

Dossier: Politics, Media and Religion – Presentation



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Dossiê: Política, Mídia e Religião

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We are very pleased to present another issue of *Horizonte* - a Journal of Theology and Religious Studies. We regret the delay due to the difficulties in these times of pandemic, which have not yet allowed us to return to the publications on time, which we intend to recover as soon as possible.

In this issue's dossier, *HORIZONTE* has dedicated, to the very contemporary theme of the relationship between politics, media, and religion. According to Martin Buber, we can develop two types of relationships. These two ways, that are called basic-words, I-THOU and I-IT. The basic-word name is a result of the understanding of the word as an existential foundation of the process of appealing to existence and the reality of the human being. These two pronounced words are, therefore, the foundation of two worlds: the world of THIS and the world of THOU. Thus, Buberian philosophy presents, in the Newton Achilles von Zuben words, an "ontology of relationship" that "constitutes the foundation of his interhuman encounter anthropology". (ZUBEN, 1979, p. XLIV). In this sense, we can think of two fundamental ethical attitudes: an instrumentalizing one, which brings the various other "means" and not goals; and another more relational, which places itself before the face of the other, that recognizes its otherness and is ready to enter into dialogue with it. It is quite true that in practice, these realities are not so

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separate, appearing frequently mixed in each one of us and in society itself. Even because, the world of THIS is also important in different situations. However, guided by these distinctions, let us think of the media, politics, and religion beyond the possible instrumentalizations and more as paths of encounter, of relationship, that generate humanization at this moment when we need to be reminded of the importance of the human and of life in all its expressions present in our "Common House".

In this issue of HORIZONTE, Karina Kosicki Bellotti (UFPR), in her editorial, begins to outline and expand the possibilities of thinking and relationship between "media, politics, and religion", even indicating that the relationship between transmitter and receiver needs to be thought of in a more complex way, since there is a strong interaction between them, before, during and after the most explicit communication processes.

In our dossier, we published 6 papers. The first one, signed by Daniel Rocha (PUC Minas), deals with the theme of fundamentalism. It has the title **Under the stigma of fundamentalism: some reflections on a controversial concept**, proposes "the current inflated use of the concept of fundamentalism (in the media and academic reflection) and present some reflections about the limits and controversies" about this notion, especially from the bias of the History of Concepts. To do so, he seeks to "reconstruct the history of the concept of fundamentalism in America" and its uses in the 20th century, differentiating "'historical fundamentalism' (Protestant and North American) and its amplification in the sense of a 'global fundamentalism', a perspective that has gained strength in academia since the 1980s", considered by many "more a complication than a relevant analytical tool in the studies of religion in the contemporary world".

The second paper, **Fundamentalism as a proselytizing of legitimation: communication in religious incommunicability**, by Luiz Signates (UFG), aims to discuss fundamentalism from the "perspective of the tension between communicability and incommunicability". To do so, he makes a

“brief historical background on the subject” and addresses “fundamentalism is approached in the context of its specific contradiction: the incommunicability of dogmatism, based on literalism, the incapacity for dialogue and extremist political actions, including terrorism, in permanent tension with the communicational need for visibility and recognition”.

With the paper **Paz e Terra journal: a site (realm) of memory of religious, ecumenical and political communication in Brazil**, Magali do Nascimento Cunha (Autonomous Researcher) wants to “examine the relevance of counter-information productions developed during the military dictatorship in Brazil by religious groups” with a research focus on the “the journal Paz e Terra, published by Editora Civilização Brasileira in the 1960s, as a unique initiative in the field of religious, ecumenical and political communication,” based on studies on “memory supports” and “sites (realms) of memory”.

In her turn, Ana Rosa Clochet da Silva (PUCCAMP), presents **Catholic press and ultramontane identity in 19th century Brazil: an analysis from the newspaper O Apóstolo**, “analyzes the Brazilian experience of secularization, observing how, in the pages of the Catholic press published in the second half of the 19th century, the religious and the secular articulated in different ways and modeled each other”. With this in mind, she elected “the journal O Apóstolo, a Catholic weekly published in Rio de Janeiro between 1866 and 1891 and one of the main spokespersons for ultramontane ideals and projects”.

Leandro de Paula Santos (UFBA), with **An underground public opinion: the Evangelical counterpublics**, will discuss “a kind of representation of Evangelicalism by mainstream Brazilian press media outlets during the last decade, and how it has helped to build some ideas around that religious identity”, relating how this phenomenon has aroused a reaction “to such representation and denounced the inability of the secular press to properly vocalize public interest”. With this presented the author “employs Discourse Analysis resources and probes content published between 2007 and 2019 by secular media

outlets (Época news magazine and Folha de São Paulo newspaper) as well as religious ones (Cristianismo Hoje news magazine and Gospel Prime website)”.

Finally, still in the dossier, Carlos Eduardo Souza Aguiar (FAPCOM), with the paper **Evangelical digital activism and counter-secularization in the election of Jair Bolsonaro**, analyzes how the “rise of digital networks consolidates a new type of religious activism that increases the so-called conservative wave in the Brazilian context”, creating “new dynamics that support to saturate the boundary between the spheres of religious and politics”. Thus, from an approach on the “role of conservative evangelical digital activism in the 2018 presidential election”, it was observed that “evangelical electoral engagement in networks is the result of the consolidation of conservative counter-secularization movements. In a context of pluralism, digital networks allow, paradoxically, in addition to giving voice and visibility to many minorities, a reaction to these progressive advances, with a direct impact on the victory of Jair Bolsonaro”.

Our free Thematic section is contemplated with 7 papers, being the first one by Zuleica Aparecida Silvano (FAJE): **Isa 59:15b-21: the coming of a Redeemer**. In it, the author intends to “to do an exegetical analysis of the text (Isa 59:15b-21), through the Historical-Critical-Literary Method”, once she presents God as “the redeemer of His people”, “warrior”, besides manifesting the promise of a redeemer who will establish a new Covenant, foreseeing “destruction and calamity” and demanding “a mediation which can ensure righteousness and justice”.

With the paper **Transversalities between catholic conservatism and progressiveness: Geraldo de Proença Sigaud, Helder Pessoa Camara and the Second Vatican Council**, Newton Darwin de Andrade Cabral (UNICAP) and Rodrigo Coppe Caldeira (PUC Minas) try to “identify transversalities on the forms of thinking and acting of Proença Sigaud and Helder Camara”, beyond that they “analyze affinities/convergences and oppositions/divergences existent between the positions, respectively progressives

and conservatives”. To do this based on “bibliographic and documental researches” They reached the “understanding that the diversity of doctrinal and pastorals perspectives is an uncontested fact”, as well as “the existence of similar preoccupations that implied, at mostly antagonistic positions from the two, equal effort for the adoption of measures, even though habitually disparate, concerning the way of analyzing and dealing with them”.

Anor Esganzerla (PUC PR), Diogo Carlos Zanela (Univ. Franciscana de Santa Maria) and Leocir Pessini (Religioso Camiliano – *in memoriam*), in the paper **The bioethics of Francis: elements for the building of a Christian global bioethics**, intends to “to investigate the bioethical thought defended by Pope Francis from documents, encyclicals, homilies and letters he wrote” once that “from 2018 on, Francisco took a well-defined position in relation to bioethics, stating that our times need to expand the traditional view of bioethics to a view of global bioethics, as it is no longer possible to think about health, well-being and human achievement independently of the health of the entire life of the biosphere”.

With the title, **The technological power in the current world: implications and socio-environmental challenges**, Francisco de Aquino Júnior (FCF e UNICAP) “makes a philosophical-theological reflection of technological power in the current world from its implications and its socio-environmental challenges”. Based on an anthropological approach, a discussion of the technical-scientific-power relationship, and an ethical approach, he concludes “with some thoughts of theological-pastoral significance from its implications and its socio-environmental challenges (theological approach)”.

With the paper **A new discernment criterion**, Fabrício Veliq Barbosa (FAJE) aims to discuss inter-religious dialogue from a pneumatological bias, advocating a “new discernment criterion”, called by him, the criteria of the “life in its integrality”. He reaches this definition by discussing the criterions “proposed by Jacques Dupuis, Stanley Samartha, Amos Yong and Jürgen Moltmann in their inter-religious dialogue attempts”. Based on Moltmannian pneumatology, he states

that when one can say “that wherever human life, nature’s life, and animal’ life are affirmed in its integrality, there it is the presence of God’s Spirit”.

Cláudia Maria Rocha de Oliveira (FAJE), with the paper ***Homo patiens: philosophical-theological implications of the experience of suffering***, intends to present “the experience of suffering as an enigma to reason and a challenge to faith, following Paul Ricoeur’s philosophy”. She discusses from ethical evils perspective, which is the result of human action, and innocent suffering. So this, on the contrary, should be considered from the perspective of the victim. How to justify the pain of innocent victims of catastrophes, incurable diseases, violence? Is it possible, for example, to confer a sense of the experience of the suffering of families that lose the fight against COVID-19?” Thus, she seeks to understand “the problem of evil” from Paul Ricoeur and his conception of “suffering as a challenge,” which, “demands a convergence between thought and action, as well as the spiritual transformation of feelings. That transformation, which should lead to a disinterested love of God”.

Finally, our last paper in the Free Thematic section, **Religious minorities in Portugal: a bibliographical review**, by José Pereira Coutinho (Catholic University of Portugal), presents “a bibliographical review of the sociological and/or anthropological qualitative studies” about the religious minorities in Portugal. It shows that “there are relatively well-analyzed religious minorities”, while there are others that lack studies.

The Free Theme - Translation section has two articles. The first, by Yves Congar, originally published in *La vie intellectuelle* magazine, takes up a discussion from the beginning of the 20th century that is still relevant today: **Is God right-wing?** In it, the author tries to discuss the relationship of the Catholic Church with political parties, especially those of the right, defending the importance of not identifying it with Catholicism.

Marilu Márcia Campelo (UFPA), with her **Àdanidá: man, environment and orixa**, originally published as a chapter of the book *Wir sind nur Gast auf Erden*, brings the voices of Salta, Argentina, from an event entitled *Sólo somos huéspedes en la tierra*. In memory of *Berta Cáceres (1971-2016)*, held in January 2017. She presents to us, above all, the reflections of Candomblé Keto on the relationship of human beings, with the supernatural world and with nature.

This issue of Horizonte also has a communication, by Ceci Maria Costa Baptista Mariani (PUCCAMP), with the following title: **Living the hope: a reflection on spirituality and mystics in view of the management of hope from the *Fratelli Tutti***. About this section, we would like to inform our readers that it will soon cease to be published.

This issue also brings a section with reviews and another with summaries of theses and dissertations.

We wish you a good and enriching reading and we hope that our journal can fulfill its mission of providing the dissemination of high-quality knowledge and encouraging society to apprehend it, to provide critical glances, and to transform it into practices that generate better living conditions and daily wisdom.

References

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