

# COLLECTIVE-UNCONSCIOUS DYNAMICS OF GENDER INEQUALITY

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**Abstract:** This qualitative research is an attempt to understand the dynamics of gender inequality from the perspective of depth psychology, mythology and other sources with the conviction that such understanding could help us recognize the historical protagonism of women, re-discover the sacredness of sexuality and provide some key arguments in today's crisis of values, ideologies and economy. It should inspire politicians and legislators a third alternative in dealing with prostitution beyond Dutch and Swedish policies; publicity managers might find more effective, less sexist means to advertise goods and services; and publishers could discover the potential of Jungian archetypal research to apply to citizenship teaching, inter-cultural issues and self-help.

**Keywords:** Archetypes, collective-unconscious, gender, parity

## I. INTRODUCTION

Mary Nash, Irish Doctor and professor at Universidad de Barcelona, in her conference last March 23<sup>rd</sup>, 2010 at Casal Pere Quart in Sabadell -Spain- emphasized, first, the yet surprising stereotyped view of the female condition and second, the oblivion into which vindications and programs regarding the equality of rights have fallen from the earliest manifestations of Christine de Pizan, *The Book of the City of Ladies* in 1405, to the Fourth World Conference on Women of 1995 held in Beijing [10]. A pity that *The Women's Bible* by Elizabeth Cady Stanton 1895 [10], among many other initiatives, has been forgotten or generally unknown to which we would like to add Riane Eisler's *The Chalice and the Blade: Our History, Our Future*, (1989) as well as *The Partnership Way*, (1998) another of her books and non-profit association, for two reasons. On one hand, to acknowledge that "Human Evolution is now at a crossroads. Stripped to its essentials, the central human task is how to organize society to promote

the survival of our species and the development of our unique potentials. A partnership society offers us a viable alternative" [6]. And on the other hand, to point out that what has been with bias tagged as *women's issues* hides in fact the very core of social advancement and justice for all women and men alike. That is really at stake.

## II. SEXUAL PARADOX

Last year, Professor Dean Snow from Pennsylvania State University identified the negative prints of hands in the Pech Marle and Gargas caves in France and El Castillo cave in Spain -towards 23.000 B.C.E. - as belonging to female authors or co-authors of the paintings. It goes without saying that if mostly women -in this professor's opinion- were responsible for cave art, we could at least agree that upper paleolithic and early neolithic societies might have been more egalitarian than later generations.

On these regards, J.M. Adovasio, Olga Soffer and Jake Page [1] in *The Invisible Sex* give a thorough account of activities typically feminine which are often disregarded by archaeologists because the output associated with them soon deteriorates and leaves no evidence; however, the accomplishments of paleolithic clans in terms of expansion around the world are unthinkable without a complex industry of textile techniques, sawing pieces of furs and leather as clothes and shoes, knitting nets, twisting vegetable fibers into ropes, making bags for transportation, etc... Techniques mostly attributed to women then and now. Net-trapping birds and small animals in a collective beat and fishing can be at least as effective as big game hunting just like it is practiced by some ethnic groups still today, the Ama in Japan being or having been a good example of it.

These same authors hold women responsible of language as a result of rearing their off-springs and protecting them, "According to Allison Jolly language is a capacity usually attributed to the unfavored sex" [1] which would imply higher abstract-thinking capabilities than their mates, just

like Michelle Julien [9] confirms by pointing out that human females carrying their kids were first to use tools in helping themselves with sticks to search for plants and unearth roots. Males, therefore, might have been more specialized in defending the clan, thus, showing a social role distribution similar to our closer primates, the gorilla. Besides ethology, these appreciations are consistent with modern anatomical research, evolutionary psychology, anthropology, mythology, folklore and to some extent with archaeological findings. Now, let us catch this train of thought and see where it leads us to.

On average, the two hemispheres of the female brain show higher nervous connections and communication skills than male brains [2]; besides, it is common knowledge that little girls usually learn faster than boys in kindergarten; females also usually enter and leave puberty -from 9 to 16/17- before males do - from 11 to 18/19- and this pattern of mental and physical development could be applied to human evolution as a whole. Furthermore, existing cosmologies of a Goddess-Mother creator of the cosmos [8] would conform to the idea of a more egalitarian early society; after all the Via Lactea, our galaxy -both terms meaning *milk* in Latin and Greek- was named after the maternal Milky Way spilt by Hera when suckling Heracles -instead of metaphorically referring to it as Zeus's sperm for example. Moreover, there are mythological accounts of goddesses like Isis, Ceres, etc... revealing the secrets of science and agriculture to mortals [3]; and women were revered as priestesses and prophetesses until the fall of the Roman empire; even the Bible mentions that Eve ate first from the fruit of the Tree of Knowledge; and in Japanese mythology, the divine couple, Izanagi and Izanami, were punished with a monster child because she spoke first without waiting for her husband's request. In this context, the thousands of Venus figurines found all over the world and the archaeological sites of wall-less settlements - ie. Catal Huyuk and Cretan palaces- seem to confirm the existence of two lifestyles in the Neolithic: a goddess-oriented agricultural society already established in permanent settlements swept away by nomad tribes of cattle breeders, dispossessed and mercenaries led by a revengeful martial god [6]; the Bible once more providing a perfect paradigm just like Riane Eisler has thoroughly described -and on these regards, we would like to point out those gun fights between farmers and cowboys so well depicted in American western films in order to illustrate the same idea. These views are finally consistent with reports of modern matriarchal communities like the Na, Naxi and Lau in Asia, to some extent with the Ama in Japan, and great mothers still leading some tribes of native Americans.

It is interesting to notice that whether in the last three thousands years, women's social position has degraded until recently demanding equality of rights with men; in a historical perspective that could go back in time a hundred thousand years, it looks more like men striving to become women's equal, claiming to have the same abstract-thinking and communication skills with which women were first endowed. Ishtar, Lilith, Eve, Pandora, Amaterasu, Grendel's mother, etc... might have been accused of humanity's disgraces and sins, but in the last two thousands years, men have proved to be as twisted, mean, secretive, bossy and manipulative as harpies, mermaids and vampires. We men do not have this magic attribute to bleed with the moon, but apparently more blood-shedding crimes are committed during full moon by men -unbalanced or envious of women's creative power- making unclear whose curse it is. Neither we are able to give birth, but we can certainly destroy everything created. In a way, it is a draw.

Looking at the sexual paradox of our existence with this perspective, we might say that whereas in prehistory dominated the long cult to the Great Mother archetype [11] and crystallizing later on in Isis, Demeter, Cybele, etc; history started swinging the pendulum to her complementary archetype, the Father -ie. Ra, Mithra, Zeus, Jupiter, Thor, Yahweh, etc...- which has evolved from a polytheistic deity to an Abrahamic monotheistic entity, out of which Christianity sanctified another Jungian archetype, the Child or the Son, as well as the Father, until today.

It simply could not be otherwise. While the female principle had proved her capability all along the evolution carrying out those more complex biological functions of pregnancy and delivery, as well as their roles bringing up children and leading the technical innovations that provoked tremendous social changes; the male principle still had to prove himself as a worthy mate at an intellectual level. Therefore, it was imperative for the Great Mother to stand back together with their daughters, and let their husbands, sons and brothers lead the way for a few thousand years. The previous interpretation is again consistent with mythological accounts of Moirai and Parcae or Fates as well as Baba Yaga and other witches of folklore being ultimately responsible of mankind's destiny [11]. Here might well hide men's and women's darkest fears to the female principle projected on evil female deities; for it is, after all, mothers's wombs and psychological skills, good or bad, that will shape our personality and destiny even before we were born.

Therefore, we are suggesting that the underlying dynamics of gender inequality is precisely a natural tendency towards equity and sexual balance. When

looking for an adjective to specify the process, *unconscious* came up to mind, but the term seems to originate in one individual only which is hardly feasible; however, the Jungian concept of *collective unconscious*, first, involves the entire human community and, second, it is already alleged to have inspired many similar cosmologies conceiving the creation in dual forces like Earth and Sky in Egypt and Middle East -Geb and Nut, Ki and An- as well as in Polynesia -Maori Rangi and Papa- Micronesia and South East of North-America; Darkness and Light like in Persian Ahura Mazda and Ahrima, Middle East Shachar and Shalim, Slovakian Freyr and Gerd, as well as in Tibetan myths; and finally, the first divine or human couple like Isis and Osiris, Zeus and Hera, Jupiter and Juno, Nordic Odin and Frig, Chinese Fu Xi and Ni Wa, Japanese Izanagi and Izanami together with, of course, Judeo-Christian Adam and Eve [12]. We are also suggesting, just like Riane Eisler, other Jungian and orientalist authors -ie. Erich Neumann, Shahrukh Husain and Deepak Chopra- that male-female dynamics have unconsciously defined the course of human actions throughout history, of course, in addition to Charles Darwin's evolutionism and Karl Marx's social class struggle. Ying and Yang or negative/positive could have been used as well to define gender dynamics but our selection to title this paper looks more objective, has about a century of psychoanalytical practice and was nevertheless based on oriental philosophy.

Being consistent with this hypothesis of female figures leading the way on language -besides knitting and clothe-making, agriculture, pottery, early chemistry and cave painting- we could as well conclude that what we call *myth* -likely related to Fr. *mot*, Cat. *mot* and others- that is, the spoken word or the oral tradition, was more probably initiated by women alone, went on with the co-work of shamans of both sexes until the late neolithic and, finally, inspired the work of very exclusive clubs of male scribes who transcribed the oral tradition into the *logos*, or the "true" *knowledge*, of sacred scriptures, Homer's poetry, etc... -the fact that *myth* is considered as a fable or rumor, just like the pejorative use of Sp. *mote* implies, only confirms our position as evidence of an early sexist language. Therefore, reading the first lines of the Genesis with this perspective has a curious twist in it, "In the beginning was the word" [15] might well translate for "In the beginning was the oral tradition" justifying today's general view that a substratum of truthfulness might well exist in mythology. On these regards, we will try to further prove that the imagination, the muses, or the altered states of consciousness that provoked those visions of cross-cultural tales synthesized not only the origins but also the future to come -our present- as if those

mythological accounts were also a book of revelation; thus, equating *myth* and *logos*.

The Solar Myth might well be the first example of the archetypal hero's journey as an allegory of everybody's lifetime. In Egyptian mythology, Isis is curved shaping the sky over the earth. Every morning, she gives birth to the Sun-Ra who rises up and heads westbound until high noon when he declines. At sunset, Isis swallows him down. The sun then travels across the night sky of Isis's body shining through her skin in the shape of stars until dawn when he will be born again. This myth of renewal has been told and retold in many ways and cultures! Isis searching and bringing back Osiris resurrected, for example; in Babylonia and Sumerian mythologies, Ishtar/Inanna rescue their sons-lovers Tammuz/Dumuzi from the underworld; Aphrodite and Persephone, Hade's wife in the underworld, share the son-god Adonis; solar gods abound as well in Hinduism, in Roman, Celt, Aztec, African and Japanese mythology. In fact, the entire story of Jesus Christ could be interpreted in terms of the Solar Myth.

The daily journey of this first sun-hero or heroine was meant to reflect everybody's passage through life and death with hopes of an after-life or re-birth, not to mention the shamanic trance to the afterworld and return; while the annual cycle of the sun through the twelve zodiac signs could also illustrate ancestral migrations to promised lands as well as the agricultural seasons of seeding and harvest once settled down. However, a closer analysis and comparison with other myths, folklore sources and archetypal systems might reveal a somewhat prophetic intention. Originally, the sun-hero should not need anyone else to ride his/her chariot across the sky above and under the earth below, later versions however include a female figure who either saves him, Isis, Ishtar... or is present at his resurrection, Aphrodite, Mary Magdalene... In Japanese mythology, the sun-goddess Amaterasu hides in a cave leaving the world in darkness, exactly like in a very similar way, the lost of the Holy Grail leaves a desolated land. Moreover, folklore tales compiled by German Grimm Brothers (1812), *Snow White*, *Sleeping Beauty*, *Cinderella*, *Rapunzel*, etc... often involve a female leading character kidnapped, enchanted or poisoned. Walt Disney would more recently take over those stories, turn them into movies and add quite a few of more female leading characters, *Mulan*, *Pocahontas*, *Giselle*, etc... Some authors see on these stories, products of our imagination or collective unconscious, the long-lasting degradation of the female condition and, therefore, these tales's happy endings -Amaterasu leaving the cave, the Holy Grail finally found, the

prince's kiss...- forecast the balance of both genders and the acknowledgement of women's contributions to society; that is, the return of the goddess which Julian the Apostate (331-363 ace.) dreamed of and ruled to favor; that would be also the outcome meant by last major arcana twenty-one of Tarot cards: The World.

Prophecies of the female lost had to be on the air by the time it happened. That would justify why, when the Mycenaean kings knew about an imminent attack from mainland invaders, they did not rush to defend themselves [6] because, in a way, the Great Mother archetype would always be here with us bearing children and caring for them; in the same way, symbolic female representation has always been there: She is the horizontal axis of the Christian cross, the downward-pointing triangle of Solomon's Seal in Jewish tradition, the Islamic growing moon, the Buddhist wheel, the Hindu mandala, the Ying of the Confucian and Taoist monad [4] [14], the Baha'i Star, the Torii in Japanese Shinto, the butt-like or breasts-like sign and the sound of "mum" in the sacred syllable Om, the circle in the Ankh and Venus sign, the pair of compasses in the sign for the Gnostic tradition, the sickle in the sign for communism, etc... It is true, however, that a more mystic and figurative female representation would lay down several thousand years like a Sleeping Beauty until her awakening which, we think, has been silently happening as shown in literature and the arts: Courtly love, Bernini's *Saint Theresa Ecstasy* or *Truth unveiled by Time*, the treatment of women by Bouguerou, James Waterhouse or Julio Romero de Torres, the Statue of Liberty and other female representations of national values, TV series and movies like *Roseanne*, *Sex and the City*, *Agora*...

Right now, an obvious consequence of the protagonism of women in today's society is the open artistic representation of female genitalia as simply one more additional feature or as the main focus of interest, like sculptors Antone Bruinsma's *Birth of Venus* (2007) and Greg Taylor (2008) respectively; or Jamie McCartney's "internal pussy casting service" (2008); a good sign indeed, for what can we expect from a community who disregards our own very channel of birth as sinful? Only self-destruction?

How extremely interesting to recall Evelyn Couch's uneasiness to watch her own vagina in *Fried Green Tomatoes* (1991), or Pink Floyd's fears of being devoured by a giant motherly-girlfriend vagina in *The Wall* (1982), now turned into self-assurance and pleasure to see themselves and ourselves as we are in the eyes and hands of these two previous artists. It leads us to think that some prejudices are actually falling down, and some obsessions cured, which is

consistent with this personal anecdote: The Dolphins Show at Barcelona Zoo recently includes a demonstration of the little sexual dimorphism of the specie and their breastfeeding behavior. You can imagine the silence of curiosity from the audience when it was the female's turn to display her genitalia! This should be the right context to introduce Anai Bendai's blog (1997) and Jean-Pierre Lapoint website (1999) among many others for a bizarre but credible dis-ambiguity of female iconography in the traditional figure of Virgin Mary.

The therapeutic potential of female representation in a religious context has not escaped the attention of the Women's Associations worldwide like this one against Violence of Gender. Their logo displays a lotus flower, or a mandala, whose center shows the face of the *Lady of Elche*, a gorgeous Iberian Priestess, pre-Roman, with Oriental features; the first circle of petals is dedicated to twelve female deities from Neolithic to Classic mythology; and the second set of petals displays twelve phases of the moon. On the bottom, the slogan reads, "a woman is a goddess".

Likewise, the advertising potential of female representation in a religious, mythological or folkloric context is the main focus of publicity campaigns by, for example, a well-known British cosmetics and hair stylist company who, in a recent magazine and poster add, displays a long shot of a girl walking a cheetah on leash as if it was her dog. The tall slim model with long wavy reddish hair is wearing a softly spotty cheetah-like outfit; and the slogan on the bottom of the picture reads: "A new religion for hair". The message is simple and clear: first, how much you care about your hair and the way it looks reveals accurately your personality; and second, using this product is going to give you the confidence to lead the way and even scare everybody away. "A new religion" stands for a new company who is going to satisfy your hair's physiological needs but also every woman's emotional needs of self-esteem, respect, love and caring. Besides, the add recalls an icon of Afro-American art (Chui Woman with Cheetah), as well as the classic goddess Rhea-Cybele and Indian Durga often portrayed with a lion; moreover, "hair" and "her" being almost homophones suggests that "A new religion for hair" would imply either a new faith just for women, or the acknowledgement that a great deal of economic activity turns around female tastes; and on these regards, this new firm is a good example of successfully understanding today's feminine character of the international market place; it started in January of 2001, and sales of hair treatments increased from 12 million pounds in 2003 to 115 million pounds four years later. And it is not the cosmetics industry only, women also read more, so it is publishing, traveling,

real estate, etc... for they are often responsible of purchasing products used by their husbands, sons and fathers.

It is not only therapy and advertising like in the two previous examples, female representation has a tremendous potential as a unifying theme of cultures across Europe and the world. Barcelona Institute of Culture in collaboration with the Civil Council and the History Museum organized the exposition *Goddesses: Mediterranean Female Images from Prehistoric Times to the Roman Period*, gathering over 100 female figures from British Museum, Musée du Louvre, National Archaeological Museum of Athens, Israel Museum, etc... in 2000. An initiative that Swish Company Phoenix Ancient Art has taken over with the exposition: "*Déeses*", *Divinités Féminines des Civilisations Méditerranéennes*" in November 2009. On these accounts and in a context in which trade and tourism represent a decisive income for local and national economies, female representation can play a very special role as in Tarraco Festival (Spain) showing live performances of a Roman city, and including religious ceremonies where, of course, women as priestesses were present.

### III. ALTERED STATES OF CONSCIOUSNESS

The experience of altered state of consciousness best defines human nature in our search for guidance, knowledge, therapy and, of course, power; being doubtlessly one of the earliest topics of artistic as well as literary production, and the final purpose of our very existence as human beings regardless of our sexual identity; to reach the Self in Jungian terms. We only need to take a look at playgrounds and see for ourselves kids swinging up and down, spinning, sliding down, hanging upside-down... in playful activities that will evolve into sports, some risky, like running, speeding, diving, skiing, sky-diving... or simply dancing in discotheques like Meanads or Dervish dancers. Alteredness is part of us, the reminder that we can break the boundaries of perception, forget who we are and become part of the cosmos; just as a healing therapy for ourselves, or to come back with a message that could be useful for society.

Altered state of consciousness -awareness or mind- is any psychological condition that can subjectively and objectively be recognized as distinct from a normal and alert waking state [5]. Those mental states are naturally beneficial when, for example, a relaxation, dream or lucid dream increases artistic and scientific creativity; or can be otherwise caused by pathological circumstances. In any case, either the arousal from external factors of fever, epilepsy, trance, orgasm... or the isolation from any outside stimuli -by means of

meditation for example- could lead to the same *experience of unity* [5], the Self in Jungian terms.

According to brain research, the Experience of Unity involves, on one hand, the inhibition of those brain areas linked to time and space awareness and, on the other hand, the activation of the limbic system [13]. It does not mean we have all the answers but we have enough evidence to certainly understand the implications on religious beliefs and mystic accounts of such raptures which have been systematically recorded and analyzed from William James in his Gifford Lecture, *The varieties of Religious Experience*, at Edimburg University (1901) published later.

Robert Ullman and Judyth Reichenberg-Ullman (2009) took over William James' work and in *Mystics, Masters, Saints and Sages* [16] provide a thorough account of the illuminations experienced by Buddha, Hui-Neng, Saint Catalina of Siena, Hakuin, etc... to Jean Klein, Amma and Suzanne Segal; thirty of them spanning three thousands years, cultures and countries from the whole world united in one single common experience. As fascinating as this one, Michel Hulin (2007) in *La Mystique Sauvage. Aux Antipodes del esprit* [7] gives a similar account of illuminations occurred spontaneously to people with no religious background even atheists or a professional football player going into some sort of trance while in the middle of a match, perhaps surrounded by a hundred thousand spectators and millions of viewers in a description that powerfully recalls a slow-motion scene with Cuba Gooding Jr. in his role as Rod Tidwell, a receiver, in *Jerry Mcguire* (1996). Here lies the deepest meaning with regards to the Philosopher's Stone: Any metal can be turned into gold, just like any person can feel the presence of God -or the *experience of unity*.

Summarizing, the *experience of transcendence* is common to the founders of world religions, it is the clear goal of either some of these traditions (Hinduism, Buddhism, Zen, Yoga, Shamanism...) or the mystic branch of other religions (Christianity, Sikhism). Therefore, that kind of experience is not the monopoly of any religion and is not even linked necessarily to any religious practice. In fact, college faculties and disciplines of Transpersonal Psychotherapy, Anthropology, Neurotheology, Humanistic Psychology and Jungian psychology among others, seek and share many principles with religious traditions from a more objective perspective.

If we add to this, the evidence that ancient Jewish leaders took advantage of monotheism to unify politically an otherwise heterogeneous set of tribes,

that Constantine the Great used Christianity exactly for the same purpose, just like Muhammad's followers; then, we will have to admit that scientific and historical research turns pantheism, polytheism, paganism, monotheism, humanism, even atheism and all religions into, with all due respect, cultural manifestations, traditions if we wish. Because it is not the nature of God that matters, but the experience of God which has proved to be common throughout time and space. Transcendence has apparently moved to faculties of transpersonal psychology, dream and neurology-research units whose conferences on consciousness usually line up lamas, Buddhist monks, shamans, medicine men and women as invited speakers. However, the purpose of these lines is not by any means to debunk religious beliefs but, contrary, to provide the evidence with which arguments among them can be softened and compromises reached, particularly in order to acknowledge the sacred character of sexuality -and women's role as priestesses.

#### IV. CONCLUSION

Reconsidering our opening statement that the collective-unconscious dynamics of gender inequality was precisely a tendency toward equity and sexual balance, we should add that it applied to both sexes; in other words, males had to prove their capabilities in typically feminine skills and tasks such as conceptualization, technical leadership and spiritual roles while women would have to master typically masculine attitudes and jobs like improving their physical strength and defending the community as well as recovering their own ancestral tasks, like philosophical, spiritual and political leadership or providing the main income for their families.

Regardless of mass media selection of gender representation, Western society -despite its contradictions- is providing the framework for gender equality. On one hand, the industrial revolution, the nuclear arms race and the space program were all men's "accomplishments" to prove originally female communitive skills. On the other hand, the difference between sexes in 100 m. world records is less than a second -0.91s. Besides, women's protagonism and success in the work market and political arena, in conferences, cultural events and advertising campaigns suggest the need for more ambitious initiatives like our following proposals.

*Education for Citizenship and Basic Competences* have been included in the curriculum of secondary and primary schools this school year. Despite the debate generated, the intention of the Council of Europe, who inspired them both in 2002, seems to have been the prevention of corruption and the need

to foster critical selective skills instead of data knowledge. The new subject already deals with topics such as ecology, responsible consumption, gender equality, multi-affectivity, cross-cultural and inter-generational dialogue which cannot be bad. However, and just like other Jungian authors suggest, mainly Clifford Mayes in USA and Frederic Fappanni in France, the introduction of archetypes and archetypal research as well as other Jung-inspired concepts such as the Myers-Brig Type Indicator, Art-Therapy, etc... could be instrumental in the education system to increase students' awareness on the Anima and Animus -our female and male sides-, the Solar Myth, the union of opposites and the experience of unity, particularly now that brain research downplays all religious beliefs.

Female representation connected with sexuality, regeneration and spirituality diminished with patriarchal civilizations and was brought to an end with the fall of the Roman empire. It is highly significant that Classic Greece and Rome -their artistic styles, architecture, institutions and law- have provided the inspiration to lead the Western culture out of the supposed Dark Ages. The Renaissance and Neoclassicism updated canons of beauty in female representation and art in general that, despite being 2000 years young, are lasting until today with, for example, the National Theater of Catalonia (1996) being built in Neoclassic style. This revival of attitudes and their representation -not only female of course- were instrumental to bring about the most staggering social and political changes of the XVIII and XIX centuries: the French Revolution (1789-99) and Republic (1870) as well as the Independence of the USA (1776); that is, two republics were born after two thousands years of forgotten democracy. As it could not have been otherwise, political and social attitudes with regards to religious beliefs have followed Classic Greek and Roman policies granting liberty of cult and respect to different forms of affectivity. In this context, recovering the sacred character of sexuality that characterized old mythologies seems not only the natural step forward but also the unconscious desire.

This would be the right context to introduce the temples of Khajuraho (1050) in India for having produced the most explicitly erotic representation of human sexuality. It would be tempting to describe these love making couples as tantric lovers but, just like tourist guides announce, all sexual scenes, which hardly amount to ten percent of the totality of sculptures, take place on the walls outside the temple, not inside. Of the three purposes of sex in Hindu philosophy, procreation, pleasure and enlightenment, only pleasure seems to be represented in these

statues; most likely, the sacredness of sexuality was on the mind of the artists who made them just like other even more explicit Indian works demonstrate: The Divine Goddess as an Altar (VIII c.) and the stone carving of a praying couple to a Yoni or vulva goddess (XII c.) A religious tradition still alive today in modern India; but even if that was not the case, the explicit scenes of sexual arousal and intercourse of Khajuraho temples stand as the most natural representation of such matter in world iconography ever, and the wisest example to follow in today's contemporary attitudes of pornographic obsession, particularly considering the high rates of visitors to these sites and their positive responses.

Now, let us consider the Statue of Liberty, a gift from the people of France to the States in her centennial of 1886 and therefore, a perfect neutral female representation completely unintended to become the American and world icon it is today meaning "liberty" with copies in Paris, Las Vegas, Tokyo, Spain... and inspiring other gigantic sculptures like Mother Russia, Mother Georgia, Mother Armenia and Mother China -as well as the logo of Columbia Pictures Industries. If Western society was laying on a divan under psychoanalytical treatment for ideological-economy crisis and provided this piece of popular art as an art-therapy resource, the psychiatrist would start with the description: A crowned woman in a slave's toga holding an open book in her left hand and a lighted torch in her raised right hand as she steps and looks ahead; and possible interpretations: "Liberty enlightening the world", as it was officially titled, seems to pay tribute to women's ancestral leadership not only in language and science but also as the mother-slave-prostitute motor of revolutions and civilizations -so well portrayed in the musical *Paint your Wagon* (1969). She is holding the Declaration of Independence but does it refer to the nation's or herself? Lady Liberty is Ishtar, Isis, Demeter, Amaterasu, The Holy Grail found, Madame Curie and Julia Roberts in *Pretty Woman* (1990). Regarding the diagnosis: Getting back to basics, the recognition of women's contributions to mankind, the sacredness of sexuality and the recovery of the Solar Myth -symbolized by her crown of seven sun beams.

On these regards, *Monsters Inc.* (2001) by Dreamworks provides the most subversive message ever revealed to mankind since the narrative of Biblical paradise or Skinner's *Walden II*. A world of fantasy, whose energetic resources spring from the frightened screams of kids, resembles too closely our real society based on fear of poverty and anxiety to consume. The institutional motto, "We scare because we care", might imply that if people were left without a vital struggle, social structures would crumble

down. The movie story line offers an incredible alternative: Laughter can provide ten times more energy than fear, at least for animated cartoons. It suggests anyway that a more natural and generous approach to human needs could increase economic activity, legitimate government institutions and extremely important as well, foster gender equality.

The purpose of depth psychology therapy is to make conscious the unconscious in an effort to confront patients with their frustrations and hidden needs whose recognition and acceptance should translate into an improved emotional balance and achievement capability. On these regards, these pages have attempted to verbalize unconscious tendencies towards gender equality since the beginning of mankind backed up by interdisciplinary research, female representation and archetypes. There might be a critical stage of predisposed receptiveness for the exposure and understanding of those archetypes, or else, the plasticity of the neuro-chemical system responsible of our emotional responses might not be able to make all possible connections in an attempt to ensure our wellbeing and human progression; or put more lightly, if there is harmony between those archetypes and the social conditions around, then our behavior reflects accordingly; otherwise, conflict arises. In times of economic stability, there seems to be a natural tendency towards gender equality, after all, let us not forget that all women are also mothers' and fathers' daughters. But in times of crisis, it remains to be seen whether this seeming war of sexes will end up with two winners... or two losers.

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