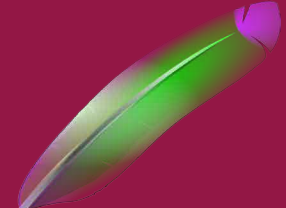


Umbanda Magna Carta



3rd EDITION EXTENDED AND REVISED



Year 2024



Umbanda Magna Carta Institute

Umbanda Magna Carta



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Umbanda Magna Carta



OFFICIAL DOCUMENT FOR THE RELIGION OF UMBANDA
INTERNATIONAL UMBANDA MAGNA CARTA

RELIGION • HUMAN RIGHTS • ECOLOGY

3rd Edition – extended and revised



Year 2024

CANADA



English Version – year of 2024, Canada

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3rd edition – extended and revised: 2022

ISBN 978-65-00-49751-9

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This document was revised and extended with respect to the concepts and norms of the first edition. The testimonies included in the previous edition will be available at www.cartamagnadaumbanda.com.br / www.institutocartamagnaumbanda.com.br

The first edition of this document is registered at the 8th Registry of Deeds and Documents located in Sao Paulo – SP. Rua XY de Novembro 251. Registered under ISBN 978-85-90767-03-9 and protected by the International Cataloguing in Publication (CIP) from the Brazilian Book Chamber in Sao Paulo, Brazil.

Printed in Canada

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Hymn of Umbanda



*The divine light was reflected
with all its splendor
Comes from the kingdom of Oxalá
where there is peace and love*

*A light that reflected on earth
A light that reflected on the sea
A light that came from Aruanda
To brighten everything*

*Umbanda is peace and love
A world full of light
The force that gives us life
And greatness governs us*

*Keep going children of faith
Nothing can defeat our law
Taking Oxalá's flag
to the entire world*

**Composed by José Manuel Alves
Brazilian Portuguese Lyrics by Dalmo da Trindade Reis Song
created in 1961**

English Version by Shelly Paluan and Jairo Faria



INFORMATION ABOUT THE BEGINNING OF THE UMBANDA MAGNA CARTA PROJECT

The initial version of this document was created in 2012 and presented in a meeting on April 14th, 2013, at Rua Brigadeiro Jordao, 297 – Ipiranga – Sao Paulo/SP, with the presence of various leaders; each federative unit was represented by their directors, priests and leaders, and they were all committed to bring forward the proposals for the Umbanda National Congress. The MPU (Umbanda Political Movement – Movimento Político Umbandista, in Portuguese) led the work and all those who attended were united with a single responsibility towards UMBANDA.

Posteriorly, there was a need to present the document in different states in Brazil. These meetings incentivized new ideas and regulating agents for the UMBANDA MAGNA CARTA. Leaders and members of temples, terreiros, prayer houses and general Institutions all agreed about the need for a document to be used as a means to organize the religion from its most basic to its deepest principles. This legitimized Umbanda by including the religion's setup, setting rules for the religious community, its organization and interpretation of pillars, human rights and protection of nature.

There was a consensus about future updates which would include scientific-religious suggestions. Thus, schools, federations, temples, writers, thinkers, media, philosophers and others who follow the religion of Umbanda would have to manifest themselves after being summoned. During an open meeting by a revision group in 2022, it was established that updates would be made every 5 (five) years.

This document is fulfilling an invaluable role in reaching the public's opinion about what is UMBANDA, its social, political and religious culture, and also presenting the religion's organizational foundations. The topics presented herein are clear aspects that exist in any subgroup of Umbanda and they are a means to standardize the base of the religion. Nonetheless, it should be clear we do not suggest that this document should become, at any moment, a codification of some sort. People are free to not accept it if they choose to do so.

We consider that standardization is a means to create an intelligent and coherent unity for the diffusion of the religion of Umbanda, respecting the liturgy and studies applied in each subgroup of the religion. After all, UMBANDA MAGNA CARTA encourages union.

We point out that this document will always undergo improvements, following the natural evolution of actions taken within the religion. The Umbanda Magna Carta Institute is chosen as the responsible body to deliberate about the document and its probable improvements. In the absence of the Institute, the organizations pointed out by the responsible religious ministers will be in charge.

This document was revised in 2019 by elected councils in various states in Brazil with a new revision done in 2022 by counsellors and ambassadors nominated by the Umbanda Magna Carta Institute.

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The Umbanda Magna Carta document is a tool that depicts human rights with a modern approach, as well as respect for ecology and great evolutionary fundamentals for those who follow the religion of Umbanda.

Umbanda: from the African roots to our modern days...

The Umbanda we all know, admire and practice is a descendent from the religious traditions of the African nations that were brought by force to the New World in the cargo hold of coffin-bearers. Umbanda would not exist without the spiritual, cultural and religious legacy shared by the people who were enslaved in Brazil for almost four centuries. This dramatic experience created our perception of worship and respect to nature. This is directly related to the legacy left by our Orixás that are directly connected to the elements of Gaia, Mother Earth. In the 19th Century, the Seattle Chief wrote a letter to the American President saying that everything that happens to earth will also happen to the children of the earth. We need to deepen our perception in order to comprehend once and for all that we are part of this environmental complexity. We are all creatures that are born from and return to the core of Mother Earth.

Therefore, we need to understand that Umbanda is a natural religion. One cannot practice Umbanda without caring for the environment. This sacred belief followed the enslaved African people throughout the Atlantic. This symbiosis enabled this relationship between one's physical and spiritual bodies. Therefore, this respect towards the ancestral, or the *Griot* – the ones who arrived first – opened the passage and brightened the way towards the birth of Umbanda in Brazil in the 20th Century. It also became one of the most important pillars that sustains the black resistance in the nation: the belief in Orixás!

To think of Umbanda as being separate from environmental preservation matters is like not wanting to get wet when walking in the rain. One cannot describe Umbanda without connecting it to the ecosystem. With that, there are two great lines that sustain the practice of Umbanda: Africanity – with the belief in the Yoruba Orixás and the format of the worship and manifestation of ancestors inherited from the Bantu origin – and Environmental. When Umbanda is practiced without these two important links to its essence, one is creating a ritual that is not related to the religion's foundation.

Umbanda's philosophical and ritualistic differences throughout the country are influenced by regional cultures and the strong presence of traditional peoples, especially the indigenous and *Quilombola* ones. Nonetheless, these elements did not disassemble or mischaracterize Umbanda. On the contrary, the indigenous influence strengthened the fraternal ties of Umbanda to the environment.

Zélio de Moraes's Umbanda, which originated in the State of Rio de Janeiro in the 20th century within an urban zone, received a strong impact of changes that came with progress throughout time. This modified the structures of the city and unfortunately, in this aspect, it also changing the behaviour of some of our brothers and sisters. Whether this happened due to a lack of knowledge or even poor character and greed from leaders who wanted to have more godchildren, these brothers and sisters almost caused the demolishment of the pillars of Umbanda, which are sustained in the resistance and sense of community inherited from the Quilombos and the enslaved people of this land. It is impossible to develop a medium through an online course. This would cause substantial losses in people's religious character and sense of community.

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We are a religion of *terreiros*, barefoot rituals and African and Amerindian ancestry. The temple's spiritual egregore strengthens the chain of mediums. The beating of the drums, the fraternal hugs, the bowing down to the *congá* and the proper mentoring of a godchild that is starting their long journey in our sacred rituals cannot be done through the screen of a computer or smartphone. We are a religion of collective energy. We receive energy from the Orixás and we manifest ancestral spirits that come to the *terreiros* to work, thus creating the mystique which is channeled by the faith in Father Oxalá.

When Umbanda is not associated to the historical struggles of the African and African-Brazilian people, we are just copying the models of other religions that transform their adepts and sacred places into businesses.

The Magna Carta is established in this historical time aiming to propose plausible solutions for the issues faced by Umbanda in present times. We find in its articles the structural bases of our sacred ritual constructed throughout historical conflicts: prohibitions, persecutions, intolerance and constant attacks to *terreiros*. All of this was withstood and faced by Godmothers and Godfathers who resisted and reacted to impositions and brought Umbanda to our time. Only a religion with an African and Indigenous soul could withstand so many blows throughout the last century. The Magna Carta is a document that projects Umbanda to the future and ensures for the present the existence of a master line that instructs about our duties, protects our sacred rituals and points out our constitutional rights.

Umbanda is a religion that survives on faith, charity and love for one another.

We cannot change it into a Euro-centric religious object: we are part of Africa in history, in the ancestral conduct and in our spiritual corpus.

Praise *Caboclo das Sete Encruzilhadas!*

Praise Sacred Umbanda!

Marcos Canetta Rufino

Umbanda Priest at the CAAF

Member of the Group of Umbanda Masters of Santa Catarina

Graduated in History by the Santa Catarina State University; Post-graduated in Management of People in Organizations and Human Resources by the Institute for Socio-Economic Studies and Research at the Santa Catarina Federal University; Post-graduated in Human Rights with emphasis in ethnic-social matters by the Futura College of Sao Paulo; Master in Management of Cultural Heritage by the Polytechnic Institute of Tomar in Portugal; Civil Police Officer; Academic Professor; and Cultural/Social Producer.

Preamble



OFFICIAL DOCUMENT FOR THE RELIGION OF UMBANDA INTERNATIONAL UMBANDA MAGNA CARTA

This is an Umbanda document represented institutionally through the Umbanda Magna Carta Institute to people of *terreiro* and traditional peoples. It legitimates Umbanda with an internal, cultural and religious understanding in order to instruct its followers, but to also teach the society in general about the religion's teaching foundations, ethics, morality, human rights, ecology, culture and existing religious concepts.

To the intellectuals, religious ministers and followers, this is a document for interpretation, which regulates the reference bases of the religion of Umbanda. Within the theological studies, the Umbanda Magna Carta reinforces the belief in a single God, since it is a monotheist religion with its own characteristics. Umbanda is a religion that worships forces that exist in places of great energetic vibration such as the seas, forests, waterfalls, mountains, springs and all places in nature. We see nature as an extension of the creator, which is where we find the Orixás that are worshiped in our practices.

This document was officially initiated in 2013 by Umbanda followers in an attempt to create a collective unit and to become an instrument for the defense of the religion's ritualistic and cultural works. This institutionalized the document as a safe resource to officialise Umbanda as a *de facto* religion that exists throughout Brazil and other countries.

Umbanda Magna Carta

This document shows that Umbanda is extremely rich, which is shown by its ritualistic diversity. This is the only religion that provides fraternal spiritual treatments provided by Light spirits through in person mediumnic manifestations. The document does not explain nor does it present internal ritualistic practices because it respects the religion's plurality. However, it attempts to create a religious identity that defines what we are, thus respecting the diversity of modalities, or branches, of Umbanda. Nonetheless, the Umbanda Magna Carta refutes any attempt at harmful interferences, such as online works of any nature, and it also condemns online graduation of priests. This document touches on the subject of ethics, morality, human rights and ecology without interfering with the religion's diversity. It also defends that Umbanda must be practiced in person, with its *passes*, *cruzamentos*, *descarregos*, *assentamentos*, *firmezas*, and other preparations that are done by following the ritualistic practices of the branch to which the *terreiro* belongs to. It is important to highlight that the Umbanda Magna Carta serves the internal needs of Umbanda followers, but we also understand that, as an instrument of legitimacy, it enlightens outsiders about the rituals performed in this rich religion.

This collective thought denotes the exposed seriousness and serenity of the document that is not directed to only a certain group or idiosyncrasy. The influences of this document are derived from diversity and meetings that took place both in Brazil and internationally, all of which give legitimacy and legality to the Umbanda Magna Carta.

Ideas that are elaborated and organized as a document indicate that this is not just a mix of ideas, but rather a serious means to generate appropriate interpretations, so that the general society and Umbanda followers know how to precisely define the meaning of Umbanda in its entirety. This document highlights a plausible definition of Umbanda and is an instrument for defense

which could be used by judges, by the general media and especially by religious leaders in their internal and external practices.

This document was created to provide legitimacy and information at an organizational level for both a social and religious comprehension of Umbanda. It strengthens and defends Umbanda followers and establishes an interpretative language for the society in general. For outsiders, this document is just a reference, but it should be noted that one needs to experience a religion to truly interpret it. Faith is an emotional and introspective insight of love, which is individual and personal. Although there are matters of religious equality, it is notorious that some parts of society still demonize and disrespect religions of African and Amerindian descent. Violence and intolerance are constantly manifested against all symbols of Umbanda faith and other related religions such as Candomblé, Jurema, Catimbó and others. Aggressions occur privately, as well as publicly, on social media, radio, TV and so on. The Umbanda Magna Carta is a fundamental instrument for fighting against such actions, but it is up to followers of the religion to try and come out of hiding, to make legal complaints and to try and understand laws that provide legal protection to religious temples.

The document entitled UMBANDA MAGNA CARTA serves as a guiding base to provide answers to scholars of theology, sociology, philosophy and followers of the religion. It is important to note that this is also open for inquiries by inter-religious debates, where other religious segments can better understand who we are, our purposes and how we respond to spiritual, cultural, social and humanitarian causes.

As previously mentioned, this document has an enlightening purpose, since most followers of non-African or non-Amerindian based religions do not understand Umbanda and they often misinterpret the practices within the religion.

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Herein we define a deliberate document, composed by not only thinkers and ministers of the religion, but with attention and respect for our spiritual mentors. The participation by Spiritual Mentors is necessary. Our religion is composed by followers who strictly follow what the Orixás, Guides and Mentors determine in the name of the Creator. Therefore, this document has permission from Guides who were commonly consulted, providing the followers of the religion a base of respectability for aspects that they determine are part of the religious doctrine.

Umbanda has unique characteristics. It is a miscegenated Brazilian religion based on spiritual elevation through its practices in various modalities. This diversity is always enlisted following principles of ethics and morale. This document determines aspects that are uniquely in favor of human progress, defining characteristics that establish Umbanda as a religion, determining that it is a practice of elevated actions and that it does not accept anything that goes against evolving moral aspects of human beings.

We agree on the understanding that the Creator is the Highest Power as a living source of creation, who we understand and interpret as Olorum, Zambi or God in the Universe where mankind begins to understand their evolution through religion.

The various modalities of Umbanda have a unifying base in which we believe in a Unique Power of Creation, the Orixás, Guides and Mentors. Their manifestation and contemplation direct human beings to the interpretation of their own existence and the capacity for one to evolve through the practice of Umbanda. We affirm that we are People of *Terreiro* and we are Traditional People. We are part of these people in a cultural manner and also by interpreting their traditional ritualistic concepts.

It is important to highlight that those who are not familiar with the cultural and religious practices of Umbanda will make

assumptions based on values and beliefs that are not concrete and cannot evaluate or define who we are or even what is done internally within the realm of Umbanda. Therefore, only a document created by Umbanda ministers – who truly possess knowledge of the religion – can evaluate and make considerations.

This project has been on agenda since 2012 and it was officialised in 2013 with deliberations throughout the Brazilian territory and also internationally with a meeting in Portugal, city of Leiria, with participation by leaders from Europe.

While respecting the diversity that exists within our realm, it is established that this document, even though it has already been completed, must not be static. It is necessary that it remains open for future deliberations so that the UMBANDA MAGNA CARTA can be adapted and improved. Thus, ALL must participate in an organized fashion, always respecting the improvements that are deliberated by majority of vote.

We understand that the religion of Umbanda is based on tradition and this tradition respects evolution. Therefore, adaptations and improvements must occur whenever directors from the Umbanda Magna Carta Institute and other participating institutions observe the need for improvement. It is therefore agreed that all themes that were thoroughly discussed must be respected in their entirety. Should there be any alteration, evaluating groups will be created.

We once again plead for virtuous and religious thinking that will take this project to the adequate places and will place this document as a continuous reference for the religious society and community from the moment it is published.

We emphasize that the Umbanda Magna Carta is a Unique document and there is no other similar document either Nationally or Internationally. The first edition of this document is officially registered at the 8th Registry of Titles and Documents located in

Sao Paulo – SP at Rua XV de Novembro 251. It was registered with ISBN 978-85-90767-03-9 and it is protected by the International Catalogue in Publication (CIP, in Portuguese) by the Brazilian Book Chamber – SP – Brazil.

As a religion that values equality and respects the Universal Declaration of Human Rights through the United Nations Charter, we must have a document whose mission is to dignify its millions of followers and leave a legacy for the posterity.

UMBANDA MAGNA CARTA Coordinators

Presentation



OFFICIAL DOCUMENT FOR THE RELIGION OF UMBANDA INTERNATIONAL UMBANDA MAGNA CARTA

As is the case with Traditional People and People of *Terreiro*, Umbanda is a Brazilian religion with unique socio/cultural characteristics and liturgy that is sustained by its existing modalities or branches. The religion of Umbanda goes beyond liturgy. Its socialization that respects the traditions of millenary peoples is the maximum expression of liberty. A nation is only established as such when it respects its history and, Brazil, like many other countries, contains in its history social and cultural bases that began with the native people of the land. The union of cultures, or miscegenation, which is clear and evident in this continental country we call Brazil, is a historical example for the world. Umbanda is like this – sovereign, legitimate and unrestrictedly fundamental in all senses and areas of academic studies. The standardization elaborated throughout the years with the document Umbanda Magna Carta is clearly the correct way to show and determine what truly is UMBANDA.

Nowadays, Umbanda can be found in different countries throughout the world, bringing with itself the interpretations and understandings that are the source of human evolution, and acting as the same egalitarian line in relation to other cultural and religious denominations existing in all countries. Umbanda does not have a central power, nor does it have a unique book that determines its internal practices because its structure goes beyond this with different modalities, giving the

religion a unique plurality. What encourages union within the religion are the pillars of peace, evolution, humbleness, charity, justice, faith, and love, which are substantiated in Oxalá as an expression of elevation, moral and ethics.

Since Umbanda is substantiated through spiritual and cultural diversity, one can observe characteristics of Indigenous (natives of the earth) and Bantu and Yoruba African Peoples, with additional relevant collaboration from the European Christian and Spiritist concept in some of its variations.

With Brazilian history in mind, one can interpret the history of the religion of Umbanda through the miscegenation and plurality of cultures.

It is known that Umbanda was announced by the Caboclo das Sete Encruzilhadas through the mediumship of Zelio Fernandino de Moraes, on November 15th of 1908, in Neves/Niteroi, Brazil; he announced the term “UMBANDA” as designative of the religion. The origin of the word UMBANDA has two explanations:

1st – It was first announced by Caboclo das Sete Encruzilhadas.

2nd – It originated from the African N’bundo and Kimbundo people, who brought with them the word “Mbanda”, which later became Umbanda.

Nonetheless, it is also understood that prior to this announcement through Zélio Fernandino de Moraes, there were already spiritual manifestations throughout Brazil, especially if we consider religious manifestations such as the Calundus, Cabulas, Makumbas and Catimbo-Jurema.

UMBANDA acknowledges the variations that originated upon its crossing with other religions. This happened because of the religious diversity in Brazil, where the practices from these

Umbanda Magna Carta

religions were aggregated and adapted. Umbanda is entirely against any kind of religious intolerance and discrimination.

The religion of Umbanda respects all other religions and seeks the Secular State that exists in Brazil and does not discriminate any type of religious manifestation that envisions respect and human evolution. This assures that there must be a unique positioning related to the religion itself and its perceptions about various social, judicial, cultural, philosophical and human matters.

Considering the fact that not everyone communes this FAITH, some people interpret it erroneously, giving mistaken connotations that influence media and public opinion. The religion of UMBANDA has a wealth of values which are understood by its practitioners through many years of studying and experience, which is impossible to be evaluated by someone who lacks such preparation.

It is registered herein that this document envisions to protect the basic concepts of this religion, giving strength to all temples that profess the religious FAITH of UMBANDA. This instrument will provide greater power to invoke the religious rights and freedom of worship established in the Universal Declaration of Human Rights, articles 2 and 18, which depict the elimination of all sorts of intolerance and discrimination based on religion or conviction, as well as other international, supranational and national legal frameworks.

UMBANDA is a group of laws that govern life and harmony of the Universe. As a science or religion, in UMBANDA, whether in a material ritualistic practice or in the sphere of Umbanda spiritual communities, there is only one single spiritual hierarchy: the evolution of each Spirit in the various planes of Creation and the vibration established by each one's merit. On par with perfect knowledge of life, UMBANDA takes advantage

of the material world provided by the human vibration to open the true way of wisdom, where one learns that the truth or the final reality of the Universe is immutable. Within the conception that the use of the material provided by humans is an active force which is indispensable for the realization of Umbanda, the sole integral responsibility lies on the medium. This responsibility is exceeded by the medium's own comprehension towards the mission that is given to them upon their own choice. As a reminder, the Umbanda devote – known as a medium – is moulded as such through personal experiences in *terreiros*, with all their precepts. Online training is prohibited.

UMBANDA is an expressive synthesis of Love, Wisdom, Respect, Tolerance and Renouncement, as it was taught by Master Jesus and is also presented by so many other Masters of Light in various moments of History and diverse cultures; Umbanda followers use the religion as a means for progress, support and defense, but never as an instrument for violating characteristics of positivity and evolution. The principles of positivity defined herein not only confirm characteristics of great spiritual elevation, but also shows adepts of the religion that it does not promote spiritual attacks and it does not support demands in which modes of destruction are used. Umbanda is indeed a religion of impact, whereas it is responsible for fighting forces that are contrary to evolution, well-being and peace. The medium is prepared by a spiritual leader (Godfather or Godmother) so that they may be an instrument for this peace, through which the guides will manifest themselves in fraternal meetings that take place inside *terreiros* throughout the world. The religion goes way beyond the religious sense expressed by many other segments. It is the only religion that provides services to millions of brothers and sisters through guides (manifested light spirits) that work energetic-, magnetic- and vibrationally. These services operate in spiritual and psychological spheres, since

the guidance provided by these services are fraternal, thus collaborating with public health systems, since the results are clear and objective in regards to the mental health healing of many followers. As far as we are concerned, some infirmities also cease to exist because the mediumistic aspects that allow the person being assisted to be benefitted (when they are deserving of miracles) also take place in many other religions and this is not different in Umbanda.

UMBANDA exists in many different countries, bringing PEACE and Elevation of a Religion that promotes rights through equality, respecting the plurality of each nation. The bases of the UMBANDA MAGNA CARTA are a record of the principles that guide Umbanda followers throughout the world.

UMBANDA is a religion that follows teachings by Light spirits, whereas Our Father Oxalá – syncretized as Jesus Christ by some branches of the religion – is the conceptual basis of Love, Fraternity and Moral. UMBANDA is a NATURAL and ECOLOGICAL religion and its followers are defenders of Nature. We understand that the sacred Orixás are manifested magnetically with more intensity in vibrational sites in nature, where Umbanda followers visit constantly, promoting concentration for their energetic restoration, harmonization and capture of sublime energies, re-balancing them with the forces of Mother Nature.

Obviously, when there is a need to make offerings in Nature, we use places reserved for these activities, such as our own temples, sanctuaries and private properties. We recommend that all materials used are fully biodegradable so that they can be reabsorbed by the environment.

UMBANDA defends Nature and values forests, seas, rivers, waterfalls and springs. It also values fauna and flora, thus contributing to International Treaties for the Preservation of Nature and indicating the need for modes of development that do not

damage it. Umbanda's principles defend nature in its entirety and it worships this power of nature as living sources of the Creator that vibrates in us!

The UMBANDA MAGNA CARTA suggests and defends the need for an administrative institutional organization that maintains regulations for Terreiros, Associations, Institutes and Federations. We understand that it is fundamental to have governmental bodies that represent the collective interest, based on this document as a postulate for the basis of creating improvements that aim for the growth of Umbanda. Every organization that represents the religion of Umbanda has a duty with the collective to always envision and care for ethics and morality, diffusing bases of love within brothers and sisters.

It is extremely important to inform that UMBANDA indicates inclusion in matters of philosophy, history, sociology, anthropology, astronomy and others. The study of the UMBANDA MAGNA CARTA as an educational source and starting point for inter-religious communication serves as proof for the affirmation that all religions constitute diverse ways for spiritual evolution that lead to GOD. Like other religions, UMBANDA now has a document that clarifies objectively its principles, giving UMBANDA a single reference, with the final objective to become a national and international document for the religion, through which one can differentiate whether rituals are following the essence of Umbanda or not.



BLACK PEOPLE, NATIVES OF THE BRAZILIAN LAND AND UMBANDA

Umbanda arrived in Brazil through enslaved black people brought from Africa, more specifically from the regions of Angola and Congo, where most of them belonged to the ethnic groups of Mbundo and Kimbundo people. These people brought with them *Mbanda*, a word that gave rise to “Umbanda,” since the phonetics of the Brazilian language is different from that of African people.

These people were enslaved and brought to Brazil and, when they escaped, they would head to the forests, land of indigenous people who had not given in to the enslaving white man. These people had great knowledge of their territory, which gave them an advantage to escape and resist the oppressor.

The Afro-Brazilian religion is living and evolving. Its secrets and mysteries are facts that can be confirmed through the history of the process of civilization in Brazil.

Till the beginning of the 20th century, the presence of white people in Umbanda rituals was only permitted for those seeking assistance. The divinities worshiped in rituals were the Natives of the Brazilian land – Caboclos; enslaved spirits – *Pre-tos-Velhos*; spirits that inhabited cities and streets, acting on passageways and representing the energies of vitality and desire – *Exús*; and Children, who eventually were called *Erês* and *Ibejis* after some time.

Through time, other spiritual phalanxes have emerged and new ones will certainly show up since Umbanda is living and

non-static just like everything on earth. However, *Caboclos* and *Pretos-Velhos* have always been spirit leaders of temples and of all the other spiritual phalanxes that are part of Umbanda.

Changes are permitted, but one cannot refute history, even if new ways to worship Umbanda are created. Nonetheless, negating the presence of the black and indigenous people in the religion is not only worshipping a new Umbanda, but it is also killing the old Umbanda.

It is presupposed that one of the sacred objectives of Umbanda in Brazil is to unite people of different ethnic groups through faith, respecting the native people and the immigrants that originated the Brazilian Nation.

“Umbanda” or “Mbanda” are originated from the Kimbundo language in Angola, meaning “magic” or “the art of healing.” The word “Mbanda” was also known as “the art of healing” or “the cult through which the priest cured,” but “Mbanda” means “the Beyond, where spirits inhabit” (Wikipedia search).

In addition to the term Mbanda, the word Kimbanda originally denominated a healer, the one who practiced Mbanda. Posteriorly, the term was changed to Quimbanda, which had its meaning misrepresented to indicate an evil practice.

Document



UMBANDA MAGNA CARTA

1. Umbanda is a genuinely Brazilian religion with the following characteristics in its origin:

- It is millennial because its foundations are the same that presided the reencounter with God since the beginning of the human race in our planet. Worshiping nature was the first expression of man's understanding of the relationship about the forces of Creation. It is a cult to nature, where we worship energy-giving places as having vibrational, energetic and magnetic values, which we denominate *Orixás*.
- It is cosmic because its foundations culminated with the union preconized by the Umbanda Movement of the four pillars of human knowledge, which are: Philosophy, Science, Religion and Art.
- It is evolving in its manifestations because Umbanda is manifested day by day, utilizing all the existing positive resources existing yesterday, today, and it will certainly use those available tomorrow. All of this happens while protecting the existing foundations of the religion that are immutable, such as religious sessions with fraternal consultations, mediumship development, energetic cleaning, blessings, all of which are grounded in its origin or in its specific branch. These always take place in person; it is forbidden to perform religious works of this nature over the internet.

- It is Christian in the majority of its branches because its aspects, principles, postulates and finalities are based on the teachings of the Masters of Light, mainly Master Jesus, who is the manifestation and experience of the Redeeming Gospel. It accepts all that is good and rejects what does not elevate one or lead to human growth. Jesus Christ is the Moral side of the religious concept of Umbanda, where all the positive aspects of the cult are protected.
- It is Brazilian in its origin. As a religious practice native to Brazil, it was presented during the manifestation of *Caboclo das Sete Encruzilhadas*, through the mediumship of Zélio Fernandino de Moraes, on November 15th, 1908. The organized and institutionalized religious movement known as Umbanda was popularized through this medium.
- It is miscegenated because it is based on African and Native people with contributions from the European Spiritist concept and People of the East.

2. Umbanda originated with contributions from the Spiritist Doctrine as well as positive contributions from religions of the natives of the land, Africans and Folk Catholicism. The different branches of the religion are influenced by greater or lesser extent by each of these sources. Nonetheless, Umbanda is not interfered by the above-mentioned religions and it is not subject to dogmas related to them.

3. Umbanda integrated, reinterpreted and adapted some of the supra-mentioned religious views (Indigenous, African and Folk Catholicism) according to its own perception, giving rise to a religion with a universalist base. Umbanda uniquely construes the existence of spiritual plans and their constitution. There is an

Above and a Below, as well as a Right and a Left pole. According to each branch of the religion, these plans can be explained in a different manner. However, the spiritual manifestations, as well as their study, will always take place with kindness and aiming for the evolution and orientation of its followers.

4. Umbanda has had its own Hymn since 1961 by José Manuel Alves (lyrics) and Dalmo da Trindade Reis (song). Umbanda defends the importance of its foundations about hymns and protects them as a religious cultural source.

5. In the convention of its origin, Umbanda is benefaction, charity, commitment, prosperity, humbleness, foundation and being barefoot during rituals.

- a) **BENEFACTION:** Umbanda grows naturally as a religion through volunteer work and mediumship services, where one's participation is fundamental. It is through benefaction that the mediator learns to value their Temple and to socialize with their religious brothers and sisters.
- b) **CHARITY:** charity is one of the different ways to elevate one's spirit. Without charity, one cannot comprehend the evolutionary mission of the Umbanda follower. Charity is the maximum expression of religious learning in its plenitude by the Umbanda medium. These charity acts take place during in-person spiritual consultations through the medium's tonus. This occurs according to the guidelines from the Umbanda modality the medium belongs to.
- c) **COMMITMENT:** The Umbanda medium is committed to goodness, truth, loyalty, charity, personal dedication and respect – the essence of the true Umbanda follower as a mode for evolution. The authentic Umbanda followers are raised inside temples, where they are baptized under the religion's commandments and develop in person.

- d) **PROSPERITY:** Prosperity takes place in all levels by the daily effort for growth and development in all senses. Prosperity is not won, but rather conquered through the practice of honesty, endeavor, knowledge and individual work, whereas one will reach their objectives while being supported by their faith and merit.
- e) **HUMBLENESS:** The Umbanda followers have humbleness as their spiritual base; they understand that they are not better than anyone because of their mediumship but rather have greater responsibility and commitment to be an instrument for Spirituality to transmit messages of Light that are received from the higher realms. In Umbanda, there is a spiritual hierarchy that leads the rituals such as Leaders, Mediums and Assistants; however, we all know that in the material realm, we are, at all times, students and teachers and that we are all constantly learning. No one is better than the other, though we have different roles and responsibilities. We understand that only God must be glorified, never the mediator.
- f) **FOUNDATION WITHIN ITS ORTHODOXY OF ORIGIN:** Each modality, or branch, of the religion follows its own foundations. These bases are immutable and are passed on from temple to temple and from Spiritual Godfathers and Godmothers to their Godchildren. *Amacis*, *cruza-mentos*, prayers, sacred drawings or hymns, power settlements or *firmezas* all take place in an in-person fashion, with the goal of elevating the medium and contributing to their evolution.
- g) **BAREFEET:** Umbanda is based on in-person spiritual sessions and respects the interpretation by the various branches of the religion that are organized as such in their rites. The religion is unanimous in relation to the

preparations for mediumship development, *cruzamentos*, energetic passes and *descarregos*, all which take place while being barefooted, in the sense of preserving the ancestry and principles defined herein.

6. The Umbanda worshiper follows what was disseminated by the announcer of the religion, Caboclo das Sete Encruzilhadas, as well as the teachings by the Light Spirits that sustain the religion, the Masters of Love, as a way for evolution to reach a superior spirituality. “We will teach those who know less and we will learn from those who know more” – Caboclo das Sete Encruzilhadas.

7. Umbanda brings forth a religious base that must be taken into consideration: love, respect, do not judge, do not slander, and always be true with a base on goodness, politeness and elevation. The ethic positioning of any religion must be based on such predicates and manifested by those who are truly religious.

8. Umbanda Mediums are seen as religious beings and should act as such, with faith in God, the Sacred Orixás and Spiritual Guides; they should have attributes of faith, love their fellow spiritual brothers and sisters, not judge, be pacifiers, be at the service of goodness and never use their knowledge in a vile way. These attributes are ethic and moral positionings for all who believe in the Umbanda faith.

9. Umbanda acts upon the elevation, religious education and evolution of Spirits, practicing rites that envision the progress of the human race, directing one’s intimate makeover through Jesus’ postulates, the vibration of the Sacred Orixás and the teachings from the Light Spirits, which are transmitted by the Spiritual Guides that manifest themselves in Umbanda temples

10. Umbanda is a religion that believes in the existence of a unique God, a supreme intelligence, the primary cause for all things, who is eternal, immutable, immaterial, omnipotent,

omnipresent, sovereignly just and good, and infinite in all His perfections. Umbanda does not believe in the constitution of sin as an impediment to human activities of any nature. The religion believes and preaches that, for every action, there is a reaction and, thus, we will all respond to all acts whether still in the material realm or in the spiritual one, which is independent on whether one repents or not.

11. Most branches of Umbanda believe in Master Jesus (syncretized with Father Oxalá) and use His teachings as a base for their doctrine. They believe in the Law of Karma and the refinement of beings by following His teachings.

12. Umbanda believes in the Divine Hierarchy, which we know as Orixás. They are responsible for the planetary sustenance and function as anchors to direct our conduct in the practice of love, charity and faith. They are not gods, but rather, human denominations for the Reigning Powers of the Divine Creator.

13. Umbanda worships Mother Nature because this is where one finds the purest Divine manifestation; where the Sacred Orixás manifest energetically more intensely; and, also, because this is where we go to seek and harmonize ourselves with the forces that reign there, which sustain all forms of life in the planet.

14. Umbanda believes in the existence of communication through mediums who are prepared for such during rituals for charity works and in fraternal consultations that are done in cooperation with the Spiritual Guides.

15. Umbanda aims for the simplicity of its rituals, which allows for full time dedication to those who seek fraternal assistance during these meetings. Since these meetings only occur in person, *descarregos*, *passes* and others can only take place through direct interaction with the vibrational tonus of the person being assisted.

16. Fraternal care, which is always done in a charitable way, is the core of Umbanda's welfarism. This is where Umbanda differs from other religions – it is the only one that allows for those receiving help to speak to Light beings and receive guidance for one's evolution and treatment for various means.

17. Umbanda is synonymous to charitable and religious practice and does not allow for monetary charges for one to receive assistance. It is not part of Umbanda's foundation to receive financial retribution for the fraternal assistance or energetic passes that take place. Nonetheless, it is permitted to ask for monetary contributions from mediums who are members of the temple or those who visit it, if necessary, to sustain, maintain and develop Temples, as well as to provide comfort to those who visit the sacred place. However, the contribution is to be done as determined by the rules of each *Terreiro*, which must be moderate and according to each place's needs, without discrimination or prejudice against those who cannot contribute..

18. In the specific case of priests who have become fully dedicated to the Umbanda practice (that is, those who work full-time as such) and charge for private services in specific situations and regions, the sessions (*giras*) must still occur public- and openly, where members and visitors can be asked for voluntary contributions.

19. Umbanda has its own rites and sacraments, such as baptism, marriage and funeral. Having these sacraments as a religious refuge to families is a fundament of each *terreiro*, *tenda* or *casa*. These sacraments consolidate the religious commitment within the concepts established by Umbanda.

20. The main rites of Umbanda take place by means of sung prayers also known as *pontos cantados* which, in some temples, are paced with the use of musical instruments. The drums (*atabaques*) are played by *atabaqueiros* who are adequately prepared by religious ministers for this task. There

is also *agogôs*, *maracas* and *macumbas*, all of which can be used for the sacred rites within the Umbanda rituals, always maintaining in the *pontos cantados* the ancestral essence of the religion without losing the characteristics that are part of the religion. Therefore, Umbanda does not condone inventions that de-characterize its practices. Due to the regional diversity of the religion, other names used for the drummers are *ogã*, *tambozeiro* and *alabê*.

21. In Umbanda there are rites, spiritual cleanings, *descarregos* and energizing works, as well as spiritual treatment and counseling, aimed at one's well-being, growth of a conscience, and spiritual, emotional and moral development. During the rites there are energetic passes and the ritualistic use of tobacco and vegetable elements in smudging, baths and/or *amacis*. Umbanda also makes use of mineral components such as rocks, crystals, metals and *pemba*, all which condense essential energy from elements in nature.

22. Umbanda makes use of prayers, dispossession or, if needed, offerings of flowers, drinks, fruits, juices, teas, foods, incenses and candles. In addition to being a spiritual and vibrational work, the offering is also a spontaneous reverence to the Sacred Orixás and its practice is recommended for the religion's followers, since we understand that these elements have elevated energetic vibrations that can be spiritually manipulated for the benefit of something or someone. We also understand that one of the goals of Umbanda is to elevate and sublimate the spirit of its initiates and assisted persons through the ethics of the sacred Orixás and Light spirits.

PRINCIPLE OF EQUALITY

23. Umbanda offers everyone a dignified and equalitarian treatment since no one can be privileged, favoured, discriminated

against, deprived of rights or exempt of duties due to one's reason for ascending or descending, gender, sexual orientation, color, ethnicity, race age, language, religion, creed, level of education, social and economic condition, territory of origin, or political, ideological and philosophical beliefs.

THE RIGHT TO LIFE

24. Umbanda advocates that human life is sacred.

25. Umbanda does not accept death penalty or any practice that shortens life.

SUICIDE/EUTHANASIA/DYSTHANASIA/HOMICIDE

26. Umbanda values life in a spiritual and terrestrial aspect and, therefore, understands that one's passage must be natural, respecting Karma Law and learnings that are important for the spirit.

27. Umbanda defends that no one has the right to shorten their own life through suicide.

28. Only the Creator, through their Omniscience, Omnipresence and Omnipotence knows any individual's moment for disincarnating.

29. Thus, even in the case where death is inevitable and the person is suffering, active euthanasia practiced by people, even when it is an altruistic act, is seen by Umbanda as lack of resignation and submission to the Divine Creator's will.

30. Dysthanasia is the extension of life through extraordinary treatment. Orthonasia is the decision to not undergo palliative treatment. Through the clinical, legal and spiritual point of view, these practices do not jeopardize the Umbanda religious con-

cepts because the patient is free to choose whether to undergo treatment and surgeries that are considered risky or not and, if they choose to do so, they will pass away by natural causes as an outcome of the disease, without interference from other people in the process of the Creator.

31. Practices that go against human or animal life are not accepted by Umbanda.

- a) Animals that are normally used for slaughter to be used as food (poultry, swine, bovine, caprine, ovine, or even game animals) should not be confused with domestic animals.
- b) Attacking the life of humans and domesticated animals violates the concepts of Umbanda.

32. However, when homicide is committed as legitimate self-defence or in defence of others, or by a non-objectionable mistake, it does not entail a spiritual onus. Military personnel and security workers in general, while doing their work and defending society in a legal and ethical mode, are not seen by spirituality as guilty when they cause someone's death while working.

ABORTION

33. Umbanda is against abortion when it is performed to end a pregnancy, except when it is done due to sexual violence or anencephaly. In these cases, the health system offers everything that is needed to support the act.

34. In Umbanda, it is understood that from conception there is already a Spirit that is seeking evolution. The connection between spirit and matter takes place after the fifth week of

gestation, when the heart starts beating. An interruption that occurs prior to this is seen as natural.

35. The progenitors, with or without the help of others, and the people who provoke the abortion by any means throughout the gestation, will commit an act of transgression to the Divine Law because this will deter a spirit from going through the challenges necessary to their evolution since they will need this developing body as an instrument for such deed.

36. When the birth of a child puts the mother's life at risk, it is preferable in good sense and according to law, to maintain the life of the mother.

37. Direct counseling with the Spirit Guides is fundamental for these actions to always be taken based on Spirituality and in the particularity of each situation that involves the formation and development of human life.

38. If an abortion occurs by any means, Umbanda will never condemn the individuals involved and will always give them care and provide spiritual guidance and comforting.

ARTIFICIAL INSEMINATION

39. Umbanda comprehends that even though it does not happen by traditional means, artificial insemination occurs through the participation of man and woman, uniting both as one, giving the opportunity for a spirit to reincarnate. Artificial insemination is acceptable as long as it follows medical ethics and the laws in the country where the parents live. Umbanda respects matters of creed and freedom of choice by people who are experiencing life and have free-will. Therefore, there are cases in which non-heteronormative couples, such as alternative or LGBTQ2+ couples, choose to have a family lineage and descendants or heirs (children), through the use of artificial insemination. This is equally acceptable.

CLONING

40. Umbanda does not accept the concept of cloning. Cloning interferes with the natural process of evolution through incarnation and karmic processes and, therefore, it goes against the teachings of Umbanda because this process does involve the union between male and female and the fertilization of an egg by a sperm cell. The individual comes into existence from a stem cell and is genetically artificial, nothing more than a copy of another human. Scientists from the United Nations University Institute for Advanced Studies have published a technical note stating this procedure should be banned and that it is unethical.

THE RIGHT TO PERSONAL INTEGRITY

41. Umbanda defends that a person's moral and physical integrity is inviolable. People's rights are protected by Human Rights Laws, which are closely followed by the religion and the Umbanda Magna Carta.

42. No one shall be subjected to physical or mental torture, nor to cruel, inhuman or degrading treatment or punishment.

PEDOPHILIA/MISTREATMENT

43. Umbanda does not accept anything that violates the moral and physical integrity of children and teenagers, especially cases of pedophilia that take place through any means, including the internet, as well as acts of mistreatment. Laws that are already established, such as the Convention for the Rights of the Child, must be followed.

44. People with a misconduct towards children and adolescents could possibly be obsessed, needing spiritual guidance and

psychological treatment. These people also need to be submitted to pertaining civil and criminal laws.

DOMESTIC VIOLENCE

45. Umbanda does not accept any sort of domestic violence and follows the parameters described by current legislation, with emphasis on the United Nations Principles for Older Persons, Convention on the Elimination of All Forms of Discrimination Against Women, the Convention on the Rights of Persons with Disabilities and the United Nations Charter, under which the rights of a human person must be preserved. At home, respect, acceptance of differences and harmonious coexistence must be cultivated by all family members of all ages. Sexual relationships, whether within or outside of a marriage or common-law union, must always be consented by the people involved. Umbanda condemns any act of sexual intercourse that is obtained through violence or against the person's will.

ETHNIC PREJUDICE

46. Umbanda does not accept racial or ethnic prejudice. Above all, ethnic prejudice is the attestation of one's spiritual delay and ignorance towards Divine Laws. Those who belittle or harass others because of skin color or any other ethnic characteristic, violate the golden rule present in many different spiritual and religious traditions: "Love God above all things and your neighbor as yourself".

SEXUAL ORIENTATION AND GENDER IDENTITY

47. In Umbanda, everyone is seen as a spiritual sibling and any sexual orientation and gender identity is accepted. Therefore,

the religion cares for spirits and not someone's gender or sexuality. Discrimination and prejudice are not taught by our Spiritual Guides because Umbanda embraces all. Thus, it is fundamental to respect each individual's condition. Their choices are intimate and personal.

THE ROLE OF WOMEN IN SOCIETY AND UMBANDA

48. Umbanda defends the right of equality and, as such, women should occupy any position in society and the labor market and receive the same treatment, as established by the Convention on the Elimination of All Forms of Discrimination Against Women.

49. Women in Umbanda have roles in all kinds of hierarchical, ritualistic and doctrinal levels of the religion.

CHILDREN IN UMBANDA

50. In Umbanda, all decisions related to children should take into account their best interest while considering their peculiarities as a developing person, as established by the Convention on the Rights of the Child.

51. Umbanda recognizes that the presence of children and adolescents during meetings is an important process for their own spiritual development, as well as their socialization, education and religious assistance. Umbanda does not restrict or abdicate the presence of children in rituals. It is fundamental to maintain their presence within *terreiros* so they can understand our practices. Spiritual sessions are truly schools for valuable teachings and the presence of spirit guides from left and right will always bring life lessons. As a reminder, our Exús are examples of righteousness for children and adoles-

cents, bringing them the necessary morale for becoming good people. These attributes are part of *terreiros* that follow the guidelines in this document and legitimate the religion within the criteria for elevation sustained by patterns linked to Father Oxalá and the other Orixás.

52. Through the precepts of the religion, psychic consultations, baptism, energetic passes and spiritual development, Umbanda guarantees children the right to know the universal message from the Light Spirits and Jesus and its magnitude in God and the sacred Orixás. In turn, this provides them moral, physical and spiritual protection against all forms of violence.

53. Umbanda always supports children and adolescents and encourages them to recognize their own importance, value and character by giving them the right of choice that is befitting to their pureness and maturity towards our beliefs. The practice of teaching children about spirituality is accepted as a means to instruct children and adolescents about moral and ethical behavior and it also provides information about Umbanda. The continuation of Umbanda relies on teaching spirituality to children and adolescents.

ELDERLY PEOPLE IN UMBANDA

54. Umbanda defends that elderly people must have access to the society's educational, cultural, recreative and spiritual resources.

55. Elderly people must be treated fairly regardless of their age. They cannot be deprived of support and psychic development within the religion. The basis of Umbanda lies in hierarchy, where the elders are respected, representing our ancestral elders. If this elder is a spiritual leader, a priest or even a member of the institution, it is everyone's duty to help them and provide

all support and assistance that may be necessary. Additionally, per Umbanda's doctrine, this person needs to have a special/preferred seat.

56. Umbanda advocates for respect, support and assistance to elderly people in the family and social context, based on love, charity, recognition and current legislation, with emphasis on the United Nations Principles for Older Persons.

DISABLED PERSONS

57. In Umbanda, no person with acquired or congenital disability, whether it is physical, sensory or intellectual, is deprived of support or psychic development.

58. Umbanda comprehends that disabilities are limited to one's flesh and not the spirit and, therefore, the limitations of the physical body are meaningless in face of our faith and the Spiritual Realm. As disseminators of love to others, it is not in our right to belittle or restrict a spiritual sibling's physical, mental or psychological conditions, whatever they may be, because we are free of judgement and allow all that seek Umbanda's doctrine to be treated equal- and respectfully.

59. To the leaders of Temples and Federations, we ask that accessibility is a priority as it is part of charity, good sense and current legislation, especially the Convention on the Rights of Persons with Disabilities, the Statute of Persons with Disabilities and, abroad, the United Nations Charters, which recognizes everyone's inherent dignity and value, and equal and inalienable rights.

ALCOHOLICS AND DRUG ADDICTS

60. All who seek *terreiros* for help will find assistance. Drug addicts and alcoholics must be treated without prejudice or

discrimination and receive all necessary assistance from Umbanda. This is a universal physical, mental and spiritual health problem and, therefore, all religions have a duty to help the addicts and their families. Umbanda spirit guides and leaders have an important role in helping the individual's recovery process.

61. Umbanda respects the individual's wish and free-will in seeking for and accepting spiritual treatment. The person's psychological health and addiction must be observed and respected during treatment. The addict and the family must be provided spiritual care. Since any and all addiction attracts spiritual beings that can affect an individual's spiritual side, Umbanda has all the necessary spiritual resources to support and treat these spiritual siblings.

MARRIAGE

62. Umbanda defends that marriage must take place out of love and free-will, where a couple is guided and supported spiritually. This is independent from one's sexual orientation, ethnicity, level of education, social condition and religion.

63. In Umbanda, a person's gender identity is irrelevant. It is also irrelevant if one of the partners does not follow the religion. We provide everyone equal rights to marriage and respect everyone's individuality. The Light Spirits observe one's being, not matters of gender, and everyone will always be embraced by Umbanda.

64. Umbanda comprehends that a religious marriage functions as a spiritual base for the family and everyone, whether they belong to the temple or just come as guests, have the right to this sacrament. Marriage is seen as the love bond between two people and the sacrament is a blessing of this union.

65. In Umbanda, marriage is also assured as a right to those who have previously been divorced. Umbanda does not accept bigamy, as the marital bond can only happen between two people.

DIVORCE

66. Spiritual guides, in Umbanda, do not encourage divorce. However, they also do not condone with unhappy relationships that unsettle a spirit with hate, suffering, disrespect and the lack of love. These can cause risks to the physical, moral and spiritual integrity of one or both partners and could, consequently, traumatize family members, children or friends.

67. Indissoluble marriage is a human creation through religious dogmas and/or social and economic order. In Umbanda, it is believed that the couple's karma can be either be brief or last a whole life in accordance with what is determined by their own spiritual mission and does not impose a coexistence filled with unhappiness or domestic and sexual violence.

ADOPTION

68. Umbanda not only favors, but also encourages adoption.

69. With consideration to the parents' conditions, the physical, moral and spiritual support provided to an adoptee is the outcome of respect, love and protection for the rescue of the child and adolescent and their insertion into the principles of citizenship. This allows them to become conscientious of their responsibilities and to do good. This human being, as well as their parents, need to comprehend their human and spiritual condition. The parents need to raise and educate their adopted

child following the precepts of human dignity, responsible parenting and family planning, as determined by the Convention on the Rights of the Child.

70. We believe in the same rights for 2SLGBTQI+ parents. The act of adopting a child is not reserved to specific sexual or gender conditions. Rather, adopting is related to the child or adolescent's karmic rescue for both material and emotional conditions.

USE OF CONTRACEPTIVE METHODS

71. Umbanda favors the use of condoms and other contraceptive methods as a means for protection against STIs (sexually transmitted infections) and prevention of unwanted pregnancy. Everyone should know and choose when they want to generate a new being who will need love, comprehension, education, orientation and discernment along their life. Therefore, the use of contraception is a way to protect life itself.

72. The use of contraception is accepted by Umbanda because it respects one's freewill, birth control and family planning.

ORGAN DONATION

73. Umbanda supports the donation of organs during one's life and after death when it follows current legislation.

74. Umbanda defends organ donation even when the separation between Spirit and physical body is not complete – such as cases of brain death – because Spirituality will care for the donating spirit so that the donation does not cause any painful impression or suffering to the donating spirit.

75. Organ donation does not go against the laws of Nature because it benefits others, including the donating spirit, in their

spiritual evolution. Additionally, it is an opportunity for scientific knowledge to develop in the physical realm and be used to help those in need.

76. The same applies to other donations such as blood, bone marrow and any organic tissue that can help others. Umbanda, like any other religion, needs to encourage the practice of donating to help millions of spiritual brothers and sisters around the world.

CREMATION AND BURIAL

77. Some variations of Umbanda accept cremation as a choice made by the medium, so long as there are rituals that precede the act.

78. Cremation is a legitimate choice for all who wish to have one, as long as there is a waiting period of at least 72 hours with storage of the body in a cold chamber to preserve it from decay. This period is necessary because during the first few hours after passing, there are still sensations caused by a connection between the disincarnated spirit and the deceased body.

79. Burial or cremation do not represent anything to the spirit other than a faster or slower disaggregation of the physical body from which it was released. In some Umbanda practices, the medium's physical body must undergo a burial preceded by funeral rites. This is in accordance to the laws of nature for a body's decomposition, which is based on Father Obaluayê's fundamentals.

POLITICS IN UMBANDA

80. Umbanda defends participating in public politics. The creation of a political organization is relevant because only then

we will achieve that which is the right of any citizen professing their faith.

81. Participation in politics by Umbanda followers must be encouraged through the idea of institutionalizing our ideals. A religion can only be established within society through laws, which either already exist or will be created. Laws will only have results when there is a definitive involvement from mediums and their religious ministers with politics. It is fundamental that others understand the spiritual laws our faith is based upon and the laws of man, which help promote the growth and stabilization of what is created by the religion on the physical realm.

82. Political representatives need to be involved with the religious community and have an “open doors” attitude towards all projects that benefit them.

FREE WILL

83. In its plenitude, Umbanda ensures individuals their freedom and happiness and does not condone with the ideology of “chaining” adepts to their respective temples.

84. Moreover, Umbanda also does not condone with the use of threats and psychological/moral violence to achieve the idea presented above.

85. Umbanda values individual freedom and the right of its adepts to “come and go.” It does not interfere with people’s freewill as this is one of the Divine Laws of our religion and spirituality. Our religion does not practice any type of violence (moral and psychological) which falsifies truths about the Umbanda liturgy to restrict the right of choice by its followers.

86. Umbanda accepts theological studies as long as they respect all the different liturgical variants attributed to the religion

and do not create conflict about the diversity that exists within it. From the academic point of view from historians and anthropologists, it is understood that using the Umbanda Magna Carta document is of great importance. Due to Umbanda's miscegenation and plurality of interpretations, it must not be stuck to ideologies that are not in accordance to items 1, 2, 12, 13, 14 and 15, where the diverse interpretation of the religion's origin is presented without being stuck in a closed concept, but rather respecting the different interpretations. This embracing of different ideas of the religion's origin is unique to Umbanda and cannot be compared to any other existing religion. Therefore, Umbanda must be classified by Anthropologists as a peculiar religion that presents itself as a great universal synthesis.

87. Umbanda defends its origins in relation to the culture and beliefs of traditional peoples, the land's natives (indigenous peoples) and Africans, which are the core of resistance in the world. Traditions must be respected in indigenous tribes and *quilombos* throughout Brazil. Umbanda does not condone with the cultural and religious interference from predominant communities. This also extends to the Romani people clans who are equally vilified in their traditions. Umbanda respects the Romani peoples, and their culture has important values that are also part of the religion's rituals.

ECOLOGY

88. As already mentioned, Umbanda is a worship to nature. The preservation of the fauna and flora are subjects of fundamental relevance to its adepts. Umbanda is in accordance with the 17 global goals of the United Nations SDGs (Sustainable Development Goals).

- a) Umbanda's rituals are done with care to preserve woods, rivers, seas, forests and others, where ritualistic offers

are made using fully biodegradable materials and preferably in places dedicated to this finality such as temples, sanctuaries and private properties. Inorganic materials, such as *alguidares*, porcelain-ware, bottles, metals, plastics, candles, etc., must be discarded in appropriate places, giving preference to having these being reused or recycled.

- b) Umbanda teaches ecology by doing its rituals in nature or giving its followers environmental education. It is the Religious Minister's responsibility to prepare members in their *terreiro* for these responsibilities.
- c) The Umbanda Magna Carta Institute encourages and supports projects for environmental preservation and conservation, such as reforestation and planting trees in urban and rural areas. The Institute also supports projects for community gardens and composting, envisioning the subsistence of all while also creating opportunities for socialization.
- d) Umbanda disagrees with deforestation and destruction of nature. In spaces that belong to the religion, reforestation and planting of trees is an obligation for protecting the forces of nature that are the base of the religion.
- e) Umbanda encourages and supports animal protection and only supports slaughter for food and religious purposes.

FOOD SAFETY

89. Food safety is the guarantee of all dimensions that inhibit the occurrence of hunger. It is the permanent availability and access to food, its ample consumption from a nutritional stance and sustainability in its productive processes.

- a) Umbanda Magna Carta encourages all religious groups to provide attention to food safety of communities.

- b) Umbanda supports the creation of community gardens, as well as raising poultry for food with technical management for the exclusive use to combat hunger.
- c) In Umbanda rites there is consumption of food items that are part of its liturgy. Such foods that are used for different internal functions are the cultural and religious base of Umbanda. Grains, vegetables, fruits, roots and animal derived foods must be observed in the preservation of food culture. Also, all foods must rigorously follow the hygienic guidelines provided by competent bodies.

SUSTAINABILITY OF THE SACRED TEMPLE

90. All Umbanda terreiros, temples or houses are maintained by monthly payments made by their members for the sustainability of the religious space.

- a) It is acceptable to charge a monthly fee of its members to be used for maintenance of the religious space.
- b) The *terreiro* can promote events with the same end goal, as long as all the money collected is used exclusively for its maintenance.
- c) The spiritual leader in many cases uses the space for oracle readings. This is acceptable for their subsistence as well as a source of income for the maintenance of the *terreiro*.
- d) The *terreiro* can have within its space a store to generate income for the maintenance and sustainability of the space.
- e) The *terreiro* can offer its members and guests courses for improvement and knowledge related to Umbanda and other general interest themes.

- f) The *terreiro* can offer its members workshops on culture, sports and professional development.
- g) If the *terreiro* is legally registered, it can also get into partnerships with private or public institutions to create projects and maintain social and community assistance.
- h) Umbanda priests/priestesses, Godfathers or Godmothers have legal rights under the Brazilian Occupational List of Classification (CBO, or *Classificação Brasileira de Ocupações* in Portuguese), registration number 2631-05 – Minister of Religious Worship. This ensures that these leaders can receive pecuniary payments and contribute to retirement funds and taxes as other professionals would.

TERRITORIAL SUSTAINABILITY

91. Umbanda is expanding throughout Brazil and other countries. In relation to ecology, food safety and *terreiro* sustainability, we have ownership of territories that are used as farms, ranches, ecological villages, etc., all of which have differentiated spaces that can produce and provide living conditions to many families.

- a) Umbanda defends that territories destined for the religion must be preserved as much as possible. Native forests, springs, rivers, lakes and waterfalls must be free of garbage and preserved by its occupants.
- b) Development must be encouraged while keeping in mind the aforementioned practices in ecology, environmental sustainability, preservation, conservation, food safety and *terreiro* sustainability.
- c) Umbanda points out the need for biodigesters, composting, and agroforestry for better preservation and use of natural resources.

- d) Medicinal and ritualistic herbs are a valuable foundation of Umbanda. For the sake of our rituals, it is important to have garden beds for the handling of these plants. They have specific times for their foraging, as well as specific moon phases. These garden beds ensure the continuity of our rites and health. Their cultivation should, therefore, be encouraged in protected territories.

SPORTS PRACTICE AND RELIGION

92. One of Umbanda's goals is the individual transformation of human beings and their healthy interaction with society. The practice of sports dates back to the native peoples, where they sought one's improvement and self-defence through dancing, rituals and socialization.

- a) Umbanda encourages *terreiros* to organize sports practices among members as a means for education and socialization..
- b) Mental, emotional and physical health are constantly emphasized by spirit guides to their mediums. Therefore, every kind of sports practice is encouraged for the development and improvement of individuals that seek spiritual evolution through Umbanda.

Relationship between Ethics and Religion

There is an immense link between religion and ethics because they both influence one another.

In the beginning of mankind, a mythological context was created to serve as a reference and standardize people's behaviour so that collective coexistence was made possible.

One can say that the first ethical standard was instituted to mythology and its parameters were created by trial and error, expressing accumulated knowledge; that is, traditions adopted a sacred behaviour, which then became religion. Umbanda is based on traditions that converge its interpretation and substantiate it as a religion!

We observe religion as the existence of a group united by a set of values, such as the Umbanda Magna Carta document, which maintain behavioural cohesion. Hence, this religion officialises the morale of a group, which in turn interferes with the behavioural pattern of society because any moral and ethical aspect that we know or practice arose from a religious doctrine.

Through philosophy, the relationship between ethics and religion, from the point of view of each, needs connections to establish themselves. This necessity had long been predicted because religion is a means for us to follow our ethical demands, which are in fact rational. Our reasoning is limited and cannot give ethics its due value. Therefore, religion assists

us in reinforcing ethical conduct and observation of values, providing hope to humankind for the cultivation of ethical values.

Humankind is in a process of enlightenment, which is also ethical. Religion provides this support of hope and justifications so that we can meet the ethical demands. God's existence, the immortality of spirit, the hope for a future life and other matters that faith provide us complement the limitations of reasoning. This leads us to observe through ethical conduct what is justifiable because, if we were to only act rationally, we would hardly be able to keep up with ethical responsibilities.

Through transcendental reasons, religion helps us cultivate these ethical values which will fructify in a future life.

We note that reason and faith are complementary, just as religion and ethics complement each other in their truths. We could also say that they are both truths that are spoken in two different ways.

The relationship between both will always be open because ethical conduct has become rarefied and, as we approach modernity, values are lost and become fragilized; fraternal solidarity loses sense in modernity; the world in its globalization begins to further itself away from its relationship to what is sacred. This can be verified in disastrous happenings with humankind, where values like kindness and faith become empty for some.

Ethics is transcending and it is something we should always seek after. We should always think about how we can be better so that we can become people who are full of faith and hope, transforming and becoming a society that is fairer and more humane.

Ethics and Morale in the Philosophical and Religious Context of Umbanda

When one philosophically analyzes ethics and morale, it is important to observe their distinct meanings.

Ethics is associated to the reasoned study of moral values which will guide human behaviour in society, while morale is associated to the customs, rules, tabus and conventions established in each society. The majority of society has religious bases in its customs which are intrinsically involved in individual behaviour.

The etymological origin of each is distinct. Ethics come from the Greek word “ethos” which means one’s way of being or character; morale originates from the Latin term “morales” which means relative to customs.

Ethics in general is a group of knowledge of human behaviour that attempts to explain moral rules in a rational, fundamental, scientific and theoretical form. In a reflection about morale, we understand that it is the group of rules applied daily and used continuously by all of us.

These rules orient each individual, guiding their actions and judgement about right or wrong, good or bad, and moral or immoral. In practice, they are similar and both are responsible for the construction of foundations that will guide the conduct of humankind while determining their character, altruism and virtues, teaching the best way for one to act and behave in society.

The link between religion, morale and ethic is massive. They all exert influence on each other mutually when we observe the concept of religion as a social institution characterized by the existence of a group that is united by a set of values and main-

taining behavioural cohesion. Hence, we understand this as a moral behaviour from which one seeks for a life in accordance to the principles of exercising goodness.

All Umbanda followers must respect and have good conducts towards those who follow other religions and the society in general, so that in turn they can understand and respect our religion, observe our rights and duties, as well as our obligations as established by the Umbanda Magna Carta, in the temple where we practice our faith, in society and in our commitment to other adepts of our religion.

Everyone must improve their religious, cultural and personal behaviour while keeping in mind their own evolution, always maintaining a healthy relationship of cooperations with other mediums, between priests and religion followers. The religious tradition comprehends that hierarchy is the best mode of organization. Respecting the elders is a clear commandment of learning and evolution in Umbanda.

In the religious context of Umbanda, ethics and morale imply to do good to all, whether they follow Umbanda or not. This means all members of society are included in a Universe of solidarity towards human beings and nature. This establishes norms and rules for the formation and improvement of spiritual leaders, Umbanda mediums and sympathizers.

It is primordial to define and distinguish that Christian Morale comes from great religions and Umbanda Morale, which is still developing, comes from the influence of Christian spiritualism, Spiritism, Shamanism from Natives, Africanism, and other related concepts.

Religious Ethics and Morale

Ethics determines the moral values of society and, within the religious context, it acts as a regulating instrument that indicates appropriate behaviour for its followers, adepts and sympathizers.

In relation to the Umbanda Magna Carta, it is imperious to have normative terms that are essential for the protection of ethical and moral aspects. Although the referred document is not part of internal ritualistic acts, there must be notes made in relation to the defense and distinction of religious works that are in fact understood as being part of Umbanda. It is understood that characteristics of religious action involve the elevation and comprehension of the individual towards the interpretation of Creation towards creature. Within the total characteristics that englobe variants and interpretative realities, Umbanda's religious applications never act against ethical and moral aspects. All Umbanda adepts are obliged to:

- Treat all with equality and respect.
- Respect hierarchy within the cult
- Act by using spirituality as a tool for spiritual elevation and evolution.
- Teach those who know less.
- Understand the religious diversity in Umbanda with peculiar idiosyncrasies to this community, observing regional-ity and branch (or modality) of the religion.

Umbanda stands out because of its spiritual force for combating characteristics that impede an individual's elevation and evolution. Spiritual evolution is impeded by the following:

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- Using spirituality to negatively impact others by doing things such as love binding spells and other negative rituals that use sacred symbols and archetypes belonging to Umbanda.
- Spreading images and words that are not in accordance to Umbanda or spirituality in general.
- Disrespecting human rights outlined in this document.
- Acting disrespectfully in social media to affect others who think or practice the religion differently.



General

- Within the liturgical framework, priests and mediums represent a religion called Umbanda, whose foundation is based in a worship to nature, following the presumptions described in the Umbanda Magna Carta document. Priests, mediums and those who follow the religion are direct representatives of the religion. Therefore, their behaviour reflects the meaning of Umbanda to society in general.
- All followers of the religion of Umbanda have a duty to care for the religious space and to treat each other respectfully.
- Umbanda's liturgy is based in God, the Orixás, Spiritual Guides and Mentors, and the Right and Left poles of the religion. There is a standard that is followed for opening the rituals which respects this hierarchy, where the priest, or a medium who has been adequately prepared and appointed by the priest, opens the religious sessions and determines their progress.
- The group of mediums is divided according to the normative of the Umbanda strand in which the *terreiro* is based upon. The priest is responsible for everything that happens within the ritual, which must respect the fundamentals which are the general base for all existing Umbanda strands. They must teach that we believe in God, the sacred Orixás and Spiritual Guides, with emphasis in faith, love towards our spiritual brothers and sisters, forgiveness and humbleness!

- Rituals must follow an elevated standard and there cannot be any sort of swear-words and clothing that are not appropriate for a religious meeting.
- The mediums must receive adequate preparation following the norms established by the Umbanda strand they belong to, which is the sole responsibility of the priest leading them. These preparations can only be done in person and include *cruzamentos*, *descarregos*, *firmez*as and *assentamentos*.
- The priest is fully responsible for all recommendations made by Spiritual guides manifested in mediums that belong to the *terreiro*. They must always verify what was written by the *camponos* and given to guests.
- *Camponos* within a religious session must be next to the person being helped to help them understand what is being said during a consultation. They must never discuss with others what was discussed during the spiritual consultation.
- The priest is responsible for ensuring respect among spiritual brothers and sisters and helping them comprehend one another. The priest must teach about fraternity, humbleness and respect to each other.
- Alcoholic drinks and tobacco products such as cigarettes, cigars and pipes are part of the Umbanda arsenal. The consumption of these elements must be explained by the priests as they are used for energetic cleaning and purging, among others, and do not cause harm.
- Umbanda is a religion of worshiping nature and, therefore, we do not litter forests, the sea, rivers or waterfalls. *Despachos* (disposals) must only be left in places that are prepared for this finality so that they can be discarded at the right time.

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- Rituals that use melee weapons such as knives, daggers, swords, or any other perforating elements must be supervised by the priest. They are responsible for any incident that might happen.
- The use of *fundanga* (gun powder) or alcohol to produce fire can only be done with the supervision of a priest.
- Within spiritual sessions and within temples where the rituals take place, cellphone use is prohibited.
- Pictures, images and recordings of rituals where religious foundations are being executed cannot be made available in social media so there is no desecration of our sacred practices.
- Umbanda possesses sacraments that guarantee baptism, marriage and funeral rites. Those who follow Umbanda must value the fundamentals that consolidate the priests within the religion.
- The use of any alcoholic drink or illegal drug in Umbanda rites is prohibited. Ritualistic alcoholic drinks such as *cachaça*, wine and liqueurs are used for spiritual cleansing and should only be used for such.
- Pregnant persons, the elderly, people with physical disabilities and anyone else with special needs should always receive preferential care.
- Umbanda *terreiros* must follow Municipal, State and Federal regulations in force. The priest is responsible for registering their temples with the government so that their activities are legal.
- The priest has an obligation to properly instruct those who visit the terreiro to prevent any misunderstanding towards the real meaning of the religion of Umbanda, especially in relation to Exú (male form) and Pombogira (female form)

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of Exú). It is extremely important to separate Exú from a diabolic and evil image that some make them to be.

- Umbanda does not make love binding rituals and does not condone with degenerative rituals that cause harm to others. Umbanda combats these practices and repudiates such behaviour.
- Umbanda possesses precepts and duties that must be followed and respected by its adepts.
- The spiritual leader is responsible for the mediums who are members of the *terreiro*, whether inside or outside of it. They are also responsible for teaching and directing these mediums without charging for it. The spiritual leader is challenged to conduct Ethically with Moral and Religious rectitude, whether it is done publicly or privately.
- Umbanda does not condone with any type of advertisement put on street poles, outdoors, internet, social media, websites or street signs that promote rituals for personal gain using our sacred icons and symbols and/or that do not follow the ethics and morale established in this document.

It is important to teach everyone what is Religion and that its main goal is human evolution, so as to be supportive to other forms of liturgical interpretation. All religions are good and we are all equal before God!



Umbanda and its relation of impacts and interference through the Internet

The Umbanda Religion will always be practiced within its ancestral fundamentals, respecting principles and preparations with *amacis*, *firmezas*, *assentamentos*, baptisms, *cruzamentos*, energetic passes and guidance. It is understood that these bases can only fulfill their purposes when performed in person..

Umbanda, in its function of support, interpretation and convenience of assistance, comprehends that the internet serves “only” as a vehicle for information about what is the religion, with explanations through videos and audios that elucidate those who seek to understand it.

- Umbanda respects modernity and the use of electronic means for communication and information; however, the religion does not condone with acts that disfigure the natural characteristics of the religion, such as online rituals of any nature.



The Organization Responsible for the Umbanda Magna Carta Document

To the Umbanda community, a fraternal *Saravá!*

While respecting the trajectory of this work, seeing how much our religion is transformed and matured every day by following the natural evolution of understanding about spirituality, the Umbanda Magna Carta Institute is herein registered as a maintainer and regulator body.

The main institutions that deliberated thoroughly about the themes presented herein are part of the Umbanda Magna Carta Institute. This document was elaborated while respecting the thoughts and criteria of the majority of the participants.

Although this project is finalized and ready to be used as an instrument with an academic, humanitarian, cultural and religious base, the goal is to always keep the document open for further improvements. This is a great victory about freedom and expression of the values we carry. It is a tool of defense for centenary spiritual practices and it values all of those who are initiated in the cult of UMBANDA!

Here is the realization of a historical moment of fixation of the value that the Umbanda Religion possesses, where the respect to our ancestry and tradition opens the way for all to be within the natural evolution proposed by our Spiritual Guides, Mentors and Protectors. UMBANDA is legitimated within the essence of the Creator and the Orixás.

Umbanda Magna Carta

The Umbanda Magna Carta, since its conception, is a piece of work for Umbanda and it is in no way linked to the acts of a single person, but rather the act of an organization that represents and legitimates the work for an entire religious community.

Annex 1

Brazilian Laws that protect our rights

Federal Constitution

Article 5 – All are equal before the Law, without distinction of any kind, guaranteeing to Brazilians and residents in the country the inviolability of the right to life, liberty, equality, security and property, as follows:

VI – the freedom of conscience and belief is inviolable, the free exercise of religious cults being guaranteed and the protection of places of worship and their liturgy guaranteed, in accordance with the Law.

Decree 6040, 07 February, 2007

Of all its articles, we emphasize;

Article 3 – For the purposes of this Decree and its annex, it is understood that:

I – Traditional Peoples and Communities: culturally differentiated groups that recognize themselves as such, which possess their own means of social organization, who occupy and use natural territories and resources as a means for their cultural, social, religious, ancestral, and economic reproduction, by using knowledge, innovations and practices generated and transmitted by Tradition.

Law 12288, 20 July, 2010

Statute of Racial Equality

I – Chapter III – THE RIGHT TO FREEDOM OF CONSCIENCE AND BELIEF AND THE FREE EXERCISE OF RELIGIOUS CULTS.

Article 23 – The freedom of conscience and belief is inviolable, and the free exercise of religious cults and the protection of the places of worship and their liturgy are guaranteed by law.

Law 12644, 16 May, 2012

Article 1 – The National Day of Umbanda is instituted and it will be celebrated, annually, on November 15th.

Annex 2

Booklet for the Legalization of African-derived Religious Temples

Pontifical Catholic University of Rio de Janeiro

Social Sciences Center, Law Department
(Rio de Janeiro, May 30, 2012).

Pages 22 and 23 (of said document)

Rights Arising from Legal Registration of Temples

Every decision comes with responsibilities. When we fight for respect, we value our beliefs and promote equality. A religious temple that is legally registered takes advantage of new rights that were not enjoyable before. However, once these rights are attained, the temple then has new duties. Here we will briefly present the main rights obtained through legalization. We emphasize that this decision must be made freely by the members of the religious temple and that it must not be seen as a means to guarantee personal privileges. Our religion emphasizes the creation of a fairer society.

2.1 Rights enjoyed by legalized religious temples

- Creating and maintaining theological schools, institutes or equivalent institutions with the objective of preparing their religious ministers;
- Creating a daycare, primary/secondary school or college/confessional schools (Decree 1051, 21 October, 1969);

- Prepare, appoint and nominate their priests and priestesses;
- Maintain places designated for their cults and create humanitarian or charity institutions;
- Teach a religion or belief in an appropriate location;
- Elaborate and publish religious periodicals;
- Request and receive voluntary donations;
- Create cemeteries and build tombs in their own religious temples for the burial of religious authorities;
- Carry out religious activities in enclosed and open spaces, streets, city squares, parks, beaches, woods, forests and any other public access places.
- The religious temple is exempted from paying any taxes (Art. 150, VI, “b” of the Federal Constitution);

2.2 Rights enjoyed by Religious Ministers

- To appoint priests and *Babalorisas* to be nominated as Religious Ministers through a religious authority or elected by a religious institution that is legally constituted (to become a Religious Minister, one does not need to have post-secondary education);
- To be registered as Religious Minister with Social Security;
- To celebrate Marriages and issue a certificate of ceremony that took place at the *terreiro*;
- Have free access to hospitals, jails or any other place of collective hospitalization for the means of providing religious assistance;
- To be kept in a special jail cell until a final judgment on a process;

- To be buried in their own religious temple;
- To receive a temporary visa as a foreigner Religious Minister.

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Final Considerations



The Umbanda Magna Carta is a unique document. It is an instrument for liberation, clarifications and legitimacy of the religion. It is Umbanda's identity.

Trailing a religious pathway requires faith, love and direction. To know this pathway, one needs to interpret it with dexterity, humbleness and wisdom. It is primordial to ensure those around you do not have any doubts about it. Protecting our practices against religious intolerance and persecution can only happen with information and the continuous development of the religion without losing its ancestral essence. Here we find answers that provide direct guidance about the concepts, duties and obligations within Umbanda. The Umbanda Followers are contemplated in these lines that detail what Umbanda really is. We know it is a tool for deep understanding by mediums, which is oriented by spiritual guides and approved by some of the Umbanda Bulwarks from various States in Brazil.

Interpreting Umbanda is necessary so there are no misunderstandings nor any practices that englobe things that are not aspects of this religion, especially in times where the wrongful use of electronic means have gotten out of hand. This document is also open to society and especially to other religious segments that do not know our practices so they can interpret the basic principles of what we are. Even with the natural limitation of those who do not understand our faith, we seek to exclude prejudice, discrimination and to dispel the satanization preconized by detractors of Afro and Amerindian communities.

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Umbanda is a legitimate Brazilian religion with great responsibilities within society, in Brazil and in other countries. It is exemplary because it provides welfare services while implementing a morale that elevates and forges good people.

Hence, the Umbanda Magna Carta becomes a religious reference, directing our actions and thoughts, providing all with its example of union, respect, goodness and knowledge that is emphasized in its text. Knowing the theory, laws, respecting tradition and nature, and trying incessantly to collaborate with Umbanda is to be part of the evolution and progress of the world.

New times will come. Other mediums will receive new information that will contribute even further to the improvement of humankind. Nonetheless, may us embrace the Umbanda Magna Carta as a safe foundation with pillars that will sustain our faith.

Pai Ortiz Belo de Souza Vulcano

Notes About the English Translation

Throughout the text, some Portuguese words were kept in *italics* in an attempt to maintain authenticity and preserve our religious tradition. These words represent sacred items used in our rituals and the spirit entities we worship. We also maintained the Portuguese spelling for the names of Sacred Orixás. Note that in Portuguese, the letter “x” in the middle of a word sounds like “sh-”. Hence, the translated names for the Sacred Orixás would have an “sh” instead of “x”, such as Orisha, Oshala, and so on. Terms kept in Portuguese and italicized will be described in the glossary section below.



Glossary

Agogô (noun; m.) – an instrument consisting of two bells often played during the rituals.

Alabê (noun; m.) – the person who leads the drum players during the rituals.

Alguidar (noun; m.) – an earthenware bowl in the shape of a truncate cone, which is used for making offerings.

Amaci (noun; m.) – a sacred ritual in which a mixture of herbs is macerated in water and this extract is used to wash the adept's crown chakras (head).

Assentamento/Firmeza (noun; m./f.) – a place/altar in which the forces of spiritual entities are fixed.

Atabaqueiro/Ogã/Tambozeiro (noun; m.) – a drum player who plays during rituals.

Babalorisá/Babalorixá/Pai-de-Santo (noun; m.) – terms that describe a male priest.

Caboclo/Cabocla (noun; m./f.) – indigenous spirit entities.

Cambono/Cambone (noun; m./unisex) – a medium who assists another medium while they are channeling spirit entities during rituals.

Casa (noun; f.) – literally means “house” and it is a term used to describe the place of worship.

Congá (noun; m.) – term that describes the Umbanda altar.

Cruzamento (noun; m.) – a ritual in which something/someone is crossed with holy chalk (*pemba*).

Descarrego (noun; m.) – a ritual in which negative energies are discharged and/or cleaned.

Despacho (noun; m.) – disposal of items used during a ritual.

Erê (noun; unisex) – children spirit entities.

Exú (noun; m.) – male spirit entities representing the energies of vitality and desire.

Fundanga (noun; f.) – gunpowder.

Gira (noun; f.) – the sacred ritual.

Iyalorixá/Ialorixá/Mãe-de-Santo – Terms that describe a female priestess.

Ibeji (noun; unisex) – same as *Erê*.

Orixás (noun; unisex) – the sacred forces of Nature; God's manifestations.

Passe (noun; m.) – a transfer of positive energy from a medium to another person.

Pemba (noun; f.) – a sacred piece of chalk.

Pombogira (noun; f.) – female spirit entities representing the energies of vitality and desire.

Pontos cantados (noun; m.) – sacred hymns.

Pontos riscados (noun; m.) – sacred drawings.

Preto-Velho/Preta-Velha (noun; m./f.) – spirit entities of old enslaved people.

Saravá (interjection) – salutation among those who follow the religion.

Tenda (noun; f.) – literally, it means “tent.” It is used to describe the place of worship.

Terreiro (noun; m.) – literally, it means “yard.” It is used to describe the place of worship.



Umbanda is a Brazilian religion that is miscegenated and culturally ample in its values. As such, it is essential to have a genuine document that legitimates the religion and enriches its concepts. The *Umbanda Magna Carta* is undoubtedly a reference document for the entire religious community. One may affirm it is not only important for the religion of Umbanda, but rather for the society in general, as it is an instrument for human defense and it also values protection of the ecosystem while creating an ethical and moral conscience overall! This document was created during forums that took place throughout the Brazilian territory and counted on the valuable participation by religious partners from other countries and temples who contributed from different parts of the globe, giving this piece of work a legitimacy that characterizes it as a guiding foundation for the religion of Umbanda. This document was revised and extended in 2022 and it truly reinforces its commitment as a reference for Umbanda! This document is an instrument for academia with a scientific-religious nature and contains relevant explanations made by various Religious Ministers while respecting the sacred individuality that exists in the religion and not revealing the internal liturgy of different temples.

It is safe to affirm that this is the greatest contribution available to Umbanda followers. We continue to value the true meaning of the religion of UMBANDA!

SARAVÁ to all!

ISBN 978-65-00-49751-9



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