


## NON-FORMAL EDUCATION: EXHIBITION "SACRED SYMBOLS OF RELIGIONS: KNOWING TO RESPECT AND LIVE TOGETHER IN PEACE"

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**Francisco Éder Santos dos Santos<sup>1</sup>, Sérgio Rogério Azevedo Junqueira<sup>2</sup>, Raqueline Brito da Cruz<sup>3</sup>, Thaís de Lima Lins<sup>4</sup>, Amanda Wanessa Silva Carvalho<sup>5</sup>, Júlia Gabriela Leão Monteiro<sup>6</sup>, Alex Coimbra Sales<sup>7</sup>, Paula Soares Rodrigues Marques<sup>8</sup> and Raimundo Arcélio Gato Silva<sup>9</sup>**

### ABSTRACT

This scientific article will address non-formal education in spaces outside the University, analyzing the exhibition "Sacred Symbols of Religions: Knowing to respect and live together in peace" that took place on 10/20/2024, at Praça da República (next to the

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<sup>1</sup> Master's student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: Francisco.eder2016@gmail.com

<sup>2</sup> Dr. - Associate Professor  
University of the State of Pará (UEPA)  
Curitiba, Paraná, Brazil  
E-mail: srjunq@gmail.com

<sup>3</sup> Master's student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: raqueline.cruz@aluno.uepa.br

<sup>4</sup> Master's student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: profalins@gmail.com

<sup>5</sup> Master's student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: amandawscarvalho97@gmail.com

<sup>6</sup> Doctorate student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: julia9monteiro@gmail.com

<sup>7</sup> Master's student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: alexchristu@gmail.com

<sup>8</sup> Doctorate student in Religious Sciences  
University of the State of Pará (UEPA)  
Belém, Pará, Brazil  
E-mail: rodriguespaula949@gmail.com

<sup>9</sup> Bachelor of Theology  
Hokemãh FATEH College – MA  
Belém, Pará, Brazil  
E-mail: rgatosilva18@gmail.com

Waldemar Henrique theater), in Belém do Pará. The exhibition was promoted by the State University of Pará - UEPA, through the Study Group on Religious Education in the Amazon - GEPERA. With the participation of undergraduate students in Religious Sciences, as well as master's and doctoral students of the Graduate Program in Religious Sciences – PPGCR. General coordination: Prof. Dr. Francisco Willians Campos Lima (UEPA); Profa. Msc. Iolanda R. da Costa (UEPA). Support: Center for Social Sciences and Education – UEPA; FUMBEL – PMB; SECON – PMB; Waldemar Henrique Theater; Government of the State of Pará; Support and Inclusion Center (NAE)/UEPA.

**Keywords:** Religious Symbols. Formal education. Informal education.

## INTRODUCTION

The exhibition is an initiative of the Belém campus of the State University of Pará (UEPA), through the professors mentioned in the abstract, in addition to undergraduate and graduate students, from undergraduate, master's and doctoral courses. In this initiative, the objective was to present to visitors to Praça da República in Belém/PA the symbols of religions, in addition to distributing information leaflets about religions and their corresponding symbols. For the creation of the article, we will use non-formal education as a resource for this debate.

Formal and non-formal forms of education are commonly found in the school or university context, although they can occur outside of the school or university context. "Non-formal education is that which is learned "in the world of life".<sup>10</sup> Therefore, non-formal learning is a source of continuing education. Gohn (2006) highlights that this type of education is an exchange of knowledge, with the intention of promoting learning. "In recent decades, scholars of religion have repeatedly pointed out that religious plurality has to be treated as a highly complex phenomenon."<sup>11</sup> Religious education is one of the possibilities that provides us with tools for understanding the religious phenomenon, both in schools and universities and outside. "Education has a profound effect on the life of human beings, and can promote or prevent prejudice, conversely, promote or prevent tolerance<sup>12</sup>". Therefore, educators are responsible for transmitting interreligious and intercultural values and skills, thus strengthening the dialogue between existing diversities (ABU-NIMER, SMITH, 2016). "The teaching-learning process takes place in different spaces in which the educator's performance is indispensable".<sup>13</sup>

Interreligious dialogue is an important tool for teaching and learning. "If Religious Education, as an area of knowledge, is limited to dialogue aimed at the fusion of horizons, it will have difficulties in overcoming these tensions and, with this, constituting itself in an area capable of avoiding proselytism<sup>14</sup>". According to Junqueira (2018, p.6), he reports: "Therefore, cultural diversity is a difference between cultures, in such a way that each culture has its own conception of the world, so there is no place for discrimination and hierarchization of values". For Junqueira (2012), religion exerts a central functionality in the

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<sup>10</sup> GOHN, 2006, P.28.

<sup>11</sup> LEHMANN, 2024, p. 389.

<sup>12</sup> ABU-NIMER, SMITH, 2016, p. 395.

<sup>13</sup> MOREIRA; OLIVEIRA, 2022, P. 2.

<sup>14</sup> CENCI; MORGENSEN, 2024, P. 4.

construction of identity and the collective and individual vision of human beings in their daily realities.

The role of religion is central in the construction of the collective and individual vision of realities, as well as in the processes of identification and distinction of individuals and groups throughout history and in different spaces. For learning is a process that develops gradually. The item that best adapts to Religious Education moves on the horizon of the phenomenological-hermeneutic model. Culture is an activity that signifies the system of facts and values, of which man is the subject in time and space (JUNQUEIRA, 2012, P.186).

## SACRED SYMBOLS OF AFRO-BRAZILIAN RELIGIONS

Figure 1. Tent of Afro-Brazilian religions.



Source: Sacred Symbols Exhibition

One of the religions that was present at the exhibition was the Afro-Brazilian religions, which was one of the most visited by those who frequent Praça da República in Belém do Pará. Some sacred elements of the Afro religion were exposed so that the community could ask and understand what such elements are for within this religion.

When we approach religious diversity and the symbols used in Umbanda cults, it is necessary to undertake a return in the trajectory and course of our own history, because Umbanda is an important bias in the history of Brazil. It is understood that the practice experienced within each religion is subjective, however, it comes to life and takes shape in reality and social relations. It is possible to verify that the process that popularized and has been popularizing Umbanda, has legitimized it as a religion. The atabaques and music are part of the rituals, which contribute to its vibration and strengthen the energetic relationship of the medium with his Orixá. (PURIFICAÇÃO, 2022, p.105).

It is not our focus to discuss in more depth the Afro-Brazilian religion, but to highlight the importance of knowing the symbols of this religion so that people become aware and respect, live together and that these initiatives can combat intolerance.

Therefore, the Afro-Brazilian religion is also rooted in Brazil. "Looking at it from the point of view of history and culture, it is evident that religious thought manifests itself differently in time and space, being strongly influenced by social contexts" is what Purificação highlights (2022, p. 101).

Figure 2. Sacred symbols of Afro-Brazilian religions.



Source: Sacred Symbols Exhibition

Afro-Brazilian religions are also synonymous with resistance, struggle and contemplate a wide diversity of symbols and rites considered sacred by the followers of the religion. According to Braga (1995), Bahia, specifically Salvador, is where a large part of the African population that was brought to Brazil to be slaves is concentrated, this around the nineteenth century, and along with the labor force also came culture, dances, rites, etc.

The exhibition "Sacred Symbols of Religions: Knowing to respect and live together in peace" brought to the exhibition several elements of the Afro-Brazilian religion, each with a specific meaning. Tents were set up that contemplated the symbols of the various religions. The tent of Afro-Brazilian religions was one of the most visited by the community.

The undergraduate, master's and doctoral students in Religious Sciences at the State University of Pará (UEPA) were important in the logistics of the exhibition, both as organizers and in explaining about each symbol and its respective functionalities in the context of the religion to which they belonged. For Brasil (2023), the author points out that it is interesting that religious education meets secularism, it is extremely important that the discipline can, based on its attributes, promote interreligious dialogue and respect for different religions.



Rodrigues, Moniz and Pinto (2023, p.7) understand that it is really important to understand diversities, and highlight "The existence of different religious and non-religious categories shows the complexity of proposing any categorization, more or less ultimate, of self-positioning in today's societies".

We highlight that Afro-Brazilian religions are still victims of depredations, prejudices of various forms and natures. Unfortunately, in some cases, people who practice these religions even suffer physical and verbal aggression.

The terreiros of Afro-Brazilian religions are seen as a marginal space that integrates marginalized bodies, so it is possible to see how they are usually built and managed far from urban centers, since they are still considered something uncomfortable to society. (PEREIRA; SAINTS; OLETO, 2023, P.2)

The university has a crucial role in combating religious intolerance that is practiced against any religion. From these extra-university activities, with inter-religious dialogue valuing respect and the importance of learning about religions as a way to combat prejudice, the following phrase "respect to live together in peace" is part of the theme of the exhibition, emphasizing the importance of living together and respecting the different.

## SACRED SYMBOLS OF NEW AGE RELIGIONS

Figure 3. Tent of New Age religions.



Source: Sacred Symbols Exhibition.

In this tent, in which the symbols of the religions that belong to the New Age were made available to the public, we chose just three of the many symbols of the exhibition to talk a little about, they are:



REIKI

We start from the following question: what is the meaning of reiki as a culture – and religiosity – for a people whose paths have undergone changes throughout their history? We also inquire about the acceptance of this modality of therapy and what benefits are brought by this acceptance. We found that the practices of reiki as a healing therapy, together with its therapeutic applications, manifest themselves as a means of subsistence, with areligious characteristics.<sup>15</sup>



SANTO DAIME

The "Santo Daime doctrine" – a religion born in the Amazon rainforest of the 1930s – is characterized by the consumption of a potent psychotropic substance (Ayahuasca-Santo Daime) and has been expanding throughout Brazil and the world since the 1980s. One of the main bases of the rituals is the execution of hundreds of religious songs, whose lyrics are bound and read (or memorized) by all the participants, who sing the songs of praise, "dance" and/or play musical instruments throughout the ceremonies, reaching up to twelve consecutive hours of singing and dancing.<sup>16</sup>



WICCA

Wicca is a neopagan religion that emerged in England between 1940 and 1950, from the publication of the works of retired civil servant and amateur anthropologist Gerald Gardner.<sup>17</sup>

<sup>15</sup> TEIXEIRA, 2009, p.143.

<sup>16</sup> REHEN, 2007, p. 181.

<sup>17</sup> HUTTON, 1999 Apud CORDOVIL, 2017, p.85.

Because the many symbols understood in the context of the New Age have various meanings, we highlight only three of them. It would be very interesting to deal with all of them, but we would have to produce other articles that deal specifically with each religion. However, about these religions, it is understood that they are contemporary and value spirituality. The symbols of the New Age religions brought symbols not so well known by the community that visited the exhibition, being, therefore, an opportunity for people to get to know new religions, their symbols and their respective meanings.

For Magnani, the religious experiences of the New Age are characterized by the spaces where they are held and the public that frequents them. The author classified the main spaces for experiencing this religiosity into four types: 1) initiatic societies, 2) integrated centers, 3) specialized centers and 4) individual therapeutic spaces (MANGNANI 2000 Apud CORDOVIL, 2015, p. 129).

## SACRED SYMBOLS OF EASTERN RELIGIONS

Religions of an Eastern nature were widely visited in the exhibition, perhaps due to their various symbolic representations that aroused the curiosity of the public. It is interesting that each symbol has a strong representation of the sacred.

Hierophany makes the Sacred become a cosmogonic reference, a center, like a guide. It is from hierophany that the object, the one that becomes Sacred, becomes the center of other things, the axis-mundi, the axis of the world, establishing an understanding of the world. Eliade says that: "The manifestation of the Sacred ontologically founds the world. In the homogeneous and infinite extension where no point of reference is possible, and where, therefore, no orientation can be effected, hierophany reveals an absolute 'fixed point', a 'Center'". (ELIADE, 1992 apud SILVEIRA, 2013, p.36).


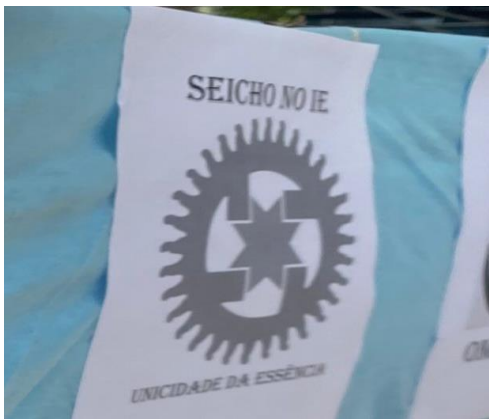
Figure 4. Symbols of Eastern religions.





Source: Sacred Symbols Exhibition.

Due to the number of sacred symbols of Eastern religions being very varied, and some symbols can offer more than one meaning, we have separated four symbols from the exhibition to talk a little about them, we will see below:



 <p>WHEEL OF DHARMA</p>	<p>Dharma, the Buddha's teaching, is a difficult word to translate because of its density among practitioners, but it can here initially be understood as a doctrine or as a law. According to Cohen: "Literally, support, mainstay, maintainer. It is variously translated as religion, truth, doctrine, law, norm, justice, righteousness, quality, virtue, essence, ulterior constituent, phenomenon, nature, constituents of nature,</p>
	<p>thing, object of the mind, moral quality, etc.<sup>18</sup></p>
 <p>SEICHO-NO-IE</p>	<p>Another religious symbol we chose was Seicho-No-Ie, which is also part of this universe of oriental religions. Regarding the symbol of this religion, Miranda (2022, p.138) points out the following: "Seicho-No-Ie (Home of Infinite Progress) was founded by Masaharu Taniguchi (1893-1985) on March 1, 1930", and is also composed of the symbols of Christianity, Buddhism, and Shintoism. This Eastern religion, as already mentioned, ends up having a certain connection with other religions.</p>

<sup>18</sup> COHEN, 2004 Apud REDYSON, 2014, P.265. <sup>10</sup> DE CAMPOS NETO, 2009, P. 73.

	<p>Born from an ancient tradition, Hinduism is classified as one of the oldest religions, not least because Hindus, its adherents, maintain different beliefs. And these beliefs are supported by a sui generis ideology: for Hinduism, life is an eternal cycle of births, deaths, and rebirths; every human being is reborn every time he dies.<sup>10</sup></p>
	<p>Taoism is based on a small book of about 5,000 characters, divided into 81 chapters, entitled Tao Te Ching, or The Book of Tao and Te, whose authorship is attributed to Lao Tzu. In the Tao Te Ching, everything revolves around the Tao, a term that It literally means "way."<sup>19</sup></p>

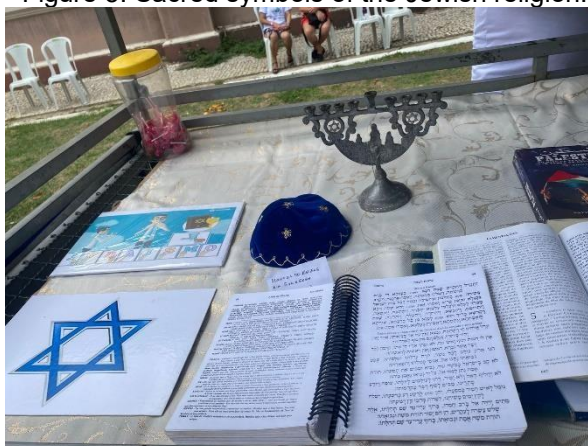
## SACRED SYMBOLS OF THE ABRAHAMIC RELIGIONS

### JUDAISM

Judaism is the first monotheistic Abrahamic religion, followed by Christianity and Islam, it can also be called the Israelite religion (LIMA; LIMA, (2023).

<sup>19</sup> CORDEIRO, 2009, P. 5.

Figure 5. Sacred symbols of the Jewish religion.



Source: Sacred Symbols Exhibition.

Like other religions, Judaism also has symbols that are part of the history of religion, as well as religious symbols that are part of history, identity, and imagery.

A social identity can also be defined by ethnic principles, and ethnicity is characterized, according to Weber (1980), by similarities in external habitus, belief in a common origin and history, which enables the construction of community ties and the feeling of community, even if there is no 'effective blood community'. According to this definition, Jewish identity can be defined as ethnic, since the myth of origin of the Chosen People, the People of Israel, begins when Abraham receives from the divinity the mission of creating a people, a nation, and being faithful to the One God (Weber, 1980 Apud GALINKIN, 2008, p. 89).

However, "Not every symbol is universal<sup>20</sup>", but each religion has symbols that have spiritual meanings that are linked to the sacred. We will emphasize only three emblems of the Jewish faith that are commonly used in their rituals and are part of a set of sacred objects of the religion. We could include many other symbols, but for that we would have to discuss the Jewish religion separately, since, like the other symbols of the religions presented, they have complex meanings. We have separated three symbols of Judaism, which are:

<sup>20</sup> SZPICZKOWSKI, 1999, p. 149.



TORAH

The word "Pentateuch" (Chumásh) is the result of the combination of two words: "pente" which means five and "teuchos" whose translation is case for papyrus scroll. The idea is that there are five books or five papyri. The term points to the first five books of the Bible, also known as "The Law", "The Book of the Law of Moses", "The Book of the Law of God", and also "Torah" which means teachings. The five books that make up the Pentateuch are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Together these books cover about 3,600 years of history (ELLISEN, 1999 Apud GUIMARÃES, 2012, p. 2).



MENORAH

Menorah – Candelabra: It is an object that contains seven branches, and is usually used to illuminate. According to SZPICZKOWSKI (1999, p.150 emphasis added), it was one of the objects that appear recorded in the Torah, specifically in Exodus 25: "The seven-branched golden Menorah was also one of the most important objects present in the two Temples in Jerusalem."





Magen David

Six-pointed stars, or hexagram, the Magen David – David's shield, is composed of two intertwined triangles, and has become a symbol more identified with the Jewish people. Although widely recognized today as a Jewish symbol, it does not seem to have played such a role distinctive in the past.<sup>21</sup>

## SACRED SYMBOLS OF THE CHRISTIAN RELIGIONS

Christianity is one of the Abrahamic religions. Christianity has been the most expressive religion since its creation and/or foundation in the first century of the common era. Its greatest leader is Jesus of Nazareth, a Jew who lived in the first century and, according to the records of the Gospels described in the Bible, which is the sacred book of religion, he would be God himself incarnate.

For Melo and Vieira (2019, p. 413), Christianity is based on teachings and "the Christian religion is the one that was established as a result of the life and teachings of Jesus Christ, in the first century". In this religion, the propagating agents of the religion are the churches, religious institutions of meetings of the faithful, being a religion of tradition, faith and culture (MELO; VIEIRA, 2019).

Figure 6. Religious symbols of the Christian religions.



Source: Sacred Symbols Exhibition.

<sup>21</sup> SZPICZKOWSKI, 1999, p.153.



The exhibition "Sacred symbols of religions: knowing to respect and live together in peace", in addition to bringing several symbols of religions in order to present to the community and answer about their functionality or meaning in that particular religion, was an excellent opportunity to get to know new religious symbols not so well known. Melo and Vieira (2019) argue that Christianity is a monotheistic religion, that is, they believe in only one God as a unique and divine being, having some lines of thought about the beginning of the church. Some argue that it was Jesus himself who started it, others say that it was James, Jesus' half-brother, others claim that it all began at the Council of Nicaea in 325 (MELO; VIEIRA, 2019)

Christianity is one of the most influential religions in the world, however, some symbols of this religion are very expressive and play a fundamental role in Christianity from the symbology of the sacred. Therefore, the church is an important symbol in Christianity and is usually related to the gathering of believers to worship the God of Christianity.

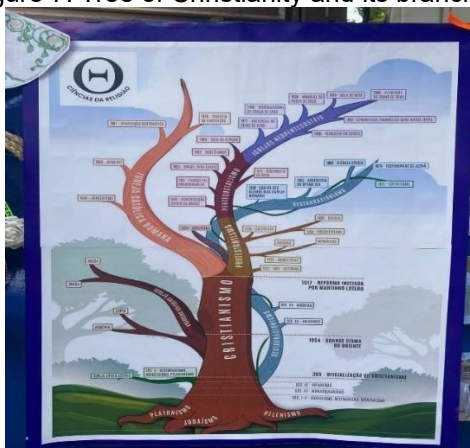
Another symbol of Christianity that was part of the exhibition, as well as many others, was the "white dove with an olive branch". Despite being a bird, it represents the grace of God. According to the record of the Bible, the sacred book for Christians recorded in Genesis chapter 8: 8-11 (King James Version), the dove appeared to Noah after the flood. Another fact is the dove appearing to Jesus after his baptism, recorded in the New Testament of the Bible in the Gospel of Matthew 3:16-17 (King James Version). Therefore, it is emphasized that the dove is one of the most important symbols of Christianity.

The Chi-Rho Cross was one of the symbols that was also part of the exhibition. Although Christianity is a well-known religion in Brazil and in the world, some sacred symbols of this religion are unknown to Christians themselves.

The symbol is formed by superimposing the first two letters of the Greek word ΧΡΙΣΤΟΣ (Khristós), so as to produce the monogram Chi and Rho (XP). Although not necessarily a Christian cross, the Chi-Rho is constantly used to represent the crucifixion of Jesus, as well as to celebrate his status as Christ, a translation of the Hebrew term ( māšîaḥ), transliterated into Portuguese as Messiah מָשִׁיחַ.  
(STEFFLER, 2002 Apud FURLANI, 2017, P.243)

The tree of Christianity symbolically comprises the roots with Platonism, Judaism and Hellenism, with its trunk represented by Christianity, the branches with the Roman Catholic Church, Orthodox Catholic Church, Protestantism, Pentecostalism, Neo-Pentecostal churches and Restorationism, which represent, therefore, the ramifications that emerged in the context of this Religion.

Figure 7. Tree of Christianity and its branches.



Source: Sacred Symbols Exhibition.

## SACRED SYMBOLS OF ISLAM

Figure 8. Sacred symbols of the Islamic religion.





Source: Sacred Symbols Exhibition.

The Islamic religion is the third religion in the chronology of the Abrahamic religions, however, it is not the least important. Religion arose in the East

"The word Islam is of Arabic origin and its basic meaning is "submission".<sup>22</sup> Muslims are monotheistic, so they believe in a single God, and their origin is directly linked to Abraham. According to tradition, Ishmael was the firstborn son of Abraham and heir to the blessings of the deity, which they call him Allah. At the exhibition, the Arabic symbol of the name of the deity Allah was presented to the public. We will introduce some sacred symbols to the Islamic people.

<sup>22</sup> Mubarak, 2014, p. 6. <sup>15</sup> Mubarak, 2014, p. 6.

 <p>ALLAH</p>	<p>They are those who profess the faith of the religion known as Islam. The idea is that the authentic Muslim submits to the wishes of Allah (Arabic word used for God – something corresponding to the term Elohim in Hebrew).<sup>15</sup></p>
 <p>QUR'AN</p>	<p>It is the holy book of Islam. According to Islamic tradition, the contents of the book were revealed to the Prophet Muhammad for 23 years of his life, through the angel Gabriel (Gibrail). And the prophet, although illiterate, miraculously retained the teachings and was able to transmit them to the faithful followers, transforming the revelations into a book. Islamic scholars claim that the Koran is a copy of the original book that is in heaven.<sup>23</sup></p>

Islam is one of the religions with the most adherents in the world, second only to Christianity, it has a very interesting context to study and research. According to Coggiola (2007, p. 5):

Islam (Arabic ;مالسالا al-islām) is a monotheistic religion based on the Qur'an, the holy book "sent by God" (Allāh) through the Prophet Muhammad. Followers of Islam, Muslims (Arabic مسلم), believe that Muhammad was the last of a series of prophets sent by God, which includes Abraham, Noah, Moses, and Jesus. Most consider the historical record of the prophet's actions and teachings, reported in the Sunna and Hadiz, to be indispensable means for interpreting the Qur'an. The Arab Empire was formed along with the rise of Islam; before that, Arabia was composed of Semitic peoples who, until the seventh century, lived in different tribes. Before Mohammed operated the unification of the Arabian Peninsula through Islam, the region was extremely fragmented and in it coexisted several kingdoms and autonomous peoples.

<sup>23</sup> MUBARAK, 2014, p. 6

## COMMUNITY PARTICIPATION

	<p>The tents were erected and quickly arranged, representing the oriental, Christian, Afro-Brazilian religions and their respective branches. The teachers in charge coordinated and structured the groups in charge of presenting the religious symbols.</p>
	<p>The number of visitors was not counted, but it is believed that more than a hundred people passed through the exhibition. The visitors were of the most varied age groups. People aroused a lot of curiosity about the symbols and their meanings.</p>
	<p>The interaction with visitors revealed a great interest of the community in exploring new symbols and discovering new religions. The exhibition represented an action that not only presented symbols and explanations, but also an approach to non-formal education that proved effective and an opportunity for activities beyond the university.</p>

## METHODOLOGY

The research used a qualitative approach, focusing on understanding the social and educational dynamics promoted by the exhibition *"Sacred Symbols of Religions: Knowing to Respect and Live in Peace"*. This approach was chosen because it allows an in-depth

analysis of the participants' perceptions and the interactions observed at the event, considering the cultural and social context in which it took place.

Data were collected through two main methods: participant observation and the application of structured questionnaires. Participant observation enabled a direct immersion in the exhibition environment, allowing a detailed record of the interactions between visitors, organizers and the symbols presented. This method ensured a holistic perspective, encompassing spontaneous behaviors, expressions, and reactions.

The questionnaires, in turn, were applied to the visitors, containing open and closed questions that investigated aspects such as the educational impact of the exhibition, previous knowledge about religious symbols and the importance attributed to the theme of interreligious respect. The combination of these methods enriched the analysis, allowing objective and subjective data to be crossed.

For data analysis, the content analysis technique was used, organizing the answers into thematic categories. This approach made it possible to identify patterns, trends, and relevant insights, connecting them to the research objectives. In this way, the methodology adopted ensured the scientificity and coherence necessary to understand the impact of the exhibition in the context of non-formal education and interreligious dialogue.

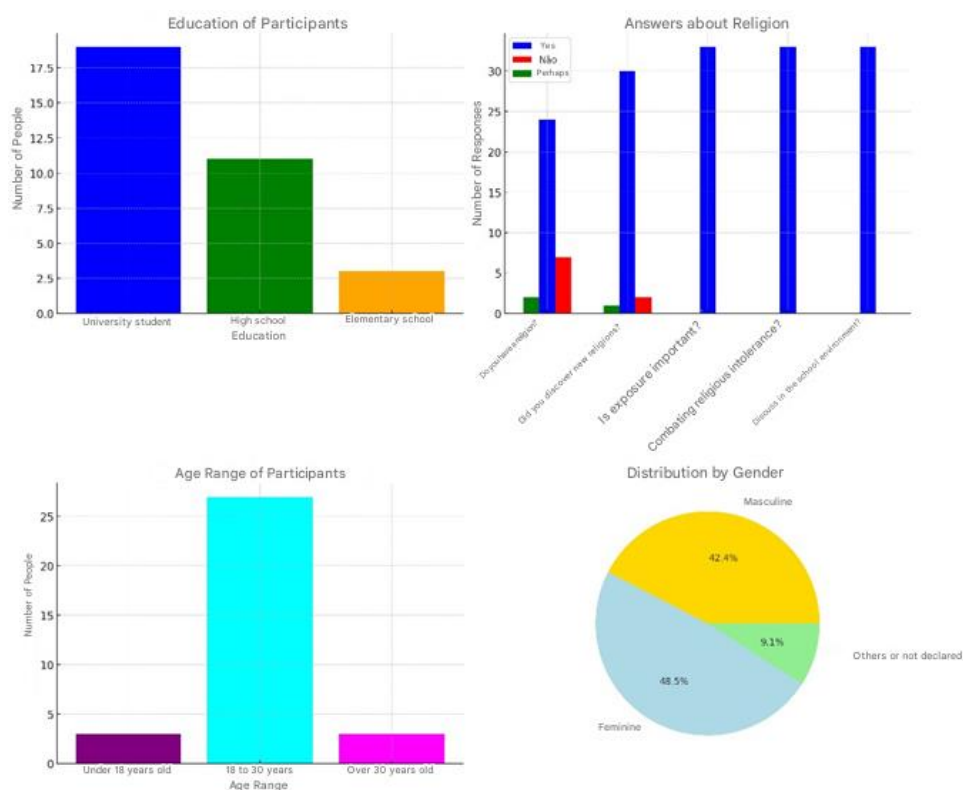
## RESULTS

Thirty-three people participated in the research, who answered the following questions:

1. EDUCATION	QTY. PEOPLE		
University student?	19		
Middle school?	11		
Elementary school?	3		
TOTAL PEOPLE	33		
2. QUESTIONS ABOUT RELIGION	YES	NO	PERHAPS
Participant Do you have a religion?	24	7	2
With the exhibition did you get to know new religions?	30	2	1
Is exposure important?	33	0	0
Is it important to combat religious intolerance?	33	0	0



Do you consider that this theme should be discussed in the school environment, with the discipline of religious education?	33	0	0
3. AGE GROUP	QTY. PARTICIPANTS		
Under 18 age group?	3		
Age group from 18 to 30 years old?	27		
Age group over 30 years old?	3		
TOTAL PEOPLE	33		
4. GENDER	QTY. PARTICIPANTS		
Male	14		
Female	16		
Other or undeclared.	3		
TOTAL PEOPLE	33		
(Answer: YES, NO, MAYBE)			



Source: Prepared by the authors (2024).

The names of the participants who contributed to this research were omitted, as well as information that could identify them, ensuring ethical confidentiality according to the guidelines of academic research. The answers provided refer to the exhibition "Sacred

Symbols of Religions" and aim only to contribute to the academic analysis of the initiative, preserving the privacy and integrity of all those involved.

The predominance of participants in the age group of 18 to 30 years demonstrates a significant engagement of young adults, possibly associated with the phase of identity construction and the natural interest in exploring cultural and religious diversity. The organization of the event, with explanatory materials and support from trained facilitators, contributed to the positive impact observed, creating a welcoming and educational environment. In addition, the data collected revealed unanimity among the participants about the relevance of the exhibition and the importance of initiatives aimed at combating religious intolerance. The reports indicated that many participants had contact with new religions and sacred symbols, which suggests a gap in public knowledge about some religious traditions.

This finding opens space for reflections on the need to expand similar actions. New exhibitions could explore the reasons for the lack of knowledge of certain religions, investigating whether this is due to limitations in dissemination or the growing fragmentation of the contemporary religious scenario. The phenomenon of new religions and emerging sacred symbols points to the urgency of creating spaces for dialogue and learning that promote harmonious coexistence and respect for the plurality of beliefs.

## **FINAL CONSIDERATIONS**

The exhibition *"Sacred Symbols of Religions: Knowing to Respect and Living in Peace"* represents an innovative approach within non-formal education, promoting interfaith understanding and respect in a diverse social context. By integrating pedagogical aspects with dialogical practices, the initiative articulates theory and practice, evidencing the transformative role of education in promoting pluralistic coexistence.

The results indicated that the audience, mostly composed of young adults, engaged in a significant way, reflecting the impact of the exhibition in deconstructing prejudices and expanding the cultural repertoire of the participants. In addition, the reports of the discovery of new religions and symbols highlight the relevance of similar initiatives in a fragmented religious scenario that is often marked by mutual ignorance.

The proposal reinforces the importance of continuous actions, emphasizing the need for educational spaces that transcend the school environment, addressing issues of diversity and coexistence in an accessible and inclusive way. In this sense, the exhibition

not only contributes to the fight against religious intolerance, but also encourages citizen and ethical practices in an increasingly multicultural society.

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