

MANTHA

Alchemies of the Cultural Turn



Mark K. Warford
SUNY Buffalo State University

Series in Language and Linguistics



VERNON PRESS

Copyright © 2023 Vernon Press, an imprint of Vernon Art and Science Inc, on behalf of the author.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.
www.vernonpress.com

In the Americas:

Vernon Press
1000 N West Street, Suite 1200,
Wilmington, Delaware 19801
United States

In the rest of the world:

Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Language and Linguistics

Library of Congress Control Number: 2023941159

ISBN: 978-1-64889-733-7

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Cover credit: Pollina, L. (2013, November). Noosphere No. 14. [Drawing in graphite]. Retrieved from: <http://lorypollina.com/omegapointproject.shtml> Original project completed in 2009. Used with artist's permission.

MANTHA (Sanskrit):

v. stir, churn, agitate

n. churning stick, stirred potion

Sources: McDonald, A. A. (nd.) A practical Sanskrit dictionary. Digital Dictionaries of South Asia: dsal.uchicago.edu; Narten, J. (1960). Das vedische Verbum math. *Indo-Iranian Journal*, 4, 121-135.

Table of Contents

Acknowledgments	vii
Introduction	ix
Chapter 1 Reflecting on the cultural turn after Jung	1
Chapter 2 Raising the Titanic	25
Chapter 3 Demonstrative Monsters	53
Chapter 4 Heroes and Monstrous Hybridities	69
Chapter 5 Integration of <i>Cogito</i> and <i>Cultura</i>	91
Chapter 6 Elements of an Integration Model	107
Chapter 7 Alchemies of Creativity and Innovation	141
References	171
Appendix	187
Index	189

Acknowledgments

First and foremost, I would like to recognize and thank Lory Pollina the artist whose drawing on graphite is featured on the cover- a major source of inspiration for *Mantha*. You can find out more about the collection to which it corresponds at lorypollina.com Several organizations were instrumental in the preparation of this book, including the Sanskrit study group of the Hindu Cultural Society of Western New York, the Centro Jung de Buenos Aires, and the Analytical Psychology Society of Western New York (APSWNY). In addition, I would like to acknowledge the invaluable input and feedback of colleagues: in particular, Northeast Modern Language Association colleagues Claire Sommers (Washington University) and Elia Jordan (Regis University) for their counsel in matters of Classical Studies and the (monstrous) feminine; Marko Miletich (Buffalo State University), for his input on content relevant to Translation Studies; APSWNY Vice-President, Paul Kochmanski; my father, Malcolm Warford, on various philosophical thinkers featured in the book, and my wife, Dana Warford, for her wide-ranging foundation in the Great Books and ancient Greek.

-M. K. W.

Buffalo

August 2022

Introduction

Regardless of one's intellectual or political inclinations, it seems clear that the Western psyche is off-kilter, polarized between a focus on the individual on one side and cultural consciousness on the other. What if this binary masks a deeper, emergent connectedness between psychological and social forces? In psychoanalytic studies, linguistics, educational research, organizational theory, Translation Studies, and other fields, there is a growing recognition of a reflexivity between human subjects (the learner, citizen, worker, etc.) and the vast variety of social network chains—both empirical and virtual—with which they engage. The epistemological ground of this perspective is the assumption of active, reflexive and often disproportionate dialogues between *cogito* and culture, mind and milieu, vestiges of an age-old metaphysical tension posed by the ancient Greeks: the One and the Many. On a related note, it was about halfway through this project that a dream image came to me through what C. G. Jung would call the transcendent function.¹ This dream image had both an auditory and a visual component. I share it here both to illustrate the core energies that drive this book and as a way to promote your own alchemical processing as you turn the pages.

“Holes” and “Wholes”

Regarding the auditory component, the verbal message of the dream was something about holes and wholes, and it likely was inspired by Lory Pollina's (2013/2009) *Omega Point Project and the Noosphere* series of drawings in graphite, one of which is printed on the cover. Inspired by the Jesuit paleontologist Pierre Teilhard de Chardin, this collection suggests to me that no vital system is completely sealed off. Pollina's method interchangeably layers and erases graphite, imbuing the circles with an analogous possibility for both orb-like volume and interiority: spheres and portals. Regarding the latter, my eyes are drawn to gropes for channels, finds the *holes in the whole*, and finding there a portal that connects me to a rich, expanded field – a *whole* in that hole. Paul Kugler (2002), a Jungian analyst who has reclaimed a linguistic focus in psychoanalytic studies, asserts that psyche privileges sound over semantic connections. Accordingly, he might suggest that there is something archetypally rooted in the phonetic contiguity of hole and whole. This metonymic language

¹ According to Jung, the transcendent function “facilitates the transition from one psychic condition to another by means of the mutual confrontation of opposites” (CW11, para. 780).

play resonates somewhat with educationist Douglas Sloan's (1983/2008) notion of insight-imagination, a "participation of the whole person—in logical thinking, feeling and willing—in the act of cognition" (p. 69). Accordingly, over the course of this book, I challenge you, the reader, to find purchase in the play of these declarative statements, which respectively evoke two ways of perceiving the circularity of forms suggested in Pollina's work:

- 1) The individual psyche is the hole in the whole (the circles are portals) and
- 2) Culture is the whole in the hole (the circles have an orb-like substance).

There is something in the homonyms of whole and hole that evokes two fundamental drives in the psyche that may have propelled human evolution and have perhaps been driven to extremes in the rise of the West: the need to belong (the whole in the hole) and the need to slip out into our own pathway (the hole in the whole). Certainly the trajectory of Western cultures has centered on the latter, jettisoned by an apparently innate curiosity in the human psyche, what the theoretical physicist and transdisciplinary studies scholar Basrab Nicolescu (1994), describes as "a gaping hole towards the unknown, from where comes a fascination for laws. Laws of the unknown" (p. 111). There are those who would describe this hole-portal as a sort of rabbit hole, one that runs the risk of untethering the human subject from a healthy sense of "wholeness" – both in a cultural as well as an ecological sense.

Accordingly, the current project entertains the possibility that there is something of an emergent *whole* in the hole, a new cultural direction in the making, and conversely, something of a likewise emergent *hole* in the whole, a flaw in the collective container suggesting the need to find a patch from some proximal system. As the reader will see and hopefully experience, one needs the other.

A vision of the churn

The paleontologist-priest Pierre Teilhard de Chardin (1959/2008), who inspired the cover art of this book, visualized this phenomenon as a stable, *radial* force and off-shooting *tangents* in the trajectory of evolution. Both the Tao and Complexity Theory frame this phenomenon as a spiraling emergence fueled by the dance of attraction and repulsion. The move from the pervasive binary principle in Western culture to a blending churn, what I will refer to as a "mantha" a semantic borrowing from the Sanskrit *mantha*, depends on a change of preposition. Applying a bit of Jung's challenge to hold the tension of opposites, it becomes possible to confirm that the whole *and* the hole are interdependent. In other words, we need to value and cultivate blends of cultural stability and personal striving, substantive relatedness, and subjective space.

In bringing Jung's thought into the discourse on cultural studies, what has been lacking is an alchemy to forge the right key, and the dream presented this in a most peculiar image. Having reflected on the binary of Jung's inward-focused psychology set against more socially situated epistemologies, and by way of the transcendent function, the answer came vividly around 4:00 am in the form of a single dream image that provided much of the fuel for the work you are about to read. The image-symbol that materialized was a crucible mixing two substances: one light, one dark. Slowly the substances begin to churn one into the other, resulting in the emergence of the well-known symbol, the Tao, which blends these two energies: one stable and settled (Yin) and the other active and assertive (Yang). The questions posed by the images were clear and seemed to demand further exploration: Why does the story of the West seem perennially locked in polarized, binary thinking? Why the extremes? Speaking to ways out of the binary, Nicolescu (1994), suggests a sort of alchemical antidote: "One of the possible meanings of alchemy: transforming the binary structure of misunderstanding into the ternary structure of meaning" (p. 60). As we will see, this "ternary structure" is necessarily dynamic, pluralistic, and connective; in fact, one may argue it is not a structure at all but rather a sort of rhizome that branches into unexpected tangents. What if the $A + B$ of this alchemy were not C but rather ∞ ?

On Alchemy and variations of (pra)ma(n)tha

So, as the title of this work suggests, all leads back to and forward from alchemy, not in the literal or Jungian sense, but in a more expanded, transcultural frame. The contours of this cultural turn reflect a similar turn (culture turn) in Translation Studies (see Bassnett & Lefevere, 1990) and more recently in post-Jungian studies. Certainly, the history of alchemy studies reflects this transcultural quality. Stanton Marlan (2021) has traced Jung's work in alchemy and the origins of his concept of the Self back to collaborations with Richard Wilhelm in preparing the translation of *The Secret of the Golden Flower* for Western audiences (pp. 12-13, citing Wilhelm, 1931/1962). In comparing Western and Eastern conceptions of development, Marlan (2021) cites Kaway (1996), who underscores a contrast between the West's emphasis on the individual and linear pathways, on one hand, and the Eastern focus on nature and circularity on the other. Ultimately, it is concluded that "It is possible to view these processes from either style of consciousness" (p. 30). The Jungian union of opposites, the coniunctio, arguably occupies a central position in both frameworks, at least from Jung's perspective: "For Jung, Taoist alchemy and his approach to depth psychology both sought renewal of psychic life through a reconciliation of opposites, leading to a sense of Self as a harmonious whole in intimate relations with the Cosmos" (Marlan, 2021, p. 103).

Returning to the dream, in the time leading up to the Tao image, my primary focus on bringing Jungian thought into conversations on personal and cultural change had centered on Prometheus, inspiration of educational innovations like *Promethean* interactive whiteboards, a figure who perhaps more than any other mythologem has concentrated meanings of human progress and striving. A deeper investigation led me back to depictions of the war between the Olympians and Titans and Aeschylus's *Prometheus Unbound*. In plowing through the old myths, I was surprised to find there a curiously overlooked and sublimely omnipresent Titaness, Themis. Depending on which version you follow, Themis was either portrayed as Prometheus's mother or wife, but in her own right, her contribution to the story of how Western culture emerged is of considerable (and arguably neglected) importance, illuminating the origins of this interplay of the hole and the whole and the One and the Many in ways that will be made evident in the chapters that follow. In direct contradiction to archetypal psychology's preference for Olympian psychology, it takes Titans to blend the binary, and the presence of Prometheus and Themis does not fade from chapter to chapter. Likewise, the monstrous is a compelling Greco-Roman trope that will be explored in-depth further on. The monstrous has a lot to *demonstrate* to us about the West's phenomenological binary of Self- Other.

Prior to the presentation of the dream image, I had also been reading Nicholas Gier's (2000) comparative study of Western and Eastern Titanism. Gier has reopened the Pandora's Box of the Prometheus's origins, from his Greek name, which translates to "forethought," to the Sanskrit *pramantha*, which is constructed on the root 'manth' (p. 63) and may be traced back to the Hindu Asuras, the Eastern parallel and possible progenitors to the Greek Titans, as sustained by Gier. We may easily ascertain that the *pramantha* is a sacred Vedic fire tool essential for performing the Agnyādheya (अग्न्याधेय) or "kindling of the sacred fire" one of seven sacrificial rites (Wisdom Library, 2021, February 27). The trail from pramantha to Prometheus, however, is a tricky one,² and it usually begins with evidence of a 'Zeus Prometheus' figure uncovered in the coastal Italian town of Thurii, which features the mythological figure holding a fire 'drill'.³ Historian and author Robert Graves (1960), alluding to the Bhagavata Purana, posits that the brothers Pramanthu and Manthu are

² A. Nicholson casts doubt on such connections (personal communication, June 26, 2021). As we will see, there is no direct etymological or mythological path from East to West along the line of Prometheus.

³ See Graves (1960, p. 9); Kuhn, 1859/2015) though Jung (CW5), working from Kuhn's analysis, suggests that the Thuric "Προ-μάνθεός" is not directly tied to pramantha but rather constitutes a cognomen (nickname) (para. 208). Later, we will further question the 'drill' interpretation.

prototypes for Prometheus and Epimetheus, but indologist F. B. J. Kuiper (1971, in Moore, 2015) demonstrated how the Prometheus connection can be traced to a tenuous connection drawn by nineteenth-century German scholar Rudolph Roth and more confidently asserted by Adalbert Kuhn.

In the twentieth century, Kuhn's research, in particular, was adapted by the early psychoanalysts, starting with Karl Abraham, and taken up by Jung and his mentor Sigmund Freud. Abraham (1909/1913) interchanges Pramantha and Prometheus as if the connection between the mythologems is a given, and his focus is decidedly phallogocentric: "matha (=the male genitals,⁴ compare the Latin *mentula*)" (193, p. 45), characterizing the Prometheus myth as "a pure masculine saga" (p. 62),⁵ and minimizing any prominent role for the feminine in matters of creation. Not surprisingly, the common thread in this German line of thought is a focus on the "masculine firestick" (Jung, 1911-12/1952/2014, para. 208) sense of *pramantha*, focusing on variations of *bore* and *born* in German. Abraham is directly credited for Freud's corresponding analysis of a young male patient's fixation with a bath nozzle, noted by Jay Geller (1999):

Perhaps, too, the word 'borer' ['Bohrer'] was not chosen without regard for its connection with 'born' ['geboren'] and 'birth' ['Geburt']. If so, the child could have made no distinction between 'bored' ['gebohrt'] and born ['geboren']. I accept this suggestion, made by an experienced fellow-worker, but I am not in a position to say whether we have before us here a deep and universal connection between the two ideas or merely the employment of a verbal coincidence peculiar to German. Prometheus (Pramantha), the creator of man, is also etymologically 'the borer.' (Cf. Abraham, *Traum und Mythos*, 1909, 98n.1, p. 368)

The full analysis is too involved to explore here, but Geller affirms Freud's conclusions, which center on an "entire network of Oedipal symptoms and phantasies" (p. 368).

⁴ The comparison defies explanation. There is no such Greek or Sanskrit equivalent. In Sanskrit, a matha's meanings range from a hut to an educational center. See Monier-Williams (1988/1899, p. 730) for the full dictionary entry.

⁵ The following quote offers some more context: "There can be no doubt (for reasons that I cannot discuss in this place) that the magic wand signifies the symbolic representation of the male genitals. A quite similar symbol, the rod boring in the wooden disc, is the nucleus of the oldest form of the Prometheus saga. The procreating man appears in it as well in the form of a person (Pramantha) as also symbolically. The woman is only represented by the symbol of the wooden disc and in the saga is only casually mentioned" (Abraham, 2013, p. 62).

Jung, for his part, filters pramantha through his particular revision of Freudian psychoanalysis. The Swiss psychologist does not discount the sexual connotations; rather, he deduces underlying, archetypal roots of the libido, as evidenced in *Symbols of Transformation* (1911-12/1952/2014):

It is just possible that we owe the discovery of fire to some such regression to the presexual stage, where the model of rhythmic activity can co-operate effectively. The libido, forced into regression by the checking of instinct, reactivates the infantile boring and provides it with objective material to work on—fittingly called “material” because the object at this stage is the mother (*mater*). As I have pointed out above, the act of boring requires only the strength and perseverance of an adult man and suitable “material” in order to generate fire. Consequently, the production of fire may have originally occurred as the objective expression of a quasi-masturbatory activity.
(para. 227)

Nicolescu (1994) warns: “Avoid at all costs the formidable trap of confusing the meaning of history with the history of meaning” (p. 57). Echoing this aphorism, Jung ultimately and astutely discards the established etymologies of pramantha, concluding that “the line from pramantha to Prometheus does not go via the word, but more probably through the idea or image, so that Prometheus may in the end have the same meaning as pramantha.⁶ Only, it would be an archetypal parallel and not a case of linguistic Transmission” (para. 208). Though ultimately tethered to the phallogocentric ‘boring’ line of inquiry into the mythological roots of Prometheus, Jung acknowledges the etymological complexities undermining a direct line from East to West, and he is quite a bit more attentive to the role of the feminine in pramantha, as evidenced in his explication of the *manthana*, the Vedic sacrificial ceremony that reenacts the birth of the fire god, Agni, through the union of a fire stick and a bored piece of wood. Jung (para. 210) appears to mistake the corresponding tools for their mythologems. The two components (my corrections in parentheses) consist of a masculine boring tool called the *uttararani* (which symbolizes the Sun King Puravas) and a feminine receptor called the *adhararani* (which symbolizes the moon nymph Urvashi). The resulting spark is mythologically represented in Urvashi’s utterance: the birth of the fire god Agni. In this ceremony, he discerns the archetypal sacred marriage here, the Greek *hieros gamos* (para. 214), and, though he does not reference the parallel here, the assessment parallels the

⁶ Jung inserts a rather lengthy footnote here, which features a churn and burn through various philologists and Greco Roman texts, extending the root, manth-, into everything from “mangle” [mengeln] to nouns like “mint” and a priapic “chin” and “mind.”

wedding of Sol and Luna in the Western alchemical *coniunctio*, the union of opposites depicted in *Aion* (Jung, 1959/1979) the *prima materia* of his notion of psychological individuation, but it is important to highlight some crucial differences. Luna, for example, is objectified as material (*prima materia*) to be worked through. The same could also be said of Yin in the Tao: both alchemies portray the feminine with a passive, earthy, and decidedly dark quality. In contrast, Urvashi is a lively feminine figure with a voice and a talent for dancing. It also is worth noting, in contradiction to the typical Western trope of a sun-spirit-patriarch in the sky over the earth- and moon-bound matriarch, Pururavas is associated with the moon. Likewise, the butter “churn” sense of mantha offers a creamy, premium blend for the cultural turn that suggests something of the feminine, a reminder that the ingredients of change do not necessarily require the violent Hegelian sparks of upheaval.

And yet the mantha undeniably connects churn to burn, with all the attending phallic qualities of sticks and friction we have already discussed, though further analysis further attenuates this depiction and the associations with Prometheus. The German drill etymology of (pra)mantha, in spite of its compelling polysemy with birth and boring, requires a stop through Greece in order to complete the Pramantha-Prometheus connection. According to the classical Greek scholar Athanassios Vergados (2012), the Alexandrian philologist Hesychius attributed fire sticks —*pyreia*— to Hermes or Prometheus. Though there is obviously no direct etymology to connect the Greek *pyreia* to the Vedic (pra)math, there is a case for extending the Greek “to learn” (μαθ-) to “grasp, apprehend” (citing West, 2007, p. 273); this is a connotation noted by Jung that gets lost in the complex constellations of word associations inherited from his predecessors. On the matter of drill vs. stick, the main thread leading to the former seems to be rooted in Kuhn’s (1959/2015) interpretation of Hesychius’s reference to *στορεύς*, an option discarded by Morgan (1890) due to the association of the suffix *-εύς* with a person, although Vergados argues that there is room for this morpheme to denote a thing (presumably a drill vs. a driller). The more complicating factor, it would appear, is that *στορεύς* would have to encompass not only a drill tool made of laurel but also an “underlying piece” (p. 228) made of buckthorn. This “flat component” would have a non-drill referent in Greek “which would thus correspond to the ‘flat’ sea, rendered so by the *γαληνοποιός*”⁷ (p. 228). Rather than denoting “drill,” then, Vergados concludes that *στορεύς* “is the product of conflation” (p. 230), which further complicates a purely phallogocentric perspective.

⁷ For readers unfamiliar with Greek characters, *γαληνοποιός* a Google Translate phonetic transcription renders *galinopoiós*.

(Pra)Mantha Phonetics

At the risk of boring further into a boring discussion of all these ‘sticks and dicks’ variants of (pra)ma(n)th, it bears pointing out the difference an ‘n’ makes. Johanna Narten (1960) was the first to posit the divergence between math- and manth-, noting that the former has a connotation of “a violent snatching” [“ein gewaltsames Entreißen”] (p. 123), and that the ‘snatching’ has more of a sense of being whisked away by the wind (p. 127), a correction to the general view tentatively presented by Roth (1855) and uncritically incorporated by his predecessors, that Mātarisvan, the Vedic wind god and alleged forerunner of Prometheus, stole fire from the gods for the benefit of man. She questions this interpretation (p. 133), and, as Kuiper (1971, in Moore, 2015) has noted, he actually stole *for* the gods and for the benefit of man. What a difference a preposition makes! More importantly, regarding the latter, Narten discerns a distinction between the math- focus on “whisking away” (as opposed to the literal “robbing” ascribed to the Promethean connotation) and *mantha*, which points to “the churning [whisking] of milk and butter, the mixing of a potion, etc., cf., or *mantha*, a ‘stirring potion’” (Narten, p. 121, citing e.B.).⁸ It is also worth pointing out that Kuhn (1859/2015, p. 15) points out that the Greek μάθησις (*manthānō*) means to learn, suggesting that the learning as grasping or apprehending holds up across the variants of ma(n)th.

So, after all this churn and burn and learning, a cursory glance at the notes in the appendix will confirm the mantha sense of butter churning in the dream image that launched this investigation, as well as a decidedly more feminine sense as the sort of churning ascribed to the fire ceremony,⁹ and the inclusion of the nasal phone [n] clearly predominates. In fact, the removal of n from pramantha (pramatha) has a tremendous impact on the meaning. In addition to being a masculine noun, it is ascribed to “a class of demons attending on śiva” (Monier-Williams, 1883, p. 238). S. Joshi, of the Western New York Hindu Center affirms that “‘Pramathas’ are a type of nondivine forces which we call the beings of falsehood that belongs to the subtle physical/vital world, and they impair/ harass any divine work going on in this terrestrial world. They are very low level (not like intelligent asura) beings of falsehood” (S. Joshi, personal communication, June 28, 2021). Not surprisingly, the range of meanings listed

⁸ Translation from German based on comparison of Computer-assisted translation technologies.

⁹ Kuhn (1859/2015) shares detailed descriptions of butter churning (citing Wilson, 1850/1949, I.28.4) and fire churning (citing Stevenson, 1842, p. VII) in India, which confirm a similar technique involving ropes and sticks, the former involving a circular motion and the latter centering on wrenching the string.

in an online Sanskrit dictionary (sanskritdictionary.com) includes tormenting, torturing, raping, slaughter, and other nasty deeds.

While it entails a somewhat incautious extrapolation, I would argue that the mix of sound and visual images in the dream fragment reflects Kugler's (2002) assertion that psyche privileges *phonetic* over semantic patterns, a finding derived from the word association tests made famous by Jung and Freud. Tossing the words around, sounding them out to myself, the connections were clearly there in the common thread of clustering and metathesis (exchange of phonemes) between nasal consonants /m/ and /n/ and the voiceless dental fricative /θ/ (as in the 'th' sound in *thought*):

Mantha

Prometheus

Themis

In addition to the phonetic blending, the potential archetypal meanings provide an even more compelling connection that the dream image likely incorporated: Themis and Prometheus, as fundamental, complementary principles of change, emblematic of an energetic, dynamic churning or blending (*mantha*), rather than structured along fixed binaries. Such is the nature of language, and a related premise of linguistics is the blending of synchrony and diachrony. While synchrony, with its colorful dialects and linguistic innovations, centers on the phenomenon of language variation, as it manifests itself in current usage, diachrony takes in the bigger, evolutionary picture of how language evolves over time, in dialogue with changing circumstances on the social plane. The blending of both perspectives in linguistics is known as *panchrony*, which recognizes the blending of both ways of understanding language emergence (Silva-Corvalán, 2001).

A Mantha Roadmap

Having ventured down the rabbit hole of mantha, there is undeniable promise in its alchemy. Without necessarily privileging it over its close associates, the Tao and the coniunctio, mantha is a compelling tool for navigating the cultural turn after Jung. Blending sound and image, masculine and feminine, the One and the Many, smoothing and agitation, its very nature is constituted by an East-West confluence. Moreover, there are compelling connections, however tenuous, that point to deeper knowledge: Prometheus, the Titan who is closely associated with knowledge creation and innovation, and math-as-learning; these are key ingredients for churning change, and they are always grounded in language and culture. While acknowledging the "no-pain, no change" agitation sense of manth, inclusion of the "n" offers the possibility of wholeness in the

bored hole of the feminine, philologically and psychoanalytically speaking. The time has come to deepen explorations of the matriarchal feminine, so let us allow Urvashi, and her mythological counterpart, the Greek matriarch Gaia-Themis to have their say. Taken together, the myriad phonetic and semantic, as well as diachronic and synchronic variations of *manth-* furnish us with the *prima materia*—in alchemy, the raw material to be worked upon—to fuel this journey into alchemies of psychological and social change, this timeless dialogue between the One and the Many. Marlan (2021), with a bit of word play, describes the philosopher’s stone, the ultimate attainment of alchemy, as “chaosmos,” a notion that invokes a synergy of the One and the Many (p. 243). Indeed, Jung’s “unifying diversity into oneness, chaos into cosmos, and suffering into healing and wholeness” (p. 234) connoted in the *mysterium coniunctionis* is constituted in this ancient Greek metaphysical trope. The trope is likewise constituted in Eastern non-duality, which is at ease holding the diversity of the Many and the unity of the One.¹⁰

As may already be apparent, the approach I have adopted in this book is rhizomic, primarily rooted in Jung’s spiral essay style, which Susan Rowland (2010) characterizes as a hermeneutic winding around text that “go[es] deeper and wider into historical origins and cultural analogies” (p. 32). This approach likewise blends intellect and imagination in ways that find favor with Camille Paglia’s (2006) notion of imaginative academic critique and Douglas Sloan’s (1983/2008) notion of insight-imagination. Insight-imagination not only informs the serpentine branches that unfold in the writing of the text; its reading constitutes an expansion of the rhizomes off the pages. To this point and invoking Jungian alchemy, Marlan (2021) argues that the act of reading constitutes a sort of alchemical *prima materia*, in itself, one that makes it possible for “imagination to play a greater role in the formation of our ongoing understanding and perception of the cosmos” (p. 1). Imaginative academic critique necessarily engages subjective speculation, and that subjectivity encompasses both inner and outer experiences. Consequently, we find intersections here with transdisciplinarity. As summarized in Declaration Three of the UNESCO conference on this emergent field, transdisciplinary studies seek “a dynamic exchange between the natural sciences, the social sciences, art and tradition” (Nicolescu, 2008, p. 258), and a central related focus centers on “an equilibrium between knowledge and being” (p. 63). A related notion is that knowledge cannot be arbitrarily excised from the knower.

¹⁰ Nicolescu (2008), for example, notes: “The western idea of unity in diversity and diversity through unity is isomorphic to the eastern idea of non-duality. Why set them in opposition to one another?” (p. 37).

Of course, whenever the intellect and the imagination are in dialogue, there is always the danger of going to extreme, the greater risk perhaps being the latter. In this book, I will call attention to tragic consequences of failures of imagination, but flights of imagination are certainly equally perilous. Sloan (1983/2008) warns, for example, that uncritical analogy and association obfuscate otherwise serious scholarly investigation. In his defense of Wolfgang Iser's Hegelian discipline of logical negation, Greg Mogenson (2005) illustrates how Hegel's analytic and objective approach sought to correct Kant's synthetic and subjective path to truth: sometimes we take things into the subject that *may not be of it*. In my estimation, this is a risk worth taking.

In both my professional and personal life, this blended perspective on personal and cultural change has only recently come into full view, but it is at best a panchronous snapshot of an emergent process of being, knowing and growing: call it an *-ing* thing. *Being* human, we confront this opaque, deceptive presence of the Other, a phenomenon that Jungian psychology locates within the infinite Self and projected out into the milieu. As such, our connection to the Other may indeed be mirror-like, or as the phenomenologist of the Other, Emmanuel Levinas (in Peperzak, 1993) posits, perhaps we find ourselves overwhelmed by and subordinated to this overwhelming complexity and totality and infinity of the Other. The nature of our ego's relation to the Other may be, as Levinas suggests, an affinity to this alterity, or, as Teilhard de Chardin (1959/2008) asserts, the tether of Self-Other is tight and fluid as he alleged a continuity in all living things between the within and the without. In articulating his approach to transdisciplinary studies, Nicolescu (1994) likewise affirms: "Outside- great particle accelerators; within – the great accelerator of consciousness. "Outside" and "within" are merely two facets of one and the same reality" (p. 20).

The religious studies scholar Raimon Panikkar (1995), working from an ecosophical perspective, suggests that these syzygies of Self to Other, micro to macro, inner to outer, and other manifestations of what the ancient Greeks framed as the One and the Many¹¹ (a concept that will consume quite a few pages of this book to fully engage) are bound for a "radical metanoia" (p. 4), a profound transformation that highlights basic principles of relation: *sarvan-sarvātmakan*: "all is in relation to all" (p. 15). Alluding to the Upanishads, he asserts: "A mutual relationship prevails between each and every person, considered as a microcosm, and the totality of the universe as macrocosm" (p. 58). One side of the scale is not necessarily privileged over the other. For

¹¹ Echoing Teilhard de Chardin, Panikkar (1995) posits a sutra that rejects "the dichotomy between the outward and the inward" (p. 17).

example, the Many also manifests itself in the Machine, a scale that dwarfs a more microcosmic valuation of the individual (Man, or for our purposes, the One). In fact, the dwarfing of Man under Machine consciousness is one of the cornerstones of Panikkar's criticism of technocracy. Throughout this book, we will uncover a range of manifestations of the Many, from its "feel good" aspects to the Many of mass media, mobs, and all matter of mass hysteria.

Regardless of where we stand on this matter, the fact remains that the engine of Western 'progress,' fueled by binary divisions, rests upon the desecration of this Other. From the subjugation of the feminine and the natural world to conquest and colonization, the Other, elusive as it may be in terms of pinpointing and defining, has played a primary role in the subtext of the Western metanarrative. We will examine the many faces of the Other, from its origins in the Greco-Roman monstrous to Rowland's feminist and post-Lacanian critique of the Other. To play upon the sign over the door of Jung's consulting room in Kusnacht: "Bidden or unbidden, the Other is always present."¹²

Over the past decade, I have begun to explore C. G. Jung's legacy in the context of sociocultural change, mainly in educational and organizational settings. As the reader will pick up, this is not easy terrain to navigate, particularly for me, given that the primary focus of my research and teaching has centered on ideas rooted in the Russian social psychologist, Lev Vygotsky, as well as grounded in the findings of social psychology and applied linguistics. Furthermore, my scholarship, to date, has more or less stayed within the conventional conceptions of research methodology: both quantitative and qualitative. Mainstream academia has left depth psychology behind, save for literary criticism, and even in psychoanalytic studies, C. G. Jung's thought lags far behind that of Sigmund Freud and Jacques Lacan. Modern higher education has primarily been driven by practical questions of *what* and *how*. Fundamental human questions of the elusive *Why?* are increasingly commonly relegated to Schools of Arts and Humanities, which have come under threat lately within the trend toward technical and vocational conceptions in academe.

The fundamental challenge posed in this work centers on putting the *why* together with the *what* and *how* of personal and cultural change. The more I have studied educational and organizational reform, the more my traditional rootedness in the dominant empiricist epistemologies of change have been offset by unexpected results that beg questions of why. In fact, where we look at questions of what or how, the data often point a trickster finger back at us: "Why?" Lines scramble into circles and spirals, small interventions produce

¹² Jung found this saying in Erasmus's *Adagia*: "Vocatus atque non vocatus deus aderit" (Bidden or not bidden, God is present).

huge changes, and in the case of teacher development, a tremendous amount of pre-professional development falls apart the instant teaching candidates sign a contract for their first teaching job. In the face of pressures to conform, I have seen many promising reflective practitioners cave into the more custodial concerns of school administrations.

Why is transformative change so elusive? There is a common cliché in educational research and methodology: “It’s a mile wide and an inch thick.” Shallow questions of how change occurs result in shallow constructs that paint impossibly reductive, linear, and usually confirmed (‘data-driven’) models that tell us extraordinarily little of the richness underneath the number crunches. In both qualitative and more complex statistical modeling, the data has been revealed to be in a dance; this dance of *emergence* seems to suggest deeper and more dynamic connectedness between the variables. Without getting too far ahead of ourselves, these dancers around the system, be it culture or cognition (or both), have been given such exotic names as ‘strange attractors,’ ‘repellers,’ and ‘connected growers’ that promote development and potential for growth and ‘basins of attraction’ draw us back to the status quo. Such terms, which recall the archetypes, suggest an imaginal richness normally shunned in the mainstream, and they point to an epistemological fullness that cries out for the depth of Jung’s psychology.

At first glance, Jung’s legacy presents promising and compelling answers to questions of why, and contrary to popular conceptions, they may hold the balance between the realms of fact and meaning. It is not accurate to write off Jung’s interest in alchemy and religious traditions as originating from an uncritical perspective. A return to Jung, however, does present a number of complications. Jung was notoriously ambivalent about his legacy, and we will see this revealed in his fundamental distrust of all things *collective* that often led him to talk to himself rather than to submit his thought to communities of inquiry, save for the Eranos Conference and his admirable interviews with thinkers representing a variety of cultures and traditions worldwide, from yoga gurus to tribal elders. At the end of the day, Jung was an introvert who held the greater social milieu with a raised eyebrow, if not with utter contempt. The resulting binary between mind and milieu is currently being worked through in what I would call a cultural turn in Jungian studies, as evidenced in the rise of scholarship centered on cultural complexes and trauma. To stay with the Jung Classic brand will not do; it does not measure up to the emergentist move in natural and social sciences. Consequently, I will introduce the spirit of Jung to perspectives that are less hostile to socially situated approaches to cognition.

So, how do we re-vision Jung as blending the binary? According to Rowland (2002), in spite of the fact that Jung’s thought emerged to compensate for binary thinking, a product of the Enlightenment’s pervasive influence on Western

civilization, he himself was bound to it. Rafael López-Pedraza (1990; 2000a), in analyzing Jung's particular variety of cultural anxiety, affirmed that Jung failed to hold the tension between his Swiss brand of Protestantism, and the pagan-polytheistic side of his psyche. Calling ours the Age of Titanism, López-Pedraza suggested that we are all tethered to this sort of polarized thinking, which is rooted in monotheism and taken to the extremes, thanks to this all-or-nothing vortex of excess and vacuity rooted in the Titanic. Nevertheless, a mantha of Titanism opens unforeseen gateways, holes in the whole, and we would not be honoring Jung's legacy without going into the areas of greatest resistance.

In light of the current dominant position of Marxist-materialist and postmodern critique, it may be rightly argued that Jung and his legacy no longer have a place in scholarly discourse (Jensen, 2004). To the contrary, Paglia (2006) insists that Jung still has academic credentials, arguing that "his archetypes constitute the universal tropes and basic structures of epic, drama, folklore, and fairy tale" (p. 7). Furthermore, she is critical of feminist critique in the Freudian line.¹³ Whether we base our inquiry on concrete, material facts or rational deductions, I am open to both interpretations, and furthermore, my hope is that by the last page of this book I will have convinced the reader that the stances are not contradictory at all. As a scholar of Soviet social psychologist Lev Vygotsky, I could look back on my own development as carried along an empirically grounded dialogic of semiotic tools that have steered my socialization. Or, in a Jungian and Levinian sense, I could ascribe some sublime alterity beyond my ego that guides this mental handiwork. Strictly following the prevailing zeitgeist in Jungian and archetypal psychology, I would honor the image and not corrode it with such things as notions and concepts. Following Vygotsky and mainstream educational research, I would not hesitate a bit to submit the image to the full measure of logical reduction and reduce that image to a trope. Neither extreme will do. The archetypal material of psychological and cultural change rises to something more than clichés, but I make no pretense that it rises to the rigor of scientific inquiry in the strictest sense. By the time I finished drafting this book, it was clear to me that such pristine adherence to one extreme or another is exactly what was being worked out in its production. Imagination and logic, as with a billion other binaries that pervade the Western psychological and cultural project, are ripe for blending.

In invoking the *coniunctio*, it is important to point out that the scholarly ground on which the *mysterium* was advanced has shifted. For example, the feminine has rightly claimed its authorship principle of mediation from the winged-foot male Olympian, and the feminine, itself, has been wrested from

¹³ "British and American academic feminists took up French Freud via the pretentiously convoluted Lacan instead" (Paglia, 2006, p. 7).

literal, biological reductions as the 'Male-Other' (Rowland, 2002). In agreement with Marlan (2005), the position adopted here is that the *mysterium* renders not empirically factual, static product; rather the emphasis is on dynamic, emergent process. In other words, the blending of opposites never renders a fixed product; it is always spinning, or in the Sanskrit sense of *mantha* as churning. In fact, because the Sanskrit *mantha* alchemy is free of the binary baggage associated with the *coniunctio*, it opens new hermeneutical spaces for this cultural turn after Jung. As with any growth, there must be sacrifice and pain;¹⁴ accordingly, it is important to point out that both the *coniunctio* and the various morphological variations of *ma(n)th-* suggest a high price for transformative personal and cultural change: churn, burn, split, death, slaughter, whisking away... a metaphorical maze that reminds us that change is hard. Very hard. That said, as pointed out in the preface as regards the variations of *ma(n)th* (inclinations of *math-* toward the masculine and *mantha* toward the feminine), it does not have to be violent.

The tension of opposites inherent in the *coniunctio* and relevant to our sense of *mantha*, necessarily leads to border crossings, collisions with the other sides of poles, a phenomenon Jung (1990/1921, p. 426) referred to as enantiodromia. Enantiodromia, the eruption into consciousness of one side's other, resonates with the *pramantha*, churning out a spark where the soul needs a "wake-up call." Enantiodromia is engaged whenever we step out of known ways of interpreting and negotiating meaning and into others. Anyone who has dedicated a significant amount of time and effort in adapting to another language and its cultures will attest to an onslaught of binaries: individualistic and collectivistic, conquerors and colonized, to name but a few. What is this fundamental binary that pervades Western psychology and sociology? The human species seems prone to go to extremes. As conveyed in the cauldron's Tao image and the *mantha*, this binary may not be driven by some tangible, stable structure, but rather an energetic, emergent process. Borrowing from the New Physics, let us call it that particle AND (as opposed to 'or') wave phenomenon. What if there really is no binary? What if alleged opposites, rather than constituted as fundamental, are instead seen as a *prima materia* in need of cultivation? As Jung asserted: "everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy" (1966, pp. 74-75). There is a lot of generative energy in this *coniunctio*, and quite possibly, therein lies a way out of the decay and destruction that are the byproducts of a West lost to extremes.

¹⁴ "There is no coming to consciousness without pain" (Jung, Baynes, & Baynes 1928/2006, p. 193).

In Promethean (or *Pramathian*?) defiance of warnings in analytical and archetypal psychology to the contrary, we dare to go through the door to the East opened by Gier and (pra)mantha this tension of belonging and branching off in Western narratives. By dint of enantiodromia, anywhere a polarity emerges, there is the perfect place for a mantha. Starting with the premise that there is still value in Jung's project, this work takes aim at the one-sided anti-Titanic, anti-collective threads in (post-) Jungian thought and supports emergent studies of cultural complexes and trauma. Those *ancestral elements* that Jung uncovered in his dream cellar¹⁵ are still very much present and we need to follow those presences—the living archetypes—with fresh insight and imagination and open to the possibility that archetypes are not static structures but rather energies that emerge along the rhizome of psyche and culture.

An interdisciplinary hermeneutic is helpful as a de-centering tool, opening up a blending Other to rock the West's essentialist "Self-Same" binary off its axis. Likewise, we seek to expand and de-center Jungian and archetypal conceptions of psychological and cultural change, submitting them to the mantha. Whether it serves as a linguistic and cultural benchmark, given that this manth- morpheme and its variants are evidence that the Promethean engine of the West was, albeit errantly, fueled by Eastern meanings.

So, this *mantha* (churn) or blending of the Western binary follows a structure that reflects Teilhard de Chardin's (1959/2008) rhizome metaphor for evolution. Accordingly, having established the alchemical connections between East and West, the book is structured to subsequently reflect further on the cultural turn after Jung. Focusing on cultural complexes and traumas, we will broadly outline related symptoms in contemporary Western contexts because it makes sense, however imperfect, to 'do the work' prior to writing off any attempts to deepen our inquiry.

The following chapters then closely examine Western roots in Greco-Roman mythology, with a focus on the emergence of the first binaries, including Olympians vs. Titans, patriarchs vs. matriarchs, and heroes vs. monsters. A closer examination of Titans and monsters will reveal early cracks in Western binaries that continue to radiate through the rise of Western civilization after Greece and Rome.

From there, we will branch out into current epistemologies of psychological development, pedagogy, and ways to better navigate the increasing speed with which technology and innovation transform personally and culturally, sometimes blurring lines between creativity and innovation. Greco-Roman

¹⁵ We will explore this material further on, in more depth; the term has origins in a 1925 lecture (Jung, 1925/1989, p. 36) and is based on a dream involving a cellar.

concepts like the One and the Many, Titanism, Mythos and Logos will likewise be paired with more modern academic concepts and constructs from a diversity of disciplines.

Finally, a Pratimantha (afterword of sorts) will broadly reflect on the major concepts we have subjected to the mantha. Accordingly, new directions will emerge, including a possible place at the table for depth psychology in the discourse on transdisciplinarity.

With the cultural turn after Jung in mind, this is a book about change in blended perspective. As you “churn” the pages, submitting your own experiences of personal and social change to the *mantha*, I have no doubt that new and unanticipated possibilities and directions for this discourse will emerge.

PAGES MISSING
FROM THIS FREE SAMPLE

Index

A

- Abjection, 66, *See* Kristeva, Julia
Acmon, 26
Activity Theory, 103, 153, *See*
 Vygotskyan, *See* Sociocultural
 Theory
adaptation, 18, 153, 154, 155, 156,
 157, 158, 159, 160, 162
Aeschylus, xii, 30, 31, 32, 34, 40,
 43, 44, 46, 59
Affordances, 115, *See* Ecological-
 Semiotic Linguistics
African. *See* African Americans
African American, 5, 14, *See*
 African-American cultural
 trauma, *See* African-American,
 See African
Africanized, 4, *See* African
Afro-Caribbean, 16
Age of Reason, 95, *See* rationalism
Agni, xiv, 37, 42, 141, 187
Agnýādheya, xii
agora, 24, 39, *See* Themis
Agora (Themis), 147
alchemist, 114, 135, *See* alchemy
alchemy, xi, xviii, xxi, xxiii, 2, 20,
 25, 60, 91, 96, 104, 107, 113,
 131, 132, 135, 141, 165, 166,
 167, 168, 169, 175, 176, 177, 179
Alcioneus, 55, *See* Gigantes
Alien ship, 67
Aliens, 69, *See* Cameron, James
Analytical psychology, 3, 22, *See*
 Jung, C. G.
ancient Roman, 87, *See* Roman
 Empire
androgyny, 19
antecedent variables, 144, *See*
 Diffusion of Innovations
antisemitism, 5, *See* cultural
 complex
Aphrodite, 81, *See* Olympians
Apollo, 27, 34, 55, 70, 152, 158, *See*
 Olympians
archetypal, 12, *See* archetype
archetypal psychology, xii, xxii, 2,
 25, 27, 29, 34, 41, 56, 60, 74, 75,
 76, 84, 96, 147
archetype, 10, 23, 44, 54, 56, 64, 72,
 75, 76, 81, 104, 127, 134, 145,
 166
Aristotle, 26
 Aristotelian, 101
Arjuna, 75, *See*
Artemis, 27, 75, *See* Olympians
Asimov, Isaac, 72, 85, 171
Asuras, xii, xvi, 141, 187
Athena, 87, *See* Athene
Athene, 44, 45, 46, 55, 63, 64, 65,
 73, 75, 87, 142, 148, 159, *See*
 Olympians
Athens, 73, 74, 89
Atlas, 76, *See* Titans
Authentication, 111, 117, 122, 128,
 See Integration Model
authoritarian, 8, 10, 14, 164
authoritarian complex, 10, *See*
 Authoritarian
autonomy, 47, 95, 111, 112, 126,
 178
Aztec, 12, 13

B

basins of attraction, xxi, *See*
 Dynamic Systems Theory
 bearded mothers, 54, *See*
 monsters
 Benjamin, Walter, 78
 Bhabha, 121, 131, 171
 binary, xi, 4, 9, 16, 22, 37, 38, 45,
 75, 92, 95, 104, 105, 128, 131,
 150, 161, 168, 169
 binary (Western), ix, x, xi, xii, xx,
 xxi, xxiii, xxiv, 1, 13, 23, 25, 26,
 27, 29, 47, 48, 50, 51, 56, 58, 61,
 65, 73, 87, 89, 96, 132, 133, 134,
 138, 147, 153, 159, 162, 165
 blended, xix, xxv, 43, 58, 76, 95, 96,
 145, 153, 155, 162
 Bloom's Taxonomy, 104
 border, xxiii, 11, 14, 19, 66, 124
 Borges, Jorge Luis, 15
 Brewster, Fanny, 3, 4, *See*
 Africanized, African
 Brooks, David, 126
 Brotherhood (the), 15
 Butterfly Effect, 136, *See* Dynamic
 Systems Theory

C

Campbell, Joseph, 69, 86
Cantigas, 60, *See* Madonna
 Cartesian Rationalism, 96, *See*
 rationalism
 Celmis, 26
 Celtic, 16
 Chilean isolation complex, 10, *See*
 Cultural Complexes
 Chomsky, Noam, 18, 92, 93
 Christian Church, 75, *See*
 Christianity
 Christianity, 75

churning, 133, *See* Mantha
 Cicero, 77
 Circe, 89, 167
 Claremont de Castillejo, Irene, 64,
 65, 172
 classical Greece, 73, *See* ancient
 Greece
 CofP, 117, *See* Community of
 Practice
cogito, ix, 1, 17, 18, 20, 48, 60, 63,
 91, 96, 97, 100, 101, 102, 103,
 105, 111, 113, 169, *See*
 Descartes
coincidentia oppositorum, 11, *See*
 Coniunctio
 Collective (the), x, xxi, xxiv, 1, 2, 4,
 5, 10, 11, 12, 17, 18, 20, 22, 23,
 39, 44, 48, 50, 70, 75, 94, 95, 96,
 99, 103, 105, 114, 115, 118, 119,
 125, 127, 130, 133, 135, 136,
 145, 147, 150, 152
 Collective Complex, 150, *See*
 Collective (the)
 collective unconscious, 5
 Community of Practice, 108, 112,
 116, 117, 120, 121, 122, 127,
 158, *See* Lave and Wenger
 Community of Practice, 108
 competencies, 117, 122, 128, *See*
 Integration Model
 Complex Adaptive Systems (CAS),
 153, 156, 181, *See* CAS
 Conant, J. B., 138
 coniunctio, xi, xv, xviii, xxii, xxiii,
 17, 21, 24, 28, 33, 38, 49, 51, 63,
 81, 110, 121, 133, 138, 141, 153,
 159, 162, 168, 169
 connected growers, xxi
contra naturam, 10, 18, 84, 148
 contrasexual, 19, 165

- Core Integration, 116, 126, 127, 128, 129, 130, 135, *See* Integration Model
- Cortez, 12, 13
- Crafter, 147
- Creative Problem Solving, 143, 144, 155, 158, *See* Creativity
- Creative Studies, 118, 143, 144, 153, 162, *See* Creativity
- creativity, 9, 14, 48, 56, 67, 77, 141, 142, 143, 144, 145, 146, 147, 148, 151, 152, 153, 154, 155, 157, 158, 159, 160, 161, 162, 170, 181, 184
- Creed, 31, 40, 63, 65, 66, 67, 70, 73, 85
- Cronos, 7, 27, 28, 30, 40, 41, 45, 48, 56, *See* Titans
- CS, 155, *See* Creative Studies
- CsofP, 108, *See* Communities of Practice, *See* Communities of Practice
- Cuahtémoc, 13, *See* Mexican cultural trauma
- cultural anxiety, 15, 16, *See* López-Pedraza
- cultural change, xii, xx, xxii, xxiii, 23, 143
- cultural complex, 4, 5, 6, 7, 12, 14, 150
- Cultural Complex, 7, 8
- cultural complexes, xxi, xxiv, 3, 6, 7, 8, 10, 13, 18, 19, 21, 22, 23, 24, 47, 51, 53, 54, 72, 82, 83, 84, 89, 95, 96, 107, 130, 136, 165, *See* Cultural Complex
- cultural disarmament, 92, *See* Raimon Panikkar
- cultural trauma, 9, 11, 18
- Cultural Trauma*, 8
- culture, ix, x, xii, xvii, xix, xxi, 1, 2, 9, 11, 13, 15, 17, 19, 20, 22, 23, 26, 30, 33, 34, 45, 51, 53, 56, 69, 75, 76, 77, 79, 80, 81, 84, 87, 91, 92, 95, 96, 97, 98, 99, 100, 102, 109, 110, 111, 113, 121, 122, 124, 126, 128, 129, 132, 134, 136, 137, 151, 152, 154, 155, 156, 158
- cultured man, 18, 20, 137, *See* Jung, C. G.
- Cupid, 72, *See* Eros
- Cyclopes, 27, 41, 55
- ## D
- Dactyls, 26, 55, *See* Titans
- Daimon, 8, *See* Daimon-protector
- Daimones, 7, 56
- Daimon-Protectors, 7, *See* cultural complexes
- Daimons, 7, *See* Daimones
- Damnareneus, 26
- De contempt mundi*, 57, *See* Pope Innocent III
- death mothers*, 76, *See* Great Mother
- Death of a Salesman*, 126
- Delphi, 34
- Descartes, 1, *See* cogito
- Deucalion, 40
- diachrony, xvii, 81, 82
- Diffusion of Educational *Adaptations* Model, 157, *See* Warford
- Diffusion of Innovations Model, 144, *See* DIM, *See* Innovation
- Dike, 44
- DIM, 144, *See* Diffusion of Innovations Model
- Dionysian, 17, *See* Dionysus
- Dionysus, 10, 17, 28, 63, 83
- Dobson, 118, 119, 124, 125, 133, 137

Doña Marina, 13, *See* Malintzín,
See Malinche
 Doom, 39
 Dörnyei, Zoltan, 127
 dragon, 71, *See* Monsters
 DST, 76, *See* Dynamic Systems
 Theory
duende, 147, *See* Dionysian,
 López-Pedraza, Rafael
 Dynamic Systems Theory, 76

E

Earth (the), 27, 34, 54, 56, 57, 61,
 66
 Earth Mother, 67, *See* Great
 Mother, *See* Gaia
 Earthly, 57, *See* Earth
 Eastern, xii, xxiv, 84, 165
 Ecological-Semiotic Linguistics,
 119, *See* van Lier, Leo
 Educational reform, 1, *See*
 educational change
 ego, xix, xxii, 7, 19, 23, 25, 43, 48,
 75, 87, 96, 98, 112, 113, 118,
 123, 126, 127, 130, 131, 134,
 135, 151
 Elemental, 29, *See* titanism
 Ellison, 15, *See* African-American
 cultural trauma
 empirical, 94, *See* empiricism
 Empiricism, 92, 93
 enantiodromia, xxiii, 20, 125, 126
 engagement, 111, 122, 128, *See*
 Integration Model
 Engineers, 61, 63, 64
 Enlightenment, xxi, 4, 16, 20, 59,
 60, 61, 62, 63, 91, 93, 94, 95, 96,
 110, 132, 133, 151
 Eros, 72, 148
 E-SL, 103, *See* Ecological-Semiotic
 Linguistics

excess (Gigantes), 55
 excess (Littau), 37, 38, 160, 165
 excess (patriarchy), 51
 excess (titanic), 17, 25, 26, 29, 49,
 74
 excess (Zeus Order), 65
 Exodus 20:5, 8, *See* Old Testament

F

fascistic, 48, *See* fascism
 Father Birth, 56, 141, *See*
 patriarchy
 Father Right, 56, *See* patriarchy
 feminine (the), xx, xxii, 9, 28, 30,
 51, 54, 58, 59, 61, 63, 66, 69, 70,
 75, 79, 81, 85, 86, 148, 159
 feminist, xx, xxii, 13, 19, 26, 46, 49,
 50, 51, 61, 72, 87, 94, 159
 fidelity, 78, 79, *See* translation
 (monstrous)
 foreignization, 79, *See* translation
 (monstrous)
foreignized, 79, *See* Other (the)
 foresight, 45, 49, 50, 51, 163
 FourSight, 158, *See* Creative
 Problem Solving
 Frankenstein, 58, 60, 61, 63, 64, 68,
 81, 82, 83, 84, 107, 149, *See*
 Shelley, Monstrous
 Freak, 81
 Freud, Sigmund, xx, xxii, 5, 32, 40,
 48, 50, 65, 70, 80, 94, 146
 Freudian, xxii, 9, 62, 65, 66, 70,
See Freud, Sigmund
 futurism, 33, 40, 41, 42, 43, 44, 45,
 49, 50, 154

G

Gaia, 26, 32, 33, 34, 44, 45, 46, 47,
 48, 51, 53, 55, 56, 58, 60, 61, 63,

64, 65, 68, 69, 76, 79, 80, 85, 88, 134
 Gaia-Themis, xviii, 45, 46, 51, 58, 74, 141, 169, *See* Great Mother
 García Lorca, Federico, 152
 Ge Themis, 34, *See* Gaia-Themis, Themis
 Geertz, Clifford, 99
 gender, 19, 26, 31, 51, 53, 61, 75, 81, 85, 88, 133, 134, 135, 172
 General Medical Society of Psychotherapy, 5
 Gerson, 13, 14
 Giegerich, Wolfgang, xix, 22, 23, 25, 26, 27, 41, 48, 49, 59, 61, 65, 94, 95, 98, 111, 119, 129, 131, 132, 133, 134, 151, 152, 154, 159, 162, 164
 Gier, Nicholas, xii, xxiv, 27, 31, 33, 44, 63, 64, 148, 165
 Gigantes, 26, 53, 55, 63, *See* (the) monstrous
 Gigantomachia (Gigantomachy), 53, 54, 55, 66, 69, 76, *See* (the) monstrous
 global. *See* Globalization
 global humanities, 15
 Globalization, 7, 80
 gothic feminine, 50, 59, 60, *See* Rowland, Susan
 Great Mother, 30, 43, 45, 49, 53, 58, 59, 60, 61, 64, 65, 67, 68, 70, 76, 77, 78, 79, 85, 86, 87, 148, 163, *See* Gaia
 Great Mothers. *See* (The) Great Mother
 great room, 3, *See* Cultural Complexes
 Greco-Roman, xii, xx, 9, 53, 58, 60, 67, 69, 72, 73, 80, 87, 146
 Greek myth. *See* Greek mythology

Greek mythology, 31, 34, 85, *See* Mythology
 Greek polytheistic pantheon, 15, *See* polytheism
 griffins, 54, *See* Monsters

H

habitat, 115, *See* Ecological-Semiotic Linguistics
 harpies, 54, *See* Monsters
 Harrison, 7, 23, 26, 33, 34, 39, 40, 44, 46, 48, 64, 87
 Hecate, 47, 76, 167, *See* hecaterian
 hecaterian. *See* Hecate
 hecaterian. *See* Hecate
 Hegel, xix
 Hegelian. *See* Hegel
 Heidegger, 97
 Heideggerian, 97, *See* Heidegger
 Helios, 27, *See* Titans
 Henderson, 3
 Hephaestus, 26, 33, 63, 67, 142, 148, 151, 159, *See* Olympians
 Hephastian. *See* Hephaestus
 Hephastian monstrosity
 Hephaestus. *See* Monstrous, Olympians
 Hephaistos. *See* Hephaestus
 Hera, 30, 31, 33, 46, 55, 63, 67, 70, 75, 76, 148, *See* Olympians
 Herakles, 33, 55, 69, 72, *See* Heroes
 Hercules. *See* Herakles
 Hermaphrodite, 19
 Hermes, 19, 33, 39, 42, 43, 81, 141, 158
 hero's journey, 71, 81, *See* heroic, *See* Heroes
 Herodotus, 165
 heroes, 24, 30, 48, 69, 70, 71, 72, 73, 75, 134

heroic, 48, 68, 70, 71, 72, 75, 76, 86, 98
 heroic ego. *See* Heroes
 heroism. *See* heroic
 Hesiod, 44, 53, 85
 Hidden Third, 18, 59, 104, 132, 168, 169
hieros gamos, 188
 higher education, xx, 138
 Hillman, James, 2, 8, 16, 18, 24, 25, 27, 41, 49, 50, 59, 60, 74, 75, 84, 96, 98, 99, 101, 124, 125, 135, 147
 Hitler, 4
 Homer, 34, 39, 44, 48, 89
 Homeric, 55, 75, *See* Homer
 Homeric Hymns. *See* Homer
 homonymy (vs. autonomy), 47, 126
 horror, 51, 54, 58, 65, 66, 67, 70, 77, 79, 80, 87, 148
 human capital, 137, *See* Marxism
 Humanities (the), xx, 89
 hybrid, 54, 55, 69, 79, 80, 81, 85, 86, 87, 89
 Hymn of the Kouretes, 7, 32, 33, 46
 hypermasculinity, 29, *See* Titans

I

Identification, 121, 127
Iliad, 39, 46, 48, 75
 imaginative academic critique, 135, *See* Paglia, Camille
 individuation, 1, 2, 15, 17, 18, 19, 20, 21, 22, 23, 24, 50, 69, 70, 72, 75, 76, 80, 86, 88, 93, 94, 96, 97, 99, 100, 105, 107, 111, 114, 125, 126, 133, 135, 152, 165, *See* Jung, C. G.
 Industrial Age, 60, 61, 62, 148, 151

Inner Core Authentication, 129, *See* Integration Model
 innovation, xii, xvii, xxiv, 1, 24, 41, 45, 47, 48, 62, 67, 77, 124, 141, 142, 143, 144, 145, 146, 147, 148, 150, 151, 152, 153, 154, 155, 157, 158, 159, 160, 161, 162, 170, 177, 181, 182, 184
innovative. *See* innovation
 Innovator. *See* innovation
 integration, 17, 19, 21, 22, 24, 84, 88, 89, 91, 92, 95, 98, 99, 100, 103, 105, 107, 109, 111, 113, 115, 116, 117, 118, 119, 120, 121, 123, 124, 125, 126, 128, 129, 130, 131, 137, 138, 144, 164
 Integration Hypothesis (the), 116
 Integration Model, 97, 108, 109, 110, 111, 112, 113, 114, 128, 139, *See* integration
 Introjection, 105
Invisible man, 15
 Irigaray, Luce, 37, 38, 47, 66, 132, 166, 175
 Ixion, 4

J

Jeremiah 31:29, 8, *See* Old Testament
 Judeo-Christian, 59, *See* monotheism
 Jung, C. G., ix, xi, xvii, xviii, xix, xx, xxi, xxii, xxiii, xxiv, xxv, 1, 2, 3, 4, 5, 6, 10, 11, 12, 15, 16, 17, 18, 19, 20, 21, 22, 23, 25, 45, 50, 53, 58, 62, 69, 70, 75, 80, 81, 84, 85, 89, 91, 93, 94, 95, 96, 97, 99, 100, 105, 110, 111, 113, 114, 115, 118, 119, 121, 123, 125, 126, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 144,

145, 146, 151, 152, 155, 156,
158, 162, 165, 175, 176, 179
Jünger, Friederich Georg, 16, 25,
26, 27, 28, 29, 30, 31, 32, 33, 34,
35, 41, 42, 45, 47, 54, 55, 56, 57,
60, 64, 76, 80, 138, 148, 149,
150, 151, 154, 156, 162, 163, 164
Jungian, ix, xii, xxi, xxii, xxiv, 3, 4, 5,
9, 15, 19, 22, 23, 26, 28, 31, 45,
56, 58, 67, 70, 81, 84, 86, 88, 89,
93, 96, 100, 101, 104, 105, 110,
111, 118, 125, 126, 129, 131,
133, 134, 135, 136, 137, 138,
144, 145, 146, 147, 150, 151,
152, 153, 156
(Post-) Jungian, 22, 97, 138
Jupiter. *See* Zeus

K

Kabeiro, 26, *See* Great Mother
Kabeiroi, 26, 30, 50, 55, 57, 142, *See*
Titans
Kant, Immanuel, xix, 93
Kantian. *See* Kant, Immanuel
katabasis, 110
katastrophe., 131
Kerényi, Carl, 26, 29, 30, 31, 42, 43,
44, 45, 46, 60, 62, 63, 73, 141
Kimbles, 3, 7, 8, 14, 21, 22, 110,
130
Kipling, Rudyard, 129, 130
Kirsch, 5, *See* Cultural Complex
Kourete, 7, 33, 46, 47, *See* Cultural
Complexes
Kramersch, Claire, 131
Kristeva, Julia, 45, 66
Kristevan, 40, *See* Kristeva, Julia
Kronos. *See* Cronos
Kugler, Paul, ix, xvii, 146

L

La Llorona, 73, *See* monstrous
feminine
La Serrana, 73, *See* monstrous
feminine
Lacan, Jacques, xx, xxii, 40, 69, 70
Lacanian. *See* Lacan, Jacques
Lave and Wenger, 107, 108, *See*
Communities of Practice
legitimate peripheral
participation, 119, *See*
Communities of Practice
Lehr-Rottman, 10, *See* cultural
trauma
Levinas, Emmanuel, xix, 48, 143
Levinian. *See* Levinas
Levi-Strauss, Claude, 146
Leviticus 19:33, 8, *See* Old
Testament
Leviticus 19:34, 8, *See* Old
Testament
LGBT, 19
limes, 11, 165, *See* cultural trauma
Linkage Model, 155
literal, 78
literalness. *See* literal (translation)
Littau, Karin, 37, 38
Logos, 16, 60, 61, 62, 162, 164, *See*
rationalism
Logos-Mythos continuum. *See*
Logos
López-Pedraza, Rafael, xxii, 2, 6,
15, 16, 17, 19, 25, 28, 30, 34, 41,
43, 44, 49, 56, 60, 75, 76, 81, 124,
126, 134, 136, 147, 149, 151, 158
Luna, 46, 133

M

machismo, 10, 13, *See* Cultural
Anxiety

- MacIntyre, 157
- Madonna, 14, 60, *See* Great Mother
- Malinche, 12, 13, 14
- malinchista complex, 13, 14, *See* Cultural Complexes
- Malintzín. *See* Malinche
- mantha, iii, x, xvi, xvii, xxiii, xxiv, xxv, 2, 10, 18, 26, 28, 37, 38, 43, 45, 49, 51, 53, 69, 75, 76, 82, 89, 91, 92, 95, 97, 100, 104, 107, 110, 111, 125, 128, 130, 131, 132, 133, 134, 135, 136, 137, 141, 142, 145, 155, 159, 162, 163, 165, 166, 167, 168, 169, 170, 187,
- Mantle Integration'. *See* Integration Model
- Many (the), 3, 9, 21, 40, 46, 47, 48, 51, 59, 60, 83, 85, 86, 92, 95, 100, 133, 134, 135, 138, 145, 147, 164, 167
- mare tenebrosum*, 156
- Marlan, Stantan, xi, xviii, xxiii, 6, 47, 89, 104, 113, 143, 166, 168, 169, 179
- Marxism, 10, 89, *See* cultural trauma
- Marxist, 11, 96, 101, 103, 110, 134, 150, 156
- Mass movements, 4
- Mātariśvan, 42, 141
- Mater, 69, *See* Great Mother
- materialism, 89, 94, 96, 103
- matriarchal feminine. *See* (the) feminine
- matriarchy, 24, 32, 33, 69
- Medusa, 27, 72, 87, 88, *See* Monsters
- Medusan horror. *See* horror
- Memories, Dreams, and Reflections*. *See* Jung, C. G.
- Metamorphoses* (Ovid), 46, 72, 88, 180
- Metamorphoses (Ovid), 72
- Mexico, 12, 13, 83, 171
- Michán, 12, 13
- Middle Passage, 14, *See* African Americans, *See* African-American cultural trauma
- milieu, 20, *See* Collective (the)
- Miscegenation, 12
- misogyny, 75, *See* Patriarchal
- Moctezuma, 12, 13, *See* Mexican cultural trauma
- Modernism, 134, 145
- Mogenson, Greg, xix, 85, 94
- Moirá, 45, 48, 87, *See* Great Mother, *See* Moirae
- Moirae, 46, *See* Moira
- monotheism, xxii, 8, 9, 16, 23, 25, 41, 48, 49, 50, 56, 57, 58, 59, 60, 63, 64, 69, 75, 79, 131, 132, 134, 150, 174
- monotheistic, 58, *See* monotheism
- monsters, 24, 53, 69, 70, 72, 73, 76, 79, 85, 86, 134, 142
- monstr-*, 77, *See* monstrous (the)
- monstrous (the), xii, xx, 12, 26, 53, 54, 55, 56, 58, 60, 64, 65, 66, 67, 69, 70, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 85, 86, 87, 88, 89, 148, 166
- monstrous feminine, 89, *See* feminine (the)
- monstrum, 82, *See* monstrous (the)
- moon, 30, 44, 165, *See* (the) feminine
- Morgan, 4, 23
- mortifactio*, 131, *See* Alchemy
- Mother Complex, 78, *See* Great Mother

Mother Earth, 64, 85, *See* Great Mother
 Mother Nature, 62, *See* Great Mother
Mother of Sorrows, 14, *See* African Americans
 Mother Russia, 10, *See* Russia
 mother tongue, 78, 79, 80, 81, *See* Great Mother
 motherhood, 55, *See* Great Mother
 mudroom, 3, *See* Cultural Complexes
 Myers-Briggs, 144, *See* Jung, C.G.
mysterium coniunctionis, 20, 25,
See coniunctio
 Mythologically, 154
 Mythology, 147
 Mythos, 16, 41, 49, 59, 61

N

Narcissism, 29
 Narten, Johanna, iii, xvi, 42, 43, 180, 187, 188
 National Socialism, 6, *See* antisemitism, *See* Nazism, *See* Nazi
 natural sciences, 94, *See* STEM
 Nature, 43, 45, 62, 79, 88, 114
 Nazi, 5, 10
 Nazism. *See* Nazi
 Neumann, Erich, 2, 3, 5, 9, 19, 30, 31, 33, 46, 54, 55, 56, 57, 58, 61, 65, 67, 71, 75, 76, 85, 87, 92, 95, 110, 136, 147, 148, 162, 163, 165, 180
 New World, 87
 Nicolescu, Basrab, x, xiv, xviii, xix, 7, 9, 16, 22, 46, 59, 81, 91, 104, 131, 132, 150, 155, 161, 166, 167, 168, 169, 170, 180,

181, 184, *See* Transdisciplinary (Studies)
 Noels, Kim, 101
 Noll, Richard, 3
 Nordic, 16

O

Odyssey, 34, 39, 89
 Okeanos, 27, 33, *See* Titans
 Old Testament, 8, 9, 41
 Olympian, xii, xxii, 25, 27, 30, 31, 32, 33, 34, 56, 58, 60, 75, 85, 148, 159
 Olympians, xii, 26, 27, 32, 33, 40, 54, 67, 71, 74, 88, 134, 141, 154
 Olympic gods, 27, *See* Olympians
 Omega Point, 157, *See* Teilhard de Chardin, Pierre
 One and the Many, 1, 21, 24, 48, 49, 51, 83, 91, 130, 142, 162
 Ong, Walter, 35, 36, 37, 80, 135, 160, 180
Opus Contra Prima Cultura, 2, 18, 84, 89, 95, 96, 107, 135, 136
Opus Oppositorum, 95
 ordinance, 33, 40, 43, *See* Themis
 Osborne, Alex, 144, *See* Creativity
 Other (the), xii, xix, xx, xxiii, xxiv, 3, 8, 18, 19, 20, 23, 48, 51, 53, 59, 69, 75, 78, 79, 83, 84, 85, 97, 101, 105, 111, 120, 129, 135, 137, 164, 165
 Othering, 19, 24, 53, 164, *See* Other (the)
 Otherness. *See* Other (the)
 Outer Core Integration, 112, 121, *See* Integration Model
 Ovid, 40, 46, 72, 86, 87, 88

P

- Paglia, Camille, xviii, xxii, 5, 58, 135
- panchrony, xvii, 81, 82
- Pandora, 50, 64
- Panikkar, Raimon, xix, xx, 1, 35, 49, 57, 91, 92, 150, 151, 160, 167, 172, 180
- Pantheon, 16, 84
- Parnes, Sidney, 144, *See* Creativity
- Paterson, 145, *See* Williams, William Carlos
- patriarchal. *See* patriarchy
- patriarchy, 9, 10, 14, 23, 24, 26, 30, 31, 32, 33, 34, 41, 43, 44, 46, 48, 50, 53, 55, 56, 57, 58, 59, 60, 61, 62, 63, 65, 66, 67, 68, 69, 70, 71, 72, 73, 75, 78, 79, 81, 83, 85, 86, 87, 88, 89, 92, 148, 162, 164, 165, 166, 167
- Peircean semiotics, 112
- Peking Man, 145, *See* Teilhard de Chardin, Pierre
- Pentheus, 10, *See* cultural trauma
- perfektion, 150, 151, 156, 160, 161
- Persephone, 46, 47, 80
- phylogenesis, 102
- Plato, 88, 181
Phaedrus, 88
- Pliny the Elder, 54
- Plutarch, 53
- Pollina, Lory, ix, *See* Teilhard de Chardin, Pierre
- polytheism, 16, 25, 50, 60, 64, 131, 134
- polytheistic, 16, 25, *See* polytheism
- Pope Innocent III, 57, *See* patriarchy
- popolocas*, 12, *See* Mexican cultural trauma
- Popovic and Popovic, 11
- Porphyirion, 55, *See* Gigantes
- Poseidon, 27, *See* Olympians
- post-human, 82, 85
- pramantha*, xii, xiii, xxiii, 147
- Pramantha, xiii, xv
- pratimantha*. *See* mantha
- Pre-Columbian, 16
- prima materia*, xviii, xxiii, 88, 91
- primitivistic, 5
- Private speech, 121, *See* Sociocultural Theory
- Prohibition, 17, *See* Cultural Anxiety
- projection, 23, 24, 34, 43, 83, 111, 164
- Promethean, xii, xxiv, 1, 17, 29, 42, 43, 44, 50, 61, 63, 70, 142, 157, 158, 163, *See* Prometheus
- Prometheus, xii, xiii, xiv, xv, xvi, xvii, 21, 26, 27, 29, 30, 31, 33, 34, 36, 38, 39, 40, 41, 42, 43, 44, 45, 47, 49, 50, 51, 58, 59, 60, 61, 62, 63, 64, 65, 68, 73, 74, 76, 92, 124, 134, 141, 142, 147, 148, 149, 151, 154, 158, 159, 160, 163, 165, 167, 171, 177, 178, 182, 187, 188, *See* Titans
- Prometheus Bound*, 30, 31, 39, 40, 42, 43, 44, 47, 59, *See* Aeschylus
- Prometheus Interactive Whiteboard. *See* Innovation, Prometheus
- Prometheus Unbound*, xii
- Psyche, 19, 65, 71, 72, 76, 138
- psychic wounds, 9, 10
- psychopath, 125, *See* psychopathy, titanism
- psychopathy, 125, *See* psychopath
- puer, 43
- Pyrrha, 40
- Python, 55

Q

Quaternity, 88, *See* Neumann,
Erich
Quebecois, 80, 82
Quetzalcoat, 12

R

R&D. *See* Research and
Development
race biases, 4
radial, 51, *See* Teilhard de Chardin,
Pierre
rationalism, 59, 60, 91, 92, 93, 95,
98, 99, 101, 102, 103, 104, 110,
113, 116, 129, 133, 134, 136,
137, *See* Chomsky, Descartes
reception (Raimon Panikkar), 66,
167
repellers, xxi
Research, Develop and
Disseminate, 142
Resistance Theory, 115, *See*
Marxism
Rhea, 7, 32, 46, 51, 54, 56, 60, *See*
Great Mother
rhizome, xxiv
rhizomic, 97, *See* rhizome
Rogers, Everett, 144, *See*
Innovation
Diffusion of Innovations, 144
Roman Empire, 11
Romantics, 41
Rousseau, 114
Rowland, Susan, xviii, xx, xxi, xxiii,
4, 5, 6, 16, 19, 23, 26, 32, 45, 47,
50, 59, 61, 70, 94, 95, 96, 127,
129, 132, 133, 134, 136, 152,
160, 181
Russia, 10, 48, 177

Ryan, Richard, 100, 101, 105, 111,
112, 116, 126, 128

S

Sanskrit, iii, xii, xxiii, 84
Schellinski, 8, 9, 18
School, 17, *See* education
Scott, Ridley, 61, 64, 66
SDT, 101, *See* Self-Determination
Theory
Selene, 30, *See* Titans
Self-Determination Theory, 100,
101, 109, 111, *See* SDT
Semetsky and Ramey, 100, *See*
education
Shadow, 4, 18, 21, 23, 28, 131, *See*
Jung, C. G.
Shamdasani, 3
She-Bear, 11, *See* Ursa Major
Shelley, Mary, 58, 60, 61, 62, 63, 82,
83, 84, 107
Singer, 3, 7, 8, 19, 21, 22, 24, 39, 51,
110, 130
Skinner, B. F., 92, 93
Sloan, Doug, x, xviii, xix, 135
smysl, 131, *See* Vygotsky, Lev
sociocultural theory of mind, 22,
96, 100, *See* Vygotsky, Lev
Socrates, 59, 88, 89
Sol, 133
Sommers, Claire, 88, *See*
Monstrous
Sophia, 58, 61, *See* Great Mother
Sphinx, 54, 86, *See* Monsters
Spiritual Mother, 86, *See* Sophia
St Jerome, 78
Stein, 7, 55, 56, 61, 63, 67, 70, 148
STEM, 60, 123
strange attractors, xxi, 76, 159,
166, *See* Dynamic Systems
Theory

Symbol, 97, *See* Jung, C. G.
 symbolic capability, 133, 137, *See*
 Integration Model
 symbolic competency, 112, 118,
 121, 122, 128
 synchrony, xvii, 81, 82
 syzygy, 48

T

tangent, 166
 tangential, 51, *See* Teilhard de
 Chardin, Pierre
 Tao, x, xi, xxiii, 135, 165
 Tao(ism), 113
 Tarde, Gabriel, 144
 technical, 149, *See* Innovation
technicalism, 156, 164
 technician, 138, 148, 149, 163
 technology, xxiv, 16, 24, 26, 41, 49,
 57, 59, 64, 85, 149, 150, 151,
 154, 155, 156, 158, 164
 Teilhard de Chardin, Pierre, vii, ix,
 x, xix, xxiv, 1, 47, 76, 145, 146,
 147, 154, 158, 166
Teras, 53, *See* Monstrous (the)
 Terrible Mother, 75, 79, 85
 The Ecology Hypothesis, 113, *See*
 Integration Model
 the Many, xviii, xx, 1, 2, 37, 38, 45,
 46, 53, 74, 89, 128, 131, 132,
 137, 146, 159, 161, 162, 163
 the One, 1, 12, 21, 24, 46, 47, 48,
 51, 59, 83, 85, 91, 92, 95, 100,
 107, 129, 130, 133, 134, 138,
 142, 145, 147, 149, 162, 163, 165
 the One and the Many, ix, xii, xviii,
 xix, 1, 2, 10, 20, 21, 36, 37, 38,
 48, 69, 73, 74, 78, 91, 92, 107,
 137, 141, 143, 161, 163, 165
 the Self, 19, 83, 97, 126, 127, 147,
 151, 165
 The Strata Hypothesis, 116, *See*
 Integration Hypothesis (the)
The Tempest, 87
 Themides, 34, *See* Themis, *See*
 Themis
 Themis, xii, xvii, 21, 23, 26, 29, 32,
 33, 34, 39, 40, 44, 45, 46, 47, 48,
 49, 50, 51, 53, 58, 59, 60, 68, 92,
 134, 142, 147, 154, 155, 159, *See*
 Gaia-Themis, *See* Great Mother
 Third Space, 18, 121, 122, 131, 133,
 169
Thirdness (semiotics), 129
 Thuric, xii, 188
 Titan, 44, *See* titanism
 titaness, 44, *See* titanism
 Titanic, xxii, xxiv, 12, 17, 23, 25, 26,
 27, 28, 29, 32, 34, 41, 45, 46, 49,
 50, 51, 56, 58, 60, 61, 68, 83, 85,
 89, 98, 149, 159, 164, *See*
 titanism
 titanic feminine, 65, *See* titaness
titanic sweat, 151, *See* titanism
 titanism, xii, xxii, 15, 16, 17, 25, 26,
 27, 28, 29, 31, 32, 41, 45, 49, 51,
 53, 54, 57, 61, 65, 148, 150, 163,
See Titanic
 Titanomachia, 26, *See* Titans, *See*
 titanism
 Titans, xii, 10, 17, 24, 26, 27, 28, 32,
 34, 40, 53, 54, 55, 63, 83, 134,
 137, 142, 149
tlatoani, 13
 Toffler, 156
 totalitarianism, 10
 Toury, 82
 transcendent function, ix, xi, 17,
 20, 97, 114, 118, 121, 128, 131,
 134, 135
 transdisciplinary, xviii, xix, 46, 59,
 81, 91, 154, 161, 166, 168, 169,
 170

transdisciplinary (studies), xviii,
16, 18, 168, 180
transformative learning, 105, 118,
119, 124, 125
translation, 15, 17, 25, 57, 68, 77,
78, 79, 80, 81, 82, 84, 166, 173
translation studies, 168
trauma, xxi, xxiv, 5, 7, 8, 9, 11, 12,
14, 17, 18, 19, 24, 54, 82, 83, 84,
95, 136, *See* cultural trauma
trickster, xx
Turner, 11
21st Century Learning Standards,
137
Typho, 88, *See* Typhon
Typhon, 80, *See* Typhon-Teras
Typhon-Teras, 67, 80, *See* Gigantes

U

un-Othering, 85, *See* Other (the)
Unus Mundus, 100
Uranus, 26, 33, 41, 45, 48, 54, 55,
56
Ursa Major, 11
Urvashi, xiv, xviii, 28, 37, 131, 141,
170, 187

V

van Lier, 101, 102, 111, 112, 113,
115, 116, 118, 119, 133, 136
Vedic (Vedas), xii, xiv, xv, xvi, 2, 18,
28, 37, 42, 135, 141, 162, 187
Vehar, 152, 153
visionary, 113, 128, 129, 137, 152
Vygotsky, Lev, xx, xxii, 22, 96, 99,
100, 102, 103, 104, 105, 109,
110, 118, 122, 128, 131, 133,
134, 136, 156
Vygotskyan, 101, 102, 125, *See*
Vygotsky, Lev

W

War on Drugs, 17, *See* Cultural
Anxiety
Warford, Mark K., 47, 80, 123, 124,
157, 182
Web of Inclusion (Sally Helgesen),
157
Webster, Noah, 80, 81, 82, 98
West, x, xi, xii, xxiii, xxiv, 1, 8, 9, 17,
20, 24, 26, 27, 28, 48, 50, 58, 60,
74, 84, 94, 98, 130, 164, 165
Western, ix, x, xii, xx, xxi, xxii, xxiii,
xxiv, 2, 4, 9, 10, 15, 16, 18, 19,
22, 23, 24, 25, 45, 46, 48, 50, 56,
57, 59, 60, 69, 78, 79, 83, 84, 85,
87, 91, 134, 136, 146, 147, 148,
165, 166
Western civilization, xxii, 23
Western culture, 56, *See* Western
civilization
Western psyche, 4
wholeness, 19, 164, 165
Williams, William Carlos, 145, 161
Wilson, E. O., xvi, 93, 143, 146,
147, 167, 184
Wise Counselor, 60, *See* Themis
womb, 63, *See* feminine
Wotan, 130, *See* Jung, C. G.

X

xenophobia, 10

Z

Zentralblatt für Psychotherapie, 5
Zeus, 7, 10, 26, 27, 29, 31, 32, 39,
40, 42, 43, 44, 47, 48, 51, 54, 55,
56, 59, 60, 62, 63, 64, 65, 67, 69,
71, 73, 87, 89, 149, 159, *See*
Olympians

- Zeus Order, 60
- znachenie*, 131, *See* Vygotsky, *See*
Vygotsky, Lev
- Zoja, 12, *See* Mexican cultural
trauma