

## Maureen Ellis

## Biography

Maureen Ellis served as Associate Lecturer, The Open University, UK (2006-2020), and is Senior Research Associate at the Institute of Education, University College London (2013-2022). MA qualifications, in Literature and Applied Linguistics, and teaching, teacher-training, examinations, and consultancies for British universities, international publishers, the British Council, and Ministries of Education in Europe, Australia, Asia, Africa and the Middle East, resulted in an Unconditional Pass PhD from London University, Institute of Education (2013) under the supervisión of bio-ethicist Professor Michael Reiss. Routledge publications: 'The Critical Global Educator' (2016) and 'Critical Global Semiotics' (2020) trace her passionate interest in linguistic anthropology, a belief in Communication as crucial to human survival: physio-, zoo-, bio-semiosis. Her current (re)search, involving 25 authors, 13 countries, and 21 faiths, explores theological anthropology as ecological spirituality.

## Abstract

'The mandala symbolizes, by its central point, the ultimate unity of all archetypes as well as of the multiplicity of the phenomenal world, and is therefore the empirical equivalent of the metaphysical concept of a unus mundus.' (Jung, 1997:165).

Spiritual myths entail passionate physical/metaphysical bonding, (Latin religare: to bind), logos revitalising physis. Sanskrit RTA, earth wisdom, excellence, emergent 'membrain' discriminates I/Thou dualism, resisting political-economic-socio-cultures which diminish mind to mundane mandala. Sanskrit Aag, Promethean fire, argument, urges go(o)d spirited 'dev'elopment, Zeus/deus/deo, Greek Dionysius, Latin duo/two. Sans script khi/chiasm खर, cascading spatio-temporal, sensorial, symbolic and material chasms, integrating cosmologies, refines guttural ghee घर, human homes, who/ms. Dao De Jing third-way yin/yang distinguishes myth/conscience/science, demanding courage, faith, sacrifice.

Alarmed by global conflict, religious fundamentalisms, the spate of natural disasters and increasing incidence of mental disorders, this paper addresses secular, spiral, spiritual mythology, from divisive misconceptions and deliberate manipulations to beliefs and stories encapsulating eternal mysteries. While space-based technology, artificial intelligence, virtual and augmented reality promise integrity, psychosis, war, enforced migration, await fairer 'all-go-rhythms'. Impatient with social ecumenism, parlous national, religious, domestic parliaments, and grandstanding global leaders who return to narrow namings which alienate faith communities, critical hermeneutics aligns personal quest within global con-science, consilience, ecological spirituality.

Tyche, immanent agape, creative imagination energises sophisticated dialectical electro-magnetism. Linguistic anthropology, cognitive metaphor theory, media literacy, neuroscience identify subtle bio-semiotic impulse. Peircean analysis enables early detection, interpretation, synthesis. Metaxy, metalepsis, metaphor afford agency, hope, love: refreshed vision, mission, messiahship amidst destabilising incoherence. Quantum studies confirm unio mystica magi(c), Teilhard de Chardin's Mass on the World; Jung's self-Self collective unconscious transcendent Go(o)d; David Bohm's (1980:198) (w)holography: 'The question of whether you want to call it God depends on what you mean by the word' (2013).

Believing 'the kingdom of God is with/in you' (Luke 17:21); 'Aatma is Brahma'; 'Deus semper idem: noverim me, noverim te: To know God is to know ourselves'; transdisciplinary neuro-ethicists transform 'hellth' to healing ~ health ~ heaven: security, sustainability, salvation in this world, now, here, or nowhere.

**Keywords:** Quantum consciousness; holography; bio-semiosis; critical neuroscience; phantasy heaven.

Presentation and References:

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