

PRESENTATION¹

APRESENTAÇÃO

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INTERAÇÕES is very pleased to present to its readers one more free theme publication, full of contributions to the area of Religious Studies and Theology. I hope you all have a good reading, full of learning and reflections.

Starting the session ARTICLES, the paper by Cleusa Caldeira, entitled *BLACK THEOLOGY AND DECOLONIAL CHRISTIANITY*, analyzes the problem of contemporary structural racism, fruit of the Eurocentric colonial mark present in our society. The author encourages us to think from a decolonial perspective, from black theology and the thought of Franz Fanon, the concept of forgiveness that “[...] cannot be detached from the struggle for the concrete transformation of power structures.” In addition, the author brings us relevant reflections concerning the transformation of the systems in place from the perspective of “decolonizing subjectivities, whether they are white or non-white.”

How the mythological narratives of the Oxum orixá can be a symbol of the female resilience and resistance in a society shaped by patriarchy and structural racism? In the paper *BLACK WOMEN AND RESILIENCE: learning from orixá Oxum*, by Gilmaria Santos Mariosa and Sônia Maria Corrêa Lages they seek to answer this question through the analysis of three mythological narratives about Oxum, the divinity of rivers and waterfalls. The authors assert it is possible, through Afro-Brazilian religiosity, to promote healthy spaces given the oppression suffered by black women in our society, since the Candomblé

¹ Translation made by Brasil Fernandes de Barros, Doctoral student and Master of Religious Studies (2018), from the Pontifícia Universidade Católica de Minas Gerais, CAPES scholarship holder, as part of the teaching practice activities under the supervision of Prof. Flávio Senra Managing Editor of Interações.

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has “an important symbolic repertory for the promotion of resilient behaviors in the face of adversity.”

Teaching African History and culture is the investigation area of the paper *TEACHING SPEECH AND SCHOOL COMMUNITY: 10.639/2003 law and Afro-Brazilian religions* by Aurenéa Maria de Oliveira and Graziella Moura da Silva. Starting from the analysis of the discourse of five public school teachers from Pernambuco, the authors notice that “[...] parents interfere in the educational space related to the teaching in the matter regarding especially the treatment with Afro-Brazilian religions”, reflecting the religious intolerance and racism. Therefore, the authors discuss throughout this paper the need for an improved educational structure of this debate for the entire school community.

A criticism of the interpretation of the Eastern Indologist Paul Hacker on Swami Vivekananda’s Advaita Vedānta and its ethical implications is the theme discussed by Dilip Loundo in *THE CONCEPT OF ṚṆA (DEBT) IN HINDUISM: Swami Vivekananda and the ethics of non-duality (advaita)*. His analysis is grounded in the theoretical framework of Hinduism, especially the doctrine of the three debts, where the author emphasizes that Vivekananda’s Vedānta tradition is built on the relationship between the ethical-normative foundation and the philosophy of non-duality, asserting “the intrinsic and inevitable compatibility between the ontology of non-duality and the ethical-moral platform that informs the traditions of Hinduism.”

Apophaticism is the central theme of the Webert Cirilo Gonçalves’ paper *THE APOPHATIC TRADITION: philosophical, theological and mystical perspectives of apophatism*. In his text, he discusses the various possibilities of thinking about this concept: from the theological perspective of negative theology, within the scope of mysticism as an experience of mystery, and under the light of classical philosophy. Based on the theorists Carabine, Yannaras, Luc-Marion and Lossky, Webert analyzes that “the conception of the existence of an apophatic tradition in Christianity has its originality in the *negative discourse* of the philosophers of ancient Greece, [and] its configuration in *negative theology* and in the *mysticism of darkness* starting in Patristics,” relating also these perspectives to the critique of ontological conceptions of God existing in contemporaneity.

Cesar Motta Rios says that the reflection on pleasure has always been present in the early formative stages of classical and Hellenistic philosophy, especially in Platonic, Epicurean, and Stoic writings. However, when we talk about the Hebrew biblical tradition and the New Testament, pleasure will occupy a different place in these writings. On this basis, the paper *PLEASURE IN ANCIENT CHRISTIAN WRITERS: an initial survey* brings

us an analysis of New Testament texts, from the period of the apostolic fathers, and the authors Clement of Alexandria and Gregory of Nyssa in order to examine how the pleasure is thought and meant in these areas. Cesar states that “their reason for attending to the subject of pleasure lay in a conflict between attention to pleasures and attention to God.”

In the paper *THE HELP OF CANADIAN PRIESTS: catholic missionary networks in America in the mid-twentieth century*, Rodrigo Coppe Caldeira makes an analysis of the historical path taken by the Quebec Catholic missionary movement in the mid-twentieth century in Brazilian and Latin America society. Based on bibliographical data unpublished in Brazil, collected in the Archives of Nicolet Seminary in Quebec, Rodrigo encourages us to reflect on the relationship of these missionary priests with Brazil, especially in the Maranhão region, and its implications for thinking (and rethinking) both the Canadian priestly scenario of that period and the historical trajectory of Brazilian Christianity.

Have the experiences of Jorge Mario Bergoglio (Pope Francis), and his role in the government of the Jesuit Province during the Argentine military dictatorship influenced the conduct of his papacy, especially regarding its relevance in public debate? Lucas Cozzani seeks, in his paper entitled *JORGE MARIO BERGOGLIO: from provincial in the context of argentine dictatorship to Pope Francis*, to answer this question based on historical-bibliographical research that points to the need for a sociological analysis as a basis for this object of study. Lucas defends the idea that based on Bergoglio’s experiences and conduct in the Argentine dictatorship, it would be possible to think of paths for the challenges faced also in contemporary times.

Isabelle Merlini in the paper *DAMN OR INDULGENCE TO THE EVE’S DAUGHTERS?: Edith Stein’s perspective about the female nature* discusses the place of women in Christian theology and cosmogony, stating that since the myth of Eve’s creation, women have “always been put in second place, submissive and silenced, throughout the history of the West. The paper shows us that, in contemporaneity, feminist movements (especially inserted in the theological field) are already reconsidering this patriarchal structure influenced by the narrative of the creation of Adam and Eve, in the conquest’s hope of gender equality. In order to deepen these questions about feminine nature, the author uses the philosopher Edith Stein as the reflective center of this discussion.

The last paper of this session, *SPIRITUALITY AND TRAGIC OPTIMISM IN THE FACE OF THE PANDEMIC IN THE LIGHT OF VIKTOR FRANKL’S THOUGHT* by Marcos Meireles, Sandrelena da Silva Monteiro, Raquel Rinco Dutra Pereira and Lívia Rinco de Oliveira, proposes to think about the contributions of Viktor Frankl for the challenges faced

in the COVID-19 pandemic, based on the concepts of *spirituality* and *tragic optimism* present in the literature of this thinker. Based on bibliographical research, the authors affirm that in the face of the uncertainties of life, such as illness and death, individuals have the “capacity to transform creatively the tragic aspects of life into something constructive,” considering that in the face of the ephemeral condition of our existence, the possibility of constructing meaning for it is also born.

We end this issue with Luciana Gangussu Prates’ communication, entitled *SACRED GEOMETRY AND ISLAMIC ARABESQUES: a possible parallel*. In this paper, the author explores the Muslim art present in Islamic religiosity, in particular the relationship between sacred geometry and Islamic arabesques. According to the author, there is a connection between the representation of the sacred through geometric forms in the artistic manifestations of Islam: “According to tradition, arabesques are made up through the regular repetition of an abstract, semi-abstract or partially figurative pattern, whose symbolism makes explicit, through geometric forms, the deep faith in the eternity of all being.”

That said, we wish a great read to all of you who follow a *INTERAÇÕES*!