THE DAWN of the 16th century surprised Europe by detaching itself from medi-
val 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 avidi-
ty of search led to the beginning of exploration trips, marking the genesis of the
first globalizing process undertaken by our civilization. Consequently, a ubiqui-
tously forced diffusion of Eurocentric values trapped remote regions of our plan-
et under the guise of colonial domination. This process of subjection affected all
aspects of the vital activity of the oppressed communities, particularly their re-
ligious 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 mo-
dernity that emerged with the Renaissance in the context of a form of critical
theory applied to ethnic studies, which obviously include religious manifesta-
tions 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 afore men-
tioned 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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