LUMEN ET VIRTUS
ISSN: 2177-2789

JUNGIAN ARCHETYPES IN CLARICE LISPECTOR

https://doi.org/10.56238/levv15n41-012

Submission date: 09/01/2024 **Publication date:** 10/01/2024

Fernanda Eméri Mocfa Matitz Celuppi[1].

ABSTRACT

The objective of this scientific article was to analyze the Jungian archetypes in the works Family Ties (1960), The Hour of the Star and A Breath of Life (1978), by Clarice Lispector (1977). To achieve this purpose, it is initially sought to discuss the psyche, through the analysis of the psyche and mirroring, that is, the relationship between the self and the other, the other being a part of oneself. The Jungian typology has two psychological types, extrovert and introvert, and was a milestone in the author's work and in his Analytical Psychology. Through descriptive and bibliographic research, it was possible to consider and question the unequal aspects of psychic functioning that involve the field of the unconscious and the Jungian typology, such as the specificities of the types, the compensation process, the psychic balance and the investigation of the initial disposition for each type. The results of the research demonstrate that the concept of personality and its support in the Jungian Typology subsidized the works of Clarice Lispector, to the extent that they allowed an analysis guided by the contributions of complex analytical/Jungian psychology.

Keywords: Carl Gustav Jung, Analytical Psychology, Personality.

[1] UNINDRADE

INTRODUCTION

This article comprises the analysis of three works of Family Ties (1960), The Hour of the Star and A Breath of Life (1978), by Clarice Lispector (1977) through the Jungian bias and for this, it was chosen the analysis of three works A Breath of Life (1978), Family Ties (1960) and The Hour of the Star that present a writing of self-knowledge, of the analysis of the self and the other, which here is configured as the image itself reflected by the mirror.

This article will bring light to Carl Gustav Jung's theory, more specifically to his unraveling of psychological types in the works of Clarice Lispector in which he distinguishes two premises of orientation of psychic processes and four specific forms of manifestation of libido.

The development of the theory of psychological types has enabled a bias to clarify the difficulties and natural affinities that some people present in the intra and interpersonal aspects. From the processes of perception or judgment in Clarice Lispector's short stories and narratives, the individual would develop –as a priority- one of four possible functions, which would act in a contiguous way to introverted or extroverted attitudes. Carl Jung improved his theory in order to offer an alternative to the psychological views of Freud and Adler, which had been much debated until then.

Therefore, such differentiated paths, which took the development of consciousness, as pointed out by Jung (2012), served as support for the construction of processes in psychological assessment, not only for the elaboration of instruments such as psychological tests, but also as a theoretical framework for evaluations in the clinical scope.

The research method used in this article is based on the analysis of articles, based on the literature on the construction of the theory of Psychological Types according to Carl Jung (2012), the concepts of personality tests in the perspectives of Anastasi (1997), as well as the necessary conditions for the development of psychological assessment, with emphasis also on the importance of non-quantifiable factors, namely at the affective and relational level.

DEVELOPMENT

THE NATURE OF THE PSYCHE

Jung uses the Greek term "psyche" to designate what, in General Psychology, is called personality. It is the total personality, the set of conscious and unconscious phenomena that characterize the person. The word psyche means breath, breath of life, soul. In a certain sense, it corresponds to the mind (from the Latin mens, mentis), although vital breath, air, breeze, soul in Latin is anima, whose masculine is animus (spirit, thought,

will, intention). Psyche was used by Melanchthon to mean soul, when he defined Psychology as the study of the soul. But soul in German is Seale (pronounced Zêle) and not mind (LAUFER, 2013).

In the Hour of the Star this "collective unconscious" is put into practice when the story of Macabéa is told, so Eduardo Portela, when prefacing the book, notes very well that the protagonist represents much more, she is a whole social group: "the girl from Alagoas is a collective noun".

In the novel The Hour of the Star, the narrator anticipates that the story will undergo a change, in which the masculine is transformed into the feminine and vice versa "the action of this story will result in my transfiguration into another and my materialization finally into an object" (LISPECTOR, 1977, p. 20). In this way, in this narrative there is not only one story, but three, which are constantly articulated.

Mind, or thought, in German is Sinn (Zin). In this way, psyche refers to the total personality, the personal and the impersonal, is the bioanthropological history of the humanity with which we are born. And we can use the word soul when we refer to the core, the heart, the immaterial center of the human being. Jung uses anima and animus to indicate, respectively, the feminine side in the man and the masculine in the woman Clarice Lispector. (MOLINEIRO, 2007) and the very act of narrating:

> I'm warming up my body to start, rubbing my hands together to get my courage. [...] I intend, as I have already insinuated, to write in an increasingly simple way. In fact, the material I have is too meager and simple, the information about the characters is scarce and not elucidative, information that painfully comes to me from me to myself, it is carpentry work. (LISPECTOR, 1977, p. 14).

Through this process of mirroring, Rodrigo S.M. coins his character as being the double of himself. The narrator-character is reflected in Macabéa, identifying with her. His existence is shaped from it, that is, it only takes shape as he constructs the narrative. The word mirror here can be apprehended as a great metaphor of reflection, of imitation, which can establish either a relationship of difference or similarity

> I see the northeastern woman looking at herself in the mirror and – a drum roll – in the mirror appears my tired and bearded face [...] Although I have nothing to do with the girl, I will have to write myself all through her, amidst my astonishment [...] (It's my passion to be the other. In this case, the other. I shudder just like her). (LISPECTOR, 1977, p. 22-24)

In general, Clarice Lispector in her analyzed works has her main characters composed of several selves, it can be said that the psyche, the total personality, has a social, a primitive, a feminine or masculine, a conscious directive and an unconscious. In summary, as Jung explains in Psychological Types, the psyche is the psychic totality, and

the soul is the intimate disposition, the part of the psyche directed inwards, "the character that we oppose to the unconscious" (SANT'ANNA, 2005). The external disposition he calls persona.

One can, with Freud, compare the personality to an iceberg, whose visible part, the consciousness, is tiny compared to the covert, the unconscious. With Jung, we compare it to an onion, which is formed by functional layers, one that constitutes the system of relationship with the outside world, called ectopsyche, and another that does not relate directly to the external environment, called endopsyche (LAUFER, 2013). On this, the following passage illustrates: "no, it is not easy to write. It's hard as breaking rocks. But sparks and splinters fly like mirrored steel" (LISPECTOR, 1977, p. 33).

Ectopsyche is made up of 4 layers, which are the functions of consciousness: perception, intuition, thought, and feeling. And the endopsyche, by mental contents that can emerge to consciousness. In it we will find both the material that was conscious and ceased to be so (the subliminal and the forgotten, for example), as well as that coming from the deepest layers of the psyche, both the personal and the collective unconscious, that of the species. These contents – impulses, ideas, emotions and desires – keep forcing consciousness to accept them, which is a momentary process of adjustment (RIBEIRO, 2011).

The contents of the conscious and the unconscious are relatively so. In the psychic phenomena demonstrated in the work A Breath of Life, Clarice Lispector always leave them intertwined with conscious and unconscious elements. It is impossible for us to say exactly whether an idea, emotion, or behavior is conscious or unconscious. As the name implies, unconscious is that about which we are unaware, simply because it is hidden. Jung (1976, p. 522) says in Psychological Types that unconscious processes are those "that are not perceptibly referred to the ego"... "It is also quite impossible to calculate the dimensions of the unconscious, that is, what contents it covers."

The layers of the endopsyche are memory, experiences already lived described in Family Ties and that can be controlled by will; the subjective components of functions, which, not being able to be totally directed by willpower, can be intensified or temporarily suppressed; affects and invasions, controlled only by a superhuman force, as Jung says in Fundamentals of Analytical Psychology, §§ 20 to 43 and 90 to 92. In short, the ectopsyche communicates with the outside environment and the endopsyche; the latter, with ectopsyche and the personal unconscious (CONTI, 2019).

Considering the ectopsychic functions, one initially notes the existence of perception that appears in the works of Clarice Lispector as sensation. It is the function that says

something is (big, small, light, heavy, rough, hot, cold, sweet, bitter, salty, acidic, severe, sharp, near, distant, etc.). Therefore, an irrational function, that is, the individual does not need to learn to capture stimuli. The meaning of what we perceive depends on our experiences, but perceiving is a natural, innate function. Hence the very concept of perception: personal interpretation of an external phenomenon; that of the internal is feeling (PORTELA, 2013).

This function is called irrational simply because it is not subject to reason. Intuition. This is the other function that has no rational foundation. It is not Clarice Lispector's perception, thought or feeling, although it can present itself in these forms. It is directed by the unconscious, aiming to produce the solution to some problem. As such, it is not done with concepts, but with images and feelings, telling us where the thing comes from and where it is going.

Jung distinguishes an objective form of intuition, which is based on the subliminal apprehension of objects, as well as the subliminal thoughts and feelings they provoke; a subjective one, resulting from essentially subjective facts; a concrete one, referring to the effectiveness of things; and an abstract one, "which communicates the perception of ideal connections" (CONTI, 2019). Intuition, says Jung, using a very simple expression, "is a hunch", and typical of "child and primitive psychology" (PORTELA, 2013).

In turn, the sensation or pulsations in Breath of Life is an elementary awareness "correlated with a physiological process, a concept that is coherent with that of Physiology, which is an afferent nervous process that begins in a receptor and extends to the brain. Already at that time, perception was defined as the act of being aware of external objects (SANT'ANNA, 2005, p. 58).

Thought is the mental work with symbols that expresses what a thing is. For example, thinking is the work we do when reading, evaluating, and rewriting a text. We interpret, evaluate and select concepts, adjusting them to our way of thinking. Thinking, then, is a rational function, it is mental work with symbols (concepts, meanings of words, such as home, mother, woman, etc., images, as in dreams, and gestures that function as symbols). With concepts, abstract ideas, we think to solve problems consciously and we discourse (LAUFER, 2013).

Next to the thought in The Hour of the Star, it is the other rational function that informs us of the value of the things we perceive and think about. It is what tells us whether something is pleasant and acceptable or not. Feeling is the pleasure or displeasure of an experience. But the term is also used for the psychological state and affective reaction linked to psychogenic needs, learned. Thus, they are reflections of emotions. These are to

the unconscious what feelings are to consciousness. For example, falling in love is emotional and dating is sentimental (RIBEIRO, 2011).

Emotion is an intense motor reaction, marked by a very strong degree of pleasure or displeasure. And passion is a very intense feeling, which, at its peak, can become an emotion, as it later becomes a feeling. The set of emotion, feeling and passion we call affectivity, following Eugen Bleuler, Jung's teacher and friend. Jung, however, uses affection as a synonym for emotion. And it distinguishes one, the active sentimental perception and the other passive. (Perception is a term from ancient psychology and referred to focused perception, the clear phase of perception) (LAUFER, 2013).

There is always a dominant function in the functioning of consciousness. It is the one through which the libido (vital and psychic energy) flows with predominance over the other functions and that, by the person's behavior, we detect that it is the area of consciousness that best works with the outside world; It's the usual. If there is a dominant function, there is a secondary, problematic, inferior one. In the pair perception-intuition or in thought-feeling, one of the two is inferior. If the dominant one is thought, the lower one is feeling, and the auxiliary one is one of the opposite pair (perception or intuition). The thoughtful type has difficulty dealing with their feelings and is helped by perception or intuition (RIBEIRO, 2011).

It is worth remembering that the inferior function is important in the process of individuation, the process of development that leads the individual to become an indivisible "whole", a person different from the others. As can be easily seen in the perceptive person, intuition, having been lowered for a while, gradually forces changes in consciousness (PEREIRA, 2007). And since the ego has to incorporate subconscious content, it is forced to rescue this lower function, otherwise the process of psychological development will not occur normally.

In any case, it can be seen that Clarice Lispector, in her maturity in the work Family Ties, demonstrates that the unconscious exerts a much greater pressure on the conscious, if the latter has neglected unconscious elements in view of self-realization, which, obviously, is never completed. (PANDINI, 2014) There is often a Metanoia, a conversion, a penance of consciousness before the unconscious, from which the individual encounters what has always been at the unconscious level, but never consciously. It seems that the unconscious says, "Give meaning to your life, make it meaningful. And try to be yourself." Examples:

> the materialist becomes a mystic; the religious, a businessman who avidly seeks possession and power; the singer and rich movie heartthrob, a friar with a vow of poverty; the quiet doctor, a great revolutionary leader; the depraved, a moralist; the domestic, a feminist leader; the greengrocer, painter; the writer, fisherman; and so on (PANDINI, 2014, p. 99).

But in those who have had a normal psychological development and live relatively well with themselves and the world, possible changes are almost imperceptible. Uniting the functions of consciousness with intro and extroverted attitudes, Jung established 8 psychological types. Attitudes are affective dispositions for or against. Introverts are those in which "the transit of libido from the outside to the inside" is noted (PERRONE, 2008, p. 106). The introvert, whether thoughtful, sentimental, perceptive or intuitive, values his inner world a lot, to the detriment of the outside. The extrovert is the opposite. The individual will be more balanced the smaller the distance between his intro and extroverted attitudes (RIBEIRO, 2011).

The psychological constitution of each individual, unraveled by Clarice Lispector from the categorization into psychological types, obeyed the same method of physiological typology (a science never abandoned by the author). A priori, Jung seeks to clarify that the compensation relation, being a stable process, does not allow ideal types to appear in phenomena.

Jung pointed out that psychic energy flows in two directions, namely extroversion – attitudes are guided by objective factors – and introversion – attitudes are guided by subjective factors. On this aspect Jung comments:

> The introvert behaves abstractly, is basically always concerned with withdrawing the libido from the object as if to guard against a superpower of the object. The extrovert, on the other hand, behaves positively towards the object. He affirms its importance to the extent that he constantly orients his subjective attitude towards the object and reports to it (2012, p.316).

However, this conscious movement is endowed with an unconscious compensation, so for the extrovert, there is a conscious empathy and an unconscious abstraction, and the opposite occurs in the introvert.

After understanding the two main attitudes, Jung directed his studies to the inclusion of psychic functions. In developing his work, the author learned that the individual is not only guided by his introversion or extroversion, but then starts a subdivision based on the way information is assimilated. Thus, people assume judgmental or perceptive attitudes, producing a context in which

> When a judgmental attitude is employed in conducting life, there is a tendency to want things to be worked out and carried out according to an initial plan. When a process of perception is employed to deal with daily life, there is a tendency to open up to new possibilities, in an attitude of reflection in adapting to new circumstances, experiencing life in the broadest possible way. (FIALHO; FERNANDES, 2014, p.135)

Personality allows us to understand what differentiates people from each other and in their preferences and behaviors that are unique to them. Hogan & Roberts (2004) conceptualizes personality from a set of behaviors and psychological processes developed in order to deal with goals related to social inclusion and the attainment of influence. In principle, two methodological categories appear, namely: identity and reputation. The first is manifested in self-report explanations and behavioral style, the second refers to adjectives or traits of behavior in public.

This is noticeable in Clarice Lispector's self-perception in the book A Breath of Life, that the author begins the book with the epigraph "I want to write pure movement" and that is exactly what happens. There is a character, who is the author, who gradually strips bare the other character in the book, which is Angela. With a mirror game, author and character complement each other.

The difference between Angela and me can be felt. I cloistered in my narrow and distressing little world, not knowing how to get out to breathe the beauty of what is outside of me. Angela, agile, graceful, full of the bell bib. Me, it seems that tied to a destiny. Angela with the lightness of someone who does not have an end (LISPECTOR, 1978, p. 32-33).

In another passage that takes us to the seed of one in the other, it is in relation to the dog that both Angela in the tale and Angela in Um sopro de vida (pulsations) have:

> Angela suddenly shuddered: who would give the dog the last day of deworming. Ah, Ulysses, she thought to the dog, I didn't abandon you because I wanted to, it's just that I needed to get away from Eduardo, before he totally ruined me with his lucidity (...).
> Ulysses, if his face were seen from the human point of view, would be monstrous and ugly. It was beautiful from a dog's point of view. He was vigorous like a white and free horse, except that he was soft brown, orange, whiskey-colored (LISPECTOR, 1994, p. 27-29).

PSYCHOLOGICAL EVALUATION OF CLARICE LISPECTOR'S CHARACTERS

Emotional behavior reveals a learned component (e.g., fearful reactions to a snake) and an inherited component, which stems from the very nature of the limbic and neurovegetative (autonomous) systems. You can learn to react emotionally in a polite way (repressing impulsivity), but you will feel more or less according to your biological nature (BANHATO, 2019). That is why it was possible to establish the 4 classic types of temperament: sanguine, choleric, phlegmatic and melancholic. Temperament "is the affective nature of an individual, determined by his heritage and his life history" (PORTO, 2020, p. 35).

Regarding the production of psychological tests, the personality construct is the one that most supplies the collection of professional psychologists. The evaluation of such a psychological phenomenon is essential to measure different contexts.

> Psychological assessment is understood as the technical-scientific process of data collection, studies and interpretation of information about psychological phenomena, which result from the individual's relationship with society, using, for this purpose, psychological strategies – methods, techniques and instruments. The results of the evaluations should consider and analyze the historical and social conditioning factors and their effects on the psyche, with the purpose of serving as instruments to act not only on the individual, but also in the modification of these conditioning factors that operate from the formulation of the demand to the conclusion of the psychological evaluation process (CRP/SP, 2003).

The identity of the self is constituted in the relationship with the other, this is also the point of Bakhtin's (2003) work, thus noting the need for the other. "What am I? [...] Do I have a breath in me? Have? But who is this who has it? Who speaks for me? What is the word that represents the 'unknown' that we feel in ourselves?" (LISPECTOR, 1978, p. 19, 87 AND 29).

One of the most widely used models in psychological instruments today is the Big Five Personality Factors, which encompasses its expression in the factors Neuroticism, Socialization, Extraversion, Achievement and Openness. Anastasi (1997) states that it was from 1960 onwards that most approaches began to converge towards the existence of only five dimensions that dealt with common personality traits.

The use of this model became very much involved in the construction of the new tests, since it presented great evidence of its universality and applicability in different contexts. From then on, and with instruments that measured personality in a more comprehensive way, the manuals became, in a way, more consistent. The present work points to such a theoretical framework, since the discussion of the theory of personality traits supports a focus on individual circumscriptions, not submerging the manifestations in behavior, thought and feeling in different situations, thus coming into line with the patterns of individual traits and adaptive characteristics thought by Jung in the development of Psychological Types.

However, it is worth noting that Jungian theory presents a priori movements of psychological processes linked to personality, even so

> The Theory of Types has as its starting point the movement of psychic energy and has never intended to create stereotypes (the great risk of any typological typification). Although the concepts inherent in it (introversion, extraversion and psychic functions) and the classification of types have great applicability, the richness of this theory is related to the dynamics of the libido movement. In the system proposed by Jung, the conceptualization of dynamism (conscious and unconscious) and the presence of all polarities creates a system of exchanges

> between instances through the movements of psychic energy. (BARCAUI, PATROCÍNIO & QUELHAS, 2004, p.36).

Thus, the notion of individuation emerges in Clarice Lispector as one of the main concepts of the theory of personality typification, relying on a comprehensive process that concerns man's need to complete himself by coming into contact with less developed aspects of his personality (lower functions and attitudes), the goal of development would be, for Jung, the integration of these functions, or the union of what is divided.

> external circumstances and internal disposition often favor one of the mechanisms and limit or hinder the other. With this, we have, naturally, a predominance of one of the mechanisms. When this situation becomes chronic, a type then arises, that is, a habitual attitude in which one of the mechanisms will predominate, without, however, being able to completely suppress the other, since the latter is a necessary part of psychic activity. [...] A typical attitude always and only means the relative predominance of one of the mechanisms (RIBEIRO, 2020, p. 20).

In his work, the following passage can be verified:

> - It was God who invented me and breathed into me and I became a living being. [...] And as soon as I received the breath of life that made a man in me, a breath in you that becomes a soul [...] I am sculpting Angela with stones from the slopes, until I form her into a statue. Then I blow on her and she cheers up and overwhelms me [...] It was God who invented me. So too I – [ ] so too I use my breath and invent Angela Pralini and make her a woman. Beautiful woman (LISPECTOR, 1978, p. 28, 29, 30 and 73).

Thus, judging certain attitudes or opinions as introverted or extroverted does not necessarily imply that the author of these sentences will also be characterized by that same specific type, since isolated facts are insufficient to determine which is the predominant type of individual (JUNG, 2008). This naming difficulty arises because, although one of the types always prevails in the psychological attitude, the complementary type is present and acts on a smaller scale, almost in a secondary way, to counterbalance and maintain psychic balance (RIBEIRO, 2020). Thus, the two mechanisms, extraversion and introversion, coexist in the psyche, but only one of them will predominate to the detriment of the other.

Carl Jung wrote his theory of psychological types in 1921, decades later schemes of meanings began to be thought of so that people could discover their own types. Katherine Briggs and her daughter Isabel Briggs Myers developed an indicator called MBTI.

This instrument differs from other personality tests in that it measures preferences, which may or may not be expressed in behavior. Thus, introversion (I) and extroversion (E) function as bipolar categories. In addition to the latter, there is the definition of predominance between perception or judgment and its subsequent developed behavior.

Therefore, we can understand that some individuals make a decision from the mind; others from the heart (CHARON, 2003).

The personal unconscious encompasses all psychic contents or processes that are not conscious, that is, that are not perceptibly referred to the ego" (Jung, in Definitions of Psychological Types). Thousands of experiences are retained in this unconscious, such as those that have been conscious and forgotten, the subliminal (below the conscious level), those that are repressed, those resulting from the state of mental dissociation (e.g., personalities), fatigue, illness, intoxication, etc. (PADUA; SERBENA, 2019) Finally, in the personal unconscious is found the material that has no relation to consciousness and what it has not controlled, or still does not control.

> Firstly, Jung (1912/1980) developed the theory of the existence of two layers of the unconscious: the personal and the impersonal or supra-personal (collective). The first of them would be linked to information of a personal and individual nature, referring to the exclusive life trajectory of that person, whether they are childhood memories, lost memories, repression of past events and perceptions in everyday life that, in general, did not have the necessary strength to reach the threshold of consciousness. In this scenario, nothing that has ever been experienced ceases to exist in the psyche after it has already occurred. Situations or information that were once conscious, but for various reasons, were left aside or forgotten, are still in this area of the unconscious and can easily reach consciousness when necessary (RIBEIRO, 2020, p.11).

An idea, or set of ideas, with a strong emotional tone, lodged in the individual unconscious, Jung called complex. The images stored in this unconscious are called imagos, personal images, which differ from the archaic, primordial, archetypal ones, of the collective unconscious, that of the species (VECHI, 2018).

In Family Ties, Clarice Lispector presents the blind man who plays the role that Jung calls the Transcendent Function. It was the blind man who unleashed in Ana the so-called "dangerous will to live". This blind man is the symbol in which the Transcendent Function can act. However, Ana did not allow the transformation to take place. He was afraid and settled down as someone looking for a third leg, which although it is a tie to walk, provides a firm root for stability

The complex is easily noticed in people because, if it is not known and controlled, it dominates the ego, so that the person "only thinks about it". More than thinking, living intensely worried and commanded by him, as happens with the one with an inferiority complex. There are countless complexes, and the work of the Jungian psychotherapist is to make the client understand that it is not he who has a complex, but the complex that has it. Examples are maternal and paternal, in which the child exists exclusively for the mother or father. Another is the inferiority of the short in a society that values the high more. The

complex, whose core is an archetype, functions as a partial psyche and is, in Jung's words, "the architect of the dream" (PORTELA, 2013).

The person is generally unaware of his complex, of course, because, as Freud explained in detail in Repression, there is a mechanism (which is repression) whose essence "consists exclusively in rejecting and keeping certain elements away from consciousness", obeying the basic principle of the unconscious, that of pleasure (PATO, 2020). Therefore, becoming aware of a complex is painful. As can be seen in psychotherapeutic work, "the truth liberates, but before it makes the person unhappy". Whoever has the complex (or the complex has it) is unaware of it, but everyone who lives with this someone knows that it exists and calls it "mania" (RIBEIRO, 2020).

The collective unconscious, the repository of the instincts and motives of the species, the archetypes. Instincts (an outmoded term in Psychology) for Jung are the physiological needs inferred from natural impulses. These instincts also manifest themselves in fantasies and often reveal their presence only through symbolic images. These manifestations are what I call archetypes.

> The collective unconscious would encompass primordial images, which are generally present in all psychic structures. They are the most ancient and universal hereditary images of the human imagination, corresponding both to the most beautiful and grandiose representations, as well as to the worst atrocities and most diabolical acts ever committed by humanity. The ability to evoke such images is an ability inherited by all humanity, but to achieve this it would be necessary to access the deepest part of the unconscious, where these contents called archetypes by Jung are found in a dormant way (RIBEIRO, 2020, p.12).

They are original models, prototypes. They can be seen as gifts of nature for us to think, feel and act, which form representations, which can vary greatly in detail, but retain "their basic model", such as, for example, that of the home (VECHI, 2018). The psychic structure we have today, well delimited between consciousness and unconscious, capable of focusing on subjects in a rational way and distinguishing reality from thoughts and imagination, was only developed after years of adaptation (PEREIRA, 2007).

Despite this, the traces of that other time have left marks, as they are part of our history as humanity, and therefore it is still possible to find their evidence from the access to the collective unconscious. They differ from personal images. Thus, behind the girlfriend, are the mother, the grandmother and the archetypal image of a woman. As Hall and Nordby say, the archetype is like a negative waiting to be revealed by experience. In other words, the primordial image is only determined when it becomes conscious (JUNG, 2008).

The conscious archetypes are the ego and the persona; the unconscious, the shadow, the anima or the animus and the Self, the Self, Selbst, in German.

The ego is the center of consciousness, and everything that refers to it is conscious. It contains what the person knows about himself, his self-image, his ideals and values, his representation of the outer and inner reality, of the objective and subjective world. It is up to him to meet the demands of his environment and those of the Self (BONFATTI et al., 2021). Just as the ego depends on the Self to realize itself in life, like a rooted plant that takes advantage of the natural sap that circulates in it, says Grinberg, the Self needs the ego to actualize itself in the world and in its relationships with other people.

What Erich Neumann called the ego-Self axis is established. And, as opposed to the ego, there is the shadow, which must be incorporated by it, which is the most primitive and uncomfortable partial personality (PERRONE, 2008). The ego, as Jung says in the Definitions of Psychological Types, is "one complex among several complexes". It is both a content of consciousness and a condition of consciousness. Hence the psychic element that "is related to the complex of the self, of the ego" (BONFATTI et al., 2021, p. 29) is conscious.

This coordinating archetype of the conscious part of the psyche can different degrees of awareness of psychic manifestations. It may even be absolutely unaware of them, that is, the "I" may warn problems of will, attention, memory (such as the spontaneous formation of memories), behavior (such as being obliged to perform or omit certain actions), or ideation.

CONCLUSION

It is concluded, from this research, that the Jungian typological conception has been expanding over time, with important implications in the practice of psychological assessment based on such theoretical framework and, more specifically, in the construction of investigative instruments of the triad personality, competencies and potentialities.

Clarice Lispector's novels, as well as her short stories and many of her chronicles, are representative of a transit between external probing and inner experience responsible for a singular intertwining between observable reality and intuited reality, recreated in the act of mirroring.

Through the elaboration of a diagnosis of the theory of Psychological Types based on analysis and foundation of the literature on the subject, it was possible to unveil in an updated way what are configured as structuring aspects of the personality construct. This perspective focused on the elaboration of new strands for the analysis of the construction of a focus on the process of psychological assessment.

REFERENCES

1. Anastasi, A. (1997). Testes psicológicos. São Paulo: Editora Pedagógica e Universitária Ltda.

2. Banhato, E. F. C. (2019). Reflexões sobre os benefícios da tristeza segundo a neurociência e a arte fílmica Divertida Mente. CES Revista, 33(2), 147–166. https://doi.org/10.1590/1679-3072

3. Bocca, M. C., & Silva, C. A. de F. da. (2019). Sartre e a unidade da consciência: um breve registro de "A transcendência do ego". Intuitio, 12(2), e32858. https://doi.org/10.47711/it.12.2.e32858

4. Bonfatti, P., et al. (2021). Breves considerações sobre o conceito de self na psicologia de Carl Gustav Jung. ANALECTA - Centro Universitário Academia, 6(3).

5. Charon, L. (2003). A transformational leadership development program: Jungian psychological types in dynamic flux. Organization Development Journal, 21(3), 9-20.

6. Conti, P. C. D. (2019). Super-homem, versão atualizada – afetividade dos homens em seus relacionamentos amorosos e conjugais: uma abordagem junguiana (Tese de doutorado). Pontifícia Universidade Católica de São Paulo.

7. CRP/SP. (2003). Manual de Elaboração de Documentos Decorrentes de Avaliações Psicológicas - Resolução CFP N.o 007/2003. http://www.crpsp.org.br/portal/orientacao/resolucoes_cfp/fr_cfp_007-03_manual_elabor_doc.aspx

8. Davidoff, L. (2001). Introdução à Psicologia (3rd ed.). São Paulo: Makron Books.

9. Fialho, F. A., & Fernandes, E. G. (2014). Tipologias e arquétipos: a psicologia profunda com base para uma hermenêutica. Florianópolis: Insular.

10. Gewehr, R. B., & Gewehr, R. B. (2019). Entre filosofia e ciência: o problema do naturalismo na psicologia de Carl Gustav Jung. Psicologia USP, 30.

11. Jung, C. G. (2008). O eu e o inconsciente (21st ed.). Petrópolis: Vozes.

12. Jung, C. G. (2012). Tipos Psicológicos (6th ed.). Petrópolis: Vozes.

13. Kestler, I. M. F., & Moura, M. dos S. (2012). Fausto de Goethe e a contemporaneidade: questões fáusticas no século XXI. Rio de Janeiro: Apa-Rio de Letras.

14. Laufer, A. (2013). A experiência religiosa do ser humano: evidências em Carl Gustav Jung e Edith Stein (Dissertação de mestrado). Pontifícia Universidade Católica do Paraná.

15. Lispector, C. (1960). Laços de família.

16. Lispector, C. (1977). A hora da estrela.

17. Lispector, C. (1978). Um sopro de vida.

18. Molineiro, M. L. D. C. A. (2007). Vocação: uma perspectiva junguiana. A orientação vocacional na clínica junguiana (Dissertação de mestrado). Pontifícia Universidade Católica de São Paulo.

19. Padua, E. S. P. de, & Serbena, C. A. (2019). A psicopatologia na perspectiva de Carl Gustav Jung. Psicologia Argumento, 35(90).

20. Pandini, A. L. R. (2014). Metanoia: caminho para o desenvolvimento no meio da vida (Doutorado em Psicologia Escolar e do Desenvolvimento Humano). Universidade de São Paulo.

21. Pato, P. R. G. (2020). Psicologia Junguiana na contemporaneidade: os predicados do conceito de símbolo em C. G. Jung. Monografia apresentada ao IJEP.

22. Pereira, H. D. C. (2007). O laboratório analítico: a psicologia de C. G. Jung examinada pela teoria do ator-rede (Tese de doutorado). Universidade do Estado do Rio de Janeiro.

23. Perrone, M. P. M. S. B. (2008). Complexo: conceito fundante na construção da psicologia de Carl Gustav Jung (Doutorado em Psicologia Social). Universidade de São Paulo.

24. Portela, B. de O. (2013). A cura d'alma na psicologia de Carl Gustav Jung (Dissertação de mestrado). Universidade Federal de Juiz de Fora.

25. Porto, L. A. A. de A. (2020). Inventário de estilos de temperamento de adultos: evidências de validade (Dissertação de mestrado). Pontifícia Universidade Católica de Campinas.

26. Primi, R. (2003). Inteligência: avanços nos modelos teóricos e nos instrumentos de medida. Avaliação Psicológica, 2, 67-77.

27. Raffaelli, R. (2009). Jung, mandala e arquitetura islâmica. Psicologia USP, 20(1), 47–66.

28. Ribeiro, N. A. T. (2020). Estudo do inconsciente na tipologia junguiana (Trabalho de conclusão de curso). Universidade Federal de Alagoas.

29. Ribeiro, P. O. (2011). Primeiras crises psíquicas graves e a tipologia de Jung: um estudo exploratório (Dissertação de mestrado). Universidade de Brasília.

30. Sant'Anna, P. A. (2005). Uma contribuição para a discussão sobre as imagens psíquicas no contexto da Psicologia Analítica. Psicologia USP, 16(3), 15–44.

31. Vechi, L. G. (2018). A hermenêutica junguiana em estudo: aplicações possíveis na pesquisa qualitativa em psicologia. Revista de Psicologia, 9(2), 21–30.

32. Zacharias, J. J. de M. – Quati. (n.d.). Questionário de Avaliação Tipológica (Versão II). Manual (4th ed.). São Paulo: Vetor, Editora Psico-Pedagógica.