

JOACHIN AZEVEDO NETO

(ORGANIZADOR)

# HISTÓRIA: REPERTÓRIO DE REFERÊNCIAS CULTURAIS E HISTÓRICAS



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(ORGANIZADOR)

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## História: repertório de referências culturais e históricas

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## APRESENTAÇÃO

A obra *História: Repertório de referências culturais e históricas* consiste em uma compilação de artigos acadêmicos que lançam importantes e criteriosas reflexões tanto acerca da pluralidade de recortes temáticos, fontes documentais, bem como das múltiplas formas de se buscar compreender sociedades e culturas situadas em variadas temporalidades.

Buscamos inserir a sequência dos textos em uma lógica dotada de certa linearidade a partir dos temas tratados pelos(as) autores(as), mas sem obedecer a esquemas cronológicos rígidos. A complexidade da construção dos saberes históricos aponta para a necessidade de se considerar os diálogos – com rupturas e continuidades – que distintas épocas mantêm. Leitores dessa publicação terão contato com discussões historiográficas em torno da História do Direito, de práticas escravistas e formas de resistência negra pelo viés decolonial. A História das Mulheres, campo de investigações extremamente urgente para a atualidade, também foi aqui contemplado com estudos relevantes. Nesse mesmo diapasão, a História da Música e das Artes receberam merecido destaque nas páginas seguintes. Identidades, formação docente, ensino de História e as crises humanitárias que permeiam o neoliberalismo global compõem a parte final desta obra repleta de contribuições científicas importantes.

Sendo assim, a diversidade de temas de pesquisa histórica aqui abordados deu os subsídios necessários para que o presente livro possa vir a contribuir para a formação de iniciantes no universo das Ciências Humanas ou o aprofundamento de questões empíricas sob as quais trabalham professores e investigadores mais experientes. Esse mosaico de produções acadêmicas agrega também a possibilidade de circular em diferentes setores da sociedade que estão comprometidos com o interesse público e a necessária ponderação sobre cidadania nos tempos atuais.




A obra *História: Repertório de referências culturais e históricas* apresenta verificada densidade teórica e metodológica, perceptível nas considerações feitas por autores que destemidamente demonstraram que o conhecimento histórico, pautado em estudos sérios e consequentes, continua sendo possível e indispensável no mundo que vivemos.


Joachin Azevedo Neto



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### Maria Helena Guerra Pratas

Investigadora Doutorada SCUCP - Sociedade Científica da Universidade Católica Portuguesa / EUARE – Academia Europeia da Religião

**ABSTRACT:** Religious freedom is a human right and belongs to the fundamental dignity of every human person (Universal Declaration of Human Rights). “Part of the world’s rich cultural heritage is a range of religious conceptions of the purpose of life. Freedom of thought, conscience and religion is one of the foundations of democratic society” (COUNCIL OF EUROPE, 2008, 22-24). Religious freedom violations are increasing all over the world (PEW FORUM, 2019). Freedom is often attacked and religion continues to be used by some as a pretext for violence (GLENDON, 2012). Religious minorities are proliferating around the world, due to many factors such as wars, labor, refugee flight, etc. Religious freedom promotes peace by reducing interreligious conflict (FARR, 2008). Interaction and exchange among people of different religious traditions can be a mutual enrichment. Inter-religious dialogue means to go beyond distrust or suspicion to respectful acceptance, hospitality and collaboration at all possible levels. A case study is presented which shows that religious communities may work as agents able to build bridges with dimensions that are beyond the range of action of any political force (VILAÇA, 2009: 86).

**KEYWORDS:** Migrants; religious freedom

violations; religious minorities.

**RESUMO:** As violações à liberdade religiosa têm vindo a aumentar de um modo flagrante em todo o mundo (PEW FORUM, 2019), embora a liberdade religiosa tenha sido reconhecida e consagrada pela Declaração Universal dos Direitos Humanos. O “Livro Branco sobre o Diálogo Intercultural” (2008) reconhece que as religiões são parte do rico património cultural do mundo e alerta para os riscos do não diálogo que pode criar um terreno favorável, inclusivamente, ao terrorismo: “*A falta de abertura relativamente a terceiros foi, demasiadas vezes, causadora de catástrofes humanas*” (CONSELHO DAEUROPA, 2008: 20). A liberdade religiosa é muitas vezes atacada em nome de outros direitos; a religião continua a ser usada por vezes como pretexto para a violência (GLENDON, 2012). As minorias religiosas estão a proliferar em todo do mundo, devido a muitos fatores. A liberdade religiosa promove a paz reduzindo o conflito inter-religioso. Através de um estudo de caso verificou-se que, como em muitas outras partes do mundo, os migrantes também em Portugal, recorrem a organizações religiosas em busca de apoio (VILAÇA, 2009). Estas desempenham um papel fundamental na integração dos novos imigrantes: ajudam a resolver problemas emocionais e outros, como o desemprego, a habitação, a aprendizagem da língua, a educação, os serviços sociais, bem como para estabelecer contactos com outras pessoas. Contribuem para a sua integração social (PIRES, 2003). Não se trata de um processo de assimilação cultural, mas de intercâmbios recíprocos (PORTES, 2000,

PUTNAM, 2007). Atuam como agentes capazes de construir pontes que estão para além do alcance de qualquer força política (VILAÇA, 2009).

**PALAVRAS-CHAVE:** Migrantes; Violações da liberdade religiosa; Minorias religiosas.

## INTRODUCTION

Religious freedom is acknowledged and enshrined in the United Nations' Universal Declaration of Human Rights. Openness to the transcendent belongs to the fundamental dignity of every human person: "the right to religious freedom has its foundation in the very dignity of the human person" (PAUL VI, 1965; COLE DURHAM, 2012, p.368).

The Council of Europe "White Paper on Intercultural Dialogue" (2008) recognizes that "part of the world's rich cultural heritage is a range of religious conceptions of the purpose of life. (...) Freedom of thought, conscience and religion is one of the foundations of democratic society" (COUNCIL OF EUROPE, 2008: 22-24).

It is acknowledged that religious freedom violations are increasing all over the world (PEW FORUM, 2019). Flagrant violations abound: religious freedom is often attacked in the name of other rights and values and religion continues to be used by some as a pretext for violence (GLENDON, 2012).

As even a cursory survey of the contemporary landscape reveals, the religious liberty of individuals, families, associations, and institutions is under growing threat from many different directions. Flagrant violations abound. Tensions are mounting between the claim of universality and the diversity of practices and interpretations. Religious freedom is often attacked in the name of other rights and values. There is increasing conflict and confusion about the relations among the various bodies responsible for implementing human rights at local, national, and supranational levels. The problem of fostering habits of respect and tolerance for the religions of others remains acute. And religion continues to be used by some as a pretext for violence. (GLENDON and ZACHER, 2012, p. 20)

At the global level, no religion has a majority position. Even in countries that at one point had relative religious homogeneity, the percentage of adherents to the dominant religion is declining (GLENDON and ZACHER, 2012).

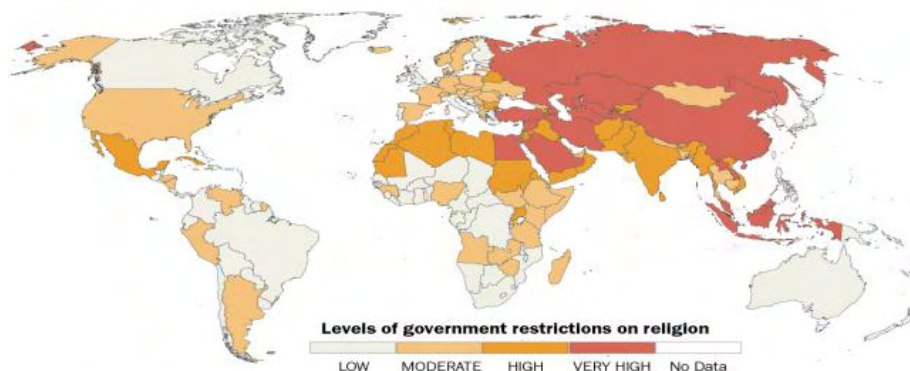
The Council of Europe "White paper on intercultural dialogue" recognized that religious practice is part of contemporary human life, and it, therefore, cannot and should not be outside the sphere of interest of public authorities (COUNCIL OF EUROPE, 2008). It considered that: Part of the world's rich cultural heritage is a range of religious conceptions of the purpose of life. Christianity, Judaism and Islam, with their inner range of interpretations, have deeply influenced our continent... Freedom of thought, conscience and religion is one of the foundations of democratic society and protected by Article 9 of the European Convention on Human Rights (COUNCIL OF EUROPE, 2008, pp. 22-24).

According to Pew Research Centre's study on global restrictions on religion

worldwide - “Trends in Global Restrictions on Religion” - in 2014 restrictions were high or very high in 34% of countries. The study ranked 198 countries and territories by their levels of government restrictions on religion and social hostilities involving religion. Of the 198 countries included in the study, 24% had high or very high levels of government restrictions in 2014. The share of countries with high or very high social hostilities involving religion was 23%. Some of these countries - such as Indonesia and Pakistan - are very populous and as a result, roughly three-quarters of the world’s 7.2 billion people (74%) were living in countries with high or very high restrictions or hostilities in 2014 (PEW FORUM, 2017). But since then, it has been even increasing.

### Government restrictions around the world

*Level of government restrictions in each country as of December 2014*



Source: Pew Research Center analysis of external data. See Methodology for details.  
 “Trends in Global Restrictions on Religion”

PEW RESEARCH CENTER

Figure 1: Government restrictions around the world

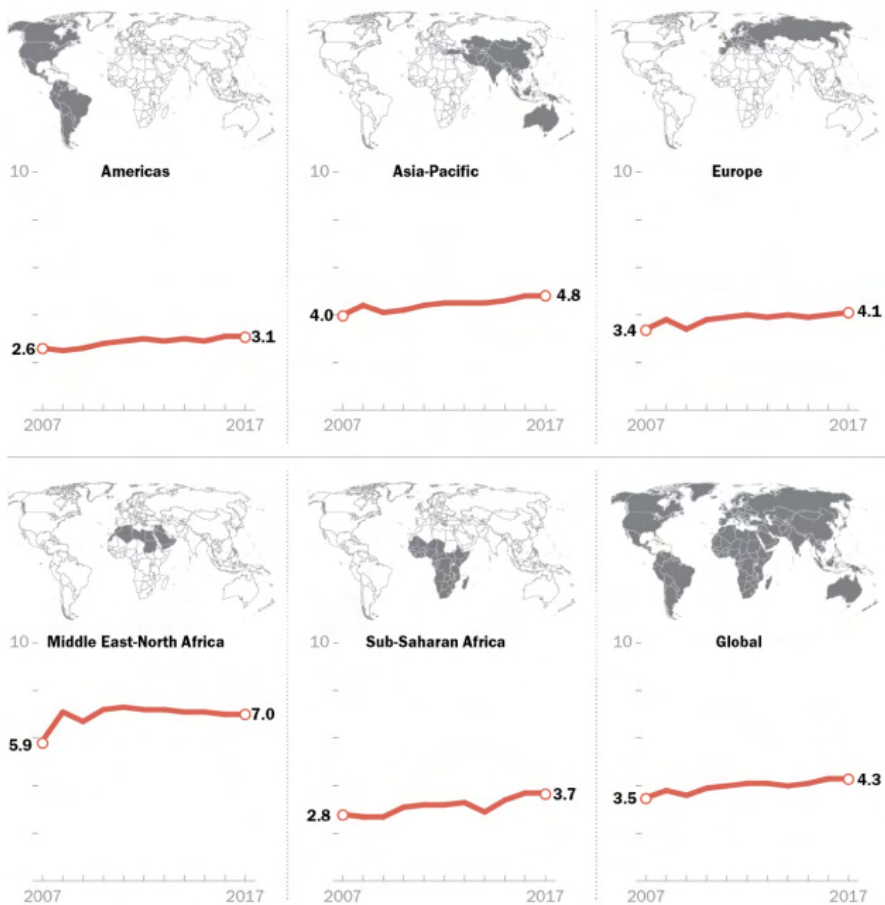
The Government Restrictions Index measures government laws, policies and actions that restrict religious beliefs and practices. The GRI is comprised of 20 measures of restrictions, including efforts by government to ban particular faiths, prohibit conversion, limit preaching or give preferential treatment to one or more religious groups. General laws, policies restricting religious freedom increased across all regions (PEW FORUM, 2019).

The Pew Forum “A Closer Look at How Religious Restrictions Have Risen Around the World” (2019) in the tenth annual report dives deeper into the ways government restrictions on religion and social hostilities involving religion have changed, from 2007 to 2017: “Over the decade from 2007 to 2017, government restrictions on religion – laws, policies and actions by state officials that restrict religious beliefs and practices – increased markedly around the world. And social hostilities involving religion – including violence and harassment by private individuals, organizations or groups – also have risen since 2007 (...)

the latest data shows that 52 governments – including some in very populous countries like China, Indonesia and Russia – impose either “high” or “very high” levels of restrictions on religion, up from 40 in 2007. And the number of countries where people are experiencing the highest levels of social hostilities involving religion has risen from 39 to 56 over the course of the study” (PEW FORUM, 2019).

### General laws, policies restricting religious freedom increased across all regions

Regional mean scores measuring laws and policies restricting religious freedom, 2007-2017



Source: Pew Research Center analysis of external data. See Methodology for details.  
 “A Closer Look at How Religious Restrictions Have Risen Around the World”

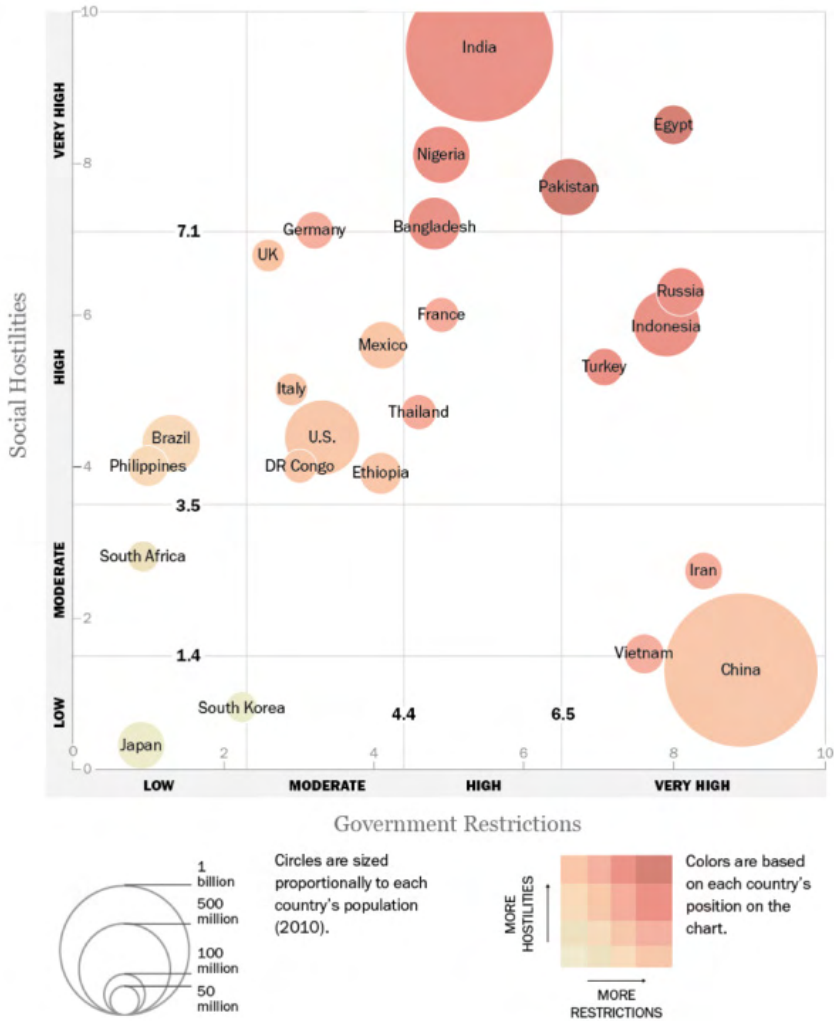
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Fig.2 General laws, policies restricting religious freedom increased across all regions 2007-17



## Restrictions on religion among the world's 25 most populous countries

Among the world's 25 most populous countries, Egypt, India, Russia, Pakistan and Indonesia stand out as having the most restrictions on religions (as of 2017) when both government restrictions and religious hostilities are taken into account. (Countries in the upper right of the chart have the most restrictions and hostilities.) Japan, South Korea, South Africa, Philippines and Brazil have the least restrictions and hostilities. (Countries in the lower left have the least restrictions and hostilities.) Scores are for calendar year 2017.



Source: Pew Research Center analysis of external data. See Methodology for details.  
 "A Closer Look at How Religious Restrictions Have Risen Around the World"

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Fig.3 Restrictions on religion among the world's most 25 populous countries

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## Social hostilities involving religion around the world

Level of social hostilities involving religion in each country as of 2017

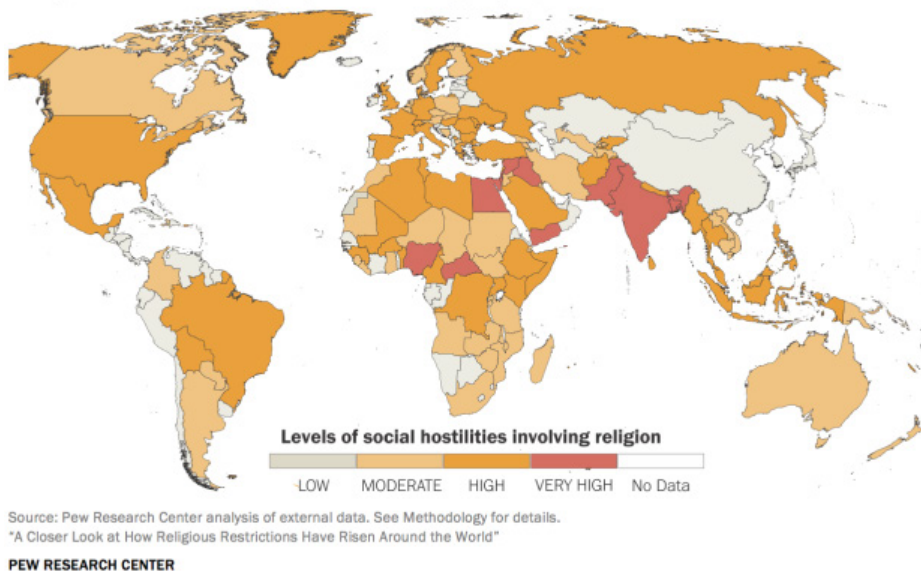


Fig. 4: Social hostilities around the world

The Social Hostilities Index SHI of the mentioned study includes 13 measures of social hostilities: acts of religious hostility by private individuals, organizations or groups in society, including religion-related armed conflict or terrorism, mob or sectarian violence, harassment over attire for religious reasons or other religion-related intimidation or abuse (PEW FORUM, 2019). There was an increase in the number of countries that experienced religion-related terrorist activities, including acts carried out by such groups as Boko Haram, al-Qaida and the Islamic State (also known as ISIS or ISIL). Of the nearly 200 countries and territories included in the study, 82 (41%) had religion-related terrorist activities in 2014, up from 73 (37%) in 2013. In some countries, the terrorist activities were limited to recruitment or fundraising. But in 60 countries, religion-related terrorism led to injuries or deaths, including at least 50 casualties in each of 28 countries. Casualties from religion-related terrorist activities have been rising in recent years (PEW FORUM, 2017).

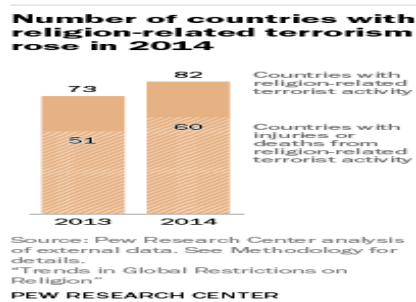


Fig. 5: Number of countries with religion-related terrorism in 2013 and 2014

The Middle East and North Africa region have the highest median level of government restrictions on religion and also the highest level of social hostilities involving religion. Among the world's 25 most populous countries, the highest overall restrictions on religion were in Egypt, Indonesia, Pakistan, Russia and Turkey, where both the government and society at large imposed numerous limits on religious beliefs and practices (PEW FORUM, 2017).

China had the highest level of government restrictions in 2014, while Pakistan had the highest level of social hostilities involving religion. As in previous years, Christians and Muslims – who together make up more than half of the global population – faced harassment in the largest number of countries. Also the harassment of Jews continued to increase in 2014 (PEW FORUM, 2017).

Of the 198 countries included in the study, 82 (41%) had religion-related terrorist activities in 2014. In 60 countries, religion-related terrorism led to injuries or deaths. The 198 countries included in this study contain 99.5% of the world's population. North Korea is not included in the study, although the sources indicate that North Korea's government is among the most repressive in the world, including toward religion, but because independent observers lack regular access to the country, the sources are unable to provide the kind of specific information that formed the basis of the analysis (PEW FORUM, 2017).

Religion-related terrorism includes acts carried out by subnational groups that use religion as a justification or motivation for their actions, such as the Nigeria-based Islamist group Boko Haram; al-Qaida in the Islamic Maghreb (AQIM); and the Islamic State, the militant group also known as ISIS or ISIL. Religion-related terrorism also includes terrorist acts carried out by individuals or groups with a nonreligious identity that deliberately target religious groups or individuals, such as clergy (PEW FORUM, 2017).

In 2014, religion-related terrorism went up in all regions. The biggest increase was in Asia and the Pacific, where the number of countries with religion-related terrorist activities went to 22 (44%) in 2014. The Middle East-North Africa region continued to have the highest share of countries with religion-related terrorism; such hostilities occurred in 18 of the region's 20 countries in 2014 (90%). In Europe, 18 of the 45 countries (40%) had religion-

related terrorism in 2014. Seven of the 35 countries in the Americas had this type of religious hostility (20%) (PEW FORUM, 2017).

Looking at the severity of religion-related terrorism (as measured by the number of injuries or deaths), the number of countries experiencing more than 50 casualties as a result of religion-related terrorism was significantly higher in 2014 than it was in earlier years. Several of the incidents of religion-related terrorism captured by the study involved actions reportedly inspired by the Islamic State in regions outside the Middle East and North Africa (or in the nearby country of Turkey). Religion-related terrorism by the Nigerian-based Islamist group Boko Haram also intensified in 2014. This included the April 2014 kidnapping of more than 200 schoolgirls from the Government Girls Secondary School in the largely Christian town of Chibok, located in Nigeria's northern state of Borno. The kidnapping captured media attention around the world and sparked a global social media campaign under the hash tag #BringBackOurGirls. (PEW FORUM, 2017; TAYLOR, May 6, 2014. "Is #BringBackOurGirls helping?" (The Washington Post).

## **RELIGION AND THE INTEGRATION OF IMMIGRANTS IN PORTUGAL: A CASE STUDY**

Interaction and exchange among people of different religious traditions can be a mutual enrichment. Inter-religious dialogue means to go beyond distrust or suspicion to respectful acceptance, hospitality, and collaboration at all possible levels.

The Portuguese Constitution clearly defines the fundamental right of freedom of conscience, religion, and worship for all religions (art.13º, 41º). In relation to the state and political power, the religious communities are autonomous and free in their organization and cults. Freedom is given to teach any religion and to use the media for the appropriate activities.

The great majority of Portuguese people are Roman Catholic (84%), although only 10.3% practice their religion (according to a census in 2011). Other religious communities are: Orthodox, Jewish, Hindu, Buddhist, Islamic, Evangelical, etc., formed almost entirely by immigrants and their families.

In Portugal, in the last decades, different national laws have been created or developed in order to accommodate immigrants. National plans for the hosting and integration of immigrants have been launched, considering sector-based areas, such as employment, health, housing, solidarity and social security, education, and crosscutting themes, e.g., welcoming immigrants and their descendants, family reunification, racism, and discrimination. These National plans adopted a holistic approach to integration. The key objective continued to be the full integration of immigrants in culture, language, employment, professional training, and housing. It highlighted the promotion of diversity and intercultural dialogue. They also promoted cultural and religious diversity, especially through the media.

As in many other parts of the world, migrants turn to religious organizations in search of support. This happens in Portugal with catholic organizations who welcome migrants, independently from their cultural or religious affiliation, as states a recent study about 17 orthodox religious communities all over the country. Research and questionnaires applied in Portugal to immigrants from various eastern countries (Ukrainians, Moldovans, Romanians, and Russians) pointed in the direction that religious communities, even culturally diverse, represent a common space of identity. Religious practice improves in the situation of Diasporas, contributing to the consolidation of high levels of religiosity within the orthodoxy of their churches. Religion is, for many of those questioned (90%), more intense in exile and an essential dimension in their lives. There is an intense relation between their communities and the Catholic Church—through the work of Catholic migrations and their secretariats all over the country, especially with recent new comers from Eastern Europe. Migrants were grateful to religious communities—also to the Catholic Church, by the support received, at many levels (VILAÇA, 2009, pp. 56-57). The degree of confidence in their own Churches and also in the Catholic Church score prominently in relation to other institutions. They have also expressed significant confidence (above 50%) in state institutions and public administration, especially those focusing on immigration. Religious communities in Portugal have been playing a key role in integrating new immigrants; they help to resolve emotional and other problems, such as unemployment, housing, language courses, education, advocacy, social services, as well as to establish contacts with other persons and institutions (VILAÇA, 2009) and they contribute to their social integration. This is not a process of cultural assimilation, but of reciprocal exchanges (PORTES, 1998; PUTNAM, 2007). Immigrants are now major parts of the social Portuguese system. They contribute to the renewal of the population, to the economic development, and to revitalizing of cultural and social behaviours. National laws have been created or developed in order to accommodate them. But still, there is a lot to do.

## CONCLUSIONS

Research shows that religious minorities are proliferating around the world, dew to many factors such as labour force movement, refugee flight, trade, education, etc. It also shows that religious freedom promotes peace by reducing inter-religious conflict (Farr, 2008). Religious communities have been playing a key role in integrating refugees and immigrants: they help to resolve emotional and other problems, such as unemployment, housing, language courses, education, advocacy, social services, as well as to establish contacts with other persons and institutions and they contribute to their social integration (PIRES, 2003). Concluding, religious communities work as agents able to build bridges with dimensions that are beyond the range of action of any political force (VILAÇA, 2009).

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