


RELIGIOUS INTOLERANCE IN THE WORKPLACE: AN ANALYSIS OF DISCRIMINATORY CONDUCT IN BRAZIL TOWARDS RELIGIONS OF AFRICAN ORIGIN

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ABSTRACT

This research addressed the problem of religious intolerance, an issue that has been faced for a long time in our country and around the world. The research will be in-depth in the workplace, analyzing discriminatory conduct in Brazil towards African-based religions. In this way, it is possible to analyze in a general and specific overview in the country how the practices of these conducts towards this specific religious group can result in legal consequences. For this reason, through an analysis of the latest decisions of our courts, it will be possible to verify occurrences in Brazil in numbers and facts. Thus, the present study will follow the logical-deductive method, allowing an approach and analysis through legislation, doctrine, bibliographic review, general and specific data, and in-depth decisions regarding the cases that will be presented.

Keywords: Intolerance; religion; work.

1. INTRODUCTION

Religious intolerance in the workplace is a problem that has been faced for a long time in our country and around the world. The consequences of discriminatory conduct towards religions of African origin, which are the most affected in a general overview, affect not only the psychological well-being of those who face this type of conduct, but also generate legal impacts that will be addressed throughout this work.

Therefore, the central theme of this final course project is religious intolerance in the workplace, and its scope will be to analyze discriminatory conduct in Brazil towards religions of African origin.

For this reason, it is necessary to return the study to the following research problem: "What are the manifestations in the workplace, and the impacts of discriminatory conduct against religions of African origin in Brazil, and what measures can be taken to promote an inclusive and dignified work environment?". This research assigns a general objective, which is to comprehensively analyze the manifestations, conduct, and impacts that religious intolerance can generate in the workplace, providing data and information that address the topic.

Thus, as a way of deepening the understanding, 3 specific objectives were assigned: to identify the types of conduct that people belonging to religions of African origin face in the workplace in Brazil; to demonstrate the existing data on the subject to bring greater clarity to the number of people affected by intolerance, as well as general data in the analysis of the cases presented to strengthen the present study; and to inform about the policies, laws, conventions, projects and actions being carried out to promote improvement in the workplace and the country as a whole.

Thus, the present topic was chosen in a personal, academic, and legal manner. Personally, because there is great interest in delving deeper into the subject matter, as I have already witnessed and experienced something similar in the workplace. Academically, because this topic raises questions about the behaviors experienced by people belonging to religions of African origin, and what possibilities exist for improvement in the workplace so that all religions are respected. Legally, because there are many laws that protect not only all people belonging to religions or not, but there are also specific laws that encompass religions of African origin, including the religious freedom enshrined in our Federal Constitution, and there are still various discriminatory behaviors in the workplace, contradicting our legislation.

Thus, in chapter 2, a concept for religious intolerance is sought, with religious proselytism being highlighted in section 2.1.

Chapter 3 discusses fundamental rights and guarantees related to religion. Chapter 4 presents and studies discriminatory conduct in the Brazilian workplace towards religions of African origin. Finally, Chapter 5 presents methods for prevention and mitigation to promote a healthier work environment.

This research will follow a qualitative, logical-deductive methodology, allowing for a methodological procedure through legislation, doctrine, bibliographic review, general and specific data, and in-depth analysis of decisions regarding the cases that will be presented.

2. CONCEPT OF RELIGIOUS INTOLERANCE

To define a concept, it is important to portray that religious intolerance has emerged and become the source of the greatest persecution of minorities throughout Brazil and the world. Frequently, it is accompanied by non-limiting attitudes regarding intolerance, resulting in discriminatory attitudes. Elements such as racism, economic and social factors are generally frequent in a manifestation that stands out from disrespect (Fernandes, 2017, p. 117).

Before addressing the right to religious freedom in Brazilian law, it is important to revisit immigration to Brazil and the arrival of African religions. The arrival of Africans brought their rich cultures to Brazil. Before Portuguese colonization, the indigenous people lived by hunting and fishing, engaging in few other activities. With colonial expansion, the demand for labor led to the trafficking of Africans. African culture, with its religious traditions, customs, and arts, contrasted with the Catholic Christianity of the time. From the 16th century onwards, more than five million Africans arrived in Brazil, bringing their labor, religions, and languages (Santana, 2023, p. 21).

Thus, turning our attention to the present, freedom of belief and the practice of worship are encompassed and protected in our current Federal Constitution of 1988, as set forth in Article 5 and its clauses, within the so-called "Fundamental Rights and Guarantees," and this right is inviolable, as follows:

Article 5. All are equal before the law, without distinction of any kind, guaranteeing to Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property, under the following terms:

VI - Freedom of conscience and belief is inviolable, and the free exercise of religious worship is guaranteed, with protection for places of worship and their liturgies ensured, as provided by law;

This religious freedom is also protected beyond our Federal Constitution, as Brazil has a Statute called the "Statute of Racial Equality," Law 12.288/2010, which addresses the issue as a guarantee of rights in a manner similar to our Constitution. More specifically, this Law, in its articles 23 and 24, deals with the freedom to practice religious cults of African origin, a source of basis for our research topic:

Article 23. Freedom of conscience and belief is inviolable, and the free exercise of religious worship is guaranteed, with protection for places of worship and their liturgies ensured, as provided by law.

Article 24. The right to freedom of conscience and belief and to the free exercise of religious practices of African origin includes: (Statute of Racial Equality, Law 12.288, 2010)

In this way, it becomes evident that religious intolerance is not permitted by our Brazilian laws, and its possible practice must be rejected. As the Statute itself highlights, religious practices of African origin are a source of freedom and conscience. Thus, it is important to emphasize that Brazil is a secular country where the practice of religious intolerance should not prosper. Every citizen is entitled to protection against verbal and psychological aggression, which may manifest itself through the destruction of religious images, prejudiced speech, even attempted homicide, among other diverse practices. Even in contemporary Brazil, it is evident that the issue affects all social strata and is a result of persecution and prejudiced acts (Adão, 2022, p. 301).

Thus, the Federal Constitution begins by affirming the exercise of social and individual rights, with freedom being an important point highlighted in our preamble. Therefore, religious intolerance represents a great affront and directly impacts individual social coexistence (Silva, 2020, p. 32).

Among all the convictions and information presented so far, it is of utmost importance to understand the differences between prejudice, intolerance, and discrimination, because throughout this analysis we will need to relate what religious intolerance actually entails. We will emphasize that intolerance and prejudice are not synonymous, as prejudice refers to a set of opinions without critical analysis, and intolerance is the unacceptable way of accepting certain thoughts, actions, or even mutual coexistence in any environment, in certain groups or people. For this reason, throughout this chapter we have discussed tolerance as the opposite of

intolerance, as it indicates peaceful coexistence. However, even the act of tolerating may contain elements that indicate prejudice (Andrade; Teixeira, 2020, pp. 65-66).

In this sense, to better understand some other aspects related to Religious Intolerance, let's move on to the next topic to understand a little about Proselytism, a current theme used by our Courts.

2.1 Religious Proselytism

To begin our understanding of the concept of proselytism, it is credible to start with a recent analysis by the 8th Panel of the 4th Regional Labor Court on proselytism in the workplace:

SUMMARY OF THE PLAINTIFF'S ORDINARY APPEAL. MORAL DAMAGES. RELIGIOUS PROSELYTISM. The employer's civil liability is a prerequisite for the duty to pay compensation for moral damages, as guaranteed by Article 5, V and X, of the Federal Constitution, as well as by Articles 186 and 927 of the Civil Code. In this case, the managing partner of the company, a Jehovah's Witness and brother of the plaintiff, a practitioner of an Afro-Brazilian religion, not only repudiated his brother's religious choice but also the presence of religious objects in his home, which also served as a branch of the company. WhatsApp messages and witness testimony indicate religious proselytism by the managing partner in the professional sphere, violating privacy and Article 5, VI, of the Federal Constitution. It is understood that affiliation or non-affiliation with a certain religion is a sensitive point of privacy, relating to the deepest aspects of each individual's philosophy and beliefs. Compensable moral damages.
(TRT of the 4th Region, 8th Panel, 0020592-94.2020.5.04.0271 ROT, on 12/13/2023, Judge Luciane Cardoso Barzotto)

The case under analysis focuses largely on the study of proselytism. In this context, religious freedom is separated into two different fields: negative and positive freedom, encompassing several aspects, one of which is the freedom to proselytize. Positive freedom refers to manifesting, defending, or promoting one's religious beliefs. Negative freedom, on the other hand, can be related to the right not to be affected by religious positions, or not to be obligated to follow a particular belief or religion (Gaudêncio, 2017, p. 56).

Thus, the definition sought for the term proselytism is the concept of "attempt to persuade," according to a brief analysis in the referenced topic.

Therefore, it is true to conclude that proselytism is present in various forms in daily religious life, and that it can be a positive or negative behavior depending on how it is practiced.

In this vein, we can analyze a passage from the work of Sarlet, Marinoni, and Mitidiero, which illustrates some issues of religious freedom in confrontation with the theme of

proselytism (being part of freedom), and which lead practices to clash with and conflict with Fundamental Rights:

Religious freedom (including freedom of worship and religious organization) can also conflict with freedom of expression and communication, including artistic freedom, as seen in the case of cartoons offensive to a particular religious orientation or practice, or even literary works and other forms of expression.⁴³⁹ Problems such as proselytizing in the workplace or even religious harassment,⁴⁴⁰ the possibility of distributing pamphlets and other means of disseminating belief in public spaces, the possibility of wearing a veil or other religious symbols in educational establishments or in the workplace, the constitutional legitimacy of religious holidays, and the discussion surrounding the extent to which conscientious objection, especially for religious reasons, should ensure the holding of public examinations and competitions at a separate time, are just some of the conflicts and problems of interpretation that have been offered to the debate in the sphere of politics and law, resulting in judicial decisions that are not always symmetrical when the international scenario is observed (Sarlet; Marinoni; Mitidiero, 2024, p. 250).

It is worth mentioning that, while the law encompasses such freedom of religion, and proselytism is part of this practice of freedom, attention must be paid to conduct in relation to the collective. For example, as cited by the authors, there are conflicts of interpretation that generate political debates regarding the legislation.

Thus, it is understood that proselytism can be carried out, but in the correct way, so that the right to the religious space of others is preserved. However, let us move on to the next chapter for a better understanding of Fundamental Rights in relation to the cases discussed in this research.

3. FUNDAMENTAL RIGHTS AND GUARANTEES OF RELIGION

In a comprehensive analysis, it is true to cite the Democratic Rule of Law and its externalized position. This means that, when analyzing the Democratic Rule of Law as a whole, the analysis regarding the secular state is correct due to the factor of equitable protection in the face of societal diversity (Ferreira, 2019, p. 14).

Just as Piovesan's discipline on the institutionalization of fundamental rights and guarantees marks the establishment of the Democratic Rule of Law and the most advanced Constitution in history, let's see:

First, it is worth considering that the 1988 Constitution, as a legal landmark in the transition to a democratic regime, significantly broadened the scope of fundamental rights and guarantees, placing itself among the most advanced Constitutions in the world in this regard. From its preamble, the 1988 Constitution projects the construction of a Democratic State of Law, "intended

to ensure the exercise of social and individual rights, freedom, security, well-being, development, equality and justice, as supreme values of a fraternal, pluralistic and unprejudiced society (...)"'. If, in the understanding of José Joaquim Gomes Canotilho, legality, constitutionality and fundamental rights are the three fundamental dimensions of the principle of the Rule of Law, it will be perceived that the Text broadly enshrines these dimensions, by affirming, in its first articles (articles 1 and 3), principles that enshrine the foundations and objectives of the Brazilian Democratic State of Law. (Piovesan, 2013, p. 85)

Thus, it is worth highlighting that the text above addresses the Magna Carta as an important milestone for the legal field, to the point that the Constitution deals with democratic relations from its preamble, reaffirming in its articles that address Fundamental Rights and Guarantees regarding freedom, and the guarantee of primordial rights to Human Dignity.

Thus, regarding Human Rights, the need to regulate a structure for the creation of competence and commission was anticipated, being approved in 1969 as the “Pact of San José de Costa Rica” (American Convention on Human Rights), approved in that year, but only coming into force in 1978, and ratified by Brazil in 1992 (Branco, 2024, p. 169).

In the context of current debates on the internationalization and forms of conception of Human Rights, it is important and undeniable to remember the emergence of Human Rights as a whole. The term gained prominence after the Second World War, in response to the atrocities experienced by the world after that time. This includes the atrocities suffered by humanity under Nazism, and the inhumanity towards the human person. Thus, the contemporary conception of Human Rights has its initial landmark in the Universal Declaration of 1948, reaffirmed by the Vienna Declaration of 1993. (Veiga, 2016, pp. 71-72).

As has been discussed so far, there is legislation promoting freedom, which addresses issues related to differences. For this reason, when we talk about differences, it is wise to emphasize that the concept of difference should not be linked to discrimination; on the contrary, it is a principle for achieving equality as addressed in the Federal Constitution (Veiga, 2016, p. 78).

Thus, the new Labor Reform (Law 13.467/2017) brought relevant articles in its provisions, such as article 510-B, V, which deals with the inclusion of the employee representatives committee, as follows: "The employee representatives committee shall have the following duties: V - to ensure fair and impartial treatment of employees, preventing any form of discrimination on the grounds of sex, age, religion, political opinion or union activity" (Law 13.467, 2017).

This inclusion in terms of representation was an important milestone brought about by the reform. Thus, Convention No. 111 of the International Labour Organization (ILO),

consolidated by Decree-Law No. 10,088 of 2019, issued by the Federal Executive Branch, provides for the promulgation of ILO conventions (International Labour Organization (Brazil, 2019).

Following this line of thought, Senado Notícias published on January 12, 2023, news regarding the current president's approval of the amendment introduced by Law 14.532/2023, which alters Law 7.716/1989 (the Racial Crime Law) to classify racial slurs as a crime of racism. This means that all crimes foreseen in Law 7.716/1989 will have their penalties increased, thus the aggravating circumstance also encompasses crimes related to discrimination or prejudice based on race, color, ethnicity, religion, and other factors.

Following this line of thought, Decree No. 65,810/1969 promulgates the International Convention on the Elimination of All Forms of Racial Discrimination. Analyzing this decree, it is possible to see the approach regarding religion, and how the Convention's approach encompasses the promotion and dissemination of any form of discrimination. Let's look at Article V, which establishes "vii) the right to freedom of thought, conscience and religion" (Brazil, 1969).

By highlighting the current legislation, Decree No. 7,037/2009 approves the National Human Rights Program (PNDH-3), establishing guidelines for issues of orientation and interaction with democracy between the State and Civil Society as a whole (Brazil, 2009). It is important to note the "Strategic Objective VI, c)" of Decree No. 7,037/2009, revoked by Decree No. 7,177/2010, which prior to its revocation established: "Develop mechanisms to prevent the display of religious symbols in public establishments of the Union", and after its revocation establishes: "Art. 7º The programmatic actions "c" of Strategic Objective VI - Respect for different beliefs, freedom of worship and guarantee of the secularity of the State [...] are hereby revoked" (Brazil, 2010).

Thus, when we think of the expression "religious intolerance," it is commonly described as a set of ideologies or attitudes offensive to rituals or religious practices that are not predominant or have greater influence, with hate speech commonly used in these cases, harming freedom and human dignity (Nogueira, 2020, p. 39).

In Brazil, several laws have been instituted, such as Law No. 11,635, of December 27, 2007, which establishes the National Day to Combat Religious Intolerance (Brazil, 2007).

Regarding this important day, the Ministry of Human Rights and Citizenship published an article on January 21, 2024, and updated it on February 1, 2024, about the National Day to Combat Religious Intolerance and the reinforcement of the Hotline 100 reporting channel due to the alarming increase in violations of religious intolerance in Brazil, which saw an 80%

growth in the country between 2022 and 2023. The article reports that Brazil recorded 2,124 human rights violations related to reports of religious intolerance (MDHC, 2024).

Therefore, in the next section we will examine discriminatory behaviors that are addressed in the Brazilian workplace towards religions of African origin, for an in-depth study of cases of religious intolerance in Brazil.

4. DISCRIMINATORY CONDUCT IN THE BRAZILIAN WORKPLACE TOWARDS RELIGIONS OF AFRICAN ORIGIN

To begin this topic, it is first necessary to understand the historical evolution of labor legislation in Brazil. Labor policy in Brazil emerged during the Getúlio Vargas era in 1930, with the creation of the Ministry of Labor, Industry, and Commerce in the same year. Following this, the first Constitution to address relevant labor law issues was the 1934 Constitution, in its Article 121. The important landmark of 1937 was the Constitutional Charter resulting from Getúlio Vargas's coup, generating several problems, such as the single union system with direct state intervention. Following this trend, various scattered labor regulations were created, leading to Decree No. 5,452/1943, which approved the Consolidation of Labor Laws – CLT (Martins, 2020, p. 31).

Following this initial brief overview of the emergence of labor laws, highlighting important developments, it will be necessary to define the concepts of employee and employer. Therefore, let us analyze Delgado's concept of employee: "An employee is any natural person who contracts, tacitly or expressly, to provide their services to a client, performed personally, for remuneration, on a non-occasional basis, and under subordination" (Delgado, 2019, p. 420).

In this same vein, Martins describes the concept of employer: "Employer is the company, individual or collective, that, assuming the risks of the economic activity, hires, pays wages to, and directs the personal provision of services" (Martins, 2020, p. 99).

Through the timeline and concepts listed above, we can visualize the relationship between employee and employer over time, in relation to the emergence of each piece of legislation over the years. However, for Nogueira, the normative structure reflects something different, let's see:

The normative structure, however, was merely a reflection of how society viewed religions of African origin – a reality that persists to this day and is explicitly seen within the workplace. In this environment, the economically disadvantaged often find themselves in a vulnerable position due to the employer's directive power or under the influence of another employee, who

uses this to transform the workplace – normatively an ecumenical center – into a place of forced adherence to or rejection of a particular religion or way of expressing it (Nogueira, 2020, p. 27).

Based on these concepts, it is interesting to begin the case analysis by examining important decisions that will inform this research. Let's proceed with the analysis:

SUMMARY: MORAL DAMAGES. RELIGIOUS DISCRIMINATION. The dissemination of derogatory speech regarding an alleged religious aspect of the employee, which reproduces stigmatization resulting from structural prejudice against religions of African origin, constitutes disrespect for religious freedom, a human right enshrined in international norms (UDHR, articles 1 and 18; ICCPR, articles 2 and 18; Pact of San Jose, Costa Rica, articles 1 and 12; and Mercosur Socio-Labor Declaration, article 4), denoting religious discrimination (prohibition stipulated by the Federal Constitution, articles 5, VI, VIII and X, and the CLT, article 510-B, V). Moral damages are presumed, even if resulting from a single, post-contractual act. (TRT-4 - ROT: 00204947920215040302, Rapporteur: BEATRIZ RENCK, Judgment Date: 10/26/2023, 6th Chamber)

Analyzing the above decision, it is possible to observe some interesting writings that substantiate the present decision, such as the phrase " *in re ipsa* ," which means "presumed fault," according to Maria Helena Diniz: " *CULPA IN RE IPSA*. Civil law. That in which, given the difficulty of proving the causal link between the culpable conduct and the damage, the burden of proof is reversed, presuming the fault of the agent, who must prove otherwise. This is presumed fault" (Diniz, 2022, p. 160).

Upon analyzing the content of this decision, we see that the Magistrate of the 6th Panel of the Regional Labor Court of the 4th Region uses the following argumentation in the course of his decision:

[...] upon the claimant's dismissal, the manager began telling other colleagues that she would now have to watch out because the employee was "going to cast a spell" on her, due to the dismissal, speaking of the plaintiff in a derogatory manner and mocking her religion, without any respect. This mockery was propagated by the company, a fact that came to the plaintiff's attention [...] (TRT-4 - ROT: 00204947920215040302, Rapporteur: BEATRIZ RENCK, Judgment Date: 10/26/2023, 6th Chamber)

In light of the decision, it is necessary to pay attention to the legislation used by the magistrate to support and justify the judgment, such as article 510-B, V, of the CLT (Consolidation of Labor Laws): "To ensure fair and impartial treatment of employees, preventing any form of discrimination based on sex, age, religion, political opinion or union activity" (Law 13.467/2017). The employer's practices and statements in this case are strong and biased, statements that violate the worker's rights, as is fair to observe.

By consulting the GOV website, it was possible to verify and extract interesting information from the so-called "annual report," which contains information on the number of cases registered through the 100 hotline. Thus, in 2018, the analysis was carried out with a separate record by religion, numbering the religions that suffered the most attacks that year.

In this sense, the report sought to inform the number of victims affected that year, with the largest number not being disclosed by the records obtained, being 52%. However, the second largest number, representing 30% of the victims, belonged to religions of African origin that year (MDHC, 2018).

In light of this, Labor Law, in its various principles, names some points as fundamental, one of which is the Principle of Protection:

This principle states that Labor Law structures within itself, with its own rules, institutions, principles, and presumptions, a web of protection for the vulnerable and disadvantaged party in the employment relationship—the worker—aiming to rectify (or mitigate), on a legal level, the imbalance inherent in the factual level of the employment contract (Delgado, 2019, p. 233).

In this sense, we see a wide range of protections for employees, or people in general; however, a number of cases under analysis challenge these protections created for the employee. Therefore, in the next section we will address methods of prevention and mitigation to eradicate religious intolerance in the workplace.

5. PREVENTION AND MITIGATION METHODS

According to Nogueira, "Character is destiny. Destiny is character," meaning that we begin this topic reflecting on methods of prevention and mitigation regarding religious intolerance in the workplace. From this, it is possible to identify, through Nogueira's words, that the understanding of character is a relevant point he addresses, stating: "The exercise of character leads to virtue and recognition, first and foremost, by placing the religious person in tune with the rhythm and becoming of the world [...] it also places the responsibility of caring for others [...]" (Nogueira, 2020, p. 133).

In this sense, it is possible to verify movements being made in favor of eradicating religious discrimination, achieved gradually as a form of evolution, of religious intolerance as a whole, not only in the workplace. Thus, consulting the website of the Ministry of Labor and Employment, where information on projects for improvement and evolution in work environments is available, the project called "Sustainable Work Program" focuses on promoting

responsible conduct for work, developing decent work as one of its goals, through campaigns such as the "training on discrimination" campaign (MTE, 2022).

In this way, it is also possible to analyze recent campaigns, available on the SMARTLAB website, through the "Religious Diversity" tab. The platform provides some very important information, such as the current population (203.1 million inhabitants in 2022, with a variation of 6.46%, and 190.8 million inhabitants in 2010 according to IBGE/Demographic Census). Through the platform, we can verify the creation of some projects in favor of eradicating religious intolerance and promoting freedom, for example, "Programs and Actions for Terreiro Peoples (African Matrix)," which provides information based on research conducted in 2019 on the national situation and the assessment of municipalities regarding the creation of Programs and Actions for Terreiro peoples of African Matrix. The platform explains that through the map it is possible to visualize these actions being carried out, on a scale from white (lowest percentage) to blue (highest percentage), (SMARTLAB, 2019).

In a recent publication (May 13, 2024), the Ministry of Human Rights and Citizenship released an article about a new project called "Respect My Terreiro," in partnership with the Ilê Omolu Oxum Terreiro and the Laboratory of Experimental Museology and Image of the MEI Research Group at the Federal University (LAMEX/UniRio). The main objective of this new project is to provide a digital questionnaire for leaders or citizens who manage and organize terreiros (Afro-Brazilian religious centers) in Brazil. The questionnaire is already available through the GOV platform, and the participation of terreiro leaders in Brazil is of paramount importance. Through the questionnaire, it will be possible to identify racist aggressions against terreiro spaces and people. The data from this project will be visible after data mapping, and after that, it will be possible to create public policies aimed at combating religious racism. According to the article, religious racism is a recent concept that must be analyzed and studied to verify the complexity of religious intolerance faced by Afro-Brazilian religions (MDHC, 2024).

The CNJ (National Council of Justice), through Resolution No. 440 of 07/01/2022, established the "National Policy for the Promotion of Religious Freedom and the Fight against Intolerance within the scope of the Brazilian Judiciary," let's look at one of the articles of the Resolution: "Art. 2, I – religious freedom: the right to profess and express oneself about any religion, belief, doctrine or cult, without discrimination, under equal conditions with any public agent within the scope of the Judiciary" (CNJ, 2022).

Thus, not only are current projects, resolutions, and policies being created on the subject, but it is also already included in the agenda of SDG No. 16 of the UN's 2030 Agenda, issues

such as "Ensuring public access to information and protecting fundamental freedoms, in accordance with national law and international agreements" (UN, 2030).

In promoting prevention and mitigation methods, it is necessary to understand some common practices for addressing the issue of religious intolerance in the workplace, such as through lectures in the workplace or in the relevant labor authorities, so that this issue can prosper and eradicate all forms of prejudice and discrimination in the workplace.

It is important to highlight, for informational purposes in this topic, recent events, such as those that occurred in the state of Rio Grande do Sul. The state recently suffered a major flood that devastated several municipalities. Regarding this matter, in addition to the suffering that the victims have experienced as a result of the floods, it is also possible to observe hate speech and associations with Afro-Brazilian religious practices, linking religion to what has been happening in the state. For this reason, the DPU (Federal Public Defender's Office), through a statement of repudiation, addressed the issue of associations with Afro-Brazilian religions. It is unimaginable to think of associations of this magnitude in relation to such a serious matter that the state faced in May 2024. Thus, it is important to highlight not only the projects and actions for the prevention of these events, but also to report statements of repudiation such as this one from the DPU, as it demonstrates zero tolerance for all forms of discrimination, prejudice, and intolerance (DPU, 2024).

Other recently published articles demonstrate the total disregard for the population and the full complexity of religious discrimination, or religious intolerance, such as the article published on May 26, 2024, titled "Mayor of SC suggests that floods in RS occur because the state has fewer churches and more centers." The Mayor of SC, in referring to the fact that there are more centers than churches, implied, according to the article, that he was referring to religious centers of African origin (O Globo, 2024). For this reason, the importance of the DPU's note of repudiation cited above, as well as the dissemination of these statements in published articles, brings greater repercussion to the issue in an attempt to eradicate it.

From this perspective, Locke already explained: "no private person ought in any way to assault or destroy the civil goods of another simply because he professes a religion and rites different from his own. All his rights as a human being or citizen ought to be sacredly preserved" (Locke, 2019, pp. 49-51).

Finally, let us move on to the concluding remarks of this work.

6. FINAL CONSIDERATIONS

Religious intolerance in the workplace is a very popular topic in our country; however, it is still necessary to broaden the discussion. As presented in this work, relationships that generate discriminatory conduct are a constant occurrence and frequently happen in our courts, a point of analysis and demonstration throughout the research.

It is of utmost importance to turn a critical eye to the groups most affected by, and most frequently exposed to, discrimination and intolerance, namely, religions of African origin. This research sought to contextualize all possible data to highlight the problems experienced daily in the workplace by these groups. Focused on in-depth study, this research explored current issues and the actions being taken regarding accountability, internal improvement, and the promotion of a healthy work environment.

Therefore, it is imperative to highlight that fundamental rights and guarantees, as well as fundamental principles, are set forth in our Magna Carta, our current Federal Constitution, considered the most democratic and humane in history. It ensures rights in Article 5, VI, regarding freedom of conscience and belief as inviolable rights, and in Article 1, III, regarding the Dignity of the Human Person.

Thus, this research made it possible to quantify, in numbers, acts of discrimination and human rights violations reported to official channels, and to verify the actions being taken to combat these same practices.

In short, it is extremely important to talk about this issue so that more policies, actions, and movements against all types of discriminatory practices or conduct in the workplace can be created. Prevention, mitigation, or total eradication will only be possible through projects and laws that guarantee the well-being of all religions and all religious groups.

Finally, this research has made it possible to understand that guaranteeing one right is linked to another; it is of utmost importance to guarantee the right to religious freedom in order to achieve the full right to Human Dignity.

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