



PRESENTATION

APRESENTAÇÃO

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It is with pleasure that we present this issue of INTERAÇÕES magazine, which in its thematic dossier deals with the Unaffiliated - aspects of the non-affiliated belief. At the opening Silas Guerriero signs the Editorial with the title “*WHAT DO NON-BELIEVERS BELIEVE? some aspects of unaffiliated belief*”, in which the author, inspired by the discussions carried out by letter between Cardinal Martini and Umberto Eco, a writer and philosopher at the end of the 20th century, that address the differences in worldviews and behavior between believers and non-believers. In a prelude to the articles in this dossier, he discusses whether “Not having a religion is something really so unexpected?” saying that “We are still tainted by the idea that having a religion is natural and everyone needs to have one.” Guerriero goes on to say that “There are those who think that without faith and religious belief, morality would be dead and ethics would be empty.” And he also points out that the increasing number of people who declare themselves to have no religion is remarkable.

In the first paper in the dossier entitled “*PEOPLE WITHOUT RELIGION IN THE NATIONAL AND INTERNATIONAL RELIGIOUS LANDSCAPE*”, Claudia Danielle de Andrade Ritz presents some data on the phenomenon of people without a religion in the national and global context and in some specific countries, specifically Portugal, France and Uruguay. In her article, the author analyzes some variables of the predominant profile of

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people without a religion, seeking to encourage qualitative reflections on the phenomenon, clarifying that she does not intend to compare, but to note the peculiarities and similarities of this complex and heterogeneous phenomenon.

Next, Flávio Lages Rodrigues brings us the article *“POST-MODERNITY AND CRISIS AS AN OPENING FOR SOCIALIZATION OF ROCKERS WITHOUT RELIGION IN THE HEADBANGERS URBAN TRIBES”*, in which the author addresses the post-modern crisis generated by the growth of large cities that has allowed the socialization of urban tribes and various social groups. The author suggests the existence of some kind of non-religious spirituality in the sociability of non-religious rockers who are part of urban headbanger tribes in Belo Horizonte, based on the French theorist and sociologist Michel Maffesoli. Rodrigues identifies that “although, for the participants in the research, there is a non-religious spirituality in solidarity, which is generated within heavy metal and its subgenres, [...] this is not unanimous, because of the rejection of any religious or spiritual manifestation within this group.”

In the paper *“PEOPLE WITHOUT RELIGION WITH BELIEF IN THE UNIVERSE OF CONTEMPORARY ART: art as an expression of unaffiliate belief”*, author Daniela Cordovil provides us with research into art as a space for experiencing non-religious spirituality in the desacralized context of contemporary public space. In this qualitative research focusing on the work of four contemporary artists, the author sought to show that the works of these artists have a magical character and seek to lead the public to a spiritual and mystical experience. She concludes that, as the number of people without a religion increases, other areas, such as art, occupy a legitimate place for experiencing the sacred and spiritual in contemporary society.

Closing the dossier, Soraya Cristina Dias Ferreira presents the article *“SYMBOLIC MEDIATIONS: divergences and similarities as a dialogical possibility of supra-human manifestations in psychic dynamics”*. In this paper, the author discusses a contemporary world that is still faced with the insatiability of finding answers to understanding mysteries: God, the Universe and the Human. She makes clear her intention to amplify this dialogue through the scientific contributions of Carl Gustav Jung's Complex Psychology, which can be recognized as possible channels for a fruitful symbolic mediation between psychic nature and the unveiling of the superhuman. Mediations through which the gratuitousness of the Transcendent Principle moves archetypal images that give themselves away in symphonies that lead humans to integrate responsibly with the plurality of living nature and everything that surrounds it.

This issue of INTERAÇÕES also includes papers on free themes, the first of which is entitled “*MILTON NASCIMENTO AND THE LATINAMERICAN MYSTIC OF LIBERATION*” by Arnaldo Érico Huff Júnior. The author glimpses what can be called a Latin American liberation mystique in the work of Milton Nascimento. The author starts by reflecting on the relationship between the ideas of music, mysticism, spirit and anima, and then approaches a possible aesthetic-religious experience of Milton Nascimento's work, moving into the field of theology of culture.

Following the paper, “*CATHOLICISM TO DOM ANTÔNIO DE CASTRO MAYER: for the sake of conscience*” by the authors, Vinícius Couzzi Mérida, Paulo Jonas dos Santos Júnior and Pedro Henrique Caetano Figueira, mentions the work of Dom Antônio de Castro Mayer, an eminent figure in the Roman Catholic hierarchy of the 20th century who has dedicated to the defense of traditionalist Catholicism, with his theses of alignment with the popes who fought communism, liberalism and modernism, as well as his work in the ecclesiastical sphere as bishop of Campos dos Goytacazes, in the state of Rio de Janeiro, where he led one of the most striking resistances against implementing the guidelines coming from the Second Vatican Council.

The paper written by José Fabrício Rodrigues dos Santos Cabral and Gilbraz de Souza Aragão, entitled “*ONE FAITH AMONG SO MANY FAITHS: the longed-for fibiogital*”, discusses trans-humanism, which preaches a disruptive and counterintuitive belief, understanding death as avoidable, since the end of individual existence is not determined by God or the gods, but as a defect of the human condition that can be solved. The authors state that the target of trans-humanism is not what to do religiously to live eternally, but what to do biotechnologically. Thus, this paper has three objectives: 1) to present the technophile faith; 2) to show how remote and current the search for immortality is; 3) to expose ideas and scopes that promote the strengthening of the unshakeable techno-scientific optimism of the followers of the religion of solutions.

In “*VOODOO: the religious legacy in Haiti's cultural identity*”, Rodrigo Nogueira Martins provides a panoramic analysis of Vodou and its cultural-religious legacy in Haiti and looks at it from its beginnings, during the slavery traffic, to its consolidation throughout history, in order to ultimately contribute to the formation of Haitian identity itself. Additionally, the author's research considers the uniqueness of Haitian blackness and the divinities and specificities of Haitian Vodou and the importance of understanding it better, given that it has the same origins as what we know in Brazil as Candomblé Jeje.

“THE BUDDHISM IN THE 19TH CENTURY: the manuscript route and european interpretations” is the title of the article by Loyane Aline Pessato Ferreira and Lauri Emílio Wirth, which deals with the development of European studies on the Buddhist tradition between the end of the 18th century and the beginning of the 19th. The article aims to characterize European interpretations of Buddhism.

Finally, Alexandre da Silva wrote the paper, “CRITICAL INTERCULTURALITY AS A STARTING POINT AND REFERENCE FOR THE IMPLEMENTATION OF LAWS 9.475/97 AND 11.645/08”, in which he tries to show some benefits that critical interculturality can offer for the effective formatting and implementation of these laws in public schools. The paper considers Latin American critical interculturality to be an efficient and necessary tool for building a welcoming, supportive, diverse, plural, reflective and dialogical school.

In the section Debates and Communications, we have two essays, the first by Gustavo Arja Castañón entitled *“THE DEFEATED CRUSADE OF BELIEVER SKEPTICISM”*. The author presents a reaction to the review of the book *Science of Life After Death*. The second text is *“COSMOTHEANDRIC REALITY: Implications for interreligious and intercultural dialogue from the works of Raimon Panikkar”* by Rita Macedo Grassi, which deals with the implications of the cosmotheandric notion for interreligious dialog based on Panikkar.

Finishing this issue, we have two book reviews, the first by Claudia Danielle de Andrade Ritz on the book *“THOSE NON-RELIGION: dawn of a non-religious spirituality”* and *“MISTAGOGY: liturgical catechesis at the end of the fourth century and its method”*, by Sami Nogueira Abraão.

We hope that the valuable contributions of the authors of this issue will enrich the readers of our magazine.

Enjoy your reading!