RELIGIÕES BRASILEIRAS DE PRESENÇA AFRICANA E POLÍTICAS PÚBLICAS NO BRASIL: ALGUMAS CONSIDERAÇÕES.

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Resumo: O objetivo principal deste artigo é fazer uma reflexão sobre a relação entre o Estado e as religiões brasileiras de presença africana, considerando a trajetória dessa relação e levando-se em conta os mecanismos de opressão e proteção criados por esse mesmo Estado. Essa relação se redefine do ponto de vista das mudanças ocorridas nos últimos tempos e do processo de massificação e homogeneização desenrolado na globalização. Trata-se de um processo de concentração de poder que envolve os diferentes tipos de capital: capital de força física, capital econômico, capital cultural ou de informação, capital simbólico. Um enfoque sobre a coexistência do estado e das religiões brasileiras de presença africana supõe fazer um enquadramento histórico, ou melhor, uma contextualização histórica que se estende desde o período colonial até a contemporaneidade, passando pelo Império. O caso de Sergipe pretende colocar brevemente algumas questões para suscitar debates posteriores sobre a questão das políticas públicas.

Palavras-chave: Religiões “afro-brasileiras”, políticas públicas, Sergipe, diálogo

Abstract: The aim of this article is to think the relation between State and the Brazilian religions of African presence, considering the trajectory of this relation and also taking in account the mechanisms of oppression and protection created by the same state. This relation is defined from the viewpoint of the changes occurred in the last years and from that of massification and homogenization enhanced by globalization. That is a process of concentration of power that evolves different kinds of capital: capital of physical force, economical capital, cultural capital or of information, symbolic capital. An interpretation of the co-existence of state and the Brazilian religions of African presence supposes to consider a historical perspective, that is a historical contextualization that extends from

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1 Termo que adotamos por achar inadequados outros como “religiões afro-brasileiras”, “religiões de matriz africana”, “religiões negras”, “religiões afro”, entre outros.
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colonial period until nowadays, without ignoring imperial period. The case of Sergipe pretends to put briefly some questions in order to provoke posterior debates on the question of public politics.

Key-words: “afro-brazilian” religions, public politics, Sergipe, dialogue.

Thinking about Public Policies and Brazilian Religions of African Presence, the author called to reflect and approach the relation between the state and the religious, considering the trajectory of this relation and leaving it for the analysis of the mechanisms of oppression and protection created by the same state. It is important to remember that this result of a process of concentration of power that involves different types of capital, as the capital of force, instrumental of coercion (military, police), economic capital, cultural capital, or better, of information, capital symbolic (Bourdieu, 1999). This approach forces us to think about how the state and these religions coexist and how this relation is defined in the light of the changes that have occurred in the last centuries and the process of massification and homogenization developed in the globalized. This is the objective of this work that has been more intense in the historical chronicle that abounds the last two centuries. The idea is to think about the relationship between the state and religions, and the religious of African presence suggests a framework historical, or better, a contextualization historical that extends from the period colonial until the contemporaneity. Let’s think about the Empire. For this reason, we have to understand the context, exemplifying the title of the work with the case of Sergipe. Pretends, and so, briefly some questions for future debates on the question of public policies.

The religions of Brazilian presence of African origin are suggesting several discussions academically, to start from the point of view of its significance for the Brazilian culture and the visibility that extrapolates the universe of its followers, occupying in the last centuries a greater space in society, even that, according to Reginaldo Prandi (2003: 15-34), there is still a ramo demographically small. Abundant, for its definition, expressions religious as the candomblé, the orixá, the tambor de mina, the xangó, the umbanda, among others. Abandoned to the denomination of “religions afro-brazilian” that, according to the author, does not explain well the reality of these religions involved and their consequent redefinition. The religions originated of traditional cultures of peoples that entered in the Brazilian state as slaves, not always freely consented. The history of Brazil, initiated with the slave, is, in this sense, a history of the process of negation of these religious expressions. The first model of Brazilian civilization is calculated in the control of nature and the human, fundamente com a tentativa of the Dutch of impede that the African slaves resisted its own proper practices, as religious, as artistic, inclusive, installing them in the Brazilian society with the repressive (Bastide, 1989:86-155).

The Church, which turned to official the Imperial Roman, was incorporated from the conversion of the diverse peoples “pagans” annexed by the successive States chretian organizations in the European. Sócia maior of the Coroa portuguese in the colonial period, the Church romana, through the denominations of religious, organized and superintended, in the territories conquered, associations of “lay people”, these are, of all the others that are not ecclesiastics, chairs of confessions, or irmandades. These associations were a point of fundamental political and the conversion of the diverse peoples. Thanks to the séculos, the Church oscillated between the moderation and the authoritarianism in the execution of this task of catechization of “gentiles”, thus destroying violently the religious and ceremonies native for impede the State, adapting itself to the conditions local and renewing the methods of evangelization (Silveira, 1999:2, Reis, op. cit., p.55). In the Brazilian colonial, the irmandades or confessions of leigos were associations that aggregated or separated the population colonial, according to statuses social, origin ethnic or national, vizinhança, cor de pele, sexo or profissão. The populations were assim divided by area of occupation territorial, activity profissional and situation social. Was a way of guarantee that the participation in the various segments of the popu-