



pmai manual

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Center for Applications of Psychological Type, Inc.

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acknowledgments

Carol S. Pearson, Ph.D., D.min.

Working on the PMAI® instrument has given me the opportunity to collaborate with talented and dedicated people for three decades whose talents complemented my own. The latest version of the instrument, discussed in detail in this current manual, is the product of a long history of passionate commitment by many people, beginning with Mary Leonard at the University of Maryland, to Hugh Marr in his doctoral dissertation, and with our publisher, since 2002, the Center for Applications of Psychological Type (CAPT).

In 2010, Bob McPeck, then Director of Research at CAPT, initiated an item revision project on the PMAI assessment with me, Hugh, and Charles Martin, then VP of Research and Development at CAPT. We worked closely for 4 years generating and testing items to improve the psychometric performance of the assessment.

When Bob retired in 2015, Kesstan Blandin took over as Director of Research, and Hugh and I worked with her to produce the new PMAI reports and establish a new scoring protocol for the revised assessment. Kesstan oversaw further research and development, including a large prototype study engaging hundreds of respondents that included a group of experts recruited by Hugh and me. I send my great appreciation to Angelo Spoto, Michael Conforti, Susan Komives, Pat Adson, and many others for their valuable feedback on that project.

Kesstan, Hugh, and I wrote the current manual that is now presented as a resource to individuals and professionals who use the PMAI assessment. We are all pleased with the improved psychometric performance of the revised assessment—our sustained efforts on the item revisions paid off. Others at CAPT were

instrumental as well in putting this manual together: Purnima Sims provided proofreading and formatting of the manuscript, and Christy Freeman contributed graphic design as she prepared the manuscript for publication.

My role with the PMAI instrument has always been focused on developing theories and generating items. Hugh has taken the lead on the statistical development of the instrument, and he has also led in its therapeutic use in psychotherapy and family therapy. I owe Hugh great thanks for being a brilliant, reliable, compassionate, and unfailingly good-humored collaborator in his commitment to this project over time.

A very special thank you goes to the late Katherine Myers for her unfailing support for these theories and models and her pioneering understanding of the importance of applied uses of the whole of Jung's work, not only his seminal work on psychological type. Katherine was the matchmaker that began my relationship with CAPT, connecting me with Betsy Styron, former CEO of CAPT.

I want to thank the students in the many classes, seminars, and training programs over the years who have encouraged the instrument's development and contributed ideas toward its use, and for the many dissertations and books that have utilized the PMAI in their research, enhancing the collective understanding of archetypes in various fields. Without you, this work would not have evolved and continued to be meaningful for many people. Thank you.

I am extremely grateful to have worked with such wonderful and committed people over the years, while I am also aware that there still is much to do. If you are reading this manual, you

are likely preparing to use the instrument with clients or in research. As you do so, you join the PMAI team in the continued evolution of the instrument by contributing what you learn to the growing body of knowledge and research. You are invited to share research, data, and case histories with the Research Department at the Center

for Applications of Psychological Type (see the Resources section). We have made great progress in the development of the PMAI instrument, and we look forward to contributions from others to further develop this work for many more years to come.

Hugh K. Marr, Ph.D.

In 1675, in a letter to his friend Robert Hooke, Isaac Newton wrote in part, “If I have seen further than others, it is because I stand on the shoulders of giants.” That has been my experience with building the PMAI® instrument. This manual is testament, first, to co-author Carol Pearson, and our 30-plus years of collaboration. Carol demonstrates such a wonderful blend of creativity and practicality that fuels her own Sage. I have been privileged to know her and to work with her.

This little book opens the hood on the gears and wheels that make the PMAI assessment operate in a reliable and valid fashion. It is an update of a manual Carol and I fashioned years ago. But to say it is an update underplays the ways in which it has been transformed to build on the wisdom gleaned from thousands of PMAI users and their results. Spearheading and fashioning that transformation has been the work of Kesstan Blandin. Wonderful writer and researcher that she is, I am awed by her quiet, knowledgeable, and tireless way of centering the PMAI pot each time it might develop a wobble.

As always, in her acknowledgements, Carol has done a fine job of listing the giants that have supported our work over the years. I wholeheartedly share her appreciation but will not re-list them here. You know who you are, and you know that the PMAI instrument and related work would not exist without your part. Thank you.

I would like to acknowledge four people who have been crucial to my part in the collaboration.

As Carol notes, the PMAI instrument began as the “Heroic Myth Index,” and was the subject of my dissertation long years ago. I had promised myself that I would never do an instrument design for a dissertation because it involves not just one study but multiple studies on reliability and validity. Also, it is the only dissertation that does not allow for negative results. For example, if a dissertation study does not demonstrate the hypothesis, that is important information. But if a newly developed questionnaire is shown to be unreliable or not valid, then it is back to the beginning. I obviously did not follow my own best advice. I could not have taken that gamble without the support of my advisor and department co-chair, Jan Birk. Her Magician melted the red tape that would have stalled such a project.

Two Jungian analysts have been crucial to me. Early on, Jerome Bernstein provided guidance and help to me so that I was psychically able to take on a project like building the PMAI assessment that I found so exciting. And Julie Bondanza, a consultant to my clinical work, has been so much more. She has supported and encouraged my writing, helped me problem solve my roadblocks, and remained a good friend.

Finally, I have been blessed with the support of a life partner who in so many ways makes my work possible. My wife, Paula Howie, has listened, edited, encouraged, and cheerfully given me space and time to work no matter how inconvenient. I am blessed to share my life story with her.

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preface

Carol Pearson and Hugh Marr are pioneers in their accomplishment and creation of the original PMAI® system and assessment. Beginning with *The Hero Within: Six Archetypes We Live By* (1986), Pearson brought together scholarship on literature and Jungian psychology and presented 6 basic archetypal characters found in stories and myths across time and culture. The initial archetypes became 12 over time and when she collaborated with Marr, the two of them created the PMAI assessment—the first scientifically validated instrument measuring archetypal patterns. Today, the PMAI system enjoys wide popularity among professional development and leadership consultants, organizational consultants, branding professionals, educators, counselors and coaches, as well as many individuals interested in exploring their personal growth through archetypes and individuation.

While working on this revision of the PMAI instrument I received feedback from consumers and one message that consistently came through is appreciation for a “re-enchantment” of the world through an archetypal and symbolic understanding of ourselves and our lives. That may sound like an odd statement to make in an introduction to a manual on a psychometrically reliable instrument, yet it taps into the heart of the PMAI system and is the basis of its popularity. The PMAI assessment brings genuinely new insight into a person’s life and through this it transcends static and mundane personality characteristics. Moving beyond personality, the PMAI system helps us to understand our life as one of 12 eternal stories human beings live and tell. Because these patterns are grounded in our attributes, qualities, attitudes, and behaviors, this transcendence is not arcane but embodied and real. It is the kind of transcendence that people

need right now—and perhaps, always—to go beyond the limits of personality characteristics to live their broader and deeper stories.

If you are reading this, I presume you are a professional practitioner, researcher, or interested individual for whom a basic understanding of the validity of the instrument is sure to strengthen your work. The psychometric properties of the PMAI instrument meet or exceed industry standards. The reliability tells you that the instrument is consistent in its results and not arbitrary. The validity of the PMAI assessment tells us that the instrument measures what it claims to measure: 12 bounded, distinct archetypal patterns. The reliability and validity of the assessment is a necessary but not sufficient condition; necessary in that an unreliable instrument tells people nothing of lasting value or real meaning about themselves, yet insufficient in and of itself because the real work is in the theory and application of a person’s PMAI results.

It has been said in spiritual and mythological circles to remember that the finger pointing to the Moon is not the Moon. It serves us to apply this insight to the PMAI assessment. In our case, the Moon represents insight into the potential of a person and their story and the instrument acts as a portal to that greater level of self. To develop and live their potential, people engage in the real work, hopefully with a consultant or practitioner, of learning to embody the various archetypal dynamics and patterns that they possess. The PMAI instrument is a reliable entry and guide into the larger journey towards broadening and deepening who you can be.

Kesstan Blandin PhD
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History, Theory, and Purpose of the PMAI® Instrument

The Pearson Marr Archetype Indicator® (PMAI®) instrument is designed to be a comprehensive measure of a 12-archetype system developed by Carol S. Pearson, Ph.D. This system is described in Pearson's books *Awakening the Heroes Within: Twelve Archetypes to Help Us Find Ourselves and Transform Our World* (1991), and *What Stories Are You Living: Discover Your Archetypes—Transform Your Life* (2021), as well as on the StoryWell® website, the home of the PMAI assessment (StoryWell.com) and Carol Pearson's website (theherowithin.com).

The initial theory behind the PMAI instrument was described in Pearson's book *The Hero Within: Six Archetypes We Live By* (1986). The six archetypes were later expanded to 12 in *Awakening the Heroes Within* (1991), where she introduced a theory of adult development that is at once accessible and comprehensive. Pearson posits thematic patterns or schemas (called *archetypes*) that undergird phases of adult development. By understanding which of these archetypes is most active in our lives, we can gain insight into our direction, needs, and potential blocks in the current phase of our journeys. In addition, it helps put our current situations into the broader context of our life stories and provides the comfort of recognizing the universality inherent in the broad themes of our lives.

Theoretical Basis in Jungian Psychology and Archetypes

Pearson's work is rooted in the theories of Carl G. Jung, a Swiss psychiatrist and theorist whose personality theory forms the basis of the popular Myers-Briggs Type Indicator® (MBTI®) instrument. Jung put forward the idea of *individuation* as a process or life journey of increasing self-awareness and evolution towards our uniqueness and wholeness. Although the people we encounter and the byways we travel are different for each of us, the basic developmental life journey is similar for all of us. We each embark on voyages to discover who we are and our places in the world; we encounter similar obstacles and assistance; and the phases of the journey are common across time and culture. The phases of our life journeys and the gifts and challenges we bring (both those we recognize and those of which we are unaware) are a part of the deep structure of our psyches first identified by C. G. Jung as archetypes.

An archetype represents a tendency of the human psyche to organize in certain preferred manners represented by symbols, images, and themes common to all cultures. Particular archetypal expressions in individual lives will be idiosyncratic, yet have a common content theme across people. The 12 archetypes in the PMAI system use terms and metaphors of the life journey that are universal and literary, making them accessible conceptually and linguistically. The emphasis in the model is on integration and growth, and thus,

is non-pathologizing. These heroic archetypes are defined as 12 broad emotional, cognitive, and behavioral styles. Each style has its own theme, goals, adequacies, and potential difficulties.

Jungian psychology has enjoyed much influence in fields as diverse as psychotherapy, literature, mythology, sinology, and anthropology. However, because of the large number and diversity of archetypal patterns, instrumentation is needed to define a subset of the archetypes. While there have been several integrated theories of archetypal subsets (see Faber, 2007; Moore and Gillette 1991), Pearson's model is the most comprehensive and most directly tied to concepts of adult development. Pearson has defined and explicated those archetypes of adult development related metaphorically to the hero's journey. Her concepts have enjoyed wide application in personal growth and her definitions made Jung's archetypal theory accessible to instrumentation, hence the creation of the PMAI instrument.

The PMAI assessment is not designed to categorize persons in terms of a particular archetype(s), as this would run counter to Pearson's notion that different archetypes may influence a person to differing degrees in the same time span. Although some archetypes may provide the basis for a person's core story or myth, others will flow in and out of his or her life in ways appropriate to life stages, circumstances, and challenges as well as to the unique quality of mind and soul of the individual involved. Therefore, attention to the archetypes in our lives may both help us discover some fundamental source of meaning and/or track where we are in our life journeys.

While the PMAI instrument builds on psychological theories, it avoids psychology's frequent focus on pathology. Its purpose is not to remediate dysfunction; rather, it is a well-person instrument, designed to help individuals capitalize on their strengths and recognize and predict areas of difficulty. It promotes recognition that there are many ways of perceiving and operating in the world, thus promoting tolerance and appreciation

of others. While it is, in its way, a "type" theory, it does not define qualities that remain static over the life span. It presupposes that one's characteristic ways of perceiving will evolve over the life span.

History of the PMAI Assessment

The endeavor to develop a measurement instrument for the archetypal themes explicated by Carol Pearson was initiated in the early stages of her theory formation. The original assessment was called "The Personal Myth Index (Form A)" and was published as a 36-item self-help test included in *The Hero Within: Six Archetypes We Live By* (1989). This original questionnaire was created to assist readers in determining which of the six heroic archetypes were most active in their lives and to assist them in applying the information in the book.

Mary Leonard, Ph.D., then a professor in the Counseling Psychology Department of the University of Maryland, committed to help develop the instrument in its initial stages. Dr. Leonard recruited graduate students Barbara Murry and Beth O'Brian to work on the instrument, leading to Hugh Marr, Ph.D., who subsequently became the co-author of the PMAI assessment.

The instrument was expanded, becoming in turn Forms B, C, and D, and in this course was renamed the Heroic Myth Index. The adoption of additional archetypes made for a total of 12 in *Awakening the Heroes Within* (1991)—twice the number utilized at the time of the first instrument. This increase, together with further differentiation of the aspects of all archetypes in the new theory, plus the difficulty the previous items posed in discriminating among several of the archetypes, led to the decision by Carol Pearson and Hugh Marr to begin work on a revised instrument.

Hugh Marr developed the instrument further in his doctoral dissertation (*Measurement of the Dominant Heroic Archetypes: Development of the Heroic Myth Index, 1995*) and Pearson served

on his dissertation committee. The new refined and tested indicator from Marr's dissertation was named the Pearson-Marr Archetype Indicator. In 2001, the Center for Applications of Psychological Type (CAPT) acquired the PMAI instrument and conducted further research on its reliability and validity. The assessment construction and reliability and validity analyses from Marr's dissertation work and CAPT's initial research is detailed in the *PMAI Manual* (2002) preceding this one, also published by CAPT.

In 2010, the research team at CAPT initiated a revision of items for scales that did not perform as well as others—specifically Destroyer, Orphan, Innocent, and Seeker. Collaborating with Pearson and Marr, the research team went through a rigorous and lengthy process of generating and testing items until satisfactory reliability and validity was produced from analyses of the growing database. This item revision process resulted in the current PMAI instrument and is detailed in Chapter 3 of this manual, *Development and Psychometric Construction*. After the revisions to the assessment were completed, the process of producing new products for the revised PMAI assessment began, including a comprehensive website of information and education to house the PMAI tool (StoryWell.com), new consumer reports—Core and Expanded, a comprehensive book of the PMAI theory by Carol Pearson, and an applied PMAI workbook by Hugh Marr.

Aim of this Manual

The aim of this manual is to provide information regarding the development and psychometric properties of the revised PMAI assessment released in 2020, which will be referenced as the *PMAI assessment* or *current assessment* in this volume. Previous versions of the PMAI instrument will be referenced as such with the terms *previous* or *earlier version*. The psychometric properties, descriptions, and research analyses that generated the PMAI assessment published in 2002 are detailed in the previous *PMAI Manual*. Chapter 2, *Administration, Scoring, and*

Interpretation, discusses how to access the PMAI assessment online, the Facilitator's Interface for professionals who use the PMAI assessment in their work, and general interpretation of the categories of PMAI results (high, mid-range, and low scoring archetypes). Chapter 3, *Development and Psychometric Construction*, details the psychometric work and research that produced the current PMAI assessment, including item revisions and archetype name changes. Chapter 4, *Reliability*, explicates the demographic features and descriptive statistics of the PMAI research sample and presents the reliability data for the current PMAI assessment. Chapter 5, *Validity*, presents the validity data for the current PMAI instrument, including factor analyses and a correlation study with the MBTI instrument. Appendices, References, and Author Biographies complete the manual.

Use of the Instrument in Research

The CAPT research team encourages researchers to use the PMAI assessment in their studies. On StoryWell.com, there is a page detailing the process for using the indicator in research. It is a good idea to reach out to the Director of Research first (research@capt.org) to introduce yourself and a summary of your study. CAPT provides the PMAI instrument at a deeply discounted price for researchers and is available to collaborate on design, analysis, and publications. CAPT requests that research results, reports, and publications on approved studies using the PMAI instrument be shared with us.

Training in the Use of the PMAI Instrument

When a professional chooses to help individuals or to lead groups or workshops using the PMAI instrument, it is expected that he or she will first possess the qualifications required by the state and/or profession. If a professional wishes to use the PMAI instrument in training, education, or coaching, it is strongly recommended that he or she be thoroughly familiar with this manual

and with additional materials that support the development and theory of the instrument, such as Carol Pearson's books *Awakening the Heroes Within* (1991) and *What Stories Are You Living? Discover Your Archetypes—Transform Your Life* (2021). Also helpful are Hugh Marr's books, *A Clinician's Guide to Foundational Story Psychotherapy* (2019) and *Finding Your Story* (2022). It is good for a professional user to be generally familiar with C. G. Jung's theories of type and archetype. One of the best brief overviews of Jung's theory is *The Jungian Experience: Analysis and Individuation* (1986) by James Hall. *The*

Portable Jung (1976), an edited volume by Joseph Campbell, is helpful as well.

One of the best ways to gain an understanding of both the PMAI instrument and theory is to attend a training workshop or program offered by CAPT or a certified PMAI practitioner. By attending workshops and training sessions you can increase your understanding of the ideas, learn practical applications and exercises to use with clients, and participate in a positive personal growth experience. Training programs, webinars, and seminars offered by CAPT or others can be found on the StoryWell website.

Administration, Scoring, and Interpretation

This chapter provides detailed instructions for administering, scoring, and interpreting the Pearson-Marr Archetype Indicator® instrument.

Level of Usage

The PMAI® instrument has been researched for use with adults from late adolescence through the late sixties. The instrument is theoretically useful in assisting younger adolescents in self-understanding; and indeed, some educational programs have done so successfully. However, the instrument has not been tested in a high school setting, as yet. The reading level of the item questions is fourth-grade, but this should not be conflated with the appropriate level of development to take the instrument. The complexity of the concepts and the expectation of self-awareness requires insight, development, and skills too high for younger students. Individuals with reading difficulties may have the questions read to them. Although this form of administration has not been studied, it may still prove a useful guide to the archetypal influence in the lives of people whose reading of English is not at a fourth-grade level. (Note that the reading level of the Core and Expanded reports is at 12th-grade. Thus, when working with a client whose reading of English is not at this level, the report may not be as useful, and the practitioner will want to be more involved in explaining the interpretations it offers).

Frequency of Administration

Because the PMAI instrument measures variables that may, and should, change over time, an individual can take the instrument every 6 months to a year to chart the course of his or her journey. A person may also choose to take the instrument when his or her roles at work have changed, after significant life events or transitions, or at any time inner life does not match outer experience. Doing so is a good way to keep current with oneself and journey.

Guidelines for Administration

The PMAI instrument is administered and scored online, and reports are generated at StoryWell.com for individual purchases and through a PMAI facilitator's account for professionals using the PMAI assessment in their work. Professionals who want to work with the PMAI system must first submit an application to CAPT through StoryWell.com that gathers education level, professional fields and uses, and a signed agreement on the ethical use of the PMAI instrument with clients. Once the facilitator's interface is set up, the practitioner can then purchase PMAI reports (Core or Expanded) from within the interface, set up and organize details of clients and groups of clients, send links to clients to take the PMAI assessment, and decide when the client receives their report and results. Practitioners can also access tutorials within the facilitator's interface to learn more about using the interface with clients.

Individuals who purchase a PMAI report online will be led to set up an account with CAPT, take the assessment online, and, on completion of the instrument, will be taken to a webpage displaying their full report. The report can also be downloaded as a PDF file. Clients who take the PMAI assessment through a practitioner's invitation will also receive a link to their full report as a webpage which can then be downloaded as a PDF file; the difference is that the client invited to take the PMAI instrument through the practitioner they're working with does not set up their own account with CAPT, and the practitioner decides when the client receives this report (before or after meeting with the practitioner, the workshop, etc.).

Scoring the PMAI Instrument

Previous versions of the PMAI instrument provided a report with raw total scores for each archetype in a list from highest to lowest. Past versions also included paper assessments that could be scored by hand. The current PMAI assessment is scored completely online and no paper versions exist. In addition, the PMAI instrument has a new scoring protocol that calculates the percentile rank order of all 12 archetypes against the database means and standard deviations for each archetype (as of this printing, the PMAI database is over 13,000 records). That is, the raw total score a person gets for each archetype is compared against the aggregate raw mean score for that archetype in the database and a percentile rank is calculated. If the person's raw score is higher than the aggregate raw mean score, the percentile rank is above 50%; how far above is determined by how much higher the raw score is than the aggregate mean score. Conversely, if the person's raw score is below the aggregate mean the percentile rank is below 50%.

Interpreting Results

The PMAI reports rank the archetypes from highest to lowest for each individual in their

Archetype Profile. The Archetype Profile does not present the percentile rank score in numeral form but organizes the archetypes in their rank from highest to lowest with a visual bar that extends from 0% (flush left) to 100% (flush right). (See *sample report on page 7*.)













The reports are structured this way because the interpretative power of the archetypes is in the category they fall in: High scores—Inner Allies, Mid-range scores—Inner Treasure Chest, and Low score—Blind Spot. The PMAI reports interpret the meaning, value, and way to work with archetypes that fall in these three broad categories of High, Mid, and Low scores, while acknowledging the authority individuals have to determine which category their particular archetypes are placed in. For example, if a person experiences their fourth or fifth archetype, technically in the Mid-range, as a High scoring Inner Ally, then they are free to work with that archetype as an Inner Ally.

The following discussions are explanations about the report categories themselves rather than any particular archetype in a category. In-depth discussions of the meaning of each archetype and category, and interpreting results from the PMAI assessment, can be found in *What Stories Are You Living? Discover Your Archetypes—Transform Your Life* (2021) by Carol Pearson, *Finding Your Story* (2022) by Hugh Marr, and in articles on the StoryWell.com website.

Inner Allies—Top 3 High Scores

The choice of the top three archetypes in the High scoring Inner Allies category, rather than two or four, is rather arbitrary. Like Goldilocks, we found that three was just right; most people have scores close together in the top three or four archetypes, and if a person finds that their fourth archetype in their profile acts like an Inner Ally, they may want to consider it in this category. With a person's Inner Allies, there is likely to be a strong identification with these archetypal characters, although it's important to verify this with the client, as archetypes can spring up into the top three through current context and situational

SAMPLE REPORT

Your Archetype Profile – Highest to Lowest		
	IDEALIST	The Idealist archetype imparts a basic trust in life that lets you look on the bright side of what's possible. That trust lends an air of safety and the ability to overlook dangerous surroundings or negative possibilities, and you may see difficulties as a step toward something better.
	REALIST	An active Realist archetype emphasizes your practicality, on doing what works, and on seeing what is likely. You have your own views, and are not swayed by others' opinions or titles. To avoid disappointment, you do not engage in dreams or activities where you feel you do not have sufficient control of the outcome.
	WARRIOR	Motivated by the Warrior archetype, you set and meet goals, for you are mission driven. There is pride in meeting challenges, and when you meet obstacles you try harder, assuming that the tough prevail. You may enjoy competing, or spearheading crusades.
	CAREGIVER	If you live out the Caregiver archetype, helping and nurturing others is a prime value for you and a necessary source of fulfillment. You have antennae for the needs of others, and are quick to help out or to comfort. Generosity and empathy come easily to you.
	SEEKER	The Seeker archetype compels a search for personal identity and development. Your eyes are cast to the future, and you are quick to adopt the new and grow tired of the tried and the commonplace. You enjoy adventures, new experiences, and personal growth opportunities in hopes of improving yourself.
	LOVER	To one living out the Lover archetype, connection and relationships are most important. You are easily passionate, whether for another person, an activity, or an ideal. Sensuous and vital, you let your heart lead the way, choosing activities, jobs, possessions and relationships that lend beauty to your life.
	REVOLUTIONARY	At the heart of the story of the Revolutionary archetype is a non-conformist who challenges the rules and status quo. "Because this is the way it's done," or "Because everyone else acts or thinks like this" makes you suspicious. You have a knack for reinvention, whether of yourself or of the world around you.
	CREATOR	The Creator archetype bestows a naturally imaginative, even inspired, nature. You constantly think of new possibilities, and there are times when ideas effortlessly flow, as if you were an antenna channeling them rather than authoring them yourself. You conceive of new possibilities, and are able to express them in a tangible form, as in art, writing, or design.
	RULER	An active Ruler archetype gravitates to power to achieve goals and keep order. You easily sense who defers to whom and what the hierarchy is among the members of various groups. You like to be in charge, and in control, and you willingly take on responsibilities.
	MAGICIAN	A core insight of the Magician archetype is recognition that what is real to a person is determined by what s/he believes. You sense the interconnectedness of events, people, and ideas; you notice serendipity, meaningful connections, and the ripple effects of small changes. You help create change by changing perception.
	SAGE	The Sage archetype is characterized by curiosity about many and various topics and sees life as learning. Others likely regard you as knowledgeable, and the pursuit of understanding is sufficient reward in its own right to you. You tend to be calm and unruffled, and seek the meaning in situations.
	JESTER	An active Jester archetype communicates humor and joy in living as paramount. You act in a colorful manner that emanates from your spirit. You easily see the inconsistency, absurdity, and irony in life, but you are not compelled to change the way things are. You may stand slightly apart from events and chuckle or instigate frivolity and laughter.
<div> <div></div> <div>0</div> <div>10</div> <div>20</div> <div>30</div> <div>40</div> <div>50</div> <div>60</div> <div>70</div> <div>80</div> <div>90</div> </div>		

pressures. Generally, high scoring archetypes feel familiar to the person, and people tend to be skilled in the attributes and talents they represent. These archetypes provide feelings of authenticity, potential, and energy. The plots or typical journeys that Inner Allies represent, e.g., the journey to authority and leadership through learning the ways of power in Ruler, impart an experience of destiny for people; this is what they were made for or at least represent what the person is focused on and most interested in now.

Inner Treasure Chest—8 Mid-Range Scores

Everyone has eight archetypes in their Inner Treasure Chest in-between the top three high scoring archetypes and one low scoring archetype. As noted above, clients are free to move an archetype in the mid-range category that is close to the high or low scoring archetypes into those categories, i.e., Inner Allies or Blind Spot, respectively, if this organization better matches their experience of the archetypes in question. The Inner Treasure Chest category is characterized by *developmental potential* and *archetypal flexibility*. Some archetypes that place towards the top of the mid-range category may feel familiar to people because they have previously used, called on, and developed these qualities through past circumstances, such as a previous career or earlier relationships. Other mid-range archetypes may be intriguing to a person, pointing to latent talent and skills.

The proximity of these mid-range archetypes to leading Inner Allies in the high scores places them in a position to reveal potential attitudes, attributes, and skills that can be developed with some conscious effort. Archetypal flexibility is the ability to dip down into the Inner Treasure Chest and develop or access an archetype's gifts and strengths in situations and towards goals for which the archetype is particularly well-suited. For example, a person who receives a promotion into management may want to intentionally

develop the potential in their fifth placed Ruler. Or someone struggling with loss may want to cultivate the hope and optimism of the Idealist and the self-care of the Caregiver in their Inner Treasure Chest.

Blind Spot—Lowest Score

Everyone has one lowest scoring archetype, though it is not uncommon for people to work with their lowest two archetypes in this category. This category is called the Blind Spot because it represents the archetype with the least amount of energy currently in the psyche. Its distance from the top of the archetype profile indicates that the attributes and gifts of this archetype are not in the conscious identity of the individual, or alternatively, represent qualities that are a low priority. Often the person relates to this archetypal character entirely externally through others and specific circumstances, both of which likely make them uncomfortable. Unlike the mid-range archetypes, development of the potential in this archetype may require much effort.

Of what value is this archetype then? The lowest scoring archetype indicates an area in a person's psyche and identity that they are usually not aware of and for that reason, it can trip them up. This archetypal character is misunderstood and can even be heavily defended against. For some people, the lowest archetype is simply not a part of their wheelhouse—it's not who they are or want to be. For others, the lowest archetype can have the charged energy of an actively disliked collection of traits. Whatever the cause, working with one's conscious relationship to this archetype is fruitful, as it can bring insight into why certain relationships failed, why specific people have always triggered and confused us, and what attributes we were missing in past circumstances that could have influenced the outcomes in our favor.

Development and Psychometric Construction

The Pearson-Marr Archetype Indicator® instrument has undergone considerable change and study since its roots as a brief questionnaire on the manifestation of archetypes in the *Heroic Myth Index*. Throughout the changes and expansions, the goal has remained the same: to provide access to meaningful underlying patterns in people's lives—patterns that tie us to one another and to previous generations.

As discussed in Chapter 1, the endeavor to develop an instrument for the archetypal themes in Carol Pearson's work was initiated in the early stages of her theory formation. The previous PMAI® assessment was developed by Pearson and Marr through Hugh Marr's dissertation (1995) and CAPT became the publisher in 2001. The research that Pearson and Marr conducted, and that the CAPT research team built on, is detailed in the previous *PMAI Manual* (2002). This chapter discusses the psychometric construction of the current PMAI instrument that involved years of careful item revisions, testing, and discussions on the meaning of the archetypes to produce new names for three archetypes (Idealist, Realist, and Revolutionary).

The PMAI assessment has 72 items—six items each on 12 archetype scales—measured by a 5-point Likert scale from Strongly Disagree to Strongly Agree.

The Need for Item Revisions

In 2010, the CAPT research director performed an analysis of the PMAI database that revealed

two archetype scales—Orphan and Destroyer—were consistently in the bottom scores for most people. Other archetype scales performed psychometrically below what could be achieved. These results indicated a need for a revision of items. The CAPT research team, on collaboration with Pearson and Marr, embarked on a four-year process of revising, rewriting, and testing items across all 12 archetype scales. In this process, three scales were renamed: Orphan to Realist, Innocent to Idealist, and Destroyer to Revolutionary.

Data analyses on the psychometric performance of each item and every scale were produced. The team created a categorization scheme of the major and minor themes of each archetype and contrasted the performance of items with these core meanings. Weak items were rewritten or eliminated, and new items were generated. This group of rewritten and new items became research test items that were added to the online assessment; customers who took the PMAI instrument responded to the 72 items to be scored for their archetype report as well as the additional research items that were then analyzed for the quality of their psychometric performance. This laborious, iterative process required dedicated effort from the team over years. Table 3.1. summarizes the changes made to archetype names and number of items for each archetype scale. The reliability and validity analyses achieved by these item revisions are discussed in Chapters 4 and 5.

Orphan, Destroyer, and Seeker

Item revisions were made across all 12 archetype scales, but the primary focus was given to Orphan, Destroyer, and Seeker. As mentioned above, Orphan and Destroyer were problematic because they consistently had the lowest means in the database; that is, these two archetypes almost always scored low for a majority of people. A review of the items and existential meaning of Orphan and Destroyer, and also Seeker, revealed that the three scales shared one characteristic: they all referred to negative states, situations, or processes experienced on the way to a positive outcome or future.

Orphan was focused on abandonment with the outcome of making realistic appraisals and developing trust. Destroyer was about experiencing loss and the confusion of change as one eliminated what was not working in order to clear the way for new and innovative possibilities. Items in the Seeker scale pointed to feelings of frustration at being trapped in limited circumstances that preceded responding by seeking new horizons. The team saw that the items for Orphan, Destroyer, and Seeker in the previous assessment referred more to changing situations, states, and processes than to character, narrative, and plot patterns, as the other PMAI archetype scales did. It was decided to shift these archetype scales towards the positive character, narrative, and plot patterns in line with other archetypes.

As you can see in Table 3.1 on page 11, each scale had item changes from the previous version of the PMAI instrument. For the eight scales outside of Idealist, Realist, Revolutionary, and Seeker, the item changes did not impact the essential meaning of the archetypes; rather, these item changes only impacted the psychometric performance of the scale. The essential meanings of Idealist, Realist, Revolutionary, and Seeker describe the positive character and narrative patterns captured in the new items, as discussed above.

New Archetype Names

As the team generated and tested new items that improved the reliability and validity of each scale and the PMAI assessment, discussions on the names of Seeker, Destroyer, Orphan, and Innocent took place. As mentioned, Orphan, Destroyer, and Seeker have items that shifted them towards the positive characteristics and away from negative, transient situations or processes. Seeker was still an appropriate name that captured the essential meaning of the archetype, so the title was retained. Orphan and Innocent were, in Pearson's early developmental model, characteristic of the Inner Child. Even though many adults can recognize an inner vulnerability, they were responding to the assessment as adults and often, though not always, in workplace settings. The Destroyer term was not something most people wanted to identify with, even when valuing the qualities it embodied. The team determined that Orphan, Innocent, and Destroyer represented aspects of larger, encompassing archetypes. In addition, the names Orphan and Destroyer referred directly to the previous negative, situational meanings and changes were called for. Alternative names were considered for both archetypes.

Outlaw, Initiate, and Revolutionary were all considered for Destroyer; Revolutionary was settled on because it best represents the attitudes and attributes of the positive outcome of the Destroyer process. In the Revolutionary, the Destroyer has moved on from responding to loss and initiates change from eliminating what doesn't work for a greater purpose of liberation and creating space for the new by transcending the status quo. Revolutionary best represents the purpose of liberation driving this archetypal character and plot.

For Orphan, items were developed and tested for an alternative title of Everyman, but these did not perform well. Items that accessed the Orphan's ability to make realistic evaluations of people and life situations, and to learn to trust and be part of a close-knit community performed better.

TABLE 3.1

Archetype Scale Changes from Previous to Current PMAI Instrument

Archetype ¹	Name Change	Item Changes from Previous to Current Versions ²	Essential Meaning
Idealist	Innocent	3	Idealists are naturally childlike: spontaneous, unselfconscious, and authentic. Trustworthy, optimistic, and responsible adults, they always strive to live in keeping with their values, remain true to their faith, and embody their ideals.
Realist	Orphan	6	Practical, unpretentious, and resilient, Realists trust their own experience and avoid engaging in risky new ideas. They accept life is unfair and know that healing occurs with the support of others through difficult experiences.
Warrior		2	Warriors develop courage and determination, the kind that allows them to face the fiercest antagonist or challenge with skill and strength. Warriors have, or desire to have, the fortitude to stand up for themselves or others.
Caregiver		3	Naturally altruistic and caring deeply about the welfare of others, Caregivers are attentive to the emotional side of life. Poverty, ill health, the ways people hurt one another, and seeing people experiencing hardship awaken their sympathies.
Seeker		4	Wonderfully adventurous, independent, and self-sufficient, Seekers refuse to live a cookie-cutter life, always searching for new experiences and testing the limits of what is possible.
Lover		2	Lovers may be in love with a person or cherished activities, but their calling is the affectionate appreciation of adults and children, pets, beautiful surroundings, and material possessions.
Revolutionary	Destroyer	6	A nonconformist who challenges the status quo, Revolutionaries are guided by a vision of a liberation that often stands in contrast to those of the powers that be. They are not afraid to eliminate what no longer serves people or systems.
Creator		3	Naturally imaginative and inspired Creators are constantly think of new possibilities. At times their ideas flow effortlessly, channeling visions to them. They can conceive new possibilities and express them in tangible form.
Magician		3	A Magician believes that thoughts affect our reality and all of life is interdependent. Thus, they know that they need to become the change they want to see in the world before the world itself will change.
Sage		2	Curiosity and intense desire to discover verifiable truths about the world or a part of it, utilizing some form of rational analysis in the process, drives the Sage. They love to learn and educating others who know less as well.
Ruler		3	Ruler represents the urge to use one's power to take control when and where it is needed. They are exceptional at organizing and driving systems in service to the people they manage.
Jester		4	The Jester wants to relish every minute. Inherently politically incorrect, free, and irreverent, Jesters lighten people up but are not overly concerned with what others think. They share their views in ways that ideally provoke laughter.

¹The archetypes are listed in the order of the complementary pairs. ²Each scale has a total of six items in both versions.

Even though the attitude of being an “everyman” is a part of the Orphan’s archetypal nature, the primary meaning is learning to be in reality effectively and securely because one has gained practical wisdom through the hard knocks of the Orphan. Thus, the team settled on Realist as the new archetype label. This led easily to renaming the Innocent scale to Idealist, which better captures the adult Innocent who has matured and is no longer in younger developmental stages.

The PMAI system of archetypes involves complementary pairs; these pairs psychologically complete one another and represent the concept of wholeness underlying archetype theory. With the change of Orphan to Realist, the team decided that Innocent should be renamed Idealist to make a more perfect pair. The Realist’s ability to find security in confronting the hard truths of reality is matched by the Idealist’s ability to maintain hope in adversity.

Destroyer, now Revolutionary, and Creator are a complementary pair. The Revolutionary’s nature is the complement to the prolific creativity of the Creator, who can become stifled in their ideas without the Revolutionary’s courage in making distinctions of what is worth keeping and what needs to go. On the other hand, if the Revolutionary does not act in balance with the Creator’s intention towards a new vision, the eliminations they make end up creating a wasteland, characterized by the loss of the Destroyer. In both the Realist and Revolutionary archetypes, the Orphan and Destroyer represent an aspect of their archetypal natures.

For more information on the complementary pairs of all the PMAI archetypes, see Pearson’s *What Stories Are You Living? Discover Your Archetypes—Transform Your Life* (2021), the StoryWell website, and the Resources section at the end of this manual. The reliability and validity analyses of the current archetype scales in testing and completing item revisions are detailed in Chapters 4 and 5.

Reliability

Reliability is the criterion that tells us an instrument is consistent in the results it produces, across time and people. An assessment would not provide much insight if the results changed unpredictably with each use. Another type of reliability is internal consistency. Internal consistency means that the items and scales on an instrument are meaningfully, and consistently, correlated or related.

There are a few statistical analyses used to determine reliability: Cronbach's alpha (or alpha coefficient), split-half reliability, and test-retest correlations. We conducted an analysis of the alpha coefficient and split-half reliabilities on the 12 archetype scales; these are described below. We did not conduct test-retest correlations, for two reasons. First, the underlying theory of the PMAI® system is that archetypes are not static identities but rise and fall in a person's profile over time, due to circumstance, personal growth, immediate environment, and maturity. Indeed, though anecdotally we recognize that it is common for a couple or a few archetypal characters to reliably appear in the high scores across administrations of the instrument, our work with the PMAI assessment is based on assisting people to access all the archetypes as parts and potentials within their wholeness. The reliability analyses we conducted—alpha coefficient and split-half reliabilities—indicate solid internal consistency of the instrument.

The second reason for not conducting test-retest correlations is more practical: it is labor and resource heavy to recruit a high enough number

of adults to take the assessment twice within a 1 to 2-month period, as would be required for a test-retest evaluation. With a large number of respondents in the PMAI database (over 13,000 at the time of this publication) on hand, we decided to conduct the split-half reliabilities and alpha coefficients; combined with the validity testing (Chapter 5) we present strong reliability and validity results for the PMAI assessment.

Descriptive Statistics of the Sample

We drew a sample of the most recent 5,000 records from the PMAI database for the data analysis. The age range of the sample is 18 to 93 years old, with a median age of 29 years old. Males are 55% (2,733) and Females 46% (2,199) of the sample. (Note that the statistics presented are rounded up. Not all percentages equal 100% and not all reported samples will equal 5000 as some respondents do not answer all questions and items). The sample is skewed towards younger males because a large portion of respondents in the PMAI database are from a college program for game design in Orlando, whose student base is predominantly young men. In Table 4.1 we see that the highest scale means in the sample are for Seeker, Creator, and Sage; the lowest means are for Idealist and Ruler.

In the previous version of the PMAI assessment, Destroyer and Orphan fell far below—at least one standard deviation—the other scales in their mean scores. In contrast with the previous version, Realist (Orphan) and Revolutionary

(Destroyer) are no longer far below the other scales in their mean scores indicating that respondents identify with these archetypes and the scales have been improved through the revisions. The two lowest archetypes, Idealist and Ruler, do not fall far below the other archetypes.

TABLE 4.1
Twelve Archetype Scales Means and Standard Deviations

Scale	<i>N</i>	Mean	Std. Deviation
Seeker	5000	24.60	3.191
Creator	5000	24.28	3.894
Sage	5000	24.28	3.537
Jester	5000	23.78	4.089
Caregiver	5000	23.15	3.889
Magician	5000	22.58	3.700
Warrior	5000	22.57	3.807
Revolutionary	5000	22.30	3.296
Lover	5000	22.09	4.441
Realist	5000	21.88	3.585
Idealist	5000	20.51	4.126
Ruler	5000	20.33	4.108

Reliability

A desirable target for the reliability alpha coefficients is usually considered to be .70 or higher (Table 4.2, page 15). Realist and Revolutionary scales fall short of this goal, and Seeker is marginal. These results are consistent across age groups, with the notable exception of Magician, showing higher reliabilities after age 50. Note there are only six items per scale, and reliability is affected positively by more items. Thus, a scale with 10 items per scale will be more likely to have a higher alpha coefficient solely due to the higher items. Generally, the more data points available in an analysis, the better the statistical performance. In an instrument with just six items per scale, we might anticipate that the alpha coefficients may be lower.

The item revisions improved the reliability of the instrument overall and in specific scales. In the current PMAI instrument, the alpha coefficients for Realist (previously Orphan) and Revolutionary (previously Destroyer) are lower than those for Orphan and Destroyer in the previous version. This means that the scales for Orphan and Destroyer had more internal consistency—or cohesion—than the scales for Realist and Revolutionary. As noted above, Orphan and Destroyer scale means were far below the other archetypes, indicating that most people did not identify with these archetypes. In the current version of the instrument, the scale means are greatly improved, indicating that people identify with Realist and Revolutionary to a similar level as the other archetypes. Though Realist and Revolutionary have lower alpha coefficients, we consider these scales improved from the previous Orphan and Destroyer scales because they are represented more readily among people who take the PMAI assessment.

Reliability results should always be considered in relation to validity testing. In the following chapter, the validity results of the PMAI instrument are presented and discussed.

TABLE 4.2
Cronbach's Alpha and Split-Half Reliabilities¹

Scale	Alphas <i>n</i> = 5000	Split-Half <i>n</i> = 5000	<i>n</i> = 528 < 20	<i>n</i> = 2056 20–29	<i>n</i> = 840 30–39	<i>n</i> = 770 40–49	<i>n</i> = 494 50–59	<i>n</i> = 208 60–69	<i>n</i> = 59 > 70
Caregiver	0.785	0.822	0.834	0.806	0.773	0.779	0.792	0.753	0.737
Creator	0.803	0.822	0.757	0.787	0.809	0.828	0.839	0.853	0.855
Idealist	0.754	0.736	0.739	0.738	0.746	0.728	0.760	0.757	0.736
Jester	0.816	0.838	0.794	0.811	0.824	0.799	0.824	0.753	0.823
Lover	0.801	0.793	0.825	0.811	0.803	0.764	0.776	0.781	0.871
Magician	0.705	0.726	0.685	0.669	0.701	0.658	0.713	0.766	0.771
Realist	0.629	0.664	0.590	0.634	0.629	0.613	0.660	0.564	0.564
Revolutionary	.0583	0.611	0.524	0.559	0.604	0.602	0.635	0.546	0.694
Ruler	0.782	0.809	0.796	0.784	0.768	0.778	0.770	0.788	0.829
Sage	0.782	0.806	0.764	0.788	0.799	0.790	0.729	0.769	0.744
Seeker	0.670	0.706	0.676	0.670	0.651	0.675	0.702	0.664	0.720
Warrior	0.740	0.754	0.714	0.725	0.768	0.749	0.767	0.770	0.829

¹Cronbach's alpha by age; all results significant to $p < .05$

Validity

Validity is an indication of the accuracy with which an instrument or scale measures the construct it is intended to measure; in this case, the 12 archetypal character patterns. An instrument can be reliable but not valid. That is, an assessment can provide a consistent measurement but not of what it claims to measure. In order to be valid, the instrument must first be reliable, as we cannot know it captures the constructs it intends to if it is not proven to be consistent. Both conditions—reliability and validity—are important in judging the merit of a given assessment. In Chapter 4, we demonstrated the reliability of the revised PMAI® assessment; in this chapter we present the data analyses for validity.

Validity can take several forms: divergent, convergent, and construct validity. Convergent validity correlates scales between two instruments that claim to measure the same constructs; in this case, it would be another archetype indicator, to which we do not have access. Divergent validity does the same correlation between instruments, but in this case, between instruments that claim to measure different constructs; thus, predictions would be that there would not be significant correlations.

Construct validity addresses the question of whether an instrument's results can be organized in a fashion consistent with its underlying theoretical constructs. One common method of analyzing construct validity is factor analysis, which is a statistical means of searching for underlying structures within a large sample of respondents. It is particularly useful for

questionnaire items that purport to measure several different characteristics but are mixed together in a more or less random order. A valid instrument will demonstrate factor analysis results that find relationships between the response patterns of items converging on the same scale. These items coming together in relationship to a scale are called a *factor*, thus the name of the procedure is factor analysis. In a factor analysis the statistical correlation of the items on the factor is called the *factor load*, and higher values are evidence for the validity of the underlying construct.

Confirmatory Factor Analysis

There are multiple options in conducting a factor analysis. One choice is to conduct a factor analysis that is either exploratory or confirmatory. The former option applies best in situations where there is little indication of the form or nature of any underlying structure that might be discovered. The latter is more typically guided by a pre-existing theory or other notions that suggest a structure. Given the long history of Pearson's theorizing about archetypes, and the 12-factor structure of the PMAI instrument, the obvious choice was to look for a confirmatory structure that showed 12 distinct factors; each factor consisting of items designed to measure each archetype scale. In our case, each archetype scale should, theoretically, emerge as a factor with all six items of that scale showing the highest factor load, or statistical correlations among them. For example, the results of a factor analysis of the

PMAI instrument should show that the six items of the Caregiver scale all have a high factor load on the same factor for Caregiver, and items from other archetype scales that may load onto that factor are not as high as the Caregiver items. A result such as this would indicate that the response patterns to the items underlying the Caregiver scale are related in a significant way and we can presume that the items of the Caregiver scale are measuring the qualities of the Caregiver archetype.

The most desirable results in a factor analysis have the following characteristics:

- 1) The six highest loads of items on each factor, or scale, would be from the six items intended to measure that scale.
- 2) Any load values for items from other scales on that factor would be considerably lower than the items intended for that scale.
- 3) The items of any factor will have a high load value only on the one factor it is intended to measure, indicative of factor independence (or orthogonality).

These goals are more difficult to achieve as the number of factors goes up. In other words, it is an easier task to find independence of factors on an assessment with four scales than on an assessment with 12 scales, such as we have with the PMAI instrument.

Accordingly, a Principal Components factor analysis, using Varimax rotation, solving for 12 factors, was conducted. A factor load value of .30 or higher was set as an arbitrary threshold for assessing item fit to a factor or scale. The results show an impressive match of clustered items to the 12 archetype scales in the PMAI assessment. Analysis of the data in Table 5.1, Appendix A, details the factor loads of each item on each of the scales.

The 12 archetype scales or factors show the items with a factor load of .30 or higher. Five of the 12 scales have all six items associated with that archetype loading at high values exclusively on that factor: Jester, Lover, Realist, Ruler, and Warrior. Four of the archetype scales also have all six items associated with that scale with high factor loads

and one additional item from another factor with a high factor load: Caregiver, Creator, Idealist, and Revolutionary. Finally, three of the archetype scales have some combination of items associated with that factor that do not reach the .30 criteria in their factor load: Seeker, Sage, and Magician.

In consideration of our criteria for the most desirable results in a factor analysis, nine archetype scales met criteria one and two: all six items associated with that archetype loaded with the highest values and any items that loaded on the factor from other scales were below the values of those six. These nine scales are all the archetypes except for Magician, Revolutionary, and Seeker. Three archetype scales achieved the highest third criteria—orthogonality when all six items only load on that scale: Realist, Ruler, and Warrior.

Thus for 10 of the 12 PMAI scales all six of the highest loading items cluster together in predicted fashion. Only Magician and Seeker have items intended to measure that scale that load at values lower than .30, and in these cases only one or two items. Given that there are 12 scales, all competing to measure independent constructs, these are solid, even exceptional, results.

Archetype Scale Intercorrelations

Another related method of examining the independence of the PMAI scales is to look at the correlations of the scales with each other. Correlations measure the degree of overlap, or how much the scores on two variables tend to vary together. A high correlation between scales means that as one changes (varies) to be higher or lower, the other follows it in the same manner. A correlation of .30 means that 9% of variance in these two scales is shared. In Table 5.2, Lover and Caregiver have a correlation of .33; this means that 9% of the time when Lover increases or decreases, Caregiver makes the same movement and vice versa. A correlation of .40 indicates 16% shared variance; a correlation of .50 indicates a 25% shared variance. Standards in the field vary and choosing criteria thresholds for factor loads and

correlations is rather arbitrary, depending on the sample characteristics and size, elements of the assessment, and the needs of the researcher. With that said, generally correlations at .30 or below are considered weak; between .40 to .60 are considered moderate; and correlations at above .60 are considered strong.

To demonstrate scale independence, we would want to see a lower or weaker correlation or shared variance between the scales. The higher the shared variance between scales, the less the independence of the scales. In a case of high shared variance, the scales may be measuring similar or overlapping constructs. In Table 5.2, we can see that the highest

correlation, 0.51, is between Seeker and Magician, which means they share a 25% variance with one another. We might expect that these constructs would overlap to some degree as they each represent possibilities and exploring the unknown.

The correlation results in Table 5.2 are mixed. Two scales (Jester, Realist) have no correlation values greater than .30, indicating independence of these scales, and three more (Idealist, Ruler, Caregiver) have only one relatively high correlation with another scale (relatively high referring to above .30).

Six scales have four or more correlations above the .30 threshold with other scales, highlighted in Table 5.2 below.

TABLE 5.2
Correlations Between Archetype Scales

Archetype	Caregiver	Creator	Idealist	Jester	Lover	Magician	Realist	Revolutionary	Ruler	Sage	Seeker	Warrior
Caregiver					0.33							
Creator						0.41		0.33		0.42	0.44	
Idealist						0.43						
Jester												
Lover	0.33					0.34						
Magician		0.41	0.43		0.34			0.32		0.40	0.51	0.38
Realist												
Revolutionary		0.33				0.32				0.38	0.37	0.38
Ruler												0.43
Sage		0.42				0.40		0.38			0.49	0.34
Seeker		0.44				0.51		0.37		0.49		0.31
Warrior						0.38		0.38	0.43	0.34	0.31	

All correlations significant to $p < .05$

These results suggest that half of the scales (six) have orthogonal integrity (i.e., do not have much shared content with other scales) and that the remaining six scales (highlighted) overlap in the measurement of constructs with at least a third of the other archetypes, with variances ranging from 9% to 25%. Magician has the most shared content with other scales—seven—including 25% shared variance with Seeker.

Gender Differences

Another way to assess validity is to predict differences in the sample that would be expected from the underlying theory of the sample. One way to test this is to compare the mean scores of the archetype scales between males and females. Mean differences on the archetype scales for males and females were tested with t-test comparisons. With a large sample size, using standard probability statistics to determine which differences are significant is not as informative as estimating a *d* score (mean difference divided by standard deviation of scores). A *d* score = 1, for example, indicates a difference of 1 standard deviation (*SD*) between genders, which is quite a large difference. Guidelines suggest *d* scores of .2 to .3 be considered a small difference, a value of .5 indicative of a medium sized effect, and any *d* value of .8 or higher indicates a large difference.

Using these criteria, the PMAI sample produced primarily small effects. There are small differences on Caregiver scores ($F > M$, $d = .20$) and Seeker ($F > M$, $d = .19$) and nearly medium differences on Magician ($F > M$, $d = .41$) and Realist ($M > F$, $d = .43$). Gender differences for the remaining archetypes were not significant.

Women had larger differences for Caregiver, Seeker, and Magician, and men had a larger difference on Realist. The small difference of women scoring higher on Caregiver is consistent with the theory and cultural expectations of women being more identified with, or acting as, caregivers and may qualify as validity evidence. Likewise, the same could be said for Realist scores being higher for men. The absence of a

difference for Lover scores is possibly an argument against validity, to the extent that the cultural stereotype of women being more focused on love relationships is applicable to the PMAI construct. The fact that these expected differences are small may also indicate a change in the fluidity of gender roles in the United States.

However, a limitation of this analysis is the PMAI sample itself, which is a convenience sample. In a convenience sample the respondents represent people who chose to take the PMAI assessment for their own reasons. These reasons, as well as their demographic qualities, are arbitrary and inconsistent, as they were not systematically selected to take the PMAI assessment. We therefore cannot make a reliable generalization of the results of the gender analysis to men or women broadly, as some of the results may be reflective of idiosyncrasies of the sample.

Age Differences

The PMAI sample has been divided by decades of age, with the oldest group defined as age 70 or older. The count per age group, broken down by gender, is shown in Table 5.3.

TABLE 5.3
Age and Gender Percentage of Sample by Decade

Age	<i>N</i> =	Males	Females
≤19	528	334 (63.6%)	191 (36.4%)
20–29	2056	1375 (66.4%)	672 (33.6%)
30–39	840	440 (52.8%)	393 (47.2%)
40–49	770	310 (40.4%)	458 (59.6%)
50–59	494	195 (39.6%)	298 (60.4%)
60–69	208	60 (29.0%)	147 (71.0%)
70+	59	19 (32.2%)	40 (67.8%)

We were interested in any effects of age on archetype scores. A partial eta square (η_p^2) was used to indicate the strength of the effects of the analyses. There are no strong effects in this sample, only small and medium effects, discussed below.

The Idealist has a cultural stereotype that young people are more idealistic, but this is not supported by the PMAI data, though we must keep in mind the nature of a convenience sample. There is a medium sized main effect ($\eta_p^2 = .068$) for age on Idealist scores—they rise till about age 40, then level off. The age groups up to age 29 score significantly lower than all groups age 30 and above. The age 30s scores are also significantly lower than all groups over age 40, but the age 40s, 50s, 60s, and 70s groups do not differ from each other. The Idealist pattern shows younger age groups with the lowest scores and at age 40 the scores level off.

Magician ($\eta_p^2 = .07$ [medium sized effect]), has a rise until age 40, then it flattens. There are three tiers of scores, just as with Idealist: teens and 20s lower than all other ages, 30s lower than 40 and older, and age 40 and older groups showing no significant difference from each other.

Jester ($\eta_p^2 = .053$ [considered small to medium]) has a lifelong decline in scores, becoming less steep after age 40. This is essentially the Magician/Idealist pattern in reverse: teens and 20s significantly higher than all others, 30s significantly higher than all age 40 or over, age 40 and older groups have no difference from each other.

Realist ($\eta_p^2 = .049$ [small to medium]), has a similar pattern to Jester showing high scores among the youngest ages, with second highest scores for age 30s, and a clear decline to age 40, which then levels off after 40. None of the remaining archetypes had meaningful effects of age differences.

Some of these results are unexpected compared to archetype theory, which would predict, for example, that younger people are more Idealistic and older people are more Realistic. Results

indicate the opposite: Idealist and Magician are higher among middle-aged adults, while Jester and Realist are higher among younger adults. Jester having a stronger effect in younger people might be expected, but the combination with Realist is not. It could be that the prevailing zeitgeist of our country recently is pushing young people towards being more realistic and hard-nosed than expected, e.g., a large number of the younger aged sample are college students who are experiencing financial and career pressures.

Archetypes and Psychological Type

The data collected asked respondents who took the PMAI instrument to self-identify their Myers-Briggs Type Indicator® (MBTI®) four-letter type. Of the 5,000 people in the sample, 1,036 reported a complete four-letter MBTI type. In Appendix B are 12 graphs of the archetypes' mean scores for each MBTI type and a discussion of those results follows. A limitation of this analysis is that we cannot know how many people incorrectly self-reported their MBTI type. Studies have indicated that up to 50% of people misreport or do not remember their MBTI type. Another limitation is that the PMAI database is skewed towards Intuition and Introversion; a type table of the 1,036 respondents who reported their MBTI type (Appendix C) indicates that 81% have a preference for Intuition and 64% have a preference for Introversion. Preferences for Thinking–Feeling and Judging–Perceiving are split more evenly though slightly higher for Feeling and Judging. In previous MBTI type analyses of the PMAI database we have found similar results. It behooves us to remember, as we review the graphs of archetype scale means for the 16 MBTI types, that the Sensing types have only between 11 to 45 respondents.

This preponderance of Intuition in the PMAI sample indicates that people who prefer Intuition tend to take assessments such as the PMAI instrument more than people who prefer Sensing. This would be predicted, as people higher in Intuition tend to be more open and curious about abstract concepts and drawn to symbolic ideas.

Those with a Sensing preference, on the other hand, are drawn towards the literal and concrete and tend to avoid symbolic systems.

Caregiver. The highest mean for Caregiver is ESFJ, which is considerably higher than the remaining types. The second highest mean is ENFJ, though it is more than 2 points of difference with ESFJ. The lowest mean is INTP and a close second lowest is INTJ. These results fall within what would be expected, with EF types leading and INT types the least likely to identify with this archetype. The EF types embody the extraverted, empathic, helping person and the INT types represent autonomous intellectuals who keep to themselves.

Creator. The dominant intuitive types lead in the scale means for Creator, as would be predicted: ENFP and ENTP. The highest means on this archetype are all Intuitive preference types, while the eight Sensing types represent the lowest means. There is not a significant difference between the Thinking–Feeling dichotomy. The results are split first between Intuition and Sensing, and second between Perceiving and Judging, with Intuitive–Perceiving types showing the highest means. This makes sense as Intuition and Perceiving together represent the people who are the most open imaginatively and intellectually and would be expected to identify with being creative.

Idealist. The results for Idealist are quite unexpected, as they split along the Extraversion–Introversion preference with seven of the eight extraverted types showing the highest means, except for ESTP. The highest means are with ESFP and ESTJ; the latter being a surprise as this type is highly represented in the military; indeed, one of the images for the ESTJ is the General. Also unexpected in these results for Idealist is that the Sensing types scored higher than the Intuitive types. ISTJ is the highest scoring Introverted type on Idealist; this type is hard-nosed, skeptical, grounded in the concrete and thus more symbolic of the Realist.

The psychological type most symbolic of the Idealist is INFP, yet this type is among the lowest

scoring along with the other IN types (INFJ, INTJ, and INTP). The lowest means are with ISTP and then INTJ, which falls along more expected lines as these are two hard-nosed intellectual types. These unusual results for Idealist may be reflecting anomalies in the sample, misreporting of type in the sample, and/or present a good case for further research.

Jester. The results for this archetype also fell along the Extraverted–Introverted dichotomy, with Extraverted types scoring higher means. INFP is the only Introverted type among those with a higher mean for Jester. The highest Jester means are for ESTP and ENFP, two of the most jovial, outgoing, pleasure and party seeking types. The lowest means are with ISTJ and INFJ, two serious types. INFJ is known to be particularly emotionally deep and intense and perhaps ISTJ, the “work horse” of the type spectrum, is just too busy getting things done to find life so funny.

Lover. As we would predict, Lover means show a distinction between Thinking and Feeling with the highest means in Feeling types. The two highest types represented are ISFP, a gentle, sympathetic soul, and ENFJ, an outgoing, compassionate and helping person. Close behind them are ENFP and ESFJ. The lowest means are also expected: ISTP, INTP, and INTJ, all three representing autonomous intellectual types.

Magician. The top four type means on this archetype are Feeling types and predominantly Intuitive types: ENFP, ENFJ, INFJ, and ISFP. Closely following these four types are—INFP, ENTP, and ESFP—two more Intuitive types and all Perceiving types. The Magician’s sensitivity to the patterns behind material reality indicates Intuition, while the Magician’s healing capacity would predict a preference for Feeling. The lowest means are represented in primarily Sensing types and one Intuitive type: ISTJ, ISFJ, ESTP, and INTP. Sensing has a proclivity for the practical and grounded, thus tales of the invisible would not be as impressive to those with high Sensing scores. And INTP represents the Skeptic Sage, who would naturally question the Magician’s claims.

Realist. This archetype falls along predictable lines with the top three types representing hard-nosed intellectual critics with preferences for Thinking and Judging: ISTJ, ESTJ, and INTJ. The lowest means are three types with preferences for Extraversion and Perceiving, with two Feeling types and one Thinking type: ENFP, ENTP, and ESFP. Introversion has been correlated with depression, which may indicate Introverts have a tendency to find reality rather heavy. Sensing would be expected to correlate with the Realist as Sensing types live in the here and now and confront life as it is. The Extraverted-Perceiving types live in open possibilities, not a strong suit of the Realist.

Ruler. Typological results for Ruler are dominated by a preference for Judging in combination with Thinking, with the four Thinking and Judging types showing the highest scores—ESTJ, ENTJ, INTJ, ISTJ—followed very closely by ENFJ and ESFJ. There are two remaining Judging types: INFJ and ISFJ. ISFJ is highest after INTJ and ISTJ; however, INFJ is one of the lowest scoring types on Ruler (only INFP is lower, which is an expected result for the tender and imaginative INFP). Though decisive and assertive, like all Judging types, INFJ is not “tough-minded” like the TJs or engaging readily with the challenges of leading others, like Extraverted types. INFJ embodies internal contradictions: willful and influential, yet also hyper-sensitive to others’ feelings. As a dominant Introverted-Intuitive, INFJ is often deeply involved in their inner imaginative world that, when combined with the Feeling function, makes them more idealistic and sensitive than the other dominant Introverted-Intuitive type, INTJ. The remaining Judging type, ISFJ, that placed higher than INFJ, shares the sensitivity of the Feeling function. ISFJ is more engaged with external reality than INFJ as their preference for Sensing expects and accepts the harsher aspects of living.

Revolutionary. The means for this archetype are split along the Intuition–Sensing preference, with the top six types all representing Intuition and the top three dominant Intuitive types: ENTP, ENFP, and INTJ. The remaining three of the top

six types are INFP, INTP, and INFJ. The Intuition preference has the imaginative and intellectual capacity and drive to transcend tradition, limits, and precedents. These types break out of the box in their thinking, if not also their living. The top three types represent the two primary qualities of the Revolutionary: innovation and challenging the status quo. INTJ will directly challenge authority more readily than ENTP and ENFP, two types who simply follow their own way without as much concern about who approves. Studies of innovation in organizations reliably show ENTP and ENFP as innovative types. The Judging preference in INTJ however, is hyper-aware of who holds the power to apply the rules and, combined with the tough-minded Thinking, will readily challenge an authority whom they see as incompetent or unprincipled.

Sage. This archetype demonstrates both expected and unexpected findings. First, the expected results: INTJ and INTP are in the top three types for Sage. Both INTJ and INTP are exemplars of the Sage: introverted, academic, intensely intellectual, and ones who follow their ideas regardless of where they lead or the disruption they may cause. Seven of the eight Intuitive types were among the top eight types whose means were above 25, which is one of the highest means in the sample for any archetype. As intuition is correlated with openness, imagination, and the type of intelligence represented in academia, we would expect that Intuitive types would place in the top scores.

The unexpected result is that the highest scoring archetype for Sage is ISFP. First, this is the only Sensing type in the top scores, the other seven Sensing types are also the seven lowest scores and noticeably lower than all the Intuitive types (ENTJ is in ninth place just below the mean of 25 reached by the top eight types). The intelligence of Sensing is more practical and applied, captured by the image of the Engineer rather than the Academic, and thus we might expect Sensing types to be less identified with Sage. However, it could be that the sensitive imagination of the ISFP is especially open and curious about the world

at large. This result could also be an anomaly in the convenience sample, as ISFP has the least representation in the sample of 1,036 who reported their MBTI type: only 11 people reported ISFP. Thus, this small group of ISFPs may represent a different kind of Sage, one that is more of an internally focused Buddhist who lives in the present and is open to change.

Seeker. The Seeker archetype has the highest mean of all the archetypes, reaching 26 by ISFP and followed by five more Feeling types: ENFP, ENFJ, INFJ, INFP, and ESFJ. The predominance of Feeling followed by Intuition suits the nature of the Seeker, one who imagines future possibilities and follows them whether physically or imaginatively, or both. The NF types are most driven by authenticity and this aligns with the Seeker's pursuit of one's authentic self. That a Sensing type, ISFP, represents the highest mean

is again unusual in that the Sensing function does not typically focus on future possibilities and adventures. This may again be due to unique qualities of the low representation of this type in the sample, discussed above. The lowest scoring types fall in line with expectations: ISTP, ISFJ, ESTP, and ISTJ in the lowest position.

Warrior. Top type results for this archetype are represented by the four Extraverted-Thinking types: ENTJ, ENTP, ESTJ, and ESTP. These four are extraverted, driving, tough-minded types. Closely following these top four are the two Introverted-Thinking and Judging types: INTJ and ISTJ. Placing in the lowest position are INFP, ISTP, and ISFJ. INFP may be too sensitive and imaginative to be drawn towards the aggression of the Warrior; and ISTP and ISFJ too restrained and involved in the practicalities of living.

appendix A

TABLE 5.1
Twelve Factor Solution Factor Analysis

Scale		N = 5000
Caregiver	1	0.678
Caregiver	7	0.744
Caregiver	20	0.710
Caregiver	33	0.606
Caregiver	46	0.698
Caregiver	48	0.635
<i>Magician</i>	64	0.319
Creator	8	0.766
Creator	25	0.639
Creator	26	0.755
Creator	30	0.792
Creator	61	0.528
Creator	62	0.339
<i>Magician</i>	17	0.311
Idealist	16	0.650
Idealist	27	0.646
Idealist	45	0.586
Idealist	47	0.641
Idealist	49	0.559
Idealist	70	0.653
<i>Magician</i>	17	0.354
Jester	13	0.759
Jester	19	0.573
Jester	23	0.587
Jester	24	0.786
Jester	36	0.777
Jester	44	0.725

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Scale		N = 5000
Lover	2	0.741
Lover	41	0.739
Lover	54	0.698
Lover	57	0.647
Lover	63	0.583
Lover	67	0.679
<i>Magician</i>	17	0.212
<i>Magician</i>	31	0.435
<i>Magician</i>	39	0.559
<i>Magician</i>	40	0.261
<i>Magician</i>	64	0.390
<i>Magician</i>	72	0.321
<i>Creator</i>	61	0.322
Realist	29	0.646
Realist	32	0.682
Realist	35	0.421
Realist	37	0.614
Realist	50	0.492
Realist	58	0.466
Revolutionary	9	0.323
Revolutionary	21	0.591
Revolutionary	42	0.432
Revolutionary	65	0.551
Revolutionary	68	0.311
Revolutionary	71	0.435
<i>Seeker</i>	14	0.364

continued on next page >>

>>continued from page 25

Scale		N = 5000
Ruler	15	0.709
Ruler	18	0.506
Ruler	22	0.756
Ruler	28	0.523
Ruler	38	0.750
Ruler	51	0.692
Sage	3	0.654
Sage	5	0.718
Sage	11	0.573
Sage	34	0.702
Sage	55	0.629
Sage	60	0.522
Seeker	69	0.344
Revolutionary	42	0.293
Seeker	53	0.287
Seeker	10	0.601
Seeker	12	0.597
Seeker	14	0.298
Seeker	52	0.558
Seeker	53	0.362
Seeker	69	0.489
Sage	60	0.308
Creator	62	0.320
Warrior	4	0.555
Warrior	6	0.586
Warrior	43	0.701
Warrior	56	0.390
Warrior	59	0.616
Warrior	66	0.593
Ruler	18	0.340
Revolutionary	68	0.432

a. Rotation covered in 10 iterations.

MBTI Whole Type Graphs per Archetype

Figure 1: CAREGIVER

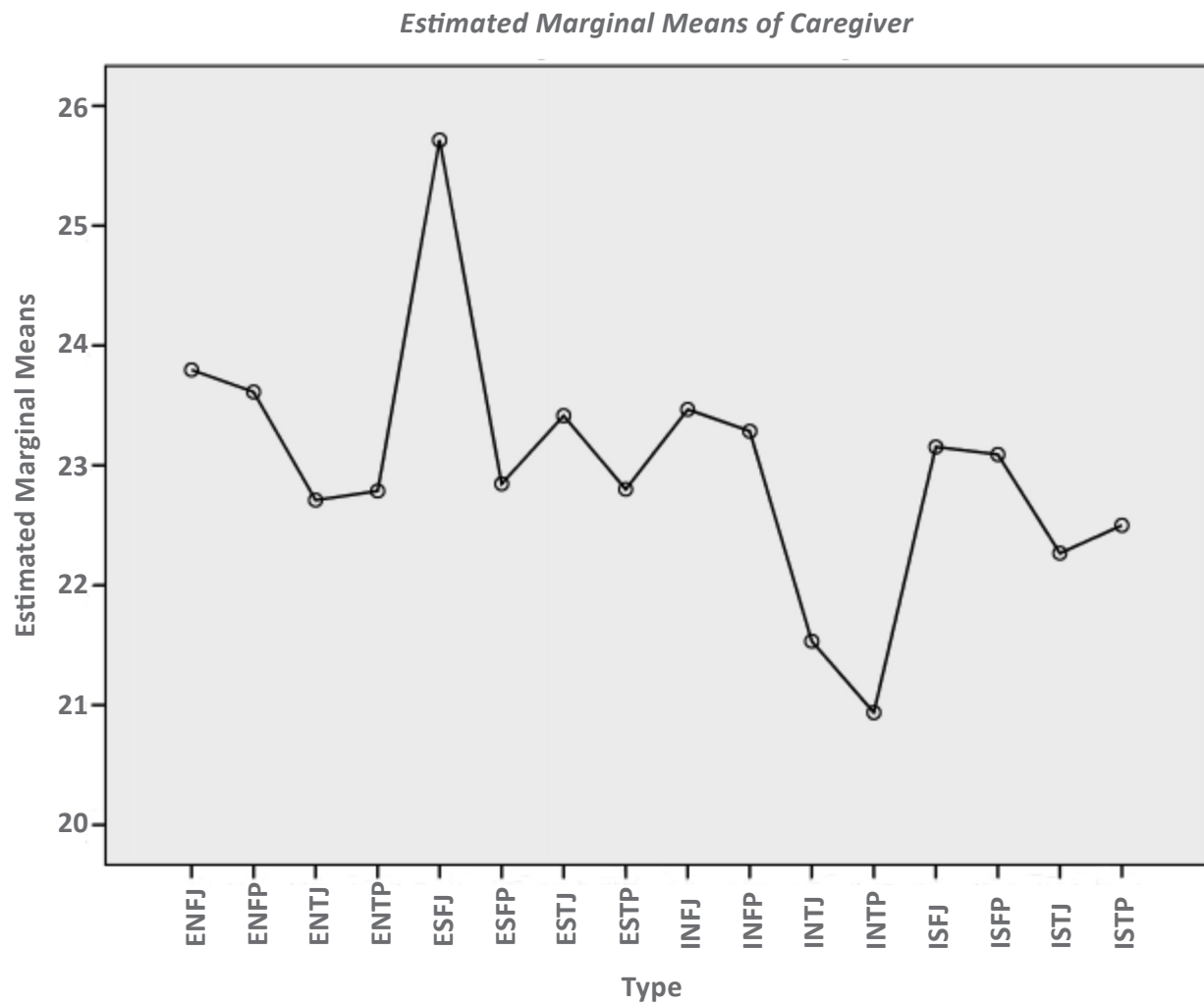


Figure 2: CREATOR

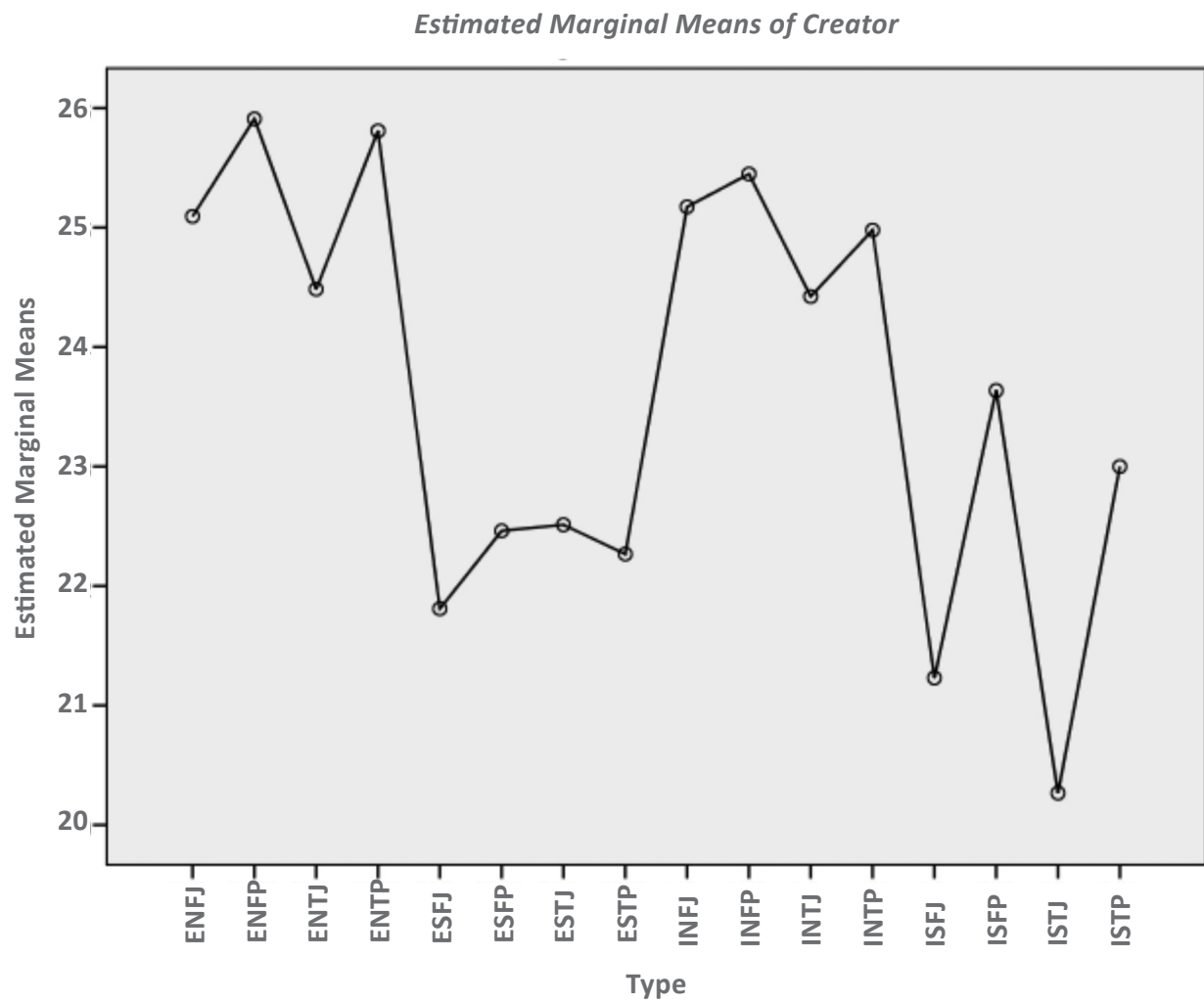


Figure 3: IDEALIST

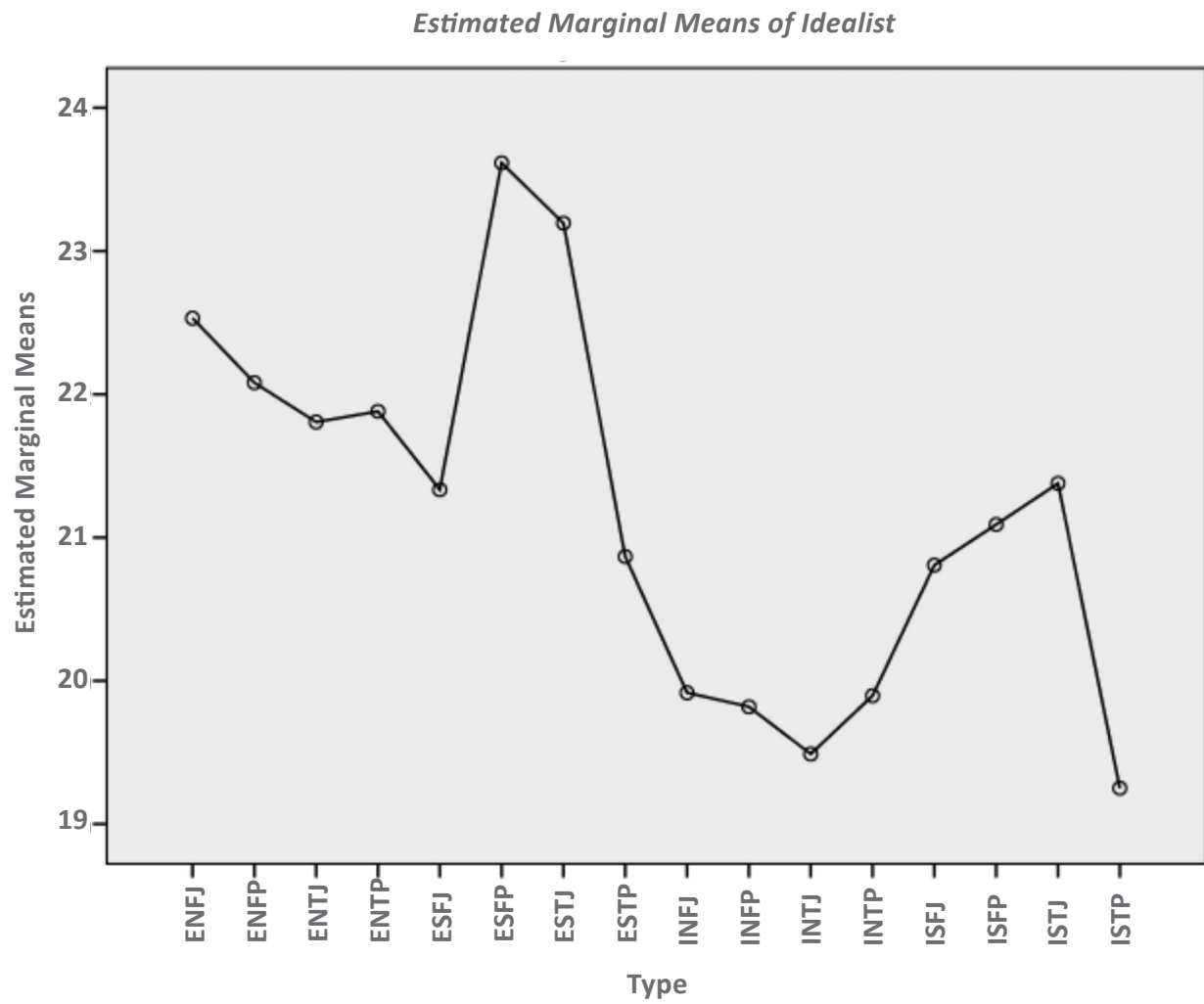


Figure 4: JESTER

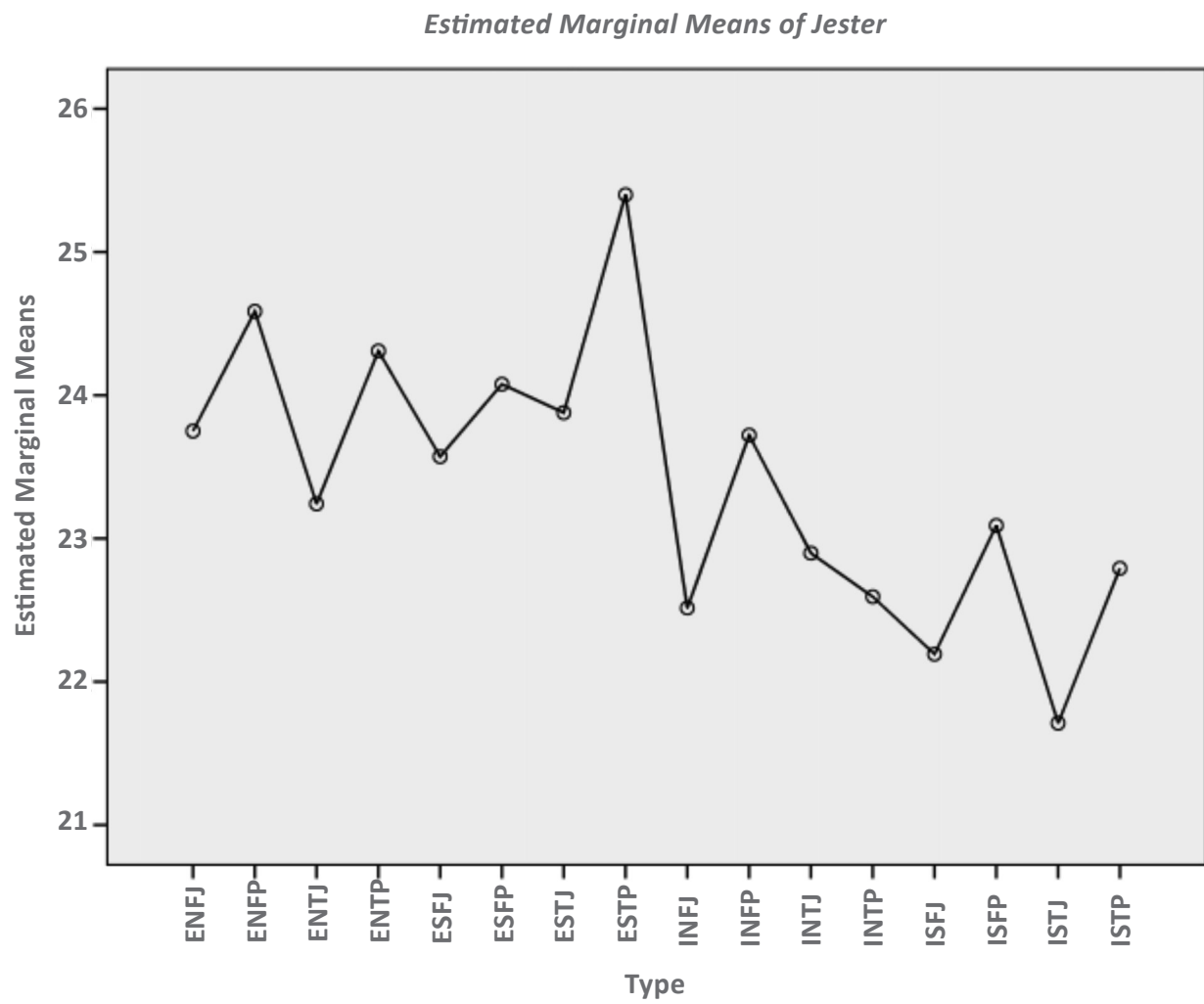


Figure 5: LOVER

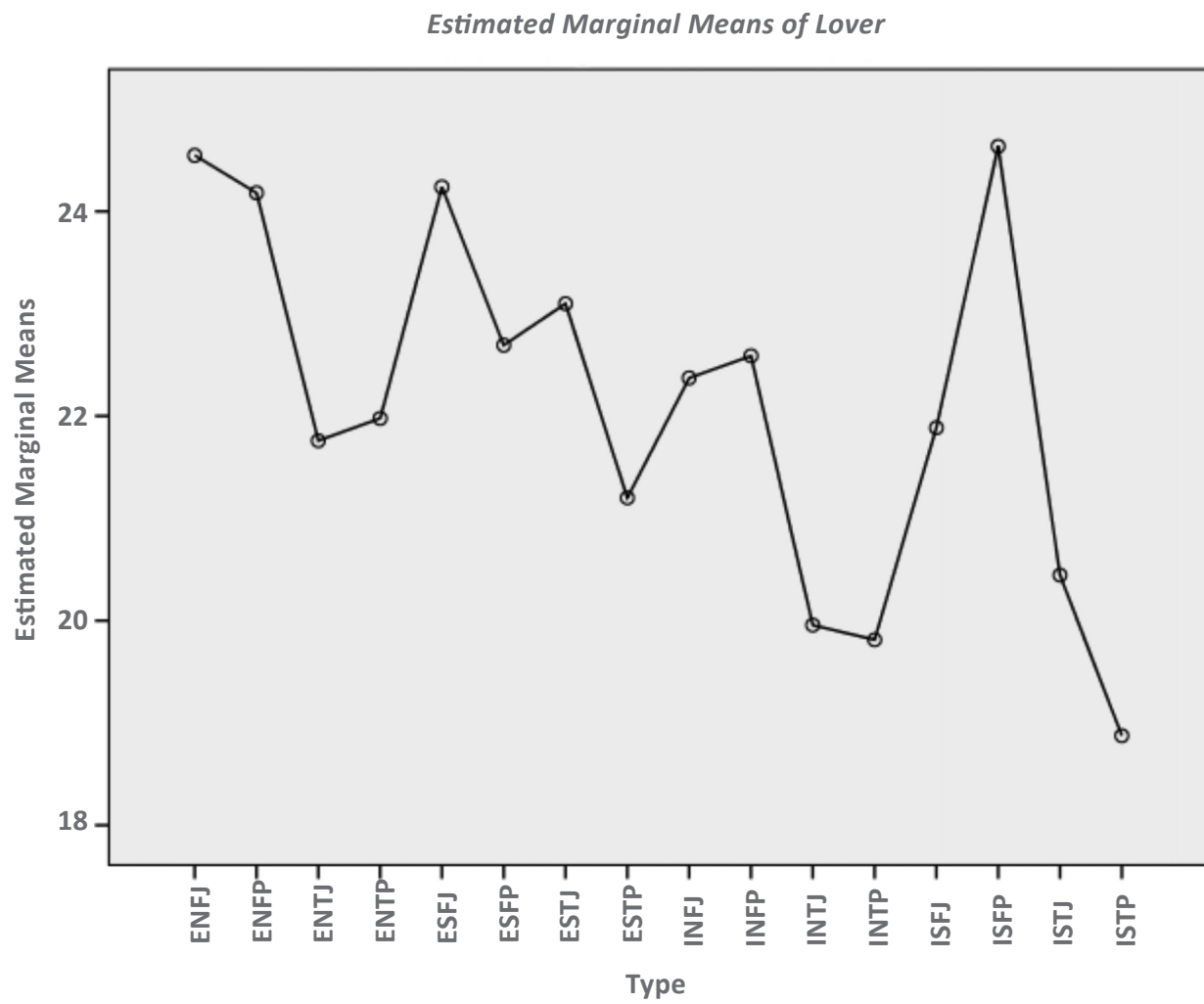


Figure 6: MAGICIAN

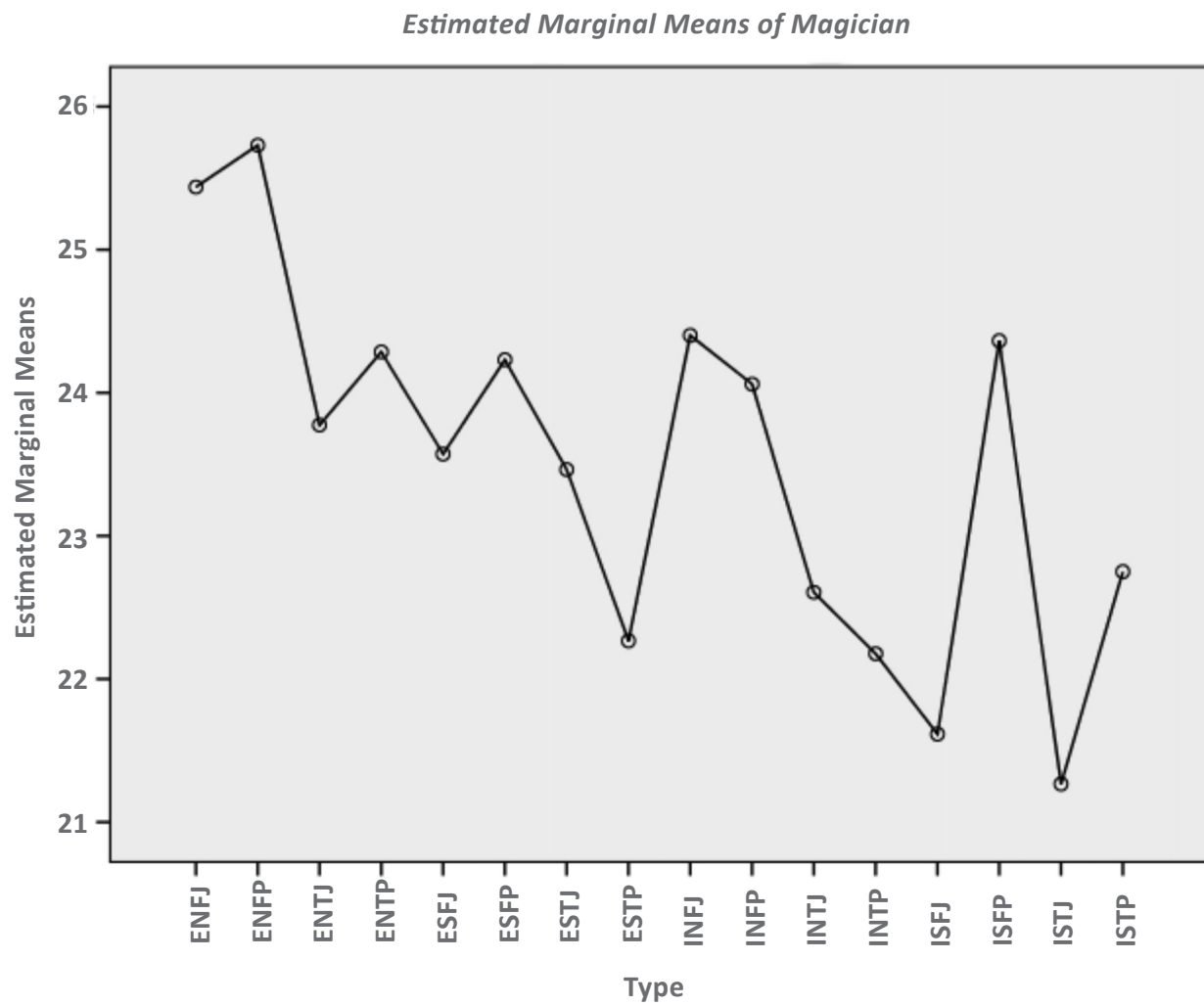


Figure 7: REALIST

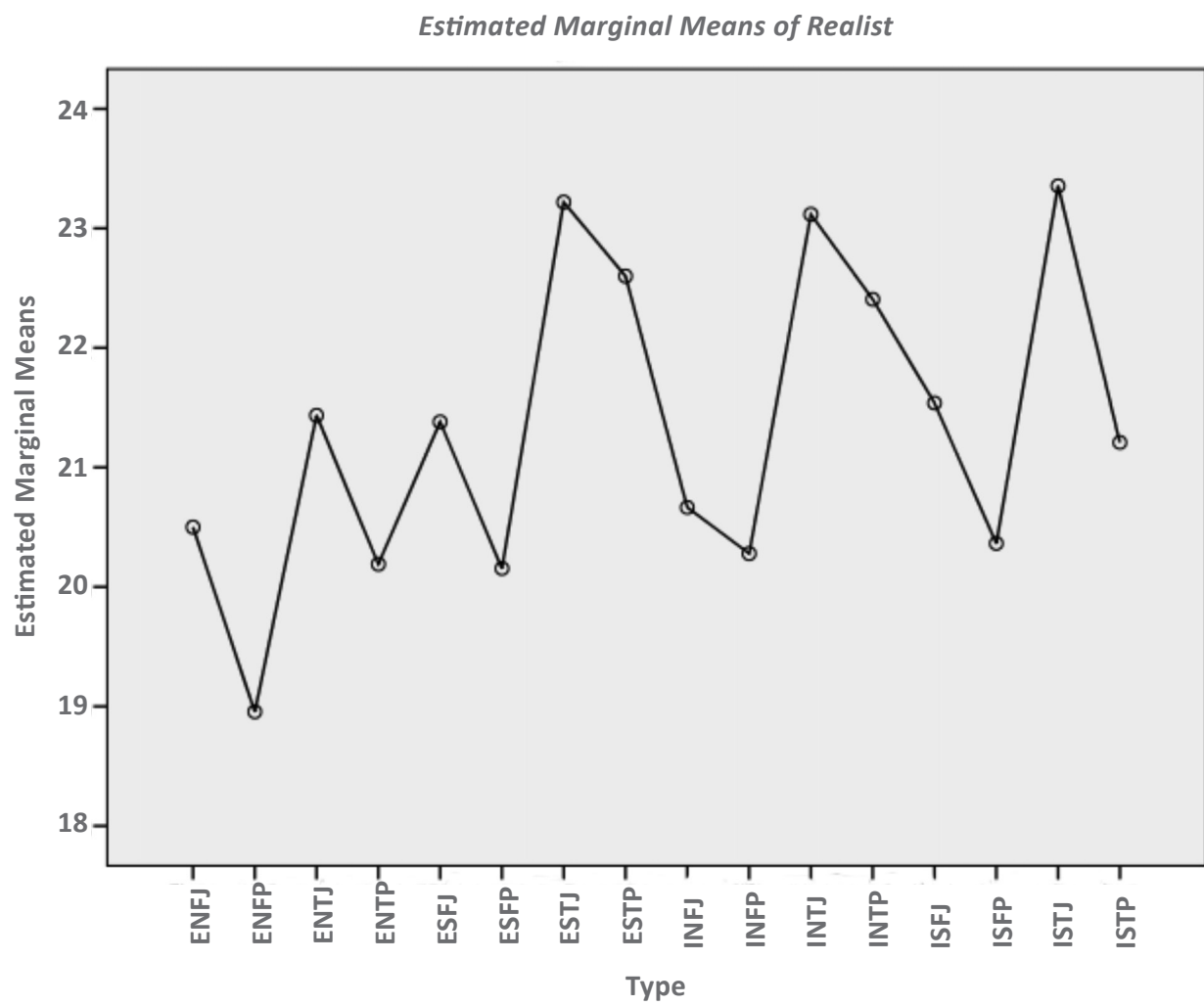


Figure 8: REVOLUTIONARY

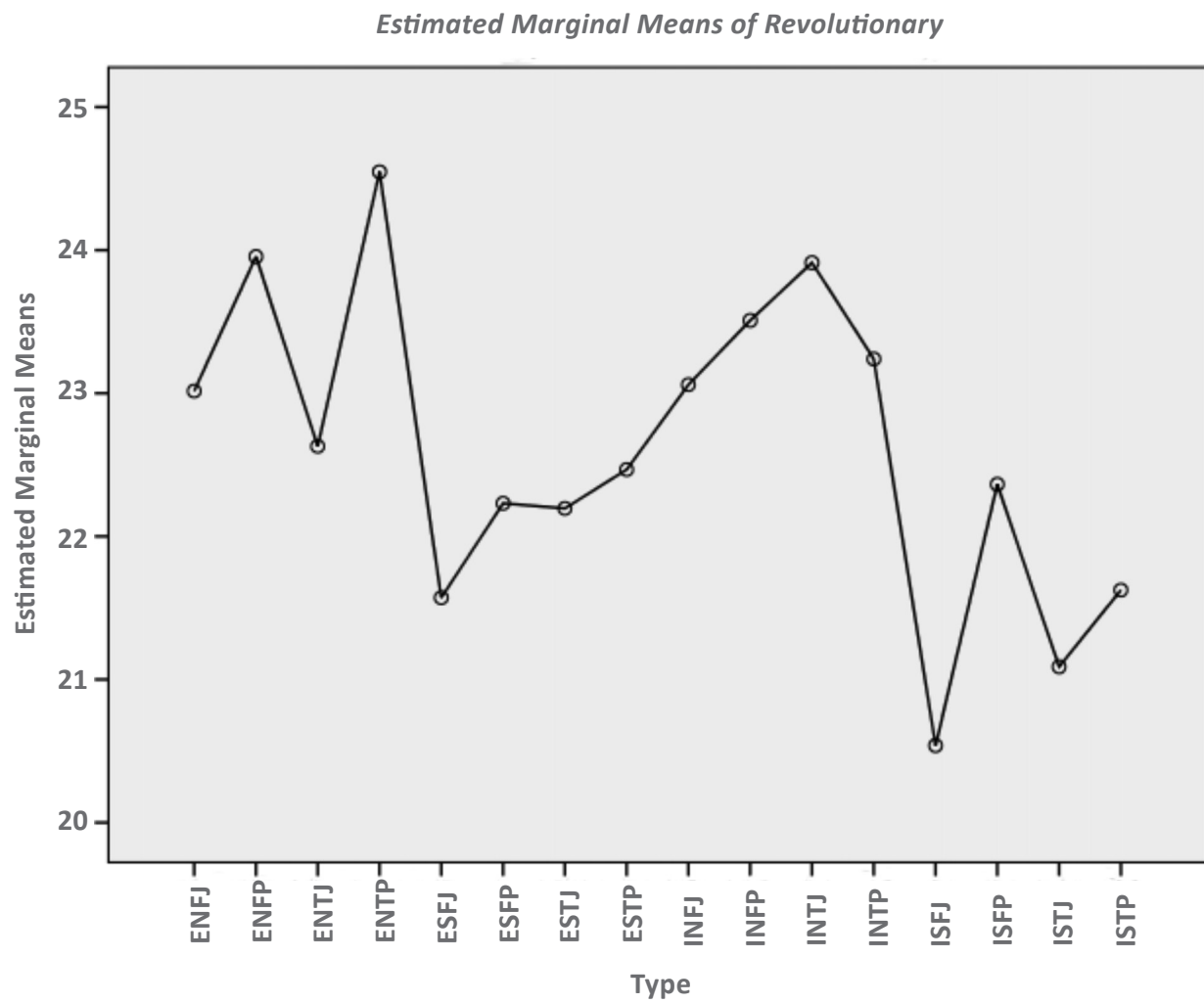


Figure 9: RULER

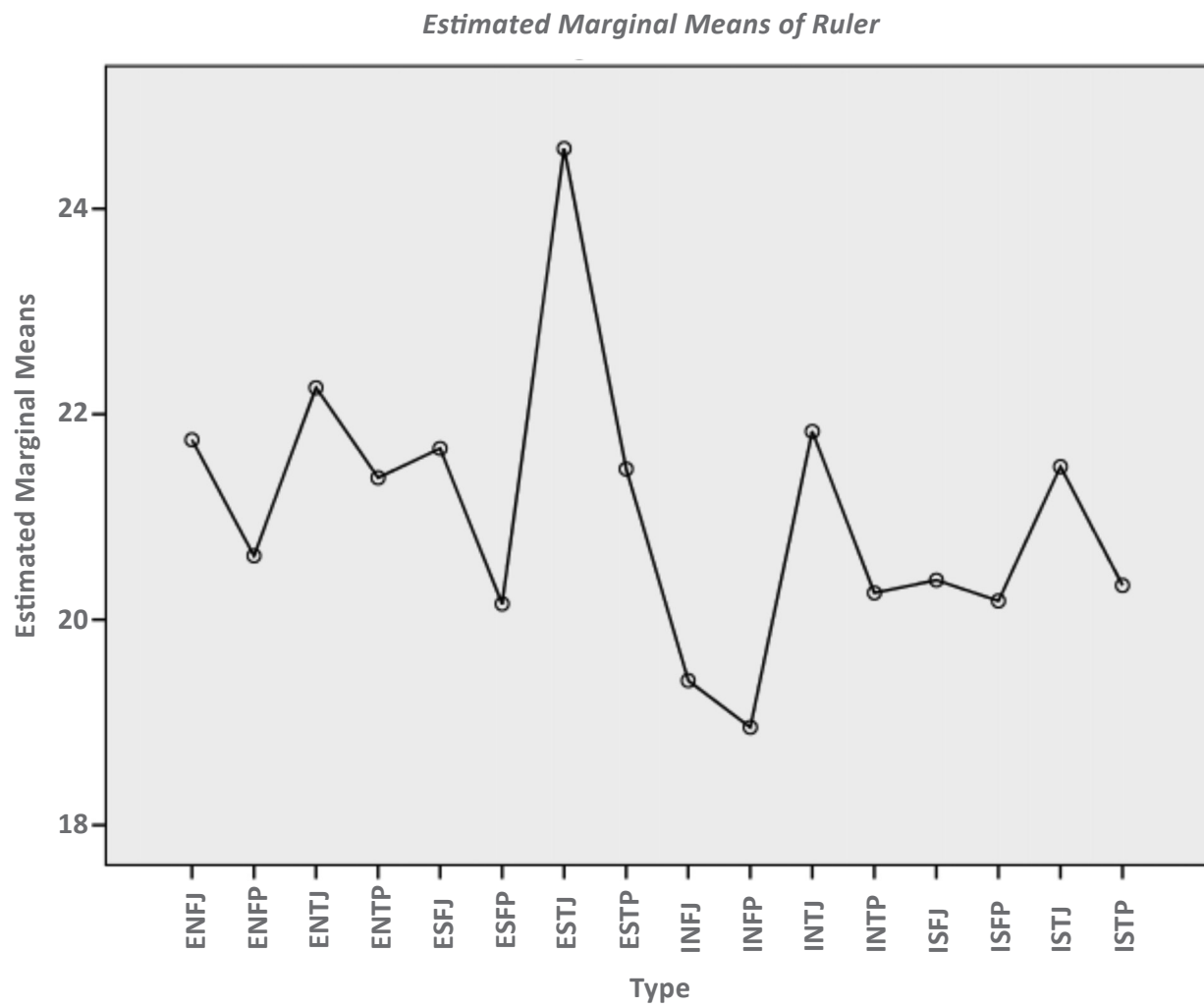


Figure 10: SAGE

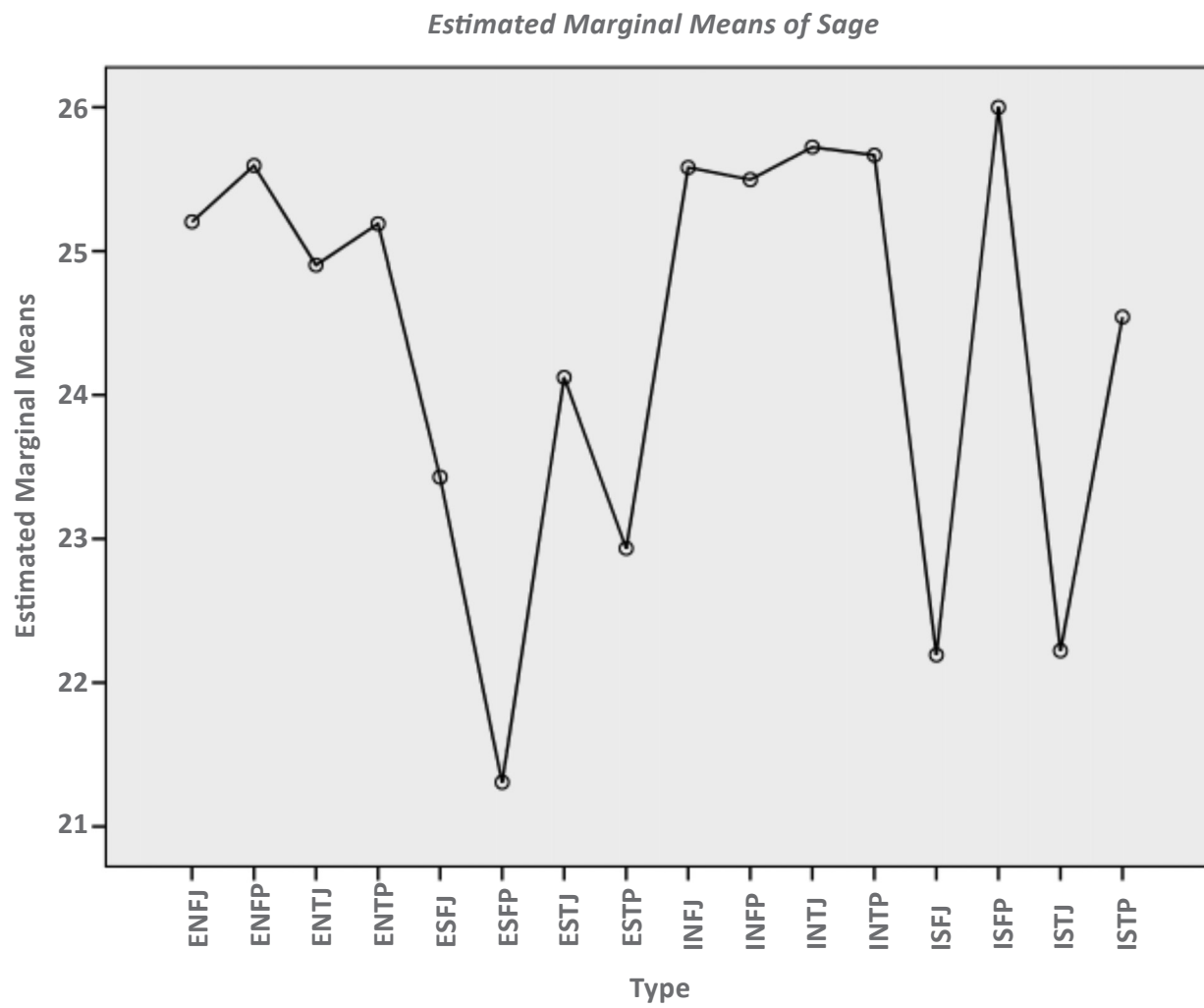


Figure 11: SEEKER

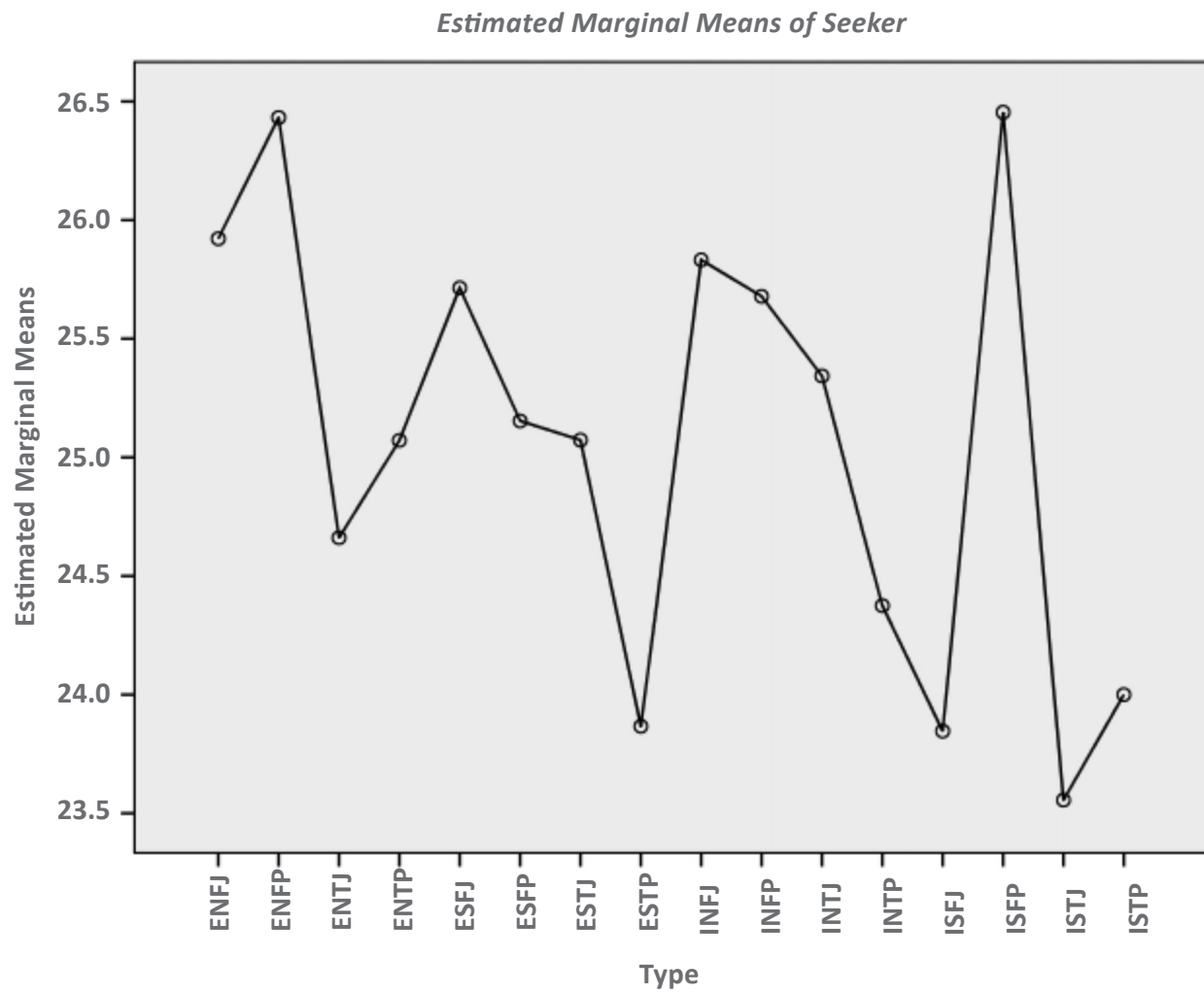
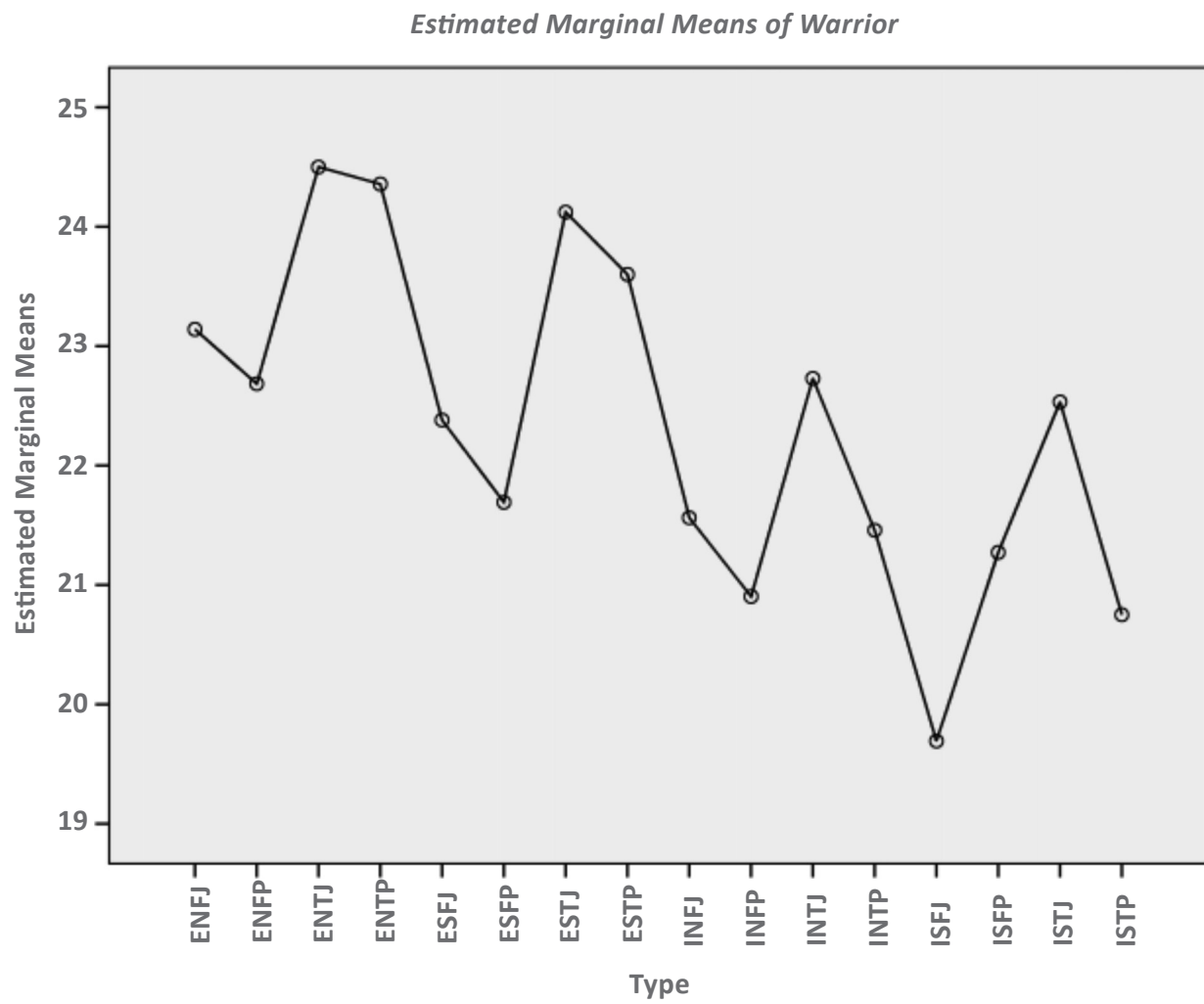


Figure 12: WARRIOR



appendix C

Whole Type for PMAI Study Sample

See type chart, next page. > >

Whole Type for PMAI Study Sample

Note: ■ = 1 percent
n = 5000

Pairs and Temperaments		
	N	%
I J	373	36.14
I P	292	28.29
EP	181	17.54
EJ	186	18.02
ST	123	11.92
SF	71	6.88
NF	502	48.64
NT	336	32.56
SJ	132	12.79
SP	62	6.01
NP	411	39.83
NJ	427	41.38
TJ	284	27.52
TP	175	16.96
FP	298	28.88
FJ	275	26.65
IN	560	54.26
EN	278	26.94
IS	105	10.17
ES	89	8.62
ET	159	15.41
EF	208	20.16
IF	365	35.37
IT	300	29.07

Dominant Types		
	N	%
Dt. T	220	21.32
Dt. F	258	25.00
Dt. S	99	9.59
Dt. N	455	44.09

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resources

Websites, Materials, and Training

To learn more about the PMAI™ system, purchase the PMAI instrument or related products, locate a PMAI facilitator or coach, or enroll in the PMAI training programs and seminars visit: StoryWell.com

Additional information on the PMAI system can be found at Carol Pearson's website: herowithin.com

To enquire about or share PMAI research data, contact the CAPT Research Department at research@capt.org or:

Center for Applications of Psychological Type
203 NE 1st Street
Gainesville FL 32601
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www.capt.org

Books About Archetypes

A Clinician's Guide to Foundational Story Psychotherapy: Co-Changing Narratives, Co-Changing Lives by Hugh K. Marr (Routledge 2020)

Archetypal Patterns in Fairy Tales by Marie-Louise von Franz (Inner City Books 1997)

The Archetypes and the Collective Unconscious from the *Collected Works of C. G. Jung* Vol. 9
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Dr. Kesstan Blandin is the Vice President of Research and Development for the Center for Applications of Psychological Type, where she leads the development and research around the Pearson-Marr Archetype Indicator® assessment. Previously, she was a psychologist and psychosocial researcher specializing in dementia for the Dartmouth Centers for Health & Aging, Dartmouth College, Lebanon NH. Dr. Blandin provided clinical lectures and training in dementia, consultations to families, and conducted qualitative and health services research.

As a scholar and researcher, her interests are in structures of self and identity in consciousness as correlated with brain functions, humanistic-existential psychology, authenticity and individuation. She has published in the *Journal of Analytical Psychology*, and is co-author with Robert Santulli, M.D., of *The Emotional Journey of the Alzheimer's Family*. Dr. Blandin received her PhD in depth psychology from Pacifica Graduate Institute, where she has been an adjunct professor for several years.

Hugh K. Marr, Ph.D.

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Carol S. Pearson, Ph.D., D.min.

Dr. Carol S. Pearson, coauthor of the Pearson-Marr Archetype Indicator instrument, is an internationally recognized scholar and well-known author of numerous

books, among them the bestselling *The Hero Within*, *Awakening the Heroes Within*, *The Hero and the Outlaw*, and *Magic At Work*. *Awakening the Heroes Within* provided the foundational theory set from which the PMAI assessment initially was developed, augmented by analyses of data from fifteen years of PMAI results. Dr. Pearson's book, *Persephone Rising: Awakening the Heroine Within*, was named a gold medalist in the category of books for women by the Nautilus Book Awards, an annual accolade of books in the genre of social and environmental justice.

Dr. Pearson's previous book, *The Transforming Leader*, an edited collection of cutting edge essays on the challenges facing leaders in the 21st century, was honored by the International Leadership Association for making a significant contribution to the field of leadership.

Dr. Pearson currently is an author, speaker, workshop leader, and consultant in private practice. Previously, she was Executive Vice President and Provost and later President of Pacifica Graduate Institute in Santa Barbara, CA. She has been a senior administrator and professor at higher education institutions including the University of Colorado, the University of Maryland, Georgetown University, and Goucher College; a consultant for multinational corporations and government agencies; and a popular public speaker and workshop leader. Before going to Pacifica, she was executive director of the James MacGregor Burns Academy of Leadership at the University of Maryland, a professor in the UM School of Public Policy, and a member of the executive committee of the International Leadership Association. Earlier in her career, she was president of CASA: the Center for Archetypal Studies and Applications; president of Meristem, a nonprofit educational organization; and senior editor of *The Inner Edge: A Resource for Enlightened Business Practice*. She and her husband currently live in the Washington, DC area.

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