

Have you ever been to Bahia? No? Then go!

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Articles



When the Board of Directors of the Jungian Association of Brazil (AJB - *Associação Junguiana do Brasil*) announced that, in 2024, the Congress would be held here in Bahia, everyone was rejoiced, some would say enthusiastic, even. Throughout the day, many people made comments like “if it’s in Bahia, I’m going. I can’t miss it, that land is magical!”. It was as if everyone was following Caymmi’s imperative invitation: if you haven’t been to Bahia, then go!

With this in mind, I ask myself: Bahia, what is this place? Mãe Aninha (1869-1938), famous *Iyalorixá* founder of the *Terreiro Ilê Axé Apô Afonjá*, would answer that Bahia is the Black Rome, drawing a parallel between the center of Catholicism and the center of the *Orixá* tradition. It is in Bahia that both the Afro-Brazilian spirituality and the Black resistance movement are most intensely experienced.

The desire to come to Bahia, to live in Bahia, to feel drawn to or in love with Bahia are emotions filled with projections or maybe – who knows? – even a nostalgia for our origins, since Africa is the shared cradle of humanity. We all descended from an African population and thus share the same heritage, in other words, all people are of African origin. As Carl Jung (1875-1961) teaches us, the human psyche is indeed part of the collective psyche.

We are all rooted in the same psychic ground and, therefore, any prejudice and discrimination of any kind is a brutal assault on our own soul. Knowing, valuing, rescuing, legitimizing and caring for this African heritage that expresses itself through faith, music, dance and so many other aspects of culture is our responsibility, it is everyone’s duty.

As far as we are concerned, as the event planners, we made sure to organize this Congress inspired by the Afro-Bahian and Tupinambá Indigenous cultures. In the opening ritual, we were graced with the presence of Felipe Alves, Jungian analyst and *Babalorixá*, *Cacique* Ramon Tupinambá, Nadia Akawã Tupinambá and the group RumAlagbê from the *Terreiro Gantois*. We also had *Samba de Roda*,

Cordel and Roberto Mendes singing the *Recôncavo*, as a way to reach out to our shared cultural identity. In addition to all this, we encouraged a broad thematic axis of discussions, producing the texts that make up the content of the present journal. These works contemplate the debate addressed herein, along with several other issues that point to new perspectives and interests regarding Analytical Psychology.

We leave this journey with a flame alive in our hearts, a blazing light that shines on the commitment to our culture, to the Brazilian Afro-Indigenous legacy. Knowing where we come from makes it easier to know where we are going. By this very same flame, we are also ardent supporters of environmental preservation and against any type of discrimination or prejudice, be it from origin, race, gender, color or age.

We hope that this Congress, our *Congresso Travessias*, has provided many soul experiences, multiple exchanges and plenty of joy for everyone involved. Finally, we wish to make one last appeal: there is a Brazil that needs to be known, deeply, by each one of us, and we must find it.

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