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Among forests, waters, and skies: nature, orality, and memory in the dialogue between Yoruba and Guarani worldviews[1]

Entre matas, águas, céus: natureza, oralidade e memória no diálogo entre cosmovisões iorubás e guarani

Entre bosques, aguas y cielos: naturaleza, oralidad y memoria en el diálogo entre cosmovisiones yoruba y guaraní

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Abstract:

This article analyzes the relationships among nature, orality, and memory in the Yoruba tradition of the orishas and in selected aspects of Guarani cosmology, seeking to understand thematic connections without establishing religious equivalences. The study adopts a qualitative, comparative literature review organized around nature, territory, knowledge transmission, and historical transformation. The discussion examines associations between orishas and forests, waters, and atmospheric phenomena, while the Guarani focus encompasses creation narratives, celestial references, and community ties to territory. The review findings indicate that the recurrence of natural elements does not imply identical meanings, since each relationship belongs to a specific cultural context. Orality reveals forms of learning and continuity of memory that must be understood in relation to the historical conditions of transmission. Colonization, enslavement, Christianization, and religious repression have shaped the contexts examined without constituting uniform experiences. Comparative tables, diagrams, and photographs of museum objects complement the discussion while maintaining the distinction between documentation and interpretation. The article concludes that intercultural dialogue requires contextualizing sources, acknowledging internal diversity, and making comparative limits explicit. Its educational contribution lies in encouraging readers to approach these traditions as forms of knowledge production, avoiding generalizations, cultural hierarchies, and unsupported religious correspondences.

Keywords:
1. Yoruba worldview; 2. Guarani cosmology; 3. nature; 4. orality and memory; 5. intercultural dialogue.

Resumo:

Este artigo analisa as relações entre natureza, oralidade e memória na tradição iorubá dos orixás e em aspectos da cosmologia Guarani, buscando compreender aproximações temáticas sem estabelecer equivalências religiosas. A pesquisa caracteriza-se como revisão bibliográfica qualitativa e comparativa, organizada pelos eixos natureza, território, transmissão de conhecimentos e transformação histórica. A discussão examina associações dos orixás com matas, águas e fenômenos atmosféricos, enquanto o recorte Guarani contempla narrativas de criação, referências celestes e vínculos comunitários com o território. Os resultados da revisão indicam que a recorrência de elementos naturais não implica identidade de sentidos, pois cada relação integra contextos culturais específicos. A oralidade evidencia formas de aprendizagem e continuidade da memória cuja compreensão exige considerar as condições históricas de transmissão. Colonização, escravização, catequização e repressão religiosa atravessam os contextos examinados, sem constituírem experiências uniformes. Quadros, esquemas e fotografias de objetos museológicos complementam a exposição, preservando a distinção entre documentação e interpretação. Consideramos que o diálogo intercultural requer contextualização das fontes, reconhecimento da diversidade interna e explicitação dos limites comparativos. A contribuição educativa consiste em favorecer uma leitura das tradições como formas de produção de conhecimentos, evitando generalizações, hierarquizações culturais e correspondências religiosas não fundamentadas.

Palavras-chave:
1. Cosmovisão Iorubá; 2. Cosmologia Guarani; 3. Natureza; 4. Oralidade e Memória; 5. Diálogo Intercultural.

Resumen:

Este artículo analiza las relaciones entre naturaleza, oralidad y memoria en la tradición yoruba de los orishas y en aspectos de la cosmología guaraní, buscando comprender aproximaciones temáticas sin establecer equivalencias religiosas. La investigación se caracteriza como una revisión bibliográfica cualitativa y comparativa, organizada por los ejes naturaleza, territorio, transmisión de conocimientos y transformación histórica. La discusión examina asociaciones de los orishas con bosques, aguas y fenómenos atmosféricos, mientras que el recorte guaraní contempla narrativas de creación, referencias celestes y vínculos comunitarios con el territorio. Los resultados indican que la recurrencia de elementos naturales no implica identidad de sentidos, pues cada relación integra contextos culturales específicos. La oralidad evidencia formas de aprendizaje y continuidad de la memoria cuya comprensión exige considerar las condiciones históricas de transmisión. Colonización, esclavización, catequización y represión religiosa atraviesan los contextos examinados sin constituir experiencias uniformes. Cuadros, esquemas y fotografías de objetos museológicos complementan la exposición, preservando la distinción entre documentación e interpretación. Consideramos que el diálogo intercultural requiere contextualizar las fuentes, reconocer la diversidad interna y explicitar los límites comparativos. La contribución educativa consiste en favorecer una lectura de las tradiciones como formas de producción de conocimientos, evitando generalizaciones, jerarquizaciones culturales y correspondencias religiosas no fundamentadas.

Palabras clave:
1. Cosmovisión yoruba; 2. Cosmología guaraní; 3. Naturaleza; 4. Oralidad y memoria; 5. Diálogo intercultural.

1 Introduction

Studying Yoruba and Guarani worldviews makes it possible to examine different ways of understanding existence, nature, and relationships between human beings and spiritual dimensions. These traditions are not versions of the same religion. They developed in their own contexts, preserved knowledge through narratives and community practices, and were shaped by distinct historical processes. In Brazil, the continuity of African and Indigenous knowledge occurred under conditions marked by inequality, repression, and cultural reorganization, as Prandi (1995) and Shapiro (1987) indicate.

The central idea of this article is to recognize connections without eliminating differences. Forests, water, celestial bodies, and atmospheric phenomena appear in diverse traditions, but their presence does not establish an automatic correspondence between spiritual entities. The same phenomenon may feature in different narratives and assume specific functions in each system. The analysis must therefore explain the cultural relationships that give meaning to natural elements before proposing any comparison.

The scope brings together the Yoruba tradition of the orishas and aspects of Guarani cosmology presented in the bibliography of the source text. This delimitation avoids using the

generic expression Indigenous religion as if it designated a uniform whole. It also prevents all African religious diversity from being reduced to the Yoruba universe. The study considers selected references and does not seek to encompass all the knowledge of the peoples mentioned.

The guiding question is therefore: how can relationships among nature, territory, memory, and spirituality in Yoruba and Guarani worldviews be analyzed without producing religious equivalences? The general objective is to discuss these relationships through a comparative literature review. The specific objectives are to contextualize the traditions, examine the importance of orality, analyze the meanings of natural elements, and understand historical transformations related to the continuity of knowledge.

The educational relevance of this discussion stems from the need to present African and Indigenous peoples as producers of knowledge. Recognizing this production requires more than including the names of deities in school materials. It is necessary to understand how narratives, territories, and collective experiences help organize distinctive ways of interpreting the world. Prandi (2001a; 2001b) and Jecupé (2001) provide references for this approach, in contexts that must remain differentiated.

The discussion also engages with publications coauthored by Jesus, in which language, ancestry, and cultural recognition constitute research problems. Jesus et al. (2025) examine ritual communication in distinct religious contexts; Jesus, Alves, and Sampaio (2026) discuss linguistic transmission and Indigenous women's agency. These works help question the social conditions in which meanings are produced, while preserving this article's Yoruba and Guarani delimitation.

For students in the final year of secondary school, the topic encourages the development of well-grounded comparative reading. Identifying a similarity is only the beginning of the analysis; explaining its limits is an indispensable step. The article therefore organizes the discussion around concepts, cultural contexts, and historical processes, demonstrating that understanding diversity depends on the precision with which each tradition is presented.

2 Concepts needed for reading

In this study, worldview designates a culturally organized way of understanding the world and existence. The term makes it possible to discuss relationships among nature, social life, memory, and spirituality. Within the adopted scope, cosmology refers to conceptions and narratives about the origin and organization of the universe and relationships among its components. These concepts are related but should not be used to combine all traditions into a

single explanation. Their use organizes the reading without replacing the categories of the peoples studied.

The concept of nature also needs contextualization. Forests, waters, animals, plants, and celestial bodies have material characteristics that can be investigated by different scientific fields. In the traditions analyzed, these same elements participate in cultural and spiritual relationships. Considering this dimension means examining the meanings they receive in community life, rather than turning a religious belief into a scientific statement about the physical workings of the universe.

Territory is understood here as a space of relationships, experiences, and collective continuity. This definition goes beyond the idea of an area demarcated on a map. Within the Guarani scope, territory relates to knowledge transmission and ways of organizing existence. The relationship between people and environments is not external to cultural life: it helps constitute it. The discussions by Macedo and Sztutman (2014) and Ramo (2020) help situate this complexity without reducing the Guarani to a homogeneous category.

Orality is understood as the transmission of knowledge through the spoken word and the relationships that make that word meaningful. It involves learning situations, recognition of those who teach, and community participation. Its importance does not imply that writing is absent from these peoples' present experiences. The analytical point is to recognize that knowledge can be preserved and developed through practices that do not depend exclusively on written records, as discussed by Prandi (2001b).

Memory, in turn, is not limited to individual recollection. In this article, it concerns the continuity of shared narratives, teachings, and experiences. This continuity is historical: knowledge may endure, acquire new meanings, or be reorganized in situations of contact and conflict. Cultural preservation does not mean the absolutely identical reproduction of all practices over time.

Finally, intercultural dialogue designates the construction of relationships between knowledge from distinct contexts, with recognition of their differences. Its purpose is not to demonstrate that all traditions say the same thing. Dialogue requires attention to meanings, interpretive limits, and the historical conditions that brought peoples together or drove them apart. These concepts guide the comparison and allow academic language to remain clear without abandoning precision.

The recognition of African knowledge finds a point of dialogue in Jesus et al. (2026), who present Afrocentric epistemology as a perspective for recognizing African and Afro-descendant knowledge in the face of Eurocentric hegemony. For the present discussion, this

contribution makes it possible to ask which forms of knowledge receive legitimacy in schools. Recognizing orality and community experiences as dimensions of knowledge production does not remove the need for contextualization: it requires traditions to be studied through their own relationships, rather than subordinated to classifications that portray them as intellectually inferior.

3 Methodological approach

This article is a qualitative, comparative literature review. A literature review organizes and discusses knowledge presented in publications; it is not the same as field research. Here, the analysis revisits the references in the source text and reorganizes its arguments around nature, territory, orality, creation, and historical transformation. The qualitative nature of the study derives from its interest in meanings and cultural relationships, without using statistical measures.

For the tradition of the orishas and Afro-Brazilian religions, the scope draws on Prandi (1995; 2001a; 2001b), Verger (2018), and Nunes (2020). For aspects of Guarani traditions and their historical relationships with Christianization, it considers Jecupé (2001), Macedo and Sztutman (2014), Pierri (2014), Ramo (2020), and Shapiro (1987). The publications perform different roles: some present narratives, while others discuss social processes, forms of knowledge, and intercultural relationships.

The comparison is organized by theme. First, the contexts of each tradition are situated. Next, the meanings attributed to forests, waters, atmospheric phenomena, and celestial bodies are examined. Orality and creation narratives are then discussed. Finally, historical processes of transformation and their educational implications are analyzed. This sequence prevents the discussion from beginning with a list of supposed religious counterparts.

The main criterion is to distinguish thematic connection from equivalence. A thematic connection means identifying a subject or element that appears in distinct contexts. Equivalence would mean asserting that two entities have identical functions or meanings. The information gathered does not authorize the second procedure. When Oxóssi is related to the importance of the forest in Guarani experiences, for example, the object compared is the forest's cultural relevance, preserving the different systems that give it meaning.

Citations are indirect: the ideas of the sources are presented through paraphrases indicating authorship and year. This choice requires fidelity to the argument, since rewriting does not mean attributing conclusions to authors that they did not formulate. Prandi's two

publications from 2001 are distinguished by letters, as identified in the reference list. The tables synthesize the discussion and indicate their bibliographic foundations.

The study's scope remains delimited. No interviews, observations of rituals, or original ethnographic descriptions were produced. Nor are the findings presented as official statements from the communities. This is an analytical reorganization of bibliographic material whose rigor depends on contextualizing the information and recognizing what the comparison allows us to assert. This limit preserves the difference between an educational synthesis and the entirety of the peoples' lived experience. The museum photographs added to Figure 4 serve documentary and educational purposes; they do not constitute an ethnographic survey or an exhaustive iconographic analysis. Their identifications follow the original records.

The expanded bibliography incorporates four publications involving Jesus, selected for their relationship with ritual language, oral transmission, ancestry, territory, and education. The consultation covered the IFRO Institutional Repository, Revista Tópicos, and Revista DCS. These studies are used as conceptual and educational interlocutors; their objects, territorial scopes, and procedures are distinct from those of this review. In particular, the work on the Paiter Suruí constitutes a complementary Amazonian reference, without expanding the Guarani cosmological corpus or providing descriptions of Guarani practices.

4 The Yoruba tradition of the orishas

The orishas belong to religious traditions associated with Yoruba peoples of West Africa, in regions that include areas now belonging to Nigeria and Benin. Verger (2018) presents relationships between these cults in Africa and New World contexts, helping explain the historical circulation of knowledge. The geographical reference should not be taken as an indication of uniformity: a tradition may exhibit internal differences and assume particular configurations in distinct places.

Within the article's scope, the orishas are discussed through their relationships with natural elements and human experiences. Forests, waters, winds, iron, and pathways are not merely a collection of objects associated with religious names. They participate in narratives and practices that organize meanings about life. Prandi (2001a) gathers myths that allow these relationships to be examined without reducing the analysis to a classification of isolated attributes.

Oxóssi relates to forests, hunting, and knowledge; Oxum to fresh waters and fertility; Iemanjá to waters and motherhood, with a strong association with the sea in the Brazilian

context. Xangô is linked to thunder, authority, and justice; Iansã or Oyá to winds and storms; Ogum to iron, tools, and work; Exu to communication, pathways, and movement. These associations summarize the adopted scope but do not exhaust the complexity of each orisha (Prandi, 2001a).

The narratives give meaning to relationships between deities and human experiences. Conflicts, choices, and transformations presented in the myths allow dimensions of social life to be interpreted. The study should therefore not treat these narratives as stories disconnected from communities. The relevance of myth is related to the practices and knowledge in which it circulates, rather than only to the sequence of events narrated.

In Brazil, the continuity of orisha traditions occurred under historical conditions linked to enslavement and the African diaspora. Diaspora, in this context, refers to population displacement and the reorganization of people's experiences outside their territories of origin. Candomblé represents an important expression of the preservation and reworking of this knowledge. Prandi (1995) analyzes its social presence, making it possible to situate the religion within Brazilian historical processes.

The Yoruba tradition therefore cannot be presented as an unchanging repertoire transferred in its entirety from one territory to another. The persistence of references and narratives coexisted with changes in transmission conditions. This understanding preserves the relationship between African origins and Afro-Brazilian experience without assuming absolute identity across all contexts. This is the framework that makes possible the discussions of nature and memory developed in the following sections.

In Rite, communication, language, Jesus et al. (2025) analyze a Catholic ceremony recorded in a documentary and contrast it with Afro-Brazilian and Kardecist perspectives on possession. The relevant contribution lies in understanding ritual as a culturally conditioned communicative event involving verbal and nonverbal aspects. Applied as a reading guideline, this approach reinforces the need to interpret religious names, gestures, and symbols within the relationships in which they function. The cited study does not describe Guarani rituals or permit the Catholic category of demonic possession to be transferred to orisha worship. The comparison thus maintains the distinction between analytical connection and the imposition of one doctrine on another.

Ogum's relationships with iron, tools, and work, and Exu's with pathways, communication, and movement show that the analysis is not limited to natural landscapes. These associations also involve social experience and cannot be explained through isolated

attributes. The articulation of nature, human practices, and spiritual references is part of the problem discussed, according to Prandi (2001a).

School reading should use these associations as starting points for study without treating them as complete definitions. Recording an attribute makes a reference easier to identify, but understanding its meanings requires examining narratives and contexts of transmission. This article does not establish any Guarani figure as equivalent to Ogum or Exu.

5 Guarani cosmology and internal diversity

The expression Guarani cosmology must be used with attention to the plurality of communities and historical experiences. The term Guarani does not justify assuming that all narratives have a single version or that all groups attribute the same meanings to spiritual references. The article addresses elements delimited by the bibliography, avoiding turning a selected scope into a universal description. This precaution is consistent with Macedo and Sztutman's (2014) discussion, situated among the Guarani Mbya.

Jecupé (2001) presents knowledge concerning the creation of the universe, the earth, and human beings according to Guarani oral tradition. The work makes it possible to discuss the importance of the word and narrative in transmitting conceptions of existence. Its use, however, does not authorize replacing Guarani diversity with a single account. The bibliographic record provides access to certain forms of knowledge whose understanding requires preserving the context of their presentation.

Nhanderu or Ñanderu appears in the source text associated with the creative and spiritual dimension. This reference must remain situated within the traditions in which it is mobilized. Macedo and Sztutman (2014) discuss relationships between people and divine powers, showing that the categories used to study these experiences cannot be reduced to a list of gods. In this sense, the notion of creation does not eliminate other relationships important to community life.

Within this scope, Kuaray and Jasy are presented in association with the Sun and Moon. The presence of these elements in particular narratives indicates that the sky participates in conceptions of the world's organization. However, neither detailed versions of mythical episodes nor universal attributes of celestial bodies are established here. The study retains only the associations supported by the underlying discussion, without inventing characters, events, or practices.

Territory occupies a central position in this discussion because it integrates conditions of existence, memory, and transmission. Forests, rivers, plants, and animals participate in

environments where experiences are shared. The relationship with the land therefore cannot be described exclusively in terms of economic utility. Considering territory as a space of cultural continuity helps explain why environmental changes may also affect practices and knowledge.

Ramo (2020) discusses time, exchange, and transformation in aspects of Guarani cosmology, helping dispel the idea of a culture without history. Continuity does not imply an absence of change. Knowledge and relationships are realized in concrete experiences in which persistence and transformation may coexist. Comparison with the orisha tradition must begin from this complexity, recognizing that territory and spirituality are articulated in distinctive ways and are not automatically interchangeable categories.

6 Nature and cultural relationships

Nature constitutes the main thematic axis of the comparison, but this axis does not imply identity between the systems studied. Forests, waters, and celestial phenomena may be present in both scopes without performing the same function. The analysis seeks to examine how these elements participate in narratives and experiences, preserving the contexts in which they acquire meaning. Thematic proximity must be accompanied by an explanation of differences.

In the orisha tradition, relationships with nature are articulated with spiritual and social references. Nunes (2020) discusses Candomblé through relationships among orishas, nature, and human beings, helping interpret this connection as part of a worldview. Within the Guarani scope, the importance of environments relates to community continuity and conceptions of existence. The comparison concerns the relevance of these relationships without asserting a common structure for all of them.

Table 1 – Thematic axes of the comparison.

Axis	Orisha tradition	Guarani scope	Analytical limit
Forest	Oxóssi and forest knowledge	Territory and continuity of knowledge	There is no equivalence between entities.
Waters	Oxum and Iemanjá in their own narratives	Living environments and territorial relationships	Shared importance does not imply identical meanings.
Sky	Xangô and Iansã in specific associations	Kuaray and Jasy in certain narratives	No single religious system is established.

Source: Prepared by the authors based on Prandi (2001a), Verger (2018), and Jecupé (2001).

The table summarizes themes that guide the reading; its rows do not represent correspondences between entities. The analytical-limit column indicates precisely what cannot be deduced from a similarity. This organization helps show that comparison requires selecting

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a problem and justifying the criteria for the connection. The table also highlights the uneven distribution of information: a theme may be more detailed in one tradition than in another.

Water illustrates this care. Its material importance for life does not, by itself, explain the religious meanings it receives. Oxum's relationship with fresh waters belongs to a specific set of narratives. The presence of rivers in Guarani experiences must be understood through another network of relationships. Although the natural element is recognizable in both contexts, moving from one context to the other requires attention to meaning.

The same principle applies to forests and celestial bodies. Comparison does not consist of removing names from their traditions and reorganizing them according to generic school categories. It seeks to show how nature and knowledge relate in distinct experiences. The result is a more precise understanding of diversity, in which recurring natural elements become a subject of investigation without serving as proof of cosmological identity.

Figure 1 connects the environmental axes discussed in this section with orality and memory. The two traditions remain in distinct fields: the visual arrangement brings themes together without suggesting correspondence between orishas, spiritual references, or Guarani narratives (Prandi, 2001a; 2001b; Jecupé, 2001; Macedo; Sztutman, 2014).

Figure 1 – Nature, orality, and memory within the Yoruba and Guarani scopes.

YORUBA TRADITION **Orisha scope**	**READING AXES**	**GUARANI SCOPE** **Diversity of traditions**
Oxóssi Forest, hunting, and knowledge	**FORESTS**	Territory and continuity of knowledge
Oxum and Iemanjá Waters and distinctive meanings in specific contexts	**WATERS**	Rivers and living environments Relationships with territory
Xangô and Iansã Thunder, winds, and storms	**SKIES**	Kuaray and Jasy Sun and Moon within the text's scope

ORALITY AND MEMORY

Knowledge transmission in distinct community contexts

Thematic connection does not mean religious equivalence.

Source: Prepared by the authors (2026), based on Prandi (2001a; 2001b), Jecupé (2001), and Macedo and Sztutman (2014). Note: Interpretive diagram of the literature review; it does not represent ritual iconography, official community statements, or equivalence between entities. The rows indicate reading themes, not identical religious attributes.

Reading Figure 1 makes it possible to recognize that forests, waters, and skies participate in situated networks of meaning. In the Yoruba field, the synthesis refers to the orisha associations presented by Prandi (2001a); within the Guarani scope, it highlights relationships among territory, narratives, and celestial references, according to the adopted bibliographic delimitation. Orality and memory run through the comparison as practices of knowledge continuity, preserving their community and historical conditions (Prandi, 2001b; Jecupé, 2001). By discussing individuation and divinization among the Guarani Mbya in dialogue with a problem in Afro-Brazilian religions, Macedo and Sztutman (2014) help situate the comparison without erasing differences. Thus, the visual interweaving reinforces the article's thesis: sharing an environmental theme does not imply sharing the same cosmological organization.

7 Oxóssi and the meanings of the forest

Oxóssi's relationship with forests, hunting, and knowledge constitutes a relevant axis in the orisha tradition. In the narratives gathered by Prandi (2001a), references to deities form part of relationships between nature and human experience. The forest does not appear merely as a setting external to religious life. It participates in meanings associated with recognizing the environment and the knowledge needed for the human activities carried out within it.

This relationship allows discussion of the difference between describing a space and understanding its cultural importance. A material description of a forest may address vegetation, animals, and environmental conditions. Cosmological analysis adds another question: how does this environment participate in narratives and spiritual relationships? The two approaches are distinct. The article concentrates on the second without presenting religious properties as physical explanations of natural processes.

Within the Guarani scope, the forest relates to territory and the continuity of knowledge. Community experience cannot be separated absolutely from the environments in which it occurs. Plants, animals, and pathways participate in relationships that connect everyday life and memory. Jecupé (2001) provides a reference for examining the presence of nature in narratives, while Macedo and Sztutman (2014) discuss relationships and transformation.

The connection between the two scopes can be formulated through the forest's cultural centrality. This formulation keeps the object of comparison at a thematic level. It does not assert that Oxóssi has a Guarani equivalent or that the Guarani relationship with the forest is a version

of his worship. The analysis identifies a significant environment and examines how different traditions incorporate it into their knowledge.

An interpretive error would occur if environmental similarity were converted into religious identity. The conclusion that two traditions attach importance to the forest is compatible with the study's limits. The conclusion that they have the same forest entity would go beyond the available information. This distinction shows that the quality of a comparison depends both on what it connects and on what it preserves as difference.

The discussion also allows nature and memory to be related. When knowledge circulates through experiences linked to the forest, its continuity depends on transmission conditions and the maintenance of community ties. This relationship does not authorize idealizing all groups as equally close to an untouched environment. Its value lies in recognizing that living spaces may form part of knowledge systems and that changes in these spaces affect the possibilities for their continuity.

The study by Suruí et al. (2026), involving Jesus, offers an Amazonian interlocution by relating ancestral knowledge, agroforestry management, and collective identity in the Paiter Suruí Gap Ey community in Rondônia. The authors discuss agricultural practices, orality, and intergenerational transmission in their articulation with environmental conservation. This reference strengthens the question about the relationship between territory and cultural continuity but remains outside the Guarani scope: Paiter Suruí practices cannot be presented as evidence of another people's cosmology. Its relevance lies in showing that debate about nature may involve material production, community learning, and the defense of conditions of existence, without limiting Indigenous knowledge to narratives of a distant past.

Thus, the forest constitutes a consistent axis of connection when the analysis remains tied to sources and contexts. The theme highlights the environment's role in producing meanings while keeping Oxóssi's mythology separate from the territorial relationships discussed within the Guarani scope.

8 Oxum, Iemanjá, and the meanings of waters

Oxum and Iemanjá have important relationships with waters in the orisha tradition. Prandi (2001a) gathers narratives that situate Oxum in association with fresh waters, fertility, motherhood, and prosperity. Iemanjá relates to waters and motherhood, with a presence especially linked to the sea in the Afro-Brazilian context. The use of a predominant association should not be understood as a complete description of each orisha.

Proximity to the same natural element does not eliminate differences between Oxum and Iemanjá. Their meanings cannot be merged merely because both relate to water. This observation within the tradition itself helps explain the limits of comparison between different traditions: if the common element does not produce identity within one system, neither can it produce automatic equivalence between systems of distinct origins.

Verger (2018) helps situate orisha cults in African and New World contexts. This perspective allows recognition that religious associations have a history and may assume particular configurations in different places. Iemanjá's relationship with the sea in Brazil must therefore be presented as a situated reference, without projecting a Brazilian configuration onto all African contexts.

In the source text, rivers, springs, and aquatic environments are considered relevant to Indigenous peoples' lives and their relationships with territory. Within the Guarani scope, the analysis retains this environmental and cultural importance without identifying a specific entity as equivalent to Oxum or Iemanjá. The absence of such identification is not a gap to be filled with assumptions but a limit that must be respected.

The comparison allows recognition that waters go beyond their status as a material resource when they participate in narratives and memories. However, this general formulation does not establish that motherhood, fertility, or prosperity occupy the same place in each tradition. Such associations remain linked to the context in which they were presented. Moving from a common theme to specific meanings always requires an appropriate bibliographic reference.

In teaching, this example encourages precision. It is possible to state that water participates in different cultural experiences; it is necessary to explain which experiences are addressed and which meanings are actually documented. A school synthesis that distributed all waters among supposed equivalent deities would reduce the complexity of the subject and introduce relationships unsupported by the material.

The contribution of this analysis lies in keeping water as a subject of investigation. By recognizing its material, cultural, and spiritual dimensions without conflating them, the study preserves the specificity of Oxum and Iemanjá and the complexity of territorial relationships within the Guarani scope. Intercultural dialogue depends on this distinction between a shared element and contextualized meaning.

9 Xangô, Tupã, and atmospheric phenomena

Xangô appears in the orisha tradition associated with thunder, fire, authority, and justice. These relationships form part of narratives about experiences and powers that cannot be reduced to the atmospheric phenomenon in isolation. Prandi (2001a) allows the orisha to be situated within a set of religious and social meanings. Thunder is relevant to the comparison but does not represent his entire characterization.

Tupã, in turn, appears in descriptions of Tupi-Guarani traditions related to thunder. This reference requires additional precision: Tupi-Guarani should not be used as the designation of a single religion. The article addresses an interpretive problem present in the bibliography without extending a specific association to all peoples included under this expression. The diversity of contexts limits any generalization.

Shapiro (1987) discusses the Christianization of Tupi-Guarani cosmologies and shows the importance of considering historical processes of translation. Missionary use of Indigenous words and categories may bring them closer to Christian concepts, producing shifts in meaning. This does not mean that Indigenous references are entirely created by contact. It means that their presentation in sources and descriptions must be examined in light of historical conditions of interpretation.

The comparison of Xangô with references to Tupã is therefore restricted to the presence of thunder in specific contexts. This connection does not allow assertions of identical function, origin, or cosmological position. The shared theme offers a question about the phenomenon's meanings; it does not provide an automatic answer about equivalence between entities. This precaution is necessary to avoid reproducing simplifications arising from external translations.

Iansã or Oyá also forms part of the scope through her association with winds and storms, according to Prandi (2001a). Her presence broadens the understanding that atmospheric phenomena may assume distinct meanings within the orisha universe itself. Neither thunder nor storms should therefore be used as labels that exhaust a spiritual reference. Each association depends on the narratives and practices in which it is constituted.

By discussing a shamanic critique of Christianity, Pierri (2014) provides a reference for recognizing that Indigenous interpretations of contact are not limited to the passive acceptance of external categories. Within this article, this contribution reinforces the need to examine transformation as a process of relationships and meaning-making. However, no field episodes or narrative details outside the underlying discussion are added.

Atmospheric phenomena thus show comparison's dual task: recognizing related themes and making their historical differences explicit. The study keeps Xangô, Iansã, and Tupã within their contexts of reference, demonstrating that care in translation is part of analytical rigor.

10 Kuaray, Jasy, and the organization of the world

Within the Guarani scope presented by the source text, Kuaray and Jasy appear associated with the Sun and Moon in certain narratives. Jecupé (2001) provides a reference for discussing oral tradition and conceptions of creation. Celestial bodies participate here in knowledge of the universe's organization, but the analysis does not attribute a single version of these conceptions to all Guarani communities.

The presence of the Sun and Moon allows examination of the relationship between environmental observation and cultural elaboration. These celestial bodies may be considered through their material characteristics and also through the meanings they assume in narratives. The article concentrates on the second dimension. Its aim is not to replace scientific study of celestial bodies with religious interpretation but to understand the sky's participation in particular ways of organizing experience.

The source text relates celestial bodies to natural cycles and the passage of time. This relationship is retained at a general level without introducing undocumented calendars, ritual dates, or observational techniques. A precise explanation stays within what the material permits us to assert. When specific information is unavailable, the discussion should recognize its limits instead of completing the narrative with assumed information.

Ramo (2020) discusses relationships among time, exchange, and transformation in Guarani cosmology. This reference helps explain that time may participate in cultural relationships broader than simply counting periods. However, this contribution does not authorize treating Kuaray and Jasy as responsible for all temporal aspects addressed by the author. It is necessary to distinguish the work's general theme from the specific associations gathered in this article.

No orisha equivalent to Kuaray or Jasy is identified. The comparative problem lies in the presence of natural elements and the organization of meanings about the world, rather than in constructing religious pairs. The absence of a specific pair confirms that thematic comparison can be productive without depending on correspondences. Its objective is to explain relationships while preserving different ways of conceiving them.

Examination of the sky is also connected to territory. Experience of an environment includes relationships with waters, forests, and phenomena observable above it. Analytically, this articulation helps explain why nature does not appear merely as a set of separate resources. It participates in ways of situating human existence whose interpretation depends on narratives and community experiences.

By bringing together forests, waters, thunder, winds, Sun, and Moon, the study does not formulate a universal cosmology. It demonstrates that recognizable elements may receive diverse meanings. The sky, like other environments, enables dialogue between forms of knowledge when the comparison avoids projecting the categories of one tradition onto the other.

11 Creation, orality, and memory

Creation narratives form part of conceptions about the world's origin and organization. In the orisha tradition, the myths gathered by Prandi (2001a) present relationships among deities, nature, and human beings. Within the Guarani scope, Jecupé (2001) addresses creation according to oral tradition. The presence of this theme in both contexts permits a connection but does not demonstrate that one narrative derives from the other or that their figures are equivalent.

Myth is considered here in its cultural function of organizing meanings and transmitting knowledge. This approach does not use the word as a synonym for false information. The analytical question is how a narrative participates in a community's experience. Its meaning depends on the relationships in which it is transmitted, on who presents it, and on the position it occupies in practices of knowledge and memory.

Orality is relevant because it connects the spoken word, learning, and collective participation. Knowledge is not transmitted merely as abstract content; it circulates in experiences that recognize intergenerational relationships. Prandi (2001b) discusses time, knowledge, and authority in Afro-Brazilian religions, providing a reference for understanding this dimension of transmission. The study makes it possible to recognize that acquiring knowledge involves specific social contexts.

Jecupé (2001) highlights the importance of oral tradition in recording Guarani conceptions. Transferring knowledge to a publication expands reading possibilities but does not fully replace the community relationships in which that knowledge makes sense. The book is a mediation: it presents content in written form without turning cultural experience into an object entirely independent of its contexts.

In Guardians of the forest, Jesus, Alves, and Sampaio (2026) discuss the preservation of Indigenous languages and women's agency in the continuity of knowledge, with attention to Rondônia. This interlocution adds a question to the analysis of orality: who sustains transmission, and under what conditions can they exercise the right to speak? In this article, the question guides the reading of sources without authorizing the attribution of a specific form of women's organization to all Guarani communities or Yoruba traditions. Memory ceases to be treated as content that preserves itself and is instead examined in relation to the people and ties that make teaching, narrating, and learning possible.

Table 2 – Dimensions of knowledge transmission.

Dimension	Role in continuity	Reading precaution
Narrative	Organizes meanings about existence.	Contextualize versions and references.
Orality	Connects the spoken word and community learning.	Avoid classifying it as inferior knowledge.
Memory	Maintains references in historical experiences.	Do not confuse continuity with immobility.

Source: Prepared by the authors based on Prandi (2001a; 2001b) and Jecupé (2001).

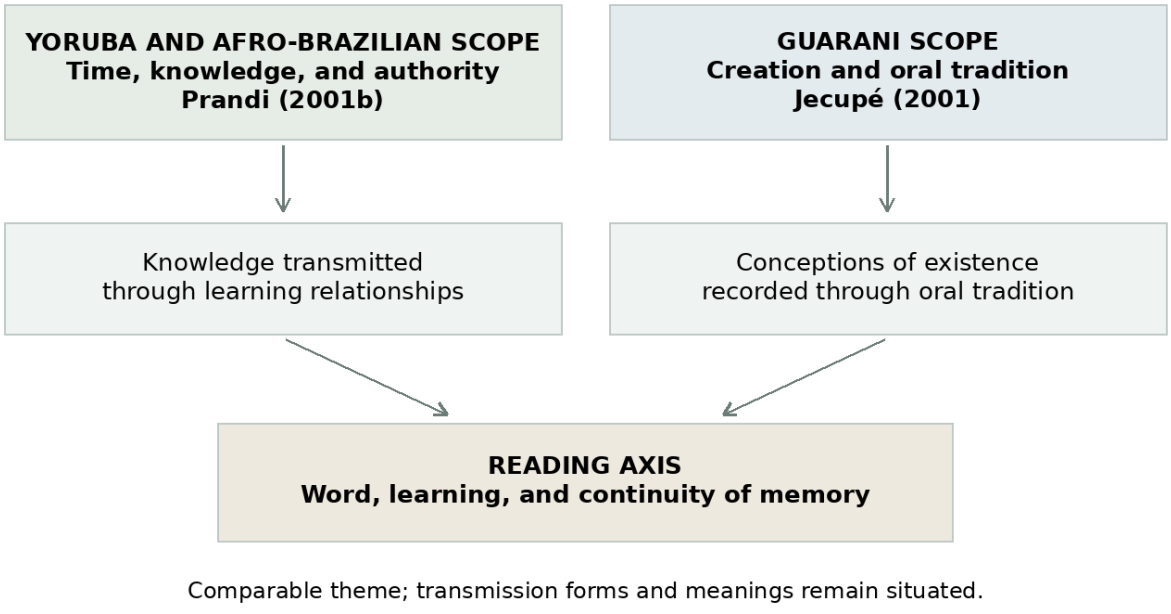
The table distinguishes dimensions that operate together. A narrative may preserve knowledge, but its persistence does not depend solely on its plot. It also depends on the possibility of transmitting it, recognizing its meanings, and maintaining relationships that sustain learning. This argument explains why memory and orality cannot be studied merely as techniques of repetition.

Cultural continuity also allows transformation. Retelling and learning involve historical experiences in which meanings may be reorganized. Recognizing this process prevents traditions from being presented as intact copies of a remote past. The comparison highlights the relevance of the word and memory without establishing a single model of transmission for African and Guarani contexts.

Figure 2 returns to the discussion of knowledge transmission and distinguishes the two bibliographic scopes before connecting them through the relationship among the word, learning, and memory. The arrows organize the reading of the synthesis; they do not represent a ritual sequence common to the traditions.

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Figure 2 – Orality and memory in knowledge transmission.



Source: Authors' own elaboration (2026), based on Prandi (2001b) and Jecupé (2001). Note: Interpretive synthesis of distinct sources. The Yoruba and Afro-Brazilian scope does not encompass all African traditions; the Guarani scope does not represent all Guarani communities.

Figure 2 highlights a connection concerning transmission conditions without proposing a single cultural method of learning. Prandi (2001b) situates relationships among time, knowledge, and authority in Afro-Brazilian religions; Jecupé (2001) offers a record of Guarani conceptions presented through oral tradition. The graphic convergence therefore concerns the problem of how knowledge acquires continuity in specific social contexts. This connection does not imply that teachers' positions, the content transmitted, or forms of community recognition are identical. Memory appears as a situated continuity of knowledge whose understanding depends on the historical and cultural relationships examined in each source.

12 Colonization, enslavement, and catechization

Analysis of the traditions must consider the historical conditions that affected their continuity. Colonization, enslavement, and catechization do not appear merely as events external to the knowledge studied. These processes changed territories, social relationships, and possibilities of transmission. Discussing them helps explain why cultural preservation coexisted with displacement, conflict, and reorganization without reducing communities to victims incapable of action.

For enslaved African populations, forced displacement to Brazil was associated with violence and restrictions on cultural and religious practices. Prandi (1995) provides a reference

for situating the presence of Candomblé and African gods in Brazilian society. Knowledge continuity does not mean an absence of repression; it indicates that narratives and practices could be maintained and reworked under adverse conditions.

The collective dimension of preservation deserves attention. Religious knowledge depends on people, relationships, and spaces of transmission. Violence against these conditions may hinder its continuity even when it does not eliminate all content. For this reason, the study of memory must consider concrete possibilities for teaching, learning, and practicing. A tradition's present existence does not erase the historical obstacles its participants faced.

Among Indigenous peoples, catechization sought to bring local conceptions closer to Christian references. Shapiro (1987) discusses this process in Tupi-Guarani cosmologies, making it possible to recognize that translating words is not necessarily a neutral operation. A term may be used in a new context and acquire meanings different from those it had in previous relationships. The analysis must identify this shift before naturalizing equivalence.

Pierri (2014) helps recognize the presence of Indigenous interpretations of Christianity. This contribution prevents contact from being described merely as a one-way transmission of European ideas. Meaning-making by Indigenous subjects is part of historical complexity, although it does not eliminate the inequality of colonial relationships. Recognizing agency means considering subjects' capacity for interpretation and action without denying the conditions that restrict that capacity.

Colonization also affects how traditions were described. External materials may present Indigenous and African concepts through classifications foreign to them. The article seeks to avoid reproducing these classifications as universal truths. Its commitment is to make contexts and informational limits explicit, distinguishing cultural categories from interpretations produced through contact.

The problem of linguistic silencing, discussed by Jesus, Alves, and Sampaio (2026), connects reflection on memory with inequalities in transmission conditions. This contribution helps formulate a historical question for this review: which power relationships favor the circulation of certain forms of knowledge and restrict others? This connection does not turn Indigenous and Afro-Brazilian experiences into a single trajectory; it permits cultural continuity to be examined in terms of the conditions under which people can speak.

Historical processes thus form part of the comparative problem. The present presence of a word or religious association must be understood in relation to the experiences that favored its circulation. Preserving differences also requires analyzing the history of translations, displacements, and forms of continuity.

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13 Syncretism, transformation, and persistence

Religious syncretism is discussed in the source text as part of the historical transformations of traditions in Brazil. Within the Afro-Brazilian scope, associations between African deities and Catholic saints appear in particular contexts. These relationships must be analyzed according to conditions of contact and repression, without asserting that they occurred identically in all communities or exhaust the history of orisha religions.

Associating references from distinct traditions does not mean completely replacing one with another. Distinctive elements may persist while new ties are constructed. Prandi (1995) situates Afro-Brazilian religions within social processes, contributing to an understanding of their historical presence. The study avoids reducing syncretism to a single explanation, as if all associations had the same purpose and meaning.

Cultural transformation should likewise not be presented as an automatic loss of authenticity. A tradition may preserve references and reorganize practices in response to new conditions. This process requires analysis because persistence and change are not absolute opposites. Memory's continuity depends on people who enact it in the present, in experiences that do not fully reproduce all the conditions of the past.

Within the Guarani scope, relationships with Christianization likewise require care. Through their specific approaches, Shapiro (1987) and Pierri (2014) enable discussion of translations, connections, and interpretations in situations of contact. The comparison identifies that historical processes affected the contexts studied but does not combine them into a common trajectory. Enslavement and catechization are related to colonization without becoming identical experiences.

Table 3 – Historical processes and analytical questions.

Process	Question examined	Interpretive precaution
Enslavement and repression	Restrictions on Afro-Brazilian continuity	Recognize violence and community reorganization.
Catechization	Translation of Indigenous references	Examine shifts in meaning.
Syncretism	Associations under specific historical conditions	Avoid equivalence or total replacement.

Source: Prepared by the authors based on Prandi (1995), Shapiro (1987), and Pierri (2014).

The table organizes processes and analytical questions without presenting a mandatory sequence or a universal experience. Its rows show that continuity cannot be assessed solely by the existence of names and narratives. Transmission conditions, shifts in meaning, and community relationships that sustain knowledge must also be considered.

Cultural persistence therefore does not mean immobility. It involves recognizing references and the possibility of keeping them meaningful under different historical conditions. By preserving this perspective, the article avoids both idealizing untouched traditions and concluding that contact eliminated their specificity. Intercultural dialogue requires recognizing changes without reducing all systems to the same origin or religious form.

14 Limits of comparison and analytical synthesis

The comparison identifies convergences concerning the importance of nature, oral transmission, and knowledge continuity. These convergences arise from the themes examined and do not constitute proof of identity between systems. Forests may be culturally central in more than one tradition, just as water or celestial bodies may participate in different narratives. The meaning of each relationship depends on the context that organizes it.

A sound conclusion distinguishes three levels of assertion. The first describes what the bibliography presents about a tradition. The second connects a theme identified in distinct contexts. The third assesses the scope of that connection. Equivalence between entities does not follow from the first two levels. It would require a foundation that the gathered material does not provide and that should not be presumed.

The term epistemological, used in this discussion, refers to the conditions for producing and justifying knowledge. An epistemological limit indicates what the analysis can assert on a sound basis. In this article, this limit prevents an apparent similarity from being treated as proof of religious identity. The clarity of this procedure is especially relevant for students because it distinguishes reasoned interpretation from association based merely on coinciding attributes.

The comparison also does not authorize hierarchies between cultural systems. The presence of writing, the form of narratives, or the organization of entities are not sufficient criteria for classifying a tradition as superior. The objective is to understand relationships and meanings. This approach recognizes knowledge production without erasing the difference between academic analysis and participants' own religious conceptions.

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Table 4 – Scope of comparative conclusions.

Theme	Supported formulation	Unwarranted conclusion
Nature	Natural elements participate in cultural meanings.	All traditions have the same cosmology.
Entities	References have specific contexts.	Oxóssi or Xangô have Guarani equivalents.
Orality	Knowledge is transmitted in communities.	All peoples transmit knowledge identically.

Source: Prepared by the authors from this article's comparative procedure.

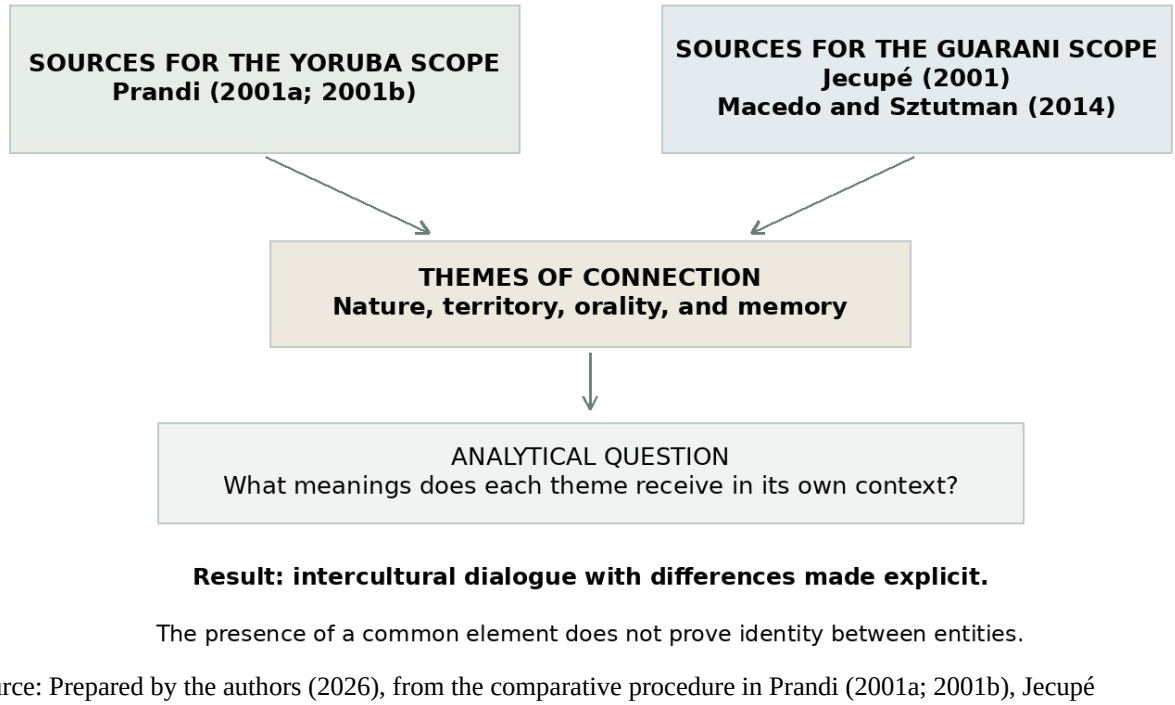
The table presents the scope of possible formulations. It does not add new data: it makes explicit how arguments must remain linked to information. The limits column shows that rigor depends on rejecting conclusions that go beyond the documentation. This structure helps assess school materials and syntheses that bring cultures together without explaining their criteria.

The study's main synthesis is that comparison means constructing a shared problem rather than manufacturing counterparts. This article's problem brings together nature, territory, memory, and transmission. Its analysis highlights possible relationships between traditions and preserves the differences that sustain their meanings. The result is therefore not a list of equivalences but a contextualized reading of cultural plurality.

To clarify the scope of this synthesis, Figure 3 presents the interpretive approach adopted in the article. Its organization begins with the sources for each scope, identifies themes of connection, and maintains contextualization as a condition of analysis.

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Figure 3 – The approach to intercultural comparison and its limits.



Source: Prepared by the authors (2026), from the comparative procedure in Prandi (2001a; 2001b), Jecupé (2001), and Macedo and Sztutman (2014). Note: This approach is an analytical systematization of this article, not a model attributed to the authors consulted or a classification of the traditions by the peoples themselves.

Figure 3 makes visible the difference between selecting a common theme and justifying a comparative conclusion. Identifying forests, waters, or celestial references is a starting point; the argument depends on the meanings these references assume in each context. The dialogue proposed by Macedo and Sztutman (2014), addressing individuation and divinization among the Guarani Mbya through a problem inspired by Afro-Brazilian religions, helps recognize the possibility of dialogue between questions while preserving the specificity of the field studied. In this article, the connection remains thematic and bibliographic: it does not demonstrate common origin, religious identity, or correspondence between entities. This limit also guides educational use of the figures, which should support reading of sources and differences rather than replace analysis with immediate visual associations.

15 Educational relevance and final considerations

Studying Yoruba and Guarani worldviews has educational relevance by broadening understanding of different ways of producing and transmitting knowledge. For the final year of secondary school, this discussion requires clear language, defined concepts, and identifiable references. Accessibility does not depend on removing complex questions; it depends on explaining the relationships needed to understand them. The discussion thus maintains its academic character without turning precision into excessively abstract vocabulary.

Schools can encourage this approach by presenting traditions in their contexts and distinguishing description, interpretation, and comparison. Totalizing expressions such as African culture or Indigenous culture need to be accompanied by delimitations. The Yoruba scope does not represent all African diversity, and the Guarani scope does not encompass all Indigenous peoples. This precision prevents the inclusion of a theme from reproducing generalizations about the subjects it seeks to recognize.

The tables help organize reading but do not replace argumentation. A visual representation requires a source and explanation because arranging information in columns may suggest relationships the text does not support. In this article, the syntheses make limits and themes explicit, preserving the principle that the recurrence of a natural element does not determine religious equivalence. Reading images and tables also requires critical guidance.

The review concludes that nature, territory, spirituality, and community life are articulated in distinctive ways in the contexts studied. In the orisha tradition, the associations discussed involve forests, waters, atmospheric phenomena, work, communication, and movement, according to Prandi (2001a) and Verger (2018). Within the Guarani scope, territory, creation narratives, and references to Nhanderu, Kuaray, and Jasy form part of the discussion, with attention to the internal diversity indicated by the bibliography.

Orality constitutes an axis of transmission and memory but should not be interpreted as an absence of intellectual elaboration. Prandi (2001b) and Jecupé (2001) enable examination of its importance in distinct contexts. Processes of colonization, enslavement, catechization, and repression interfered with conditions of continuity. Recognizing these interferences must coexist with consideration of community forms of preservation, interpretation, and transformation.

Figure 4 adds a visual connection through photographs of objects identified in museum collections. On the left is a Yoruba piece from Nigeria, recorded as a ceremonial axe for an Ogum dance; on the right is a basket identified as Guarani from the Museu do Índio collection. The selection contextualizes the diversity of cultural productions and does not attribute the same function to the objects (Sailko, 2013; Couto, 2018).

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Figure 4 – Yoruba and Guarani cultural productions in museum records.



Left: Yoruba piece, Nigeria, photographed at MASP. Right: Guarani basket, Museu do Índio collection. Sources: Sailko (2013), photograph licensed under CC BY 3.0 (https://creativecommons.org/licenses/by/3.0/); Couto (2018), photograph licensed under CC BY-SA 4.0 (https://creativecommons.org/licenses/by-sa/4.0/). Photographs reproduced in full, resized for layout. Note: Dates correspond to photographic records, not the manufacture of the objects. The images exemplify specific cultural productions and do not represent all African or Indigenous traditions. No ritual character is presumed for the basket.

The visual dialogue in Figure 4 strengthens the discussion by relating recognition of traditions to the existence of documented material productions. The identification of the Yoruba piece refers to Ogum, already addressed in the article; the description of the Guarani basket records the use of taquara bamboo and its purpose of storing personal objects (Sailko, 2013; Couto, 2018). This connection does not allow the same religious value to be attributed to both pieces or spiritual meanings to be inferred from their shapes. Its educational contribution lies in making culturally situated objects visible, whose techniques, uses, and meanings require contextualization. Nature, memory, and cultural production can thus be discussed together while preserving the difference between documented information about each object and the comparative interpretation constructed by the article.

The importance of Afro-Indigenous relationships in schools stems from the possibility of studying, in dialogue, knowledge and trajectories that participate in Brazilian social formation. In this article, this expression designates an analytical and educational interlocution between distinct cultural scopes; it does not prove direct historical contact between the groups addressed or presuppose a unified religious tradition. Recognizing African and Indigenous peoples as producers of knowledge allows discussion of their narratives, memories, and material productions beyond a presentation restricted to isolated customs. Dialogue therefore requires the same care developed in the comparison: connecting questions without erasing the subjects, contexts, and differences that give them meaning.

This relevance has a curricular basis in Law No. 11,645/2008, which amended Article 26-A of the National Education Guidelines and Framework Law and established compulsory

study of Afro-Brazilian and Indigenous history and culture in public and private primary and secondary education. The legislation requires these contents to be addressed throughout the school curriculum, particularly in arts education, Brazilian literature, and Brazilian history (Brasil, 2008). The Yoruba and Guarani scope developed in this article can contribute to this work, provided it is presented as a delimited selection rather than replacing the diversity of African, Afro-Brazilian, and Indigenous histories with two cultural examples.

As a pedagogical possibility, the article proposes connecting narrative reading, figure interpretation, and source analysis in activities asking students to distinguish description, interpretation, and comparison. When reading photographs, for example, the class can identify the information's origin, the record's authorship, and the data actually documented about each object, separating them from associations suggested merely by appearance. In narratives, students can examine how natural elements receive specific meanings and how orality participates in knowledge transmission. These activities encourage well-grounded argumentation; their effectiveness, however, will depend on planning and evaluation in concrete teaching situations, which were not conducted in this review.

Finally, the school approach to these relationships should form part of a practice of recognition and respect in which Black and Indigenous students are not treated as obligatory representatives of entire cultures. Academic study of religious traditions can be conducted through historical and cultural contextualization without requiring adherence to the beliefs examined. From this perspective, continuous work is recommended that questions stereotypes, rejects hierarchies between forms of knowledge, and recognizes the contemporary presence of the peoples studied. The article's contribution to antiracist and intercultural education lies in this pedagogical guidance: offering criteria for reading and comparison while preserving plurality and the possibility of dialogue.

From an educational perspective, Jesus et al. (2026) connect recognition of ancestral knowledge with curricular inclusion and epistemological justice. In dialogue with this proposal, studying worldviews can ask students to examine who produces a cultural description, which sources support it, and which generalizations it contains. This is a pedagogical possibility formulated in this article whose application requires planning and evaluation. The Afrocentric reference contributes specifically to recognizing African and Afro-descendant knowledge; connecting it with the Guarani scope requires dialogue without subsuming Indigenous knowledge under an African matrix.

As a literature review, the article does not present a definitive description of the traditions or original ethnographic findings. Its contribution consists in reorganizing the

comparative problem by contextualizing references before bringing them together. Dialogue between worldviews becomes more consistent when it recognizes knowledge and differences, avoiding reducing plural experiences to the same structure. Among forests, waters, and skies, the analysis highlights different ways of understanding the world and supports an educational approach committed to precision and respect for diversity.

The added interlocutions reinforce three requirements of comparison: situating language within cultural practices (Jesus et al., 2025), considering the subjects of oral transmission (Jesus; Alves; Sampaio, 2026), and recognizing the relationship between ancestry and territorial conditions for continuity (Suruí et al., 2026). Educational recognition of African and Afro-descendant knowledge (Jesus et al., 2026) complements this approach. These contributions broaden the argument without changing the central finding: shared themes enable dialogue, while meanings remain linked to the histories and relationships of each tradition.

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