

WORK AND RELIGIOUS INTOLERANCE: A STUDY ABOUT THE ISSUE OF THE PREJUDICE AGAINST AFRICAN DESCENT RELIGIONS BELIEVERS IN THE ORGANIZATIONAL ENVIRONMENT¹

TRABALHO E INTOLERÂNCIA RELIGIOSA: UM ESTUDO SOBRE A PROBLEMÁTICA DO PRECONCEITO CONTRA PRATICANTES DE RELIGIÕES DE MATRIZ AFRICANA NO AMBIENTE ORGANIZACIONAL

TRABAJO E INTOLERANCIA RELIGIOSA: UN ESTUDIO SOBRE EL PROBLEMA DEL PREJUÍCIO CONTRA LOS PRACTICANTES DE RELIGIONES DE ORIGEN AFRICANO EN EL AMBIENTE ORGANIZACIONAL

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ABSTRACT: The present article has as objective to analyze the influences and consequences of religious intolerance in the interpersonal behavior inside organizations. The study integrates African descent religions believers, that are part of African descent religions meetinghouse in the Médio Paraíba region. It has been deployed bibliographic and descriptive researches in field, with data collection spawned from focus groups using semi structured questions. Thirty participants were interviewed and divided into three groups of ten people each, with ages from 18 to 70 years old, with gender, ethnic and sexual orientation diversity. By the data analysis it has been brought to a conclusion that the religious intolerance is latent and emergent in the institutional ambit, being a great intensifier in interpersonal conflict and psychic suffering of the worker, in need of attention and new organizational strategies development. The conclusion also showed the necessity of growth of psychology professionals' integration to contribute in solutions and confrontation of this problematic.

KEYWORDS: African descent religions. Religious intolerance. Focus group. Organization context. Psychology.

RESUMO: *O presente artigo tem como objetivo analisar as influências e consequências da intolerância religiosa no comportamento interpessoal dentro das organizações. O estudo integra professantes de religiões africana, pertencentes de centros de religião de matriz africana na região do Médio Paraíba. Foi aplicada pesquisa bibliográfica e pesquisa descritiva em campo, com coletas de dados a partir de grupo focal utilizando perguntas*

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semiestruturadas. Foram entrevistados 30 participantes divididos em três grupos de dez pessoas cada, com idade mínima de 18 e máxima de 70 anos, com diversidade de gênero, etnia e orientação sexual. A partir da análise de dados chegou-se à conclusão que a intolerância religiosa é algo latente e emergente no âmbito institucional, sendo grande potencializador de conflitos interpessoais e sofrimento psíquico do colaborador, carecendo de atenção e desenvolvimento de novas estratégias organizacionais, assim como maior integração de profissionais da psicologia para contribuir na solução e enfrentamento dessa problemática.

PALAVRAS-CHAVE: *Religiões de matriz africana. Intolerância religiosa. Grupo focal. Contexto organizacional. Psicologia.*

RESUMEN: *Este artículo tiene por objeto analizar las influencias y consecuencias de la intolerancia religiosa en el comportamiento interpersonal dentro de las organizaciones. El estudio integra practicantes de religiones africanas, pertenecientes a centros de religión de origen africano en la región de Media Paraíba. La investigación bibliográfica y la investigación descriptiva se aplicaron en el campo, con la recopilación de datos de un grupo de focal utilizando preguntas semiestructuradas. Se entrevistó a treinta participantes, divididos en tres grupos de diez personas cada uno, con una edad mínima de 18 años y una edad máxima de 70, con diversidad de género, etnia y orientación sexual. Desde el análisis de datos se concluyó que la intolerancia religiosa es algo latente y emergente en el ámbito institucional, como también un gran potenciador de conflictos interpersonales y sufrimientos psíquicos del colaborador, que carece de atención y desarrollo de nuevas estrategias organizativas, así como una mayor integración de los profesionales de la psicología para contribuir a la solución y enfrentando este problema.*

PALABRAS CLAVE: *Religiones de origen africano. Intolerancia religiosa. Grupo focal. Contexto organizacional. Psicología.*

Introduction

Religious intolerance has been a matter of evidence worldwide, especially for those who do not follow Christian doctrine. In Brazil, the Afro religions are the ones that suffer most systematically from intolerance. According to data from Disque 100, a channel for reports of human rights violations, 59% of the total number of cases registered from 2011 to 2018 were related to African religions (CAPETTI; CANÔNICO, 2019)

When religious intolerance is mentioned, it is not only a clash between different faiths, it is also a question of the whole historical-social context in terms of the diversity and plurality that permeates our society, especially racism. For more than 500 years here in Brazil, Blacks, like their culture, have been marginalized and segregated, since their ancestry they have been enslaved in their body, their essence and their soul.

When dealing with African and Afro-Brazilian religions, it is understood as the Umbanda, Candomblé, Tambor de Mina, Batuque, Catimbó, Quimbanda, Omolocô religions among others. Such religions were brought by slaves from Africa, in the 17th century with the colonization of Brazilian lands, as well as the Indians, who, since they were the owners of this land, were forced to succumb to a culture and religiosity that did not belong to them, thus creating religious syncretism, so that they could pray for their deities with a certain freedom and security.

For deriving from African peoples, these religions ended up being pushed to the sidelines of slave society, for already diminishing blacks and indigenous people socially creating a thought that they were of less societal value by cultural hierarchization, which creates a conception of social interiorization, having the concept derived from Charles Darwin with his idea of evolution, which applied to societies, creates a judgment that one people has evolved more than the other, thus justifying its idealization of dominance, as Alexandre Cumino, priest of Umbanda and director of the Associação Umbandista e Espiritualista do Estado de São Paulo (Aueesp) says in his interview to the G1 site, “religious intolerance comes from prejudice against the black, the culture of the black and the religion of the black” (VIEIRA, 2018, our translation).

As far as the labor environment is concerned, we see the collectivity with an objective, in which it would be to exercise the activity of work, where interpersonal relationships develop centered solely on this objective, but this expectation becomes unattainable, since the labor is composed of the human factor. In the work team we see the singularities represented by other types of grouping, such as social relationships, sexuality, age, academic background, positions, among others, which will be dealt with in this article will be that of religion, more specifically, practitioners of African religions. Brazilian culture, as in some other countries, has religion placed on a high level in the subject's life, therefore, religion walks together with other aspects of life, including work.

Based on this, we formulated the following question: how does religious intolerance against practitioners of Afro-Brazilian religions manifest itself in work relations within organizations? To answer this question, we conducted an empirical research of a cultural, subjective and behavioral nature.

This work is structured in five parts, introduction, development, research objectives and methods, results and discussion and conclusion.

Development

As explained in the Michaelis dictionary, prejudice is any opinion idealized through thoughts without criteria, in which one gives judgment to another through hostile movements without a knowledge base or generalist foundations, and discrimination is the act of segregating someone or a group of people by prejudice related to a specific corporal, cultural, religious, political, among others.

Ethnic discrimination is the act of segregating human groups, differentiating from each other by the color of their skin, socially called racism, such different concepts being, as Nilma Lino Gomes describes, “the word discriminate means “to distinguish”, “to differentiate”, “to discern”. Racial discrimination can be considered as the practice of racism and the realization of prejudice [...]” (GOMES, 2005, p. 55, our translation).

Just as society has been reformulating over the years, so has racism, which once was not like contemporary racism. Racism in the past was governed by the constitution in force from the colonial period until the beginning of the republic, in which blacks had no access to study, interracial marriages were not accepted, they were forbidden to attend certain public places, including some churches, and furthermore, blacks being susceptible to slavery was certainly a form of racism and discrimination.

[...] differences would not be fixed or immutable, but contingent effects of social history. Postmodern racist theory and modern anti-racist theory say, in fact, much the same thing, and it is difficult to differentiate them in that respect.

In fact, and precisely because this relativistic argument and culture is supposed to be necessarily anti-racist, the dominant ideology of our entire society today seems hostile to racism and postmodern racist theory is apparently not racist at all (HARDT, 2000, p. 363-364, our translation).

With the idealization of dominance between peoples, by having racist behaviors, the individual imagines itself as superior to the other, finding itself in the right to judge the culture and its belonging through ethnocentrism⁵.

As time went by, discrimination continued through the Aurea Law, which aimed to end slavery. However, it did not offer the possibility of a dignified life to blacks, even with the law in force, slavery continued to be observed, but in a different way, because the slaves who were previously forced to work, after the abolition of slavery, found themselves without

⁵ visão de mundo característica de quem considera o seu grupo étnico, nação ou nacionalidade socialmente mais importante do que os demais.

means to maintain themselves, and began to work for unworthy wages, as Caio Prado Junior explains in his book *História Econômica do Brasil*.

The slave corresponds to a fixed capital whose cycle has the duration of an individual's life; thus, even without considering the risk represented by human life, it forms a long-term advance of eventual overwork to be produced; and, therefore, a capital tie. The wage earner, on the other hand, provides that overwork without any advance or risk. In these conditions, capitalism is incompatible with slavery; capital, allowing it to be dispensed with, excludes it from the scope of the law. (JUNIOR, 1979, p. 55, our translation).

Racism is no longer the same as in the past, but it is imbued in Brazilian culture, even if one is not aware of it, carrying what used to be a revealed and ostentatious racism, today it is masked through discourses that segregate, sometimes openly, sometimes disseminated in the background and between the lines. But the prejudice is still rooted and pulsating, not least because the abolition of slavery is not very distant in time, having been established in 1888, being 130 years without the agreement of the State. Therefore, contemporary racism hides behind laughter, wage distinctions for Blacks, hyper sensualization of Black women, social inequality due to the presence in the majority of Blacks and *Pardos*⁶ in the poorest part of the population, pejorative nicknames that are usually spoken furtively but sometimes enslaved, through aversion to the culture that ascends to them, including through religion that came with their ancestors, being that Blacks and *Pardos* are the majority population of Brazil, around 54.9% as studies of the IBGE in 2016 show.

Religious intolerance in general is embraced by the aversion and sometimes fear of the religion of others, because as the religious basis in Brazil is given by Christianity in all its aspects, any manifestation of faith that goes against Christian knowledge, concepts and dogmas ends up being insulated. This fact is something that precedes the present time, since in Brazil it has been happening since the arrival of the colonizers, who brought their Christian doctrine and imposed it on the Indians who already inhabited this land. As the Bible says in Mark 16:15 "He said to them, Go into all the world and preach the gospel to all creation", it can be misinterpreted if it is always read in the literal, thus causing a religious proselytism, eventually forcing the belief of an individual to the groups it meets. The same was done with the African people, who, being dominated by the European people, ended up being forced to revere divine beings different from those they worshipped.

⁶ It is an ethnic and skin color category used by the Brazilian Institute of Geography and Statistics (IBGE) in the Brazilian censuses. The term "pardo" is commonly used to refer to Brazilians of mixed ethnic ancestries. Disponível em: https://en.wikipedia.org/wiki/Pardo_Brazilians. Acesso em: 20 set. 2020.

The missionaries were the spokesmen of Western culture practically until the early 1890s, and they were always clear about African religion: they wanted to convert Africans not only to Christianity, but also to Western culture, which they thought was imbued with Christianity and deeply marked by it (BOAHEN, 2010, p. 597, our translation).

Religious intolerance is suffered by all religions, including those who abstain from them, at times intolerance can be afflicted even within the religions of the African matrix themselves, for having given religious syncretism between Christianity and African cults, there has been a detachment from those religions that have remained more rooted in the original culture.

The number of accusations of religious discrimination against adherents of African religions in Brazil made by Disque 100, a 24-hour service of the Ministry of Human Rights, increased 7.5% in 2018. There were 71 such denunciations from January to June of this year, against 66 in the same period of 2017. Denunciations of discrimination against all religions fell from 255 to 210, a 17% drop in the same period. The data were obtained through the Access to Information Law [LAI] (VIEIRA, 2018, our translation).

The perception of temples in relation to religious sectarianism occurs through various facts that have already occurred, such as attacks on religious centers, aggression against practitioners of Afro religions by individuals or extremist groups of other religious doctrines, the insult to the cult, the apartheid suffered by adherents of African religions in family, public and labor spaces.

The legislative organization determines that the cult to belief is of free exercise and guaranteed protection by law to the places of worship and their liturgies, as guaranteed by the Federal Constitution in its article 5, VI: “the freedom of conscience and belief is inviolable, being guaranteed the free exercise of religious worship and guaranteed, in the form of the law, protection to the places of worship and their liturgies;”. Therefore there is the guarantee given by law that if there is religious intolerance it constitutes a crime, having from a month to a year or a fine as a penalty to anyone who “mocks someone publicly, for reasons of belief or religious function; prevents or disturbs ceremony or practice of religious worship; publicly vilifies act or object of religious worship” (Penal Code, 2848/40). However, impunity for the crime committed is great, because the repercussion of the criminal action is limited, since it is not of legislative interest and not for the majority of the population, and those who suffer from discrimination keep silent, even though the number of complaints over the telephone has increased, in Disque 100.

Since this is a crime, the labor sector must be very careful when facing the possible act of discrimination, since the company is legally responsible for the acts performed by its employees, as article 932 of the Civil Code demonstrates, “they are also responsible for the civil reparation: III - the employer or principal, for their employees, servants and agents, in the exercise of the work that competes with them, or because of it” (Civil Code, 10406/02).

Discrimination in the work environment is a fact that sometimes occurs veiled, being difficult to perceive, but the ILO (International Labour Organization) in its article 1 cites possible forms of segregation as "any distinction, exclusion or preference based on race, color, sex, religion, political opinion, national ascendancy or social origin, which has the effect of destroying or altering equal opportunities or treatment in respect of employment or occupation; [...]" (ILO, Convention 111).

The act of discriminating not only through horizontal positions, but also vertical, having the employer as target and author of the action, by horizontal positions we mean co-workers who do not have overlapping positions. The individuals are not disassociated from being religious when they are workers, therefore their dogmas and beliefs are reflected in their work colleagues and work environment, leading to religious intolerance on one side and discrimination on the other.

To avoid disagreements about religious accommodations boiling over in conflict, companies can take several simple steps: treat all employees equally regardless of traits as a religious requirement. Of course, the law forbids different treatment based on religion. But including the principle of equal treatment and respect in the ethics office code demonstrates the company's commitment to the culture of inclusion.

Regularly remind workers of the importance of this principle and consistently apply it. Show employees that the code of ethics is not just something that lives on paper. (CHANG, 2016, our translation).

It is up to the managers to develop ways to fight the discrimination in the organizational context, through communication and information channels about the problem and means of intervention such as: workshops, lectures, hiring specialized services in people management and conflict resolution, distribution of explanatory leaflets, sanctions to workers who practice the illicit act, among others. Organizations should stick to the emerging need to have multidisciplinary teams, such as psychology aerial professionals, to make the management of people and all the problems and subjective implications that accompany the human labor force effective and efficient.

Research objectives and methods

To investigate within the age range of 18 to 70 the behaviors and discrimination suffered by practitioners of the belief of African religions, more precisely the Umbanda religion, in organizations in the localities of Barra Mansa and Volta Redonda. To analyze the affects and influences on interpersonal behavior in view of the religious discrimination suffered by the employee in the work environment to which he has already been or is part. To suggest ways in which the manager can intervene in intolerant behavior, so that the behavior of the collaborator is not an obstacle in the maintenance of the organization, as well as to clarify to the collaborators adherents of the afro religions their rights and how to modify the organizational environment in what concerns the prejudice..

This research was approved by the Research Ethics Committee of the University Center of Barra Mansa, (CEP/UBM), under the opinion CEP/UBM 3.436.391 of July 3, 2019. The Term of Free and Informed Consent (TCLE) was used, with two copies being one copy delivered to the participant and the other copy delivered to the Research Ethics Committee of the University Center of Barra Mansa (UBM).

A partir da metodologia de pesquisa de campo, este estudo foi constituído por meio de entrevistas a indivíduos através do grupo focal, pois através das experiências vividas pelos entrevistados puderam ser encontradas conclusões que deu embasamento para a pesquisa.

Previously structured questions were directed to the group so that the participants could discuss about the theme, within the pre-established period of one hour and thirty minutes, such questions were opened, which leave the participants' speeches free, because the intuition was to listen to their questions about the proposed theme, and not just have answers of yes or no. As far as the respondents were concerned, they were made up of people with gender, ethnicity, and sexual diversity, as well as age diversity, having only the precept that they were individuals with a minimum age of 18 years and a maximum age of 70 years, but the groups carried out had ages ranging from 18 to 60 years, “the starting point for carrying out a research project that is supported by the use of focus groups is clarity of purpose. Methodological decisions depend on the objectives outlined [...]” (GONDIM, 2003, p. 153, our translation).

The process was mediated by the researchers, so that they used scientific basis to apply it effectively. The meetings were held in strategically prepared rooms, in order to provide a distraction-free and safe environment, thus ensuring that the participants felt comfortable to discuss the topic. Participants were made explicit about the theme and

objectives of the research, as well as assured confidentiality of the identities and institutions cited.

The application of this methodological resource can provide an important tool in bringing researchers/professionals closer to the universe of the target population at various times in the development of programs and research. And, depending on its use, it can contribute to give voice and turn to groups that traditionally are not heard (when not silenced), or when they are, their listening is done under the perspective of the other who does not share their questions and questions (BORGES; SANTOS, 2005, p. 79, our translation).

Focal group becomes indispensable to the process of this research, since when dealing with a theme that involves society and the collectivity and subjectivity of specific groups, the use of the subject discussed together is done in a more dynamic way, to what is related in the process of discussion and argumentation that the team proposes. In cases where a participant does not feel comfortable to speak individually, by being inserted in a group of related people, it becomes more open to the subject and debate.

Results and discussion

From the application of the focus group and the measurement of the data, the subjects summarized for the elucidation of the research were punctuated, through the obtained answers, leading to the end of the considerations, about each question, the interpretation of the obtained information.

In the question of how long they had been adherents of the African matrix religion, resulting in a relevant temporal variation, as well as the diversity of religious doctrines to which they had previously been adherents, having atheists and agnostics to various ramifications of Christian doctrines, being in smaller numbers those who had experienced only the African matrix religion in the course of their lives.

Before professing faith in African religions, some of the participants revealed that for lack of knowledge, they were part of episodes in which people had aversion or fear of religion, judging it to be some kind of faith in which evil was practiced, and that sometimes they stopped relating because they were professors of this belief, not being tolerated by people, to Thiry-Cherques (2004 p. 129) when we say that we tolerate something, the relationship with the object in question is not acceptance in itself, but the fact of putting up with what is inconvenient to us, and this is a word used as a means of seeking welcome.

Afterwards, it was questioned about the knowledge of people in the work environment about their religious orientation and whether they had already said they were from another indoctrination, in which a large part of those researched said that they did not talk about their religion, but that their fellow workers became aware of their religiosity through third parties, or when questioned about this particularity. The other researchers said they were from another religious branch, for fear of becoming the target of discriminatory and even vexatious action, reason also given as an answer for omitting to be a teacher of African religion, claiming to be spiritist, spiritualist or Christian. The organizations have the idea that the subject of religion is outside the institutional context, being only of the individual, but they forget that the company is constituted not only of machinery, but also of people, each one with his or her subjectivities, cultures, sufferings, affections, and that wanting to separate the human being who works there from his or her individual construction becomes impossible, as Hicks explains (2003 *apud* NUNES, 2017, our translation).

To what those who reported being statements about their religiosity in the field of work refer to, it is worth mentioning the common caveat pointed out, that science was taken about their creed, many work colleagues showed astonishment and strangeness, with the justification based on behavior and conduct, characterizing them as calm, measured, empathetic, kind people, among other adjectives, which is the reason why both researched the need to elucidate about their religiosity, seen to the distorted thought of how professors of Afro religions should be and behave. When they heard this kind of questioning of their way of acting, they were able to hear from a congregational opinion that such confusion of how to behave placed them as people who would be incapable of maintaining a good interpersonal relationship, since they would be individuals taxed as inconvenient, of unbridled, coarse and impetuous behavior, “[...]every teacher of African religion must disappear, because they are in fact adepts of primitive and outdated ways of practicing religion”, as Tramonte (2012 *apud* NUNES, 2017) explains, so the accounts heard corroborate these thoughts, also showing the surprise of many people when they discover the religiosity of the other.

When asked if there is the possibility of manifesting their faith, and if there was any form of expression of other religions in the Institution to which they belonged, it was said that it was not a problem to exercise their faith in the circumstance of being owners of their own business, but that they do not do it for fear of the reproof of some client finding such manifestation somewhat negative and as a consequence, aiming at the possibility of the loss of clients and capital.

In other responses, those researched said they did not have the freedom and security to express their belief in some way, based on the justification that their superiors are adherents of Christian religions, agreeing as Nunes says (2017, p. 33), “[...] today they continue to be persecuted and suffer aggression, not from the police, but from religious “rivals”, especially their Pentecostal rivals”. Regarding the representativeness of other religious doctrines, the majority of the answers were affirmative, bringing reports that it is common to find in the institutional areas to which they belong or have belonged, symbols coming from other religions such as crucifixes, bibles and sacred images. In short, it was possible to see the frustration of those researched regarding the inhibition and fear of the manifesto of their belief in labor territory, since the same referred to other religions, are given as something natural and free of judgment. When asked if they would like to express their belief, they said they would be happy, but afraid of suffering some form of retaliation, because in their workplace people attribute great judgment to the dogmas of their religions.

In the question where he referred to representations such as *patuás*⁷, guides, candles and whether it is possible these types of ornaments or props in their workplaces, many interviewees claimed to be something unfeasible. Based on their own experiences, they reported that such a manifesto of faith, even being in their own bodies as adornments, or through representative objects in private spaces such as closets, tables, among others, would cause discomfort and uproar among a large number of collaborators who did not share their creed, and might even be accused of affront or use of “occultism” for personal purposes or to “reach” others. According to Hicks (2003), the organizational vision should not be segregationist, but respectful, because when one enters an organization that uses favoritism with one religion and ignores all the others, diversity becomes impracticable, since it strengthens the thought of normality for a certain religious conduct and abnormality for others.

When asked if they ever had to agree with jokes about the African matrix religion in order not to have friction with coworkers, more than half of those surveyed said they didn't show fun with such jokes, even in order not to be demoted more than they already feel daily, among those some even claimed to have reprimanded those who made the jokes. The rest of those surveyed said they repeated pejorative words so that they would not be discovered as professors of the faith of African religions. The use of jokes and joke as a way to practice hate speech without taking it in a negative tone, because it is not being taken seriously, but with a

⁷ Amulets.

connotation of fun, jokes are not pure, created as a form of fun, but rather constituted of prejudice, as Fonseca (2012) says.

When asked about their relationship with superiors and whether they had any kind of disagreement in the workplace, several cases were reported about episodes of disagreement regarding their collaterals or ascendants in which they were rude with derogatory speech, including attributions of systemic and structural failures as the advent of sorcery, putting the African descendant religious culture devalued in relation to theirs.

On the contrary, some reports called attention to the fact that they believed in the beliefs of Afro-Brazilian religions, which to a certain extent was a favorable circumstance, because they used sympathy for religion as a way of manipulating the employee, understanding it as a possible exchange of favors. As it is heard by society that people are not accepted because of the religious condition in which they are part, when the influence of the hierarchy is reported as a form of domination over the other in order to obtain favors in their favor, it can be analyzed that even in territory where the teacher would find itself out of intolerant conditions, in the sense of segregation, to be accepted and have the possibility of working, they use dichotomous forms of prejudice as a form of discrimination. For Hicks (2003 *apud* NUNES, 2017), the ability to manage such conflicts is a prime quality in leaders. Because through these trained people, using ethics, it is possible to express their religiosity without placing their beliefs as impediments to others, and they can also create jointly defined restrictions without the existence of supremacy, but this is not what can be attested.

On the question whether they have already refused to win something coming from the researched, such as candies from Sao Cosme and Damian , foods or gifts, because they knew about their religion or for being part of their religious culture, the answer was unanimous to the questioning, the participants of all the researched centers recognized that they have already offered candies from Sao Cosme and Damian, for example, and were rejected by those who were given, and for those who rejected, there was the common belief that that gift was given with bad intentions, or the idea that evil and hidden forces are assigned and affixed to the sweets, or other gifts.

In the question in was asked whether someone has used pejorative words or differentiated treatment for being of another religion, the great majority answered that they were not directly insulted with such words, but have heard through rumors that were known as “macumbeiros”, “endemoniados”, dangerous people, cultivators of demonic entities, among other words and derogatory terms,

[...] were associated with the devil, witchcraft, black magic, sorcery, disease, madness, barbarity and primitivism. Such conceptions prevailed together with a social environment where the Catholic religion, the State, the press and even the first researchers were in charge of disseminating (POSSEBON, 2007, our translation).

However, there were reports of other participants who were openly offended by coworkers, not knowing how to deal with them at the time, because they were ostensible offenses, other respondents said they had not suffered direct or indirect offense, since they were hierarchical superiors or even owners of the company itself.

When asked if they were no longer hired for their religious orientation, it was ascertained that most people had no problems with this, because at the time of hiring they were not asked about their religiosity, or it was not answered openly that the participants profess African religions, but the group recognizes that it could have been an obstacle to their hiring. The rest of the interviewees were not only disqualified from the positions and jobs they had applied for, but also disconnected from the company where they were already working.

Finally, questioning what could be done in cases of religious intolerance at work, all shared the idea that there is a lack of projects and organizational initiatives that promote demystification about the beliefs of African religions and the awareness of intolerant acts, and their consequences for those who suffer and those who practice them, since it is a crime, and glimpsed the need for trained professionals for the reception and emotional support of those who suffer from such discriminatory acts.

Final considerations

From this study it can be seen that religious intolerance remains an evil that plagues society, being a legacy of the colonization of Brazilian lands, which based on the European Christian model established the culture and ideology of what would be correct and socially acceptable.

Still on the historical-social context and the contemporaneity of religious intolerance, it is true to say that it is rooted and institutionalized in all social spheres, only losing its character of barbarity declared and supported by the mechanisms of order and control, having then acquired the refined form, where intolerant actions are masked behind attitudes and behaviors based on the new social contracts, which, although it is new, is nothing more than the old values dictators of truth and normality, only in a more modern guise. Intolerance today

is propagated in a more veiled and organized way, but more cruel, because it manages to reach the victims in a broader way, freely passing through the barrier of the justifiable.

According to the results obtained through the interview with professors of Afro religions, it was evident that in the organizational sphere religiosity is something relevant and of great influence on how interpersonal relationships will take place, as well as a strong potentiator of conflicts and a significant drop in the subject's labor income.

It was also found that for those targets of intolerance, enormous psychic suffering and subjective disorders are caused, generating consequences that go beyond the walls of institutions.

When it comes to institutions, the organizational vision that religion should not be something belonging to this universe because it is something particular to the collaborator, is something unfeasible since it takes with it its religious essence inseparable from being a worker, making it necessary to change management policies and implement multidisciplinary strategies.

According to the results found in this study, it can be inferred that collaborators and institutions that have professionals working in the field of psychology have greater subsidies for confronting and elaborating solutions to the problems inherent to the human being.

It is proposed that for further studies related to the theme of religious intolerance, be it of any kind, they seek greater depth and interest in research in the institutional context, so that they can contribute to the construction of a new organizational culture and consequently contribute to a better quality of life and psychic health of the collaborator.

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