↑](#footnote-ref-3)
4. Available at: <http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2007/decreto/d6040.htm> Accessed on 08/24/2022. [↑](#footnote-ref-4)
5. <https://portal.stf.jus.br/noticias/verNoticiaDetalhe.asp?idConteudo=407159> [↑](#footnote-ref-5)
6. Shaheed, Ahmed. Protegendo e promovendo o direito à liberdade de religião e crença para todos. Desafios e oportunidades. SUR 29 - v. 16 n. 29 - 43-51. 2019. Available in: <https://sur.conectas.org/wp-content/uploads/2019/12/03-sur-29-portugues-ahmed-shaheed.pdf> Accessed in: 24/08/2022. [↑](#footnote-ref-6)
7. These laws amend Law No. 9,394/96 (Lei de Diretrizes e Bases da Educação), introducing the obligation to teach African, Afro-Brazilian and indigenous histories and cultures in basic education. [↑](#footnote-ref-7)
8. Junior, Humberto Manoel de Santana. Direito à terra na encruzilhada. O povo de santo e a luta por dignidade. SUR 29 - v. 16 n. 29 - 67-75. 2019. Available in: chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/<https://sur.conectas.org/wp-content/uploads/2019/12/05-sur-29-portugues-humberto-manoel-de-santana-jr.pdf> Accessed in: 24/08/2022. [↑](#footnote-ref-8)
9. Resolution 73/296 adopted at the UN General Assembly of 28 May 2019. <https://www.un.org/en/observances/religious-based-violence-victims-day> Accessed: 30/08/2022. [↑](#footnote-ref-9)
10. [RECURSO ESPECIAL Nº 1892702 - PR (2020/0221860-0)](https://processo.stj.jus.br/processo/dj/documento/mediado/?tipo_documento=documento&componente=MON&sequencial=120313355&num_registro=202002218600&data=20210212), [Apelação Cível nº 1050987-63.2020.8.26.0053](https://storage.googleapis.com/jus-jurisprudencia/TJ-SP/attachments/TJ-SP_AC_10509876320208260053_d3d06.pdf?X-Goog-Algorithm=GOOG4-RSA-SHA256&X-Goog-Credential=calendar-api%40jusbrasil-155317.iam.gserviceaccount.com%2F20220825%2Fauto%2Fstorage%2Fgoog4_request&X-Goog-Date=20220825T195552Z&X-Goog-Expires=600&X-Goog-SignedHeaders=host&X-Goog-Signature=), [MEDIDA CAUTELAR Nº 10.117 - SP (2005/0082437-4)](https://processo.stj.jus.br/processo/pesquisa/?src=1.1.3&aplicacao=processos.ea&tipoPesquisa=tipoPesquisaGenerica&num_registro=200500824374) [↑](#footnote-ref-10)
11. [Representação Criminal/notícia de Crime nº 2194224-69.2021.8.26.0000](https://www.jusbrasil.com.br/jurisprudencia/tj-sp/1291541022/inteiro-teor-1291541046) [↑](#footnote-ref-11)
12. [HABEAS CORPUS Nº 389.918 - PB (2017/0041299-4)](https://processo.stj.jus.br/processo/pesquisa/?src=1.1.3&aplicacao=processos.ea&tipoPesquisa=tipoPesquisaGenerica&num_registro=201700412994) [↑](#footnote-ref-12)
13. [PExt no RECURSO EM HABEAS CORPUS No 117539 - PR (2019/0264073-8)](https://processo.stj.jus.br/processo/julgamento/eletronico/documento/mediado/?documento_tipo=integra&documento_sequencial=117799978&registro_numero=201902640738&peticao_numero=&publicacao_data=20201120&formato=PDF), [HABEAS CORPUS Nº 424402 / RJ (2017/0291635-7)](https://processo.stj.jus.br/processo/pesquisa/?src=1.1.3&aplicacao=processos.ea&tipoPesquisa=tipoPesquisaGenerica&num_registro=201702916357) [↑](#footnote-ref-13)
14. [Apelação Cível n° 0038048-06.2017.8.19.0203](https://www.jusbrasil.com.br/jurisprudencia/tj-rj/871928352) [↑](#footnote-ref-14)
15. [APELAÇÃO CRIMINAL Nº 0000709-12.2015.8.19.0032](http://www1.tjrj.jus.br/gedcacheweb/default.aspx?UZIP=1&GEDID=00041E2D86F5B8B3A9F943F0DA2B9E3E811CC507442B575B) [↑](#footnote-ref-15)
16. Michelle shares a video against Lula who associates African religions with 'darkness' and says: 'That is allowed, right?' The piece shows PT meetings with Umbanda and Candomblé leaders. Available in: <https://www1.folha.uol.com.br/colunas/monicabergamo/2022/08/michelle-compartilha-video-contra-lula-que-associa-religioes-africanas-a-trevas-e-diz-isso-pode-ne.shtml> Accessed in 24/08/2022. [↑](#footnote-ref-16)