



The Animus Reimagined

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Archetypes and Gender in Emma Jung's and Toni Wolff's lives

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“The animus is the masculine principle existing within the unconscious of a woman. It forms a distinct archetypal image unlike the anima, bearing traits of sternness and judgement, and carries the function of bringing the spirit and intellectual aspects into the conscious awareness of the woman. The animus can present as male figures that inspire, guide, or dominate, and whose integration into consciousness is essential for the woman's individuation process’.

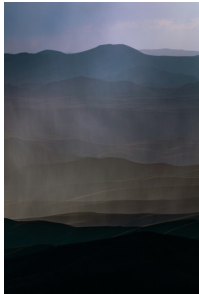
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— Emma Jung, *Animus and Anima*, pp. 2–3

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Archetypes

‘By archetypes I understand the universally human factors which, when constellated, behave like autonomous partial personalities capable of taking possession of the consciousness; their outbreak is always accompanied by a numinous power which fascinates or terrifies, and in each case contains the two poles—positive and negative—of the same motif’.

C. G. Jung, *Collected Works* v.11, §§ 222-259




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Archetypes

- Universality
- Relative Autonomy
- Numinosity
- Bipolarity/Ambivalence



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Complex

Carl Gustav Jung defined complexes as clusters of ideas, images, and emotions that are affectively charged and act with a relative autonomy within the individual psyche. Complexes behave like subpersonalities or autonomous psychic systems that can influence conscious awareness and behaviour independently.



Archetypal Core

Emotional charge

Personal elements

Relative autonomy

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Complex		Archetype	
An a priori universal and structural pattern in the collective unconscious that organizes human experience.	Empty in specific content; a form or structure filled with cultural and personal experiences.	A constellation of ideas, images, and emotions affectively charged that act relatively autonomously in the individual psyche.	Content Concrete and personal, linked to individual memories and experiences.
Comes from the collective unconscious; innate and shared by the entire species.	Function To organize and give form to universal patterns of meaning and behavior.	Formed from emotionally charged personal experiences but with an archetypal core.	Function To manage and organise unconscious personal emotions and conflicts.
Relative autonomy; can "constellate" and manifest with a strong emotional force of its own.	Manifests in symbols, myths, dreams, fantasies, rituals, and religious phenomena.	Relative autonomy; can influence behavior and thoughts, sometimes acting like a "partial personality."	Evident in symptoms, intense emotional reactions, phobias, obsessions, etc.

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Animus

Jung defined it as 'the archetypal images of the eternal masculine in the unconscious of a woman, which form a link between the consciousness of the ego and the collective unconscious'.



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Logos vs. Eros


Animus figures are not representations of specific men but rather fantasies imbued with emotional needs. The natural tendency in women is to project the contents of their animus onto real men, through either loving or spiritually charged hostile feelings.

- Father figures · Famous or heroic men · Religious figures (priests, gurus) ·
- Idealized figures · Young adventurers · Morally ambiguous figures (criminals, rebels) ·

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Stages



Physical Power · **Hercules**
 Initiative and Adventure · **Apollo**
 Word and Spirit · **Priest/Teacher**
 Transcendent Meaning · **Hermes**

· Father figures · Famous or heroic men · Religious figures (priests, gurus) ·
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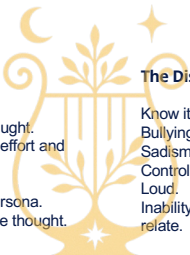
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Dark Animus

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The Integrated Animus

Good rational and logical ability.
 Ability for clear non attached thought.
 Ability to construct by sustained effort and application.
 A strong centre.
 Good external strength in the persona.
 Bridge to knowledge and creative thought.
 Problem solving.

The Displaced Animus

Know it all behaviour.
 Bullying.
 Sadism.
 Controlling.
 Loud.
 Inability to effectively and meaningfully relate.

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A non-binary approach to Animus

Claudette Kulkarni, *Lesbians & Lesbianism* (Routledge: London, 1997)
 Demaris S. Wehr, *Jung and Feminism* (Routledge: New York, NY, 1988)

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- ❖ How can the **animus be reconceived outside of essentialist, binary gender frameworks** to better reflect the lived experiences and diversity of women's psyches, including lesbian and feminist perspectives?
- ❖ What psychological and cultural mechanisms underpin **the internalisation of patriarchal norms within the animus concept**, and how can this internalised oppression be recognised and transformed?
- ❖ To what extent does the traditional Jungian animus replicate **heterosexist and sexist assumptions**, and how can Jungian psychology evolve to be more inclusive of sexual and gender diversity?
- ❖ How might **feminist and queer re-visionings** of the animus contribute to new paradigms of individuation, one that allows for **plural, non-binary, and non-heteronormative** psychic developments?

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'The animus, as traditionally presented, is not an inherent reality but a psychological construct reflecting cultural and patriarchal influences. Its liberation from these constraints allows women access to authority, reason, and creativity previously denied to them'

Demaris S. Wehr, *Jung and Feminism*, p. 122

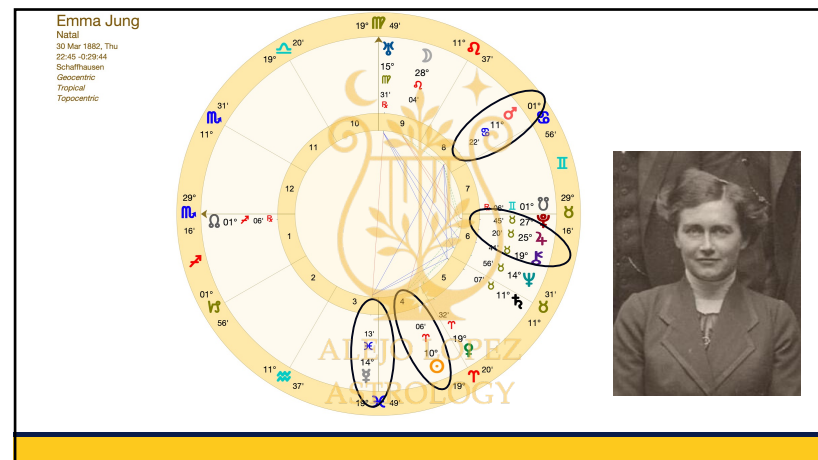
'To embrace the animus responsibly entails recognizing the social and psychic oppressions shaping its expression, and working consciously to free it from internalized patriarchy, thereby transforming it from a force of domination into one of liberation'.

Claudette Kulkarni, *Lesbians and Lesbianisms: A Postmodern Perspective*, p. 87

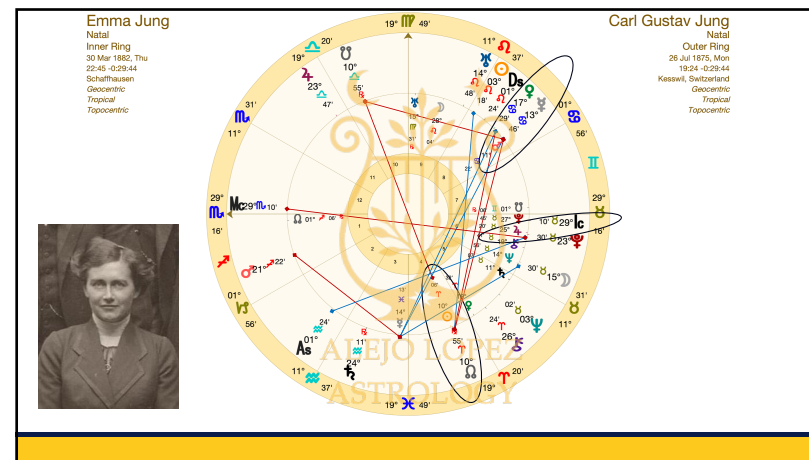
'The animus need no longer be the 'other' to the feminine; in its truest form it is a mediating and integrative presence, a symbol of the woman's capacity for reason, discernment, and spirit, essential in the path toward individuation'.

Demaris S. Wehr, *Jung and Feminism*, p. 121

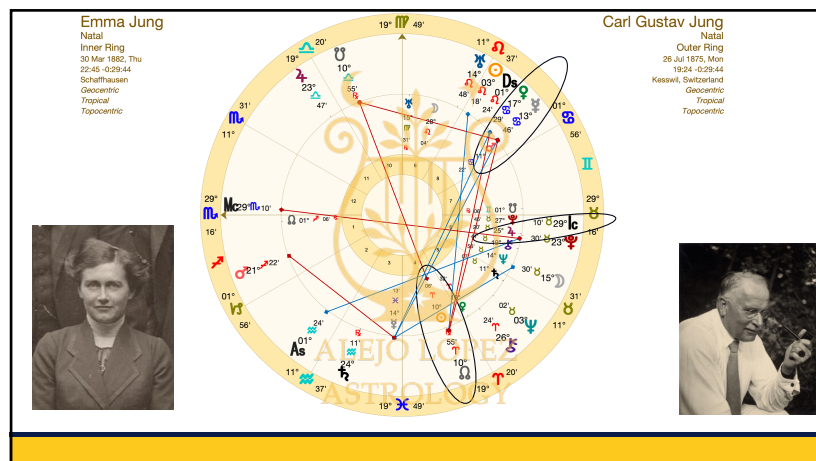
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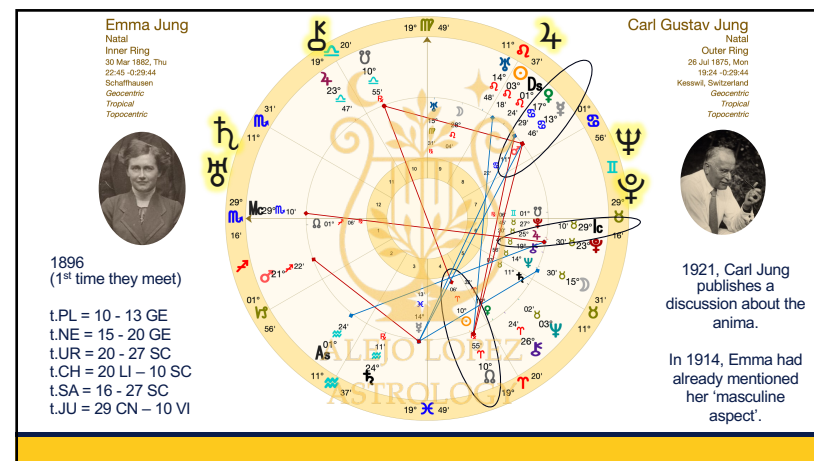
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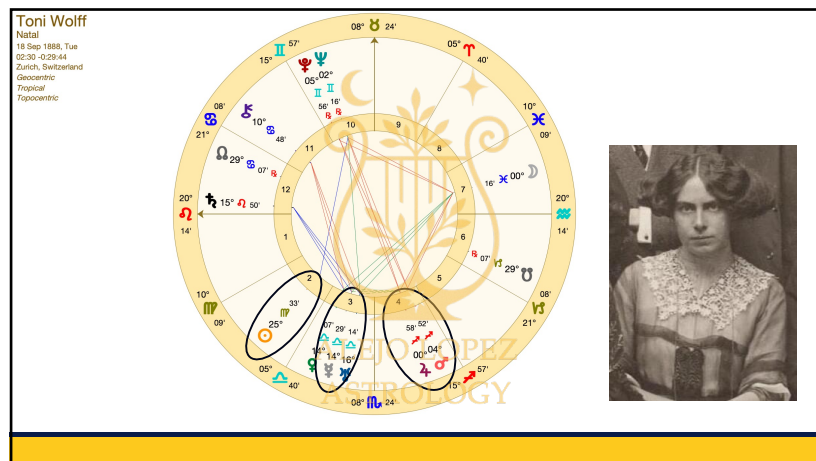
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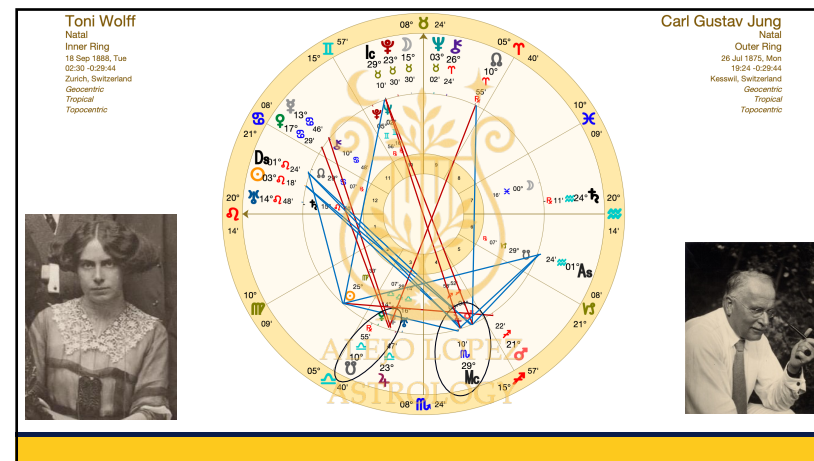
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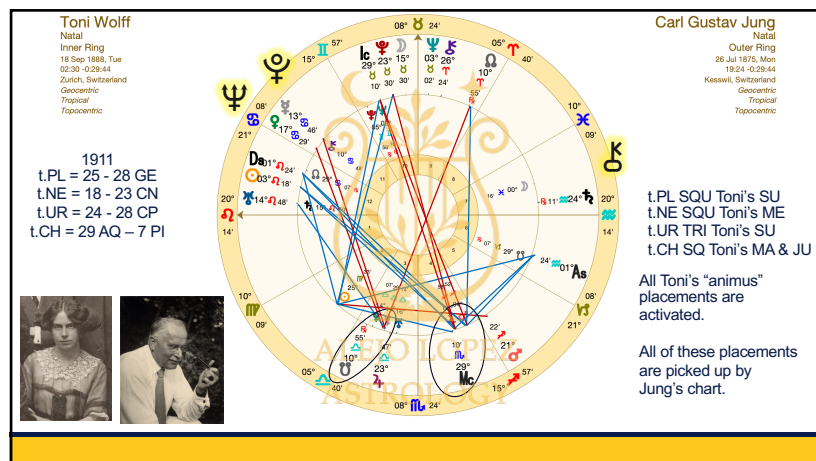
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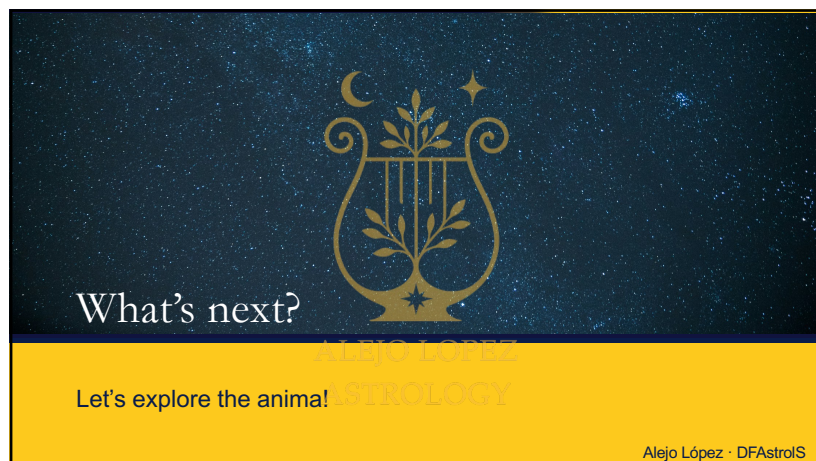
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