

Comparative Analysis of Jung's Anima–Animus and the Estrophrodite–Androphrodite Archetypes (with FIRO-B Example)

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ABSTRACT

This paper introduces the Estrophrodite–Androphrodite archetypal model as an expansion of Jung's anima–animus theory. Unlike Jung's gender-specific constructs, these archetypes represent universal feminine (Estrophrodite) and masculine (Androphrodite) principles present in all individuals. Drawing from cross-cultural mythology, psychology, and ethics, the model situates these polarities historically and conceptually, and illustrates patterns of integration and imbalance using FIRO-B assessments of 58 participants. This framework extends Jungian theory by operationalizing archetypal energies in observable behaviors, offering a culturally inclusive and psychologically flexible approach for contemporary practice. The study articulates the Estrophrodite–Androphrodite model, compares it with classical theories, and demonstrates its applied relevance through FIRO-B behavioral patterns.

Keywords: Estrophrodite, Androphrodite, Jungian psychology, Anima–Animus, Archetypal integration, Shadow work, Polarity, Religious psychology

INTRODUCTION

Foundational psychological theories—Freud, Adler, and Jung—emphasize unconscious drives, social striving, and archetypal patterns. Freud (1917/1963) focused on instinctual conflicts, Adler (1933/1964) emphasized purposeful social striving, and Jung (1959/1969) introduced the collective unconscious and archetypes, including the anima and animus. While influential, these models have limitations, particularly regarding gender assumptions and cultural specificity. The Estrophrodite–Androphrodite archetypes offer an inclusive framework.

THEORETICAL FRAMEWORK

The Estrophrodite–Androphrodite model represents a novel expansion of classical archetypal theory, extending Jung's anima–animus framework by emphasizing the universality of inner feminine and masculine energies across all individuals. Estrophrodite embodies universal feminine qualities such as nurturance, empathy, intuition, and creative attunement, providing emotional depth and relational sensitivity, essential for holistic psychological functioning. In parallel, Androphrodite reflects universal masculine traits such as guidance, assertiveness, rational problem-solving, and transformative energy, offering structure, decisiveness, and strategic clarity. Unlike traditional gender-specific models, these archetypal energies exist in every person, allowing integration of complementary polarities. Harmonization supports personal growth, relational competence, ethical discernment, and spiritual development, while imbalances—through overexpression or repression—may manifest as conflict, indecision, or psychosomatic challenges. By operationalizing these dynamics through measurable behavioral indicators such as FIRO-B, the model bridges unconscious archetypal patterns with observable interpersonal behaviors, offering a practical roadmap for psychological and social empowerment.

METHODOLOGY

2.1 Research Design

A retrospective, interpretive qualitative design was employed to re-examine FIRO-B assessment data collected between 2010–2015 from leadership development and counseling programs. Analysis involved reinterpreting behavioral patterns through the Estrophrodite–Androphrodite framework to illustrate polarity integration and imbalance.

2.2 Participants

Participants included 58 adults (men = 40, women = 18), aged 24–32, with educational backgrounds ranging from bachelor's to postgraduate degrees. All were applicants for community-based leadership programs and volunteered with informed consent. The heterogeneous sample enhances transferability to broad developmental contexts.

2.3 Ethical Considerations

Confidentiality, voluntary participation, and standardized professional administration were maintained. Interpretations were framed as developmental indicators, not diagnostic judgments. Ethical principles adhered to guidelines for psychological assessment and secondary data reinterpretation.

2.4 Data Collection Procedure

1. **FIRO-B Inventory:** Measured Inclusion, Control, and Affection across Expressed and Wanted dimensions.
2. **Interpretive Feedback Sessions:** Facilitated participant understanding of interpersonal tendencies, polarity dynamics, and areas for adaptive behavioral growth.

2.5 Analytical Framework

FIRO-B patterns were mapped onto Estrophrodite–Androphrodite polarity expressions. For example:

1. High Expressed Control / Low Wanted Control → Dominant Androphrodite orientation
2. High Wanted Affection / Low Expressed Affection → Underdeveloped Estrophrodite orientation

This allowed behavioral indicators to be examined as surface-level manifestations of deeper polarity tendencies.

2.6 Validity and Trustworthiness

Temporal and ecological validity were supported through naturally occurring leadership program samples. While FIRO-B does not directly assess unconscious archetypes, its behavioral dimensions provide a reliable framework for polarity tendencies. Analytic rigor was strengthened through consistent coding and cross-checking interpretive categories within the archetypal model.

3. Historical Background of Archetypal Dualities

Complementary inner energies—expressed as paired psychological or symbolic principles—appear across cultural, religious, and mythological traditions. Marie-Louise von Franz (1999) notes that archetypal structures persist cross-culturally because the human psyche naturally organizes experience through polar forms such as receptive–active, intuitive–logical, and nurturing–structuring principles. Mircea Eliade (1963) shows that mythological systems describe creation, moral order, and transformation through dual symbolic forces. Joseph

Campbell (1968) demonstrates that myths encode universal patterns of human development, including balancing inner opposites for psychological integration.

Table 1

Tradition	Archetypal Duality	Key Concept
Greek (Plato, Symposium)	Humans initially unified, later divided	Duality in human origin
Early Indian (Sky/Earth)	Feminine creative energy & masculine consciousness	Complementary cosmic principles
Vedanta (Shankaracharya)	Dualities arise from one reality	Unity underlying dualities
Taoism (Yin/Yang)	Receptive/assertive energy balance	Complementary polarities

Jung's Anima and Animus

1. **Anima:** Inner femininity in men; emotional depth, intuition, relational sensitivity.
2. **Animus:** Inner masculinity in women; rationality, assertiveness, decisiveness.

Critiques (Woodman, 1985) highlight that contrasexual framing risks stereotyping. The Estrophrodite–Androphrodite model universalizes these energies across genders and cultures, extending Jungian theory into practical and spiritual application.

5. Estrophrodite–Androphrodite Archetypes

Table 2

Archetype	Key Qualities	Description
Estrophrodite	Empathy, Nurturing, Intuition, Creativity	Strong emotional awareness, relational attunement; fosters harmony and creative adaptation
Androphrodite	Assertiveness, Analytical, Protective, Logical	Rational problem-solving; decisiveness; balances analytical and strategic thinking

1. **Gender Universality:** Both archetypes exist across genders.
2. **Expression Variability:** Expression varies by social and cultural context.
3. **Complementarity:** Necessary for holistic psychological and spiritual integration.

Table 3 – Comparison with Classical Theories

Feature / Dimension	Freud	Adler	Jung	Estrophrodite–Androphrodite
Primary Focus	Instincts, drives, conflict resolution	Social striving	Collective unconscious, archetypes	Universal archetypal polarities; psychological, relational, spiritual integration
View of Human Nature	Deterministic	Teleological	Balanced	Integrative; emphasizes inner masculine/feminine balance

Key Constructs	Id, Ego, Superego	Inferiority complex, social interest	Anima/Animus, shadow	Estrophrodite & Androphrodite
Gender Perspective	Gendered, malecentered	Gendered, socially influenced	Contrasexual	Universal; flexible expression
Cultural Applicability	Limited, Eurocentric	Limited	Symbolic crosscultural resonance	Cross-cultural; global mythology, philosophy, spirituality
Integration Goal	Balance instincts with reality	Social effectiveness	Individuation	Harmonize Estrophrodite and Androphrodite energies
Expression / Measurement	Inferred from behavior, dreams	Social behavior	Dreams, fantasies	Observable behaviors, FIRO-B, guided catharsis, meditation/prayer
Strengths	Emphasizes unconscious motivation	Practical application, social interest	Symbolic richness, personal growth	Integrates psychological, social, spiritual dimensions; operationalizable
Limitations	Overemphasis on sexual drives	Less focus on unconscious	Gender assumptions	Requires further empirical validation; context-specific

6. Integration and Imbalance

1. **Integration** promotes psychological, relational, and physiological health.
2. **Imbalances** may produce projection, anxiety, depression, indecision, or psychosomatic symptoms.
3. **Strategies:** Shadow work, sublimation, therapeutic engagement, meditation/prayer.

7. FIRO-B and Archetypal Polarity

Estrophrodite: Empathy, receptivity, cooperation, relational sensitivity.

1. Healthy: Warmth, emotional intelligence, collaboration
2. Overextension: Dependency, emotional overwhelm
3. Suppression: Emotional withdrawal, difficulty expressing needs

Androphrodite: Structure, initiative, direction, decisiveness.

1. Healthy: Clarity, goal orientation, leadership
2. Overextension: Rigidity, authoritarianism
3. Suppression: Indecision, avoidance of responsibility

Three domains: Inclusion, Control, Affection show archetypal expression in interpersonal life.

FIRO-B aligns naturally with archetypal tendencies, shaping leadership potential. Observations indicated that most participants showed imbalances in Estrophrodite–Androphrodite expression, highlighting unconscious influences on relational and leadership behaviors.

Observed Patterns

1. **Integration:** Balanced Expressed/Wanted scores indicate **healthy Estrophrodite and Androphrodite traits**, e.g., empathy and assertiveness in harmony.
2. **Imbalance:** High Expressed Control with low Wanted Control → dominant Androphrodite traits; High Wanted Affection with low Expressed Affection → underdeveloped Estrophrodite traits.
3. **Gender trends:** Females slightly higher in Wanted Affection and Inclusion; males slightly higher in Expressed Control, consistent with archetypal tendencies.

FIRO-B Behavioral Scores

Control (Expressed):

○ **Men:** 8.2 ○ **Women:** 4.0

Inclusion (Wanted):

○ **Women:** 7.8 ○ **Men:** 5.5

Affection (Wanted):

○ **Women:** Slightly higher than men (e.g., Women: 6.5, Men: 5.8)

Expressed Control

Men  8.2

Women  4.0

Wanted Inclusion

Men  5.5

Women  7.8

Wanted Affection

Men  5.8 Women

 6.5

Interpretation:

The revised scores show that men express greater control (8.2) compared to women (4.0), reflecting more assertive and directive tendencies. Women, on the other hand, have higher needs for inclusion (7.8 vs. 5.5 in men) and slightly higher desire for affection, indicating stronger relational engagement and emotional connectivity. This pattern aligns with the Estrophrodite–Androphrodite archetypal mapping, where the Androphrodite expresses structure and guidance, while the Estrophrodite emphasizes empathy, nurturance, and relational harmony.

DISCUSSION

The Estrophrodite–Androphrodite model expands Jung's framework, addressing conceptual and practical gaps.

Unlike Jung's gender-specific symbolic archetypes, Estrophrodite and Androphrodite are universal, crosscultural, and operationalizable (George, 2025a; Jung, 1969). Integration with FIRO-B links unconscious archetypal patterns to observable interpersonal behaviors.

Strengths

1. Universality across genders and cultures (Woodman, 1985)
2. Behavioral linkage through FIRO-B
3. Facilitates identification of imbalances and interventions

Clinical and Educational Implications

1. Supports therapeutic strategies: shadow work, guided catharsis, mindfulness
2. Encourages development of underexpressed polarities
3. Enhances leadership, teamwork, and ethical decision-making (Adler, 1964; Schutz, 1984)

Cultural and Spiritual Relevance

References

1. Hinduism, Taoism, Vedanta, Christianity
2. Promotes harmonization of masculine/feminine energies

The Estrophrodite–Androphrodite model describes deep psychological tendencies or archetypal dispositions, not behaviors.

It is a motivational–archetypal layer, not a behavioral measurement tool.

FIRO-B Control (Expressed)

1. **Men:** 8.2
2. **Women:** 4.0

This matches:

1. Androphrodite → Leadership, direction, initiative
2. Estrophrodite → Cooperation, receptivity

FIRO-B Inclusion (Wanted)

1. Women: 7.8
2. Men: 5.5

This matches:

1. Estrophrodite → relational sensitivity, emotional connection
2. Androphrodite → autonomy, task focus
3. FIRO-B Affection (Wanted)

Women slightly higher (6.5 vs 5.8)

This matches the Estrophrodite emphasis on warmth and connection.

So: Table-4

Level	What is measured?	Tool	Nature
Deep Personality/Archetype	Inner dispositions, unconscious relational styles	Estrophrodite–Androphrodite Model	Conceptual / Psychological
Behavioral Expression	What people actually do with others (Expressed/Wanted)	FIRO-B	Quantitative / Measurable

Future Research

1. Larger, cross-cultural studies
2. Longitudinal studies in leadership and organizational settings
3. Experimental validation of archetype-focused interventions

CONCLUSION

The Estrophrodite–Androphrodite model:

1. Extends Jung’s anima–animus to universal, cross-cultural, spiritually integrated polarities
2. Supports psychological wholeness, ethical clarity, relational competence, creativity
3. Demonstrates applied relevance in counseling, education, leadership, and intercultural development
4. Bridges humanistic, psychodynamic, and transpersonal perspectives

Future applications may include structured training programs, leadership workshops, and therapeutic interventions to enhance archetypal integration.

Figure .1

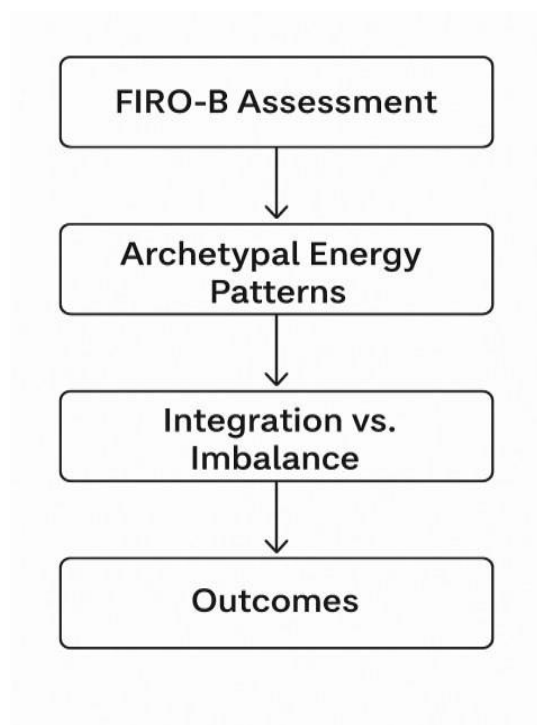
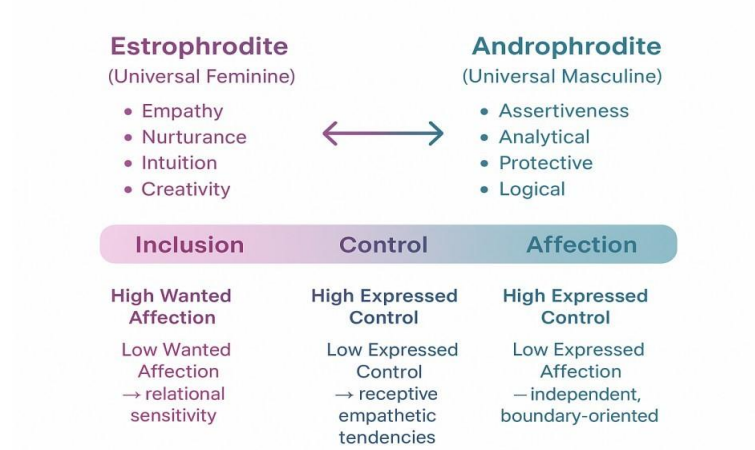
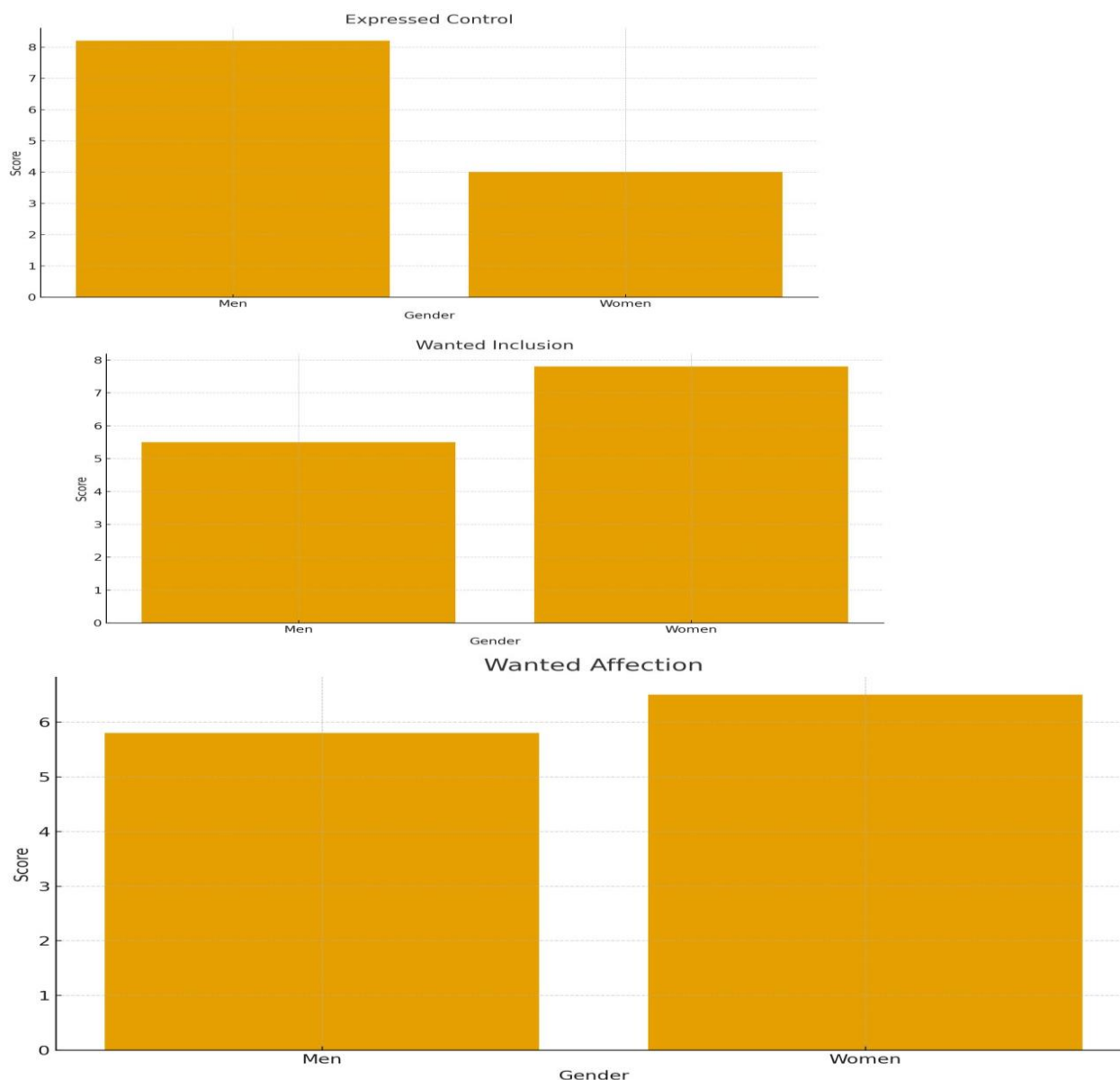


Figure -2



The FIRO-B behavioral scores align with the Estrophrodite–Androphrodite model, showing how unconscious archetypal tendencies manifest in interpersonal behavior. The bar charts illustrate this alignment clearly

Figure -3



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