

## 33 - GENDER DISCRIMINATION AND ITS RELATION WITH PREDOMINANT RELIGIONS IN BRAZIL

MARCOS PORTO FREITAS DA ROCHA  
 UFRJ / UNIGRANRIO, DUQUE DE CAXIAS, RJ, BRASIL  
 JOSÉ GERALDO DA ROCHA  
 UNIGRANRIO/ FUNADESP, DUQUE DE CAXIAS, RJ, BRASIL  
 porto.marcos@gmail.com

doi:10.16887/88.a1.33

#### SUMMARY

This article discusses the relation between gender discrimination and institutional action of the predominant religions in Brazil, specifically Christianity. In it, methodologies of bibliographical and documentary scientific research were used to present a brief religious panorama of Brazil, where the information about the declaration of religious belonging contained in the 1991 to 2010 Census by the Brazilian Institute of Geography and Statistics (IBGE) was described. It then explains the development of Christian sexual morality in order to lay the foundations for the establishment of a relationship of mastery of the masculine over the feminine, and also of the marginalization of sexuality different from the pattern established by Christianity. Later, the option for patriarchy and its strengthening through the interpretations of the Christian sacred text throughout history, as well as Foucault's analysis of the Church's control of the sexuality of the faithful as a mechanism of domination, is presented. Finally, to analyze under the vision of Rosado-Nunes and Valerio the capacity, attributed by them to religion, of being a modeler of subjectivities that in the case of Christianity presents the acceptable model of feminine in the figure of the Virgin Mary and the model to be denied the figure of Eve. Concluding that there has been and continues to exist within Christian religiosity the discrimination of gender, whether individual or institutional, since discrimination occurs whenever someone is prevented from exercising a right, or not being able to enjoy the same opportunities and treatments than others, depending on their gender.

#### Introduction

In this article we used the methodologies of bibliographic and documentary research from which a brief presentation of the religious panorama of Brazil was produced from the 1991 to 2010 IBGE Censuses. We will walk through the relationship of Christian religions with some forms of perpetuating gender discrimination. A portion of our argument about the Catholic Church's action as an institution, as well as other Christian-based institutions, and the Christian faith in individual, yet institutionally propagated, practices have contributed to and still contribute to the spread and perpetuation of discrimination, intolerance, and inequality between genders. Concluding with the considerations that have been possible to be produced so far on gender discrimination and its relationship with the predominant religions in Brazil.

#### 1 The religious panorama in Brazil

Brazil is a country with a large Christian majority, more specifically, Catholic majority according to the result of the religious census presented by the Brazilian Institute of Geography and Statistics of 2010 (IBGE, 2010). Having entered Brazil in 1500 by inheritance of the Portuguese colonization, Catholicism was constituted like the official religion from the first Constitution in 1824, maintaining itself until 1890, when the religious freedom was instituted by decree, and thus maintained by the Brazilian Constitutions to from that of 1891.

Catholicism continued to be the most socially accepted religion, and as a hindrance to the social rise of those who did not profess it. Brazil is now considered the largest Catholic country in the world in absolute numbers.

| Religiões           | 1991 (%) | 2000 (%) | 2010 (%) |
|---------------------|----------|----------|----------|
| Roman Catholic      | 83,4     | 73,89    | 64,63    |
| Protestants         | 9,0      | 15,4     | 22,16    |
| Spiritists          | 1,1      | 1,3      | 2,02     |
| Umbanda e Candomblé | 0,4      | 0,3      | 0,31     |
| Other Religions     | 1,4      | 1,8      | 2,72     |
| Without religion    | 4,7      | 7,31     | 8,04     |

TABLE 1. Percentage distribution of the resident population, by religion - Brazil, 1991/2000 (Source: IBGE, Demographic Census of 1991/2000/2010). 1 Including people without a religion declaration and did not know. 2 Including other Afro-Brazilian religions.

According to the 2010 IBGE Census, 64.63% of Brazilians declared themselves Catholic, in the 2000 Census, 73.89% declared themselves Catholic and in the 1991 Census, this percentage was 83.4%, indicating that in less than two decades there was a reduction of almost 20% in the number of Catholics in Brazil, while there was an increase of evangelicals from 9% to 22.16%, spiritists from 1.1% to 2.02% , from other religions from 1.4% to 2.72% and from non-religious people from 4.7% to 8.04%. Also the number of people declaring followers of Candomblé and Umbanda decreased by an average of 0.1%.

These data show the numerical predominance of Catholicism in Brazil. If we consider the projection of the Brazilian population, in the IBGE data according to Table 1, we would have approximately 200 million inhabitants in the country today. If we take the 2010 Census data, there would be about 127 million Brazilian Catholics (IBGE, 2010, p. 148).

Other relevant data: 92% believe the Holy Spirit exists, 87% believe in miracles, 77% believe Jesus will return to Earth at the end of time, and 75% believe the devil exists. Some 49% of the people interviewed have a Catholic devotional saint, while adherents of other religions, such as Spiritism, Umbanda, Candomblé and even evangelicals (8%), are also devotees of some of these saints. The data presented demonstrate that the Christian matrix, more specifically the Catholic, permeates the Brazilian culture as a whole, influencing the beliefs of even those who do not say Christian / and / or Catholic (BEGUOCI, 2007).

#### 2 Brief evolution of Christian sexual morality

There are authors who interpret the Bible in such a way as to consider that Christianity attributes sex to impurity, and is to be tolerated because it is necessary for procreation. Penelope Ryan's interpretation states that:

Our study of Scripture reveals that much of it was written against the backdrop of a patriarchal culture, which viewed women and sexuality as dangerous and fearsome, though necessary for the continuation of life. In general, anything connected with sex was suspected by Christianity; until recently, Christians were denied any idea of sex as something to be celebrated with joy (RYAN, 1999, 45).

The Platonic heritage contributes to the creation of hierarchical dualisms, taking as an example celibacy as opposed to sex, attributing superiority to the former. The Greek Stoics considered that the expression of feelings and emotions was a weakness to be abolished (FERNANDES, 2005, p.430).

Sexual activity was considered part of human weakness, meeting that desire would be the same as giving in to the emotions. Gnostic philosophy regarded marriage and sex as intrinsically bad, for they were part of the bond with the material world from which they were to be liberated. Even "procreation meant the perpetuation of carnal sin on earth" (FERNANDES, 2005: 431).

Plato, with his soul / body dualism, provided other distinctions: man connected to reason by his mind; woman attached to the physical world for her ability to give birth, and for her emotionality, thus irrational. Thus, just as the physical world must be subordinated to reason, woman must be subordinate to man. The Neo-Platonists saw the world in cosmic conflict between light and darkness, evil and good, spirit and matter and influenced Augustine of Hippo in his analysis of the sexuality addressed by Rosado-Nunes.

Augustine wrote that after the Fall Adam and Eve covered themselves because they were ashamed. He also taught that all sexual acts are to some extent sinful because at least some lust is virtually implied in each of them. For Augustine, the sin of Adam and Eve was transmitted through the generations through sexual union (ROSADO-NUNES, 1998, p. 131).

Augustine definitively associated sex and original sin in the Christian imaginary between the sixteenth and seventeenth centuries. IV and V, considering conjugal love a duty to be fulfilled only for procreation. And yet, the original sin of Adam and Eve, they tainted sin from sex. Therefore, "no attempt to avoid conception would be morally acceptable" (ROSADO-NUNES, 1998, p.136).

Between the 7th and 11th centuries, Catholic penitents appeared, with guidelines for priests for the time of confession, relating sin with their respective punishment, from the most banal to the most serious. These guides "crystallized the idea that sin was an individual act" (DUARTE, 2006, p.16). This list of sexual sins was extensive and had very severe punishments. They included: fornication, adultery, masturbation, prostitution, interrupted intercourse, homosexuality, sex with a pregnant woman, and sex with a woman who can no longer conceive. Acts of lust, since they had no purpose to procreate (DUARTE, 2006).

These concepts led to the idea that marriage had a primary purpose, conception, and consequently procreation. Only centuries later did the well-being of the spouses and love become the secondary purpose.

Christianity is fixed on the feminine / masculine duality and on the control of the bodies to evaluate sexuality. Foucault shows how after the Counter-Reformation in the sixteenth century the practice of confession gradually established control of desires, thoughts and intentions. The extent of the confession extends, until it extends from the practice to the sexual act itself.

[...] but all the insinuations of the flesh: thoughts, desires, voluptuous imaginations, delights, simultaneous movements of the soul and body, all of this must now come in detail in the play of confession and spiritual direction. [...] Everything must be said. [...] A double evolution tends to make the origin of all sins from the flesh and to shift the most important moment from the act itself to the restlessness of desire, so difficult to perceive and formulate; since it is an evil that affects every man and under the most secret forms (FOUCAULT, 2006, 70).

Christian pastoral ministry has established an imperative, the precondition for the establishment of the device of sexuality, which is not only to confess what is contrary to morality, but to make every desire a discourse, subjecting all that concerns sex to the sieve of word.

Christian pastoral care sought to produce specific effects on desire, simply by putting it fully and applied in discourses: an effect of domination and disinterestedness, no doubt, but also an effect of spiritual reconversion, a return to God, a physical effect of pain blessed to feel in your body the stings of temptation and the love that resists you. The essential point is this: [...] that since the classical period there has been a steady increase and a growing appreciation of the discourse on sex; and that it has been expected from this discourse, multiple effects of displacement, intensification, reorientation, modification on one's own desire (Foucault, 2006: 80).

Different from express censorship of sex, Christian pastoralism instituted a technique for the production of discourses as an effect of its own economy, going beyond the limits of Christian spirituality, and becoming essential to the mechanisms at the end of the eighteenth century and during the nineteenth century of power, through the device of sexuality (NERI, 2007). We emphasize among these mechanisms the codes of conduct that governed various aspects of the life of the faithful and contributed to the maintenance of the Church's dominion over the faithful.

Until the eighteenth century, three major codes governed sexual practices: the canonical, Christian pastoral and civil law. They all focused on marriage relationships and marriage prescriptions.

With the discursive explosion already mentioned, two important modifications took place in this discursive regime: the monogamous heterosexual couple acquires the right to a greater discretion, although it implies a more rigorous normalization; the sexuality of the child, the crazy ones, those who do not relate lovingly to the other sex become the targets of questioning (KATZ, 1996). Forcing everyone to confess what they are. Legitimate sexuality will be questioned from these peripheral sexualities. Falling on moral or legal infractions against marriage and family and against natural functioning the main convictions. The family unit provided conditions for the development of the main elements of the device of sexuality, such as the hysterization of the female body, child sexuality, the regulation of procreation and the classification of the perverse as a species (KATZ, 1996).

Foucault (2006) shows that the family's role is to fix sexuality and function as its permanent support. In his consideration he affirms that this would be primarily the exchanger of sexuality with the alliance: it transports the law and the dimension of the juridical to the device of sexuality; and the economy of pleasure and the intensity of feeling for the alliance regime.

### 3 Discrimination of gender and Christian religion

It is commonly said that religiosity in Brazilian society is a feminine characteristic, which can be confirmed by statistical data on religious belonging (IBGE, 2010). However, this feminine religiosity occurs only in relation to religious practice:

[...] religions are a male investment field par excellence. Historically, men dominate the production of what is sacred in different societies. Religious discourses and practices bear the stamp of this domination. Norms, rules, doctrines are defined by men in practically all known religions (ROSADO-NUNES, 1998, p.140).

Christian religions are fundamentally patriarchal, starting from the idea of an all-powerful God-father and a charismatic son-man who comes to save mankind from original sin, committed by Eva's moral incontinence (ROSADO-NUNES,

1998) 2005). Men are responsible not only for the mediation between the human and the sacred, through the priesthood, but also for the official narratives that have naturalized the social patterns that regulate what is proper to the masculine and the feminine.

In chapters 2 and 3 of Genesis it is presented how humanity was expelled from Paradise, God commanded the couple not to eat the fruit of the Tree of Knowledge. Eve, created by God from a rib of Adam for the purpose of companionship, does not resist the temptation of the serpent, disobeys the divine order, and induces Adam to sin with her.

God expresses his wrath in curses for both and all his descendants: since then the woman would partake with pain and suffering, and be dominated by the man who would have to work hard to obtain the food that would sustain them. By blaming the woman for the original Fall and then submitting it to man, this passage shows that there has been no equality between genders since the creation of the world, defining that the submission of the woman occurred for her demerit and holds her accountable for all the sufferings and evils of humanity.

Other stereotypes emerge from this conviction, being more deeply rooted in Western societies, such as women lacking discipline, being impulsive, and yielding easily to temptations. Besides possessing the power to seduce man to the point of leading him to perdition. Subsequent biblical excerpts lead to the same conclusions: the prohibition of speaking that the apostle Paul would have done to the women in Corinth, preventing them from speaking in public with authority, are the texts that allowed the exclusion of women in the ecclesiastical institution.

The distorted reading of such texts excluded women from institutional visibility, relegating them to the exercise of subordinate roles, as Valerio (2005: 370) argues.

It is not possible to affirm that the inferiorization of the woman and the patriarchy were creations of the religion. The authors of the biblical text have expressed something present in their culture. Its registration in a sacred book provided a legitimation of the discrimination of women, common in that society, time and context, making it an expression of the divine will.

If we observe that religion is a modeler of subjectivities, the exemplary female model, the Virgin Mary, refers to submission, desexualization, maternity as a destination, fragility, service and the devitalisation of women as an ideal to be achieved. And the model to be denied and denied for having given cause to the misfortunes of humanity, "Eva, refers to freedom of choice, sexuality, initiative, curiosity and the will to know. They are antagonistic and functional for the control of women's bodies and lives" (ROSADO-NUNES, 1998, p.145).

#### 4 Conclusion

With the intention of demonstrating the evolution of Catholic sexual morality and its relation to the discrimination of the female sex and the sexuality different from the religious concept of sexual normality, we approach the relation between the discrimination of gender and the Christian religion, including showing that the discrimination and some forms of sexuality mentioned above existed within Christian religiosity over time.

However, not all discriminatory mechanisms operating in a society are manifest, explicit or declared acts.

Discrimination also operates in a diffuse way, so it is called indirect or institutional discrimination. The distinction between discrimination by individuals and the personal orientation of institutional discrimination is that the latter occurs at the level of social institutions, concealed by ordinary procedures, and apparently protected by law, customs or tradition (Gomes, 2000, p. 59).

Noting what Santos says about racism and attributing to gender discrimination, "discrimination occurs whenever someone is prevented from exercising a right, or not being able to enjoy the same opportunities and treatments as others, based on their race, sex or age" (2007, p100). Against this discrimination, it is the signatory, by the legal norms, in the sense of its incompatibility with the democratic State of law, and the possibility of its legal sanction.

We consider that the definition of institutional racism of Ivair Augusto Alves dos Santos can serve as a definition of institutional discrimination of gender, when applied to the gender analogy, because it affirms that it occurs "when an organ, entity, organization or social structure creates a hierarchical social fact - visible stigma, reserved social spaces - but does not recognize the racial implications of the process" (SANTOS, 2013, p.27).

The problem is not to demonstrate the existence of ideology and doctrines that people use to justify their actions. For as in relation to gender discrimination, "it is in the functioning of society that racism is revealed as a structural property inscribed in the routine mechanisms, ensuring the domination and the inferiorization of the blacks, without there being any need to theorize or try to justify it, (SANTOS, 2013, page 28).

The improvement of the legal system must be the object of demands and concerns of every society. It is necessary to emphasize that, in view of their greater effectiveness, new legal paths have been used, such as the defense of collective rights (diffuse, collective and individual homogeneous), through Public Civil Actions filed by the Public Prosecution Service and also through Terms of Behavior Adjustment (behavior promotion tools).

As the focus of this approach refers to an organizational practice within the religious realm, gender institutional discrimination can be defined as the collective failure of religious organizations and institutions to promote a gender-appropriate service that does not discrimination.

The focus of gender-based institutional discrimination allows for a new analytical approach and a new public action proposal. This action must be supported by an interpretative scheme that recognizes the existence of social phenomena that do not dissociate from the individual and point to the reproduction of discriminatory practices constituted not only in attitudes inspired by individual prejudices but in the very operation of institutions and the social system.

Keywords: Gender Discrimination, Religions in Brazil, Institutional Discrimination.

#### Referências

- IBGE. Censo 2010. Instituto Brasileiro de Geografia e Estatística. 2010.
- BEGUOCI, Leandro. No país, até evangélicos têm santos. In: Folha de São Paulo, Caderno Especial Religião. São Paulo, 2007, 6 de maio, p.9.
- RYAN, Penélope J. Católico praticante: a busca de um catolicismo para o terceiro milênio. São Paulo: Loyola 1999.
- DUARTE, Luiz F.D. Família, reprodução e ethos religioso: subjetivismo e naturalismo como valores estruturantes. In: DUARTE, Luiz F. D. et al. (orgs.). Família e religião. Rio de Janeiro: Contra Capa Livraria, 2006, pp. 15-50.
- FERNANDES, Sílvia R. A. A não ordenação feminina: delimitando as assimetrias de gênero na Igreja Católica a partir de rapazes e moças vocacionados/as. In: Revista de Estudos Feministas, vol.13, 2005, n.2, Florianópolis: CFH/CCE/UFSC, p.425-436.
- FOUCAULT, Michel. História da sexualidade I: a vontade de saber. Rio de Janeiro: Graal, 2006.
- GOMES, Joaquim Barbosa. O uso da lei no combate ao racismo: direitos difusos e as ações civis públicas. In: GUIMARÃES, Antônio Sérgio; HUNTLEY, Lynn. Tirando a máscara: ensaios sobre o racismo no Brasil. São Paulo: Paz e Terra,

2000.

KATZ, Jonathan. A Invenção da Heterossexualidade. Rio de Janeiro: Ediouro, 1996.

ROSADO-NUNES, Maria José F. Por uma sociologia do poder religioso: elementos para uma crítica feminista. In: BRITO, Ênio J. da C.; GORGULHO, Gilberto da S. (orgs). Religião ano 2000. São Paulo: Ed. Loyola, 1998, pp.131-147.

SANTOS, Ivair Augusto Alves dos. O Movimento Negro e o Estado (1983-1987): o caso do Conselho de Participação e Desenvolvimento da Comunidade Negra no Governo de São Paulo. São Paulo: CONE, 2007.

SANTOS, Ivair Augusto Alves dos. Direitos humanos e as práticas de racismo. Série temas de interesse do Legislativo; n. 19. Brasília: Câmara dos Deputados, Edições Câmara, 2013.

VALERIO, Adriana. A teologia, o feminino. Estudos Feministas, Florianópolis, v. 13, n. 2, p. 367-376, mai./ago. 2005.

Author's Address:

Marcos Porto Freitas da Rocha

Rua Ana Neri, no 48, Ap 401 – Bairro: Jardim 25 de Agosto – Cidade: Duque de Caxias

Estado: Rio de Janeiro (RJ) – CEP 25070-420 – BRASIL

TEL: +55 21 991571355/988481355 – EMAIL: porto.marcos@gmail.com

#### GENDER DISCRIMINATION AND ITS RELATION WITH PREDOMINANT RELIGIONS IN BRAZIL

This article discusses the relation between gender discrimination and institutional action of the predominant religions in Brazil, specifically Christianity. In it, methodologies of bibliographical and documentary scientific research were used to present a brief religious panorama of Brazil, where the information about the declaration of religious belonging contained in the 1991 to 2010 Census by the Brazilian Institute of Geography and Statistics (IBGE) was described. It then explains the development of Christian sexual morality in order to lay the foundations for the establishment of a relationship of mastery of the masculine over the feminine, and also of the marginalization of sexuality different from the pattern established by Christianity. Later, the option for patriarchy and its strengthening through the interpretations of the Christian sacred text throughout history, as well as Foucault's analysis of the Church's control of the sexuality of the faithful as a mechanism of domination, is presented. Finally, to analyze under the vision of Rosado-Nunes and Valerio the capacity, attributed by them to religion, of being a modeler of subjectivities that in the case of Christianity presents the acceptable model of feminine in the figure of the Virgin Mary and the model to be denied the figure of Eve. Concluding that there has been and continues to exist within Christian religiosity the discrimination of gender, whether individual or institutional, since discrimination occurs whenever someone is prevented from exercising a right, or not being able to enjoy the same opportunities and treatments than others, depending on their gender.

Keywords: Gender Discrimination, Religions in Brazil, Institutional Discrimination.

#### DISCRIMINATION ENTRE LES SEXES ET SES RELATIONS AVEC LES RELIGIONS PRÉDOMINANTES AU BRÉSIL

Cet article traite de la relation entre la discrimination entre les sexes et l'action institutionnelle des religions prédominantes au Brésil, en particulier le christianisme. Dans ce document, les méthodologies de la recherche scientifique bibliographique et documentaire ont été utilisées pour présenter un bref panorama religieux du Brésil, où ils ont décrit les informations sur la déclaration d'appartenance religieuse contenue dans Recensement 1991-2010 menée par l'Institut brésilien de géographie et de statistique (IBGE). explique ensuite le développement de la morale sexuelle chrétienne, afin de servir de base à l'établissement d'une relation de contrôle mâle sur la femelle et aussi la marginalisation des motifs variés de la sexualité établie par le christianisme. Plus tard montre le choix du système patriarcal et de renforcer ce à travers le texte sacré chrétien des interprétations tout au long de l'histoire, ainsi que l'analyse de Foucault de la réalisation du contrôle de la sexualité des fidèles par l'Eglise comme un mécanisme de domination. Pour l'analyse finalement sous la vision de Rosy-Nunes et Valerio la capacité attribuée par ces religion, étant une subjectivité de mise en forme que si le chrétien présente le modèle acceptable femme montre la figure de la Vierge Marie et le modèle à être refusé la figure d'Eve. la conclusion qui existait et continue d'exister au sein de la discrimination sexuelle religion chrétienne, individuelle ou institutionnelle comme une discrimination lorsque quelqu'un est empêché d'exercer un droit, ou ne peut pas bénéficier des mêmes possibilités et traitements que d'autres, en fonction de leur sexe.

Mots-clés: Discrimination entre les sexes, Religions au Brésil, Discrimination institutionnelle.

#### DISCRIMINACIÓN DE GÉNERO Y SU RELACIÓN CON LAS RELIGIONES PREDOMINANTES EN BRASIL

En este artículo se discute la relación entre la discriminación de género y la acción institucional de las religiones predominantes en Brasil, más específicamente el Cristianismo. En él, las metodologías de investigación científica bibliográfica y documental fueron utilizadas para presentar un breve panorama religioso de Brasil, donde se describieron las informaciones sobre declaración de pertenencia religiosa contenidas en los Censos de 1991 a 2010 realizados por el Instituto Brasileño de Geografía y Estadística (IBGE). En seguida se explicita el desarrollo de la moral sexual cristiana con el fin de presentar las bases para la institución de una relación de dominio de lo masculino sobre lo femenino y aún de la marginalización de la sexualidad diversa del patrón establecido por el Cristianismo. Posteriormente se presenta la opción por el patriarcado y fortalecimiento de éste a través de las interpretaciones del texto sagrado cristiano a lo largo de la historia, y aún el análisis de Foucault acerca de la realización del control de la sexualidad de los fieles por parte de la Iglesia como mecanismo de dominación. En fin, analizar bajo la visión de Rosado-Nunes y Valerio la capacidad, atribuida por éstas a la religión, de ser una modeladora de subjetividades que, en el caso del Cristianismo presenta el modelo aceptable de femenino en la figura de la Virgen María y el modelo a ser que se ha negado en la figura de Eva. Concluyendo que existió y continúa existiendo dentro de la religiosidad cristiana la discriminación de género, ya sea individual o institucional, una vez que ocurre discriminación siempre que alguien sea impedido de ejercer un derecho, o no poder gozar de las mismas oportunidades y tratamientos que otras, en función de su género.

Palabras clave: Discriminación de Género, Religiones en Brasil, Discriminación institucional.

#### DISCRIMINAÇÃO DE GÊNERO E SUA RELAÇÃO COM AS RELIGIÕES PREDOMINANTES NO BRASIL

Neste artigo discute-se a relação entre a discriminação de gênero e ação institucional das religiões predominantes no Brasil, mais especificamente o Cristianismo. Nele, as metodologias de pesquisa científica bibliográfica e documental foram utilizadas para apresentar um breve panorama religioso do Brasil, onde foram descritas as informações sobre declaração de pertencimento religioso contidas nos Censos de 1991 a 2010 realizados pelo Instituto Brasileiro de Geografia e Estatística

(IBGE). Em seguida explicita-se o desenvolvimento da moral sexual cristã no intuito de apresentar as bases para a instituição de uma relação de domínio do masculino sobre o feminino e ainda da marginalização da sexualidade diversa do padrão estabelecido pelo Cristianismo. Posteriormente apresenta-se a opção pelo patriarcado e fortalecimento deste através das interpretações do texto sagrado cristão ao longo da história, e ainda a análise de Foucault acerca da realização do controle da sexualidade dos fiéis por parte da Igreja como mecanismo de dominação. Para enfim, analisar sob a visão de Rosado-Nunes e Valerio a capacidade, atribuída por estas à religião, de ser uma modeladora de subjetividades que, no caso do Cristianismo apresenta o modelo aceitável de feminino na figura da Virgem Maria e o modelo a ser recusado na figura de Eva. Concluindo que existiu e continua a existir dentro da religiosidade cristã a discriminação de gênero, seja ela individual ou institucional uma vez que ocorre discriminação sempre que alguém seja impedido de exercer um direito, ou não poder usufruir as mesmas oportunidades e tratamentos que outras, em função de seu gênero.

Palavras-chave: Discriminação de Gênero, Religiões no Brasil, Discriminação institucional.