

Symmetric Logic and “Homeric inn to Demeter” modernity: motherhood constellation and adolescent separation-individuation¹

by Pasquale Scarnera*

Introduction

The ancient religiosity was codified by myths. E. Vandiver (2000) has combined the theoretical approaches of the field to an operative definition of the myth:

... traditional stories a society tells itself that encode or represent the world-view, beliefs, principles, and often fears of that society. As such, myths offer insight into what a specific culture thinks about the nature of the world in general and about key questions, such as: the nature and function of the gods; humans' relationships to the gods; what it mean to be human; the two sexes' relationship to one another (p. 15).

Myths, being cultural productions representing a model of the society and for the society as well, were expressly modified by poets, philosophers (Radcliffe, 2004) or itinerant priests (Torjussen, 2008). The constancy and adjustment in time and space were typical of the Greek religiosity and were partially induced by the lack of central organizations, sacred texts or doctrines to regulate religious affairs, thus, unlike Christianity it included the act of choosing in the religious field (Larson, 2007). Furthermore, the Greek polytheist paradigm was *enclosing*, namely welcoming and tolerating various divinities; on the contrary, the monotheist paradigm, which is *excluding*, cannot welcome divinities different from the worshipped one. Thus, the knowledge of the creation and transmission of cultural production can help us better understand the resilience of ancient religiosity.

Ontology of knowledge and religious mental representations

The contemporary scientific knowledge is based on the distinction between the knowing subject and the known object. However, this distinction is arbitrary, as both entities have the same ontological statute to be merely an object actuality, as they both belong to the objective world: what is called “*subject*”, is itself an “*object*”, so it can't assign itself a non/objective statute. Indeed, the “*subject*” represents itself as an object among objects.

Since this distinction is arbitrary, all the others are arbitrary too.

Though aporetic, the distinction between subject and object is necessary, because it founds the knowledge of both the “*subject*” and the “*object*”. Thus one can say that the “*subject*” is “*one function*” of the object, aimed at knowledge.

The ontological arbitrariness of the distinction between “*Subject*” and “*Object*”, therefore, doesn't allow any kind of “*objective*” knowledge, because it invalidates every attempts to formulate relationships between itself and any further distinctions, that are not *subiective*, or better, *functional* to the particular “*object*” defining defines it self “*subject*”.

However, this vacillating ontological condition is not perceived as such, because the distinctions are *not* the unique elements operating within the process of knowledge. Indeed, the Human

¹ Translated by Filomena Calabrese

*Clinical Psychologist, working within the social cooperative «Questa Città», an organization operating in the field of therapeutic/rehabilitative psychiatric activities, in Gravina in Puglia (BA). E-mail: linosca@questacitta.it

Mind operates by means of Unconscious System Logic too, that is emotional, symmetric and generating “*homogeneous and indivisible*” thinking processes, in opposition to the Ordinary Logic, that is asymmetric and generating “*dividing and heterogenic*” thinking processes. This “*homogeneous and indivisible*” modality of functioning is regulated by two principles, according to Ignacio Matte Blanco (1975, p. 43):

The unconscious system treats an individual body (person, object, concept) as if it was a member or an element of a whole or a class containing other members; treats this class as a subclass of a more general class and this more general class as a subclass or sub entity of an even more general class etc.[...] In the choice between a class and more and more general classes the unconscious system prefers those propositional functions that express in an aspect an increasing generality and maintain in others some particular characteristics of the individual body to which they belong.”

This first principle, the principle of generalization, implies that anything a person accomplishes into the reality represents itself, through ordinary logic, and also something else through the unconscious system.

The second principle proposed by Matte Blanco, the principle of symmetry, implies that (p. 44): “...the unconscious system deals with the inverted relation of any relation as if it were identical to the relation. In other words, deals with the asymmetrical relations as if they were symmetrical”. This means, for instance, that the assertion “*Paul is son of John*”, implies that “*John is son of Paul*”, for the symmetric logic of unconscious system.

These two principles generate an impressive infraction to the ordinary logic principles, which can seriously compromise the thinking abilities. Matte Blanco has named “irruptions of symmetry” the disorders of thought induced by the ordinary logic principles corrupted by symmetric logic permeation. However, the symmetric logic is regularly performed, being a natural phenomenon, by means of emotions. The empathic phenomenon, indeed, is a bright model of symmetric principle, because by means of it one can feel other’s emotions. As Edith Stein (1986) put it, this phenomenon is determined by prearranged corporal expressions of emotions and feelings, which are recognized by the subjects, who recreate the emotions and feelings underlying their corporal expression and emotional scenario. This phenomenon was demonstrated by experimental researches confirming both the universal ability to recognize facial expressions (Russell & Fernandez-Dols, 1998) and the competence of infants to make use of this communicative modality before language acquisition (Beebe, Lachmann & Jaffe, 1999). In empathetic terms, the assertion “Paul is son of John” means Paul performs an emotional condition as John’s son, who emphatically perceives what means for Paul to be his son (symmetrically: “John is son of Paul”). Nevertheless, the affirmation subsumes an asymmetric equivalent, namely “John is father of Paul”, which is symmetrically reversed in “Paul is father of John” in the emotional propositional function of “to be father/son of someone” (Paul and John are both father and son of themselves). Thus Symmetric Logic cannot articulate causal relationships in time and space. Furthermore, the Symmetric comprehension is not circumscribed to the corporal expression of emotions, because it can expand to emotional experiences not expressed by means of facial and/or corporal expressions, such as the emotional experiences described in a narration. Hence symmetrical comprehension can cross the borders of dual interpersonal relationships contexts, interlaced between two persons emotionally interacting, and reach different communicative contexts, not facially/corporally expressing emotions, and/or in contexts not directly involving the person symmetrically comprehending. Consequently, the principle of symmetry establishes the *identification phenomenon*, which displays itself, for instance, in participating to the reading of a myth, when the listener identifies himself with the characters of the narration, performing their emotions and shares their view. Such identifications may be intentional, and as such be mentally driven, for instance recounting the story and making comments (that is, in an asymmetrical way). And yet,

in addition to the identifications, the principles regulating the unconscious system may cause the perception of meanings not explicitly told in the narration, thus listening to a myth, the listener may unconsciously assimilate contents not explicitly expressed by means of Language and ordinary logic, because they are unconsciously carried out by means of metaphors generated by the principle of generalization, and relational reversals generated by the principle of symmetry.

Within the operations of the unconscious system, emotions are characterized by (Carli, 1987, pp. 179-180):

“...a) a generalization starting from the concrete characteristics of the object that evokes emotion and arrives at a point in which this object is seen as in possession of all the characteristics or properties of the quality ascribed to it and that each object marked by this quality could contain or express in a major or minor number; b) the characteristics assigned to the object are supposed to be in their greatest grade or size; c) as a consequence of a) and b) the object will represent all the similar objects. [...] How and at what level we see things in an emotional way, we identify the individual with the class to which he belongs and consequently we ascribe all the potentials included in the propositional function or open proposition defined by the class. [...] The emotion, being just an emotion, doesn't distinguish among individuals but only among classes or prepositional functions and so, confronted with an individual, tends to identify it with the class to which it belongs.(or with the prepositional function applied to it)”

Thus the modes in which the unconscious works are suitable both for the production and perception of deities representation, unlike or at least better than ordinary logic

The Constancy

The *third principle* proposed by Matte Blanco states that each product of the mental activity results from some form of integration between the two logics. Indeed, the logic of the unconscious system, or that derived from the principles of generalization and symmetry, allows neither targeted actions nor “*oriented to conclusion thoughts*” (the principle of symmetry does not allow to think temporal series, spatial and causal relationships). However, emotively defining every percept (by means of the principle of generalization), it “*orders*” the ontological arbitrariness that characterizes the ordinary logic, giving a meaning to each object and a sense to each action. And it does this in exquisitely and exclusively human terms. On the other hand, the ordinary logic enables the motivational drives emerging by the emotions to meet the objectives satisfying the needs and wishes: the ordinary logic *alone* does not lead to action because it cannot *define* purposes, while the symmetric logic *alone* does not lead to action because it cannot *pursue* any purpose. This means that in individuals, *the model of integration between the two logics must be constant and invariant in time and space, at least relatively: the lack of stable integration, indeed, would render impossible both the actions and the thought.*

Matte Blanco also claims the integration of the two logics is caused by *lateral insertion of the instinct*, namely the stereotyped species – specifics, survival oriented, behavior. Thus, by means of this initial orientation, all the other bi-logic integrations are developed, and these integrations will build the *subjective* knowledge baggage, that is *functional* for a particular *object/subject* the one which has generated them. Nonetheless, the combination between the arbitrariness of ordinary logic distinctions, and the generalizations and symmetricalizations of the unconscious system Logic, does not include the existence, among individuals, of two perfectly alike representations of the same phenomenon and/or process: when this is the case, it is a casual combination, and/or the outcome of a research process of agreement and uniformity of perception and representation of phenomena and constructs, developed through language. At the same time, language must possess the constancy and invariance characteristics in time, space and between individuals, to perform this function: the biblical myth

of Babel explicitly shows that as a necessity. In addition, the language characteristics of constancy and invariance, enable people to cooperate within the knowledge processes: managing identical representations of phenomena and constructs enables people to fulfill empirical and conceptual common operations on the same representation, hence to identify mistakes, to distinguish truth and untruthful, to reach common and shared conclusions. Constancy and invariance also support other functions: indeed, organic birth and development can generate themselves within an unchanging environment. The constancy of the environment enables the development of systems of adaptation consonant with the environmental characteristics. For this reason, a camel cannot live in North Pole, and a penguin cannot live in the Sahara.

Humankind needs constancy of psychic and cultural characteristics, in addition to biological and physiological ones. Different models of psychological research have emphasized this factor, because it is essential for people development and mental structuring (Scarnera, 2005): clinical and experimental researchers, indeed, converge in claiming that personality develops itself in mutual mother's (and/or other representative figures) behavior/relational style adaptation, *independently of the quality of the same behaviors and/or relational styles*. This means that the characteristics of a personality are acquired independently of the person's awareness: indeed infants cannot choose nurturing figures, and they show them affection, attachment, identification, trust and fidelity also when the nurturing processes are faulty and/or absolutely harmful. (Carli, 1987, p. 43). These characteristics, acquired during childhood and, in different measure in adolescence, are preserved during adulthood in life contexts, also if they are scarcely effective, and/or absolutely not functional. This happens because people are not aware of their own mental disease origins and, when they are, they find change difficult, as it results in change who they are, as well as their relations to/with others. Hence, when you change you have to cope with the difficulties raised by the change of the systems of adaptation to people: when you change, you need to explain it, and also to induce change your relationships. Since the results of change (on one self and/or on relational systems) are not perceived before the change is achieved, while the *current* perception of both oneself and the relational systems are, the principle of generalization implies that the change is emotionally symbolized like death: your *own death*, indeed, *cannot be represented*. Coherently, in Greek Mythology, "Hades, lord of death and underworld, is invisible" (Hillman, 1996, pp. 32-33).

However, scientific models explaining characteristics of adult personality permanence in time and space like a result of past experiences, can explain the adult/younger dynamics, but cannot explain the adult/adult ones, and how the adults manage the general question of both knowledge and rules transmission, as well as cultural changes.

Regulation of individual behaviour within communities

Social reality may be articulated, or rather transformed responding to needs and/or desires, with action or communication. When the articulation, and/or the transformation, interests behavioural rules and relational contents of human being, social reality may be articulated with the communication only. When communication dynamics are engaged, a system is constructed.

A "system" is described by Watzlavick, Eavin, and Jackson (1971), as "an ensemble of objects and of relation among the objects and their attributes"; if it is an organic system, it organizes itself by constructing relations among the objects and the objects' attributes, and also by constituting subsystems, both in horizontal and vertical sense.

An organic system is open, as it exchanges energy, materials and information with the environment, and presents peculiar properties:

- 1) it's different from and superior to the sum of its parts;

- 2) the relations among the parts are such that each change in any parts leads to a change in all the others and in the whole system;
- 3) it reaches the stability through a negative retroaction, i.e. maintaining the identity of the relations among the objects and their attributes, and it promotes the change through a positive retroaction, i.e. changing the same relations;
- 4) unlike the close system, in which a system productive results depend on the initial conditions, in the open system the same results can derive from different origins because they are determined by the parameters that regulate the system.

The dynamic that leads to the constitution of a system, is obligatory for human beings, because:

- 1) it is impossible not to communicate;
- 2) the communication always conveys messages related to the sense that is intended to be transmitted and another related to the relation that appears among those who join the communicative action. This second aspect of the communication is meta-communicative, therefore is connected to the self-consciousness and also to the others' awareness;
- 3) human speech is composed both of a numerical syntax, that is logical and very complex but not too apt to define the nature of the relation, and of an analogical syntax (images, gestures, tone of the voice, expressions of the face, etc.) whose semantic is suitable to define the nature of the relation, though in ambiguous ways;
- 4) the aspect of the relation can be described both in a symmetrical way, that is regulated by the identity of role, function, status, speakers' position, and in a complementary way, that is regulated by the difference of role, function, status, position.

Considering the axioms of the communication, therefore, humans must establish relations and social systems. Since the communication is aimed both to the transformation of reality and to the articulation of the relations among the speakers, it can be said that human beings must necessarily adopt organizational behaviors, because they can't avoid communication. However, even if "*to communicate*" implies necessarily "*to organize*", it doesn't imply also that relationships within communication bring to solid and optimal organizational design.

In fact, K. O. Apel (1977) has dealt with the necessity to found a valid and inter/subjective ethics, starting from the problems that derive from the power of nuclear weapons and the environmental aftermath of economic and technological development that could affect humanity. He analyzed the possibilities arisen from philosophical systems both of "Integration", applied in the eastern world, and of "complementarity", applied in the West.

Apel tried to solve the problem that can be described, briefly, as the necessity to organize the course of human history so as to avoid a tragic and inglorious end for its protagonists, starting from the analysis of the asymmetrical logic implications within the two prevalent systems of thought.

The "integration" system, considers as a fact the symmetric opposition of various thesis and antithesis generated by thought in the reality, it therefore intends to overcome the contradictions and the contrasts that characterize human relations through the synthesis of oppositions of an élite (philosophers, party leaders, business managers, heads of government, of army, of assembly lines, etc). Such élite, by means of elections, nominations or something else, governs different situations and guarantees the rationality of the choices and the functioning of the social system integrating science and ethics, but in making its decisions practicable (commanding), it cannot reconcile them with those of the individuals.

The "Complementarity" System recognizes the individuals' differences as a natural fact, therefore it maintains the field of choices within the liberties of the private life, and tries to found the inter/subjective validity of the ethical principles by means of no-evaluation, scientific description of the consequences of the actions, by means of rules like "if..., then...". This operation, led by "technicians" towards the "laymen" in a complementary way, cannot found, in

the last ones, the sense of responsibility needed to admit the decisions that have been implicitly presented as necessary, according to the scientific rationality.

Paradoxically, the strategic resolution of the symmetrical system is like a complementary construction among leadership and subordinates, while the existential solution of the complementarity system is like a construction that symmetrically opposes individuals with equal rights towards the decisions that have to be assumed: so the point of arrival of one coincides with the point of departure of the other, therefore the two systems can be considered the expression of two or, perhaps, the same vicious circle.

Therefore, from the asymmetrical logic point of view, is impossible to constitute a symmetrical or complementary system (that is to prescribe ethical or behavioral rules), that can pursue both the functions assumed by Apel, and all the other assumable organizational functions. However, either the groups or the organizations exist and function in a quite ordered and articulated way, although it is not possible to obtain such result through ordinary logic. Since it is not possible to explain the functioning of an organism and/or of an organization disregarding the specific processes activated among its components, it is necessary to postulate the existence of a criterion that operates in the mind of the individuals and explains the coherent and unidirectional functioning both of the groups and of the organizations (obviously, in addition to the deterrence and reward systems appropriately developed to reach this purpose).

However, Apel does not find a solution to these aporias.

The rule "by oneself" solves the aporias in both the systems, because a system can be constituted starting from "two" persons. Moreover, like a resolute moment of both a systemic aporia and of the same system, it constitutes the necessary condition to reckon the others as different and independent, and operating *per se* and *for himself*. It represents a maturative and differentiative moment regarding the context of reference for anyone who is involved in one aporia and solves it.

The System of Constancy ruling the individual constancies

Though giving a "systemic" solution, the rule "by oneself" cannot realize the transformative and articulatory intentions of the individuals, which can be only pursued through the articulation of one's own actions with those of others.

At this point, three alternatives are possible, starting from the aporias' solution:

1. *to abandon the system of references;*
2. *to leave aside the goals that don't match the system of references;*
3. *to construct the necessary conditions to let the "integration" or "complementarity" system, symmetrical or complementary, function: in the symmetrical version, for those interacting there should exist a substantial sharing and/or identification in the hierarchical organization of the system, or in the complementary version, a sharing of the values and/or the purposes underlying the decisions to be made. These results can be reached by means of discussion, in the Integration System, and through the control of the authority, freely recognized, in the Complementarity System: fundamentally, considering both systems, through a communicative way aimed to search and obtain consensus.*

The solution 3. can be considered more suitable to manage the cultural change, whether it is needed to change a cultural asset by persons who had previously constructed it, or who had not. Nevertheless, such solution cannot "be prescribed", because it is a condition that has to be pursued daily, maintained and renewed by the different interested social agents. It is therefore a method to find solutions, and not a solution itself, that is largely ruled by Ordinary Logic. Indeed, being *dividing and heterogenic*, it can recognize and resolve aporias.

Literary evidences show the ancient Greek Culture implemented this method: mainly Socrates, in his *"Dialogues"*. In addition, Aristotile reported, in his *"Poetics"*, that *"Socratic Dialogue"* was a very disseminated literary genre, at that time (Kahn, 1995). Nevertheless, unlike Ordinary Logic and in very ephemeral manner, *symmetric logic cannot recognize, nor solve aporias*: the emotional flows proceed, in spite of ordinary logic conscious efforts. This would explain why Socrates – or other authors using his Method – would resort to the authoritativeness of the Myths to fill the gaps that inevitably raised from his thought, to integrate the same Myths within a philosophical/religious construction which answered needs and questions raised in his *"Dialogues"*.

Thus, in elaborating strategies coherent with the 3. solution, the integration modalities between ordinary and symmetric logics have to deal with a unique regulatory parameter. Hence, concerning Myths creation:

1. *Since the principle of symmetry cannot describe casual relationships, the relational contents transmitted by means of communications must necessarily adopt the narration form;*
2. *Since the principle of generalization cannot describe contents clearly, the same will be expressed by means of metaphors;*
3. *As both the 1) and 2) productions are unconsciously elaborated, they will be assimilated in the same manner.*

The availability of a valid method to manage cultural changes cannot explain their permanence in time and space. It is necessary to postulate the presence of a regulating parameter, operating in individuals disregarding their consciousness to be in an aporetical condition, or they must have a method to solve the same. This regulating parameter may be defined like *system of constancy regulating individual constancies*. As this parameter cannot subsist disregarding the single acts and representation it presents itself within individuals, it will be *function of accommodation and/or adaptation both conscious, obtained by means of ordinary logic, and unconscious, like by means of symmetric logic of the interested individual constancies*, as they are saturated in the single interactions and relationships.

As a regulatory parameter of individuals operating in every social situations, and as a system of constancy regulating individual constancies, it aims to reject change. For this reason, every meaningful social change has to be preceded by moments of chaos, originated by the crisis of the regulatory parameter which underlie the social context before the change.

As a function of accommodation/adaptation of the individual constancies, this parameter tends to develop order (that is, organization) by chaos. Both the chaos that precedes the change, and the order following it, cannot disregard the contributions single individuals give to the regulatory parameter, though not clearly meant as such. Indeed, individuals participate to changes they are interested in, even if they are passive adaptations.

Hence it can be said that myths, cults and rites were produced and changed mainly by means of symmetric logic, in a way that the listener feels the permanence of representations, of actions and behaviors in time and space, and with creative processes regulated by the same system of constancy which regulates the permanence and the change of other social characteristics.

Symmetrical Analysis of the "Homeric Inn to Demeter"

The idea that myths had the function to induce in listeners ethical ruled behaviours, is not new. For instance, Orphanos (2006) proposed that the Myth of Prometheus represent the industrialization ethic and the triumph of material comfort, and also of creativity and a less painful life. In addition, it can represent the perseverance ethic, that is expressed by the hope (*helpis*) hidden in the bottom of Pandora's pot.

Embracing another point of view, Rethorst (1991) observes that ethic does not express itself by means of universal principles, even if it rules every culture, thus it is the “*sense of oblige*” to be universal, not ethical norms. Accordingly, the emergence of ethical rules is caused by comprehension of critical circumstances and relational dynamics to be ruled, in order to avoid and prevent social and/or personal damages. Rethorst postulates also that this comprehension could be based on less analytical grounds, when it comes to our discursive thought, thus he claims that artistic creations stimulate the understanding of the contexts, that have caused the emergence of ethical rules. However, the author does not give any example of this modality of perception, or any model which could explain it.

The following *symmetrical analysis of the Homeric Inn to Demeter* (Cassola, 1981), is aimed at a description of the underlying anthropological constellation, or rather the description of the behavioural rules the myth unconsciously offers to the listener, and to his society.

The Inn has been disassembled in meaningful sequences, being the same believed to content ethical/behavioural issues. Following the textual organization of the Homeric creation, the time-series decomposition has been integrated by local variants, whose are inserted in the Homeric’ narration point for which the variant was thought.

Tab. 1: Homeric Inn to Demeter’ analysis, from the point of view of symmetric logic

Homeric Inn to Demeter	
Original sequence/variation	Analysis of both the sequence and the variation from the point of view of generalization and symmetric principles
1. Kore, Demeter’s daughter, while playing and picking up flowers with Poseidon’s daughters, was taken away in a chasm by Hades, her father’s brother, Zeus, with whom he arranged her abduction. Hades carried down Kore into the Underworld, using a carriage drawn by immortal horses.	Kore plays with Poseidon’s daughters, and they play with her (symmetry). Playing and picking up flowers is peculiar to female adolescence (generalization). Thus Kore is torn away by her adolescence and carried down to Underworld by Hades, Lord of Death. Hence also Hades is deprived of his identity: the Lord of Death wants Kore’s vitality (symm). The chasm marks a division from the world and hides who is in it (gen.), hence people living in the upper world don’t perceive the hidden identities (symm.). The chasm is also a metaphor of the uterus, whose function is to generate life (gen.): both Kore and Hades were taken away their identities and put in a metamorphosing environment. <i>Kore</i> , in Greek means maiden, but also the feminine form of <i>Koros</i> , that means both boy and sprout (gen.). A maiden/sprout is going through a change (gen.), like Hades (symm.).
1.1. The Attic tradition narrates that the chasm swallowed down also Euboleus, with his herd of pigs (Larson, 2007, pp. 70-71). This version of the myth narrates that the herd carried both Kore and Hades to the Underworld (Olender,	Also Euboleus and his pigs are in the same conditions as Kore and Hades (symm.). The pig represents, in Greek language, a metaphor of feminine genitals (gen.), thus also the feminine genitals and Euboleus are going to change themselves. The transformation of feminine genitals

1985, pp 14-15).	implies the transformation of both Hades and Kore.
2. Nobody notices the abduction but Elios and Ekate. Demeter, in a state of anguish, leaves to search for her daughter. She unlaces her hairs and wears a gloomy veil. Carrying burning torches, she flies on lands and seas for nine days, with no food or water, but she can't find her daughter.	Combining her hair differently and changing her clothes, Demeter unveils her divine identity and put on the identity of the mother losing her daughter (gen.). Refusing to nourish herself, she refuses life originating by the world; refusing to clean herself, she doesn't give herself to life (gen.).
2.1. The Arcadic tradition narrates that Poseidon, Lord of Sea, tries to seduce Demeter, while she is looking for her daughter. Demeter gets angry and transforms herself in a mare, to elude the courting. Poseidon find out about the subterfuge and turns into a stallion, and mates Demeter/mare. The mating generates the horse Airon and the goddess Despoine (Jost, 2002).	Poseidon's behaviour causes the anger of Demeter, and Demeter's Behaviour causes the anger of Poseidon (symm.). Demeter fools Poseidon, and Poseidon fools Demeter (symm.). What cannot be accepted by the Mother/Goddes losing her daughter, can be accepted by Goddess/mare: maternal feelings may oppose the courting, but can't prevent the reproductive instinct. Thus what cannot be accepted by culture, may be accepted by nature (gen.). Airon and Despoine had the same parents; they are consanguineous, thus there is a similarity between both animals and humans behaviours (gen.).
3. Demeter meets Hecate and Helios. Hecate tells her she knows about Kore's abduction, but she doesn't know who the abductor is. Helios tells Demeter Zeus' decision to give Kore's hand in marriage with his brother Hades, and compliments Hades, as lord of the Underworld since when the Universe was divided in three reigns by Zeus (Supernal world), Poseidon (Aquatic world), and Hades (Underworld). Demeter gets more and more aggravated.	Zeus' decisions are not disputable: Kore is taken away from the Supernal World and taken to the Underworld; she must transform herself in spite of her maternal feelings (gen.). Laws of transformation, thus, are superior to mother's attachment. The details of the abduction make Demeter's emotional conditions worse, despite Hecate's consolation and Helio's intercession.
4. Demeter travels to Eleusis, near a well, where she meets Celeo's, king of Eleusis, four daughters. The girls invite Demeter to stay in the town. Demeter says her name is Dono, and that she is a Cretan kidnapped by pirates who wanted to have her as a slave before she escaped.	Under the identity of Dono, Demeter goes where water, the origin of life, flows out. In Eleusis, hence, Demeter/Dono's life started (gen.). The girls offer to help Dono, hence Dono helps them (symm.).
5. Demeter/Dono offers her wet-nursing services, being woman, asking for hospitality in Eleusis. The girls think she should offer her services to their mother Metanira, who has had a child at her old age, and who may be pleased to give her the job. Thus they go to the Town and obtain their mother's permission to host Demeter/Dono.	The identity of Demeter/mother tormented by the abduction of her daughter, is hidden under her new identity of Dono/wet-nurse. Hence Dono/wet-nurse raises the tormented mother Demeter (gen.).
6. Demeter follows Celeo's daughters to the portico of their house, where she meets	A bed and a job are not sufficient to liven up Demeter/Dono: it is not, hence, the symmetrical

<p>Metanira, holding her son Demophoon, sitting near a pillar. The queen tells Demeter to sit on her throne, but the goddess, quiet, reserved and full of sorrow, refuses and stays in silence, with her eyes lowered.</p>	<p>inversion of Metanira's offering by the Goddess, who remains absorbed in her approach, and doesn't host Metanira. Demeter/Dono, hence, is not emotionally active within the relationship with the queen: Demeter's depression is derived from Kore's abduction, and can be healed only through the identification with a woman who has experienced and recovered from such a pain: Metanira's sons, indeed, are all with her.</p>
<p>7. Baubo arrives, and offers Demeter a stool with a sheepskin on it, where Demeter sits.</p>	<p>Though Demeter is a goddess, she refuses symmetrical relation with a queen, and accepts the offering of the maidservant Baubo: Demeter/Dono makes herself comfortable, and so does Baubo (Symm.).</p>
<p>8. However, Demeter/Dono remains without a smile, in silence and refusing food, until Baubo, joking and jesting, induces the goddess to smile.</p>	<p>Baubo jokes and jests with Demeter, and Demeter jests and jokes with Baubo: Demeter smiles, and so does Baubo (symm.): the relational rejection Demeter had showed to Metanira is transformed into a relational availability toward the modest and industrious Baubo.</p>
<p>9. Metanira offers Demeter some wine, but she refuses as she is not allowed to have it. The Goddess asks for the Kikeon, that is water, mixed with flour and mint, that Demeter drinks. Metanira asks Demeter to nurse his son Demophoon, promising her a big reward for this job.</p>	<p>Wine causes inebriation and cheerfulness, it is not appropriate for a Mother whose daughter has been kidnapped, unlike the kikeon, that is a ritual beverage appropriate for a wet-nurse who is preparing herself to turn an infant into a young man (gen.).</p>
<p>10. Demeter/Dono proclaims that she will nurse Demophoon, to render him immune from spells and poisonous herbs. Thus she nurses the infant like a god, greasing him with ambrosia, exhaling on him and, sheltering him from parents, passing him between flames during the nights, to render him immortal and forever young. The parents are astonished by their son's divine aspect and growth, until Metanira unveils the ritual Demeter carried out on Demophoon.</p>	<p>Demeter possesses a divine identity which is evident in the human form of Dono, while Demophoon possesses a human identity which is evident in the divine form (gen.). Demeter/Dono nurses Demophoon, and Demophoon nurses Demeter/Dono: Demeter nurses Demophoon to divinity, while Demophoon nurses Demeter to humanity (symm.). The human and divine identity come in contact.</p>
<p>11. Metanira yells, being apprehensive for her son and very disturbed by that vision. Demeter/Dono interrupts ritual and irately admonishes Metanira for her incapacity to anticipate future of joy and pain. Indeed, the goddess explains, Demophoon will not escape ever again his mortal destiny, even if he enjoys the qualities of being raised by a goddess. Demeter unveils her identity and commands to build a temple and to establish rituals dedicated to her.</p>	<p>Metanira is afraid to lose her son, just like Demeter (symm.). Metanira is admonished by Demeter for her incapability to anticipate the future of her son, and so is Demeter (symm.). The Demophoon's passage by infancy to youth within the wet-nursing of Demeter/Dono would have implied the passage by one condition to another, but this transformation was interrupted by his mother Metanira: the maternal tie interrupts Demophoon's transformation (gen.), hence the maternal tie between Demeter and her daughter interrupts the transformation of Kore (symm.). The passage by infancy to youth cannot compromise the bond between mother and</p>

	son (gen.).
12. Demeter goes to live in the temple Celeo has constructed for her, and refuses to see other Olympic divinities, notwithstanding the numerous invitations Zeus sent her, by means of other divinities. Demeter freezes the cycle of agrarian reproduction, and causes a famine that threatens the human race. She sends a message to Zeus affirming that famine will continue unless she sees her daughter.	Demeter/mother has generated Kore, and Kore has generated Demeter/mother (symm). Hence, Kore missing, Demeter cannot be Mother and generate. Like Demeter mother, also mother/earth doesn't generate (gen.).
13. Zeus sends Hermes to the Underworld to persuade Hades to let Persephone go back (now Kore is called with this name) on Earth, close to her mother. Hades introduce himself like a worthy consort, and offers her to reign on all living creatures, with immortals and humans worshipping her, <i>when she will be in the Underworld</i> . Persephone accepts and heats the pomegranate seeds Hades had furtively offered her, so that she has to return in Underworld.	Changing her name, Kore has changed her identity: the <i>maiden/sprout</i> has become <i>woman/queen</i> , being turned into Persephone, the goddess of Underworld (Gen.). Hades has also changed his identity, from <i>Hades/abductor</i> to <i>Hades/devoted consort</i> (symm.). Persephone eats the pomegranate' seed, which will give life to another sprout (that is, another Kore) and other fruit (gen.), hence she will return like Kore/sprout in the Supernal world, and like Persephone/queen in the Underworld.
13.1. A diffused in southern Italy variation of the myth presents Persephone, queen of Underworld, able to affect the destiny of mortals and as patron of marriage and children, and refusing to return to her mother (Radcliffe, 2004, pp. 56-59).	The permanence in the Underworld caused the identity transformation of Kore into Persephone, hence the relationship Demeter/Kore has been changed into that of Demeter/Persephone (gen.).
14. Hermes takes Persephone from the Underworld, close to Demeter. Mother and daughter embrace themselves, but Demeter notices the change.	Kore has become Persephone, and Demeter doesn't recognize any more the <i>maiden/sprout</i> , because she has become <i>queen/fertile woman</i> .
15. Zeus sends Demeter a message by means of Rea, their mother, to tell her that Persephone has to remain with her mother for 2/3 of the year, and 1/3 in the Underworld. Rea intercedes to have Demeter back with the other gods, and stop the famine. Demeter stops the famine, teaches the ritual dedicated to her to Trittolemus, Dioclus, Eumolpus and Celeo, and the mysteries to Trittolemo, Polissenus, and Dioclus, and returns to the Olympus.	The mother speaks to the daughter, and the daughter speaks to the mother (symm.). The Mother and daughter identities are in the same persons (gen.), hence Demeter can accept the identity of Kore/Persephone. Despite the change of identity, the tie between mother and daughter has not been substantially modified, as the tie between Metanira and Demophoon. The separation/transformation/regeneration cycle is achieved, and also accepted by Demeter.

According to the aforementioned analysis, the “*Homeric Inn to Demeter*” represents the narration of the modalities through which the mother’s psychic constellation faces the daughter’s separation and her transformation from a girl into a woman. The analysis of the Homeric text, through the principles of Generalization and Symmetric Principles, describes the emotional dynamics of the protagonists of the Inn in asymmetrical terms, or rather in line with natural laws (for example: 1.1.; 2.1.; 3.; 11.; 13.) and behavioural rules (for example: 6.; 7.; 8.; 9.; 13.1.; 14.; 15.) thus explaining the relationship between artistic composition and prescription of behaviours

ruled by ethical code. However, the Homeric text doesn't explain the contents of a passage, which is very meaningful to the comprehension of the mother's constellation change: Demeter overcome her depression after meeting Baubo.

Mother of the swineherd Euboleus, Baubo is an aged and scurrilous woman, who is able to cause hilarity with her jests, but also to express lascivious sexuality, to appease and reassure children (Olender, 1985; Pelitzer, 1998). It was also proposed that Demeter's smile was caused by the genital ambiguity of Baubo, who might have had a juvenile penis or an enlarged clitoris, she would shake to make Demeter smile (Georgopoulos, Vagenakis & Pierri, 2003). This interpretation, however, is based on a Clemente of Alessandria's piece, a Christian bishop who, in his pieces, emphasized much his denigration for Demeter's cult in Eleusis. Furthermore, this interpretation doesn't find archeological evidence, which, on the contrary, represent Baubo like a woman without head, with eyes in the place of breasts, and the mouth situated a little on the vulva, in a way that it has to move at every spoken word.

Tobie Nathan (2000), being interested in feminine depression, based his argument on Clemente of Alessandria's witnesses, and so he claims that the sex Baubo exhibited to Demeter, represented for the latter a mirror causing a change in her mood. This conclusion substantially converges with the symmetrical relation described in the line 8 of the table 1, but the same doesn't render the depth and complexity of the symbol representing Baubo: in fact, in a maternal perspective, breast and vulva have, respectively, nourishing and procreating functions for children, while the images representing Baubo assign to these organs some functions of the Ego, respectively the vision and the parole. This is to say that the meeting between Demeter and Baubo, within the connected mirroring, makes the former *see with breasts and speak with vulva*, or rather approach the world using a *gender attitude which doesn't identify itself with the reproductive and nutritive functions*, and allows the woman to approach the world using looks and words coherent with her needs, desires, and points of view, rather than coherent with her children. This passage, for Demeter, is fundamental to overcome the depression due to the loss of Kore, thus it can be claimed that the "*Homeric Inn to Demeter*" represents a mythical narration prescribing behaviors of mainly feminine interest. This conclusion, however, doesn't match the numerous mystic initiations of male characters, both mythical, like Hercules and Dionysus, and famous, like Cicero and the Emperor Adriano. The promise of earthly happiness and Pluto's friendship (subsoil wealth deity, who is considered a benevolent and reassuring version of Hades) contained in the "*Homeric Inn to Demeter*" given to the ones in mystic initiations, and the intimidation not to be happy *even after death*, released to those are not initiated, cannot explain the huge number of initiated males, described in literature. The analysis of other evidence related to the rite may help to comprehend the interest of males for this ancient cult. This interest is well expressed by Cicero (*On the Laws*, 2.36, cited in Clinton K., 2007, p. 356):

It seem to me that Athens has produced many extraordinary and divine things but nothing better than those Mysteria, by which we have been led out of a rude and boorish existence into humanity and have become civilized, and as they are called initiations, so truly have we learned in them the origins of life; and not only have we received a way of living with prosperity but also a way for dying with greater hope. (*On Laws* 2.36).

Rites and Demeter's Cult according to literary and archaeological evidences

According to "*Homeric Inn to Demeter*", the cult of Demeter originated in Eleusis, but it was largely diffused in the Mediterranean area, perhaps since the archaic age. Rites dedicated to Demeter was performed in Eleusis for about two thousand years, since the Mycenaic age (1500-1000 b.c.).

Archaeological researches have revealed the presence of numerous structures, having different functions and dating back to different ages, in Demeter's Temple area: house foundations, colonnades, cisterns, buildings used as houses or shops and caves, witness a complex organization, in which the Temple represented only one part. Furthermore the same temple was rebuilt and renewed various times, due to the increase of the worshippers over time and the changes of rituals were performed there: indeed, the cult of Demeter was subject to various integrations derived both by the emergence of different needs of transcendence, and by the connected religious conceptions, also witnessed by archaeological evidences of the excavations of the Cemetery. Contrary to the researchers expectations, however, they found no writings describing details of the ritual, which had to be kept secret by worshippers, under penalty of death (Mylonas, 1947; 1955). The structures, where the cult was originally conducted, remained the bases also for the performance of rituals in later ages: mainly the cave symbolizing the access to the Underworld, with its opposite stairs, an altar and a throne carved in the rock, were built using techniques diffused in the Mediterranean area since the Archaic Age, and were used also in the successive ages (Fool, 2004).

In ancient Greece there were numerous festivals dedicated to Demeter, based on poems narrating different episodes concerning the goddess, which, unlike the "*Homeric Inn to Demeter*", were lost. All the festivals, and thus the rituals, were referred to the agricultural cycle (ploughing, seeding, cultivation and harvest), while only the festival of *Eleusinian Mysteries* was referred also to the afterlife. This festival was open to everybody, without distinction of race, sex, and social status, with the only condition being that they had to speak Greek and had committed no blood crimes.

Every worshipper had to sacrifice a piglet, and cover an ideal pathway of initiation, starting from "*Little Mysteries*", a festival held in February/March, going through "*Great Mysteries*", which were performed seven months later, and reaching the "*Epotheia*", a year later.

"*Little Mysteries*" saw the participants engaged in a ritual where they have to sit on a stool covered with a pelt of sheep, wearing a veil on their head. It reproduced the passage of the "*Homeric Inn to Demeter*" in which the goddess accepts to sit on the stool offered by Baubo. The literary evidence shows that also other Demeter's behaviours described in the "*Inn*" were performed in the rituals: the search for Kore, the fast and the kikeon. Finally, the participants had to play with some objects, passing them from basket to cestus and vice-versa. Other witnesses tell of ritual invocations (*rain!; conceive!*) and of *an ear of wheat harvested in silence*, that was the climatic act of the *epotheia* (Parker, 2005). The Attic ritual of the sacrifice of piglets, planned the same had to be introduced in the "*Demeter and Kore's chasms*", honouring Euboleus, the son of Baubo, whose herd of pigs took Kore to the Underworld. When they got decomposed, women ritually pure would extract by the chasms the rests of piglets, and mix them with seeds of wheat, to ensure a good harvest (Larson 2007, pp. 70-71): this ritual, as showed in line 1.1 of table 1, may be interpreted also like a metaphor of feminine genitals maturation and insemination. The Arcadic ritual, instead, consisted in a kind of procession, perhaps a dance, performed by people wearing masks representing heads of animals (Jost, 2002). This ritual symbolized the kind of emphatic comprehension, based on the expression of the emotions on the face, between men and animals, and thus it was related more to farming than agriculture. This interpretation may be also supported by the presence, together with that of Despoina, of a statue of Artemis, goddess of hunting and wild animals, and also patron of parturition, that is basic for animal farmers.

Euboleus is not quoted in the "*Homeric Inn to Demeter*", but he is represented in some archaeological rests with Iacchus, not quoted in the *Inn* either. The rests show Euboleus like the man leading Persephone in her reascent from the Underworld, lighting the path with torches, and Iacchus like the man who leads, always lighting with torches, the non-initiated towards Demeter afflicted for the lost of Kore. Researchers share the opinion that the "*Mysteries of Eleusis*" would found their rituals on the dramatization of the wandering of Demeter searching

her daughter, and on the return of Persephone from the Underworld, hence the ritual would exclude both the abduction of Kore by Hades and their permanence in Underworld. Indeed, the dimension and structure of the temple were not suitable to host the rite of Demeter's wandering, thus this part of the ritual had to be performed in the surrounding area. Therefore, they put forward the idea that a cistern with stairs, that had never contained water, would serve to dramatize the *reascent* of Persephone from the Underworld. Thus the temple would have hosted specific sections of the rite not included in the "*Homeric Inn to Demeter*". Indeed, the term *Mystery* has nothing to do with the bond to secrecy that tied the initiated, but with the name assigned to the candidates to the initiation, the *mistēs*, or rather "those with closed eyes", that would become *epoptēs*, or rather "those who can see", when the pathway of initiation was completed. The pathway of initiation, like witnessed by Aristotile, did not consist in learning, but in a feeling of the emotional facts in the rite which lasted few days. The climax of the ritual consisted in the wandering of the *mistēs* searching for Kore outside, and perhaps inside, the temple, with their eyes covered and guided by their *mystagogue*, who was an initiated. Confused, feared and stumbling, the *mistēs* arrived, at the end of the rite, in a very lightened scene that concluded the rite with the reunification of Demeter with her daughter, the harvesting of a spike of wheat, and the vision of a son suddenly born by Demeter: Pluto. Also this sudden birth is not mentioned in the "*Homeric Inn to Demeter*". Achieved the initiation, the worshippers wore a wreath of mirth, that symbolized their achieved status of initiated. The experience achieved by the *mistēs* was described by Plutarch ("*On the Soul*", cit. in Clinton K., 2007, p. 354):

Then at the point of death, the soul suffers something like what those who participate in the great initiations (*teletai*) suffer. Hence the word "dying" (*tele-utan*) is like the word "to be initiated" (*teleisthai*), and the act (of dying) is like the act (of being initiated). First of all there are wanderings and wearisome rushings about and certain journeys unending (*atelestoi*) through the darkness with suspicion, then before the very end (*telos*) all the terrors – fright and trembling and sweating and amazement. But then one encounters an extraordinary light, and pure regions and meadows offer welcome, with voices and dances and majestics of sacred sounds and holy sights; in which now the completely initiated one (*pantelēs... memuēmenos*), becoming free and set loose, enjoys the rite, crowned, and consorts with holy and pure men...(Plutarch fr. 178 Bernadakis).

It has been proposed that such experience was caused by a fungus that infected the barley contained in the *kikeon*, which produces hallucinatory effects similar to those produced by LSD (Hoffmann, 1995). Apart from chemical and/or ritual means, it seems likely that the experience described by Plutarch and the existential effects described by Cicero was caused by a real *mystical experience*, induced by the identification, of the initiating, of their cycle of life with the cycle of cultivation and harvesting of the wheat, in which their life assumed a mystical sense, in the maturity, bearing fruits by means of transformation, like the seed turning into a sprout and, successively, in a spike which generates others seeds. The same happens Kore/sprout, who transforms her identity in Persephone/Queen in the Underworld, so that she could receive the pomegranate seeds, which will make her to cyclically return to the Supernal World like Kore/sprout, and to the Underworld like Persephone/Queen, and thus representing the agricultural cycle of seasons.

The possibilities of *mystical experience*, might have had also a double meaning, varying in respect to the masculine or feminine gender, and conducted on the base of the double associative chain, which on one hand tied Kore/sprout experience growing into a mature spike in silent harvest, and on the other hand tied the Kore/maiden experience who become Persephone/wife/queen. Hence this identification would have induced the mystical sense endowment to one's own life by means of works, for male, and pregnancy and childbirth for female.

According to this interpretation, thus, the *Eleusinian Mysteries* concerned the initiation to *this life*, rather to *other life*. Miller Jr. (1988), although using a philosophical approach, agrees with the aforementioned conclusion and claims (p. 5) that *Eleusinian Mysteries* would offer promises of “collective immortality, instead of personal surviving”

Final remarks

Unfortunately, the validity of this interpretation cannot be verified by the people who lived the mystic *experience*, unlike the psychoanalytical interpretations of the analyst to the patient: the ancient initiated to *Eleusinian Mysteries* are dead, like Homer and all the ancient authors of artistic products and writings the aforementioned discussion is based upon.

This limit was also underlined by Dowden (1992, pp. 30.32), but it doesn't seem sufficient to completely exclude the psychoanalytical approach to the myths study, considering the psychoanalysis efficacy to the cure of mental disturbances. It would be also got wrong to regard that myths, and hence also cults and rites, would be originated by mental disturbance: as for individual mental disturbances, also collective ones wouldn't have good possibilities of adapting to environment, thus they would soon be extinguished, while the cult of Demeter has lived more than 2,000 years.

Thus the association between clinical and mythological data, the former resulting from the cure of patients, and the latter from the study of Myths, must be done with caution, taking into consideration the outcomes, dynamics and contexts which characterize them. For example, Biancoli (1996) outlines parallels between two clinical cases of separation/individuation and the myth of Demeter, and though recognizing that Demeter doesn't have the manipulative traits of the mother of one of the two patients (p. 10), he concludes that, both in clinical cases and in the Myth, the male figure is violent and dishonest, or rather detached and distant (p. 15), without considering that in the Myth, unlike clinical cases, the separation/individuation process of Kore from Demeter was concluded in her individuation in Persephone; furthermore, the variation to the myth present in southern Italy, shows Kore like a maiden who *chooses her pathway of separation/individuation*. On the other hand, Bernestein (2004) traces a connection, between clinical cases and the Myth, based on the separation/individuation difficulties of the daughter from the mother and, in the female triangular context, quotes a work of Holtzman and Kulish (2000), who state that the alternation of Kore in the Supernal World for 2/3 of the year, and of Persephone in the Underworld for the remaining 1/3, would be the consequence of a compromise between divinities (p. 614), through which the ancients explained the transition of seasons (or rather, the alternation of agricultural cycles of productivity and rest of the Hearth). It follows that also the identity of Kore/Persephone (respectively, for 2/3 and 1/3 of the year) may be represented like the result of a compromise between adults (that is, between Demeter, Zeus and Hades), rather than to be the mythical representation of the natural productive cycles in the agriculture practice. In other words, the risk is to confuse the Laws of Nature, influencing human life though independent from it, with existential decisions, made by men, and which depend on the former: the Kore/Persephone alternation on Earth and in the Underworld represents the permanence of the identity of daughter in the identity of wife/women/queen, and it doesn't necessarily represent a compromise between mother, father and husband, versus the daughter. It is thus essential to keep in mind that Communities maintain Myths, Cults and Rites demonstrating to possess the capacity of adaptation to the environment, and that it is necessary to focus on the *precept of wisdom* the Myth proposes to regulate behaviours, prior to drawing parallels with clinical cases: as Clark (2009) put it, numerous myths narrating different stories, dynamics and conclusions exist, and that is a wide range of choice to draw analogies, and to base the curing/caring of clinical cases (p. 235).

It may be theoretically possible to evaluate the validity of the various interpretations of myths and cults drawing a comparison with other approaches in anthropological research: for instance, comparing psychoanalytical interpretations, and findings of researches conducted *on the field using different research methodologies*, on the assumption that a determined behavioural scheme, deduced from the psychoanalytic analysis of the ancient myth and/or rite, may be maintained in time and space, if it keeps its ability of adaptation in time and space, despite the changed environmental conditions.

Psychoanalytic mistakes of interpretation aside, this evaluative methodology shows limits too, like the difficulty to evaluate environmental variations and those connected to the systems of adaptations occurring over time, hence it may cause a gap between psychoanalytical interpretations and those based on different anthropological approaches, caused by changes of the environment and the systems of adaptation, rather than mistakes of psychoanalytical interpretation of ancient myths or rites. Consequently, we should aim at a better collaboration between researchers with different theoretical approaches, in the psychoanalytical study of Myths and Rites.

References

- Apel, K.O. (1973). *L'Apriori della comunità della comunicazione e i Fondamenti dell'Etica. Il Problema d'una fondazione razionale dell'etica nell'epoca della Scienza* [The a priori of the communication community and the foundations of ethics: The problem of a rational foundation of ethics in the scientific age]. It. Trans. *Comunità e Comunicazione*. Torino: Rosenberg & Sellier, 1977.
- Bernstein, P. P. (2004). Mothers and Daughters from today's psychoanalytic perspective. *Psychoanalytic Inquiry*, 24, 601-628.
- Beebe, B., Lachmann, F., & Jaffe, J. (1999). Le strutture d'interazione madre-bambino e le rappresentazioni presimboliche del Sé e dell'oggetto [Mother-infant interaction structures and pre-symbolic self and object representations]. *Psychoanalytic Psychology. Ricerca Psicoanalitica*, 1, 9-63.
- Biancoli, R. (1996). Mother fixation and the Myth of Demeter. *International Forum of Psychoanalysis*, 7, 5-17.
- Carli, R. (1987). *Psicologia Clinica* [Clinical Psychology]. Novara: UTET.
- Cassola, F. (1991). *Inni Omerici* [Hymns of Humerus] . Milano: Mondadori
- Clark, M. (2009). Suppose Freud had chosen Oreste instead. *Journal of Analytical Psychology*, 54, 233-252
- Clinton, K. (2007). The Mysteries of Demeter and Kore. In D. Ogden (Ed.), *A Companion to Greek Religion*, 342-356. Oxford: Blackwell publishing.
- Dowden, K. (1992). *The Uses of Greek Mythology*. London and New York: Routledge.
- Ercolani, A.P., Areni, A., & Mannetti, L. (1990). *La Ricerca in Psicologia* [Research in psychology]. Roma: NIS.

- Fol, V. (2004). The rock Antiquity of Eleusis. *Von Domica bis Drama. Gedenkschrift für Jan Lichardus. Hereausgegeben von Vassil Nikolof und Krum Băčvarov*. Arhäologisches Institut mit Museum der Bulgarischen Akademie der Wisswnschaften, Sofia 2004.
- Georgopoulos, N.A., Vagenakis G.A., & Pierri, A.L. (2003). Baubo: a case of Ambiguous Genitalia in the Eleusinian mysteries. *Hormones*, 2(1), 72-75.
- Grunbaum, A. (1988). *I fondamenti della psicoanalisi* [The Foundations of Psychoanalysis]. Milano: il Saggiatore.
- Guidano, V F. (1988). *La Complessità del Sé* [The complexity of self]. Torino: Bollati Boringhieri.
- Hillman, J. (1996). *Il Sogno ed il Mondo Infero* [The Dream and the Underworld]. Milano: EST.
- Hoffmann, A. (1995). *I Misteri di Eleusi* [Eleusian Mysteries]. Viterbo: Stampa Alternativa.
- Holtzmann, H., Kulish, N. (2000). The feminization of the female oedipal complex, Part 1: A reconsideration of the significance of separation issues. *J. Am Psychoanal Assoc.* 2000;48(4):1413-37.
- Jost, M. (2002). Mystery cults in Arcadia. In: M.B. Cosmopoulos (Ed), *Greek Mysteries*, 143-168. London-New York: Routledge
- Kahn, C.H. (1995). A new Interpretation of Plato's Socratic Dialogues. *The Harward Review of Philosophy*, Vol. V, Spring 1995, 26-35.
- Kuhn, T. (1969). *La Struttura delle Rivoluzioni Scientifiche* [Structure of Scientific Revolutions]. Torino: Einaudi.
- Lakatos, I. (1970). *La Falsificazione e la Metodologia dei Programmi di ricerca Scientifici* [Falsification and the Methodology of Scientific Research Programmes in Criticism and the Growth of Knowledge] Milano: Feltrinelli.
- Larson, J. (2007). *Ancient Greek Cults: A guide*. London-New York: Routledge.
- Laudan, L. (1979). *Il Progresso Scientifico: Prospettive per una teoria* [Progress and its problems]. Roma: Armando.
- Matte Blanco, I. (1975). *The Unconscious as infinite sets: an essay in bi-logic*. London: Gerald Duckworth & Company. Ital. Trans. (1981). *L'inconscio come insiemi infiniti: saggio sulla bi-logica*. Torino: Einaudi.
- Mc Burney, D.H. (1986). *Metodologia della Ricerca in Psicologia* [Methodology of research in psychology]. Bologna: il Mulino.
- Miller, F.D. Jr (1988). The sweet and elusive hopes of Eleusis. *Colby Quarterly*, 24(2), 71-85.
- Mylonas, G.E. (1947). The view of the sober excavator of Eleusis. Eleusis and the Eleusinian Mysteries. *The Classical Journal*, 43, 130-146.
- Mylonas, G.E. (1955). The Cemeteries of Eleusis and Mycenae. *Proceedings of the American Philosophical Society*, 99(2), 57-67.
- Nathan, T. (2000). *Psychoanalyse païenne*. Paris: Odile Jacob.

- Olender, M. (1985). Aspects de Baubò. Textes et contextes antiques. *Revue de l'histoire des religions*, 202 (1),3-55.
- Orphanos, S. D. (2006). Mythos and Logos. *Psychoanalytic Dialogues*, 16(4), 481-499.
- Parker, R. (2005). *Politheism and Society at Athens*. Oxford University Press.
- Pellizer, E. (1998). Figures de croquemitaines féminins en Grèce antique. *Faire peur et éduquer (Actes du colloque)*, Grenoble: Centre Alpin et Rhodanien d'Etologie.
- Popper, K. R. (1970). *Logica della scoperta scientifica* [Logic of scientific discovery]. Torino: Einaudi.
- Radcliffe, G.E. (2004). *Myths of the underworld journey. Plato, Aristophane, and the Orphic Gold Tablets*. Cambridge: University Press.
- Rethorst, J.C. (1991). Myth and Morality. *Journal of Moral Education*, 20(3), 329-337.
- Russell J.A., & Fernandez-Dols J.M. (1998). *Psicologia delle espressioni facciali* [The psychology of facial expression]. Trento: Erickson.
- Scarnera, P. (2005). Dinamiche Organizzative e Sperimentazione delle Innovazioni nei Servizi Sociali [Organizational Dynamics and experimentation of innovations in social service]. In AA.VV., *L'Innovazione nei Servizi Sociosanitari: Sperimentazioni a Confronto* (pp. 58-110). Bari: Kora.
- Stein, E. (1986). *Il problema dell'empatia* [The problem of empathy]. Milano: Franco Angeli.
- Torjussen, S.S. (2008). *Metamorphoses of myth. A study of the Orphic Gold Tablets and the Derveni Papyrus*. Tromso: University Press.
- Vandiver, E. (2000). *Classical mythology, part I*. Chantilly, Virginia: The Teaching Company.
- Watzlavick, P., Eavin, J.H. & Jackson, D.D. (1971). *Pragmatica della Comunicazione Umana* [Pragmatics of Human Communication]. Roma: Astrolabio.