

THE BLOOD AND ALCHEMY OF THE TRANSFORMATION OF THE BRAZILIAN PEOPLE: THE BLOOD OF THE ANCESTORS, THE BLOOD OF CHILDBIRTH AND THE BLOOD OF COMMUNION

CRISTIANE BERGMANN¹ & WALTER BOECHAT²

¹ Psychologist, Art Therapist, Jungian Analyst in training IJRS - AJB - IAAP

² Supervisor, Doctor, Analyst at the C. G. Jung Institute in Zurich, Founding member of the Jungian Association of Brazil - IAAP.

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ABSTRACT

This work, based on Carl Gustav Jung's depth psychology, looks at blood as an alchemical element of the body and soul that connects us to our roots, to our ancestors, to the original peoples, connecting us both as individuals and as a Brazilian people.

By delving into the symbolism of blood and understanding its relationship with the formation and identity of the Brazilian people, some memories will be pointed out regarding the history of the Brazilian people, from the beginning of the colonization process by the white European people, as well as how the Brazilian people were born, the quality of the bonds and relationships between the indigenous original peoples and the Portuguese from the 16th century to the present day, relating some stories that reveal, today, the conflicts over the demarcation of lands and the protection of indigenous peoples in Brazil.

Blood, as a living element that constitutes and connects us, will also be approached from the point of view of indigenous mythology, through the narrative of the story of Kamé and Kairú, of the meeting between the Sun and the Moon from the point of view of the Kaingang people.

For the alchemical integration of these processes between blood and the individual and collective psyche, the symbolism of blood in the chalice, the blood of communion, will be the alchemical vessel for combining the parts studied here, in order to create awareness and transformation through the process of individuation.

Keywords: Blood; Brazil; indigenous peoples; alchemy; indigenous mythology, ancestry.

In May 2022, after having written an article about the anthropophagic movement and the value of the Brazilian people, I dreamt that same night that I was arriving at the Congress to present this work and that I had to choose in which collective room I would sleep. When I arrived at a large room with about 50 beds, which was almost full with congress participants, I saw that the beds were soaked with old blood, the remains of the blood of the ancestors. I felt that it would be safe to sleep there because of the many people who would share the same room, but I also felt that it wouldn't be easy to sleep there because of the screams that the living people might express during the night because of their fears, because it felt like all the suffering souls of our ancestors, indigenous and black, were there. So I went looking for a smaller room. Two colleagues and I found a room for three. I took a bed near the door, thinking that I could leave

if I felt haunted by the cry of our ancestors. I lie down on the bed, see the dried blood deep in the white sheet, and when I put my finger deep in the pillow, I see that the blood, which at first seemed old and dried, begins to turn red, living blood flowing down the pillow. I wake up.

After the dream, I actually presented the paper on the anthropophagic movement at the AJB congress. This dream is an expression that our ancestors, even if they are distant from us, can influence our present, whether consciously or unconsciously.

The integration of the Brazilian soul, of our individual psyche, requires a dialogue, an understanding of our history as a people and how all this translates, reveals itself and merges into our own individual history. Jung wrote about the dead, our ancestors:

I am no longer threatened by the dead, for I have accepted their claims by accepting the serpent. But in doing so I have also introduced something deadly into my life. But it was necessary, because death is the darkest thing of all, which cannot be undone. Death gives me permanence and firmness. As long as I only wanted to satisfy my desires, I was personal and therefore alive in the sense of the world. But when I accepted the demands of the dead and satisfied them, I gave up my primitive personal effort, and the world had to take me for dead. For an intense cold comes over him who, in the excess of his personal effort, has recognized the claim of the dead and tried to satisfy it. (JUNG, C G, RED BOOK, 2014, P. 323, PARAG 177/178).

This work, based on the depth psychology of Carl Gustav Jung, considers the blood as an alchemical element of the body and the soul that connects us to our roots, to our ancestors, to the original peoples, connecting us both as individuals and as a Brazilian people. Based on this principle, blood will be discussed in relation to the blood of our ancestors; blood in indigenous mythology, in the story of Kamé and Kairú; the blood of Brazilian childbirth; and finally, the blood of community as an alchemical element of integration.

Mass movements seen as cultural complexes bring up unconscious issues related to tribes, ethnicities, and races that mobilize social groups through unconscious energy. For Singer and Kaplinsky (2010), they are distinct from personal complexes, but even though they are distinct, "they mix and influence each other" (p. 3).

Furthermore, Singer and Kimbles state that cultural complexes are born and structured in history and in experiences that highlight collective traumas, such as "immigration, slavery, colonization, conflicts between states and nations, ethnic and gender relations, religion, territorial demarcation, among others" (Silva and Serbena, 2021, p. 169).

In order to understand our formation as a Brazilian people, taking into account the dimension of cultural complexes, Walter Boechat (2014, p. 76) says that "there is an almost total ignorance of our history, we are a people without memory, without references; therefore, in an identity crisis".

In an attempt to recover some memory of our own collective history, Leonardo Boff pointed to four shadows as a result of Brazil's colonization and development process: colonialism, the indigenous holocaust, slavery and corruption.

Before the discovery, it is estimated that there were more than 4 million indigenous people, divided into many tribes, living all over Brazil. As time went by, the indigenous peoples were decimated, which shows that Brazil grew by spreading inequalities, based on the difficulty of welcoming and understanding those who are different and, in relation to the indigenous peoples, it is known that they were not considered as "people" by the Portuguese and, for this reason, millions were murdered, their territories were stolen, destroyed and, in the face of all this destruction, some ended up committing suicide. Boff (2016) states that "there is a tradition of intolerance and denial of the other".

For Ribeiro (2017), today, as in the past, the confrontation takes place between "an expanding national ethnic group and several tribal ethnic groups blocking its path" (p. 23). In this unbridled encounter, the exploitation and catechization of the indigenous people is seen as the prevailing order:

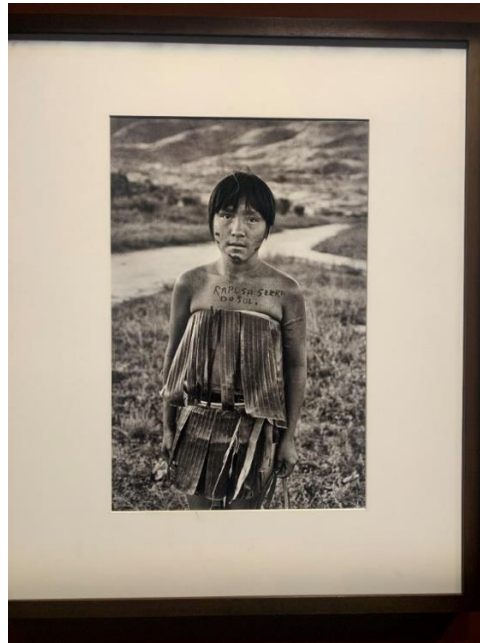
"Nothing is more necessary for the Indians than a barrier to the process of identification with the points of view of the civilized, which leads them to see themselves through the eyes of the whites, as poor, ignorant and despicable animals against whom everything is permitted" (RIBEIRO, DARCY, OS INDIOS E A CIVILIZAÇÃO, 2017, p. 45).

In relation to ethnocentric dogmatism, Ribeiro (2017, p. 171) wrote that there were three key points in the relationship between the white European colonizer and the indigenous people that the colonizer did not care about or consider: 1) the greater vulnerability and mortality of there were three key points in the relationship between the white European colonizer and the indigenous people that the colonizer did not care about or consider: 1) the greater vulnerability and mortality of the indigenous people in relation to the diseases they carried; 2) the indigenous language; and; 3) the struggle for land, in which the indigenous people had to face "the invaders of the lands they inhabited, who sought to displace them at all costs."

Darcy Ribeiro coined the phrase that Brazil was built by the Portuguese in the manner of "grinding mills" because both the indigenous people and the enslaved blacks had no voice and were forced to work without any care, treated like animals with violence, without human rights. To illustrate the difficulties of the relationship between invaders and indigenous peoples, due to the conflict over land and land rights, we bring you three stories from Brazil: the first of the Macuxi ethnic group, in the state of Roraima; the second of the Yanomami ethnic group, located in the states of Amazonas and Roraima, on the border between Brazil and Venezuela. And the third and last, the story of the Kaingang ethnic group, led by the Cacica Gãh Té, on the Santana hill in the city of Porto Alegre, Rio Grande do Sul.

Female resistance speaks of "the initiation of women into the underground forest through the rite of resistance". To resist means to confront, "to continue without interruption," and foretells the creation of something (Estés, 2014, p. 435).

In Sebastião Salgado's *Amazônia* exhibition, among hundreds of photographs, the image that touched me the most was that of the young woman below, from the Macuxi ethnic group in Roraima, with the name of her country written on her chest: "Raposa Serra do Sol".



Photograph by Sebastião Salgado, Amazonia Exhibition

Personal record, July/2022 - Museum of Tomorrow, Rio de Janeiro – RJ

The conflict and the struggle to claim the land that belongs to them. The land that is not only the place where you can build your house and live with your family, your community, but also the land that produces food, that has the power to materialize life by fertilizing the seeds and by containing or being able to provide the nutrients so that the seeds can germinate in fertile soil and produce what you want to sustain life itself. It is in the earth that the deepest roots penetrate, the roots of great trees that are hundreds of years old, as well as the roots of our ancestors. We are all connected to the great Mother Earth that gives us life. It is the blood that fertilizes the earth. The breast represents the strength to face what is necessary to achieve what is desired. The blood is in the struggle, in confronting the invaders both physically and legally with the support of allies to demand what is right. In addition to being an important symbol of the feminine, women's breasts are also the organs that produce breast milk, an essential and special food for babies, which can be their only food until they are six months old.

In relation to the conflict over the land of Raposa Serra do Sol, the Indigenous Missionary Council, linked to the National Episcopal Conference of Brazil, reported on March 19, 2009, that the Supreme Court of Justice had ruled in favor of the Indigenous Peoples:

The ministers of the Court have given the go-ahead for the continuous demarcation of the indigenous land and the immediate removal of the non-indigenous occupants. The progress made since then was listed in a dossier published earlier this month and delivered to the authorities in Brasilia. Since the consolidation of the political organization of the peoples of Raposa Serra do Sol, the Indigenous Land has become a life project for the indigenous peoples. (<https://cimi.org.br/2019/10/raposa-serra-do-sol-como-esta-a-terra-indigena-apos-uma-decada-da-historica-decisao-do-stf/>)

In January of this year, the neglect and genocide of the Yanomami was noted, in which illegal mining was seen as the main factor in the deterioration of the living conditions of these people, referring to "hunger, malnutrition, rape and disease caused by the invasions of the miners, which were not fought and left by the former government" (Jornal da USP, 2023).

Thus, indigenous peoples are seen as an obstacle to mining and agribusiness activities, and Renato Sztutman, a professor at USP and researcher at the Center for Amerindian Studies, says that: "It was, in a sense, a project of destruction, of demolishing a structure of support for indigenous peoples. They were seen as the enemy par excellence.



V. Moriyama – blog SOS Amazônia

Currently, the second case involves the indigenous leader Gãh Té, cacica and shaman of the Kaingang tribe, who has been seeking the recovery of her Gãh Ré land since 2022, with FUNAI demarcating her territory at the foot of the Morro Santana in the city of Porto Alegre. The Federal University of Rio Grande do Sul (UFRGS) has an extension program called "Preserve Morro Santana," which is a joint effort of various collectives in the region and extension projects that support and carry out activities in the indigenous region to strengthen the demarcation and conservation of the area, which is rich in biodiversity of flora and fauna. According to UFRGS research, before the creation of Sesmaria de Sant'Anna and the urbanization of part of the hill, the region was for thousands of years the indigenous territory of the Kaingang and Xokleng peoples.



A Derivas – Deriva Jornalismo

With the need to integrate the ancestors, one part collective and the other personal, because part of my paternal blood is of Kaingang origin, from indigenous tribes that lived between the cities of Júlio de Castilhos and São Pedro do Sul, in the state of Rio Grande do Sul, I have a deep interest in listening to and learning from the indigenous peoples. The time I've had the opportunity to spend with Cacica and Xamã Gãh Té has allowed me to feel, understand and integrate the feminine through building relationships based on respect and love for self and others. Our ancestors are present through their energy, images in dreams, visions and so on. And in the sense of how this process happens, in which the ancestors are honored and seen as part of us, as a spiritual presence, as a memory of life and teachings, the healing, the integration of the blood takes place through personal and collective history.

By delving into the blood and the waters that contain childbirth, the deep, dark and largely unconscious waters that the womb holds, Bachelard says:

It is not difficult to recognize blood in this water. The idea of veins is expressly mentioned, and this land, 'which differed essentially from all others until then visited by civilized men' and where nothing one perceives is 'familiar', is on the contrary what is most familiar to all men: a body whose blood, even before milk, once nourished us - that of our mother, who for nine months sheltered us. (BACHELARD, G. , THE WATER AND THE DREAMS, 2018, P. 62).

The waters of the womb that embraced the Brazilian people were first of indigenous origin and then of African origin. And the waters of conception were of Portuguese origin. From this union of waters and blood of different ethnicities and races, the birth of Brazilian women and men was based on the difficulties of the bond established in the relationship between our ancestral father, the Portuguese man, and our ancestral mothers, the indigenous woman and then the black woman. In addition to the difficulty of the relationship and the violence experienced, Gambini (1999) highlights the issue of affection in terms of value, of recognition, because the Portuguese father didn't recognize us as his son and the indigenous and black mother who was never recognized, the mother who was forgotten.

The meaning of blood for the Kaingang indigenous ethnic group is the sun and moon sign, half of the sun represents the Kamé blood and half of the moon represents the Kairu blood. Researchers Kappaun & Frantz wrote

According to the original Kaingang myths, the Kamé half is the origin of the Kairu half, in other words, the origin of the moon associated with Kairu. These myths tell us that at the beginning of time, Kamé was a sun that lost its initial luminosity to become the star of the night. These myths are based on a distinction and an asymmetry (the Kamé/Kairu dualism), which they reiterate and at the same time pronounce, placing them in relation to an original zero degree of alliance, in which Kamé embraces its opposite Kairu (KAPPAUN, I. & FRANTZ, L. Políticas Públicas, Educação e Diversidade, 2021. P. 267).

In a shamanic immersion, I learned from Cacica and Shaman Gãh Té that most Kaingang have O+ blood. In addition, another important point that Cacica emphasized was that the Kaingang

are advised not to marry someone of the same sign, the same blood (Sun or Moon), that is, it is necessary to marry someone of a different sign - blood - in order to avoid the consequences that the ancestors taught, such as the possibility of not having children and many conflicts in the union that can lead to separation. For example, the Kaingang are taught that Kamé cannot marry another Kamé, nor can Kairu marry another Kairu. For the Kaingang, the other is not a threat, but essential, because they are opposites that complement each other. Kamé and Kairu must listen to each other in order to grow in wisdom. Kairu and Kamé need each other to heal, unconditional love is in opposites. Wholeness is in the blood, through the union of opposites, moon and sun, feminine and masculine.

In searching for the primordial mythology of the individual, Campbell (2008, p. 162) says that there is a need to live "the conjunction of opposites," what Jung called *coniunctio oppositorum*. And the author adds: "there is no event in life that does not involve dualism and yet does not also involve the experience of unity behind the dualism".

Still on the subject of opposites, Jung wrote:

The highest and the lowest become one. Opposites embrace. They look into each other's eyes and become confused with each other. They recognize in tormented pleasure their unity. My heart is full of tumultuous struggle, not the struggle that tears, but the struggle that seeks unity (JUNG, C. G. BLACK BOOKS, VOL. 4, P. 237).

In the search for unity, we need to know our history and its shadows, experienced through cultural complexes, so that alchemical transformation can take place. For working with the blood, with the soul, through the blood, can create consciousness and integration.

Jung wrote about consciousness of the shadow and the parts of ourselves that have not yet evolved:

A work on which you can waste dozens of years must necessarily be wasted. I have to recover a piece of the Middle Ages in myself. We ended badly and the Middle Ages in each other. I have to start early, in that time when the hermits disappeared (...) I want to live with you, so I'm going to drag you through all medieval hell, until you're able to make life with you bearable. You must be a vessel and a mother who generates life, so I'm going to purify you. The touchstone is being alone with yourself (JUNG, C G, RED BOOK, 2014, P. 330).

Nietzsche (1978) in *Thus Spoke Zarathustra* reveals that when one writes with blood, one writes with one's own soul, and this is how blood unites with spirit, how blood becomes spirit, through the union of opposites: "Of all that is written, I love only that which is written with one's own blood. Write with your own blood and you will know that blood is spirit" (p. 36).

Blood as an element includes the values and characteristics of the symbologies of fire, heat, life, and the sun. This group includes "all that is beautiful, noble, generous, sublime (...) Blood is always the vehicle of life. Blood is life" (Chevalier, 2012, p. 800).

In the psyche, blood is the agent that makes up the soul, earth and blood are like receptacles, vessels designed to receive, to contain, similar to a sponge that absorbs everything: "Blood is a kind of sponge impregnated with fire" (Bachelard, 1999, p. 96).

Fire is energy, light, consciousness, initiative. In alchemy, the first element to be taken into account is fire, because fire is the energy that drives the whole process, without fire there is no transformation. In fire there is first of all desire, intention. You have to learn to control the intensity of the fire because it can go out, it can stay lit, or it can burn out. And Hillman (2011) adds: "You are the laboratory; you are the vessel and the thing being cooked. So, too, fire is an invisible heat, a psychic heat that cries out for fuel, an airy place, and constant loving attention" (p. 35).

To illustrate the similarities between the values of gold, the sun, and blood, Bachelard (1999) quotes an excerpt from the author Geoffroy, who wrote:

Gold contains a more powerful fixed sulphur, which, being incorruptible, when taken and mixed with blood, preserves it from all corruption; it restores and revives human nature in the same way as the sun, which is the inexhaustible source of this sulphur and revives all nature. (BACHELARD, GASTON, 1999, p. 170).

One of the main secrets of alchemy is that the raw material is the basis of the work, of the opus, because the revelation of what it is and what it can be / represent in any alchemical work is the way to understand the process and all its development in the psyche. Jung also pointed out that each individual has its own uniqueness, i.e. the raw material has its own personal characteristics that distinguish one person from another, one individuation process from another. Thus, for Jung (2018), the raw material "represents the unknown substance that carries the projection of the autonomous psychic content. (OC 12, para. 425).

In alchemy, blood is known to be a kind of "raw material," and Jung (2018, para. 350) writes that the alloy, the mixture that has the power to hold body and soul together, must not be missed. He goes on to say that blood, which he also calls "red dye," is the "seat of the soul. Furthermore, the alchemical phase of blood, the rubedo, precedes the phase of the philosopher's stone, which is the goal of alchemy. In the alchemical quest for union, blood is:

A magical means that has been proven for a long time, a "ligament" that binds the soul to God or to the Devil, and therefore a very strong remedy that can connect the unio mentalis (mental union) to the body... When it comes to the blood, there are more and more doubts, because it can be taken simply as a synonym for aqua permanente (eternal water), and therefore can mean any liquid, or it must be considered as true blood, and then one must ask where this blood comes from (JUNG, C G, OC 14/2, MYSTERIUM CONIUNCTIONIS, 2018, PARAG 350).

Where does this blood come from? Jung asks us. Turning to the Brazilian soul, in Oliveira & Boechat (2018), Boechat says that the postmodern world faces a collective process of horizontality, such as the dilution of borders, migratory movements and refugee camps, described by the philosopher and anthropologist Zigmunt Bauman in the concept of liquid times. On the other hand, there is also the process of searching for the soul, personal identity and rootedness: "the original root that leads to the origins, the theme of the root is linked to

individual and collective memory in culture, essential to the question of the identity of a community" (p. 73).

Moving in this direction, seeking integration and communion through blood and the differences that make us as individuals and as a people, from the knowledge of our psychodynamic base, it is known that knowing our European ancestry is more accessible. However, trying to know our indigenous ancestors means delving into a deeper layer of our blood, of our ancestors, which is why it is more difficult. The search for unity through the consciousness of Deep America, described by the anthropologist Rodolfo Kusch, an anthropologist at the University of Buenos Aires, wrote that the unity of life occurs when a person's existence is lived through the consciousness of his or her history and the memory of his or her ability to face and resolve the difficulties and challenges that arise along the way. It is in this relationship of wholeness with one's own life that a person can find the point of relationship in which the original peoples also lived. By searching for and exploring the stories of their individual and collective past, people not only become aware of their limitations, but also achieve liberation. Kusch (1962) describes that the unity gained is therefore dual in nature. The connection with existence comes from the strong and fertile sense that is gained when a person relates to his or her ancestors. And from this, it creates a form of "normality that is translated into customs, society, and the state as it legalizes its duty". In addition to creating a connection, "it integrates the consciousness of our being, it unites the being in time of the present, in function of a past and in projection of a future" (p. 72).

In an attempt to delve deeper into these issues, it is known that the formation of the culture of the city culture of the city, the bridge that could be built by recognizing the value of our indigenous ancestors, as well as the value of our European ancestors origin, Kusch (1962) says that there is a great distance between the consciousness of these between the consciousness and integration of our indigenous part, because what happens is a search only for the European part, making citizens unfaithful copies or European originals: "The consciousness of the citizen chooses the light and escapes from the fictitious structure of the city, the fictional structure of the city, emerging from behind the native unconscious, which is gigantic and becomes the unacknowledged category of citizen fiction" (p. 58).

In this search for a deeper understanding of how social movements emerge, we can reflect on Apollo and Dionysus. Apollo brings morality, the search for spirit. Dionysus brings openness, the expansion of emotions, desires, and instincts. The two are closely related. Apollo, the of consciousness, brings with him the act of purification, of freeing the individual through consciousness.

from everything that is not part of their truth, from everything that distorts, deforms

who they are, as Barcellos (2019) describes: "Purifying means, in this conception, removing from you everything that doesn't belong to you, that isn't you. That's what heals" (p. 238). In this solar intensity, however, Apollo's

righteousness and perfectionism, Apollo seeks to sanctify, to make pure light. Which contrasts with the greater truth that we are made of light and shadow.

Throughout our lives, we experience the process of individuation, which means becoming aware of who we are and advancing in our development based on the knowledge of what is light and shadow in ourselves. On the other hand, Dionysus, known as the god of parties, wine, orgies and theater, is known as the god of emotions, of the blood that creates the soul through feeling and emotion. "He is a god of horizontality, because Dionysian 'madness' is a collectively shared experience" (p. 226). Dionysus belongs to the people, relates based on the principle of diversity, is never alone, and therefore brings the value of otherness to relationships. Barcellos adds: "Dionysus is the stage, the center of the stage, of theatricality, every time we are in a representation of life. (...) The persona, from this point of view, also represents the Other in me" (p. 227). From an understanding of how the gods Apollo and Dionysus relate to each other, and in the quest to integrate our indigenous part with our European part, associating with the god Dionysus is a way of creating a bridge to the consciousness of our indigenous blood. The union of these parts can be experienced through the phase rubedo of alchemy, in which it may be possible to become emotional, to feel the presence of this indigenous blood in us, to be affected by the presence of the other, often seen, felt as different, strange to us, but which is present here in the depths of our ancestral roots. The search for consciousness of history and our roots, linking ourselves to Dionysus: "helps us to observe a reality that is more intense than the Apollonian one, because the latter consists of a simple formalism of clothing supported by collective concealment, but sometimes suppressed". Consciousness and recognition of our ancestry may initially represent chaos, However, it is a natural trait that has repercussions on our personal and social identity integration and social identity, provoking a sense of belonging - which arises from the Dionysian way of relating, and grows into a "gestating environment that allows it to be Apollonian, that is, 'formalism'" and, from this relationship via Apollo, organizing the initial chaos, gradually creating the cosmos, creating the city, uniting the ancestral roots of ancestral roots through Dionysus and integrating them into the formation of the city through Apollo (Kusch, 1962, p. 59). The search for information and revelations about my indigenous ancestral in recent years has been a very profound moment in my process of personal analysis. Discovering that I have ancestors on my father's side from the Guarani and Kaingang, from the towns of São Pedro do Sul and Júlio de Castilhos, Rio Grande do Sul, has been a factor in my process of process of integration with my deep roots by becoming aware of the parts that make up my ancestral blood and being able to name, know and relate to these ethnic groups.

"Bless the cup that wants to overflow, so that its water, flowing in waves may carry everywhere the reflection of your joy!" (Nietzsche, 1978, p. 6).

The red of the wine, the red of the blood can be found in the the celebration of the union of our roots, in which we meet our conscious self with the through the encounter of our conscious self with all the traces of blood that make up our origin. that make up our origin, be it indigenous, African or European. This encounter brings us closer to our higher self and so we can become more where we come from who we are, and where we are going. It is in the community these bloods that mix through this great vessel that can contain us as individuals and as a people that we can be aware of and be different, but at the same time but at the same time we can also belong, be welcomed. The community makes us belong and all the mixtures are contained in our common vessel. We are brothers, regardless of our differences, we belong to this planet, continent, country, tribe, family, individual in body, soul and spirit.

The unity comes through love and the soul, the love that allows us to connect with the depth of our soul, with the other, with our history, our essence in the various compositions of blood, race and color that we may have. And it is in this journey of not only perceiving ourselves, but also perceiving and other, that we form a community and can grow as individuals who are aware of and integrated into the depths of their blood and ancestral roots.

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