

From parting to living in absence: considerations on grief and rites of passage based on experiences during the pandemic

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Abstract

This article consists of three case studies of grief experienced during the covid-19 pandemic. The first two cases originate from a master's research, while the third is a clinical case of a wid-

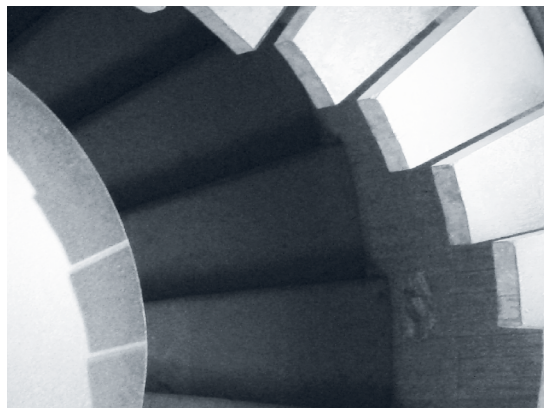
ow in her first year of mourning. We identified and discussed, according to Jung's perspectives and those of Jungian authors, that the phenomenon of death disorganizes and constellates Chaos. However, rites of passage disseminated by culture and religions, or even created by the bereaved, can assist in the mourning process, enabling the creation of new meanings for the experienced loss. We found that, when the experience of these rituals is not possible, there may be risks and impact on the mental health of the bereaved. ■

Keywords
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Introduction

Jung (2001; 2003; 2006; 2013a; 2013b) addressed the human relationship with death numerous times, constructing a theoretical framework to assist professionals and the general public in understanding and experiencing this significant phenomenon. For the author, death is a striking and unparalleled event that impacts individuals in various ways. It has the effect of bringing humans face to face with the real meaning of life, and in its presence they can encounter disparate emotions that oscillate and are extremely opposite.

According to Zacarias (2021), Jung (2003; 2006, 2008; 2013a; 2013c; 2013b; 2013d) developed the theme of death in two emblematic ways: death as a symbol (individual and collective) and death as an aspect of individuation, therefore, part of the process of human development. The death of a person with whom one has a significant emotional bond can be an overwhelming experience in several senses. The passage through this experience can be loaded with moments of disorganization, anger, intense psychological pain, fear, denial, anxiety, among other manifestations. According to Sá (2011, p. 38) “the symbolic experience of death means confronting the shadow, as well as everything that is unknown” but it generates self-knowledge. In this sense, as well pointed out by Parisi (2009), symbolic elaboration is a dynamic process between consciousness and Self, and rites of passage can be important to assist in this laborious journey of adaptation and in the construction of a new identity.

In the Jungian perspective, Savage (1989) points out that when an individual is immersed in the grieving process, it would be beneficial for them to connect with symbolic aspects of death

in dreams, myths, folklore, expressive materials, and others. This recommendation is justified because these elements have the ability to help the bereaved make subjective associations, organize, and expand meanings that would aid in handling grief, given that reason alone does not have the capacity to provide comfort and explanation for the overwhelming encounter with the phenomenon of death.

Von Franz (1984) states that when confronted with situations that call humans into the realm of the viscerally unknown, the unconscious produces symbols that, according to the author, are grasped by consciousness in their metaphorical sense, not literal. When this integration occurs, the individual becomes capable of attributing meaning to experiences that can be overwhelming.

Through human history, it can be observed that numerous rites of passage have been collectively constructed to assist in transition processes. Zimmermann (2005) affirms that rituals aim to provide individuals with the opportunity to deal with crisis situations. Such rituals have mythological and archetypal themes at their core. By experiencing them, there is an opportunity for the integration of unconscious contents, thus expanding consciousness. Jung favored working with symbolic images (JUNG, 2013a, 2013e). In this paradigm, symbols hold fundamental importance as they are an expression originating from the unconscious.

The notion that ritualization is a living reality is discussed by Mircea Eliade (1972; 1992). According to the author, the ritual has therapeutic value in giving meaning to the transitions of existence. They reveal an eternal return to the origin; however, the rebirth is of a spiritual and mystical order, symbolized for the group as the marker of the beginning of a new existence.

Parkes (1998), a scholar of grief theories, points out that rituals provide both an explanation for death and social support. However, it is not enough to merely recommend that they be performed; one must believe in them for their therapeutic value to be effective. The author argues that ceremonies have psychological value by presenting to the living the idea that physical and social death are not simultaneous, “[...] necessitating the process of becoming aware, making the fact of the loss real” (p. 198), without subjecting it to a forced reality test early on, which could create difficulties in the grieving process.

Funeral ceremonies, therefore, play an important role in confirming social death, which is part of becoming aware of the reality of the loss. Whitmont (1991), on the other hand, points to the need for the ritual to be discovered, not manufactured, encouraging the experience of a significant act, which in turn can promote the beginning of transformation.

Thus, the performance of funeral ceremonies and rituals, according to Oliveira et al. (2015), is of fundamental importance for the elaboration of grief, as they allow each family to say goodbye to the body of the deceased according to its beliefs, as well as receiving support and acceptance from the community and the affective environment. These ceremonies facilitate the reconstruction of identity since both concrete and symbolic deaths, as pointed out by Souza (2018), need to be integrated to promote rebirth into a new life. Supported by Campbell’s perspective, the author states: “Symbolic death, with the necessary occurrence of funeral ritual and symbolic mourning, represents the farewell to the old way of functioning, the elaboration of the former ‘dying,’ for the rebirth of the new person with new values and behaviors” (SOUZA, 2018, p. 143).

However, during critical periods of the COVID-19 pandemic, humanity suffered a significant impact on its ways of mourning its dead and experiencing the grieving process. According to Amaral (2022), the conditions imposed

by the pandemic, with overcrowded hospitals, lack of beds, and a shortage of healthcare professionals—with many professionals having to take leave due to illness and death—left many in a condition of abandonment that heightened the risk of death from COVID-19. Moreover, in addition to this elevated risk, humanity faced restrictions on the performance of passage rites—for the person while alive or after their death—in order to prevent contagion by the new coronavirus. At that time, the current pandemic situation resembled sudden deaths caused by disasters, also bringing fear of multiple losses in the same family.

Amaral (2022) further explains that during this period, there was an intensification and institutionalization of elements characteristic of the historical period of the interdiction of death (ARIËS, 1977), such as family distancing during the accompaniment of their hospitalized loved ones and at the end of life, as well as more discreet or almost nonexistent funeral rituals. However, Lisbôa e Crepaldi (2003) argue that “The opportunity to say goodbye to the patient while still alive seems to make a difference in accepting death, and it can be considered that it also facilitates the elaboration of post-death mourning” (p.107). Farewells while alive make it possible for family members to talk about important issues, family matters, expressions of love, affection, and faith.

Compulsory cremation, burial in mass graves, the prohibition of funerals and/or restrictions on the number of people allowed to attend a funeral are just some points that raise awareness to what was experienced. The conditions imposed may have had a significant impact on the mental health of the bereaved, not to mention the high likelihood of developing complicated grief, gaps that are still being assessed in the field of science.

The impact of the death of a loved one, in turn, leads some individuals to be referred or to seek psychotherapeutic treatment autonomously to have, in the relationship with psy-

chologists (and in the technique), a safe space to deal with this process, which in many cases is profound, intense, and chaotic. Thus, the creation of rituals can aid in the integration of difficult-to-handle contents in the face of psychological suffering stemming from a sensation of devastating chaos.

This article aims to address the rituals of passage related to the experience of death, both regarding the importance of funeral rituals, bringing to light the impact of the pandemic on this reality, and the experience of rituals in the first year of mourning. For this purpose, three cases will be addressed - we will use fictitious names to preserve the identity of those involved. The first two cases are related to funeral contexts during the pandemic, with contributors Claudio and Juliana granting interviews shortly after the loss of their parents, about a month later. The third case, Thaís, relates to the treatment during the first year of the mourning process - also from a death during the pandemic. The first two cases are part of the master's research of one of the authors of the article, while the third clinical case originated from the treatment of a widow in private practice during the years 2021 and 2022, encompassing her first year of mourning.

Clinical Cases

Claudio is the bereaved individual in the first case to be discussed. When he gave two interviews for the research in 2020, he was thirty years old and unmarried. His father passed away from COVID-19 at the beginning of the pandemic. Claudio was the youngest of three siblings and the only one without children, which made him the most demanded to assist his parents. In Claudio's mourning process, a prevalent feeling was anger. Anger because people did not respect the social distancing imposed by biosafety measures; "contained" anger because his father had been a follower of the President of Brazil in that time and was encouraged by his attitudes not to wear a mask; anger because he became a victim

of the virus that he himself doubted the severity; anger towards the President of the Republic, who led a denialist policy.

During parts of the interview, Claudio seemed not to allow himself to immerse into introspection and feel the sadness that mourning brought him. He questioned whether talking about his father would be synonymous with weakness. The fact that Claudio was a psychologist added an additional pressure to endure or conceal his grief, given the collective conception that people in this profession have more psychological resources to cope with difficult situations.

The funeral of Claudio's father was attended only by him, his mother, and his brother, which evoked the absence of a sense of belonging. Claudio referred to how funeral gatherings had occurred when his grandmother died in 2017, comparing his current experience with the past. He stated that he missed having support from someone a little more distant from the immediate family, someone who could offer them comfort.

In his grandmother's funeral, many relatives were seeking to comfort and remember good things, making it feel like a meeting point for loved ones, with family members who had not seen each other in a long time. Although it was a funeral, there was a feeling of people coming together to honor the grandmother. In his father's funeral, what struck him was the feeling of loneliness and isolation: it was just him, his mother, and his brother, "the three in tatters, trying to hug each other" (AMARAL, 2022).

The second case is Juliana, another collaborator in the aforementioned research, who experienced the funeral ritual through video conferencing. At the time of the research, she was fifty years old, married, and had no children. Her parents had been divorced since she was seventeen years old. After the separation, her father moved to Maceió, while she and the rest of the family continued to live in Santos. They saw each other infrequently, but the long-distance relationship was maintained, especially due to her initiative, as she called him every day.

Being away from her father made it difficult for her to monitor him as she relied on third parties – who often did not care for him as she wished - to ensure he was well taken care of. Fear of COVID-19 contamination during travel prevented Juliana from going to accompany him in Maceió. She mentioned that she took care of her father from a distance, using technology and the help of people who had connections with him in Maceió. However, she regretted that things did not go as she would have liked, as many aspects were beyond her control. Eventually, she hired a caregiver to accompany her father in the hospital, who sent her videos of him.

As his condition worsened, he was admitted to the ICU, and the caregiver was dismissed. Thus, Juliana again did not have information about the details of her father's hospitalization, and she only found out that he had been intubated two days later. Not knowing the details that occurred during his hospitalization contributed to doubts and distress in her post-obituary mourning, as she didn't know if he had been cared for with dignity and if everything possible was done to improve his condition in the hospital.

With her father's sudden death, Juliana and her brother, both in Santos, did not know what to do. His ex-wife, who became close during his illness, arranged the funeral and cremation. She filmed the closed coffin with flowers, and Juliana chose the music that was played at that moment: "*Ave Maria*," as her father was devoted to the saint.

The choice of cremation was made so that they could hold a ceremony later with his ashes. Juliana considered taking some of his ashes to the Church of Fatima in Portugal due to his devotion. She expressed the importance that this ritualization had for her and stressed that they held 7th-day and one-month memorial masses, as they needed these experiences to feel closer to the reality of loss.

Thais, 42 years old, is the patient in the third case to be discussed. She was treated by one of the authors and came to the psychologist's clinic

after losing her husband to COVID-19, whom she had been married to for 10 years, with no children. As soon as she lost her husband, she surrounded herself with professionals for self-care: a psychiatrist, two psychologists (one specialized in grief), aromatherapist, pilates classes, therapeutic massage, readings about mourning, spirituality (attending a spiritual center and the Catholic Church), among others.

The first year of the mourning process was described by Thais as a "devoted mourning," in which she experienced many integrations and an encounter with herself. Here, we will not go into a detailed analysis of her extensive mourning process but rather present how she instinctively crossed this moment in her life through the creation of several rituals.

According to the patient, the phrase "my husband died" echoed repeatedly in her thoughts. In search of an update and answers to this new, viscerally painful reality, Thais faced commemorative dates by creating small rites of passage. We will present two of them, one related to their first wedding anniversary in 2021, and the second, her husband's birthday in 2022.

Thais's husband passed away in March 2021, and on the day they would have celebrated their 10th wedding anniversary (fifteen days after his death), she organized a solo trip and a ritual she considered necessary. Devastated by her husband's tragic and sudden death, she was dealing not only with the loss itself but also with the violence related to the handling of biosafety measures. The patient questioned: "Why did they put him in a black body bag? It didn't make sense. It would have been more humane for us mourners if it was transparent... it was very violent" (sic). Additionally, Thais felt that the possibility of touching her husband's body had been taken from her – even though she had also been infected at the same time. She was not given the opportunity to choose clothes for the burial, etc.

Another point worth mentioning was the absence of a proper funeral, where she could begin the ritualization of her loss:

You know that moment when the widow sits for hours, watching the coffin and receiving friends with affection and solidarity? Well, I didn't have that. And the fact that we didn't have children made my suffering even more absurd. I had no support and social recognition at this moment of my new widow status. It was all very violent (sic).

The patient, numb from all the circumstances, was taken in by her parents' house, but her routine without boundaries, the feeling of lacking her own place, and the proximity of the wedding anniversary impelled her instinctively towards the first ritual she created.

Thais traveled to the city where they lived as a couple for some time. On the first day, she took a long walk through significant places. The lockdown was still quite present, which made the experience even more peculiar. The next day, the day they would have celebrated their 10th wedding anniversary, she went to a tattoo artist, a friend of the couple, and got a tattoo on her arm identical to the one he had years ago.

A year later, she felt the need to perform another ritual on her husband's birthday (2022), and this time, the focus was on switching the wedding ring that had been on her left hand. A few months before this step, Thais had bought a piece of jewelry, a double ring with two connected bands, but she hadn't been able to wear it yet. On the day of the birthday, she prepared a dinner at home for both of them, set the table, put up a picture of him with flowers, and served their favorite dish. She ate the entire meal served for both of them and, at the end, exchanged the rings, engaging in an intimate and emotional conversation with her husband.

A few months later, she felt the need to let go of the new ring, stored it with the others, and bought a series of costume rings, symbolically transitioning from her married status to continue writing her story, even though she was still deeply connected to her husband. From this point on,

she felt that the "devoted mourning" had transformed into a mourning mixed with the search for a new Thais.

Discussion

The announcement of the death of a loved one marks the beginning of the grieving process. Like a rhizome, the many dimensions of grief spread through the life of the bereaved, encompassing various aspects of individual, family, and community life. In this context, individuals confront their own finitude and experience other losses, such as the loss of partnership in daily decisions and experiences, loss of a planned future together, changes in leisure, economic life, and family dynamics.

According to Zacarias (2021), drawing from Jung (2006; 2013a), the grieving process is a dynamic of adaptation, a non-pathological crossing experienced oscillating from the ego's viewpoint to the Self's viewpoint. From the ego's perspective, there are numerous ambivalences, disorganizations (emotional, economic, cognitive, etc.), disorientation (in time and space), psychological pain, insecurity, and more. From the Self's perspective, the bereaved experiences a different understanding related to profound totality, generating feelings of confidence, peace, joy, etc.

The feeling of living in chaos and the arduous task of rediscovering order are constant in the grieving process. The notion of time becomes relative and polarized, with phrases such as "it has been a year already" *versus* "it has not been a year yet," "it has been a long time since he/she left" *versus* "it feels like it was yesterday," "so much has happened in these months," "I feel like a different person after these months without him/her," among other manifestations.

In this sense, two divine beings from Greek mythology, Chaos and Cronos, are symbolically approached. To cope with everything they evoke, many rituals can be experienced during this process to reorganize the psychic life. Chaos precedes Cronos, having different characteristics and bringing disparate meanings, but often composing the context of grief.

According to Brandão (2016), Chaos brings the notion of the “boundless abyss” and confusion and formless state of the mass, resembling the confusion related to what Parkes (1998), an important theorist in grief studies, called the loss of the presumed world, which was impacted by the death of an emotionally linked person. From Chaos in Greek mythology, Geia, Tártaro, and Eros were born. Geia is the Earth, a cosmic goddess conceived as a primordial element characterized by supporting and gestating beings, sources, minerals, and plants. The Titan Cronos is the son of Uranus and Geia (BRANDÃO, 2016). Often identified as personified time, devouring, mutilating, stopping the source of life and simultaneously generating and fertilizing. In the grieving process, the symbolic time is crossed by these meanings: time that devours, mutilates, but also the time of openness to the new.

The Jungian psychologist Byington (2005) considers myths and rituals as symbolic paths constituting the formation of collective consciousness. Myths not only generate patterns of human behavior but also remain throughout history as reference points for consciousness to return to its roots and reinvigorate itself. In this sense myths can have clinical applications and act as guides in times of crisis, such as the grieving process.

Jung (2006) suggested that mythological themes and the experience of rituals serve as guides to deal with death, offering resources for the experience of psychic dynamics of re-signification and reconstruction of a post-loss identity, as observed in the reported cases. Rituals, therefore, assist in managing the anxiety generated by contact with powerful unconscious forces and aid in the process of renewal and transmutation.

Rituals are essential for human beings as they link conscious and unconscious aspects, aiding in individual development and coping with crises. Throughout human life, various phases are experienced, and transitioning from one phase to another demands changes and possible crises. There are well-known rituals that celebrate

and mark the transition from one phase to another (ZIMMERMAN, 2005).

Considering rituals in general, the funeral rite is one of the first rites of passage experienced after a loss, characterized as a ritual present in different traditions and considered necessary. During this rite, the bereaved can share the loss with the community they belong to and initiate an internal process of understanding the rupture of the bond with the deceased person (ZACARIAS, 2021). This ritual is situated in the initial moment of Chaos and provides a context for expression and validation of emotions and can favor the beginning of the integration process of the new reality of the bereaved.

However, during the biological disaster of the pandemic, the restriction or prohibition of funeral rituals led to a sense of neglect for the bereaved. The perception that the loved one did not receive the deserved tribute contributed to additional mental health problems for the bereaved (TAYLOR, 2019). The impact was not only during the moment of death and experiencing the new forms of mourning the dead but also throughout the grieving process. The bereaved also suffered from the imperative of social isolation, as the support from the bereaved’s affective environment was limited and often done through digital means via social networks or phones. In the cases of Claudio and Juliana, we can observe both the importance of these initial rituals and the impacts of the restrictions imposed on them.

For Claudio, the isolation experienced during his father’s funeral contrasted with the previous experience during his grandmother’s funeral. In addition to the lack of social support, there was a lack of a space/moment for social validation where emotions aroused by death could be felt and expressed. In his father’s ritual, he mentioned the absence of support and comfort from relatives and friends outside the immediate family nucleus, which would have allowed a greater engagement with the emotional experience of the moment – Chaos. Instead, the restricted rite led the siblings and mother to try to support each other.

Claudio, a healthcare professional and psychologist, expressed difficulty in connecting with feelings related to loss, fearing that this expression would be interpreted as weakness. It is essential to understand that not expressing such feelings does not mean not experiencing suffering. He might be identified with the persona of the healthcare professional associated with the hero archetype - which does not show suffering and hide its vulnerability under the guise of a combative hero, which was even more emphasized during the pandemic.

The persona represents an aspect of the collective psyche, corresponding to what the individual shows externally and is related to roles and social status, representing a compromise between the individual and society. It has an adaptive function to the collective environment. For Jung (2014, par. 245), “[...] it is the mask that shows an individuality, trying to convince others and itself when, in reality, it is nothing more than a role in which the collective psyche speaks.”

The shadow is the archetypal pair of the persona, representing aspects of the personality that are not well accepted by the individual, considered bad, immoral, or outside society's standards, and therefore remaining as unconscious contents that influence consciousness. A dialectical perspective that includes the possibility of integrating dark contents helps in a dynamic of better balance with the persona. In Claudio's case, recognizing his humanity with its “fragilities,” sufferings, discouragement, and helplessness, evidenced in the experience of his orphanhood, would allow moving away from this heroic attitude usually attributed to his professional status.

In this integration process, one element that could be worked on would be the anger he feels. Kübler-Ross (1981), Bowlby (1990), Kast (1993), Parkes (1998) observed anger reactions in various patients directed at others - doctors or family members who did not care enough for the patient - at God, the deceased, or self-directed anger. Kast (1993) reiterates that anger and guilt must

be validated, not confronted, and that, over the course of the grieving process, a new relationship with the deceased is established. Claudio expressed his anger directed at the political macro-system in Brazil, which led to disastrous consequences for a health crisis. He understands that his father's failure to follow biosafety norms and his doubts about them - justifying that he was a follower of the then President - is related to the anger he felt in his grieving process.

A study on grief in adulthood by Pope (2005) highlights that the literature on parental loss in adulthood is overshadowed by the number of studies on parental grief, widowhood, or loss of parents in childhood. This observation leads to reflections on the lack of recognition of adult orphanhood by society - which consequently has implications in the academic field - as it is considered a natural transition for parents to die before their children. Thus, society and the bereaved tend not to look deeply into this experience and the meanings it can bring.

Moreover, the COVID-19 pandemic caused the death of many parents younger than expected, depriving them of the opportunity to grow old. In this context, children mourn not being able to accompany and care for their parents in their old age. Society emphasizes that adults should focus their energies on life achievements: completing studies, obtaining a good job, and starting a family, thereby hiding the losses that occur in this journey. There is little space in society for the expression and validation of these griefs.

Research by Rando (1993), Pope (2005), and Scoz (2012) present the nuances of the transition from the role of a child with no caregiver responsibilities to that of an adult caregiver with difficult tasks and decisions to make. Juliana regretted not having had the opportunity to care for her father in person during his last days. On the other hand, she had to take the lead, along with her brother, in post-death bureaucratic tasks: traveling to Maceió to handle matters related to her father's apartment, or-

ganizing his personal belongings, among other aspects that evidenced death and established connections with feelings related to loss. Although she could not attend her father's funeral, she felt active in this process by choosing the music to be played. The arrival of his ashes in Santos would also allow her to perform her own ritual: she planned to scatter them at the Church of Fatima in Portugal, the saint to whom her father was devoted.

The planning of a continuation of funeral rites with a future trip in memory of her father and the emphasis given by Juliana to the seventh-day and one-month memorial masses as necessary for the integration of the loss indicate that the function of rituals extends beyond the initial stage of mourning. Here, the connection with the Cronos dimension of grief appears, as a process that continues to accompany the bereaved in their life sequence and articulates separation, pain, creation, and development at different moments.

The passage through the first year of mourning is often painful, but it is characterized as a transitional period, not considered a pathological state or measured solely by chronological time. According to the literature, it is a period loaded with difficulties in which the bereaved will go through many situations without the departed person (FRANCO, 2021; AMARAL, 2022). The new routine, as well as the experience of commemorative dates – family and social rituals, such as birthdays, Christmas, Valentine's Day, Father's Day, among others - are crossed for the first time with the new configuration, marking the absence of the departed person.

Fifteen days after her husband's death, Thais faced the first anniversary of their marriage without him. Overwhelmed by the expected post-loss disorganization and feeling the crossing of a violent parting, the patient was devastated. In a context symbolically compared to a state of chaos, she sought, through internal resources, to bring some shape and control to what she was experiencing. As mentioned earlier, it is possible to emerge from the "boundless

abyss" – generated by the disorganization of chaos - through the intervention or mobilization of an active thought, which would make a movement of psychic energy over the disorganizing element. This is generally a deeply difficult movement for a recently bereaved person. It is essential to point out that the grieving process is individual and subjective, and there is no one-size-fits-all way to experience it. Exploring the territory of the city, revisiting the couple's history, and performing the desired tributes were actions that positively aided her grieving process. Furthermore, the symbolic choice of the tattooed design represents a form of tribute and immortalizes her husband, integrating him into her own body.

On the second example, on the day her husband would have had a birthday, Thais continued to create her own ritual, now feeling the need to re-signify the wedding ring. The ritual she created provided resources for the reconstruction of her identity, allowing renewal and marking the transmutation of the symbolic connection with the wedding ring. However, what stood out the most was the freedom to experience the creative impulse and the possibility of setting her own pace in the construction of her rituals. Setting the table, arranging flowers, displaying her husband's portrait, ordering their favorite meals, and eating them brought a series of symbols and symbolic acts.

In this way, Thais was able to integrate important aspects, discovering and having autonomy to recreate herself.

Conclusion

Jungian psychotherapy focuses on self-awareness and the individuation process and has a broad scope of action, making it useful for helping patients in various situations, including crises like experiencing significant grief. The supportive and containing interaction, as well as the deep and symbolic understanding of psychic processes, can assist in the reconstruction of a new identity after a loss due to death.

Clinical treatment of bereaved individuals is permeated by these issues, which are often related to time (symbolic and literal) and significant milestones such as certain commemorative dates. In this context, rituals play an important role, providing symbolic experiences that aid in the integration of the reality of loss. These rituals can either be traditional rituals from the subjects' culture or new rituals developed by the bereaved themselves. In both cases, it is crucial that they

are experienced fully and not merely seen as a social task or rationalization.

Thus, grief is a topic of great relevance to mental health care, but there are still significant gaps. Therefore, it is necessary to expand research and studies, both for understanding the phenomenon itself and for the construction of increasingly appropriate interventions. ■

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Resumo

Da despedida para o viver na ausência: considerações sobre o luto e rituais de despedida a partir de vivências na pandemia

Este artigo consiste em um estudo de três casos de luto vivenciados na pandemia de covid-19. Os dois primeiros são provenientes de pesquisa de mestrado, já o terceiro é um caso clínico de uma viúva em seu primeiro ano de luto. Identificamos e discutimos, conforme as perspectivas de Jung e de autores junguianos, que o fenômeno da morte desorganiza e cons-

tela o Caos. Contudo, rituais de despedida disseminados pela cultura e pelas religiões, ou mesmo criados pelo enlutado, podem auxiliar no processo de luto, possibilitando a criação de novos sentidos para a perda vivenciada. Constatamos que, quando não é possível a vivência destes rituais, pode haver risco e impacto na saúde mental dos enlutados. ■

Palavras-chave: psicologia analítica, psicologia junguiana, luto, covid-19, rituais de passagem.

Resumen

De la despedida para el vivir en la ausencia: consideraciones sobre el luto y rituales de despedida a partir de vivencias en la pandemia

Este artículo consiste en un estudio de tres casos de luto experimentado en la pandemia de covid-19. Los dos primeros provienen de la investigación de maestría, mientras que el tercero es un caso clínico de una viuda en su primer año de luto. Identificamos y discutimos, conforme las perspectivas de Jung y de autores junguianos, que el fenómeno de la muerte desorganiza y

constela el Caos. Sin embargo, rituales de despedida diseminados por la cultura y las religiones, o incluso creados por el enlutado, pueden ayudar en el proceso de luto, possibilitando la creación de nuevos sentidos para la pérdida vivenciada. Constatamos que, cuando no es posible la vivencia de estos rituales, puede haber riesgo e impacto en la salud mental de los enlutados. ■

Palabras clave: psicología analítica, psicología junguiana, luto, covid-19, rituales de pasaje.

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