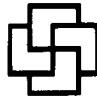


STRUCTURAL FORMS OF THE FEMININE PSYCHE*



The modern woman may find it valuable for her self-knowledge and self-realization to understand not only her type of attitude (introverted or extraverted) and its predominant, basic psychological function (thinking, feeling, sensation, or intuition), but also the *structural form of the psyche* that corresponds most closely to her personality. This structural form need not necessarily correspond to her external way of life, nor does it imply anything about her character or her human and cultural level. The external way of life may be chosen for reasons that are not purely conceptual (influences of time and environment, social circumstances, specific abilities). More often than not, the structural form of the feminine psyche will fit into the external way of life only with difficulty, resulting in insecurity and conflict.

A man's problems are different. Insofar as he is more dualistic by nature (co-ordinative or formative abilities and sexuality or instincts), he is conditioned by the *intellect* in his cultural achievements. Consequently, his conscious attitude and his way of coping with reality are based, as a rule, on his most differentiated function.

* "Strukturformen der weiblichen Psyche" [*Structural Forms of the Feminine Psyche*] was first presented in 1934 at the Psychological Club in Zürich. It was later published in *Studien in C.G. Jung's Psychologie* by Toni Wolff, 1959, Rhein, Zürich; 2nd edition 1981, Daimon, Zürich. This translation by Gela Jacobson is a working version of one to be published with complete scholarly endnotes by Daimon Verlag. It was co-edited by Robert Hinshaw and Marilyn Auer, who express gratitude to Lore Zeller and Bobbie Yow for their editorial help.

A woman, on the other hand, is by nature conditioned by the *soul* and is thus more consistent, in that her spirit and her sexuality are colored by her psyche. As a result, her consciousness is more comprehensive but less defined. The psychic element tends to manifest itself in those ways of life that correspond to the female structural form and the cultural influences of her time. Not every period offers optimal possibilities for this, but we haven't the space here to go into all those historical, sociological, economic, and religious reasons that nowadays hamper the realization of the structural forms inherent in women. Such a study would also be irrelevant, as these forms would merely reveal the limitations of the *psychological* problem. What is of practical importance is the subject's realization that the problem exists and her attempt to resolve the state of inner confusion by attaining greater self-awareness.

We will refer to only one historical fact as a symbolic example of the modern woman's problems: Contemporary women's insecurity about themselves and their femininity is less common among Roman Catholics. Here, in the symbol of Mary, the cult of the feminine principle, as such, has not only been associated for ages with the male Godhead and has now been proclaimed dogma (as foreseen by Goethe in the final scene of *Faust*), but its various aspects are also symbolic representations of female forms of existence: Handmaiden of the Lord, Virgin, Bride of the Holy Spirit, Mother of God, Opponent of the Infidel, Mediatrix, Queen of Heaven, etc. From an historical point of view, the insecurity of both Protestant and Jewish women stems from an absence of their own particular principle within the exclusively male Godhead—the metaphysical parallel to the patriarchal-masculine civilization. Religious symbolism should embrace an individual in his or her entirety. But since a return to the past is impossible, those concerned can only advance along the path of greater differentiation and deeper appreciation of the psychological problems involved.

The disappearance of the feminine (in Chinese, the *Yin*) principle in Protestantism—to which belong the figure of Mary, the manifest, and the mystic in cult and myth—together with the exclusive reliance on the "word" as the fundamental principle, contributed to the growth of science and technology and the development of "logos" into a purely rational instrument, to the exclusion of the psychic factor. (In psychology, the exponents of this trend were Sigmund Freud and Alfred Adler; in sociology and politics, Marxism.) The "desouling" of consciousness leads inevitably to exteriorization and collectivization, because the psyche is the inner life and the basis of

individuality. In medieval mysticism the soul is the organ for the experience of God and the "birth of God," by means of which man reaches both his own personal center and that of the "primal source." The modern "mystical" urge does not strive after "soul" but after "gnosis," after "superior knowledge," which is why imitations and derivations of "Eastern wisdom" of all kinds have proliferated. The soul, i.e., the psyche, is the feminine principle, the principle of relatedness, whereas the "logos" abstracts and generalizes the individual. The valuation of the soul element corresponds to the valuation of woman, as revealed in another flowering of the Middle Ages, the "courts of love" of the Minnesänger. The poems of Dante and the legends of King Arthur and the Holy Grail, in which the "enchanted Minne" (Lady Venus, Morgan le Fay) has her place, also belong to this period.

Since even this cultural form has disappeared today, modern woman has been caught up in the historical process, thus making two factors particularly important for her: freedom to choose her profession and access to methods of birth control (although the latter is already to be found among aboriginal peoples). In the Middle Ages, two recognized ways of life were open to a woman: as wife or nun. The latter offered the possibility of expression in several psychic structural forms: charity, poetry of the divine, prophecy, spiritual struggle. In this connection, we should also mention the witch as a psychic expression, independent of any way of life or denomination—the heretical combination of magic and the Devil.

With the revival of interest in antiquity during the Renaissance, Olympus and its gods also re-entered human consciousness—a many-figured soul-image for a man and a manifold symbolic expression of femininity for a woman: Hera, the wife and queen; Demeter-Persephone, the mother-daughter; Aphrodite, the lover; Pallas Athene, the carrier of culture and protectress of heroes; Artemis, the virgin huntress; Hecate, the ruler of the magic underworld. However, the essence of the Renaissance was not a return to ancient religion but the discovery of nature and of mankind. It is the misunderstanding of the spiritual aspect of the subsequent irresistible movement away from the "beyond" and toward life on earth that led to materialism. To be sure, considered positively, this earthly life is the epitome of material reality. Its empirical investigation was bound to lead to the rediscovery of certain given (though not necessarily obvious) facts: e.g., in physics, of the energetic concept of matter; and in psychology, of the psyche as the origin of consciousness and the creative foundation of all its expressions and manifestations of life. How much the unconscious of the man and the psyche of the woman contrib-

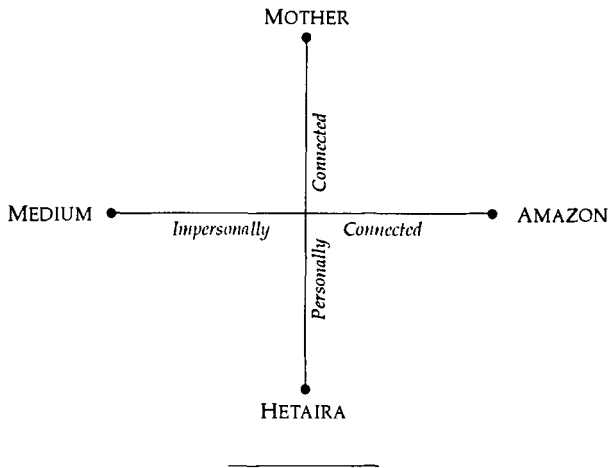
uted to this latter knowledge is described by C.G. Jung briefly in "Woman in Europe," and by Linda Fierz-David in "*Frauen als Weckerinnen seelischen Lebens*" [Woman as Awakeners of Psychic Life].

These few historical highlights provide a necessary basis for a schematic outline of modern woman's structural forms. In his book *Die Rolle der Erotik in der männlichen Gesellschaft/The Role of the Erotic in Male Society* (Jena, 1910), Hans Blüher postulated two female structural forms: the "wife" (Penelope) and the "free woman" (Calypso). In his *Femmes Inspiratrices et Poètes Annonciateurs/Inspirational Women and Visionary Poets* (Perin et Cie., Paris, 1907), Edouard Schuré presented a third form. In reality, there are probably four forms. Of necessity, they must be characterized by names, although I am fully aware of the questionable nature of doing this. They might be described as the psychic forms of the *mother and wife*, the *hetaira* (companion, friend), the *Amazon*, and the *medial* woman. In common with the psychological functional types, their axes are directly opposed (i.e., personally or impersonally connected), with the result that, generally, one form dominates, a second may become attached to it, and the third and fourth are at first unconscious and only become conscious and integrated with great difficulty in later life. As all four forms are found throughout cultural history, they are probably archetypal in nature. They also correspond to aspects of a man's anima. The relevant structure is as follows:

The Mother

The *mother* is caring and protective, supportive, giving, instructive. Her instinct responds to everything in man that is nascent, undeveloped, in need of protection, or in danger—anything that needs nurturing, caring for, and looking after. This instinct supports and strengthens, without condescension, all that is unfinished or in need of assistance, giving room for psychic development and increased security. The mother finds fulfillment in her relationship with anyone needing protection, help, and development, whom she then strengthens to the point where he or she can either be released from her care or can reap the benefits of the security she provides.

The negative aspects of the mother are: over-mothering her charges, over-anxiety for their safety, a tendency to make decisions for them even if unnecessary, a lack of confidence in her charges' strength and independence, and a tendency to interfere in their development. Her ego can only be experienced through the maternal function and is empty without it. The danger arises when unaccepted aspects of her personality infect her



charges—consciously by influencing them or, worse, unconsciously by filling them with a life that is not their own.

If a woman is conscious of her primarily maternal structure, she will fashion her external life accordingly, either through marriage or a maternal profession or activity. A marriage is contracted with a view to ensuring the best possible conditions for a home: the husband's potential as a father, similarity of family and social backgrounds, position in society, security, and career prospects. In the case of maternal professions, the home is replaced by an institution or organization that benefits the public. Notable personalities (Elizabeth Fry, Florence Nightingale, Mathilda Wrede, etc.) have accomplished pioneering work in their fields. Apart from marriage or a profession, there are outlets for maternal activity in countless other types of human relationship.

The woman's relationship with the man is determined by his abilities as *husband* and *father of children or charges*; consequently, everything connected with his position in the world—everything important for his *persona*—is protected and supported. Whatever he might be in addition to this may too easily be viewed as a threat to the home and is therefore ignored or suppressed. As a consequence, the man may eventually feel himself to be nothing more than a son or a necessary fixture of the house and, as compensation, will exaggerate his masculinity in his profession or in male company. Insofar as his role in marriage is that of the "container," his personal psychology will remain unconscious and latent, because to develop, he would need psychic living space.



JUSTAVE DORE

The Hetaira

The *hetaira* or companion is instinctively related to the *personal psychology* of the male, and also to that of her children, if she is married. The man's individual interests, inclinations, and possible problems are within her conscious field of vision and are stimulated and promoted by her. She gives him the sense of personal value quite apart from collective values, for her own development demands that she experience and realize an individual relationship in all its nuances and depths. Schuré's "*femmes inspiratrices*" [creative women] belong mainly to this structural form, but they are exceptions, like the creative man. Blüher's Calypso type, which can be found much more frequently, is a fairly close equivalent, but does not sufficiently account for the psychological problems involved. The *hetaira's* function is to awaken the man's *individual psychic life* and to lead him through and beyond his male responsibilities into his total personality. Usually this development becomes the task of the second half of life, after his social position has been successfully established.

The *hetaira* thus affects the man's *shadow side* and the *subjective component* of his *anima*—a psychic dynamic containing a measure of danger. Consequently she ought to be, and at best is indeed, conscious of the laws of

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relationship. Her instinctive interest is directed towards the individual elements of a relationship in herself as well as in the man. For the man, a relationship in all its potentialities and nuances is usually less conscious and less important, for it distracts him from his tasks. For the hetaira, relationship is decisive. Everything else—social security, position, etc.—is irrelevant. In this lies both the hetaira's significance and her danger. If she overlooks the persona side of the man (or of her children) or adapts herself too blindly to it, she will idolize the personal element and incite it excessively, perhaps bringing the man to a point where he also will lose touch with reality. For instance, he may give up his profession to become a "creative artist"; he may divorce, feeling that the hetaira understands him better than his wife, etc. If she insists on illusion or folly, she becomes a temptress; she is Circe instead of Calypso.

Nowadays, a great confusion has arisen from the wide-spread deterioration of sexual taboos. It is the order of the day to have "affairs"—seen from the woman's point of view, they are either based on erotic misunderstandings or considered professional necessities. For the man, sexuality is the natural expression of a relationship. For the woman, in particular for the hetaira, this might have been the original outcome, according to the nature of the individual relationship; at the same time, it may not even be part of the relationship. In any case, sexuality is only appropriate when the relationship has been sufficiently developed on the psychological level. In short, instead of being immediately evident, as generally happens, the relationship may not become sexual until it is consolidated and psychically secure—in a way, becoming the psychic equivalent of the security found in marriage. But since the security afforded by marriage or profession is of vital necessity to a

woman, this may often creep unconsciously into the hetaira relationship and disturb its intrinsic course. As a result, paradoxically, it could be said that the ideal hetaira is the kind of woman who is the "container" in a marriage—the one who needs an individual relationship over and above marriage. Given this, she can fashion the relationship—and with it, her marriage—in a more conscious manner, without secret motives. A conventional married woman, on the other hand, who is unaware of her hetaira nature or who has repressed it, will without fail make secret lovers of her sons and girlfriends of her daughters, thus binding them exactly the same way as does the mother who is unconscious of her own nature.

Everything in life must be learned, including human relations. Therefore, it is only natural that the hetaira cannot begin a relationship on the most differentiated level. But once she has learned to do so, she will carefully observe the laws of individual relations, note what belongs to them and what does not, and know when a relationship has become fulfilled and complete.

The Amazon

Inasmuch as the relationship problem may, under some circumstances, be of vital importance for a man, even if it is not his only problem, he may have a positive experience—especially these days—of the third feminine structural form: the *Amazon*. Correspondingly, women have always lived in relation to objective cultural values as well as to human objects. The wide variety of choices open to the Amazon woman nowadays is highly favorable, since the Amazon is capable of fending for herself and is self-contained in the best sense of the word. She is independent of the male, because her development is not based on a psychological relationship with him. The conscious values he represents are hers, too. Her interest is directed toward an objective achievement, which she wants to accomplish by herself. To be the wife of a respected man means nothing to her; she strives to win the laurels herself. The great sportswomen and travelers belong to this structural form, but so do women who are less prominent in public life: those who work in the sciences, civil service, or business, and the competent secretaries who make themselves indispensable in their companies. Then there are the women for whom the family is not enough, who devote themselves to an objective interest or apply themselves to a task, who run a business (in which, perhaps, the husband is an employee), or who simply "wear the pants" in the home and run their household and their families with military-like discipline.

In her positive aspect, the Amazon can be a refreshing comrade for a man,

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making no personal demands on him, a competitor or rival who is to be taken seriously and who encourages his ambitions, inspiring his best masculine efforts. In her negative aspect, she is the sister who, as a "masculine protest," wants to be equal to her brother, who refuses to recognize any authority or superiority, who has not yet crept out of the eggshell of feminism, who uses exclusively male weapons in her fight, and is a shrew at home. Social "hyenas" are a version of this type. Personal complications are dealt with or dispelled in a "masculine" way. The Amazon woman has no patience or understanding for anything that is undeveloped or nascent or has gone astray, whether in herself or others. ("I am looking forward to the time when my children are grown up.") Marriage and relationships are evaluated from the viewpoint of achievement, primarily her own; success and efficiency are her passwords. The Amazon is also in danger of abusing human relationships by treating them as "business" or as a vehicle for her career.

"Amazon," like "hetaira," is perhaps a somewhat misleading name, as it has historical associations. But it is not easy to find a better term for this structural form, which emphasizes the individual's own personality and its developments within the framework of the objective cultural values of our day—a development that occurs quite independently of other people and of instinctive, psychic factors. Insofar as the present day offers a very wide range of possibilities to the Amazon, it is this form which, besides that of the mother, is most often found in the limelight or perhaps chosen as an outer way of life, because it corresponds to a need or to an ideal, even though it may not be totally consistent with a woman's natural structure.



BURNE-JONES

SPONSA DI LIBANO, WATERCOLOR

The Medial Woman

The present contains within itself the past and the future. The light of consciousness rests on dark, unconscious seeds from which the objective cultural values have sprung (or will spring). It is this unconscious background that the *mediumistic* [medial] structure perceives. In this context one should not think of parapsychology, although the ordinary medium embodies its lowest, most unconscious level. Incidentally, it is interesting to note that the earliest recognized mediums of the modern era, the Fox sisters (Margaret and Kate), appeared in 1848, almost at the same time as the beginning of female emancipation, which had become an urgent issue as a result of the Industrial Revolution. In the same revolutionary year of 1848, Marx and Engels published the *Communist Manifesto* and Pope Pius IX began to prepare the dogma of the Immaculate Conception of Mary. The history of ideas obeys the law of compensation.

The word *medial* can be defined as: in between, neither one thing nor the other, intermediate, universal, neutral, in the middle, a means, an agent, a mediator, a go-between. The medial woman is immersed in the psychic atmosphere of her environment and the spirit of her times, but above all, in the collective (impersonal) unconscious. The unconscious, once it is constellated and can become conscious, exerts an effect. The medial woman reinforces this effect; she is absorbed and molded by it, and she often represents it herself. For instance, she must express or act on what is "in the air," what the surrounding environment cannot or will not admit, but what is there nonetheless. Generally, it is the dark aspect of a situation or of a prevailing idea: As a result, she activates the negative and the dangerous. In this way,

the medial woman becomes the bearer of evil—but that she does so is, nevertheless, purely her own problem. As the elements involved are unconscious, she generally lacks the discernment to perceive them or the language to express them adequately. The overwhelming force of the collective unconscious swamps the medial woman's ego and weakens it, whereas the Amazon's ego is strong because it has distanced itself from such an enigmatic situation. The collective unconscious, by its nature, is not limited to an individual—a further reason why the medial woman identifies herself and others with archetypal elements. But to deal with the collective unconscious demands a steadfast ego-consciousness and a firm grasp of reality. As a rule, the medial woman has neither at her disposal; consequently, she creates confusion because she herself is confused. Conscious and unconscious, I and you, personal and impersonal psychic elements remain undifferentiated.

This may at first be inspiring for those around her, particularly for a man, since the medial woman senses the *archetypal bases* of his spirit, activates them in him, and, in certain circumstances, will even represent them for him. She will often embody the *impersonal* side of his *anima* and will thus unwittingly drag him into a chaotic whirlpool in which she too will be swept away. She senses and animates those psychic elements which should be made conscious, but which, however, do not belong to her partner's ego and which he cannot assimilate without some form of preparation. In this case, her influence is destructive and "witchlike." Because her own objective psychic elements and those of others are not understood or are taken personally, the medial woman experiences someone else's destiny as if it were her own and loses herself in ideas that do not belong to her. Instead of being a mediator, she is only a means, and thus becomes the first victim of her own nature.

If, however, she possesses the faculty of discrimination—a feeling or understanding of the specific values and limits of the conscious and the unconscious, the personal and the impersonal, of what belongs to the ego or to the surrounding environment—then her capacity to let herself be molded by objective psychic elements can be just as creative as that of the Amazon. In that case, she places herself in the service of a new, perhaps just sprouting, spirit of the times, like the early Christian martyrs or the medieval mystics. Or, more modestly, she devotes herself to the life-work of an individual man. An example of this is Gottliebin Dittus who, from being possessed, became the collaborator of the elder Blumhardt, whose victory over her demons released his own best forces. When the medieval witches were not merely the victims of male projections and greed, they embodied the split-off evil and the unacceptable heresies of their day.

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Our age, with its manifold irrational interests, actually gives the medial woman many possible ways of expressing herself, such as graphology, astrology, chiromancy, etc. But these are arts, or even professions, insufficient for one's personal life and no solution for anyone without particular talent. Consequently, for the medial woman far more than for other structural forms, it is imperative to become conscious of her characteristic psychology and to learn discernment, so as to become a *mediator* instead of a mere *means*. Instead of identifying herself and others with collective unconscious contents—without relation to reality—she has to learn to appreciate her mediumistic ability as an instrument and vessel for the reception of these elements. But to achieve this, she must first discover a suitable language.

In earlier cultures, the mediumistic woman had a social function as a seer, a sibyl, a medicine woman, a shaman—among aboriginal peoples, indeed, she still does. In our own society today, we at least have the language of psychology at our disposal, in which the unconscious is an important factor—often even a crucial one—whose inclusion into a person's life may not just have a healing effect, but may also lead to an expansion of consciousness and a meaningful experience of psychic laws. In this connection I would like to mention Stewart White's books about his wife Betty. It is true that Betty still expressed herself, to some extent, in the language of the spiritualists, but as a human being she was an exceptionally vital personality with a positive outlook on life, who lent herself as "messenger" of the unconscious only reluctantly and with the utmost discrimination. As a result, the "messages" are easy to translate into the language of modern psychology.

Another example of a medial woman—in this case, a creative one—is Ricarda Huch, whose mediumistic gifts brought to life historical situations and people with the aid of her extensive knowledge of history and her poetic abilities. Among the great actresses, one could cite Eleonora Duse. Strangely, there is a scarcity of women painters, although one might imagine them to be best qualified to express the images of the collective unconscious. But they are possibly too dependent on the spirit of the times and consequently imitate the prevailing style, so they simply depict the surface and the personal. Objective or collective psychic elements can be adequately expressed only in an objective language which, leaving art aside, would have to be psychological or symbolic. Just as the Amazon absorbs the impersonal cultural values of her day and molds her ego accordingly, the medial woman detects the unconscious, embryonic background elements of a person, a situation, or a period, and is molded by them. Just as today's Amazon clearly mistakes masculine activity for masculinization, so the medial woman mistakes the unconscious spirit for real spirits. It is her cultural task to find and express the full meaning of the collective unconscious in which she is totally immersed, and in so doing, to fulfill a life-supporting compensatory function.

Along with the four basic psychological functions, these four structural forms are inherent to every woman. Wherever possible, she will realize the one that is most consistent with her nature. In time, a second form will impose itself from within. This process, too, runs parallel to the gradual differentiation of the four basic functions, insofar as the second feminine form is not the one that is placed opposite in our schematic representation, except in those cases where the opposite pushes up from the unconscious. In the mother's case, for example, this second form will be the Amazon or the medial woman; an impersonal relationship is thus added to the personal one, or vice versa, a personal one is added if she is at first an impersonally related woman. If the gradual integration of the next structural form does not occur, the earlier one will be exaggerated and thus become negative. As the years pass, a third form will become the task, one which habitually lies on the same axis as the second, but which has more of a shadow character and is less easy to unite with the first. The fourth form presents the greatest difficulty, as in the case of the four types. It cannot usually be actually lived, because it represents too great a contrast to the woman's original nature and to reality. Like the fourth, "inferior" function, therefore, it must be expressed on the symbolic level. In the same manner that coming to terms with the fourth function opens the path to totality, so the symbolic integration of the fourth structural form provides a rapprochement to the Self.

This, too, is a task that takes a lifetime to accomplish—a lifetime in the literal sense of the word and in the figurative meaning of a process of change, which is not possible to describe here. If a woman can subject herself to it with full understanding, she will find her proper place in the modern world and fulfill her cultural task, thus achieving the inner security that is only acquired when one's psychic elements—the shadow, the animus, the "great mother," the "wise woman," and even the Self—are no longer projected into the surrounding environment. As the woman is related to life, it is indeed her task to involve the man in the business of life and to bringing ideas alive. But it must never be forgotten that involvement and realization can occur positively or negatively, consciously or unconsciously, with or without responsibility.

Marilyn Auer is the editor and associate publisher of *The Bloomsbury Review*, a national book magazine.

Robert Hinshaw is a training analyst, faculty and curatorium member of the Jung Institute in Zürich, and publisher of *Daimon Verlag* in Einsiedeln.

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