

# ARCHETYPES UNDER THE LENSES OF THE NEOSCIENCE CONSCIENIOLOGY

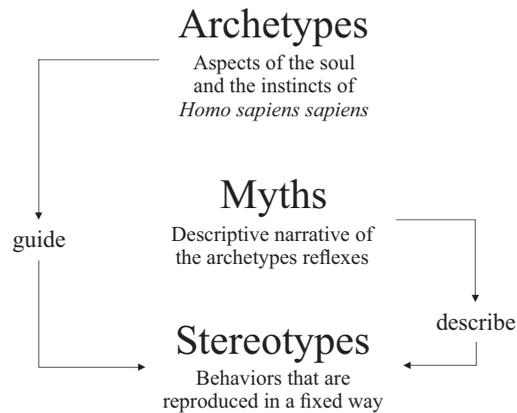
Tanise Knakievicz

**Abstract:** Consciousness is asexual. However, when it is reborn in the intraphysical dimension, it may use either a feminine or a masculine body. Then, what is the evolutionary function of this biological process for the consciousness? To answer to this question, several aspects – emotional, physiological, biological, and psychological – have been considered in this study. Both the Cartesian and the Consciential paradigms have been used for the analysis of the feminine and masculine archetypal essence of intraphysical adaptation. It is proposed the hypothesis that both feminine and masculine archetypes are complementary aspects of the same conscienciousness, while it manifests itself in the intraphysical dimension. It is assumed that feminine archetypes would be linked to the perception and description of paragenetic factors, whereas male archetypes would be linked to the genetic aspects of the intraphysical consciousness.

**Keywords:** Psychology, Mythology, Seriexology, Gender Archetypes.

## INTRODUCTION

An archetype is the first prototype or image of a given object. They are idea-models or patterns that can be reproduced in simulacra. They are collective representations of psychic contents that have not yet undergone any conscious elaboration (Figure 1). Because they are unconsciously held in one's mind, archetypes make themselves manifest via personified projections in the narrative structure of a mythological story. However, archetypes do not exist by themselves. They consist of common sets of ideas shared among all people, existing in the unconscious. Residual proofs of their existence are found in the images and symbols present in stories, literature, poetry, painting, and religion. In summary, mythological ideas arise from people's perceptions about the functioning of those instincts that shape our behaviors since the origin of our species (Estes, 1994, JUNG, 2000, JUNE 2009, SILVA, 2014).



**Figure 1.** Archetypes, Myths and Stereotypes. Archetypes guide behaviors. Stereotypes are established through behaviors that are reproduced in a fixed, unalterable way, yet they can be perceived through self-knowledge and then challenged through the understanding of what the archetypes are.

In this study, I propose the hypothesis that archetypes, from the interparadigmatic point-of-view, are perceptual artifacts of the consciousness-soma interaction. The strength of the archetypes, due to their projective nature, is proportional to the intensity of self-awareness. Self-knowledge liberates the consciousness from the fears that the myths seek to protect us from and, paradoxically, ends up reinforcing. Thus, myths, rather than simple legends, can provide a description, a map of the collective scaffolds of individual conscial construction / evolution. The multidimensional understanding of the human neurophysiological and conscial nature can contribute to solving intrapersonal and interpersonal conflicts and consequently to the construction of a safe and peaceful world.

In order to demonstrate this hypothesis, this study was structured in 3 acts. In the first act, I present the origin of the questions about the evolutionary function of the resoma in ginosoma or androsoma, and its theoretical assumptions. In the second act, I summarize the knowledge of the conventional scientific paradigm about archetypes. In the third act I analyze comparatively the feminine and masculine archetypal essence under different theoretical lenses (conceptual prisms), aiming at reaching the conscial paradigm. And finally, I present the interparadigmatic bridges of this study.

*Do not believe in anything, not even in the assumptions, hypotheses, and deductions presented herein. The more intelligent way is doing personal, repeated, and self-critical research on any topic, especially those concerning myths and seriality.*

## 1. SELF-RESEARCH AND SERIALITY

*“One of the biggest benefits one can do for a child is to lead her or him to investigate in their own way of thinking”*

The greatest scientific challenge is self-research, the study of human consciousness by itself, beyond biological or intraphysical perception. How to perceive and record facts that go beyond the time boundaries determined by birth and death? How do you know if such facts really exist? Questions about sexuality, social roles, cultural genres can reveal much about the consciential nature and its serial experiences. These variables are entangled in the complexity of memory and the human imagination. However, they can be subject to study, once a method for perception, observation and data recording is available.

An observed but unregistered fact does not exist, according to the scientific paradigm. Thus, the recording of the experienced phenomena are instigating personal challenges, even if they are partial and fragmented. Since the age of 12 I have been used to recording in diaries memories of projections and also the step by step of reflections, in an attempt to solve everyday issues. In 2003, I became acquainted with the consciential paradigm, and came to know techniques and methods for self-research, which contributed to the perception, collection and analysis of these fragmented memories, small pieces of a multidimensional puzzle, which increased both quantitatively and qualitatively these retrocognitive insights.

Observations about behavior, temperament, talents, and lifestyle provided concrete data (the tip of the iceberg), while the fragments of the memories of the projections revealed an aspect of the unconscious (the submerged part of the iceberg), that transcend the current biological existence. Thus, from these self-studies, I deduced that I possibly lived in previous lives in a male soma (androssoma), and also in female soma (ginosoma) linearly distributed over time (Figure 2).



**Figure 2.** Hypothetical Existential Series. From the reflections of life experiences, retrocognitive insights, self-study of temperament, proexological contributions, and the study of biographies, I established a presumably proexological series for me, to be investigated with the data that life reveals.

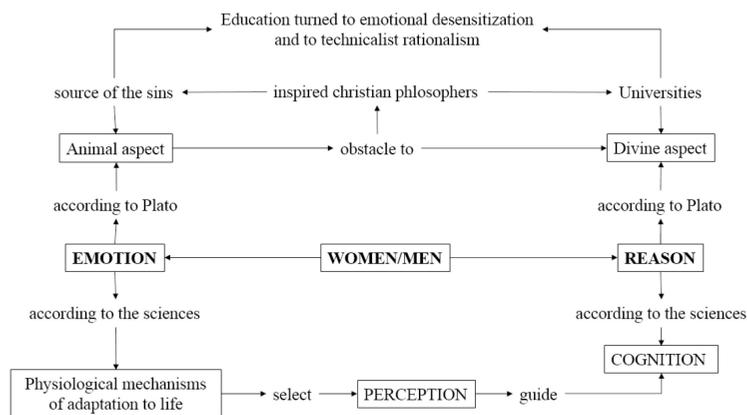
It should be pointed out that it is not the purpose of this article to investigate these hypothetical existential series, but to analyze what is the evolutionary function of rebornng either as woman or man. If consciousness is asexual, is it

the same if it is reborn in an androsoma or in a ginosoma? If so, what changes? What is the evolutionary role of the intraphysical sexuality for the consciousness? The starting point is the study of emotions, followed by the study of the archetypes.

### 1.1. The central and centralizing role of emotions

Emotions have a preponderant role in life, conferring soft or intense colors to the experiences. Plato considered that emotions were an obstacle to the attainment of knowledge, and that God, in creating man, first created the reasoning and then was forced to create a body with the passions for adaptation to everyday life. Thus, according to Plato, man is composed of a divine side (reason; God) and an animal side (emotional; devil). From these ideas, myths and legends were described to describe the mythological struggle of the head endowed with reason versus the body loaded with animal instincts, believing that it was possible to discard, to extinguish emotions. Inspired by Platonic ideas, Christian medieval philosophers denigrated emotions, blamed them for desires and sins, and emphasized education as a means of overcoming human biological nature (ALVARENGA, 2007) (Figure 2). The worst medieval Christian sin, according to Dante's description of hell, was disobedience to customs (DANTE, 1989). The dramatic relationship between emotion and reason, between obedience and rebellion, and between extinction and survival in the early days of human civilization is shown humorously in the "Croods" animation (CROODS, 2013).

Today, through scientific investigations in the areas of Psychology and Neurosciences, it is known that emotions are the pillars that sustain reason (RAMACHANDRAN, 2014). Cognitive processes involve processing mechanisms dependent on the proper functioning of emotions. Emotion guides cognition consciously or unconsciously. (Figure 3).



**Figure 3.** Illustrative diagram of the relationship between Emotion and Reason, starting from Plato's philosophy (in the upper part) and from the contemporary sciences (in the lower part).

The mental activities of attention, perception, thought, judgment, curiosity, and memory are processed with the participation of the emotional brain center. Feelings determine perception, selecting what is known (ALVARENGA, 2007; DAVIDSON; EGLEY, 2013; RAMACHANDRAN, 2014). Thus, actions result from the logical reasoning about the portion of what is perceived during an event.

This knowledge of neuroscience may contribute to the de-stigmatization of Plato's philosophical conception of emotions. People's actions are directed toward finding or maintaining a specific basic emotional state (particular pleasurable state), however, the optimal emotional state can be changed if desired. Decision making is more complex than simple emotional harmony because it is the result of conscious or unconscious multifactorial assessments that include emotions, values, principles, motivations, knowledge, skills, and competencies.

## 1.2. The Origin of the Psychological Scheme of Abandonment

*“Education should form beings fit to govern themselves and not be governed by others.”*

Herbert Spencer

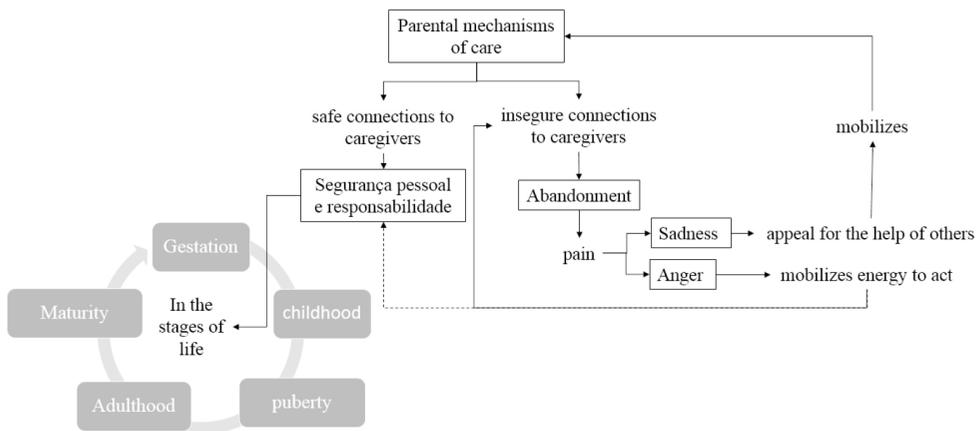
Negative basic emotions, such as sadness, anger, fear, evolved from a primitive system that mediated pain-induced suffering, which can trigger sadness and produce anger (Luskin and Pielleer, 2008).

Sadness and anger can be thought of as adaptive sets; sadness calls for the help of another person (does not involve mobilizing energy); anger mobilizes energy to act, to solve the created situation, to attack, to keep away the possible producer of the emotion; that is, it is the opposite of what happens during sadness (ALVARENGA, 2007).

These emotional mechanisms are preponderant in the phase of greater human vulnerability: the beginning of life. Babies in the species *Homo sapiens sapiens* are born immature and require care early in life to protect and survive. Thus, the parental care mechanism was selected evolutionarily for high efficiency (BURNHAM; PHELAN, 2002; CRAIG; HALTON, 2009). To that end, during pregnancy, irreversible neurological changes occur in the brains of women, to ensure that thereafter they prioritize filial care for the rest of their lives, and babies respond promptly and intensely to stressful stimuli, and in return breast milk is rich in

oxytocin, which provides pleasurable physiological rewards. Thus, the mother-child bond is strongly structured on neurophysiological bases (HALL, 2011).

Adults who, as infants or toddlers, have experienced continued unsafe connections with parents / caregivers, may express more negative emotions, anger and sadness, and fewer pleasurable or positive emotions, joy, and playfulness. But, paradoxically, biologically efficient, overprotective mothers can keep their sons and daughters as children longer (Figure 4), because by protecting their offspring from facing unprecedented situations by themselves, they inhibit them from growing intellectually. Thus, these early socio-emotional connections between mother or caregivers and children mark and influence people's emotional systems (ALVARENGA, 2007).



**Figure 4.** Parental care mechanisms. Abandonment, feeling such physical pain, can produce sadness and / or anger. The dotted line indicates that this flow is much more dependent on consciantial aspects than on biological and socio-environmental aspects.

Due to pressures in physiological cyclical processes such as hunger, thirst, fatigue, sexual libido, damage or pain, emotions are triggered and lead or force the individual to practice adaptive actions. Androsomas are more predisposed to mobilize energy to act in painful situations, that is, to fight or to defend themselves, while gynosomas are more prone to cry for help or complain in such situations. Thus, opportunities for learning from these two different types of neurophysiological routines are created. It is likely that the quality of genetic inheritance and parental care influence, however, do not determine people's emotional health. In this study, the premise is assumed that psychic health has a strong correlation

with the abilities and intrinsic characteristics of each consciousness, that is, the inner life, beyond the biological nature.

## 2. INTERIOR OF LIFE

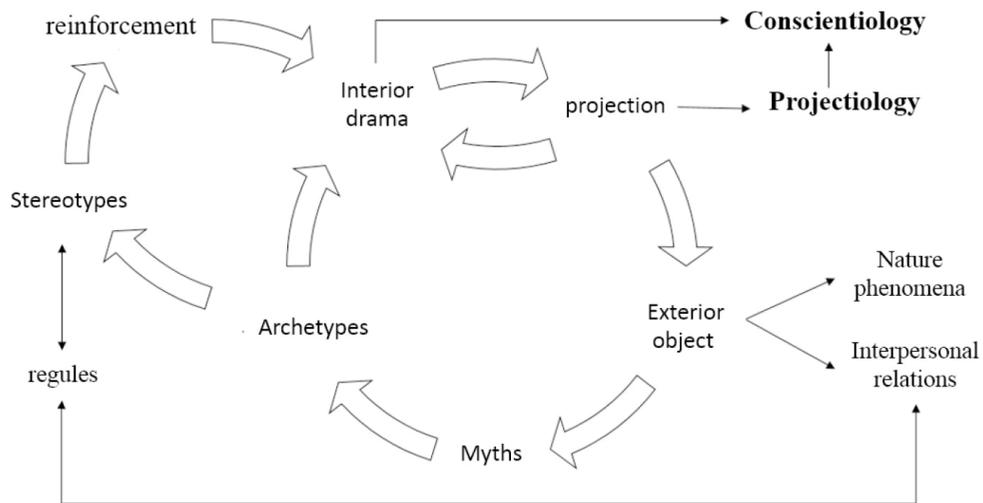
*“The debt we have with the game  
of imagination is uncountable.”*

Carl Jung.

Once the immediate physiological needs are met, then there is room for the perception of the inner life. One suffers in face of what is not understood or not accepted. The inner and unconscious drama of the soul is apprehended through the projection mirrored in the phenomena of nature and in relationships with other people, especially with parents. For the difficulty of identifying what is the center of inner life, it took several millennia of civilization to detach it from the projection of its external object, which only began to happen through the identification of archetypes (CAMPBELL, 1990; JUNG 2000) .

Archetypes are the core agents of myths. The myths seem to reveal the history of the soul, and simultaneously, to hide it in a mist of mysteries. Thus, myths need interpretations, translations, complements to make sense, being an approximation of the reality of the soul (CAMPBELL, 1990). According to Jung, because the process of soul perception via projection in unconscious, man thought of everything, except imagination, to explain myths (Jung, 2000). Thus, it may be supposed that mythology and its archetypes depict fragments of the quest for understanding the insights of the inner life, the life of the soul.

Mythology is rooted in human relationships with nature and with people, and provides a route for the experience in the purely physical dimension of being alive that resonates within the innermost being and reality, so that you really feel yourself to be alive (Campbell, 1990). Mythology can capture the rationale in its deduction web (Figure 5). What have the myths done and / or can still do in the construction of human social structures? What level of wisdom do you need to move beyond the conflicts between delusion and truth? The primary question now is to find a way to break free from the matrix of myths by cleaning up beliefs through projection studies (BRADEN, 2008).



**Figure 5.** Cycle of myths. The inner drama is perceived by the projection<sup>1</sup> on an external object. Such a projection has a narrative, a story, a fable, a myth, and thus presents the archetypes. The archetypes guide behaviors, intensifying the inner drama of the soul, consolidating a belief. The study of the soul via projectiology<sup>2</sup> liberates the consciousness of the dependence of the myths and their archetypes, and promotes new behaviors.

If the universe is a mirror for beliefs drawn from emotions, angry people will never be able to create a peaceful world (BRADEN, 2008), unless peaceful defenses are built in their minds (DELORS, 2010). It is known that the degradation of the dignity of others violates one's own dignity, and that aggression or disrespect for one's own dignity offends all (HICKS, 2013; LOPES, 2015). Individual self-awareness of the very origin of pain (sadness or anger) is an opportunity to heal collective conflicts and social relations.

## 2.1. The cultural separation between anima and animus

*"All our dissatisfaction with what we don't have comes from the lack of gratitude for what we have."*

Daniel Defoe

1 In Psychology, projection consists in attributing ideas and tendencies, which the subject cannot admit as his, to others; an ego defense mechanism, unconscious and involuntary. Also known as Freudian projection, it has the role of protecting and defending the ego from emotional threats or unacceptable feelings. Therefore, it is very hard for someone to accept projection as a possibility.

2 Projectiology is the Conscientiology sub-field or specialty which studies the projections of the consciousness outside the physical body, that is, the actions of consciousness (ego, self or human personality) in non physical dimensions, free from the constraints of the biological body. The science Projectiology also investigates other projectiological phenomena, such as: bilocation, clairvoyance, near-death experience (NDE), intuition, precognition, telepathy, among others. The term projectiology comes from the latin *projectio*, projection, and the greek *logos*, treatise.

Cultural continuity is related to children's inability to take care of themselves. Habits are learned by conscious or unconscious imitation. Socialization, a process of sharing habits through education, greatly increases people's efficiency, insofar as they optimize routine activities (CARNEIRO, 2010; DUHIGG, 2012; KIRWAN, 2015).

The continuous reinforcement of established routines, self-mimesis<sup>3</sup>, makes habit an all-powerful, omnipresent and deterministic God of destiny in an irremediable way by the sum of invisible and autonomous daily actions (DUHIGG, 2012). Habits and your omnipresence and immortality depend on the maintenance of behaviors, resulting from the human ability to imitate, copy, or reproduce any pattern or reaction (KIRWAN, 2015). The more efficient the mind (animus) in learning by imitation, the more inflexible habits and customs, the stronger the tradition. Could the force of tradition inhibit the expression of subjectivities, of the soul (anima), creating the sense of rupture and conflict between inner perception and intraphysical adaptation? Is this the source of the sense of separation between anima (soul) and animus (mind)?

A first probable experience of loss, abandonment or pain may occur through the lack of lucidity during the embryonic development process, and the second experience may occur during childbirth, when the baby separates from the mother. And so, life goes on in successive separations; i.e., distancing, affective loss, oblivion of the existential purpose, which reinforce the sense of abandonment, the need to find something important to be happy, complete or coherent between the actions of perceiving / seeing and wanting. This gap or blind spot between the perceived and the real has important consequences in social interactions.

## 2.2. Imbalance between male and female archetypal poles

*“Mirror: dead reflexes.”  
(VIEIRA 1996, p. 50)*

The hierarchical, militaristic, capitalist and industrialist social organization, according to the dominator system, promotes exploitative and anti-ecological domination. The basic prototype of all these forms of exploitation is the patriarchal domination of women by men (CAPRA, 1996). Because society has hitherto lived unilaterally in the masculine archetypal pole through actions centered on routines

---

<sup>3</sup> The dispensable selfmimesis, the sameness, is the unnecessary repetition of experiences lived in previous intraphysical existences, being able to be conscious or unconscious, being, strictly, antievolutionary. While the necessary automimesis are the essential routines for the realization of new learning and / or the consolidation of intraphysical tasks.

and performances, archetypal feminine abilities, such as motivation, solidarity, self-consciousness, leisure, cyclical movement, or intuition have been neglected, and then, today they are unknown or immature (DAHLKE, 2011). What is good, or healthy, is a dynamic balance; what is bad, or unhealthy, is imbalance - the overemphasis on one tendency over another (CAPRA, 1996).

Being the male or female archetypes unknown, they can influence contemporary men and women in their way of feeling, being and acting, as well as influencing pre-scientific societies. Men are influenced by feminine archetypes, through the projection on women by whom they felt attracted to or by whom they feel strongly provoked (SILVA, 2014), thus experiencing them as if they were outside themselves. In the same way, women are influenced by the male archetypes through the processes of adaptation to social customs and traditions. In pathological or immature societies, the anima is expressed not as a virtue, but as a misunderstanding. Therefore, in these social groups, the female sex arouses fear, aversion or anger in men due to the projection of the immature, abandoned and repressed anima. The feelings triggered by these anima projections may be one of the causes of violence against women (JUNG, 2000).

Sentimentality is an echo of violence, with no disjunction between symbolic and physical violence (CAMPBELL, 1990). Many TV commercials in Brazil, especially beer, illustrate performances of symbolic violence against women (BENTO, 2007). In treating the woman (anima) as if it were a buyable object (beer), the beliefs of masculine superiority (materiality) and servile subordination of women (spirituality) are reinforced. In these settings, women, feelings and spirituality are reduced to objects of consumption, they try to induce that the ideals, motivations and purpose of life can be traded or bought for pleasure. On average, people tune in to such scenes, revealing the level of immaturity of contemporary society at the beginning of the twenty-first century.

There is an old association between woman and nature, feminism and ecology (CAPRA, 1996). According to Clarissa Pinkola Éstes, pillaging, reduction of space and the crushing of forests is a reflection of the incomprehension of the archetypal feminine nature. For long periods, the anima was poorly managed and relegated to the poorer regions of the psyche, much like wild animals and virgin forests. Feminine archetypal skills, in the civilizing process, were repressed and their natural cycles forcefully transformed into artificial rhythms to meet cultural traditionalisms in a manner similar to that the technicist society has been doing with natural resources (ÉSTES, 1994).

It is not so difficult to understand why the old forests and the old women are not considered reserves of great importance. There is no

such mystery in this. It is no coincidence that wolves and coyotes, bears and rebellious women have similar reputations. They all share instinctive archetypes that relate to each other and therefore have a misrepresentation of being cruel, inattentively dangerous, and voracious (ESTÉS, 1994).

Do traditionalisms that cultivate a weak and submissive feminine archetype mirror the trauma of loss of lucidity during embryonic development, and thus remain in feedback? Does the cyclical state of unnecessary self-mimicry keep the anachronistic social traditions generating the difficulty in dealing with self-lucidity? How to free yourself from the shackles of the feminine archetype (anima) submissive to materiality (animus)? Can the key to freedom be via the gratitude to cultural traditionalisms? To know the cultural, psychic and biochemical structure of the basic feminine and masculine archetypes could contribute to the liberation of these?

### 2.3. Archetype and its' Shadow

*“Utopia: to catch the rainbow.”*  
(VIEIRA 1996, p. 152)

The archetype, due to its projective structure, has a shadowy aspect. The shadow refers to what has been or is repressed during a person's history, or the evil, pathological and suicidal that can exist within each person or only to what is not accepted in the cultural environment (JUNG, 2000). Thus, self-knowledge, in a first step increases the perception of the shadow, because aspects of personality not accepted, behaviors, habits, affections or discontents with self-research begin to be perceived with greater clarity. Shadow is an unacceptable aspect and rejected by one's own conscience due to partial perception and cultural filters, yet the shadow does not always refer to the nosographic aspects, since consciential talents and homeostatic skills in some cultural traditions may not be accepted. For instance, the concept of universalism in ethnocentric<sup>4</sup> societies.

Humanity, traumatized by the consequences of the collective projection of its own shadow to the outside, has created in abundance powerful images to magically protect itself against the abyssal things of the soul, frighteningly alive (JUNG, 2000). These protective and healing images from the psyche were expelled

---

<sup>4</sup> **Ethnocentrism:** a world view characteristic of those who consider their ethnic group, nation or nationality socially more important than the others.

into cosmic space, such as angels, saints, gods and goddesses, the sacred images of various religions. But tribal teaching is sacred and dangerous, for it moves away from individual experience and personifies images and projections transmitted by tradition, which, in turn, have the function of attracting, convincing, fascinating and subjugating and preventing direct experience with one's own spirituality and / or subjectivity. This system of images formed a comprehensive system of ordinating thoughts embodied by institutions called the Church (JUNG, 2000).

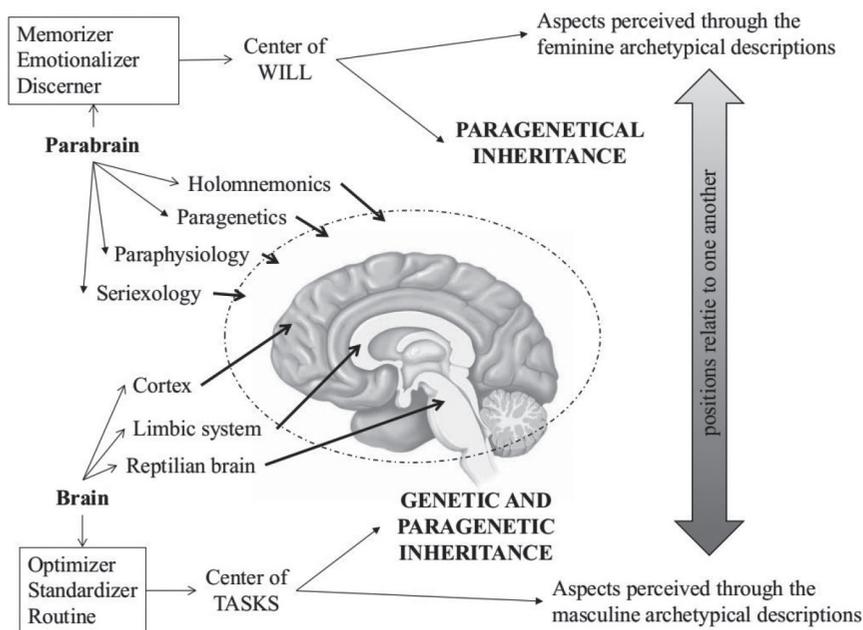
Through the reflections made so far, I present two hypotheses to explain the (in) visibility and (in) fluency of the archetypes in Judeo-Christian societies to this day.

**First hypothesis:** The fear of loss of lucidity experienced in the embryonic process would be the reason for the attachment to the belief that the only chance of soul integrity is in another world.

**Second hypothesis:** Life-protection instincts would be the glue of religions centered on a super-protective, authoritarian, omnipresent male archetype, detached from a submissive, pious, weak, and absent feminine archetype.

### 3. ARCHETYPES UNDER THE LENSES OF THE NEOCIENCE CONSCIENTIOLOGY

Scientific discoveries have helped in the search for self-knowledge by providing resources for the identification and recognition of the intimate, individual, and very personal essence of the auto-researcher's nature. Scientific knowledge and method provide a safe and objective dive into materiality, contrary to what was supposed to have contributed to the expansion of studies on human subjectivity, spirituality, and self-consciousness (CAMPBELL, 1990; REVERE, 2010; SHELLEY). From the expansion of the scientific paradigm beyond materialism (SHELDRAKE, 2014), including the soul as an object of scientific study, as proposed in the consciential paradigm (VIEIRA, 1994), it is possible to reread the archetypes from a new prism of analysis. For, the conscientiology neuroscience shifts the core of human dramas from the epidermis of others to the real source of the reflex within itself, promoting the person's reunion with him or herself (VIEIRA, 1994, 2012, 2014) (Figure 6).



**Figure 6.** Paragenetic and genetic inheritance and association with archetypes (Source: Adapted from Knakievicz, 2015a).

In contemporary technological scientific society, would the information from Physiology, Neurophysiology, Psychology, and Conscientiology replace the explanations given by the myths and fairy tales of the medieval world? Do these sciences elucidate what the ancient sages sought to do through myths? Can the educational and enlightening function of medieval myths be achieved by contemporary scientific multidisciplinary?

### 3.1. Multifocal archetypal analyzes – psychological prism and consciential prism

The consciential paradigm greatly increases the number of variables to be considered regarding personal traits, since it includes, in addition to the genetic and epigenetic factors, the paragenetics. Paragenetic traits can be investigated through the study of multiexistential history, temperament, family and social constellations. Thus, for the re-reading of the archetypes from the consciential paradigm, 5 levels of perception between spirituality / materiality, anima / animus were proposed.

In this analysis, female and male archetypes were stripped from the mythological narrative (Figure 1), in order to identify their basic essence, their organizing nucleus element, amine and animus, respectively (Figure 6). The following five

tables present the preliminary results of this work of mining the “mythological philosophical stone<sup>5</sup>”. The elements extracted from this mining were classified into different focus of perception of the interaction between consciousness and matter. From the perception by the biological (Table 1), emotional (Table 2) cognitive (Table 3), psychological (Table 4), to the conscial prism, which deals with the perception of the archetypal beyond the vehicles of intraphysical manifestation (Table 5).

It should be clarified that the aspects perceived through the archetypal descriptions have a bipolar relative character<sup>6</sup> to the feminine and masculine poles, and not absolute, because they are dependent on the different levels of intraphysicalization of the conscial manifestation. Anima and animus are interdependent with each other, and have opposite relative positions (feminine or masculine), respectively, in each prism of perception. Each table refers to a specific aspect of the conscial manifestation. For example, the biological characters approach the archetypal pole animus (matter / mind) as a whole, however it is still possible to distinguish key features between the expression of yin (female) and yang (masculine) energy<sup>7</sup>, (see Table 1).

**Table 1.** Perceptive description between anima (soul) and animus (mind), relative to the biological prism.

Organic focus	Anima	Animus
Energetic	Yin (dark, feminine, passive, inertia, smooth, cyclic, receptive, negative, cold, humid, evil, interior, contraction)	Yang (clear, masculine, active, dynamic, strength, linear, projective, positive, hot, dry, benevolous, exterior, expansion)
Biologic	It's something that emerges life, lives by itself and makes life.	Finite and temporal life force.
Sexual	Female	Male
Organic	Thymus: Greek word <i>thumós</i> (soul, spirit, affectivity, emotion, heart).	Cerebellum (physical force).
Material	“Pneuma” having the double meaning of wind and spirit	The stone, the highest representation of materiality.
Genre	Female	Male

5 **Philosopher's Stone:** Legendary object or substance with incredible powers, capable of turning any metal into gold and could also be used to create the Elixir of Life, the research object of Alchemy, a mystical science. In theoretical terms, with the philosopher's stone, it was possible to obtain infinite wealth and eternal youth. “Mythological Philosophical Stone” makes an analogy of Alchemy with Mythology.

6 **Relative bipolar character:** refers to the opposing sides (feminine and masculine) of the object under analysis for archetypal expression / manifestation.

7 **Yin and Yang Energy:** These are words of Chinese Taoism that designate energy duality, with opposing and complementary principles, containing the seed of each other. At the same time that one element produces the other, they also cancel out, according to the principle of equilibrium.

Limbic	The loop of habit	The Loop Routine of habit
Protective	Base, ground, principles.	Ceiling, limits, laws, order.
Erotic	Beauty and youth (Harmony, balance).	Strength and intelligence (Agility, Vitality).

(Source: BORGES, 2005; CAMPBELL, 1990; CARNEIRO, 2010; DUHIGG, 2012; ESTES, 1994; JUNG, 2000; MOORE; GILLETTE, 1993; KNAKIEVICZ, 2015a; TEIXEIRA et al, 2014).

Table 2 describes aspects of the human cultural nature, related to the impacts of the emotions in the perception of daily life. Emotional characters are located in the female archetypal pole in relation to organic, instinctive or biological characters (Table 1). However, the emotional characteristics present a more masculine archetypal character in relation to the cognitive traits (Table 3). For example, unconditional affection is the expression of innate affective memories of origin in experiences in previous resomas and conditional affection is the one learned by the culture and mesology in the current resoma, classifying in anima and animus, respectively (Table 2).

**Table 2.** Perceptual description between soul and mind, relative to the emotional prism.

Emotional focus	<i>Anima</i>	<i>Animus</i>
Mythologic	The wolf. The old woman with the bones. The one who knows everything. Wild woman. BabaYaga. Mother Goddess. The Queen. The Princess, The Witch. Lilith, Eve. Mary.	The king, The warrior. The magician. The lover. God Father. The King. The Prince. The magician. The Bluebeard. Zeus, Father, Holy Spirit, Son.
Emotional	Sadness, Happiness.	Anger, Euphoria.
Motivational	The desires, the sins, the animal instincts, the evolutionary yearnings. Anxiety for novelty – the pursuit of consciousness.	Reason, tradition, rituals, morality and customs, discipline. Moved by patterns – the pursuit of order
Afective	Affection (anger or love) unconditional.	Affection (anger or love) conditional.
Social	Smoothness. Elegance. Discretion.	Seriousness. Respect. Safety.

(Source: CAMPBELL, 1990; CARNEIRO, 2010; ESTES, 1994; JUNG, 2000; MOORE; GILLETTE, 1993; TEIXEIRA et al, 2014).

In the study of myths and in dissecting stereotypes, it is possible to perceive that many of them share or approach the same essence or purpose. I realize that myths seem to have the function of providing a shield to the projections of the

soul, and thus, moving them from the epidermis of others to a neutral place. Through myth, one can glimpse nuances of one's soul in an impersonal way, slowing down the search for guilty ones for immaturity or personal irresponsibility. However, myth, can trap the soul, in this magical place that is the imagination. Imagination is based on emotions; and the myth to keep yourself needs to feed on increasingly consistent and intense emotions. Maybe that's why, with every reprise of the fairy tales the film industry creates more violent villains and more frightening monsters. Would this be a kind of trap or guardrail against the immaturity of the human soul? Strong emotions, more and more intense, protect who from whom? For what purpose? Are there cosmoethical alternatives to these escape routes by projection or by imagination? In emotional territory, the tones and sounds are dramatic, of course.

Table 3 describes relative and opposing perceptions of the human rational / cognitive nature. Cognitive abilities are linked to the expression of mental and mentalsomatic attributes, i.e., of genetics and paragenetics, that is, they approximate the expression of consciential attributes.

**Table 3.** Perceptual description between anima and animus regarding the cognitive prism.

Cognitive focus	<i>Anima</i>	<i>Animus</i>
Cultural	Intangible aspects, values, beliefs, ideas, theories, legislation and social norms. Mythological culture, Conscientious scientific culture	Tangible aspects, objects, products of work, arts, science and technology. Mechanistic scientific culture
Issuer	Symbols (cognates)	Signals (sensations)
Receiver	Signals (sensations)	Symbols (cognates)
Nominative	The soul, the consciousness, the self, intuition, wisdom.	Earth and metallic mercury, representations of the highest materiality.
Platonic	The emotions, the feelings, the devil, the passions	Reason, ideas, divinity, reasoning
Mental	Motivational or emotional	Cognitive, intellectual or rational
Primordial	Cause	Consequence
Chronologic	To be, <i>being</i> (eternal)	To do, <i>entity</i> (temporal)
Qualitative	Subjectivity, spirituality	Objectivity, corporeity
Behavioral	Attitude	Procedure
Techno-scientific	Scientificity	Technicity
Contemporary	Inovation, insight, Conectivity	Standardization, productivity, organization.

Disciplinary	Psychology, Metaphysics, Parapsychology, Conscientiology, Conscientiometry, Conscientiotherapy	Biology, physiology and neurology. Psychiatry, Phenomenology, Projectiology. Paraphenomenology
Dimensional	Say: <i>say</i> -mension (from "dimension" <sup>182</sup> ). The signifier	Do: Real-action. The structurant
Paradox of the relative position	Subordinated as cause	Domineering as consequence

(Source: ALVARENGA, 2007; BORGES, 2005; CAMPBELL, 1990; CARNEIRO, 2010; ESTES, 1994; JUNG, 2000; MARCOS, 2011).

As for the flow of the communication of signs and symbols, I suggest that the cognitive attributes of the anima allow to create symbols with more precision in new contexts (for example, neologisms) and facilitate the perception of the subtleties of nonverbal communication (physiological signals). While the cognitive attributes of the animus give greater self-control in the emission of physiological signals and in the application / internalization of symbols already known (cultural adaptation). For example, men can hide emotions more easily and also have more skills in the exact areas than women in general.

Psychology science (Table 4), using cognitive attributes and rational logical tools to study human subjectivity, is closer to the essence of the feminine archetypal than the cognitive or cultural focus (Box 3). This is because the psychological aspect of human nature is more complex and obscure than the cognitive aspect. Thus, one stands for the other as the ego is for the superego, that is, the cognitive aspect is conscious and the psychological aspect can be largely unconscious.

**Table 4.** Perceptual description of the anima (soul) and the animus (mind), relative to the psychological prism.

Psychological focus	<i>Anima</i>	<i>Animus</i>
Psychological	Freudian unconscious, personal, biographical	Unconscious Jungian, Collective, Biological
Affective	Psychological freedom, love-admiration. Donation.	Psychological bondage, love-fear. Attachment.
Psyche	What's inside	What's outside
Freudian	Unconscious	Conscious
Neurologic	The non-self, what is outside the self	The self, what is inside the self
Perceptive	Female side of man; perceive / feel	Male side of woman; to see / do

8 Refers to the possible analogy in the Portuguese language, in which the word "say" starts with "diz", therefore, "diz-mension".

Projective	Women, the feminine	Men, the masculine
Personified	Bipolar supra-ordered personality: positive / negative; old / young, virgin / mother; kind fairy / witch; saint / prostitute, queen / servant.	The mediating personality between perception and action: what becomes manifested, a veil that hides the true personality.
Functional	Intuitive, cosmoethical, parapsychic, interassistential genius.	Productive, hard-working, efficient, balanced, harmonic, homeostatic, protective.
Disfunctional,	Voluble, unreasonable, capricious, uncontrolled, emotional, sometimes demonically intuitive, unkind, perverse, lying, witch and mystic.	Rigid, moralistic, legalistic, dogmatic, reforming the world, theoretical, entangled in arguments, controversial, despotic.

(Source: ALVARENGA, 2007; BORGES, 2005; CAMPBELL, 1990; CARNEIRO, 2010; ESTES, 1994; JUNG, 2000; MOORE; GILLETTE, 1993; TEIXEIRA et al, 2014; <http://www.divinaciencia.com/course/s/c/19escravidaopsicologica>).

I assume the premise that the archetypes relate to what is perceived from consciousness, from its interaction with organic biological matter, and not from consciousness itself. Due to its projective and integrated aspect with energy / matter, the archetype's consciential character only describes the emotional and energetic aspects of the thosene (Table 5). Thoughts are consciousness in any context, independent of intraphysical manifestation, so they would be beyond the archetypes.

**Table 5.** Comparative description of the anima (soul) and the animus (mind), relative to the consciential prism.

Consciential Focus	<i>Anima</i>	<i>Animus</i>
Consciential	To know, the aware being	To do, the active being
Hereditary	Paragenetic, Temperament	Genetic, Epigenetic, Familiarity
Residential	Parabrain	Brain
Focal	Panoramic, multifocal vision	Single direction, unifocal vision
Thosenical	The <b>sen</b> of thosene	The <b>ene</b> of thosene
Analogic	Imagination: abysmal pit Feature: inseparable shadow Shadow: physical weak trait Death died Mother has little ears	Instincts Make Imagine Sun: first god Somas make shadows Every border compresses Gorilla, venerable father
Resulting from comfort with the shade	Masterpiece	Work of the apprentice

(Source: KNAKIEVICZ, 2015a; TEIXEIRA et al, 2014; VIEIRA, 1996a; 1996b).

From this analysis, I propose the hypothesis that archetypes are artifacts of the intraphysicality of consciousness, that is, they would result from the perceptual filters of biological soma, vehicle of manifestation of the intraphysical dimension.

The feminine archetypes (anima) are related to the characteristics of the subjective human nature, self, consciousness, ego, soul, temperament, and the masculine archetypes (animus) relate to the objective nature of the human mind, that is, everything that is specified by the filter of the human brain and learned through culture. Thus, it concerns both the instincts, the routines, habits, skills, traditions, techniques and skills.

Thus, the female archetypes, by hypothesis, refer to the nature and quality of the emotional and motivational center of control of the person, regardless of sex and gender, and would be of paragenetic origin. Whereas the male archetypes embody the objective material nature of the human psyche, that which is manifested by the will, that is, the intraphysical result of the thosenes of consciousness. The male archetype refers to the operational, objective, concrete, manifest, organic, intraphysical nature of consciousness. The male archetype represents the nature and quality of behavioral attitudes, what is visible, perceptible of the person, regardless of sex and gender, would be the component of genetic and epigenetic origin.

I agree with the systemic view of Bert Hellinger, who rejects the popular idea that men should develop their feminine side and women, their masculine potential (HELLINGER, et al, 2008). For the gynosoma and the androsoma each seem to bring particular and specific lessons to consciousness, according to the demands of a very personal evolutionary stage. Through this study, too, I suppose that the gynosoma seems to be more apt to the reflections and weights by means of Yin energy, while the androsoma by means of the Yang energy, seems to be more adapted to practical actions. After actions, comes the time to reflect; and after reflections, there is consequently a decision, that is, an action. Could resoma, in a female body or in a male body be linked to the demands of reflection or action in the face of consciential evolution? What is the role of the biological structure and cultural matrix in consciential evolution? These questions require additional studies to be clarified.

In short, the anima, correlates with knowledge, science, consciousness, the soul and the masculine self, animus, correlates with doing, technique, attitudes, traditions, culture. Both are complementary aspects of the same consciousness, as face and crown are both sides the same coin. According to Moisés Bertoni, the origin of social conflicts is due to the dual human nature (BUTTURA; NIEMEYER, 2012): one part, eager for changes, while the other part, focused on standardization, is disoriented in dealing with novelties. Through self-knowledge, the consciousness is distinguished from the physiological instincts of the soma, and it is free to self-direct without the influence of instincts, yet respecting its limits and its

structure. If the reflections from the text are valid, they may contribute to the resolution of conflicts and imbalances regarding biological sexuality, gender identification and feminine and masculine roles in the current intraphysical society.

#### 4. ARCHETYPES, SCIENTIFIC PROGRESS AND LIBERATION OF MYTHS

*“Don’t reflect, enlighten.”*  
(VIEIRA, 2009)

Materialist paradigms and religions are interdependent. For example, Christian archetypes are only valid and functional according to the premises of the materialist paradigm. The belief of the non-existence of the soul per se is the basis of the need for the strength of faith to ensure its existence, and the need for a judge / savior to minimize the sense of urgency and injustice in the face of the exuberance of the Cosmos. The problem of scarcity becomes more acute with techno-scientific advances, as these enormously multiply desires and needs. Therefore, in the materialistic paradigm, the greater the techno-scientific advance the more intense are the religious affections.

The consciential paradigm, a construct that integrates spirituality as an existing object in the cosmos, is dependent on scientific knowledge. It frees man from the imprisonment of creed and faith to “save” his soul, for it exists by itself, and no longer depends on faith to be saved. By admitting that consciousness exists independently of matter, it becomes possible to study it directly. The archetypal projections, the gods and goddesses, and the myths become crutches, museum pieces, or cultural fossil relics due to their invaluable importance to the evolutionary process of conscience, and especially in self-investigations of personal self-evolution. And the knowledge coming from this study can provide the intellectual paths and nutrients for one’s maturation and consciential awakening.

There are consciousnesses that project their intimate conflicts to the outer reality on the stage of daily life, triggering more conflicts around themselves, while other consciousnesses have the ability to elaborate and process their conflicts internally. The confrontation of consciousness with its shadow is a therapeutic necessity, such an exercise may consist of conflict, psychopathology, or trigger a process of self-healing and intimate self-purification. Conflict can be a struggle, and such a struggle lasts until consciousness acquires skills to transform the generating fulcrum by understanding what was unconscious (JUNG, 2000), or through self-acceptance and the forgiveness of others.

There are several emotional and energetic self-balancing techniques available to support the process of self-confession of beliefs in a homeostatic and safe way: vibrational state (EV); Eye Movement Desensitization and Reprocessing (EMDR);

Emotional Freedom Technique (EFT); microphysiotherapy; psychotherapies; consciousness-therapies (KNAKIEVICZ, 2015b).

*There's no awakening of the consciousness without pain. People will do anything, to the limits of the absurd, to avoid their own soul. No one gets enlightened by imagining figures of light, but by becoming aware of darkness. Carl Jung*

The inclusion of the soul – the consciousness – as an object of scientific study, takes man from the paradise of innocence, where an almighty (the habit) exempts him from the responsibilities of his actions. The presentation of the soul, of the self, to the stage of everyday life, and of the techniques of studying one's own consciousness directly by the self-researcher, represent a new social level, free from archetypes, myths, stereotypes, religions, rituals and self-responsibility.

## 5. CONCLUSIONS

*"All myths die."* (VIEIRA, 1996b, 117)

The study of archetypes, unlike worship, is an iconoclastic process; because sacred images, once strong, become fragile in the face of knowledge and the awakened reason (JUNG, 2000). Through access to the history of civilization and the psychological science, we have discovered that gods and myths arose from the projections of the human psyche. In this process, one understands what they mean, and then they become unnecessary crutches. However the liberation of the gods and myths may fail because the emotion that emerges in this process shuffles the perception of what is real and what is imagination. This occurs because of the fear of the archetypal shadow, that is, of the unknown.

Accepting the archetypal shadow and the obscurity of one's own psyche; assuming the unacceptable self is one of the first steps in a probable long and arduous psychotherapeutic process.

The crossing of the shadows, of the unknown of oneself, occurs through small and continuous challenges of beliefs centered in selfishness, childishness and comfort, and it is supported by reflection, investigation, interassistentiality, self-acceptance and gratitude.

This study had an enlightening role, helping me greatly to access emotions and memories, to accept myself as I am in a logical and rational way, without the protection of fantasies and imaginations. Putting things in order is the basic function of therapy; so the writing of this text was a self-therapeutic process, which helped me to understand the importance of discernment, order and balance between the feminine and masculine archetypal essences.

## REFERENCES

DIVINA CIÊNCIA. A escravidão psicológica. Disponível em: <http://www.divinaciencia.com/course/s/c/19escravidaopsicologica>, Acesso em 14 dez 2016.

ALVARENGA, Galeno Procópio M. O Poder das Emoções. Publicações do Autor. 2007. Disponível em: <<http://www.galenoalvarenga.com.br/publicacoes-livros-online/o-poder-das-emocoes>>. Acesso 04 abr. 2016.

CAPRA, Fritjof. A teia da vida: uma nova compreensão científica dos sistemas vivos. Tradução Newton Roberval Eichenberg. Cultrix: São Paulo. 1996.

BENTO, Berenice. A cerveja e o assassinato do feminino. 2007, Folha de São Paulo Online, publicado em 03/01/2007. Disponível em: <[www1.folha.uol.com.br/fsp/opiniaofz0301200709.htm](http://www1.folha.uol.com.br/fsp/opiniaofz0301200709.htm)>, acesso em 04 abr. 2016.

BORGES, Maria de Lourdes. Gênero e desejo: a inteligência estraga a mulher? Estudos Feministas, Florianópolis, 13(3): 320: 667-676, setembro-dezembro/2005

BRADEN, Gregg. A Matriz Divina: uma jornada através do tempo, do espaço, dos milagres e da fé/The divinematrix :bridging time, space, miracles, andbelief. Tradução Hilton Felício dos Santos. São Paulo: Cultrix, 2008.

BURNHAM, T.; PHELAN, J. A Culpa é da Genética. Tradução de Vera Maria Whately. Rio de Janeiro: Sextante, 2002. 235 p. Disponível em: <<http://www.orelhadelivro.com.br/livros/463338/a-culpa-e-da-genetica/>>. Acesso em: 20 jan. 2016.

BUTTURA, E.; NIEMEYER, A. Moisés Bertoni: Uma vida para a Ciências. Foz do Iguaçu: Epígrafe, 2012. 202 p.

CAMPBELL, Joseph. O poder do mito / Joseph Campbell, com Bill Moyers ; org. por Betty Sue Flowers;tradução de Carlos Felipe Moisés. São Paulo: Palas Athena, 1990

CARNEIRO, Regina Maria Dias. Sociedade e Cultura. Módulo Didático: Cultura e Sociedade Currículo Básico Comum - Sociologia do Ensino Médio. Centro de Referência Virtual do Professor – SEE-MG / setembro 2010. Disponível em: <[http://crv.educacao.mg.gov.br/sistema\\_crv/banco\\_objetos\\_crv/%7BAB23A422-7B7F-4F70-B544-F578B73CBEFF%7D\\_Cultura%20e%20Sociedade.pdf](http://crv.educacao.mg.gov.br/sistema_crv/banco_objetos_crv/%7BAB23A422-7B7F-4F70-B544-F578B73CBEFF%7D_Cultura%20e%20Sociedade.pdf)>. acesso em 04 abr. 2016.

CRAIG, I.; HALTON, K. Genetics of human aggressive behaviour. Human Genetic, v. 126, p. 101-113, jun. 2009. Disponível em: <[http://www.cienciaviva.pt/projectos/2ways/genetics\\_of\\_human.pdf](http://www.cienciaviva.pt/projectos/2ways/genetics_of_human.pdf)>. Acesso em: 20 jan. 2016.

CROODS. Gênero: Animação; Direção: Chris Sanders, Kirk De Micco; Roteiro: Chris Sanders, Kirk De Micco; Produção: Jane Hartwell, Kristine Belson; Fotografia: Yong Duk Jhun; Trilha Sonora: Alan Silvestri; Duração: 103 min.; Ano: 2013;País: Estados Unidos

DAHLKE, Rüdiger. Qual e a doença do mundo?São Paulo: Cultrix, 2011. 264 p.

DANTE. A Divina Comédia. Tradução de Cordélia Dias de Aguiar. Rio de Janeiro: EDIUIURO, 1989.

DAVIDSON; Ricard J.; EGLEY Sharon. O estilo Emocional do Cérebro: Como o funcionamento cerebral afeta sua maneira de pensar, sentir e viver. Tradução Diego Alfaro. Rio de Janeiro: Sextante, 2013. 288 p.

DALGALARRONDO, P. Evolução do Cérebro. Sistema Nervoso, Psicologia e Psicopatologia sob a Perspectiva evolucionista - Porto Alegre: Artmed, 2011.

DAVIDSON, John. Energia Sutil. São Paulo: Pensamento, 1999.

DELORS, Jacques. et al. (Org.). Educação: um tesouro a descobrir. Brasília: UNESCO, 2010. Disponível em: <<http://unesdoc.unesco.org/images/0010/001095/109590por.pdf>> Último acesso em: 15 abr. 2015.

DUHIGG, C. O Poder do Hábito. Por que fazemos o que fazemos na vida e nos Negócios. Tradução de Rafael Mantovani. Rio de Janeiro: Objetiva, 2012. 407 p.

ESTES, Clarissa Pinkola. Mulheres que correm com os lobos: mitos e histórias do arquétipo da mulher selvagem. Tradução de Waldéa Barcellos; consultoria da coleção, Alzira M. Cohen. – Rio de Janeiro: Rocco, 1994.

GARCEZ, Neusa Cidade. Colonização e Imigração em Erechim. A saga de Famílias Polonesas 1900-1950. Erechim: Neusa Cidade Carcez, 2003. 184p.

HALL, J. Tratado de Fisiologia Médica - Rio de Janeiro: Elsevier, 2011.

HELLINGER, Bert; WEBER, Gunthard; BEAUMONT, Hunter. A simetria oculta do amor. Por que o amor faz os relacionamentos darem certo. Tradução de Gilson César Cardoso de Sousa. Editora Cultrix: São Paulo. Edição eletrônica. 2008.

HICKS, Dona. Dignidade: o Papel que desempenha na Revolução de Conflitos. Tradução de Fernanda Barrão. Lisboa; Portugal, 2013, 236 p.

JUNG, Carl Gustav. *Mysterium Coniunctionis*. Vol XIV – 1 das obras completas. 7.ed. Tradução de Maria Luiza Appy. Petrópolis: Vozes, 2011. In: SILVA Andréa Ventura da. A Lua Negra: o lado sombrio do Feminino. Monografia. Faculdades Monteiro Lobato. Porto Alegre, 2014.

JUNG, Carl Gustav. Os arquétipos e o inconsciente coletivo. Tradução Maria Luíza Appy, Dora Mariana R. Ferreira da Silva. - Petrópolis, RJ: Vozes, 2000.

KNAKIEVICZ, Tanise. A estrutura cognitiva do pensamento científico: uma hipótese de estudo. Interparadigmas: Revista dos Doutores de Conscientologia. Foz do Iguaçu, Ano 3, n. 3, dez. 2015a.

KNAKIEVICZ, Tanise. Cognitive Structure of Beliefs and Habits: How to Challenge Them? Open Access Library Journal, 2: e2170, dez. 2015b. Disponível em: <<http://www.oalib.com/articles/3153601#.Vp5lsOgrLcc>>. Acesso em: 20 jan. 2016.

KNAKIEVICZ, Tanise. Empatia, Percepção e Inteligência. Interparadigmas: Revista dos Doutores de Conscientologia. Foz do Iguaçu, Ano 2, n. 2, p. 83-101, dez. 2014. Disponível em: <<http://www.interparadigmas.org.br/wp-content/uploads/2015/06/Interparadigmas-E-PT.pdf>>. Acesso em: 20 jan. 2016.

KIRWAN, Michael. Teoria mimética. Conceitos fundamentais. Coordenação João Cezar de Castro Rocha; tradução Ana Lúcia Correia da Costa. São Paulo. É realizações, 2015. 264 p.

LOPES, Adriana. Senso de Dignidade Cosmoética. In VIEIRA, W. Enciclopédia da Conscientiologiaonline, Foz do Iguaçu, PR, 2015. Disponível em: <[http://www.tertuliaconscienciologia.org/index.php?option=com\\_docman&Itemid=13](http://www.tertuliaconscienciologia.org/index.php?option=com_docman&Itemid=13)> Acesso em: 17 abr. 2015.

LUSKIN, F.; PELLETIER, K. R. Acabe de Vez com o Estresse: 10 Habilidades Naturais Cientificamente Comprovadas para a Saúde e a Felicidade. Tradução de Maria Cristina Araújo. São Paulo: Francis, 2008. 183 p.

MOORE, Robert e GILLETTE, David. Rei Guerreiro Mago Amante. A redescoberta dos arquétipos do masculino. Editora Campus, 1993.

RAMACHANDRAN, V.S. O que o Cérebro tem para Contar: Desvendando os mistérios da natureza humana. Tradução Maria Luiza X. de A. Borges. Rio de Janeiro: Zahar, 2014. 434 p.

REVONSUO, A. Consciousness: thescienceofsubjectivity. New Yor: Psychology Press, 2010. 324 p.

SHELDRAKE, R. Ciência sem Dogmas. A Nova Revolução Científica e o Fim do Paradigma Materialista. Tradução Mirtes Frange de Oliveira Pinheiro. São Paulo: Cultrix, 2014. 400 p.

SILVA, Aline Melo da. Os arquétipos femininos da mitologia grega e romana na dramaturgia. Revista online, Painel Acadêmico. Disponível em: <[http://www.machadosobrinho.com.br/revista\\_online/publicacao/resenhas/PainelAcademico01REMS8.pdf](http://www.machadosobrinho.com.br/revista_online/publicacao/resenhas/PainelAcademico01REMS8.pdf)>. acesso 04 abr. 2016.

SILVA Andréa Ventura da. A Lua Negra: o lado sombrio do Feminino. Monografia. Faculdades Monteiro Lobato. Porto Alegre, 2014.

TEIXEIRA, Fábio L. S.; FREITAS, Clara M. S. M. de; CAMINHA, Iraquitan de O. A beleza feminina como poder: Desvendando outros sentidos para a construção estética de si. Rev. Bras. Ciênc. Esporte, Florianópolis, v. 36, n. 2, p. 485-500, abril/junho 2014.

VIEIRA, W. 700 Experimentos da Conscientiologia. Rio de Janeiro: Instituto Internacional de Projeciologia, 1994.

VIEIRA, W. O Que É A Conscientiologia? Foz do Iguaçu: Editares, 2012.

VIEIRA, Waldo. A Natureza Ensina. Rio de Janeiro: Instituto Internacional de Projeciologia, 1996. 164 p.

VIEIRA, Waldo. Dicionário de Neologismos da Conscientiologia. Lourdes Pinheiro (Org.). Foz do Iguaçu: Editates, 2014. 1072 p.

VIEIRA, Waldo. Máximas da Conscientiologia. Rio de Janeiro: Instituto Internacional de Projeciologia, 1996. 164 p.

**Translation:** Laura Bruna Araújo.

**Revision:** Gustavo Tavares.