



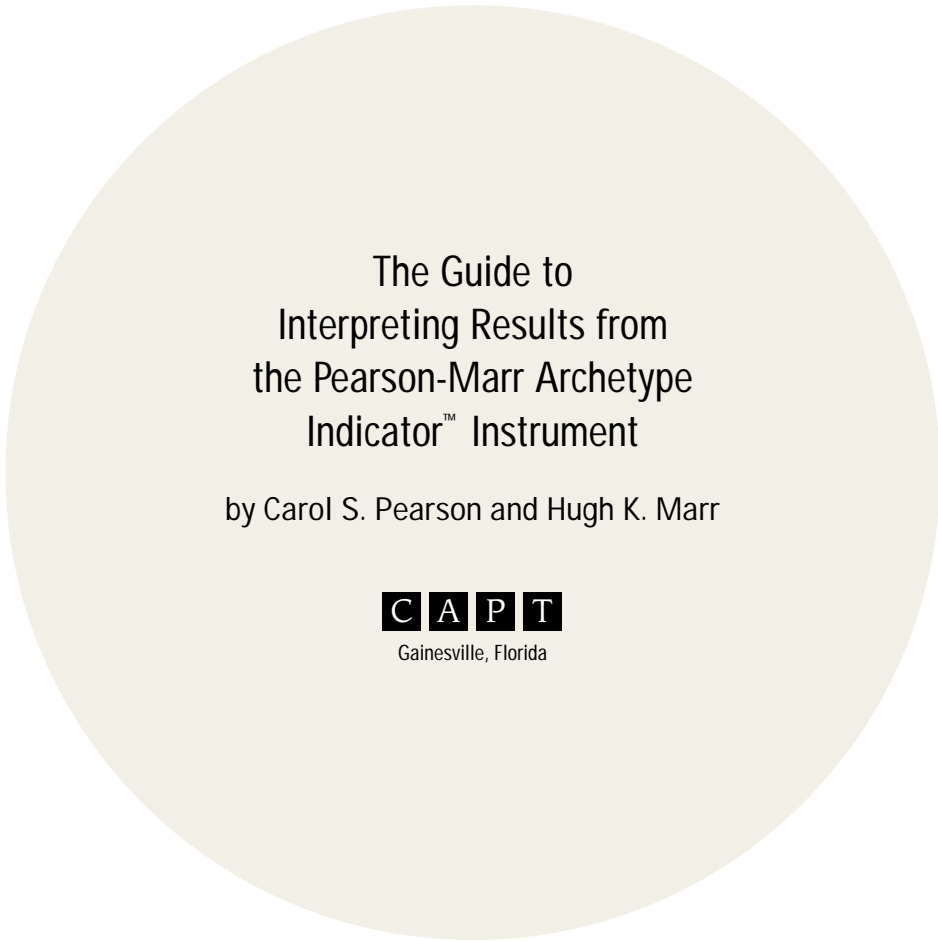
introduction to archetypes

The Guide to
Interpreting Results from
the Pearson-Marr Archetype
Indicator™ Instrument

by Carol S. Pearson and Hugh K. Marr



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C A P T

Gainesville, Florida

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introduction



How to Use This Book

“I like my job; and I’d have to say that Kim and I are happy together,” confided Chet, “but sometimes I have this feeling that there’s something else I should be doing, like my life is supposed to be about something, but I don’t know what.”

“I guess **I put all my energy into the children;** and into making a home for us all those years,” admits Anne. “Now, with Libby, our youngest, headed off to college, this should be a time for Ron and I to do other things that are important to us. Only trouble is, I don’t know what those things are anymore. I should be happy, but instead I’m confused.”

“I always thought computer programming was **what I should do,** and I was making *As* in most of my courses until Dad died last spring,” reflects Kimberly. “Since then it’s been harder to concentrate on my studies; I feel as though I’ve misplaced my rudder.”

These scenarios offer a glimpse of the kinds of changes that people experience throughout their lives. Whether it begins by the ushering in of a new phase of life or by loss or by an “itch” from deep within, we all reach moments in our lives where we are called to reassess the path of our journey. Within us all are guides that can help us know when we are following the best path for us. The Pearson-Marr Archetype Indicator (PMAI) instrument is based on the theories of Swiss psychiatrist C. G. Jung and is backed by years of research and application in personal growth, education, and counseling. This instrument may help you better understand your journey and the various stages of your life.

You have already begun that process of gaining a better awareness of your journey by taking the PMAI questionnaire. To get the most out of your results, carefully read the following sections on archetypes, their stories, and gifts; and then briefly read through the section describing each of the twelve archetypes. Following these

descriptors you will find tips, tools, and exercises to help you better understand and validate your results. If you have questions, or would like to further expand your knowledge, read the “Expanding Your Skills” section. If you are interested in additional materials or in contacting someone trained to interpret the PMAI results and help you to understand how to apply the information to your life, please see the resource section at the end of this booklet.

We wish you every success in using the PMAI instrument to help you find and live the inner stories most meaningful to you.

— Carol S. Pearson and Hugh K. Marr

2

The Archetypal Journey Model

Humans are storytelling creatures. Listen to people talking in a restaurant, at the water cooler, or at a party, and you will find that the majority of what they say is in the form of stories. We connect by telling each other stories. We understand our lives by telling parts of our stories to ourselves. The life story or myth is the tale we repeatedly tell ourselves about who we are, what we want, what we can and cannot do.

Even before the second year of life, we are sensitive to the tone of narratives lived around us, and already we have begun collecting thousands of images that resonate emotionally with us in some important way. At first, the plots are inconsistent and illogical—much as our dreams will continue to be. But by the time we reach elementary school, we follow particular rules about beginnings, middles, and endings; our stories “make sense.” By adolescence, we have begun to tell ourselves consistent stories about our lives—stories that define for us who we are, how we came to be that way, and where we are headed. The narratives that make meaning of our lives may change over time as different archetypes are activated. When they exert their influence, we tend to see everything that happens to us and inside of us through their lenses.

These stories of our lives, like tales and dramas everywhere, have scenes and settings—both physical and ideological. When we hear a tale that begins “long ago and far away,” we are prepared for certain things, such as the suspension of the familiar and a beckoning into the universality of what is to come. In the same way, when we hear that a woman grew up on a small Amish farm in Pennsylvania, we are prepared to hear about the influence of another kind of setting. The stories of our lives also have narrative structures, themes, definable characters, and implicit “happy endings” that, if achieved, give us at least a temporary sense of success, fulfillment, and satisfaction.

The main characters of these stories represent potential parts of ourselves. This booklet describes twelve of them, the twelve most important to maturing and taking responsibility in today’s world.

Innocent, Orphan, Caregiver, Warrior, which help you, others, and the species to survive.

Seeker, Lover, Destroyer, Creator, which help you and others find yourselves and express your gifts.

Ruler, Magician, Sage, and Jester, which help you and others live authentically, making a positive contribution to the world while also experiencing personal fulfillment.

The archetypes described in this booklet serve as the central characters in stories that have mythic weight in human consciousness—the Lover is the main character in a love story or the Warrior in a war story. These narrative patterns are so ingrained that

we all know the basic plots people are likely to live out if they fall in love or go to war—whether the ending is happy or sad.

Imagine that your unconscious can act as casting director to choose those aspects of yourself most relevant to a particular time in your journey. However, the more you understand about your journey, the more the part of you that makes conscious choices can share in this process. The PMAI instrument can help you achieve such an advanced level of self-management by letting you know which of these timeless characters are active in your life at a given time. The result can be greater success, effectiveness, and fulfillment. It is to these parts, called archetypes, we now turn.

What Are Archetypes?

Archetypes are psychological structures reflected in symbols, images, and themes common to all cultures and all times. You see them in recurring images in art, literature, myths, and dreams. You may experience archetypes directly as different parts of you. If you say that on one hand you want one thing and on the other you want something else, you can give archetypal names to those parts, as they generally communicate desires and motivations common to humans everywhere. Although the potential characters within us are universal, each of us expresses them differently, endowing them with somewhat different styles, traits, and mannerisms. For example, while the Warrior is an archetype, different kinds of warriors engage in different battles. The Warrior archetype encompasses the Japanese Samurai and the American G.I., but it also might include the HIV researcher, the advocate for social justice, or the member of a street gang. Each of these warriors follows its own code of honor, goals, style of dress, etc.; nevertheless, all of them are warriors. The expression of an archetype will be influenced by a person's culture, setting, and time in history, but it also will be a manifestation of his or her individuality.

As aspects of ourselves, archetypes may reveal our most important desires and goals. Understanding their expression in our life myths or stories helps us gain access to unrealized potential, grasp the logic and importance of our lives, and increase our empathy for the stories that others live.

In our computer-literate society, we might think of an archetype as analogous to computer software, which helps us to accomplish certain tasks. For example, a word processing program can be used to write a letter, report, or book; other applications help with accounting and financial planning and reporting. But these programs would be no help if you confused their functions. Similarly, the Warrior helps people be more focused, disciplined, and tough; the Lover helps them be more passionate, intimate, and loving; while the Jester helps them lighten up and enjoy their lives. When a particular archetype is awakened, you live out its story. In the process, you are able to accomplish

definable new tasks. However, it also is important that the archetype be relevant to the task you are facing. If you are going on a date, the evening is not likely to end well if you act out a war story. Conversely, most people find it wise not to go into war with the Lover's vulnerability or the Jester's playfulness.

In the ancient world, many people projected the archetypes outward onto images of gods and goddesses. In the twentieth century, Jung explored the manifestation of the psychological symptoms of archetypes and their role in healing. This booklet, together with the Pearson–Marr Archetype Indicator instrument and *Awakening the Heroes Within*, can help an individual recognize the deep psychological structures that give meaning to life. Understanding the archetypes can help you better decode the underlying logic of your life, find greater fulfillment and satisfaction, and free yourself from living out limiting patterns and behaviors. Such knowledge can also increase your insight into other people, thus greatly enhancing your relationships. Most importantly, understanding these deep psychological structures will make your individuation process—the process of finding yourself and fulfilling your potential—conscious, so that you can gain the gifts associated with maturity, success, and happiness.

Note that when each archetype is active in a person's life, it tends to call forth a particular kind of story or plot. To know more about the archetypes and their stories, read the introductory material that follows and then scan the descriptions of the twelve archetypes measured by the PMAI instrument.

Archetypal Stages of the Journey

The archetypes and their stories also are engaged more subtly as they emerge at different stages of the journey. The mythic hero's journey is outlined in table 2.1; however, it may or may not be the order in which you have lived the stories of these archetypes. In addition, one or more archetypes may be active throughout your life and become critical to your sense of who you are. Again, feel free to check the stages you have experienced in the past and put asterisks by those most germane to your life right now. Note that the hero's journey is a spiral, so you may revisit these stages at different times in your life and at different levels of sophistication. Therefore, remember that your PMAI results are not static. They may change in the future. (You might want to retake the instrument every six months or so if you are changing and growing rapidly.)

In everyday life, this can express itself as a process: For example, you may start out on an endeavor full of hope and optimism (Innocent), but then problems emerge. You face them squarely, noticing who and what is being hurt by whom or by what (Orphan). Then you take action to help those affected (Caregiver) and to remedy or eliminate the cause of the problem (Warrior). If you take the issue deeper, you then seek out cutting-edge solutions (Seeker), make needed sacrifices (Destroyer), while safe-

guarding the people and values you cherish (Lover). You then envision and create a new vision (Creator), taking responsibility to implement the plan, using realistic means and timetables (Ruler). To insure success, you shift your own attitudes and behaviors to be congruent with the outcome you desire (Magician), objectively monitor and evaluate progress (Sage), and make the process as enjoyable as is possible, eventually celebrating your success (Jester). If any part of this process is lacking, because that archetype is unavailable to you and to those you partner with, the problem may not be adequately solved.

You may find it useful to discuss these results with a friend or a professional. Psychotherapists, coaches, educators, and supervisors often use these theories to aid people in their journeys. You can also use them to help guide your children to psychological maturity; to increase communication among family members, friends, or a work team; or to foster environments that encourage people to fulfill their potential.

Archetype	Stage of Life Journey
Innocent	Developing the trust, confidence, and optimism to take the journey
Orphan	Recognizing that bad things happen and developing realism
Warrior	Learning to compete, set goals, and when necessary, defend yourself
Caregiver	Showing care, concern, and compassion for others; helping
Seeker	Being willing to be different; having the courage to try new things
Lover	Loving others, being romantic, intimate, and making commitments
Destroyer	Letting go and starting over; taking action to end bad situations
Creator	Demonstrating imagination, innovation, and cleverness
Ruler	Taking charge, being responsible, living according to your values
Magician	Changing what happens by altering your own thoughts or behaviors
Sage	Thinking clearly, critically, and formulating your own opinions
Jester	Enjoying your life and work; being here now

Table 2.1



the twelve archetypes

3

Archetype Descriptions

On the following pages, you will find descriptions of the twelve archetypes. Each archetypal description includes information about the archetype including what it is like at its best; its approach to problem-solving; its pitfalls, so you can avoid them; its leadership qualities; and practices that can help it be expressed in its positive forms.

Each is written in the second person, describing what you might experience when the archetype is active in you, which is reflected by *high* scores for that archetype. If your score for a particular archetype is *low*, it describes qualities, behaviors, and perspectives that may not be at all like you at this time. If the score is *midrange*, you may relate to some of the traits, but recognize that overall the archetype is not right for you now. You may also recognize ways of thinking and acting that you admire and dislike in others. Such information can help you better understand and relate to those people.

You may choose to read only the archetype descriptors that are highest for you or you may go deeper to explore your relationship to all twelve. Similarly, you may read them sequentially or in the order of your scores.

If in reading the descriptors, you come to a conclusion about yourself that differs from your PMAI score, refer to section 5, *Validate Your Results* to learn what to do to resolve the discrepancy. Briefly, the archetypes that are most active in your life are helping you to develop their gifts. A few of their common gifts are summarized in table 3.1.

Archetype	Gifts
Innocent	Optimism, trust, hope, faith, simple virtue
Orphan	Realism, resilience, interdependence, empathy
Warrior	Discipline, courage, determination, skill
Caregiver	Community, nurturance, compassion, generosity
Seeker	Autonomy, ambition, identity, expanded possibilities
Lover	Passion, commitment, enthusiasm, sensual pleasure
Destroyer	Metamorphosis, revolution, capacity to let go
Creator	Creativity, vision, skill, aesthetics, imagination
Ruler	Responsibility, sovereignty, control, system savvy
Magician	Transformative, catalytic, or healing power
Sage	Wisdom, nonattachment, knowledge, skepticism
Jester	Humor, life lived in the moment, exuberant joy

Table 3.1

Archetypes, however, can also pull one into negative patterns, behaviors, and ways of thinking. Understanding the common traps of archetypes can keep people from falling prey to their temptations. Some of these are summarized in table 3.2.

Note that these are complex categories, condensed down to one-page descriptors. For more information, refer to Carol S. Pearson's *Awakening the Heroes Within: Twelve Archetypes That Help Us Find Ourselves and Transform Our World*.

Archetype	Pitfalls
Innocent	Naiveté, childish dependence, denial, obliviousness
Orphan	Cynicism, tendency to be victim or victimizer, chronic complaining
Warrior	Fear of impotence leading to ruthlessness, arrogance
Caregiver	Martyrdom, enabling others, co-dependence, guilt-tripping
Seeker	Inability to commit, chronic disappointment, alienation and loneliness
Lover	Objectifying others; romance or sex addictions, out of control sexuality
Destroyer	Doing harm to self or others, out-of-control anger, terrorist tactics
Creator	Self-indulgence, poverty, creating messes, prima-donna behaviors
Ruler	Rigidity, controlling behaviors, an attitude of entitlement, elitism
Magician	Manipulation of others, disconnection from reality, cultist guru behaviors
Sage	Being overly critical, pomposity, impracticality, lack of feeling or empathy
Jester	Debauchery, irresponsibility, sloth, cruel jokes, con artistry

Table 3.2



the innocent

If the **Innocent** is active in your life, you assume that every cloud has a silver lining.

At your best (now or when you fulfill your potential), you exemplify what a life of faith and simple goodness brings to the world. You have a basic trust in others and in the world as a safe place. You try to avoid temptation, no matter how strong it is, and in this way help the world to maintain virtue and fairness. The character Frodo in *Lord of the Rings* illustrates how important this is, especially in troubled times. You model hope, optimism, and the awareness that happiness comes from living a simple, wholesome life. You want to keep hope alive in the most difficult circumstances (as in the movie *Life is Beautiful*) and if problems do occur, you aspire to either overcome them with positive thinking or reframe them into opportunities.

When problems arise, you are likely to apply traditional and time-honored strategies, downplay their seriousness, or seek out an expert to figure out what to do, all the while maintaining your faith that the problem can be solved. Sometimes you hope that others will come to your aid, and often they do.

You tend to notice what is good and trustworthy and meritorious in the world and in yourself. You may be oblivious to dangers that threaten and to how hard life is for others around you.

You may want to guard against the Innocent's tendency to lead people to underestimate difficulties, become overly confident or optimistic, or rely too much on others, who may become resentful or take advantage of that trust. Innocents can get blindsided by unforeseen problems.

You like and live stories where a fundamentally good person successfully negotiates challenges through some combination of good fortune, perseverance, and optimism while blissfully unaware of the magnitude of surrounding danger (as in *Forrest Gump*, *The Land Before Time*, or *The Sound of Music*.) Like Mary Poppins, you believe "a spoon full of sugar makes the medicine go down." However, sometimes you may find yourself in situations where you feel unfairly treated or even persecuted by someone and desirous of rescue. Occasionally rescue does come, but often you have to learn how to cope by yourself.

As a leader, you are (or could be) good at inspiring people, seeing opportunities, applying traditional or state-of-the-art approaches to leadership, and staying cheerful and upbeat.

You want to be seen as a nice, good, and positive person, and you want to avoid doing anything that might seem to be unkind, bad, or a drag on others.

Others may appreciate your wholesome and upbeat approach to life or they may see you as naïve, dependent, in need of protection, in denial, or oblivious to the pain of people who have had a harder time than you. Some may feel drawn to protect and help you (rescuers); others ridicule or victimize you; still others count on you to cheer them up.

You may (or do) benefit from:

- Cultivating the ability to anticipate difficulties
- Being more discriminating in your trust of others
- Gaining a realistic appraisal of your own abilities—neither underestimating nor overestimating
- Putting less trust in authorities or in simple, easy answers
- Solving as many of your own problems as you can
- Balancing the Innocent’s virtues with those of the Orphan

Score

Check the range of your scores for the Innocent

- 24–30 One of your most active archetypes, an inner ally, governing what motivates you and how you see the world
- 18–23 An archetype you are open to in yourself and others
- 12–17 An archetype you may not notice
- 6–11 An archetype you may avoid



the orphan

If the Orphan is active in your life, you assume that it pays to be careful.

At your best (now or when you fulfill your potential), you demonstrate the resilience to survive life's tragedies and disappointments, a deep egalitarian belief in the dignity of ordinary people, a hard-boiled realism that does not need to sugarcoat life, and a deep empathy for others, especially those in need. You may also make effective use of self-help, twelve-step groups, or friendship networks; and you may band together with others to advocate for those who are weak, hurting, poor, or otherwise in trouble.

When problems arise (which they always do), you may have a tendency to feel like "here we go again." This can either trigger a sense of despair or, conversely, boost your confidence in your ability to weather hard times. You tend to articulate the problem clearly (bear witness), emphasizing how serious it can be if not addressed, and work (alone or with others) to get the attention of those who can fix it. Recognizing that not all problems can be solved, you also try to help people support one another to cope with intractable issues that will not go away.

You tend to notice and anticipate difficulties so that you can head them off, serving as the squeaky wheel that gets attention to a problem. With people, you are careful to discern their character before placing any trust in them, and you have an acute awareness that whatever can go wrong will. You may fail to notice opportunities, especially if they come from unexpected sources or in unanticipated ways.

You may want to guard against the tendency to be fatalistic, cynical, or fearful of trusting again because Orphans have been let down many times. In fact, the worse things get, the less likely you are to trust others and get the help and support you need. Often you hunker down, protect your turf, and let others cope as best they can. As an Orphan you can excuse your own hurtful actions because "everyone does it," "the person deserved it," "it was really the other person's fault"; or you can use the bad things that have happened to you as an excuse for inappropriate behavior.

You like and live stories that begin with trauma, betrayal, or victimization, in which a person learns the skills and perspectives that allow him/her to overcome adversity or survive difficulties. You also may be attracted to rather fatalistic or cynical stories, as well as stories where the dispossessed help one another (e.g., *Braveheart*, *Looking for Mr. Goodbar*, or *Easy Rider*).

As a leader, you are (or could be) realistic about what can be accomplished, you do not promise what you cannot deliver, and you are good at identifying problems and addressing them. You are empathic with people in difficulty but not likely to let them use excuses to get away with not doing what they are supposed to do.

You want to be seen as realistic, tough, and resilient, and you want to avoid seeming naïve or like a potential patsy or victim.

Others may appreciate your tough-minded realism, your self-deprecating or sometimes cynical humor (think Dilbert cartoons), and your resilience. While others may sympathize with the difficulties you have gone through, they also may be put off by what to them seems like chronic whining, complaining, or negativity. Some may try to rescue you while others may identify you as a target for victimization.

You may (or do) benefit from:

- Avoiding settling for too little; instead setting your sights higher, being willing to excel
- Collaborating with others for self-help or for economic or political advantage
- Disconnecting responsibility from blame, so that you can take responsibility for your life without blaming yourself or others when things go wrong
- Learning what part your own behavior might play in your difficulties and making indicated changes
- Balancing the Orphan's virtues with those of the Innocent

Score

24–30

Check the range of your scores for the Orphan

One of your most active archetypes, an inner ally, governing what motivates you and how you see the world

18–23

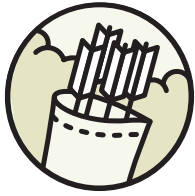
An archetype you are open to in yourself and others

12–17

An archetype you may not notice

6–11

An archetype you may avoid



the warrior

If the Warrior is active in your life, you assume that the tough prevail.

At your best (now or when you fulfill your potential), you model or try to show what it means to have real courage and determination, the kind that allows a hero to face the most fierce antagonist or challenge with skill and determination. You also may have, or desire to have, the fortitude to stand up for your ideals, yourself, or others, and do whatever it takes to succeed, regardless of how scared or tired you may be. You have a code of honor that requires a high level of discipline and a strong sense of pride, so that you feel humiliated if you lose or show cowardice. You enjoy competing and/or spearheading a crusade. You are at your best when you are on a mission.

When problems arise, you tend to do whatever you have been doing longer and harder. You face problems directly and defend your boundaries and those of others. You also tend to identify enemies or antagonists that you see as causing the problems and you set out to defeat them.

You tend to notice injustice, challenges, and antagonists, and you develop strategies to overcome them and to achieve your goals. In people, you focus on how tough or skilled people are, and in addition you note any weaknesses that have to be shaped up so they do not let you down. In framing solutions, you tend to be attracted to either/or scenarios. You may be unable to recognize the talents and contributions that can be made by people who in your eyes seem weak or inferior.

You may want to guard against the Warrior's tendency to view the world in terms of black and white, avoiding the gray and perceiving those who have different ways or opinions as wrong or bad. Warriors can get locked in contests or even wars that leave devastation in their wake. When your commitment to doing what it takes gets out of control, you may need to guard against burnout. You may have difficulty caring for yourself, perhaps because you hate to face the fact that you have vulnerabilities, needs, and frailties. Even great Warriors need R&R.

You like and live stories that are variations of the war story, accounts of competitive sports or business transactions where the alternatives are winning or losing. You also may be attracted to plots where a courageous figure fights to save the underdog or rescue the damsel in distress or overcome some major obstacle (e.g., Superman; any John Wayne movie; *Saving Private Ryan*; *Rocky*; *Crouching Tiger, Hidden Dragon*; shoot-em-ups; or any story about how the home team wins, a candidate gets elected, or success is achieved after a long struggle).

As a leader, you excel (or could) at goal setting and implementation, motivating your team to give their best and, like a great coach, building a winning team.

You want to be seen as tough, competent, and in control; and you want to avoid seeming weak, vulnerable, or needy.

Others may appreciate your strength, decisiveness, and capacity to win. In fact, you embody a cultural ideal, which is especially appreciated if you are male. Friends and loved ones may worry that you will burn yourself out and that you are so stoic that you fail to recognize or express your feelings. To some people, you may seem so aggressive or ruthless that you scare them. Nevertheless, others will try to enlist you to deal with difficult situations and to rescue them when they are in trouble.

You may (or do) benefit from:

- Choosing battles wisely, realizing that not every situation needs to be either combative or competitive
- Seeking enough R&R to stay healthy and refreshed, taking time to recognize and express your vulnerabilities
- Working to see the point of view of others, even your competitors or adversaries
- Hanging back so that others might show what they can do for themselves (because not everyone always needs rescuing)
- Avoiding either/or thinking and seeking out win/win solutions
- Balancing the virtues of the Warrior with those of the Caregiver

Score

❑ 24–30

Check the range of your scores for the Warrior

One of your most active archetypes, an inner ally, governing what motivates you and how you see the world

❑ 18–23

An archetype you are open to in yourself and others

❑ 12–17

An archetype you may not notice

❑ 6–11

An archetype you may avoid



the caregiver

If the Caregiver is active in your life, *you assume you should help others.*

At your best (now or when you fulfill your potential), you may demonstrate a saintly nature, full of love and caring for your fellow creatures. You model altruism both in material ways and in seeing others with kind, compassionate, and forgiving eyes. You make the world a safer and gentler place for everyone. In most of your relationships, you act like a caring parent who creates nurturing environments where people can heal or grow.

When problems arise, your tendency is to notice who is hurting and try to do whatever you can to help them, perhaps even without thought to what it will take to do so. You are likely to provide emotional sustenance and comfort; guide and teach; perform maintenance tasks that allow a system to operate (cleaning, repairing, editing, decorating, etc.), and build a sense of community characterized by nurturing relationships.

You tend to notice problems concerned with the physical and emotional side of life—poverty, ill health, and the ways people hurt one another. You immediately take action to help people in need. You also focus on resources and strategies for helping, being open to a wide field of possibilities for aid and comfort. Everything else, including one's own health and well being, may escape notice, except in exhaustion, when what beckons is anything that revives energy (like a good meal or a talk with a close friend).

You may want to guard against the Caregiver's tendency to use control and manipulation to get people to do what the Caregiver thinks is best. Caregivers may be uncomfortable asserting their needs directly, making it easier to use guilt or other means to get their needs met. In their desire to help, they martyr themselves, undermine their health, and, in modeling this behavior, implicitly pressure others to burn themselves out as well. If they are not careful, they also enable others' weaknesses, reinforcing rather than reducing their dependency.

You like and live stories where a kind and giving person demonstrates generosity by helping others in ways that make a real difference and where others show their gratitude by giving back or where the Caregiver learns to balance care of the self with care for others. (Such stories and examples include the movie *It's a Wonderful Life*, the children's story *The Giving Tree*, Mother Theresa, or the rescuers who lost their lives at the World Trade Center and those who searched the wreckage for survivors after the terrorist attack.)

As a leader, you have (or could have) a wonderful ability to take care of those you lead—whether family members, employees, constituents, or community members. You also have a natural ability to provide wonderful customer or client services, simply because you really care about others. For this reason, people tend to trust you, so you partner well with other individuals and groups.

You want to be seen as generous and caring, and you want to avoid doing anything to seem selfish, self-aggrandizing, or egotistical.

Others may appreciate your kindness and generosity, take advantage of you, or deride you as controlling and co-dependent.

You may (or do) benefit from:

- Making sure your own physical and emotional needs are met, showering the same quality of care on yourself that you habitually show to others
- Expecting others to do everything they can for themselves, thus avoiding the unconscious habit of enabling others' weaknesses and fostering dependency
- Learning to have good boundaries, saying "no," protecting your time and priorities
- Letting others give to you and appreciating their efforts on your behalf
- Balancing the virtues of the Caregiver with those of the Warrior

Score

Check the range of your scores for the Caregiver

24–30

One of your most active archetypes, an inner ally, governing what motivates you and how you see the world

18–23

An archetype you are open to in yourself and others

12–17

An archetype you may not notice

6–11

An archetype you may avoid



the seeker

If the Seeker is active in your life, *the grass is always greener somewhere else.*

At your best (now or when you fulfill your potential), you are wonderfully adventurous, independent, and self-sufficient. You refuse to live a cookie-cutter life, always seeking out new experiences, testing the limits of what is possible. Avoiding conformity, you search for your true identity and struggle to fulfill your true potential. Ambitious by nature, but not conventional, you may aspire to climb a mountain or the ladder of success, or to achieve enlightenment. Whatever your goals, you seek to improve yourself, every day becoming more you.

When problems arise, your tendency is to take off and leave them behind. However, you also are good at looking everywhere you can to find new ideas or approaches that might work, and thus you can serve as a scout or pioneer, bringing back solutions from the fringes of society that others might not know or trust.

You tend to notice the new and exotic, keeping your eyes constantly on the horizon. You also are keenly aware of the aspects of your present life that are unsatisfactory, limiting, or alienating, and you use them as motivation for your next journey. In groups, you focus on the ways you are different, and you notice how others compromise to belong. You may miss the everyday wonders right at your feet and the way others accept you for yourself, however idiosyncratic you may be.

You may want to guard against the Seeker's tendency to be a perpetual Peter Pan who won't grow up and accept adult responsibilities and commitments. Seekers also lose those they love because others feel abandoned by their need for independence and freedom. In avoiding conformity, Seekers can go too far, becoming not just eccentric but misfits. In fact, some could end up lonely and alone, being so oppositional that they alienate others who try to get close.

You like and live stories about adventuring journeyers—those who perpetually seek an elusive “something” just beyond their grasp or who simply enjoy the journey. The plots that characterize science fiction, as well as quests, pilgrimages, and travelogues (such as John Steinbeck's *Travels with Charlie* or William Least Heat Moon's *Blue Highways* and Mark Twain's *Huckleberry Finn*) are relevant to your life. This also includes stories of King Arthur's knights seeking the grail and the story of Exodus, where the Hebrew people leave captivity and go bravely into the wilderness in search of the Promised Land. Once you find yourself, however, you can become a kind of wandering angel who (like Johnny Appleseed) blesses the lives of those he/she meets.

As a leader, you are (or could be) highly independent and individualistic, gung-ho, adventurous, and willing to try new ideas. Having a “don’t fence me in” attitude yourself, you allow others great autonomy—as long as they can show results. While some people quake in fear at today’s rate of change, you love it, preferring the new to the tried and true.

You want to be seen as unique and special, so you avoid doing anything that might make you appear conformist or ordinary.

Others may appreciate your adventurousness, integrity, and refusal to conform to social expectations. However, they also can experience you as abandoning, alienated and alienating, and lacking loyalty and team spirit.

You may (or do) benefit from:

- Keeping in touch with those you truly value
- Noticing ordinary pleasures right here, right now; finding joy in the journey itself, not its end
- Testing out the potential for being true to yourself in community
- Remembering that you are still an individual, even if you are not calling attention to how you differ from the group
- Balancing the virtues of the Seeker with those of the Lover

Score

Check the range of your scores for the Seeker

- 24–30 One of your most active archetypes, an inner ally, governing what motivates you and how you see the world
- 18–23 An archetype you are open to in yourself and others
- 12–17 An archetype you may not notice
- 6–11 An archetype you may avoid



the lover

If the Lover is active in your life, you assume that love is the answer.

At your best (now or when you fulfill your potential), you are sensuous, alive, vital, and full of love for others and for life. You would prefer always to be passionately in love with someone who returns your affections, but you also fall in love with cherished activities, the vocation that is your calling, children, pets, beautiful surroundings, and material possessions. You may well have a knack for helping individuals and groups appreciate one another and hence become close. Your love differs from that of the Caregiver because you see others as peers, not people in need of help. When you shower your attentions on someone, they feel the magic of your charisma. A romantic and bliss seeker, you create situations that help people experience at least a touch of the ecstatic or, failing that, a time that feels really special.

When problems arise, you look to see how relationships have broken down between yourself and others or among other individuals and groups. Then, you tend to heal this breach through communication, helping people to share what is bothering them ("When you say . . . , I feel . . .") and restore love or friendship. Or, you help others (or yourself) to become more attractive, more beautiful (in body, clothes, mind, heart, and/or soul). You may believe that all the problems of life could be solved if people just opened their hearts and loved more. Even when you want to hold on, you learn to let go.

You tend to notice the people, objects, activities, settings, and experiences that evoke love, passion, and sensuality, particularly anything beautiful, romantic, aesthetic, or having an idealized quality. You may miss the importance of things that are merely functional, or things and people lacking in beauty, charm, or grace.

You may want to guard against the Lover's tendency to be promiscuous or inappropriately sexual, to become infatuated with dreadful people, or to hurt others by dropping them as the Lover's infatuation cools. Lovers may also play favorites and exclude people, and some feel empty when not loving or being loved.

You like and live all sorts of variations on the love story. The plots of romance novels and/or films, (*Casablanca*, *Chocolat*, *Titanic*, or *Don Juan de Marco*) and stories of intense lovers of life (Zorba the Greek or St. Francis of Assisi) may be especially compelling. As you learn to commit, you may appreciate stories such as O. Henry's *The Gift of the Magi* that recount the sacrifices people are willing to make when they are truly committed to one another, or stories of spiritual love in which the object is union with the divine as the Beloved.

As a leader, you are (or could be) passionate, charismatic, and intense. If you love your work, you galvanize wonderful enthusiasm, so that people willingly work very hard and gain satisfaction from doing so. You have a gift for helping teams to bond, so that they really are friends.

You want to be seen as attractive (physically and in every other way) and lovable, so you avoid doing anything that makes you look unattractive or unavailable to those you court and even to those whose attentions you eventually may need to spurn.

Others may appreciate your loving nature, your passion and friendliness, and your intensity. They may be very enamored of you. They also may see you as vain, cliquish, shallow, or a drama queen/king.

You may (or do) benefit from:

- Clarifying values about sexual expression and friendship, maintaining good boundaries
- Expressing sensuousness in all aspects of life, including very ordinary experiences (like waking up and smelling the coffee)
- Making a long-term commitment to care about others and their well-being, whether or not the infatuation of love or friendship or the excitement of new projects lasts
- Cultivating a sense of identity and self-esteem that is independent of whether or not you love or are loved
- Balancing the virtues of the Lover with those of the Seeker

Score

Check the range of your scores for the Lover

- | | |
|--------------------------------|---|
| <input type="checkbox"/> 24–30 | One of your most active archetypes, an inner ally, governing what motivates you and how you see the world |
| <input type="checkbox"/> 18–23 | An archetype you are open to in yourself and others |
| <input type="checkbox"/> 12–17 | An archetype you may not notice |
| <input type="checkbox"/> 6–11 | An archetype you may avoid |



the destroyer

If the Destroyer is active in your life, *you assume you should cut your losses.*

At your best (now or when you fulfill your potential), you know how to deal with loss with some grace, letting go, and moving on. You also are able to weed out old habits, possessions, and relationships and phase out projects and activities that no longer are productive or fulfilling. Over time, you may have come to acknowledge the complex inter-relationship between experiencing destruction you do not choose and deciding to end something. For example, when tragedy or misfortune strikes, people often have to recreate their lives to move on, which may require letting go of much of what they have had or been. Similarly, a person trying to recover from a self-destructive habit has to change his or her life radically. Conversely, if you take strong action to end a marriage, blow the whistle on injustice, or terminate an unproductive project or business, you may have to sacrifice a great deal in the process.

When problems arise, especially when destruction threatens what you hold most dear, you may feel confused and afraid, triggering some deep, existential questions. However, as you grapple with these issues, you gain the wisdom to change what you can and accept what you cannot, opening to being transformed through the experience. When you identify things that are wrong in the world, you may take on the role of the outlaw or revolutionary, breaking the rules or even the law, if necessary, to put an end to them. You may want to hold on, but you feel a need to let go.

You tend to notice and focus on the pending crisis or destructive force, on strategies for maintaining equilibrium and just getting through the situation, and on the means to bring the problem to an end. You also may notice the injustice of a situation and try to figure out ways to remedy this unfairness, either through compensation (“Living well is the best revenge” or “I’ll get what is coming to me”) or revolution (“I’ll change the world”).

You may want to guard against the Destroyer’s tendency to lash out, lack compassion, or rationalize breaking ethical or legal rules because “the end justifies the means.” Destroyers who have difficulty controlling their impulses may blow up at people, break things, and, in their anger, harm themselves and others.

You like and live stories of the initiate (who is transformed through suffering), the outlaw (who breaks the rules and/or the law but ideally for good like Zorro or Robin Hood or those who participated in the Boston Tea Party), and revolutionaries (ideally, but not always, nonviolent like Thoreau or Ghandi). You may also enjoy films, video

or other media that depict violence, destruction, chase scenes, crashes, and explosions (e.g., *Independence Day*).

As a leader, you are (or could be) good at reengineering organizations, ending unsuccessful programs, firing unproductive workers. You also may have wonderful powers of discernment, so you do not metaphorically cut down the trees in winter; and you can be as kind as possible, to minimize the human hurt, anxiety, and fear that undesired change can provoke.

You want to be seen as a whole, even when you are experiencing difficult times, so you may hesitate to share the immensity of what you are going through.

Others may appreciate and even be fascinated by the way either your suffering or your outlaw/revolutionary activities place you a bit outside the regular world. They may, however, avoid being with you out of a superstitious belief that misfortune is contagious or out of a fear of sharing the consequences of outlaw or revolutionary behaviors.

You may (or do) benefit from:

- Having a metaphysical view of life that accounts for its injustices
- Having a clear sense of personal ethics (“To live outside the law you must be honest”)
- Studying the natural processes of birth, maturation, and death
- Paying attention to the consequences of your actions for you and others and making a commitment to minimizing the pain involved in change
- Balancing the virtues of the Destroyer with those of the Creator

Score

Check the range of your scores for the Destroyer

- 24–30 One of your most active archetypes, an inner ally, governing what motivates you and how you see the world
- 18–23 An archetype you are open to in yourself and others
- 12–17 An archetype you may not notice
- 6–11 An archetype you may avoid



the creator

If the **Creator** is active in your life, *you assume what can be imagined can be created.*

At your best (now or when you fulfill your potential), you are highly imaginative and even inspired, and your skill level allows you to create with ease. You have moments when the ideas just flow and creativity seems effortless. You have a wonderfully developed aesthetic sense and surround yourself with things that reflect your taste. You have the potential, moreover, to create your own life as a work of art, so that you avoid the ordinary, the shallow, and the mundane, opting for more satisfying ways of life, even if this means that others do not always understand why you live the way you do.

When problems arise, you seek inspiration to develop a clear vision of how you want to remedy them, to decide what you want to create to put in their place, or to choose what other innovative steps you might take. Or, you divert yourself by undertaking some satisfying creative project, believing, often correctly, that the answer to how to handle the problem will come to you in the process.

You tend to notice the need for new inventions or interpretations. You also focus on the resources that help you innovate and on ways to enhance your skills. You know that if you open your eyes wide enough, you will find what you need to be successful. You also have a highly developed critic and generally notice every flaw in what you and others do, which could lead you to feel inadequate to the task and dissatisfied with life.

You may want to guard against the Creator's tendency to reduce life to raw material for art (as in a cartoon depicting a writer who keeps one hand on the keyboard while he makes love with his sweetie), robbing life of the joy of felt experience. The Creator also may become overwhelmed as a result of taking on so many projects. Like weeds that kill a garden, too many projects can sap the joy out of an otherwise great life. When the inner critic gets out of control, Creators may undermine their own confidence and that of others.

You like and live stories involving the many guises of inspiration and their unpredictable consequences such as Alice Walker's *The Color Purple*, in which a character changes her life, in part because she starts to write about it and hence understand it. In *Fried Green Tomatoes*, the creative act of telling a story becomes a life-changing force in the life of another character. You also may relate to stories of artists, inventors, or entrepreneurs who have the imagination to envision something admirable and then the

skill to make that vision a reality. Unless you have wealth, you may empathize with the difficulties (often portrayed in literature) faced by artists who live in poverty because they will not compromise their standards or allow their creativity to be co-opted by others (as in the film *Amadeus*).

As a leader, you are (or could be) entrepreneurial, innovative, and unorthodox.

You want to be seen as grounded, practical, and having the ability to create something the world needs, so you may avoid doing things that make you seem like a stereotypically wild-eyed, crazy artist.

Others may appreciate and even envy your imagination and taste. However, they may have no idea how much dedication and hard work is involved in creating anything of real worth, minimizing what the outcome costs you. They may even see you as elitist or eccentric, perhaps even immoral (you know those artists!) and someone not to be trusted.

You may (or do) benefit from:

- Taming your inner critic so that you become less critical of others and yourself
- Remembering that anything worthwhile takes time
- Moving from an ego-oriented focus on whether what you do is good enough to an attitude of service or being a channel for the muse or the vision to be expressed
- Balancing artistry with being a responsible, thoughtful person (avoiding the trap of excusing self-indulgence)
- Balancing the virtues of the Creator with those of the Destroyer

Score

Check the range of your scores for the Creator

- 24–30 One of your most active archetypes, an inner ally, governing what motivates you and how you see the world
- 18–23 An archetype you are open to in yourself and others
- 12–17 An archetype you may not notice
- 6–11 An archetype you may avoid



the ruler

If the **Ruler** is active in your life, *you assume that you should exercise control.*

At your best (now or when you fulfill your potential), you step up to the plate to take control when things are in disarray. Like the good king, queen, president, boss, or parent, you reign for the good of those who follow you, so that your highly developed sense of responsibility and order benefit everyone. You know that healthy social systems do not just happen. Someone needs to shoulder the responsibility to create them. You are not only willing to be that person, you also recruit others and groom or coach them, knowing that the more you are willing to claim your own power, the better you are at empowering others.

When problems arise, your natural response is to put in place policies, procedures, and systems, not only to solve this problem and all similar ones, but also to avoid such difficulties in the future. You also monitor these systems and resist those “loose cannons” that get carried away by wild ideas that might throw a monkey wrench in your well-oiled machine.

You tend to notice the tools and trappings of power and where the source of authority lies. You also know how to use status, image, and prestige to intensify your power, and hence you are attentive to how you appear to others and to context appropriateness (for example, not overdressing while visiting a poverty program). You may fail to notice the important input of people who have little or no status.

You may want to guard against the Ruler’s tendency to be dictatorial or allow a sense of entitlement let them use their roles to enhance their own status, prestige, or pocketbook at the expense of their responsibilities. Rulers also can misinterpret differences of opinion as threats to their power, and/or put so many rules in place that they create Catch-22 situations where nothing can get done.

You like and live stories that depict the process by which someone accepts or denies responsibility for the kingdom, irrespective of his or her power to control it (as in movies such as *Elizabeth* or *The Lion King*). You know that accepting stewardship for a family, organization, or group is a big responsibility, and therefore like to learn from real life and literary depictions of successful leaders. Of particular interest to you are stories that show how someone took on a “kingdom” in jeopardy (chaos, misrule, and/or a scarcity of resources and talent) and turned it around, fostering order, harmony, and prosperity.

As a leader, you are (or could be) good at putting structures, policies, and procedures in place that make life easier and more efficient. You also are good at networking and the political processes that help grease the wheels so that things get done. You excel at being responsible, doing your duty even if it is unpleasant, and attending to ceremonial events. You tend to take responsibility even for problems you did not create.

You want to be seen as so thoroughly in charge that others naturally follow you, but you avoid doing anything too harsh so as not to seem weak and vulnerable.

Others may appreciate how you take charge and get things done. They also may envy and undermine your authority and, in response to it, become passive-aggressive, overtly oppositional, or competitive, or flatter you to get in your good graces.

You may (or do) benefit from:

- Having a commitment to governing for the good of all
- Sharing power and encouraging as much self-determinism as possible in others
- Remembering that you cannot make people do anything, but you can inspire them by sharing a worthy vision of outcomes that take their interests into account
- Modeling the behaviors you wish others to exhibit
- Balancing the virtues of the Ruler with those of the Magician

Score

Check the range of your scores for the Ruler

- | | |
|--------------------------------|---|
| <input type="checkbox"/> 24–30 | One of your most active archetypes, an inner ally, governing what motivates you and how you see the world |
| <input type="checkbox"/> 18–23 | An archetype you are open to in yourself and others |
| <input type="checkbox"/> 12–17 | An archetype you may not notice |
| <input type="checkbox"/> 6–11 | An archetype you may avoid |



the magician

If the **Magician** is active in your life, you assume that *perception defines reality*.

At your best (now or when you fulfill your potential), you are a charismatic, transformative, and healing presence who knows how to unite people behind a common vision and make that vision a reality. You understand that the structures of consciousness govern what happens in life, and you are highly self-aware and may use prayer, meditation, psychotherapy, or other methods to be certain that you are mentally clear and living in a way that is in keeping with your purpose. Most of all, you believe that seemingly miraculous events can happen if human beings just get smart enough to understand more about the science of how nature, the mind, and the spirit work.

When problems arise, you respond first by changing your own attitudes, expanding your perspectives, and adjusting your behavior to create ripple effects that may shift the whole system. You also work to reframe the situation in ways that help you or others see solutions that otherwise might be overlooked. You trust that when your intent is clear and pure, things will work out.

You tend to notice serendipity, synchronicity (meaningful coincidences), the inter-relationship of events and seemingly disparate parts of a system, the ripple effects that emerge from seemingly small changes, and the ways in which attitudes affect outcomes. You also are keenly interested in how things work from a metaphysical or spiritual as well as a scientific perspective. Yet, sometimes you may miss the obvious and seem lacking in common sense.

You may want to guard against the Magician's tendency to get hooked by gurus who claim to be able to teach magical powers, or you may fall prey to the temptation to set yourself up as a guru. The Magician can use charisma to manipulate others and overwhelm others with the Magician's extremely high expectations. The Magician may also underestimate what it takes to consistently pull rabbits out of hats.

You like and live stories about the education of people who do miraculous things, whether they are scientists, shamans from an indigenous culture, or legendary/literary figures (such as Prospero in Shakespeare's *The Tempest*). You relate to the ways in which the power to transform the outer world often grows in people who have had to overcome some wound, disability, or disadvantage. You may be fascinated by tales of magic in which miraculous powers are used to overcome evil and transform the situation (e.g., *Harry Potter*, Gandalf in *The Fellowship of the Ring*, or Merlin in the *Camelot* legends), or, alternatively, cautionary tales about how power corrupts. You also may relate to stories in

which the miracle worker initially is isolated, but then finds love and/or community (e.g., *Chocolat* or *Amalie*).

As a leader, you are (or could be) a visionary who energizes others by inspiring them to be true to their deeper values and work together to make a wonderfully transformative dream come through (like Martin Luther King, Jr.). You are good at fostering flexible structures and attitudes of personal responsibility and responsiveness in everyone. You also are good at creating synergistic partnerships whose whole is greater than the sum of their parts.

You like to be seen as a visionary but also as mysterious and even a little removed and unnerving. While this makes for some loneliness, it also contributes to your power.

Others may appreciate your charisma and vision; they also may dismiss you as a flake or fear that you will set yourself up as a guru, actually or metaphorically wearing white robes.

You may (or do) benefit from:

- Taking a scientific approach to understanding how the world works, studying natural processes and tracking what actually works, not just what sounds good
- Doing inner work that fosters awareness of psychological forces, heals wounds from one's early life, and keeps you self-aware and aligned with your sense of life purpose
- Being aware of how other people think and act, without needing to change them
- Staying grounded through routine work, being in nature, and the joys of sensuality
- Balancing the virtues of the Magician with those of the Ruler

Score

Check the range of your scores for the Magician

- | | |
|--------------------------------|---|
| <input type="checkbox"/> 24–30 | One of your most active archetypes, an inner ally, governing what motivates you and how you see the world |
| <input type="checkbox"/> 18–23 | An archetype you are open to in yourself and others |
| <input type="checkbox"/> 12–17 | An archetype you may not notice |
| <input type="checkbox"/> 6–11 | An archetype you may avoid |



the sage

If the Sage is active in your life, you assume that *“the truth will set you free.”*

At your best (now or when you fulfill your potential), you are not only knowledgeable but wise. You are wonderfully curious and love to think things through, striving as much as possible to filter out your own biases, to be as objective and fair as possible. You are motivated by a genuine hunger for truth and take a long-range perspective that prevents you from getting bogged down in petty squabbles and problems. You also see patterns in apparently discrepant events; you spot the error of logic or reasoning and practice paradigm vigilance, knowing how easy it is to be trapped by habits of mind or even accepted ways of thinking things through. You excel at evaluating the merits of relative truths and commit to people and ideas even in the face of the realization that it is impossible to know anything for sure. You also have a gift for staying calm and unruffled.

When problems arise, you typically research how others have addressed them before. Then you seek out the best process possible for thinking the issue through, finding an answer, and taking action to solve the problem. Finally you try to track and evaluate the results.

You tend to notice methodological flaws and to be rather slow to respond to situations unless they are urgent, because you see clearly how dangerous it is when people take action before they know what they are doing. By nature, you love ideas and the process of thinking, so you gravitate more toward the life of the mind than to doing or experiencing. As a consequence, you may filter out your gut or kinesthetic wisdom and facts that are not intellectually interesting.

You may want to guard against the Sage’s tendency to be dogmatic and opinionated, with an ivory tower disdain for ordinary life and affairs. Their keen ability to see the flaws in opinions and practices can take a negative or cynical turn, as they sit on the outside criticizing the efforts of others. They also can retreat to their heads, so they fail to act on what they know. Their emotions may take them over so that they act in petty ways, masked by high-sounding principles and rhetoric.

You like and live stories that begin with some fact or event that is curious and unexplained. Then the scholar, sleuth, or wisdom figure in you undertakes a process of laboriously discovering the truth. For these reasons, you may relate to academic writings, mystery stories, biographies or histories that are tales of discoveries (e.g., Sherlock Holmes or *The Name of the Rose*). Identifying as an expert, you also keep up with

the literature in the fields that interest you or in which you are knowledgeable. You also may relate to stories in which the Sage as teacher has an impact through advising, mentoring, or teaching the next generation. (Narratives about heroes almost always contain a guide or seer, someone like you, who makes all the difference.)

As a leader, you are (or could be) excellent at dispassionate analysis, planning, evaluation, and making well-planned decisions. When others are panicking, you can detach, see the big picture, or take the long view and know what to do. You have a calming influence, and under your leadership events move forward at a measured, sane pace, so that you know that the right thing is being done in the right way.

You like to be seen as intelligent and perceptive, so you avoid revealing any areas of ignorance.

Others may admire your intelligence and expertise, or they can see you as nit-picky, living in an ivory tower, and irrelevant. They may seek you out as an advisor or enjoy trying to catch you in a mistake.

You may (or do) benefit from:

- Avoiding dogmatism and staying open to new information, even if it contradicts what you have thought previously
- Paying attention to what works in the real world, rather than what simply delights the mind by its complexity
- Communicating simply rather than showing off your genius
- Staying in touch with gut or body knowledge
- Balancing the virtues of the Sage with those of the Jester

Score

Check the range of your scores for the Sage

- | | |
|--------------------------------|---|
| <input type="checkbox"/> 24–30 | One of your most active archetypes, an inner ally, governing what motivates you and how you see the world |
| <input type="checkbox"/> 18–23 | An archetype you are open to in yourself and others |
| <input type="checkbox"/> 12–17 | An archetype you may not notice |
| <input type="checkbox"/> 6–11 | An archetype you may avoid |



the jester

If the Jester is active in your life, *you assume that life is meant to be enjoyed.*

At your best (now or when you fulfill your potential), you are happy, playful, funny, and fun to be around. In fact, you bring out the joy in life for everyone around you, showing others how to “be here now,” to be playful and inventive, to enjoy the gift of living, even in stressful or difficult times. When everyone else is going crazy with fear and anxiety about how much change is going on in the world, instead of feeling anxious, you experience a rush of excitement. Instead of getting white-knuckled, you cry “Wheel!” Like court Jesters and wise fools everywhere, you have a deep wisdom and use humor to say things with impunity that others might not want to hear. Implicitly politically *incorrect*, you are irreverent and apparently unconcerned with what others think, but really know how to share what you think in ways that provoke laughter, not outrage. In fact, you find nothing more satisfying than making others laugh.

When problems arise, you think outside the box. Having a trickster side, you know how to maneuver so that others help you out, like Tom Sawyer getting friends to paint his fence or Brer Rabbit or Coyote talking their way out of difficulties. By nature, you also look for ways to enjoy the process of dealing with the issue—even if all you do is order pizzas so you (and others) can work through the night.

You tend to notice chances for fun in almost any situation, clever ways to get around obstacles, and the absurdities of life, which eventually become the basis of funny stories. Like a kid in a candy store, you are drawn to new experiences, the more the merrier. You may be a bit oblivious to the seriousness of situations or how seriously others are taking them.

You may want to guard against the Jester’s tendency to be irresponsible, to give into debauchery (it is fun to party!), or to play tricks or make cracks that really hurt people—or at least hurt their feelings. You may also fail to take yourself seriously enough to fulfill your own dreams.

You like and live stories that are playful and fun. A natural clown, you enjoy stories that are light, humorous, and perhaps satirical. Even with very serious or upsetting material, you prefer approaches that emphasize the absurd (as in, say, the novels of Kurt Vonnegut). You also may relate to stories where a character succeeds through trickery or where people are psychologically or physically freed up by the antics of some lovable clown. Thus, you see yourself as helping to free people from their illusions, depression, and a limited view of life’s possibilities.

As a leader, you may find that others look to you, especially for solving contradictions and problems in the current system/regime. However, you may not be comfortable in thinking of yourself as a leader, and the acceptance of leadership is likely to be an important area of growth. Without this acceptance, you may eschew not only the trappings but also the responsibility of leadership, leaving your followers feeling startled and even abandoned.

You want to be seen as a fun person, so you try not to do or say anything that makes you seem boring or a drag on others. This means that you may clown your way through difficult times, making it difficult for others to be there for you.

Others may appreciate your humor and enjoy being around you. They also may wish you would stop fooling around, settle down, be serious, and get a life.

You may (or do) benefit from:

- Being certain to fulfill your responsibilities, even if they are boring
- Finding fun ways to do work that might seem routine or dull
- Remembering to have empathy for how others may experience your jokes
- Taking time to clarify your values and protect what and who are really precious to you
- Practicing moderation and common sense
- Balancing the virtues of the Jester with those of the Sage

Score

24–30

Check the range of your scores for the Jester

One of your most active archetypes, an inner ally, governing what motivates you and how you see the world

18–23

An archetype you are open to in yourself and others

12–17

An archetype you may not notice

6–11

An archetype you may avoid



working with archetypes

4

Guidance in Working with Archetypes

The PMAI instrument is not designed to put you into a predetermined box. Rather, it offers information to help you to begin a dialogue with yourself which in turn can lead to greater insight into the complexity and uniqueness of your journey. The twelve archetypal categories provide a structure that can increase your self-awareness, but your journey is your own and unlike any other. That's why reaching an optimal understanding of your scores takes some work on your part.

To work with archetypes to understand yourself or another, remember these points:

- Each archetype and each individual has special gifts and challenges. There is no better or worse archetype.
- No one should tell another person what archetypes are active in his or her life. Each person reserves the right to make this determination. PMAI scores are meant as an aid to self-discovery and personal reflection.
- The purposes of working with archetypes include:
 - Increasing self-awareness
 - Finding greater fulfillment and meaning in life
 - Improving personal, family, community, and workplace relationships
 - Expanding abilities, perspectives, and options
 - Helping people to escape habitual archetypal patterns that have become limiting ruts rather than empowering paths
 - Enabling people to be actively engaged in charting the course of their journeys
- Although a person may have one or more archetypes that remain stable over time and provide a sense of core meaning and identity, archetypes may change and shift over time as people face new life stages and challenges.
- The journey is a spiral one, so that each person may experience archetypes in an order that is unique to him or her. Each time the archetype becomes active, a person may experience it at a higher or deeper level.
- The emergence of archetypes in a person's life is generally an unconscious process. The PMAI instrument helps make that process conscious. Once a person is aware of the archetypes active in his or her life, focused intent can help an archetype awaken and can influence the level of the archetype's expression.

- You can think of archetypes as seeds within the unconscious. Encouragement in one's environment (family, ethnic group, workplace, society) as well as one's own conscious decisions serve as the sunlight and water that encourage the archetypes to sprout (or, in the absence of nourishment, to remain dormant). It is good to seek out people who reinforce archetypes you want to develop.
- When an archetype is active in a life, it determines the story that a person tends to live. In experiencing that narrative pattern, he or she gains its gift or virtue and has to learn to face its temptations.
- Negative expressions of an archetype can be seen as an unskilled attempt to express its more positive side.
- Undeveloped archetypes, especially if they are actively disowned, can be projected onto others who are then seen as problems, as scapegoats, as rescuing saviors, or even as evil.
- If a person gained the gifts of an archetype in the past, he or she can retain its gifts even though its narrative pattern may no longer define his or her stance in the world. Archetypes are natural to the human psyche, so they stand in waiting, available for when they may be needed in a life.
- Sometimes archetypes can become so habitual in their expressions that people seem like they are in a bit of a trance: whatever happens, they respond from that archetype's perspective, whether or not it is appropriate or useful to do so. In this case, the archetype is no longer empowering the person, but has essentially died as an *archetype* and stayed on as a *stereotype* that limits a person's options. Awareness provides freedom to grow in more fulfilling ways.

5

Interpreting Your PMAI Results

Let's examine step by step how to interpret the PMAI instrument. If you would like help with understanding or working with your results, visit the website www.herowithin.com to identify a trained journey guide (our name for counselors, facilitators, coaches, and educators trained to work with this archetypal system with individuals and groups) in your geographical area. Information on archetypes can also be found at www.capt.org. Otherwise, refer back to the archetypal descriptions to guide you in working through the following steps.

Begin by listing all twelve archetypes and your scores on figure 5.1 (pages 40 and 41) and then read the explanation of their functions in your life in the Meaning column. Then using the scores for the archetypes, do the following:

- In the **24–30** range, circle the one or two archetypes that seem to be most characteristic of you. (If you have no scores in this category, move down to your top three scores in the next category—more if you have a tie—and circle the one or two that seem most like you.)
- In the **18–23** range, put a star by any archetype that seems enticing to you and that you might want to have more of in your life. Put a check mark by any that were more active earlier in your life than they are now.
- In the **12–17** range and **6–11** range, put an X by any archetype that (1) reminds you of some person you find difficult or bewildering or (2) reminds you of a situation that has been difficult for you to manage or resolve.

Scores	List all Archetypes in each score category	Meaning
24-30		<p>For an archetype to have a score in the 24-30 range, all or most of your scores on items related to an archetype would have to be 4s or 5s, thus expressing your strong identification with the archetype. These are the archetypes that are very active in your life, serving as your allies and defining the stories you are living and the gifts you are gaining. One or two may be longstanding in your life and relate to your sense of identity and calling. Others may be related to current life stages or challenges. (If you have no archetypes in the 24-30 category, the top two to four in the 18-23 group are your most active archetypes.)</p>
18-23		<p>For an archetype to have a score in this range, its average score must be in the positive range. Generally, the archetypes in this category are likely to be available to you when you need them but do not determine how you see the world (unless these are your most active archetypes as previously mentioned). These archetypes may also be <i>ascending</i> into consciousness or <i>descending</i> (in which case you may have their virtues). Alternatively, an archetype may be strong, but one-sided in its expression (so that you scored some items high for that archetype and others not so high).</p>

Figure 5.1

Scores	List all Archetypes in each score category	Meaning
12-17		<p>Scores in this range suggest that these archetypes are not often expressed in your life, and that you consistently disassociate from them in your PMAI responses. You may have difficulty understanding people who are living out these stories; with circumstances that might call for the strategies or gifts of these archetypes; with ideas, stories, and events that are best understood through the lens of these archetypes. Most of all, these archetypes may simply not be on your screen.</p>
6-11		<p>Scores below 12 may suggest that you are actively disowning archetypes in this range either because you have internalized a belief they are undesirable or because you have over-expressed them in the past. You may therefore find people distasteful who express these qualities especially the more negative ones. If <i>you</i> act in such ways, you may do so unconsciously. Others may notice these behaviors, but you may not be aware of them yourself.</p>

Figure 5.1

Validate Your Results

If any of your scores feels wrong to you, there are several steps you can take to check them. Remember you get the final say about what is true for you.

Note the archetype scores you wish to reconsider and why.

Check your responses to the questions on the PMAI instrument for that archetype. Go back to your PMAI form and read the questions and your responses to any archetype on which you scored differently than you expected. (You can do this by referencing the questions in the column you added to find your total score for that archetype.) Notice if you may have read a question somewhat differently than others might. Then look back at that archetypal description to see if the archetype is dominant in your life but with a somewhat different style or level than the items mentioned. (Note that the questions on the Destroyer scale *do not* measure the outlaw or revolutionary aspects of the Destroyer. The questions focus more narrowly on the experiences of loss and letting go. You may underscore on this archetype if you express it as the outlaw or revolutionary.)

Notice whether you have a mixture of high and low scores for the archetype in question. You may be expressing the archetype in a particular style or modality but not in others. If you think the archetype is more active than the instrument would suggest, then notice the items on which you scored low. These may describe aspects of the archetype that are not currently expressed in your life, even though the archetype, over all, is strong for you.

Determine if the level of the archetype in your life is higher than that tested by the PMAI instrument. The questions on the PMAI tool are most often framed at a midrange level of the archetype, tapping a mix of positive and negative aspects. Sometimes a person in whom an archetype is expressed at its highest level may score low in that category. For example, if you are a wonderfully generous, compassionate, and giving person, and you also have ease in setting boundaries, saying “no” and taking good care of yourself, you may be an exemplary Caregiver. However, since most middle-range Caregivers are less good at caring for themselves than for others—and the questions on the PMAI instrument reflect this imbalance—your Caregiver score may not reflect the full strength of that archetype in your life. Use the checklist in figure 5.2 to note the archetypes you express at *high positive* levels.

Be alert to other influences. Look back at the items for that archetype and see if your answers genuinely reflect what you really think and feel and do and not what others think you *should be*.

Archetypes Expressed in Their Highest Levels

I embody the achieved levels of the following archetypes.

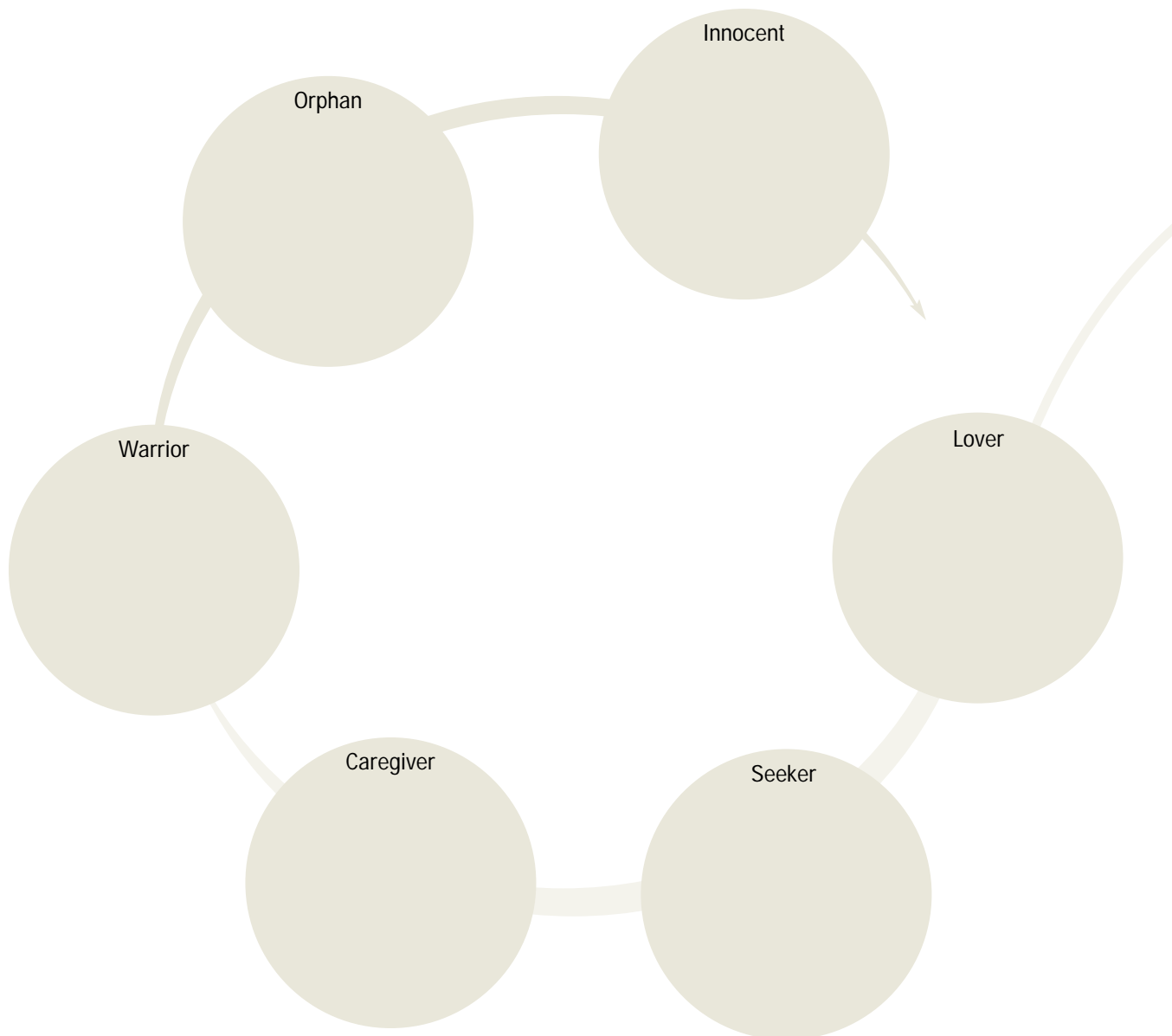
Check all that apply.

- Innocent:** I am filled with optimism and faith, but I am not prone to denial.
- Orphan:** I am resilient, and able to anticipate and head off trouble without blaming others or myself if things do not work out.
- Warrior:** I achieve my goals and can be tough with adversaries, but I consistently seek out win/win solutions.
- Caregiver:** I am generous, caring, and compassionate, but I do not martyr myself or enable others' weaknesses or dependencies.
- Seeker:** I have an independent spirit and know who I am, but I can also commit to others and be close to them.
- Lover:** I am passionate, loving, romantic, and good at intimacy, but I am OK by myself.
- Destroyer:** I know how to let go of what is not working and to trust something else will replace it, but I am not destructive to others or myself.
- Creator:** I am imaginative, visionary, and skilled at manifesting my vision, but I am not a perfectionist or critical of others or myself.
- Ruler:** I am comfortable with exerting power and authority, and I use my power for my good and that of others.
- Magician:** I am a catalyst for healing and transformation so that both others and I experience a much better life.
- Sage:** I am consistently curious, seeking truth, and avoiding the temptations of dogma, ivory tower irrelevance, or "anything goes" relativism.
- Jester:** I have a great time, liven other people up, and free up possibilities; but I also meet my responsibilities and live in a healthy, responsible way.

Figure 5.2

Your Life Journey: Optional Diagram

The PMAI tool is designed to give you a snapshot of where you are now in your journey. If you are interested in the history of your archetypal development, you can make notes within the circles of when and where you may have lived the stories associated with each archetype. Leave blank circles for those archetypes that you have not yet encountered. Begin with those that are most active now, estimating how long they have been strong in you. Then work backward to childhood.



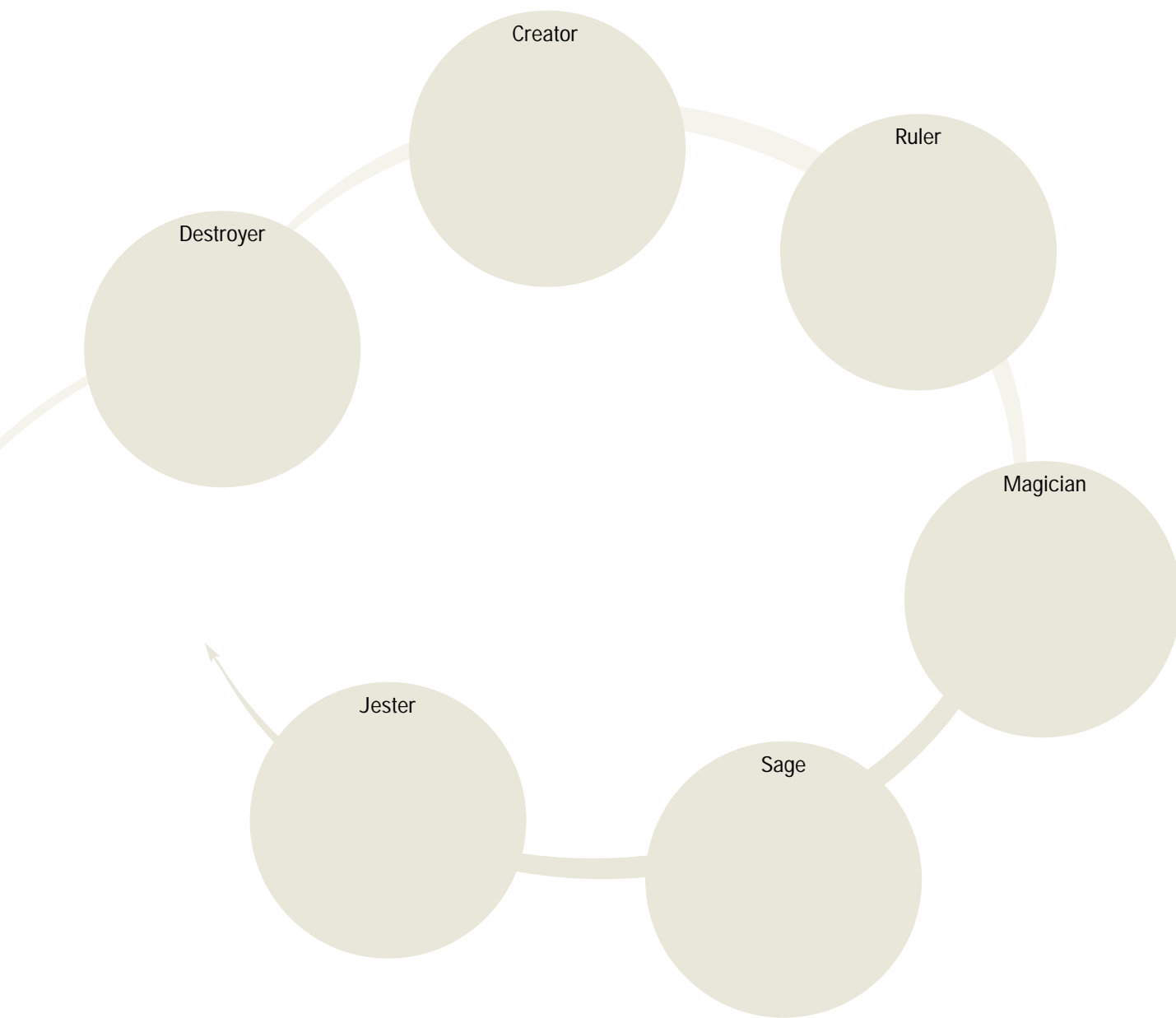


Figure 5.3

Your Magic Circle: Optional Diagram

The wheel chart on your PMAI score sheet provides you with a visual representation of all the archetypes and their weight in your psyche. If you would like a way to visualize the archetypes that are most important to your life right now, work with the chart in figure 5.4.

- In the center circle (1), write the name of the archetype that you think has been most active in your life over time. (This is most likely the archetype that motivates you and determines why you can do what you do.)
- In circle 3 write the name of one other archetype that has also been active for you over time. (This may be an archetype that determines what process you use to accomplish the motivation for the archetype you put in circle 1. For example, if you put Lover in circle 1, you might show that love through the Sage by helping people learn; through the Caregiver, by taking care of people; or through the Warrior, by keeping them safe.)
- In circles 4 and 5, write the names of the other primary archetypes that are important in your life right now.
- In circle 6, write the name of an archetype that is enticing to you, one you would like to have more of in your life.
- In circle 2, write the name of the archetype on which you scored the lowest. This archetype might be your shadow (i.e., you have repressed its qualities). This archetype provides potential energy for you to use and may influence your unconscious behaviors.

You can see this as your personal archetypal “magic circle,” identifying the source of your wisdom and power. (You might also create a collage or picture, substituting visual images for the words.)

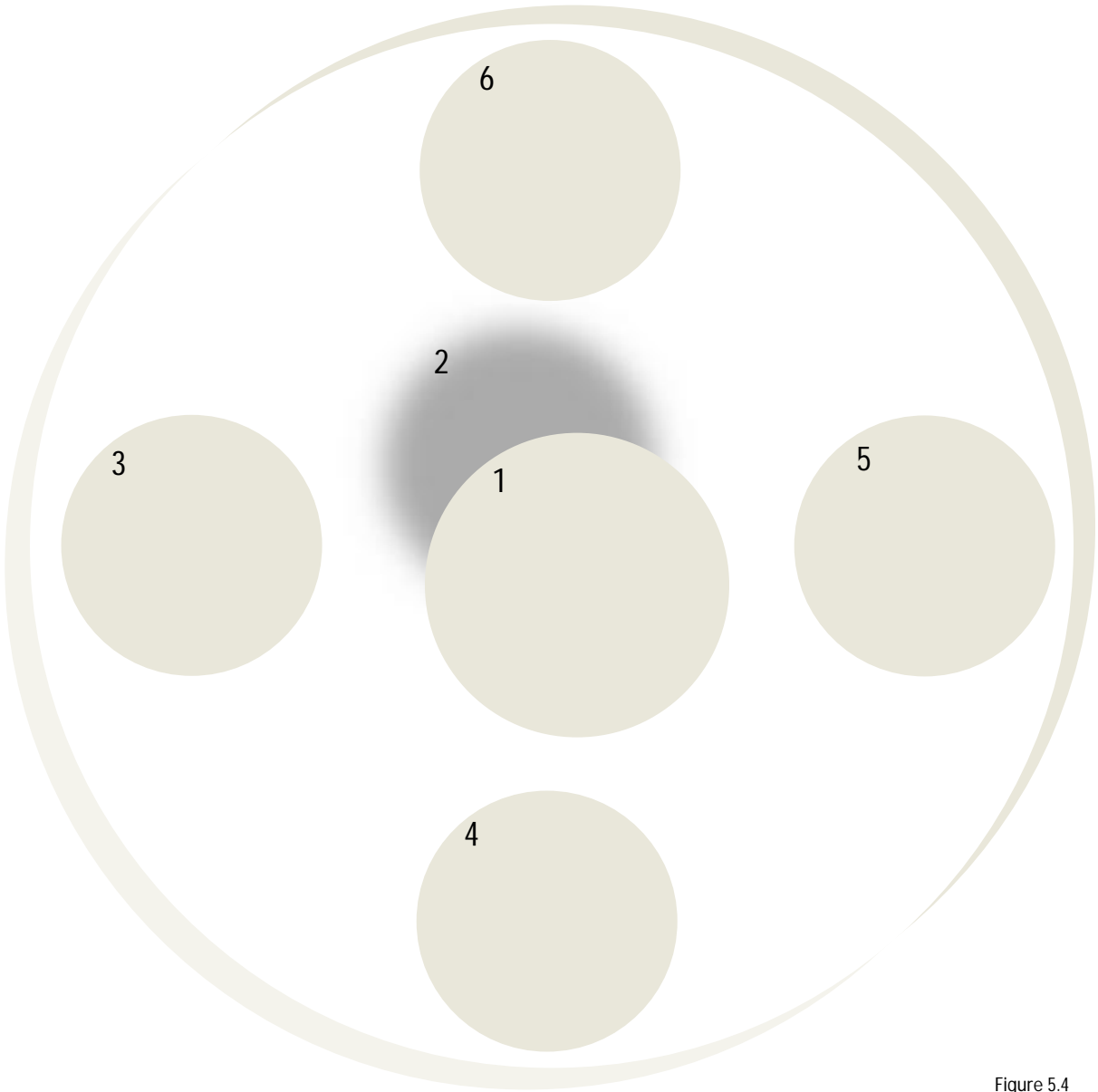


Figure 5.4

6

Ethical Use of the PMAI Instrument

The PMAI instrument is copyrighted and bears a trademark. The questionnaire, the interpretive materials, and this manual may not be copied or distributed. This protects the work of the authors and helps to insure that instruments assessing the archetypes are reliable, well researched, and shown to be valid indicators of archetypes.

If you use the PMAI instrument with other people, it is *essential* that you understand the theory on which the instrument is based. You should study the PMAI manual and *Awakening the Heroes Within* by Carol S. Pearson, which articulate these theories.

You do not have to be certified to administer the PMAI instrument. This means that you can use it with your family, friends, and co-workers as well as yourself. CAPT includes this booklet with each copy of the PMAI instrument, so that the end user has the basics of the theory and can interpret his or her own results. This is done to prevent unethical or unskilled use of the instrument.

Nevertheless, it is ideal for individuals to have expert help in understanding their archetypes and for those facilitating the use of the PMAI instrument professionally to have been trained in its accurate use. See www.capt.org and/or www.herowithin.com for information about training programs for professionals using these materials.

Confidentiality. One's life journey is among the most personal of experiences. To share that exploration with another is both an honor and a sacred trust. We suggest that you share your results only with someone you have reason to trust. Those people professionally able to support you in this discovery process are required to treat that information with respect and to insure it is never revealed to anyone without your express permission. This means that person may not write or talk about your results, and he or she must keep secure and confidential any copies of your PMAI responses, results, and notes. If you are helping someone else to understand his or her results, be sure to maintain this confidentiality.

Sensitivity. These archetypal systems are designed for self-understanding and to facilitate peer communication. PMAI results should never be used to discount your own or another's experience. Do not try to *tell* a person about his or her journey and do not let anyone—even an expert—tell you about yours. The person who has taken the PMAI instrument should do most of the talking. It is the job, however, of the counselor, coach, or friend to listen carefully and ask questions to foster understanding and to explain anything about the theories in the booklet that seem confusing. A good guide to this material will explain the results and the theory clearly and directly, separating facts (e.g., one's scores on a given archetype) from hypothesis (e.g., how an archetype may be expressed in one's life at this time). The person taking the PMAI instrument makes the final decision about what is true for him or her.

7

Frequently Asked Questions

What is the most desirable profile?

The most desirable profile is one that reflects the mystery and uniqueness of your psyche. Having said that, for most people, an ideal profile has a few archetypes that are high enough to give form to your journey and some basis for decision-making. (If all the archetypes were equally active, it would be difficult to make a decision, as your archetypes would all have different points of view.) It is also desirable to have some access to as many archetypes as possible, or at least to appreciate people who express their perspectives. (The younger you are, however, the fewer archetypes you may have had time to develop.)

Is a certain profile expected at different times of life?

No, it is fine to express them in your own way and in your own order. However, certain archetypes are helpful in responding to the predictable challenges of different stages of life, so they may emerge at these times if they have not done so before.

- Childhood: Innocent and Orphan
- Adolescence: Seeker and Lover
- Early Adulthood: Caregiver and Warrior
- Midlife: Creator and Destroyer
- Maturity: Magician and Ruler
- Elder Years: Sage and Jester

My results seem to me to be quite flat. What does that mean?

It may mean that you are a conservative test-taker and you avoided using the 1s and 5s. It may also mean that you are in transition and many archetypes in your psyche are activated, but canceling each other out. Or, finally, it may mean that you responded to the instrument with reference to too long a time period, what you *were* is canceling out what you *are*.

How do I tell if my low scores are a problem?

They are not likely to be a problem unless you are experiencing the following:

- Difficulty in at least one relationship
- A hard time coping with a situation
- A lack of energy or enthusiasm for life

In any of these cases, it may be important to develop one or more dormant or disowned archetypes.

What if I think the results are accurate but I'd rather express different archetypes? Can I change archetypes?

It is best to trust the logic of your journey. However, your desire to live a different archetypal journey can also be a call to a new episode. In order to move on, consciously work to get the lesson and the gifts of the archetypes that are active now. In the meantime, expose yourself to movies, plays, novels, music, and role models that relate to the archetype you wish to express in a desirable way. Notice the times and places where you express that archetype and experiment with acting the part until it comes naturally to you.

What if I have no scores of 24 or over?

Likely, this results from being a conservative test-taker, avoiding 1 and 5 responses. If you have no archetypes in the 24–30 range, your three to four highest scores are your most active archetypes.

How can understanding archetypes help me at work?

You can use the knowledge of what motivates you to find career direction or fine-tune current roles. Combining PMAI results with Organizational and Team Culture Indicator (OTCI) results can help you understand your workplace culture and be more successful (see page 55 for more information). Recognizing the archetypes active in others aids you in understanding and communicating with them. As you learn to awaken archetypes, you can also access qualities and attitudes necessary for career advancement and developing or enhancing your leadership abilities.

Can the PMAI instrument help me relate better with family and friends?

Yes, in several ways. When you know which archetypes are most active in *your* life, it will be easier to recognize the expression of archetypes in those people significant to you. This information sensitizes you to their journeys and reminds you that the way people behave may be an expression of only *one part of them* (i.e., the energy from *one archetype*). Understanding archetypes can also help you understand when a friend or family member expresses a particular phase of a journey. For example, if you investigate the attributes of the Caregiver, you can see the gifts and the challenges and be better able to recognize these in someone you know. Understanding another person's journey can help your relations with others.



Expanding Your Skills

To further expand awareness of your archetypal story, you may be interested in consulting additional resources such as *Awakening the Hero Within* by Carol S. Pearson. This book particularly offers an in-depth understanding of the twelve archetypes and includes numerous learning exercises.

If you are interested in workshops, personal coaching, or counseling to increase your understanding of how to use the application of the archetypes in your life and work, you can find a list of those trained in the model through the addresses or websites in the resource list. (See Resources on page 55).

One of the additional tools in development for those interested in using archetypes in personal and professional growth is the Organizational and Team Culture Indicator (OTCI) instrument. This tool determines archetypes that are active in an organization or a team and is for use by qualified professionals only, but it can also be used to assess your *personal* impression of the archetypal stories that are being lived out where you work. These stories have a powerful influence on all of us, pressuring us to become relevant to them. When it becomes available, you will be able, through a qualified user, to employ the OTCI instrument to help you determine:

- how you can be more effective within a team or organizational culture through understanding its unwritten rules, expectations, and taboos;
- strategies to communicate more effectively with your supervisor, co-workers, and customers or clients;
- why you fit in, feel alienated, or typically stretch or shrink in the environment you are assessing;
- whether you should consider remaining in the job or seeking a new situation; and
- what you might wish to develop in yourself as you spend forty-plus hours in your work environment.

Although more complete information can be gathered when as many people as possible on a team or in an organization take the OTCI instrument (see the following paragraph), individuals who have taken the PMAI instrument will find a comparison with OTCI scores to be very illuminating.

The most relevant way to use the OTCI instrument is to have as many people as possible on a team or within an organization complete the questionnaire and have the results interpreted by someone trained in the theory and practice of using archetypes within an organization. For information about this qualifying training contact the CAPT Training Department. To locate facilitators already trained to use the OTCI instrument within organizations or to set up a personal consultation, visit Carol Pearson's website.

(For contact information, see Resources on page 55.)

Information about additional books and resources, including a user's manual for the PMAI instrument and materials offering advanced skills, *will be listed on the CASA and CAPT websites when available.*

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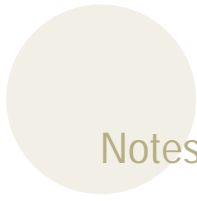
Resources

Books about Archetypes

- *The Archetypes and The Collective Unconscious* from the Collected Works of C. G. Jung Vol. 9 Part 1
- *Awakening the Hero Within: Twelve Archetypes that Help us Find Ourselves and Transform Our World* by Carol S. Pearson
- *Boundaries of the Soul: The Practice of Jung's Psychology* by June Singer
- *Finding Your Own True North and Helping Others Find Direction in Life* by Pat Adson
- *The Hero and the Outlaw: Building Extraordinary Brands Through the Power of Archetypes* by Margaret Mark and Carol S. Pearson
- *The Hero Within: Six Archetypes We Live By* by Carol S. Pearson
- *Mapping the Organizational Psyche* by Carol S. Pearson and John Corlett (to be published by CAPT in 2003)

Websites

- Center for Applications of Psychological Type (CAPT)
(Publishers of the Pearson-Marr Archetype Indicator instrument)
2815 NW 13th Street, Suite 401
Gainesville, FL 32609 USA
800.777.2278 (toll-free USA) • 352.375.0160
www.capt.org
- Center for Archetypal Studies and Applications (CASA)
www.herowithin.com



Notes on Your Journey

the authors

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Hugh K. Marr, Ph.D. is a psychologist in the private practice of psychotherapy in the Washington, D.C., area where he also consults to mental health and substance abuse programs and teaches graduate classes at Argosy University. Dr. Marr has been a long-time student of Jungian psychology, and it was while pursuing his doctoral studies at the University of Maryland that he began working with Carol Pearson, Ph.D. He was intrigued with the idea of heroic archetypes and this eventually led to his dissertation. When not teaching or studying archetypes, he retreats with his wife and three children to fly fish and play the mountain dulcimer near Lost River, West Virginia.