



The Estrophrodite and Androphrodite Archetypes: A Universal Framework for Human Qualities Beyond Gender Roles

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ABSTRACT

Human psychological development is shaped by deep archetypal forces that extend beyond biological sex and socially assigned gender roles. This study presents the Estrophrodite and Androphrodite Model (EAM), which proposes that all individuals possess two universal archetypes: estrophrodite qualities—nurturance, emotional depth, relational attunement, and receptivity—and androphrodite qualities—assertiveness, direction, courage, and strategic clarity. Social structures, especially patriarchal norms, frequently distort this natural balance by elevating one archetype while constraining the other, resulting in internal conflict and interpersonal challenges. Drawing on theoretical contributions from Freud, Jung, Adler, Margaret Mead, feminist scholarship, and Indian philosophical traditions, the paper situates archetypal development within a broad cultural and historical frame. Using qualitative clinical case studies, the research illustrates how imbalance between these archetypes contributes to psychosomatic distress, relational instability, and identity fragmentation. Counseling interventions aimed at integrating both archetypal dimensions promote authenticity, emotional regulation, and adaptive functioning. The study offers a culturally sensitive, non-binary framework for understanding personality development and provides actionable insights for clinicians, educators, and policymakers seeking to foster psychological well-being and human potential.

Keywords: *Archetypes, Estrophrodite qualities, Androphrodite qualities, Integration of archetypes*

1. Important words and phrases.

Neurodevelopmental disorders (NDDs), notably
Important words and Phrases.

Estrophrodite, Androphrodite, Archetypal
Integration, Psychological Wellbeing,

Archetypes - Universal unconscious patterns
present in all humans.

Estrophrodite qualities - Feminine-related
unconscious traits in every human.

Androphrodite qualities - Masculine-related
unconscious traits in every human.

Integration of archetypes - Process of balancing
both sets of traits for psychological health.

Cultural roles - Socially assigned behaviors that
may suppress natural archetypal traits.

Psychological oppression - Internal conflict arising
from the suppression of archetypal qualities.

Authenticity - Living in accordance with
integrated archetypal qualities.

Societal transformation - How recognizing
archetypal balance can influence social change.

2. Introduction

Societies across history have constructed intricate ideas of what it means to be a man or a woman. These constructs often crystallize into rigid gender roles, defining expected behavior in marriage, family life, work, and social interactions. Men are generally expected to demonstrate strength, assertiveness, and leadership, whereas women are often expected to nurture, be emotionally sensitive, and provide support. These expectations are so deeply ingrained that they appear natural; deviations are frequently met with confusion, criticism, or social sanction.

Anthropological research challenges the notion that such roles are natural. Margaret Mead's pioneering studies highlighted that traits

considered masculine in one culture could be regarded as feminine in another, or equally shared across genders (Mead, 1974). If such roles are not universal, they are socially constructed rather than biologically necessary.

Building on this insight, the present thesis introduces the Estrophrodite and Androphrodite Model (EAM). This framework asserts that humans are born with two universal, unconscious archetypal qualities present in every individual—estrophrodite and androphrodite (George, 2025). These qualities are innate human potentials, not cultural imitations of the opposite sex. The estrophrodite archetype embodies nurturance, emotional depth, creativity, and relational sensitivity; the androphrodite archetype embodies initiative, assertiveness, leadership, and strategic thinking.

Societal structures, particularly patriarchal systems, historically suppress one archetype and elevate the other, creating imbalances in identity, relationships, and social function. Men may be discouraged from expressing tenderness, while women may be discouraged from asserting authority. Such suppression can lead to psychological distress, relational tension, and difficulties in self-actualization.

Integration of these archetypes is central to personal and societal transformation. Individuals who harmonize estrophrodite and androphrodite qualities experience psychological wholeness, authenticity, and freedom from externally imposed limitations. This framework also provides a lens to evaluate social structures and cultural norms, aiming to nurture human potential rather than constrain it.

This thesis situates itself at the intersection of psychology, anthropology, cultural studies and Indian philosophy, extending the foundational insights of Freud, Jung, Adler, and Mead to propose a universal, integrative model. The study aims to move beyond reductionist, binary conceptions of gender and recognize the full spectrum of human potential inherent in every individual.

3: Literature Review

3.1 Freud and Biological Determinism

Sigmund Freud (1856-1939) framed human psychology largely through biological and psychosexual development. Concepts such as the Oedipus complex, penis envy, and castration anxiety linked gender identity to anatomy, implicitly privileging masculinity and defining femininity in terms of lack (Freud, 1953). Freud's tripartite model of consciousness—the id, ego, and superego—acknowledged unconscious processes but emphasized biological determinism over universal archetypal potential. While influential, Freud's framework reinforces gender binaries, reduces femininity to deficiency, and overlooks innate psychological potentials shared by all humans. The Estrophrodite-Androphrodite Model addresses this gap by focusing on original, universal archetypal qualities that exist independently of biological sex.

3.2 Jung's Anima and Animus

Carl Jung (1875-1961) conceptualized unconscious archetypes, particularly anima (the feminine aspect in men) and animus (the masculine aspect in women), emphasizing the importance of integrating these opposites to achieve psychological wholeness (Jung, 1959). While integration is encouraged, Jung's model continues to enforce a strict gender polarity: empathy, nurturance, and relational sensitivity are linked to femininity, whereas logic, assertiveness, and strategic thinking are linked to masculinity. The Estrophrodite-Androphrodite Model, by contrast, posits that every individual inherently possesses both archetypes. These archetypes are not projections of the opposite sex but complementary poles present in all humans, and their expression is shaped by socialization and cultural expectations rather than biology alone.

3.3 Adler and the Striving for Superiority

Alfred Adler (1870-1937) highlighted the social and motivational dimensions of psychology, including the striving for superiority and the compensatory dynamics of inferiority. Traits culturally labeled as masculine may reflect attempts to overcome perceived weakness. While Adler emphasizes

social influence, he does not conceptualize universal archetypal qualities. The Estrophrodite-Androphrodite Model extends Adler's social critique by rooting traits in innate archetypal structures rather than compensatory behavior, offering a framework to understand authentic human potential.

3.4 Margaret Mead and Cultural Relativity

Margaret Mead's cross-cultural studies demonstrated that masculine or feminine behaviors are culturally variable (Mead, 1935). What is considered masculine in one society may be viewed as feminine in another, or shared equally across genders. This highlights that social expectations strongly influence which archetypal qualities are encouraged or suppressed. Thus, a person's unconscious is shaped by both personal and social levels—the social unconscious reflecting societal norms and expectations, and the personal unconscious reflecting individual experience. When societal roles clash with inherent archetypal qualities, conflict arises, creating stress in interpersonal relationships and self-expression.

3.5 Feminist Thought and Gender Studies

Feminist and gender theorists, including Simone de Beauvoir (1949) and Judith Butler (1990), argue that gender is socially constructed and performative. These perspectives align with the notion that cultural norms distort original human potential. However, they often lack a grounding in universal psychological structures, which the Estrophrodite-Androphrodite Model provides. By integrating insights from feminist thought, the model recognizes that suppression of either archetype—due to social expectations—can lead to internal conflict and relational stress.

3.6 Archetypes in Indian Thought and History

Indian philosophy has long recognized dual energies: shakti (feminine) and purusha (masculine), reflecting an intuitive awareness of complementary archetypes. Historical evidence shows women exhibiting leadership, strategic thinking, and martial skills—traits traditionally considered masculine—indicating that these

qualities are innate rather than borrowed. Integration of dual qualities has been acknowledged in spiritual and philosophical thought, supporting the universality of archetypal potential beyond socially assigned roles.

Madhvacharya, the 13th-century Indian philosopher and proponent of Dvaita Vedanta, is known for emphasizing the reality of duality in existence. According to Madhvacharya, the universe is composed of five fundamental and eternal distinctions:

God and individual soul (Ishwara-Jiva) - The soul is distinct from God but dependent on divine grace.

God and matter (Ishwara-Jagat) - The material world is distinct from God.

Individual soul and soul (Jiva-Jiva) - Each soul is distinct from every other soul.

Soul and matter (Jiva-Jagat) - Souls are distinct from material objects.

Matter and matter (Jagat-Jagat) - Different types of matter are distinct from each other.

This philosophy asserts that dualities are real and fundamental to understanding the world. Madhvacharya's Dvaita stands in contrast to Advaita Vedanta (Sankaracharya), which argues that apparent duality is ultimately an illusion (adhyasa). In Advaita, the perceived distinctions between self, others, and the world dissolve when one realizes Brahman as the singular, ultimate reality.

4. Parallel with Archetypes in Psychology

In psychology, dualities appear not only in human behavior but also in innate archetypal structures. The Estrophrodite-Androphrodite Model mirrors this philosophical insight:

4:1 Definitions

Estrophrodite

Derived from estrogen (the primary hormone associated with traditionally feminine biological functions) and Aphrodite (the Greek goddess of love, nurturance, beauty, and relational harmony).

The term Estrophrodite symbolizes a cluster of psychological qualities—such as empathy, emotional attunement, relational wisdom, gentleness, intuition, and receptivity—that are culturally coded as feminine but universally present in all humans, irrespective of gender.

This archetype represents the human capacity for connection, care, healing, and affective depth.

4:2 Androphrodite

Derived from androgen (the hormone associated with traditionally masculine biological functions) and Aphrodite (symbolizing desire, agency, and embodied vitality).

The term Androphrodite represents psychological qualities—such as assertiveness, initiative, courage, structured thinking, agency, boundary-setting, and goal orientation—that are culturally coded as masculine but also universally present in all individuals.

This archetype reflects the human capacity for action, leadership, protection, and purposeful engagement.

Archetypal duality: Every human has both estrophrodite (feminine) and androphrodite (masculine) qualities which are not opposites but dual qualities needs integration.

Integration: Although these qualities may appear as opposites—similar to how nature presents pairs like light and shade, activity and stillness, or expansion and contraction—they are not true binaries. Rather, they represent two poles of the same psychological continuum. Recognizing this continuum and harmonizing its poles is essential for achieving inner balance and psychological wholeness.

Cultural reflection: Society often suppresses one pole of the archetype (e.g., discouraging male

sensitivity or female assertiveness), creating tension analogous to a soul constrained by unrealized potential like ,in Madhvacharya’s philosophy.

Therapeutic aim:

Integrating these archetypal dualities helps to restore internal balance. This process mirrors the way recognizing the interplay of dualities in nature or metaphysical thought leads to deeper understanding, inner liberation, genuine happiness, and a more mature expression of behavior.

Figure 1. Differentiating Jung’s Anima-Animus and the Estrophrodite-Androphrodite Model.

Aspect	Jung	Estrophrodite-Androphrodite
Gender polarity	Binary	Non-binary, universal
Archetype origin	Projection of opposite sex	Innate in every individual
Trait assignment	Gender-specific	Independent of sex
Cultural flexibility	Limited	Accounts for cultural variation

Figure 2. Operationalized Traits and Observable Indicators:

Trait	Observable Behaviors	Clinical Illustration
Empathy	Attunes to others’ feelings, offers support	Case 4: Male student initially suppressed empathy, later expressed it through counseling.

Trait	Observable Behaviors	Clinical Illustration
Nurturance	Provides care, guidance, or emotional support	Case 1: Young woman displayed excessive caregiving tendencies, leading to imbalance.
Creativity	Generates ideas, finds novel solutions	Case 3: Female executive used creative approaches in personal problem-solving.
Emotional Intelligence	Identifies and regulates own and others’ emotions	Across cases: Clients developed awareness of emotional triggers.
Intuition	Makes decisions informed by subtle cues	Case 2: Male client gradually trusted gut feelings in leadership situations.

5. Integration.

These traits are influenced by upbringing, social environment, education, and cultural norms. Imbalances arise when social expectations suppress natural expression of either archetype, causing internal conflict or relational tension.

5.1 Integration of Archetypes

Psychological wholeness emerges when estrophrodite and androphrodite qualities are balanced and harmonized. Integration allows individuals to:

- Express emotions authentically without fear of judgment.

- Lead or assert themselves without suppressing empathy or sensitivity.
- Navigate relationships and professional roles holistically.
- Recover from trauma or societal constraints through balanced self-expression.

5.2 Stepwise Integration Framework:

1. Awareness: Identify which archetype is dominant or suppressed through self-reflection, journaling, and counseling observation.
2. Acceptance: Validate both archetypes as natural, valuable, and necessary components of the self.
3. Activation: Practice behaviors associated with the suppressed archetype (e.g., assertiveness exercises for estrophrodite-dominant clients).
4. Reinforcement: Reflect on progress using journaling, therapist feedback, and peer observation to strengthen balanced behaviors.
5. Maintenance: Integrate both archetypes into daily life, professional practice, and interpersonal relationships.

5.3 Clinical Application Examples:

- Case 1 (Female client with dissociative episode): Focused on activating androphrodite traits through goal-setting and assertive communication exercises.
- Case 2 (Male client underdeveloped in androphrodite traits): Combined boundary-setting practice with empathy exercises to harmonize traits.
- Case 3 (Female executive with dominant androphrodite traits): Introduced emotional expression exercises to cultivate estrophrodite qualities alongside professional efficacy.

- Case 4 (Male student suppressing estrophrodite traits): Applied journaling, reflection, and mindfulness to integrate sensitivity and empathy.

5.4 Neurobiological Plausibility

Integration is supported by principles of neuroplasticity, where repeated activation of underdeveloped traits strengthens neural pathways, making balanced expression more natural and sustainable. Counseling interventions, mindfulness practices, and reflective exercises provide structured opportunities for archetypal reinforcement, increasing the likelihood of lasting psychological integration.

5.5 Cultural Considerations

Societal expectations often misinterpret archetypal behaviors:

- Assertive women may be labeled aggressive.
- Sensitive men may be perceived as weak.
- Leadership may be interpreted as domineering, while empathy may be considered passive.

The Estrophrodite-Androphrodite Model (EAM), emphasizes culturally sensitive recognition of archetypal diversity and encourages both individuals and counselors to validate traits beyond restrictive gender norms.

Figure 3: Archetype Comparison Chart

Attribute	Estrophrodite Archetype	Androphrodite Archetype
Core Qualities	Nurturance, empathy, relational intuition, emotional depth, receptivity	Direction, assertion, structure, discipline, goal-orientation
Psychological Functions	Emotional bonding, healing,	Agency, leadership,

Attribute	Estrophrodite Archetype	Androphrodite Archetype
	intuitive understanding	planning, problem-solving
Healthy Expression	Compassion with boundaries, cooperative, emotionally intelligent	Assertive yet flexible, decisive, responsible leadership
Imbalance Indicators	Over-pleasing, fear of conflict, suppressed ambition	Aggression, rigidity, emotional numbness
Case Examples	Avoids leadership despite ability, emotional overwhelm	Struggles with empathy, workaholism, relational detachment
Integration Goal	Strengthen direction, boundaries, agency	Strengthen empathy, openness, emotional depth

6: Methodology

6.1 Research Design

A **qualitative, mixed-methods** approach: literature review, clinical case study analysis, and interpretive archetypal evaluation.

6.2 Participants

- **Sample size:** 12 clients (ages 18-45, mixed genders, diverse cultural backgrounds) selected retrospectively from existing counseling case records.
- **Inclusion criteria:** Identity, relational, or psychosomatic issues linked to archetypal imbalance.
- **Recruitment:** Cases were drawn from voluntary counseling sessions previously

conducted; all client data were anonymized and used with informed consent for research purposes.

6.3 Data Collection

- Semi-structured interviews exploring conflicts between authentic inclinations and societal expectations.
- Observation notes from clinical sessions.
- Self-reports: reflective journals and personal narratives.

6.4 Data Analysis

- Thematic analysis to identify patterns of imbalance.
- Archetypal interpretation linking symptoms to suppressed or dominant traits.
- Cross-case comparison highlighting universal and culturally influenced expressions.

6.5 Ethical Considerations

All participants provided informed consent, and their confidentiality was strictly maintained through anonymization of records and data. To minimize potential emotional discomfort arising from exploration of suppressed or dominant archetypal traits, counseling support was available both during and after the sessions.

7: Clinical Case Studies

Case 1 Late-Life Anxiety, Attachment Need, and Archetypal Imbalance

A 60-year-old woman living alone presented with persistent sadness, fear, and strong attachment needs. Her son worked in Saudi Arabia, and nights were especially distressing. She repeatedly heard knocking sounds on her door and was afraid to check. At times, she wondered whether her deceased husband was "visiting" her, which increased her anxiety and confusion.

Assessment showed that these experiences were linked to grief-related stress, loneliness, and hypervigilance—not psychosis. Her lifelong dominance of **estrophrodite qualities** such as emotional dependence, nurturance, and attachment made her vulnerable when she lost the sense of relational security previously associated with her husband. In contrast, her **androphrodite traits**—inner strength, assertiveness, and autonomous decision-making—were underdeveloped, leaving her unable to manage fear and maintain internal stability.

Therapeutic work focused on strengthening her androphrodite qualities through reality-testing, boundary-setting, and building inner agency. As she developed these capacities, her nighttime fear reduced, the knocking sounds were understood as normal environmental noises, and she reported greater emotional stability and independence.

7:1 Clinical Insight of case.1.

This case demonstrates how grief and loneliness can activate dissociative fear in individuals with strong estrophrodite dominance. Integrating androphrodite qualities helped restore balance and reduce anxiety.

Case 2: Male client raised in female-dominated family displayed underdeveloped androphrodite traits. Counseling emphasized **leadership and boundary-setting**, preserving emotional strengths.

Case 3: Female executive showed high androphrodite traits but struggled with intimacy. Therapy emphasized cultivating **estrophrodite qualities** alongside professional efficacy.

Case 4: Male student from a conservative community suppressed empathy and vulnerability. Integrative counseling facilitated expression of **estrophrodite traits**, improving mental health and peer relations.

Figure -4: Archetypal Traits, Observable Behaviors, and Case Illustrations

Archetype	Trait	Observable Behavior	Case Illustration
Estrophrodite	Empathy	Attunes to others' feelings, offers support	Case 4: Male student initially suppressed empathy; later expressed it through counseling
	Nurturance	Provides care, guidance, emotional support	Case 1: Woman with excessive caregiving tendencies leading to imbalance
	Creativity	Generates ideas, finds novel solutions	Case 3: Female executive applied creative approaches in personal problem-solving
	Emotional Intelligence	Identifies and regulates own and others' emotions	Across cases: Clients developed awareness of emotional triggers
	Intuition	Makes decisions informed by subtle cues	Case 2: Male client gradually trusted gut feelings in leadership situations

Archetype	Trait	Observable Behavior	Case Illustration
Androphrodite	Assertiveness	Communicates needs clearly, sets boundaries	Case 2: Male client underdeveloped in androphrodite traits; practiced assertiveness exercises
	Initiative	Takes charge of tasks, proactive	Case 3: Female executive displayed strong initiative but needed estrophrodite integration
	Leadership	Guides teams or peers effectively	Case 2: Male client learned leadership alongside empathy cultivation
	Strategic Thinking	Plans, organizes, solves complex problems	Case 3: Female executive integrated emotional awareness with strategic thinking
	Courage	Acts despite fear, takes calculated risks	Case 1: Female client strengthened courage to manage fear and independence.

8: Discussion

8.1 Key Findings

- Estrophrodite and androphrodite archetypes are **universal** across gender and culture.
- Cultural norms shape archetypal emphasis or suppression.
- Psychological distress often arises from **imbalance, not dysfunction**.
- Integration restores wholeness and fosters **authenticity**.

8.2 Clinical Implications

- Non-pathologizing framework for identity and sexual orientation.
- Counseling can focus on archetypal development rather than cultural conformity.

- Marriage therapy benefits from understanding partner archetypal dynamics.
- Education and policy can promote inclusive development of human qualities.

8.3 Integration Strategies

- **Counseling and psychotherapy:** Archetype-focused interventions, narrative therapy.
- **Spiritual/religious practices:** Meditation, prayer, rituals encouraging balance.
- **Education:** Programs emphasizing emotional intelligence, leadership, empathy.
- **Self-awareness exercises:** Journaling, mindfulness, introspection.

Figure 5. Archetypal Integration Flowchart

(Estrophrodite-Androphrodite Model)

Stage	Focus	Estrophrodite Activation Indicators	Androphrodite Activation Indicators	Integration Outcome
1. Awareness	Identifying dominant vs. suppressed archetype	Awareness of emotional patterns, empathy fluctuations, relational needs	Awareness of assertiveness, decision-making, boundaries	Clear recognition of personal archetypal profile
2. Acceptance	Valuing both archetypes as natural capacities	Accepting sensitivity, emotional depth, and care as strengths	Accepting leadership, agency, and assertiveness as strengths	Reduced shame; acknowledgment of full psychological potential
3. Activation	Practicing underdeveloped qualities	Practicing emotional expression, empathy exercises	Practicing boundary-setting, leadership tasks	Strengthening neural pathways for balanced traits
4. Reinforcement	Consolidating balanced behavior	Journaling, mindfulness, relational reflection	Goal-planning, assertive communication, structured thinking	Reliable, stable behavioral expression of both archetypes
5. Maintenance	Long-term integration	Flexible emotional presence, supportive relationships	Confident decision-making, purpose-driven action	Sustained psychological wholeness and adaptive functioning

Figure 6.

Integrated Archetype Development Pathway

Step 1 → Step 2 → Step 3 → Step 4 → Step 5
Awareness → Acceptance → Activation → Reinforcement → Maintenance.

Figure 7.

ARCHETYPAL IMBALANCE & INTEGRATION FLOW And OUTCOME.

Emotional, relational, identity stress or Non Awareness.

1. SELF-AWARENESS EMERGES

Recognition of conflict between inner qualities and social roles

- Identification of suppressed archetype

2. ARCHETYPE MAPPING & REFLECTION

• Identify dominant archetype (Estrophrodite / Androphrodite)

- Identify shadow or underdeveloped archetype
- Explore childhood, culture, and relational influences

|



3. REGULATION & SKILL DEVELOPMENT

- Emotional regulation
- Assertion / empathy training
- Narrative reframing
- Behavioural experiments

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4. INTEGRATION PRACTICES INITIATED

• Balancing relational (E) and directional (A) energies

- Internal dialogue work
- Values-based decisions
- Correcting overcompensation

|



5. HARMONIZED ARCHETYPAL SELF

- Balanced expression of sensitivity + strength
- Improved relationships, decisions, psychological clarity
- Authentic gender-transcendent identity expression

|



OUTCOME:

STABLE INTEGRATION & WELLBEING

9: Conclusion

The Estrophrodite-Androphrodite Model presents a **non-binary, culturally sensitive framework** for understanding human psychological development. Unlike Freud and Jung, it recognizes **universal archetypal qualities present in every individual**. Clinical evidence confirms that distress often arises from **archetypal imbalance rather than pathology**. Integration fosters psychological wholeness, authentic self-expression, and societal transformation. Future research should explore **broader populations, longitudinal outcomes, and practical applications in counseling, education, and organizational development**.

9.1 Future Research & Universality Considerations

Although the Estrophrodite-Androphrodite Model (EAM) proposes that archetypal qualities are universal and innate, the current findings are derived from a limited and culturally specific sample. Cross-cultural differences in social norms, gender expectations, and developmental contexts may influence the expression, suppression, or integration of these archetypes (Mead, 1935/1949/1974; Crenshaw, 1991). Therefore, while the archetypes are theoretically inherent, their observable manifestations likely vary across societies. Future research using larger, culturally diverse, and longitudinal samples is essential to validate the universality of estrophrodite and androphrodite traits, examine potential cultural moderators, and refine intervention strategies. This approach ensures that EAM remains both theoretically robust and culturally sensitive, providing actionable guidance for clinicians, educators, and policymakers.

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