

# Four structural types of the female psyche

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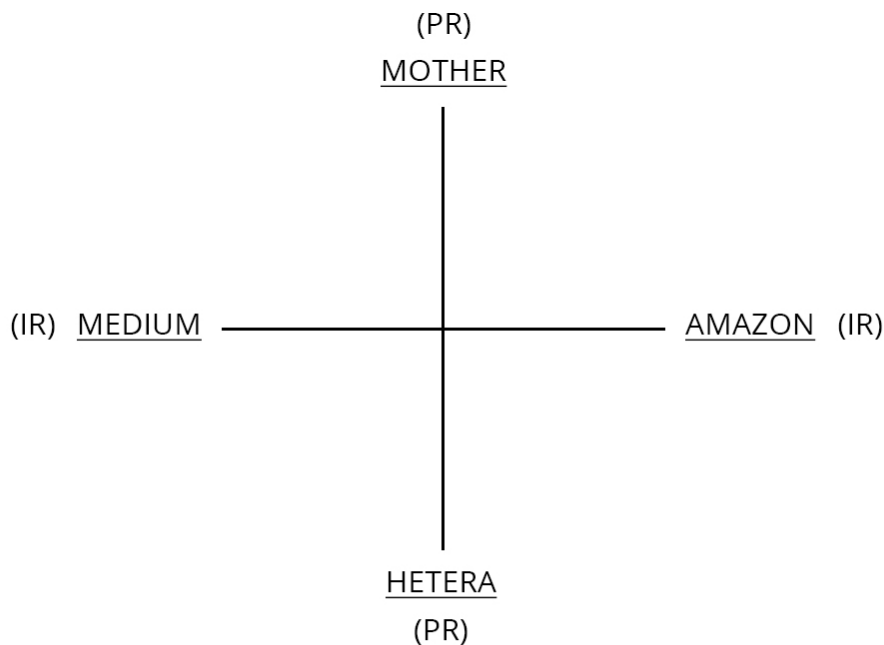
Vera Lúcia Furtado Paschoa

In these classes we were studying Tony Wolff's text "The Process of Individuation in Women," on which the four structural types of the female psyche are analyzed. They are:

1. Mother: the one who welcomes, nourishes, cares, helps, teaches. "The mother finds her consummation related to those who need help and support, striving to strengthen them so that - in normal case – they can go without protection or - in other cases - to ensure the highest possible security."
2. Hetera or Companion: "is instinctively linked to the personal psychology of man and also her children. Individual interests, inclinations, and all kinds of man's problems are in the sights of her consciousness. She bestows on man the sense of a personal value beyond collective values, for the individual development of the individual demands to exhaust and to structure an individual relationship in all its nuances and depths."
3. Amazon: "the Amazon is based on herself and 'contains herself' in a constructive sense. She is independent of man, since she does not develop because of the psychological relationship with him. The conscious values he represents are also hers. Her interest is directed to the objective productivity that she has carried out."
4. Medium: "Such a person is immersed in the psychic atmosphere of his environment and the spirit of the time, but first, in the impersonal collective unconscious. (...) The preponderant power of the collective unconscious floods the Self of the Medium and weakens it as well. (...)In her, consciousness and unconscious, the Self and the You, the personal and impersonal psychic contents, remain undifferentiated. (...) The Mediator lives the destiny of others as if it were her own, losing herself to ideas that do not belong to her. (...) But if she

possesses an instance of discernment she can foster culture by placing herself at the service of a new - perhaps still only germinating - spirit of the time.”

*“Every woman, when she becomes a woman, has a certain type. After a few years, she will have to assimilate another type, perhaps opposite, or perhaps what would be called in terms of functions, to help. This does not go without ills, aches and difficulties and, if she cannot, comes the neurosis. After some time, she will have to assimilate the third type, which can already offer enough difficulty, and then, for complete maturation, she will have to assimilate the fourth type. But this fourth type is already so different from the original nature that it cannot be realized in concrete terms, only in symbolic terms, in most cases. The same thing can happen with the types; after all, it is very beautiful to be a cogitative type, but, if it remains only as cogitative until the end of life, in the end there will be an arid sterility, because the sap, the impulse, which is also physiological, biological and all, useful to maintain, develop and mature, comes through the impulses of the other types.”*



PR: PERSONAL RELATIONSHIP  
IR: IMPERSONAL RELATIONSHIPS

*In assimilating an auxiliary type, a structural form, for a time this will seem to be predominant, because it emerges with great intensity and creates a lot of mess. Therefore, I never accept when someone comes and says: then, teacher, doctor, tell me what kind am I? I mean, I have not the faintest idea. I have to know her developmental phases and see, by anamnesis and other*

*things, which things she is going through, then we can talk, where she is now, although the basic type, a basic structure, remains. But there has to be a gradual assimilation, cyclical, rhythmic. But this we cannot program. No one can say to their husbands: look, now I want to go to Riviera for three months because I want to assimilate the hetera of my structures. The husband will think other things. Especially regarding Riviera.*

**Student**: the sacred prostitute has a relation with this hetera?

*This expression is a less adequate expression, because there were really cults, from the Great Mothers, Isis, Astarte and others, Hecate, where the problematic ones, for healing, for purification, had to spend a few nights, energized, with a priestess. Now, later, when those cults lost their reputations, and lost their contact with superior dynamisms, they took young women, saying they were priestesses, to sleep with those who entered the temple looking for a companion subrogated for one night. So these were called hierodulas. If anyone has read Heyer's article on "Sexus," there's a mention about it too. Because, to purify someone - see, Reich also sniffed it, took it, only exaggerated it - to purify someone, one can approach through breathing, through feeding, through elimination (eg, taking purgatives), through sex, through ideas, through emotions; so there is in India, eg., the Bhakti Yoga, Raja Yoga, Tantra Yoga, and other things.*

*All this has been done and it is very dangerous to revive it to the present situation, where our psychic organization, although similar to the old one, but as for yours, let's say, basic provisions, are much clearer and much more complicated. I already told you what the word complicate means, remember? Now, it was not complicated in the old days, it was the same organization, but smooth, was not it? There was no plissé, was there? Then, over time, several projections and several windings began to occur, and it became complicated - folds, plica, in Latin, means fold in Portuguese. That is why psychology had to emerge, among others, pedagogy, sociology, because the usual religious means no longer served to work with this more complicated dynamic psychic organization. Although the bases are the same.*