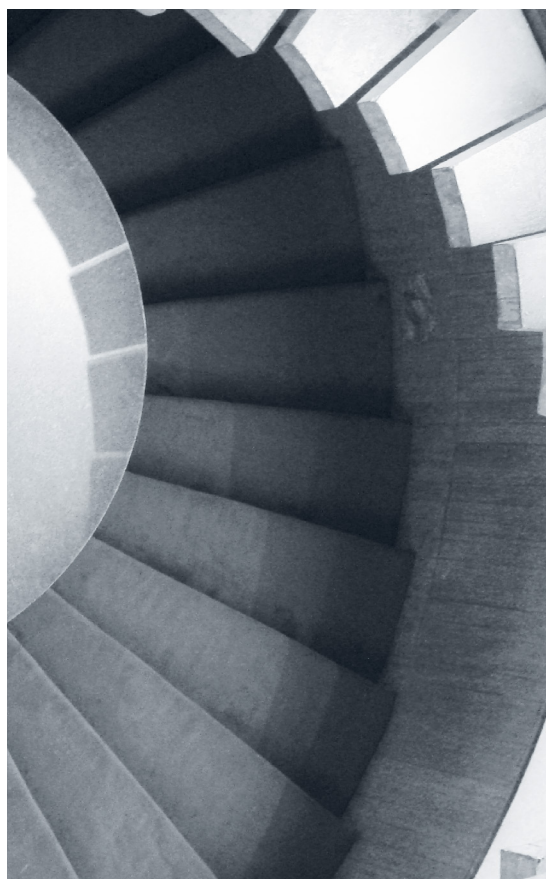


# The heteropatriarchal complex: a contribution to the study of sexuality in analytical psychology based on social theory

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## Abstract

This article consists in the articulation of the analytical psychology of C.G. Jung and the contemporary references in social theory, with the aim of improving clinical listening of psychologists and other professions working with issues of gender and sexuality. By bringing these two fields of knowledge closer together, I intend to propose theoretical contributions that enable a more effective clinical listening that must consider sociopolitical aspects of individual conflicts, not dismissing the psychological perspective. ■



**Keywords**  
complex,  
heteropatriarchy,  
sexuality,  
gender.

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## The heteropatriarchal complex: a contribution to the study of sexuality in analytical psychology based on social theory

The purpose of this article is to contribute to the study of sexuality in Jungian psychology, starting from propositions that have been elaborated in social theory since the 1970s. Such articulation between different knowledge fields aims to sophisticate clinical listening in the Jungian approach, especially on occasions when the Jungian analyst is faced with issues related to human sexuality.

To advance on the theme, I want to demonstrate that, within the theoretical framework elaborated by C. G. Jung, some phenomena can be taken for their archetypal dimension and characterized as enunciators of archetypes. The concept of archetype, by Jungian definition, relates to the realm of potentialities residing in the collective unconscious, inaccessible to the individual psyche, and of primordial character, related to experiences accumulated in the development of the human species (JUNG, 2014). In opposition to the possibility of characterizing a phenomenon as directly archetypal, we could name it as the enunciator of a complex. The complex can be understood as an energy center whose functioning is independent of one's will, fueled by an archetypal dimension and which acts concurrently with consciousness. Oftentimes, the complex will bring forth challenges for the development of the ego, although it also presents itself as a concentration of energy with creative potential, which drives the development of the personality. The idea of complex has penetrated into culture since its first proposition. Amongst the most frequently cited, I would name the Oedipus complex and the inferiority complex.

The complex can be particular of an individual psyche, in the case of the personal complex, or to a given collectivity, in the case

of a cultural complex, the latter a theoretical expansion proposed by Singer and Kimbles (2004)<sup>1</sup>. The origin of the complexes seems to be related to the formation and consolidation of the individual or cultural experience about a certain function or psychic experience, so that we have maternal, paternal, inferiority complexes, amongst others that deal with our particular functioning in relation to common experiences that run through all of us as human beings.

In the study of sexuality, the differentiation between a phenomenon expressing an archetype or a complex can become crucial, since the archetype's premise of immutability and eternity can give it an outline of truth or essence. In the realm of desires, truth or essence are often used as terms that validate a norm and therefore dictate what desirable or undesirable, right or wrong etc. is. In practical terms, this discussion spreads with different languages in our society and in other fields of knowledge when we think about sexuality. We only need to think about the dilemma "were you born gay or did you become gay?" to understand the importance of the discussion about what speaks directly to an archetype or phenomena that would be mediated by complexes.

Unlike the functioning of the complex, the archetype is a construction that precedes the formation of individual consciousness; it is aprioristic and, therefore, is not sensitive to the changes we have in our personal life his-

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<sup>1</sup> For the cited authors, the cultural complex refers to the area of collective historical memory mobilized by affection, commonly marked by a traumatic experience and which has an archetypal background. In this way, cultural complexes permeate all of us to a certain degree of collectivity. In Brazil, we can work with the examples of the Portuguese invasion and subsequent indigenous genocide, slavery and the civil-military dictatorship started in 1964 as possibilities for thinking about cultural complexes that permeate the unconscious of Brazilians.

tory. The archetype tells us of an innate predisposition to the formation of certain images in the psyche and the fulfillment of certain functions in life, such as mothering, for example (JUNG, 2014). What changes in the course of life is the archetypal expression that occurs through images, art, dreams and individual and cultural complexes. In this way, arguing that the concepts that inhabit discussions of sexuality are directly archetypal can bring a veneer of essentialism to topics such as homosexuality and heterosexuality, which is not in line with contemporary debates in social theory regarding these issues. Furthermore, they make it difficult to emphasize the conflicts we experience, since the conflicting situation occurs in the human interaction here and now. The archetype, being psychoid and not human, is not in itself the stage of conflicts. Therefore, I chose to work with the concept of complex, bringing the notion of experience and historical construction as fundamental to the development of the human psyche.

We need to overcome a certain monolithic vision of the hetero-homosexuality pair that sees it as identity characteristics applied to subjects, possibly stagnant throughout their lives, of archetypal order. A perspective that seems more interesting to me is the view of this question as pertinent to a cultural complex, denouncing conflicts that cross us all in the exploration of the phenomenon of sexuality experienced over the centuries in the Western world, forming the collective notion of how we should supposedly experience and understand sexuality.

One advantage of treating the phenomenon of heterosexuality as a complex and not as an archetype is in its alignment with contemporary proposals of social theory and history that underlie this proposal. Based on these contributions, we no longer treat heterosexuality as an essential human predisposition, instead taking it as one among many possibilities of expres-

sion of both identity<sup>2</sup> and sexuality. The intention of this perspective is to do away with the view of heterosexuality as an aprioristic fact. Instead, we can think of heterosexuality as the complex that forms in the human psyche from our challenges in elaborating a phenomenon much broader in its origin, sexuality itself. Perhaps sexuality can more easily fall into the category of archetype. It is also important to note that, as a child of capitalism, the heteropatriarchal complex encompasses the conflicts that arise between sexual impulses and the socioeconomic system that we have erected, a system unwilling by nature to embrace multiple possibilities that are not standardized and marketable on a large scale.

The choice of the term heteropatriarchal complex borrows from Preciado's (2017) notion that the experience of oppressions and conflicts related to sexuality does not refer only to the problem of desire between the male-female opposites; instead, it classifies the white heterosexual male and his stereotypical associations as superior to issues of female heterosexuality. Furthermore, it highlights the power relations built on a patriarchal logic that privileges male heterosexuality. For these purposes, it becomes more necessary to work on the broader idea of heteropatriarchy. The critique of heterosexuality in this text, therefore, must always be understood as a critique of heteropatriarchy.

I propose, when we look at the most classical category of sexuality, that is, the hetero-homosexuality pair, widely criticized by Foucault (2020), which we are dealing with a complex rather than an archetype. The clarity with whi-

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<sup>2</sup> The word identity appears here to differentiate the modalities of dissent from the heteropatriarchal norm. The visibility given to dissident sexualities, that is, the identification of bodies with desire oriented toward other bodies, in the case of homosexualities and bisexualities, has expanded to see dissident identities linked to sexuality, as is the case of people who identify themselves as transvestites. In this case, it is not only about sexualities oriented by desire for the other, but includes the relationship of the psyche with itself, which leads us to use the term gender identity or identity along with the term sexuality.

ch the author brings us the historical process that supports the transformations that lead to our current idea of sexuality as heterosexuality instigates the reflection that it is a localized experience, therefore partial and marked by specificities, which is better inscribed in the idea of complex. This perspective is supported by Katz (1996) when the author argues that heterosexuality is a recent historical phenomenon with a changing understanding since its formulation in the 19<sup>th</sup> century. Now, if we are dealing with a historically located phenomenon, punctuated by transformations, of changing understanding and marked by conflicts throughout its existence, it is more likely that we are dealing with a phenomenon mediated by a complex, which in turn is supported by archetypal bases, rather than directly discussing the archetype that behind it. The notion of the complex as something of a collective order allows us to harbor constructionist theories in analytical psychology: much of what we experience psychologically is a sociocultural construction<sup>3</sup>. Katz (1996) himself states that heterosexuality was a social construction, that is, it was invented.

Wittig (1992) brings the reflection of heterosexuality as a way of thinking and, in a more sophisticated way, as a political system that orders the public and private life of all of us. Both this author and Katz (1996) announce, in line with Foucault (2020), that heterosexuality as we know it serves the purpose of establishing norms and standards that enable the construction of Western capitalist society as we know it, based on the heterosexual nuclear family. This model produces the exclusion of everything that is consi-

dered deviant from the norm in order to allow the accumulation of power and wealth through the scalability of the heterosexual pattern. Anything that deviates from the previously political and later industrial objective of heterosexual marriage is excluded and deprived of legitimacy, remaining on the margins of society.

This functioning may seem strangely familiar to connoisseurs of Jung's (2015) theory of complexes. The author also proposes that the formation of complexes is related to the attitude of consciousness to separate one dimension of the psyche from the rest of the self, producing the exclusion of contents that are conflicting or painful for the subject and that act autonomously. The benefit of dissociation for consciousness is that it can identify itself as a reasonably consistent and unified self. This same carefully developed self, however, remains one at the expense of pushing aside elements of the personality that are foreign to its sense of self.

I am well aware, in my clinical duty, how much of the analytic work lies in re-establishing bridges between an individual self and the contents that were considered foreign to their identities and are rejected by consciousness. A similar movement can be observed in the dynamics of prejudice as a social phenomenon, given the difficulty in relating to sexualities that are far from the heterosexual norm. The working pattern of heteropatriarchal thinking, once again, resembles the dynamics typically observed in individual complexes, which inevitably leads to the eruption of shadowy contents represented by sexualities dissenting from the norm.

It should be noted that, in analytical psychology, we are crossed by at least two historical facts relevant to the study of sexuality. The first is that the separation between Freud and Jung occurred due to a theoretical divergence concerning the phenomenon of sexuality, when Jung (2013a) states that the libido does not have an exclusively sexual basis, but has the broader character of psychic energy,

<sup>3</sup> The constructionist perspective brought by Katz (1996) is corroborated in the author's work by several other authors and researchers. In the radical feminist field, we have from Betty Friedman in 1963, Kate Millett in 1970 and Gayle Rubin in 1975 to the lesbian feminism of Margaret Small in 1970 and Monique Wittig in 1975, as we will see later. In black feminist studies, we have from Angela Davis since the 1960s to Kimberlé Crenshaw who emerged in the late 1980s with the concept of intersectionality. In philosophy, we see the work of Foucault and from philosophy emerges the field of gender studies, whose greatest exponent is Judith Butler and her seminal work *Problems of Gender*, published in 1990.

distancing him from the psychoanalysis of the beginning of the 20<sup>th</sup> century. Even opening this disagreement, the author praises the role of psychoanalysis in some circumstances, not dealing more specifically with the dynamics of sex and desire in-depth after his break with Freud. This factor constitutes a relevant hypothesis of why sexuality seems to be an under-explored topic in analytical psychology, after all, why to investigate a reason for dissent that according to Jung (2013a) was sufficiently explored by psychoanalysis?

The second relevant element is autobiographical: from the knowledge we have, Jung exercised his life as a straight white man with great aplomb, marrying a straight white woman and having intimate relationships with several other women (BAIR, 2004). When he sought to theorize on the theme of gender, Jung (2014) made a contribution based on a fundamentally heterosexualized thought. First, he proposed the anima-animus pair as an unconscious counter-sexual psychic component. He claimed, by deduction, that once he had found a female figure emerging from his unconscious, there would therefore be the equivalent male figure acting with a similar function in the unconscious of women. This theoretical foray into gender psychology was not supported by direct research, as in the case of complexes theory; secondary bibliographic data, as is the case of the theory of psychological types; direct clinical experience, from which he proposed numerous concepts; or comparative study of mythologies and religions, as in the case of archetypal theory. A hypothesis that hangs over the formulation of the concepts of anima and animus, which strangely escaped the scientific and rigorous methods applied by Jung, is that it might have been taken hostage by the heteropatriarchal complex that acts on our way of thinking and seeing the world. There would be no reason to think that the cultural complex, as a set of collective images about historical experiences of difficult elaboration, would

not affect Jung similarly, making him ignore or even consent to stereotypes and reminiscences of the socio-cultural trauma about sexuality that plagues the West. It is worth rescuing the author himself, when he confesses that he had not really understood anything about love (JUNG, 2005).

I must explain what I mean by saying that there is a generalized heterosexualized thinking. To accomplish this, I make a short historical review, tributary to Katz (1996) on the use of the words hetero and homosexuality, recalling the background of 19<sup>th</sup> century medicine, from which psychoanalysis and, later, analytical psychology were also born. According to the author, the hetero-homosexuality pair is recognized for the first time at the end of the 19<sup>th</sup> century, in the work *Psychopatia Sexualis*, by the German psychiatrist Krafft-Ebing.

This work has a fundamental role in establishing the notion of a normal and deviant sexuality within the new European Enlightenment standard, in which phenomena are observed so that they can be evaluated and, if necessary, cured. In this case, healing means adaptation to heteropatriarchal society and medicine assumes a role that previously belonged to religion. From this publication onwards, the theme was explored mainly by white male heterosexual physicians, who omitted the normative axis of this pair, heterosexuality, to focus their explorations on what was considered a deviation, such as homosexuality, with a view to healing-adaptation.

The questioning of this type of medical thinking develops in philosophy and social sciences, related to the struggles for women's rights starting in the 1960s. Rubin (2017) affirms the existence of a sex-gender system as a historical phenomenon that organizes our relationships. For Butler (2003), gender is a performance closely related to culture and, as such, has a socially constructed and changeable character. Rubin (2017) does not conceive sex separately from gender, since both are categories destined to the

social organization of our desires and possibilities. Berry (2014) walks in a similar path in the seminal *The Dogma of Gender*, within analytical psychology, announcing the fixity of gender as a (hetero) patriarchal strategy of ordering and control, with which authors of social theories also seem to agree. Sexual identity is born within discussions of gender and should not be confused with sexual acts.

Analyzing the idea of heterosexuality prior to the 19<sup>th</sup> and 20<sup>th</sup> centuries, Katz (1996) argues that there is a serious anachronism in the fantasy that homosexuality existed as an identity in Ancient Greece. The author demonstrates that desire for the same or the opposite sex was experienced as acts and not understood as an aspect of individual personality. The very notion of an individual did not exist at that time. The naming of a person as heterosexual or homosexual, according to the author, occurs in medical textbooks and arrived in the United States only in 1892. The very formulation of heterosexuality undergoes changes until it is established as a norm against which other sexualities are placed in the beginning of 20<sup>th</sup> century. The idea of Greek homosexuals can be considered another fantasy brought about by the heteropatriarchal complex.

The emergence of sexual identities is a 20<sup>th</sup> century phenomenon in the historical continuum that makes the fantasy of romantic and sensual love prevail between complementary individuals who will constitute a family. The family will be seen, in the industrial capitalism of the 18<sup>th</sup> and 19<sup>th</sup> centuries, as a perfect unit for the production of people who will act in a scalable way in the production of the factories that emerged with the industrial revolution. It is interesting to note the convergence between demands of workers, the consolidation of the concept of marriage for romantic love and sexual identity aligned with the reproductive function. This combination of factors seems to provide the validation that sex and sexuality can be exercised in a sensual way, that is, sexual acts in this period are allowed to ha-

ppen and love takes a material form rather than the abstract ideal that was considered in earlier times (Katz, 1996).

The complementary pair that will produce children, understood then as man and woman, is articulated in thought differently from previous models of interpretation. The idea of complementarity also does not seem to be supported by Greek myth, a source of study dear to analytical psychology. Most archetypal motifs embodied in characters are not related to a fixed male and female pair, although we can observe it with its specific characteristics in the Zeus-Hera pair and the Eros-Psyche pair, which seem to underlie the idea of marriage as an institution and union for love, respectively. However, we more often observe myths of individual characters endowed with their own phenomenology, such as the birth of Dionysus, the works of Hercules, the trials of Athena, among other examples.

The heteropatriarchal complex as I propose relates theoretically to the patriarchal dynamism of consciousness (Neumann, 1990). This functioning acts as a structuring of a binary discrimination of the elements that we experience. Sex and gender, in this understanding, are divided into two and remain in this rigid duality, never elaborating into three or more categories, settling into a stage of consciousness that brings challenges to individuation itself. By distancing itself from the profusion of desires and not constituting a system of affections, the heteropatriarchal complex assumes a more moral and ethical role, determining what is right and wrong in relation to our desires and fulfilling a political role of social organization and order. In this way, the complex acts in its darkest formation, transforming what was initially an erotic drive into a logical structure. Everything is two. Every two is man and woman, male and female. The division reinforces the understanding of heterosexuality as a phenomenon of unquestionable universal validity, which is announced in contemporary society in examples ranging from male and female outlets in construction shops

to the articulations between woman, female and sensitivity, on the one hand, and identification of men with masculine and assertiveness, on the other. These associations reinforce binarism in the service of maintaining a social order of exclusion of Eros in its archetypal potency. The function of this oppressive dynamic focuses on maniacally normalizing rather than enabling erotic experience.

Roughgarden (2005) reinforces the hypothesis of the existence of a heteropatriarchal complex by stating, as a biologist, that research in the field of natural sciences does not point to the sex-gender binarism. On the contrary, the author lists numerous species that have more than two sex-genders and others in which there is a change in sex-gender during an animal's lifetime. I conclude, based on Roughgarden (2005), that the reading of a dual sex-gender system can be seen as our cultural interpretation. The bias exercised by the cultural complex of heteropatriarchalism urges us to see a complementary pair even where it does not present itself.

In 1970, the publication in the United States of the Gay Manifesto by LGBT activist Carl Wittman epitomizes the movement emerging in that society. The document, when it was revised, urged people to consider acting in a political way, as protagonists of a social change that included other themes, including the fight against what was understood there as chauvinism. The interweaving of themes reveals the willingness of part of the North American LGBT movement at the time to recognize the political character of their sexual identity, supporting the struggle for the recognition of rights related to sexuality in the field of politics. In this sense, the LGBT movement at the time was more successful in articulating the private erotic dimension to the rationality of a public logic, without prejudice between the two fields.

The Brazilian LGBT movement has historically interacted with other fronts of political struggles, participating in numerous demonstrations in fa-

vor of the black movement and unions for better working conditions in the 1980s (GREEN, 2018). Formed in the late 1970s, the LGBT movement in Brazil sought to participate in the Brazilian political scene autonomously, but also through the party in the 1980s, approaching the Workers' Party. In that context, there was an enormous rejection to the incorporation of the movement's agendas, clarifying since then the LGBTphobia that marks Brazilian thought across the entire political spectrum. Even within the Brazilian LGBT movement, it is difficult to promote equal relations with lesbian women and transgender people (GREEN, 2018).

After the struggles of the 80s and 90s, the gay issue has gained more space in the media and politics. The advance of the fight for rights and the new visibility privileges white gay men once again, while Brazil remains year after year as the world leader in the murder of trans people, according to Grupo Gay da Bahia. The exclusion of transgender women and people is nothing new: after the movements in reaction to the 1969 Stonewall massacre in the United States, in which transvestites Marsha P. Johnson, a black trans woman, and Sylvia Rivera, a Latina trans woman, took part. This latter is expelled by white gay men from a stage in a New York gay parade, in explicit transphobia (DUBERMAN, 2018).

A common fantasy held by the heteropatriarchal complex is this: heterosexuality has always existed, unlike other expressions of sexuality. The less sexuality conforms to patriarchal heterosexuality, whether by similarity or opposition to it, as in the case of white male homosexuality, the more this sexuality will be seen as strange and newly discovered. As Katz (1996) shows us, the heterosexual narrative is that it is and always has been the norm. Because it is the norm, therefore the normal, it needs no explanation and has the quality of what is eternal and essential. All the rest are strange phenomena that emerge at some point, either from the norm or as an unwanted deviation from the norm.

A close historical examination, however, unravels such a fantasy without any difficulty. Even in a country with difficulties in keeping historical records, we have the existence of Xica Manicongo, the first identified transvestite in terra brasiliensis, in the city of Salvador in 1591 (JESUS, 2019). Xica Manicongo was a black transvestite who roamed the streets of the city, until the first visit of Inquisition in Brazil, which forced her to wear clothes meant for men to save herself from punishment against her life.

The visibility of trans identities and subordinated sexualities helps us to rethink another common fantasy of the heteropatriarchal complex: that there are only two sex-genders and their possible combinations. The emergence of white gay men as a possible protagonist of some circumstances in a society colored by this complex does not cause a definitive fissure in its functioning, since the male-male combination does not break with the dual character necessary for the constitution of heterosexuality and patriarchy. What happens, however, when we think that there is no pre-established number of sexes and genders? And, above all, if we can think that this number is not necessarily two? Even more, how can we think that sexualities and genders may not be just one or two within the same person? These are the first questions that occur to me in an effort to challenge heteropatriarchal thinking.

The consequence of this reflection is the untenability even of the unconscious conscious male-female figure pair as proposed by Jung (vol. IX/1, 2014). This construct is the result of the heterosexual fantasy of essential duality, which is unproven when we dialogue with trans people and other sexualities that dissent from the norm. Another valuable lesson from my clinical practice, repeated to exhaustion by several professors and confirmed by their own experience, is that we should never seek to fit people into theories, as Jung's own work also teaches us about. The function of psychological theory, of empirical origin, as

stated by Jung (2015), is to be able to account for the phenomena that life presents to us, never trying to fit people into our ideas in order to validate what has been thought.

An alternative to heterosexual thinking is counter-sexuality, as presented by Preciado (2017). According to the author, this term is a proposal to understand sex and sexuality incorporating their sociopolitical constructions and to read the heterosexual regime and its consequences on another point of view. One of the efforts in this perspective is to be able to question the easy association between sexuality and genitalia, which fatally inscribes sexual identity again in the homo-heterosexual pair and privileges the apparent genitalia, that is, the male sexual anatomy. As Laqueur (2001) shows us, in the 19<sup>th</sup> century view, bodies were identified in their gender based on a notion of physical warmth: men's bodies were warmer and women's bodies were colder and, therefore women had vaginas, which were an atrophy of the reproductive organ due to lack of warmth. If women had the right level of heat (like men), everyone would have a penis.

By exploring Deleuze's proposal of molecular homosexuality, Preciado (2017) gives us insight into this binary logic that supports heteropatriarchal thinking:

Both homosexuality and heterosexuality are the product of a disciplinary architecture that at the same time separates the male and female organs and condemns them to remain united. In this way, every intersexual (that is, heterosexual) relationship is the scene of the exchange of hermaphrodite signs between souls of the same sex. (p. 187)

Here, Preciado's critique seems to reside in the disciplinary furor of heterosexuality that associates and dissociates genitals at the same time, forcing a coniunctio to occur from the meeting of anatomically different bodies within a



dual perspective. Equality would only reveal on the immaterial plane, as far as souls are concerned, and in this sense homosexuality and other dissent can be tolerated. By maintaining celibacy and secrecy, it is not a problem for someone to confess homosexual impulses, as these remain at the level of the idea. This aspect of the heteropatriarchal complex subsists from the hierarchization of what can be sexualized and gendered to be experienced in the material daily life, on the one hand, and of other phenomena that will be kept at a distance and at an appropriate abstraction, on the other.

In Brazil in the 1980s, the transsexual show became popular on television and the body of one of the most famous transsexual women in the country at the time was a record seller in a nudity magazine. The distance mediated by TV and magazine is appropriate and dissident bodies can be sexualized in secret, maintaining the public structure of heterosexuality as the system to be pursued, never questioning its stability.

We often do not even question the distance we have acquired from the events of dissident sexualities, and we also do not notice the almost unconscious associations between sex and genitalia that are expressed in everyday prejudice. How many times have I heard “but what are two lesbians doing together?” in a non-accidental ode to the phallus uttered by so many people. On the other hand, many colleagues identified as heterosexual have never considered the absence of same-sex dating in bars and restaurants that were not explicitly identified as LGBT or gay friendly until very recently.

Rich (2010) discusses the compulsory heterosexuality, criticizing the model she calls heterocentricity. In this model, the woman is inevitably brought to the man as a kind of gravitational force, in which desire is naturalized and the complementary male-female pair is a fatality. The author denounces the ways in which women’s power is stolen, whether by commanding domestic work in a servile and unpaid perspective,

by rape, by the abducting their children, or by constituting them as a material object of value, among other reasons. The lesbian existence, according to Rich (2010), is continually erased to reinforce heterosexuality and place women from a dead-end perspective in which they need to surrender to men and the supposed undeniable desire for them.

The subordination of women is fetishized and eroticized, in a process similar to the subordination of the bodies of transgender people and transvestites. The inferiorization is an inherent attribute of patriarchy that seeks to order, discriminate and categorize without limits, despite the needs, desires and feelings of those who are categorized. Acting darkly, sexuality is reduced to a polarization of power relations and politics, denouncing the action of the complex as sabotaging part of the collective consciousness. This leads to the intensification of conflicts within the experience of sexes and genders. One of the alternatives of resistance pointed out by Rich (2010) is the stimulation of relationships between women on the lesbian continuum, defined as

a set—throughout each woman’s life and throughout history—of experiences of identifying a woman, not simply the fact that a woman has ever had or consciously desired a genital sexual experience with another woman. If we extend this to encompass many more forms of primary intensity among women, including sharing a richer inner life, a bond against male tyranny, the giving and receiving of practical and political support, if we can hear that in associations such as resistance to marriage and in a behavior, say, “exhausted”, [...] we will begin to understand the breadth of female history and psychology that has remained out of reach as a consequence of more limited, mostly clinical definitions of lesbianism. (p. 35)

The author's suspicion is that there is an excluded view of sexuality when working from the perspective of heterocentricity. This exclusion is the women's own psychology, which can be observed more precisely in her relationships with other women. The author removes the inevitability of the male-female pair from women's psychology, freeing female desire from other configurations conceived from the phenomenology of a being itself, which is constructed from oneself and from the interaction with their peers. The attempt here is to overcome the myth of woman as the rib of man, one of the narratives embedded in the heteropatriarchal complex. The lesbian continuum is one of the possible radicalities within the phenomenon of sexuality, populated by many beings, including the woman of the 20<sup>th</sup> century.

Jungian thought is marked by the proposition of the tension of opposites. When explaining the notion of archetype as opposed to instinct, Jung (2014) draws on polarities to explain the psychic functioning he had discovered at the time. However, it is in the same Jung (2012) that the Axiom of Mary, brought forth by the alchemist Maria Prophetissa in the 3<sup>rd</sup> century, is explored. By analyzing the axiom, the author proposes that the path of individuation implies the development of the initial element, the one, into the two, and then the unfolding of the third, until the dynamic formation of the fourth element that will return to a transformed element. Thus, the individual and the collectivity develop, unfolding and elaborating the tension between the opposites until the third creative element emerges towards wholeness, represented by the quaternity. This, in turn, is a provisional state that returns to the single element for the beginning of a new process, in the endless cycle of individuation. This dynamism from one to four demonstrates the changeable character of polarization itself in the process of psychic elaboration, which is not only located in the tension between two elements and whose polarizing elements are not necessarily

the same throughout the elaboration process. In another work, Jung (2013b) proposes that as a result of the tension of opposites supported by the proper timing, we will have the formation of a third party that will inaugurate a new possibility of transformation of the original conflict. Again, we see the two evolve into the trio of dimensions that will indicate an alternative to the path of individuation.

Based on these reflections, let us get rid of the complementary pair as two fixed terms that remain over time, such as the male-female pair or the homo-heterosexual pair. Let us try to overcome old-fashioned thinking: the normative fixation on the complementary pair and on the tension of opposites, without considering the dynamism that leads to three and four all the way back to one and restart the process. In other words, we need, as a collectivity, to make obsolete the formulation that two is the norm. The two, alternatively, can be seen as a moment in the process of human development.

The purpose of the hetero complex patriarchal is to keep us all in the fixity of the complementary pair, identified from the reproductive function of the metaphorized genitals as a key blocking solution to all of humanity's conflicts. The way forward for the phenomenon of sexuality involves valuing the possibility of the complementary pair as a dynamic state that will not last for long, whether inside or outside us. In this way, desire for the opposite sex can be constituted as an event or occasionally, forming as an identity in those who construct themselves in this way, ultimately devoid of compulsion. No one should have an existential obligation to be two or to complement each other. To be too long in the dynamic of two, inscribed under the male-female psychology, is to interrupt the expression of sexuality in its multiple possibilities. It is the modern prohibition of desire and multiple configurations of relationships. At risk, of course, is the monogamy, the relationships of people who complement each other, and perfect fit, because the-

re is no longer anything that firs one into the other. We have to face these fears.

Freud went as far as he could in naming homosexuality as a perversion. In his time, perversion was a less pathologizing or punishable alternative than sodomy, demonic possession or character deviation, other attributions of dissenting sexualities prior to the Freudian formulation. Jung explained the heteropatriarchal complex precisely by proposing a profoundly heterosexualized psychology, structured on the basis of anima and animus, imagined from an alleged duality that never allowed a third to

emerge in the very theory of gender that he formulated. In a sense, it went forward and made it possible for us to enter the fantasy of the complementary pair so that we could get out of it without having to kill it. In order to listen to those who come to us in psychological care, it is necessary that we overcome the two as the ultimate truth. Let's fight for the three and four. Let's fight for the death and rebirth of sexuality, because it is Eros that we need most, illustrated by all the colors we have to experience it. ■

Received: 06/12/2021

Revised: 11/01/2021

## Resumo

### *O complexo heteropatriarcal: uma contribuição para o estudo da sexualidade na psicologia analítica a partir da teoria social*

*Este artigo consiste em uma articulação teórica entre a psicologia analítica de C. G. Jung e referências contemporâneas na teoria social com o objetivo de aprimorar a escuta clínica de psicólogos e outros profissionais que prestem atendimento à população em relação a questões de gênero e sexualidade. Por meio desta aproximação, pretendo tecer contribuições teóricas que possibilitem uma escuta clínica mais efetiva que considere os aspectos sociopolíticos dos conflitos individuais sem prescindir da perspectiva psicológica. ■*

**Palavras-chave:** complexo, heteropatriarcado, sexualidade, gênero.

## Resumen

### *El complejo heteropatriarcal: una contribución al estudio de la sexualidad en psicología analítica basada en la teoría social*

*Este artículo consiste en una articulación teórica entre la psicología analítica de C. G. Jung y los referentes contemporáneos en la teoría social con el objetivo de mejorar la escucha clínica de los psicólogos y otros profesionales que atienden a la población en temas de género y sexualidad. A través de este enfoque, pretendo realizar aportes teóricos que permitan una escucha clínica más efectiva que considere los aspectos sociopolíticos de los conflictos individuales sin prescindir de la perspectiva psicológica. ■*

**Palabras-clave:** Complejo, heteropatriarcado, sexualidad, género.

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