

## Presentation

THE DAWN of the 16th century surprised Europe by detaching itself from medieval ties. Fifty years earlier, Sultan Mohammed II had given the final puncture to the millennial Byzantine Empire. The reiterated attempts (like the council of Ferrara–Florence) to prop up the old structure were worth nothing at the time. On May 29, 1453, the first Islamic prayer was performed in Hagia Sophia.

The Renaissance came with its vocation to return to the mode of learning and classical knowledge, trying to study and improve the secular world through old ideas along with new approaches to philosophy. Europe was a thalamus that inhibited the expansion and implementation of new ideas. An overflowing avidity of search led to the beginning of exploration trips, marking the genesis of the first globalizing process undertaken by our civilization. Consequently, a ubiquitously forced diffusion of Eurocentric values trapped remote regions of our planet under the guise of colonial domination. This process of subjection affected all aspects of the vital activity of the oppressed communities, particularly their religious beliefs. “Evangelization” became the ideological tool of the conquerors. In Latin America it acquired outright stigmas.

In recent times (more precisely, after the Bandung Conference in 1955) emerged the concept of decoloniality, which can be defined as the vision of modernity that emerged with the Renaissance in the context of a form of critical theory applied to ethnic studies, which obviously include religious manifestations and spirituality.

The works that make up this issue constitute a broad sample of approaches to interreligious dialogue from a perspective of decoloniality. Many of them are characterized by addressing the phenomenon of “the Divine” in the aforementioned context. Others focus on proposing new ways of approaching the critique of the spatiotemporal constructions of power. Its reading seems essential in the development of an antagonistic narrative of secularization and the imposition of a Eurocentric Western thought. ■

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