117 - CATHOLIC RELIGION, SEXUALITY AND GENDER DISCRIMINATION

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INTRODUCTION

In this article we will cover some definitions of racism, among which individual racism and institutional racism as an ideology, direct or indirect action, as well as the definition of racism according to Santos. Using the methodology of literature and documental research describe a brief religious landscape in Brazil through the 2010 Census the Instituto Brasileiro de Geografia Estatística (Brazilian Institute of Geography Statistics) shows the percentage of the population divided by major religious groups.

With the intention of demonstrating the evolution of Catholic sexual morality and its relation to the discrimination of female sexuality and the diverse religious concept of sexual normality. And finish addressing the relationship between gender discrimination and the Catholic religion, including demonstrating that which exists within it over time.

Racism and discrimination

The manifestation of racism as an ideology that assumes a hierarchy of human groups because of their color, race or ethnicity and racial discrimination directly, through injury or fenced off rights, access or opportunities, are considered in Brazil, since the late 1980s, as crimes, and are subject to civil and criminal action and imprisonment, even since the 50s by the Afonso Arinos Law, Law 1390/51, that has already considered discriminatory actions as misdemeanor.

However, the fight in the legal sphere is a feature rarely used by Brazilian society and, when used, have obtained results in terms of punishment, virtually nonexistent. Among the causes cited for the difficulties in applying the law on racial grounds include the need for the accused to prove the racist motivation of the act, the difficulty of gathering evidence and testimony, and the resistance of police and some members of the judiciary in giving referral to such inquiries and processes.

According to Santos (2007, p. 100), discrimination occurs when someone is prevented from exercising a right, or not be able to enjoy the same opportunities and other treatments because of their race, sex or age. Against such discrimination, it is signaling by the legal rules, to be incompatible with the democratic rule of law, and the possibility of its legal sanction.

The improvement of the legal system should be subject to the demands and concerns of the whole society. It should be noted that, in view of its greater efficiency, new legal paths have been used, such as the defense of collective rights (diffuse, homogeneous collective and individual), through civil actions brought by the Public Prosecutor and also by Terms Adjustment of Conduct (instruments promoting behaviors).

However, not all discriminatory mechanisms that operate in a society are manifest, explicit or declared acts. Discrimination also operates in a diffuse manner, so called indirect discrimination or institutional racism. What differentiates acts of racism or discrimination made by individuals and targeted personal form of institutional racism, is that the latter occurs level of social institutions, concealed by mundane procedures, and apparently protected by law, custom or tradition (GOMES, 2000, p. 59).

As the focus in this approach refers to an organizational practice within the religious framework, institutional racism can be defined as the collective failure of organizations and religious institutions in promoting an appropriate service to people because of their color, culture, racial or ethnic origin (PNUD, 2005), and that does not encourage discrimination.

Sustained in an interpretive scheme that recognizes the existence of social phenomena that do not dissociate the individual, and pointing playback constituted discriminatory practices not only in attitudes of individual prejudices, but in actual operation of the institutions and the social system, the focus of institutional racism allows a new analytical approach and a new proposal for public action.

The Religious Panorama in Brazil

Brazil is a country with a large Christian majority, more specifically, a Catholic majority. Catholicism entered the country in 1500 by the Portuguese colonial heritage, being established as the official religion since the first Constitution in 1824, staying that way until 1890, when religious freedom was established by proclamation, corroborated by Brazilian Constitutions since the one of 1891.

After this, having already been the official state religion, Catholicism remained the religion more socially acceptable and bringing obstacles to social mobility for those who do not professed. Currently, Brazil is the largest Catholic country in the world in absolute number of faithful.

According to the 2010 IBGE Census, 64.63% of / the Brazilian / the declared Catholics, in the 2000 Census, 73.89% declare themselves Catholics and the 1991 Census, this percentage was 83.4%, indicating that in less than two decades, there has been a reduction of almost 20% in the number of Catholics in Brazil, while there was a growth of evangelical / the 9% to 22.16%, spiritualists from 1.1% to 2.02% , other religiosities from 1.4% to 2.72% and people of no religion 4.7% to 8.04%. Also the number of people who claim to be followers of Candomblé and Umbanda decreased on average 0.1%.,

Religions [1]	1991 (%)	2000 (%)	2010 (%)
Catholics	83,4	73,89	64,63
Evangelical	9,0	15,4	22,16
Spiritualism	1,1	1,3	2,02
Umbanda e Candomblé[2]	0,4	0,3	0,31
Other religiosities	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 Censuses 1991/2000/2010). 1 Even people without declaration of religion and did not know. 2 Including other afro-brazilian religions.

These data serve to highlight the numerical predominance of adherents of Catholicism in Brazil. If we consider the projection of the population, as indicated by the IBGE data according to Table 1, we would have in the country today just under 200 million. If we take the data from the 2010 Census, there are about 127 million Brazilian Catholics (IBGE, 2010, p. 148).

Other relevant data: 92% believe that the Holy Spirit exists, 87% believe in miracles, 77% believe that Jesus will return to Earth in the end times and 75% believe that the devil exists. About 49% of people surveyed have a Catholic saint of devotion, and followers of other religions such as Spiritualism, Umbanda, Candomblé and even evangelicals (8%), are also devotees of some (ns) of these saints. The data presented demonstrate that Christian matrix, specifically Catholic, permeates Brazilian culture as a whole, influencing the beliefs of those who do not even Christian / ã and / or Catholic / to say (BEGUOCI, 2007, p 9).

Brief evolution of Catholic sexual morality

Catholicism gives sex an idea of impurity, should be tolerated because it is basically necessary to procreation. This idea is based on the Holy Scriptures, both Old and New Testaments. As shown above:

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

This conception of sex as something to be avoided stems from the combination of Stoic and Gnostic thoughts, among others. The Platonic heritage contributes to the creation of hierarchical dualisms, taking as example celibacy as opposed to sex, assigning superiority to the first. The Greek Stoics believed 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, meet this sexual desire would be to give in to emotions. The Gnostic philosophy considered marriage and sex as intrinsically bad, because they were part of the connection with the material world which should be free. Even procreation meant the perpetuation of carnal sin on earth (FERNANDES, 2005, p. 431).

Plato, with his dualism soul / body, provided other distinctions: Man linked to reason your mind; woman tied to the physical world for his ability to calve, and its emotionality, just irrational. Just as the physical world should be subordinate to reason, women should be subordinate to men. The Neoplatonists saw the world in cosmic conflict between light and darkness, good and evil, spirit and matter and influenced Augustine of Hippo in his analysis of sexuality.

> Augustine wrote that after the Fall, Adam and Eve covered themselves because they were ashamed. Also taught that all sexual acts are to some extent because at least some wicked are lust implicated in virtually every one of them. For Augustine, the sin of Adam and Eve was transmitted across generations through sexual union (ROSADO-NUNES, 1998, p.131).

Augustine efinitely joined sex and the original sin in the Christian imaginary of the fourth and fifth centuries. He considered the beginning of conjugal love a duty to be fulfilled only for procreation. And yet, the original sin of Adam and Eve, stained with the sin of sex. Therefore no attempt to prevent conception would be morally acceptable (ROSADO-NUNES, 1998, p. 136).

Between the seventh and eleventh centuries, emerged the penitential books with guidelines for the priests of the confessions time, related the sin with their respective punishment, the most banal to the most serious. These guides crystallized the idea that sin was an individual act (DUARTE, 2006, p.16).

The list of sexual sins was extensive and had very severe punishment. Included in the list: Fornication – sex outside of marriage, adultery, masturbation, prostitution, coitus interruptus, homosexuality and sex with pregnant woman and sex with a woman that can no longer conceive; acts of lust, since it had no purpose to procreate (DUARTE, 2006, p.17).

The Apostle Paul attributed greater value to celibacy, by living the expectation of the imminent return of Christ, considered marriage a waste of energy that should be reserved for evangelization. However, for those who would not carry celibacy, he recommended marriage (BÍBLIA DE JERUSALÉM, 2006, p. 2002-2001).

These concepts led to the idea that the wedding had a primary purpose design, and accordingly, procreation. Only centuries later that the well-being of the spouses and the love became a secondary purpose.

Catholicism is fixed in the male/female duality and controlling bodies to assess sexuality. Foucault shows how, after the Counter-Reformation in the sixteenth century, the practice of confession gradually also establishes control of desires, thoughts and intentions. The extent of confessions widens until the practice encompass the sexual act itself.

> ... but all the insinuations of the flesh: thoughts, desires, voluptuous imaginings, treats, simultaneous movements of the soul and body, all this must go, now, and in detail, in the game of confession and spiritual direction. [...] It must be said. [...] A dual evolution tends to do, the meat, the source of all sins and to displace the most important moment of the act itself to the restlessness of desire, so difficult to understand and formulate; for it is an evil that reaches every man and under the most secret ways (FOUCALT, 2006, p. 70).

The Christian ministry established an imperative pre-condition for establishing the sexuality device, which is not only confess that contrary to morality, but to make any desire a speech, subjecting all things that pertain to sex to the test of word.

> The Christian ministry sought to produce specific effects on desire, simply by putting it fully and diligently in speeches: effect of domain and disinterest, no doubt, but also the effect of spiritual conversion, return to God, the physical effect of pain blessed by your body feel the sting of temptation and the love that endures him. The point is this well: [...] that, from the classical era, there has been a steady increase and a growing appreciation of the discourse on sex; and who has waited this discourse, multiple effects of displacement, intensification, reorientation of modification on the desire itself (FOUCAULT, 2006, p. 80).

Diverse of performing an express censorship about sex, Christian pastoral instituted a technique of the production of speeches susceptible to function and being effect of their own economy, pushing the boundaries of Christian spirituality, at the end of the eighteenth century and during the XIX, and making itself essential for the power mechanisms, through the device of sexuality (NERI, 2007 p. 10).

Until the eighteenth century, three major codes governed the sexual practices: Canonic Code, the Christian ministry and the civil law. All were focused on marital relationships and prescriptions for sex spouse. With the discursive explosion

mentioned above, two important changes occurred in this discursive regime: the monogamous heterosexual couple acquires right to greater discretion, although focusing more rigorous standardization; child sexuality, the insane, those that do not relate lovingly with the opposite sex become targets of questions (KATZ, 1996).

All these become obliged to confess what they are. And the legitimate sexuality will be questioned from these peripheral sexualities. From then, fall on the moral or legal offenses against marriage and the family and against a natural function the major convictions. The family unit has given conditions to develop the key elements of the device of sexuality, as hysterization of the woman's body, infantile sexuality, the regulation of procreation and the characterization of the wicked as a species (KATZ, 1996).

Foucault (2006) shows that the role of the family is secure and sexuality act as your ongoing support. In his account states that this would be primarily exchanger of sexuality with the guild: transports the law and the legal dimension of the device to sexuality; and the economy of pleasure and the intensity of the sensations to the regime of the alliance.

Gender Discrimination and Catholic

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

> religion is a field of male investment per excellence. Historically, men dominate the production of what is sacred in many societies. Religious discourses and practices that have the brand domination. Standards, rules, doctrines are defined by men in virtually all known religions (ROSADO-NUNES, 1998, p. 140).

The Catholic Church is fundamentally patriarchal, part of the idea of an all-powerful God-father and Son-male charismatic man who comes to save mankind from original sin, committed by Eve's moral incontinence.

How Rosado-Nunes (1998) says, reported by Fernandes (2005, p. 455), men also are responsible not only for mediating between the human and the sacred, through the priesthood, but the official narratives that naturalized social standards governing what is proper masculine and feminine. Below we look at some examples.

In the narrative of Genesis (Jerusalem Bible, 2006, p.37-38), which tells how humanity was expelled from Paradise, God commanded Adam and Eve not to eat the fruit of the Tree of Knowledge. Eve, created by God from Adam's rib in order to keep him company, cannot resist the temptation of the serpent, disobeys the order given by God and leads Adam to sin with her.

The wrath of God was expressed in curses for both and all his descendants ever since, the woman will give birth with pain and suffering, and would be dominated by the man who would have to work hard to get the food that would sustain them.

To blame the woman for the original Fall and, thereafter, submit it to the man, this passage demonstrates no gender equity since the creation of the world, defines the submission of women occurred for his demerit and liable for all ills and sufferings of mankind.

Other stereotypes comes from this belief, being more strongly rooted in Western societies, such as: the woman has no discipline, is impulsive and easily yield to temptations. Besides having the power to seduce man about to take him to perdition.

Other biblical passages lead to the same conclusions as the prohibition of speaking that would have made the apostle Paul to the Corinthian women, preventing them to pronounce in public with authority, are the texts which allowed the exclusion of women in ecclesiastical institution, (BIBLIA DE JERUSALÉM, 2006, p. 2006-2007). The distorted reading of such texts excluded females institutional visibility, relegating him to the exercise of subordinate roles as advocates Valerio (2005, p. 380).

It is impossible to say that the inferiority of women and patriarchy were creations of religion. The authors of the biblical text expressed something present in its culture. His record in a holy book provided a legitimation of discrimination against women, common in that society, time and context, making it an expression of the divine will.

Rosado-Nunes (1998, p. 140) states that in Catholicism the internal laws codified in the Code of Canon Law maintains a clause that assigns exclusively to men access to the priestly ministry, especially the bachelors.

These restrictions on the participation of women in everyday church show that the hierarchy keeps alive the idea of inequality between the sexes: women cannot be ordained, so they may not celebrate Mass, participate in positions of power and decision, being threatened with excommunication the ones that defy this rule.

If we observe that religion is a shaping of subjectivities, female model presented as exemplary, the Virgin Mary, refers to submission, dessexualiação, motherhood as a destination, fragility, and to serve the devitalization of women as an ideal to be achieved.

And the model to be denied and refused to have given rise to the woes of mankind, Eve, refers to freedom of choice, of sexuality, of taking initiative, curiosity and willingness to learn. They are antagonistic and functional to control the bodies and lives of women (ROSADO-NUNES, 1998, p. 145).

It is necessary to highlight that the rigid positions of the Catholic hierarchy and more direct focus heavily on women, being a powerful means to control their desires and behaviors.

FINAL CONSIDERATIONS

The discourse of religious institutions on sexuality especially the Catholic Church, holds a power that serves multiple reasons: the perpetuation of inequality between men and women; build and maintain a boundary between equal, normal, accepted and valued, and the different, fleeing standardization, rejected and devalued; maintain and recreate control mechanisms of sexualities and bodies, and consequently behaviors and thoughts; and still offer alternatives sacred, a vast religious environment of redemption of sins and salvation.

It is a must to highlight the strong political influence of the Catholic Church on public policy relating to the definition of family and human rights. This systematically guides the politicians around the world to not pass laws that guarantee the right to stable civil union, the decriminalization of abortion and review the concept of family. Evidencing therefore an investment for the Catholic Church obtain/practice/hold the power in many spheres: symbolic-discursive, pastoral, private and public.

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CATHOLIC RELIGION, SEXUALITY AND GENDER DISCRIMINATION

ABSTRACT

This article discusses racism as a form of individual and institutional discrimination in Brazil under the definition of Gomes. Using the methodology of documentary and bibliographical research, provides a brief description of the religious landscape in Brazil demonstrated by the Instituto Brasileiro de Geografia Estatística (Brazilian Institute of Geography Statistics) which sets the percentage of the population divided by major religious groups Census 2010. Also presents the evolution of Catholic sexual morality and its relation to discrimination and female sexuality diverse religious concept of sexual normality. And finally demonstrate the relationship between gender discrimination and the Catholic religion, including presenting its existence within the institution over time.

KEYWORDS: Catholic Religion, Sexuality, Gender Discrimination.

RELIGION CATHOLIQUE, LA SEXUALITÉ ET LA DISCRIMINATION SEXUELLE

RÉSUMÉ

Cet article adresses le racisme comme une forme de discrimination individuelle et institutionnelle au Brésil selon la définition de Gomes. En utilisant la méthodologie de la recherche documentaire et bibliographique, donne une brève description du paysage religieux au Brésil démontré par Instituto Brasileiro de Geografia Estatística (L'Institut Brésilien de Géographie et Statistique) qui définit le pourcentage de la population divisé par les principaux groupes religieux du recensement de 2010. Présente aussi l'évolution de la moralité sexuelle catholique et de sa relation avec la discrimination du sexe féminin different de la conception religieuse de normalité sexuelle. Et enfin démontre la relation entre la discrimination fondée sur le sexe et la religion catholique, y compris la présentation de son existence au sein de l'institution au cours du temps.

MOTS-CLÉS: religion catholique, la sexualité, la discrimination sexuelle.

RELIGIÓN CATÓLICA, SEXUALIDAD Y LA DISCRIMINACIÓN DE GÉNERO

RESUMEN

Este artículo aborda el racismo como una forma de discriminación individual e institucional en Brasil en la definición de Gomes. Utilizando la metodología de la investigación documental y bibliográfica, se ofrece una breve descripción del panorama religioso en Brasil demostrado por el Instituto Brasileiro de Geografia Estatística (Instituto Brasileño de Geografía Estadística) que fija el porcentaje de la población dividida por los principales grupos religiosos del censo de 2010; También se presenta la evolución de la moral sexual católica y su relación con la discriminación y la sexualidad femenina diverso concepto religioso de la normalidad sexual. Y, finalmente, demostrar la relación entre la discriminación de género y la religión católica, incluyendo la presentación de su existencia dentro de la institución a través del tiempo.

PALABRAS CLAVE: Religión Católica, Sexualidad, Género Discriminación.

RELIGIÃO CATÓLICA, SEXUALIDADE E DISCRIMINAÇÃO DE GÊNERO

RESUMO

O presente artigo aborda o racismo como forma de discriminação individual e institucional no Brasil sob a definição de Gomes. Utilizando a metodologia de pesquisa bibliográfica e documental, traz uma breve descrição do panorama religioso no Brasil demonstrada do pelo Censo 2010 do Instituto Brasileiro de Geografia Estatística onde se apresentam os percentuais da população divididos por grandes grupos religiosos; apresenta ainda a evolução da moralidade sexual católica e sua relação com a discriminação do sexo feminino e da sexualidade diversa do conceito religioso de normalidade sexual. E por fim, demonstra a relação entre a discriminação de gênero e a religião Católica, inclusive apresentando a existência desta no interior da instituição, ao longo do tempo.

PALAVRAS CHAVE: Religião Católica, Sexualidade, Discriminação de Gênero.,